EDUCATIONAL REVIEW

PUBLISHED MONTHLY

Except July and August

VOLUME XVI

JUNE—DECEMBER

1898

NEW YORK

HENRY HOLT AND COMPANY

LONDON: J. M. DENT & CO.

BERLIN: MAYER & MÜLLER

PARIS: F. ALCAN

1898

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THE MERSHON COMPANY PRESS,
RAHWAY, N. J.

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The names of contributors are printed in SMALL CAPITALS; subjects treated, in ordinary type; titles of books reviewed, in *Italics*.

EDUCATIONAL REVIEW

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I

HARRIS'S PSYCHOLOGIC FOUNDATIONS OF EDUCATION[1]

The title of Dr. Harris's new book, *Psychologic foundations of education*, taken apart from its sub-title and from the preface, is perhaps liable to misinterpretation—such a misinterpretation as, giving one a false impression of its purpose, might lead to misconception of its contents. The title perhaps most naturally suggests an attempt to derive education as an organized system of discipline, of subject-matter, and of methods of instruction, from certain psychological premises. But this is not what Dr. Harris attempts. The aim of the book is better indicated in the following quotation from its preface: "It is an attempt to show the psychological foundation of the more important *educational factors* in civilization and its schools." It is the psychology, then, of the factors which are presupposed by education and which enter into it, rather than the psychology of the educational process as such, which is the chief concern of Dr. Harris.

These factors are of two chief types. On the one hand, since the great thing in education is growth or development of the individual, it is important to be able to see how the lower powers of knowing and acting develop into the higher activities. Hence the sub-title: "An attempt to show the genesis of the higher faculties of the mind." If one is ignorant "of the way in which higher faculties re-enforce the lower,

[1] New York: D. Appleton & Co., 1898. 450 p. $1.50.

he will attempt to cultivate them isolatedly, and he will generally produce arrested development of the mind in the lower stages of its activities or faculties and prevent the further intellectual growth of his pupils during their lives." The other type of factors is concerned with the psychology of civilization, particularly with such relations of the individual to society as enable the individual to participate in the spiritual life of the race. With relation to the first sort of factors, Dr. Harris contrasts his view with that of the "faculty psychology," which inventories certain mental powers regarded as ultimate and independent, and which conceives of educational psychology as a series of prescriptions for cultivating these separate powers—failing to see the continued genesis of the higher out of the lower and the reaction of the higher to transform the lower. With regard to the second type of factors, he contrasts his view with that purely individualistic psychology which ignores the educative agency of institutions of art and religion, of play and work, of national life, etc., upon the individual.

It is obvious accordingly that teachers should go to Dr. Harris's book for culture and enlargement of spirit rather than for specific psychological analysis of correct modes of educational procedure. What they should expect to get from it is a deeper insight into the underlying forces and principles which make education what it is in aim and spirit. Its value consists in the avenues of insight which it opens into the larger issues of life both individual and social. Those acquainted with the past multifarious activities of its distinguished author will see that it combines the two main lines of thought to which Dr. Harris has for so long a time devoted himself. It gives us on one side the ripe fruits of his continuous study of speculative philosophy under the guidance of the great German masters; and on the other, the net results of the study of education as an administrative system and its relations to other social institutions, as practically participated in by the author. It would not be difficult for one to trace the development of part of the book from the earlier thought of Dr. Harris as published in the *Journal of specula-*

tive philosophy, and of another part from the reports, almost simultaneously issued, of Dr. Harris as superintendent of the St. Louis school system.

The author himself divides the book into three parts, the first termed: Psychologic method; the second, Psychologic system; and the third, Psychologic foundations; but since Dr. Harris explains that parts I and II go over practically the same ground, first unsystematically, simply to develop the various points of view involved, and then in a more rigid and complete system, it will be found practically convenient to disregard this order and arrange the exposition and criticism under the following heads: first, his general psychologic presuppositions and standpoint; second, his social psychology, and, third, the application to education

Dr. Harris's fundamental and all-pervasive principle is that of self-activity or self-determination. Self-activity involves the idea of a real totality or systematic whole. It is marked off from things or objects as isolated, and also from the causal connections of interaction which bind various objects together. The conception of such a whole is bound up in both the common-sense knowing of particular objects and the scientific knowing of causal connections. Both things and relations presuppose the whole to which they belong and within which they have existence and efficacy. Since this ultimate principle is the total, it must be conceived of as the originator of the action and interaction going on between the beings which constitute it. The change which is found in the parts can be accounted for only with reference to the causal and creative energy which resides in the whole. Such an original source of energy forms what we call will, personality, or self-consciousness. A self-active whole can be defined only as a subject which is its own object and thus as reason.

Such a self-conscious personality acts under the law of freedom. The principle of causation in the sense of external determination, necessity, or fate, holds only between the various parts and phenomenal manifestations which enter into the total. Their lack of freedom is simply the exhibition of

their dependence; a thing, as distinct from a person, is simply a transmitter, not a source of energy. It is the very nature of absolute personality to manifest itself in finite personalities, which reproduce its form and participate in its content and thus tend toward similar creative freedom. The lowest stage of such self-activity is found in plants; for plants attack and assimilate the environment and in all their activities aim at the realization of their own type as an end. The animal exhibits a still higher form of self-activity; for locomotion is a more adequate mode of subordinating the environment than is mere nutritive appropriation. Moreover in feeling, the end, self-development, comes in a crude way to consciousness of itself; and in feeling the environment is ideally reproduced or made over from the standpoint of the needs and interests of the animal organism. The feeling is both intellect and will in germ. The principle of self-activity as it emerges in more adequate form out of feeling, at the same time elevating the latter, gives rise to memory, to language and conception, and finally to reason, which not merely objectively manifests the principle of self-activity, but consciously recognizes it as the essence both of the soul and of the world of reality. In evolution to this point of self-recognition we have the human personality with its distinguishing characteristics of will and intellect. Its power of knowing itself or of seizing upon self-activity in any of its manifestations, Dr. Harris calls introspection.

This is, then, the philosophical basis of psychology which consists, through the method of introspection, in tracing the involution and evolution of the mental powers from the lowest form of self-activity, feeling, up to the highest, reason and will. To facilitate this evolution is the aim of education. Hence the close connection between the psychology of the genesis of the higher powers and an insight into the nature of education. Besides this pure, or introspective, psychology, we have, however, in addition, the so-called new psychology which studies the relations of mind and body, termed physiological psychology, and child-study. While rational psychology studies the constitution of mind as such,

and is thus intrinsically an investigation of self-consciousness, the latter deals with the natural and animal conditions within which the spiritual being operates, tending to enthrall or arrest him in his development. Child-study, in particular, is said to find its most profitable field of investigation in the study of arrested development, because it will reveal the danger of fixing in rigid habit any form of activity which belongs to a lower stage. Physiological psychology simply studies the correlation of mental phenomena with bodily changes. In this connection Dr. Harris gives a *résumé*, occupying two chapters, of some results of this science concerning localization of function in the brain—a summary in which he has unfortunately relied too much upon the ingenious but doubtful speculations of Luys and which do not, as they stand, appear to serve any particular purpose.

If I may be allowed a word of criticism, I should say that this position suffers quite materially from an almost total ignoring of what is most characteristic in the great psychological renaissance now going on. Take the matter of child-study, for example: why should it be limited largely to the negative and pathological sides, to arrested development? Why is not this in reality quite secondary to the positive side, the study of the facts and principles of mental growth? The more we agree with Dr. Harris that the chief matter, both in psychology and in education, is growth in rational insight and in power of volitional control, the more genetic psychology, as a study of the actual normal facts of such growth, becomes a necessary means to any adequate psychological statement. Genetic psychology, instead of being set over against rational psychology, thus becomes a necessary instrument for translating the more or less vague, abstract, and nominal propositions of the latter, into concrete and realizable form. Of course we are far enough from an attainment of this ideal, but surely this is the point of view from which to regard it. The same is true in principle of physiological psychology. Those who conceive this as simply an effort to correlate physical and psychical phenomena are certainly now few in number. Its interest lies rather in its affording a

method of approach to the investigation and interpretation of psychical phenomena for their own sake. Here too, then, the barrier which Dr. Harris seems inclined to set up between rational psychology as an account of the development of spiritual being, and physiological psychology as merely an account of the material conditions of this development, breaks down. Physiological psychology, so called, becomes simply a definite and controllable method of getting at psychical development itself.

What shall be said of the great field of modern psychology as pursued by contemporary exponents, a field certainly falling within neither physiological psychology nor child-study in any limited sense of these terms? How shall we account for Dr. Harris's complete ignoring of this field? It is certainly neither empirical in the old sense of that term, occupied simply with observing and inventorying a mass of mere facts, nor yet is it rational in the sense of being simply a logical analysis of the general concepts of self-activity, soul, feeling, reason, will, etc. Indeed its essential characteristic is that it attempts to combine the two points of view, to get rid of the abstract dualism involved in setting it up. It is an effort to determine, from the standpoint of the concrete examination of a tremendous variety and complexity of material, the essential principles of the development of psychical life. At one moment the biological, at another the physiological, or the experimental, or the child-study, or the pathological, or the " empirical " (in the old sense) aspect may be uppermost; but in any case these are simply methods or modes of approach to the central principle of origin and growth. All this industry, which is really the distinguishing characteristic of psychology as pursued to-day, whether in Germany, France, England, or this country, cannot be lightly waved one side. It is indeed quite true that some of its followers here and there—but these much less numerous and influential than one might suppose—conceive of their method and results in a more or less materialistic and mechanical way, and oppose them to the interests of a spiritual philosophy. But I am willing to venture the prophecy that in the long run

the concerns of the latter may be intrusted most safely to the hands of psychological science as it is now developing itself; that this will be the great means of translating the chief points of view and results of the former into specific, clearly realizable forms, capable of being set forth in terms of our common language without recourse to the technical terminology of transcendentalists; and that, excepting as the idealistic philosophy does re-enforce and vivify itself in this way, it will become more and more scholastic and arbitrary, degenerating into the barren explication of certain formal general categories. And particularly for an educator, would I suggest that this translation and interpretation are necessary. The perception of merely general principles remains comparatively barren and inert for practice. It is only too easy to yield a pious assent to the principles in their general form and at the same time in matters of practice to adhere to empirical rule of thumb and purely traditional routine, or be at the mercy of the catch devices of the educational sciolist. What is most needed in education is, I take it, the connecting links, the intermediate terms lying between the formal general principles and the specific details—a connection which will make the former workable while it illuminates and emancipates the latter. And I do not believe that these connecting links can be found except in a psychology conceived in a somewhat more experimental and less purely rationalistic form than that of Dr. Harris.

Limits of space compel me now to pass on to Dr. Harris's social psychology and to the matter of educational application, omitting unfortunately the specific psychology of Dr. Harris's treatment of perception and the various forms of the syllogism involved in it, of recollection and memory, conception, etc. It is community life, participation in the organized and continuous resources of civilization, which alone enables the individual to realize the high capacities which are latent in him. As mere individual, man cannot ascend above savagery. As an individual he is an insignificant affair, as social whole he constitutes a living miracle. It is through social relations that the individual emerges from his animal and

natural state and becomes really a spiritual being. In social combination the individual recognizes and comes to work for the aims which he has in common with others. Every such co-operative effort eliminates something of the exclusiveness and selfishness embodied in the natural constitution of man, and brings him nearer recognition of, and communion with, the true personality which is universal. Family, school, civil society, state, and the Church are exemplifications of such common aims and labors, and so each has its distinctively ethical and educative reaction into the development of the individual.

Dr. Harris conceives family, civil society, and the state as secular forms of combination, while æsthetic art, religion, and science, embodied in the invisible church, are the spiritual. The secular institutions provide man with the means of living and protect and defend him against physical violence and suffering. The spiritual have for their end the evolution of man's absolute ideal and the elevation of the natural individual into participation in the life of the social whole, so that he achieves independence of the temporal and finite and comes to live a divine life. This distinction, both in terminology and in substance, seems to mark a somewhat unfortunate relapse into the dualism between the natural and the spiritual characteristic of the Middle Ages. When we consider either the facts or the theory of the matter, it certainly seems forced to deny spiritual content and function to the family. And while, superficially considered, industrial society might be regarded simply as a mechanism for contributing to the physical comfort and well-being of man; more deeply considered, invention and commerce are chief instrumentalities which spiritual culture has had to rely upon for its general propagation and diffusion. It is, I think, Dr. Harris himself who has spoken of the newspaper, which certainly arises in the play of industrial life, as an organ of the spirit, in bringing home to each individual the consciousness of the larger life in which he plays a part. If we were to eliminate from man's present consciousness of social interdependence and interaction all that has been put there through development

of industry and commerce, we certainly should have a great hole left. But it is difficult to tell how far Dr. Harris means to have this dualism pressed. He tells us that the ethical element must be regarded as essential to all institutions; and that the forms of spiritual combination—art, religion, and science—are to be looked upon as underlying and conditioning even the secular institutions of man. If this thought were worked out, it seems to me the distinction made between the secular and the spiritual would largely disappear.

In his historic psychology of nations, Dr. Harris finds a spiritual factor in present civilization derived from Greece, Rome, and Judea respectively. Greece educates all modern nations in forms of art and literature. Rome educates men on the side of will in the limitations of its modes of expression so as to prevent collision of the individual with the social whole. We owe to the Hebrew insight into the nature of the Absolute as a person and as essentially out-going love in nature, being interested in all finite personalities and in lifting them up toward his own absolute truth and righteousness.

We then have a chapter on the psychology of play and crime considered as reactions against the social order. Education is the process of adoption of the social order in place of one's mere animal caprice. In work and in political organization, the individual surrenders his particular nature to the social order, but in play full reign is given to individual caprice, whim, and private inclination. Festivals and games are to be considered as reversals of the movement from the individual to the social; they are methods of recovering the sense of particular freedom. In play, however, the serious recognition of social order remains as something substantial underneath the mass. But when the reaction against the social order is fixed it becomes crime.

We come now to the more specific educational application. Each institution has its own educative function, in that it lifts the individual out of his animal condition toward a realization of a spiritual potentiality, by filling the latter with the content elaborated and conserved in the development of hu-

manity as a whole. The school is to be considered simply as one of these educative institutions. It arises when the child's interest centers on learning the ways of society outside of the family. Its object is to initiate him into the technicalities of intercommunication with his fellow-men and to familiarize him with the ideas that underlie civilization, and which he must use as tools of thought if he would observe and understand the phases of human life around him. This idea is amplified through application to the various stages of school life and through the study of the materials of the course of study.

As the child passes out of the imitative period of his development and gets the use of language and has acquired a certain amount of knowledge of the external world, he arrives at the capacity of seeing universals, of feeling ideal possibilities, and of acting for their realization. The child now passes into the symbolic period, where objects and images are used to embody and convey thoughts and values not capable of being imaged in themselves. It marks, as it were, the transition of the sense period to the thought period. Educationally speaking, this is the kindergarten period.

After the symbolic period comes the conventional, generally reached at the age of seven. The child is now conscious of himself as an individual having special duties and labors of his own. He thus needs the instruments of self-help; he needs to master the conventionalities of human learning, he needs to learn how to read and write and how to record the results of arithmetic. Here we have the elementary stage of school education, whose purpose is to gain command of the conventionalities of intelligence—the various instrumentalities which enable the child to get access to the intellectual conquests of the race. Its course of study deals chiefly with giving the child a mastery over the symbols of reading, writing, and arithmetic, and the technical words in which are expressed the distinctions of arithmetic, geography, grammar, and history. Moreover, this stage of education takes the child mainly at the first stage of knowing; that is, when he can perceive, for the most part, only isolated things or objects,

not relations or causal principles. Hence it takes the world of human learning in fragments; it fails to give insight into the interrelation of things.

Secondary education, beginning about fourteen, begins to see things and events as parts of processes, to deal with more essential relations and with forces and laws. The child turns from occupation with dead results and comes to the investigation of the living process of production. Higher education is based on the third stage of knowing. It teaches the unity of human learning. It shows how all branches form a connected whole, and what each contributes to the explanation of others. It enables him to see the function of each study, then, in the totality of spiritual experience. In doing this it makes learning really ethical; it shows the bearing of the study on the conduct of life, thus converting knowledge into wisdom.

As regards the subject-matter, we must recognize five coordinate groups of studies. All of these groups must be represented at each stage of education. The psychology of these five groups of study is found in the somewhat metaphorical concept of five windows to the soul, opening out on five great divisions of the life of man. Through two of these windows the soul looks out upon nature: one including mathematics and physics, the formal or time-and-space aspect of nature; the other, upon the actual scene of nature, the world in its forms—natural history, or biology and geography. The other three windows look out upon various aspects of human life. History surveys the exhibition of the will of mankind. Language and grammar embody the structural framework of the intellect. Literature sums up all the inner life of the people, the identity between its aspirations and ideals, and its acts, whether in overt deeds, or in its interpretations of life.

In conclusion, I can only suggest certain doubts and queries which arise in my mind, both with reference to this philosophy of the stages of the school system, and of the various groups of study. I should not question that, upon the whole, Dr. Harris's theory of elementary, secondary, and

higher education is a fair statement of existing practice. Indeed, I should say that it displays a very remarkable insight and power of formulation (characteristic of Dr. Harris in all his dealings with concrete subject-matter) in laying bare the inner rationale of our present organization. But when laid bare with such succinctness, its inherent defects appear only the more clearly revealed. That the period of elementary education shall long continue to be regarded as centering about the technical symbols of intercommunication, eked out with fragmentary bits of information concerning the world of nature and of man, seems to me incredible. All that is most vital and progressive in existing elementary education is moving away from these traditions, in the direction of introducing positive and first-hand contact with the realities of experience, as distinct from the mere symbols of knowledge, and toward more positive spiritual content. Under these circumstances, I deplore greatly that Dr. Harris should throw his deservedly great authority in the direction of what seems unduly conservative or even reactionary.

I doubt very much if the psychological justification which Dr. Harris lays down for his doctrine, that of the three stages of knowledge, will hold as it is here applied. It is very doubtful, both as matter of theory and of observable fact, whether the first attitude and interest of the mind are in things as isolated, or in unrelated detail. As Dr. Harris himself frequently recognizes, the act of isolation is essentially one of abstraction. It involves the beginnings of reflection. As he says about the child in the symbolic period, the early phase of mind is synthetic rather than analytic. The interest at this period is decidedly in wholes as wholes; the fragment as such, the isolated, is decidedly repellent and irritating. It is the scene, the situation, the story that attracts and holds. Details are ignored save as they carry out the meaning and spirit of the whole. The early mental attitude of the child is in a way closely akin to philosophic interest. It is of course crude and naïve; but the natural bent of attention is toward function, aim, moving spirit, rather than toward particulars. Observation of particulars as particulars, the move-

ment toward isolation and definition, is a counterpart of the movement of the mind toward the discovery of interrelation and mutual dependence. Interest in seizing the particular as such, and interest in grasping the universal process as such, are two poles of the same operation of reflection. Instead of going from particulars through interrelation up to wholes, the mind moves from the apprehension of vague wholes, through correlative specification and generalization, to systematized wholes. The first period of education would therefore have for its aim to bring the child, not in contact with fragments, but with typical large experiences of humanity, taken in outline and with reference to their pervasive spirit. It is fortunate that the congruence between theory and right practice is so great; but if there were not this natural agreement, one might almost say that the purpose of the elementary school would be to counteract the tendency toward isolation and premature specialization upon technical symbols. It would be intolerable in a democratic country to have ninety-five per cent. of children shut off for the most part from ethical content and from the influences which tend to convert information into wisdom, reserving this latter just for the élite who are able to go to college.

A few words now regarding the classification of school studies. Does not co-ordination involve systematic interrelation? Is it co-ordination to set up five groups of study in a row, side by side; or does co-ordination mean that a functional unity is present with reference to which any of the particular groups represents simply a division of labor which can be fulfilled only as it is kept in the most organic relations with every other? Or, from the practical side, how can geography and history be separated from each other, without depriving the former of its main source of interest, and the latter of its articulating framework? In elementary education at least, are not mathematics and physics comparatively barren abstractions excepting as related not simply to each other, but to the constructive processes of the individual and of society? Is it not somewhat artificial to make grammar and language studies the chief repository of the structure

of the intellect, to the neglect of that magnificent logical apparatus exhibited in modern scientific modes of investigation and verification? Can the average child best lay hold of and realize the laws of reason through a study of a relatively dead product in language, or through their constant personal use in the discovery and statement of truth? While it is impossible to overestimate the spiritual dependence of the individual upon society, does not Dr. Harris somewhat ignore the extent to which democratic society, with the resources of modern science at command, can put into the hands of the individual the *methods* by which the spiritual interests of society are conserved, and thus emancipate him very largely from the necessity of immediate dependence upon its *products?* If this be true, would not practical acquaintance with processes, even from the very first, demand relatively a larger sphere of importance as compared with information about products? These questions will indicate some of the directions from which it seems to me the educational theory and practice of the future will tend to modify and revise, not only Dr. Harris's valuation of the respective subjects, but his conception of their relationships to each other.

More than any other one person who could be named in our educational world, Dr. Harris stands for the doctrine laid down in his book that philosophy, as a "view of wholes," and practical action stand in the most intimate relations to each other; that every science must put on a philosophic form before it becomes useful in practical life. This combination of philosophy and practice is the key to Dr. Harris's work. This book is itself a monument to this conviction which has found expression with Dr. Harris not simply in theoretic form, but in his continued endeavor in all directions to make philosophy applicable to the guidance of life, and to bring practical life within the grasp of that consciousness of unity which is the essence of philosophic thought.

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II

THE SCOPE AND FUNCTION OF SECONDARY EDUCATION[1]

The past decade has witnessed marked activity in matters pertaining to secondary education; that most ancient division of the educational system has been subjected to close study and to vigorous discussion. Passing by other and equally significant evidences of this—particularly in the Scandinavian countries—I cite simply the three elaborate reports made in Germany in 1890 by the Berlin School Conference, in the United States in 1894 by the Committee of Ten appointed by the National Educational Association, and in England in 1895 by the Royal Commission on Secondary Education. In a sense these three documents are epoch-making; they are in part a cause and in part an effect of the widespread opinion that secondary education is in need of reformation and reorganization.

Fortunately, secondary education no longer needs defense. Occasionally a lonely voice echoes the charge of Jack Cade—"Thou hast most traitorously corrupted the youth of the realm in erecting a grammar school. . . Thou hast men about thee that usually talk of a noun or a verb, and such abominable words as no Christian ear can endure to hear"; or, at intervals, perhaps some cultivated cynic snarls after the fashion of the Tory governor of the colony of Virginia, who wrote home to England, "I thank God there are no free schools or printing, and I hope we shall not have them these hundred years": but these are only the humors of progress.

At the close of the academic year 1895-96, it was estimated by the Commissioner of Education that 600,000 pupils were receiving secondary instruction in the United States.

[1] An Address delivered at the University-High School Conference, University of Illinois, Champaign, Ill., May 19 1898

Nearly two-thirds of these were enrolled in the 5000 public high schools. Considerably more than one-half of the total number of pupils were girls. The number of secondary students to each 1000 of population was 7.92. Every State and Territory now has public high schools, ranging from the 558 in Ohio, through 343 in New York, 329 in Iowa, 319 in Illinois, 219 in Massachusetts, and 166 in Texas to the 2 in Utah. It is obvious, therefore, that every section of the country and all classes of people are vitally interested in the efficiency and adequacy of secondary training. There is still another fact of great importance to be referred to in this connection. During the last few years the development in this country of secondary education at the public expense has been little short of marvelous. From 1890-96, while the number of students in private secondary schools increased 12 per cent., or from 95,000 to 107,000, the number of students in public secondary schools increased 87 per cent., or from 203,000 to 380,000. Nor is this all: since 1893-94 the number of students in private secondary schools has been steadily decreasing. These facts are an eloquent witness to the growth of the spirit of democracy in education and they are a conclusive answer to those curiously inept critics who insist that it is un-American to provide other than elementary education at public expense.

Such being, in general, the present status of what we know as secondary education, I wish to discuss first its scope or limits, and second its function or purposes.

What is secondary education? The definition-makers gravely walk about in a circle when they define secondary as that which succeeds elementary and precedes higher education, higher education as that which succeeds secondary education, and elementary education as that which precedes it. One is reminded by this process of the Indian referred to by Locke who, saying that the world was supported by a great elephant, was asked what the elephant rested on; to which his answer was—a great tortoise. But being again pressed to know what gave support to the broad-backed tortoise, replied: something he knew not what. Evidently we need

a basis more substantial than anything that the Indian or the definition-makers have to offer. My own preference is to look for the base line from which to measure and lay out the educational course, in the nature of the child-mind and in the character of the studies pursued, rather than in any merely formal and external scheme of administrative classification. The Royal Commission on Secondary Education, after a long and exceptionally intelligent discussion of this question, conclude that secondary education is "the education of the boy or girl not simply as a human being who needs to be instructed in the mere rudiments of knowledge, but it is a process of intellectual training and personal discipline conducted with special regard to the profession or trade to be followed."[2] In other words, elementary or general education is, in Plato's phrase, ἐπὶ παιδείᾳ, for culture, while secondary or more special training is ἐπὶ τεχνῇ, for an art or trade. To reach this conclusion the learned commission have been obliged to give to the word art or trade a very unusual scope. It is held to include the interpretation of a literature or a science, the making of a picture or a book, the practice of a plastic or a manual art, the convincing of a jury or the persuading of a senate, the translating or the annotating of an author, the dyeing of wool, the weaving of cloth, the designing or the constructing of a machine, the navigating of a ship or the commanding of an army.[3] I am able to see in this definition and description only an elaborate begging of the question.

The very name secondary implies that it has reference to a primary or elementary education that comes before it. This elementary education I define as that general training in the elements of knowledge that is suitable for a pupil from the age of six or seven to the period of adolescence. It is ordinarily organized in eight or nine grades, each occupying an academic year. Nine grades are too many and are distinctly wasteful. To spend so much time on these simple studies leads to that arrested development which is so often the bane of the elementary-school period. I have never

[2] *Report*, I : 136 [3] Ibid.

known a child who needed more than six years' time in which to complete the elementary course, and I have known but few who have, as an actual fact, ever taken longer than that. An eight-years' course is certainly ample for any community, and children should be given every encouragement and every opportunity to cover the elementary studies in even less time.

The plan of studies in the elementary school is pretty much the same the world over. It is most clearly and concisely stated in the French decree of January 18, 1887, which defines elementary education as made up of the elements of morals and of civics; reading and writing; the study of the French language; arithmetic, including the metric system; history and geography, particularly those of France; object lessons and the elements of science; the elements of drawing, singing, and manual training; gymnastics and military exercises. In the nature of the case all this instruction will deal with elementary and simple notions only, and, psychologically speaking, it will lay much emphasis upon sense-perception and the imitative instinct. The nature of the child-mind requires that. Yet it is the gravest of errors in early teaching to suppose that sense-perception is itself incapable of analysis and that no thought-process is involved in it. Kant long ago said that all knowledge is judgment, and Dr. Harris has clearly shown the nature of the judgment that is implied in the activities of sense.[4]

It must not be supposed, therefore, that between the mental activities of the child in the elementary school and those of his fellow in the secondary school there is a great gulf fixed. Quite the contrary: the two sets of activities are alike in kind, and differ only in quality and in the explicitness of the processes involved. What is hidden beneath the surface in the mind of the child from six to twelve comes more and more fully into consciousness in the child from twelve to sixteen. There will, therefore, be an easy and gradual progression from the earlier stage to the later one, and it is a hopeless and unjustifiable undertaking to attempt,

[4] *Psychologic foundations of education* (New York : 1898), c. 9, 10.

as is sometimes done, to draw a hard and fast line between them.

The marked characteristics of the pupil of secondary-school age are due to the fact that, as Rousseau puts it, we are born twice; the first time into existence, the second time into life; the first time as a member of the race, the second time as a member of the sex—in other words, they are due to the phenomena of adolescence. The physical and mental effects of this epoch in human life begin earlier and last longer than is sometimes supposed. They dominate the entire secondary-school period. Rapid growth and increase of nervous and mental energy mark these years. Emotions, vague and disordered, displace the placidity of earlier life. Ambitions, yearnings, desires, are formulated crudely and for the first time. Introspection begins and a morbid self-consciousness is not infrequent. The future, hitherto almost unthought of, becomes of great interest and importance, and overshadows the present. Abnormally intense religious experiences and reflections are common. The old and familiar tasks, occupations, and games no longer suffice; the soul seems to overflow, as it were, and demands new and more difficult problems to occupy it and to absorb its activities. The higher thought-processes, until now latent, exhibit themselves in a variety of ways, and more formal and elaborate chains of inference supersede the reasoning from one particular instance to another that is so characteristic of the little child.

These facts point directly to the essential characteristics of secondary-school studies. They must, in the first place, be comparative and reflective in character in order to provide food for the newly discovered intellectual capacities; in the second place, they must be and continue to become more and more difficult, in order to occupy and develop the augmented nervous and mental energy that now presents itself; and in the third place, the tendency to introspection and analysis must be satisfied by the disclosing of the inner connections and deeper reasons of the subjects taught. When these three conditions are fulfilled then, and only then, is secondary edu-

cation being carried on upon a proper and a scientific basis. No amount of rearranging or reviewing elementary studies will make a secondary-school course. The characteristics to which I have just referred must be present in order that a secondary-school course may be worthy of the name.

A foreign language, ancient or modern, no matter at what age it is begun, is a secondary study because it invites and compels comparison with the mother-tongue and a more or less reflective analysis of the two vocabularies and the two sets of grammatical and syntactical forms. Algebra is a secondary study because of the symbolic and general character of its operations, and the rapidly increasing difficulty of its processes. Formal grammar is a secondary study because of its dependence on the laws of logical thought and because of its abstract and analytic character. History, geography, and natural science tend to pass rapidly into the secondary form, no matter how simply and objectively they may be begun.

From this it will be apparent that it is my opinion that secondary studies make their appearance, and ought to make their appearance, in the upper grades of the elementary schools. The law of educational continuity demands this, and there is no other way to escape from the dreaded arrested development which falls like a pall upon so many of our school children. As power is gained only by exercise, schoolmasters are beginning to find out that the quickest and surest way to lead pupils to the mastery of a given task is, after trying it a few times, not to review it indefinitely but to go forward to something more difficult. Good teaching will always keep a pupil's mind taut; to let it grow slack increases the friction and the waste.

Just as secondary studies take their rise almost unnoticed among and out of the elementary studies, so they pass insensibly into those of college grade. The college point of view is more elevated, its scope broader, its methods still more reflective and abstract than those of the secondary school; but no one can say dogmatically just where the one ends and the other begins. Custom and convenience play a

large part in these matters. The order of studies is arranged with reference to many different considerations. The elements of Arabic and of Sanskrit are perhaps easier than the elements of Greek; yet no one would propose to begin either Arabic or Sanskrit in the secondary school. Their historical relation to our civilization, the character of their content, and their relative importance all cause the postponement of the study of these languages to the college or to the university. It is apparent, then, that not the relative difficulty of studies, but their relations to each other, to the developing powers of the pupil, and to contemporary civilization, determine their order during the secondary and college periods.

The secondary-school period, then, is essentially the period of adolescence, of what may be called active adolescence as distinguished from the later and less violent manifestations of physical and mental change that are now usually included under the term. The normal years are, with us, from twelve to sixteen, or from thirteen to seventeen. The normal boy or girl who is going to college ought to enter at seventeen, at the latest. A limitation of the secondary-school course to four years has been brought about chiefly by social and economic causes, but it can also be justified in a measure on physiological and on psychological grounds.

The scope of secondary education includes the four years that I term those of active adolescence, from twelve or thirteen to sixteen or seventeen. Secondary-school studies must have the characteristics that I have enumerated, and for the reasons that I have stated. They are not sharply separated from elementary studies on the one hand or from college studies on the other. They grow easily and naturally out of the former and pass easily and gradually into the latter.

The functions of secondary education depend largely upon our conception of its scope and upon conditions incidental thereto. These functions I class under two heads: (1) disciplinary, (2) selective. The scientifically adjusted secondary-school course should be made up of secondary studies ar-

ranged with reference to these two ends of discipline and selection, and with reference to these two ends alone. The secondary school, to succeed in its self-imposed task, must be, to borrow some technical terms from Kant, autonomous and not heteronomous. It cannot give its pupils the best possible secondary education, and at the same time have its efficiency judged by its ability to fit some or all of its graduates to pass the tests prescribed in a thousand forms for college entrance. My mind is perfectly clear that the relationship usually existing hitherto between secondary school and college must be reversed; instead of the secondary-school programme having to conform to college entrance requirements, college entrance requirements must be brought into harmony with secondary-school programmes. Only an insignificant percentage of secondary-school pupils go forward to a higher institution of learning. It is important for our civilization and for our culture that this percentage should be largely increased. In order to accomplish this and at the same time to strengthen the position of secondary education "it is necessary"—I quote the authoritative words of the Committee of Ten—"that the colleges and scientific schools of the country should accept for admission to appropriate courses of their instruction the attainments of any youth who has passed creditably through a good secondary-school course, no matter to what group of subjects he may have mainly devoted himself in the secondary school."[5]

This position is so reasonable, and so obviously in the interest both of the college and of the secondary school, that it is a legitimate cause for surprise that it was not taken long ago by all colleges and scientific schools. That this has not happened is due in part to the lack of educational statesmanship on the part of those concerned with the formulation of college policy, and in part to the distressingly bad organization of much secondary-school work. In many parts of the country secondary-school work has been so poor, so scattering and so lacking in purpose, that colleges have been unable

[5] *Report of the Committee of Ten on secondary-school studies* (New York: 1894) p. 52.

to accept it as an adequate preparation for higher studies, even when they were so disposed. Conditions are rapidly improving in this respect, but they are still far from satisfactory. The chief difficulty with secondary-school courses —and I am in the habit of studying scores of them every year—is that they include too many subjects pursued for too short a time. The horrible specter of "Fourteen Weeks," in this, that, or the other subject still haunts many schools, and an unintelligent ambition or a foolish local vanity contemplates it with ill-concealed satisfaction. When the Committee of Ten made their investigation they found that the programmes of forty unusually good secondary schools contained this appalling list of subjects:

Languages: English, French, German, Spanish, Latin, Greek—6; Mathematics: Arithmetic, algebra, geometry, trigonometry, analytic geometry, descriptive geometry—6; Natural science: Mechanics, physics, chemistry, astronomy, geography, natural history—6; and also rhetoric, drawing, surveying, music, physical training, elocution, psychology, ethics, history, civil government, constitutional law, commercial law, political economy, stenography and typewriting, bookkeeping, penmanship, sacred studies—17, or 35 subjects in all. The mere reading of these names must suggest to many of us programmes that we have seen in which the attempt has been made to provide for two-thirds or three-fourths of the entire list. The dissipation of energy and the shattering of the highly coveted power of concentration that must follow any attempt to keep track of such an educational kaleidoscope, can better be imagined than described.

It is essential that studies should be organized in courses, and these courses may be as numerous and as diverse as the school can afford or as the community demands. These courses should not be rigid and compulsory: that involves another and hardly less serious danger. They should be flexible and elective, made by each pupil for himself with the aid of his parents and teachers. Each course should admit of attention to not more than five subjects at once, and each

subject should be pursued long enough to gain such mastery of it as will cause it to yield to the student some considerable part of its educational value. My own preference is to have each subject followed for an entire academic year, at least. Think how little one knows of a foreign language, of any department of history, or of a natural science, after even a full year of study.

These flexible and elective courses—the varieties of which would be very numerous to meet the diverse needs, tastes, and capacities of the students—must, of course, be organized about a common center or core. After weighing carefully the alternative propositions, I have come to the conclusion that this center or core should be threefold, in order to combine genuine and well-proportioned discipline with abundant opportunity to meet individual needs. The three constituent elements of this center or core, I state in this way: (1) the study of language; (2) the study of deductive reasoning, in mathematics and formal logic; (3) the study of inductive method, in experimental science and, in part, in history. If it be provided that the course pursued by every student must contain a subject selected from each of these three classes, we may safely trust to the student's tastes, needs, and ambitions, together with the advice of his parents and teachers, both to select the specified subjects, and to add to them others that lie outside those classes. He cannot very well fail to make a satisfactory course. This arrangement suits equally well the student who has a college course in view, or his fellow who looks forward to a scientific school, an agricultural college, a technical institute, a business career, or indeed any other form of occupation. Each student will thus be given a chance to make the best use of his adolescent powers during the secondary-school period, and, under the limitations that I have suggested, he will be able, at the end of four years, to present to a higher institution of learning a certificate of graduation that it cannot, and, I am convinced, will not refuse to accept.

It is in this elimination of elementary studies from the secondary school and in the frank recognition of the para-

mount advantages of the elective system, that I see the way of highest usefulness opening before the secondary school. Instead of conducing to arrested development, it will then constantly spur the pupil on by putting new difficulties before him. Instead of dividing his attention and interest among eight, ten, or even twelve subjects each year, so frittering away his time and energy, it will focus them upon not more than five subjects, and pursue each far enough and long enough to gain real insight into it and genuine power over it. Instead of offering one or two rigid courses to a hundred students, no two of whom are just alike, it will make it possible (within the necessary limitations of the school's resources) for every pupil to have the course he most needs and yet one that has balance, harmony, and undisputed effectiveness. The disciplinary purpose of the secondary school will thus be gained.

Its selective purpose is of almost equal importance. From what I have already said of the mental characteristics of children of secondary-school age, it is evident that at that time new tastes and unsuspected powers make their appearance. The wise and observant teacher will seize upon these, and by bringing the pupil in contact with the best means for their development will promote the discovery whether they are superficial or deep, fleeting or permanent; he will then guide the pupil's studies accordingly. The result of this attitude is to assist materially a process of educational selection by which pupils are trained for efficiency while gaining a sound secondary education as well. For it is not enough that our education should give pupils a knowledge of the civilization which surrounds them; it must also fit them to take hold of that civilization at some definite point and so to support themselves in it. That is, it must add efficiency to knowledge; and efficiency, in these days of highly organized and minutely differentiated societies, implies a great deal. No generation of pupils can be made efficient by any uniform course of study. Such a course will produce efficiency in those to whom it is best adapted; the others must go to the wall. A uniform course of secondary and collegiate study would, as higher education became general, result in bread

riots of the learned. It is the uniform course of gymnasial study in Germany, lasting through three generations, which that country has to thank to-day for what Bismarck himself has called the educated proleteriat.

Mr. Herbert Spencer has told us that mankind, like a group of men selected at haphazard, is made up of a few clever individuals, many ordinary ones, and some decidedly stupid. The secondary school must recognize this fact, and not make the common mistake of trying to deal with a supposititious "average pupil": there is no average pupil. It is one of the most popular blunders of our contemporary thinking and writing to suppose that individuality can be disposed of by treating it in mass. We speak glibly of "man," of "the industrious," "the debtor class," "the intelligent," and so on, and imagine that the individuals included in the generalization have been satisfactorily disposed of and sharply marked off from all others. This is quite untrue. Human individuality and human capacity are not to be disposed of so lightly. These short-hand registrations of them and references to them are apt to be very misleading, and nowhere more so than in education. To treat individual pupils in this fashion is to ignore the selective function of secondary education, and to prevent its operation. During the secondary-school period, I repeat, tastes are to be developed into capacities and each pupil started on that line of interest and activity that is best adapted to him. This is the element of truth that underlies the definition of secondary education, already quoted, given by the Royal Commission.

A secondary education that is both disciplinary and selective is of unusual importance in this country on both social and political grounds. Democracy needs intelligent and trained leadership—leadership in public policy, leadership in industry, in commerce, in finance, leadership in art and in letters. The basis of training for leadership is laid in the secondary schools, where the directive capacity of the nation is serving its apprenticeship. There the majority of the men and women who are to guide the destinies of the next genera-

tion are putting forth their powers and testing their strength; out of a variety of intellectual interests, nature and environment lead them to make a selection. Training—persistent, thorough, broad—in the field chosen, is the surest guarantee, if one can be given, of future success and of future usefulness.

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III

TEACHING EUROPEAN HISTORY IN COLLEGE

The average time devoted by students in our colleges to the study of European history is short, and will probably always remain so. How to make the most of, let us say, three hours a week for a year is a problem which puzzles the teacher more and more; for wider knowledge and better preparation have made him discontented with the older plan of presenting simply an outline of general political history. He has come to realize what Mr. Bryce long ago pointed out—that "without a minuteness of detail sufficient to make its scenes dramatic and give us a lively sympathy with the actors, a narrative history can have little value and still less charm." Nor is the impossibility of imparting in so limited a time any adequate notions of the complicated political changes in western Europe during the past fifteen centuries the only reason for distrusting the current methods of instruction. New ways of studying the past with a view to the constitutional, economic, social, literary, religio-political, and artistic changes and tendencies make much that once appeared important seem relatively insignificant to us now. Our horizon has broadened. We see much in the past that escaped our fathers. Political economy and sociology, for instance, have taught us to appreciate the importance of a great many forces that used never to be considered. To know what people thought and read in the Middle Ages, and how they managed their schools and universities, seems to us nowadays more important and suggestive than how a king won or lost a battle or how a minister signed a treaty that was broken next day.

So it has come about that we all are anxious to change our methods of instruction and discover some way in which our students may get more good from history than they have

got hitherto. It has often been suggested that we should gain a great deal if we centered the student's attention upon a single brief but interesting period, and thus enabled him, by mastering in detail the changes during some typical crisis in the affairs of mankind, to acquire the ability to deal with other periods when an opportunity offered. The advantages of such a course of study are obvious. The student's interest is easily aroused, and he can familiarize himself with the use of books, and gain, incidentally, a great deal of the training that should constitute the sum and substance of our historical instruction.

There is, however, another method that does not necessitate such serious sacrifices as the exclusive study of a single period, such as the French Revolution or the Reformation, nor does it include simply the often relatively unimportant events, names of rulers, and dates, which have too frequently been chosen to constitute an introductory outline of general history. The study both of general history and of special periods rests, indeed, upon the same assumption. They both select the *crises* in human history for study; a single crisis engaging our attention in the one case, while in the other we skip lightly from one disturbance to another. Conspicuousness becomes our standard for estimating the educational value of historic occurrences. The student is taught to view mankind as in a periodic state of turmoil. We do all we can to disguise, by studied neglect, the lucid intervals during which a great part of human progress takes place. The dates we ask the student to learn are those of crises, or at least of supposed crises—476, 800, 962, 1096, 1453, 1492, 1517, and the rest. That these crises are unimportant no one will maintain, but to make them the exclusive subjects of instruction is to sacrifice some of the best and most permanent results to be derived from historical study. The most striking events are not necessarily the most interesting and instructive. On the contrary, their very unusualness is against them in their competition for a place in our programme of study.

We do not in our history of nature confine ourselves to the aurora borealis and the bird of paradise, to X rays and

boa constrictors; on the contrary, the ill-defined amœba or the unassuming amphioxus, striations unnoted by the untrained eye, and the unsuspected chemical reaction; these and their like form the subject-matter of the courses in science. How perverted our selection in history has been is easily estimated from the tenacity with which the public clings to the idea that the French Revolution was due to especially shocking conditions in France, instead of to an exceptionally happy and, in some respects, an ever-bettering state of affairs; or to the delusion, long ago refuted by Voltaire, that the Revival of Learning began with the fall of Constantinople. The notions about Luther's Theses and the Inquisition are usually quite as far from correct.

I resolved, however, in preparing this paper, to refrain so far as possible from merely negative criticism, and venture some suggestions as to method which are the result of a good deal of thought, and of discussion with both the sympathetic and the skeptical, as well as of some years of experience. I must, therefore, assume that those who feel that a teacher of history has an important unsolved educational problem to face have begun, for reasons which cannot be further considered here, by losing confidence in the subjects chosen for presentation in even our best manuals of general history. The suggestions that are advanced here, most tentatively indeed, are wholly incompatible with the once universally recognized aim of giving the student an outline of events, mainly political. Those who believe that the learning of events is the fundamental educational function of history, and the best that we can give the student, have no cause to consider changes in the older methods.

Some plan must be devised by which the average college student shall gain the greatest possible permanent good from a course of three hours a week devoted to the history of the Continent of Europe since, let us say, the dissolution of the Roman Empire. In order to combine the greatest number of advantages—for no plan, however cunningly conceived and skillfully executed, can accomplish everything we might desire—*we must*, I am convinced, *alter our aims, our canons of*

selection, and our methods of instruction. First, what can we look for from a study of history, especially of European history; secondly, how shall we select from the infinite mass of human experiences that which will best answer our purposes; and lastly, how may we guide the student so that he will derive the greatest permanent benefit from his year's work? It will be noted in the programme proposed below that no effort is made to give the student a connected narrative of events; stress is laid not upon the crises, as is customary, but upon the *transitionary* periods.

This seems impracticable at first glance, because, it will be argued, the immature mind demands a lively story, otherwise the student's interest will assuredly flag hopelessly. This would certainly be inevitable if the usual dogmatic method of instruction were continued, but, by a change of method, I believe it possible to render *conditions* as vivid as *events.* But if conditions and an idea of institutions can be successfully brought within the student's horizon, we have found a way out of many of our difficulties, because, in the first place, we need no longer choose between the alternatives of attempting impracticable general history on the one hand, or, in order to give the essential vividness and detail requisite to permanent results, of resorting to a single period, like the Reformation or French Revolution, on the other; for general conditions are by no means so bewilderingly momentary and distractingly numerous as events. A second obvious advantage would be the opportunity to deal with the essentials of historical development, rather than with the often seemingly fortuitous incidents, and thus satisfy to some extent the demands of constitutional and economic history, as well as of the history of culture.

The three requisites in instruction are, first, a well-trained teacher—and such are becoming hopefully numerous in our colleges—whose functions should consist in informal lectures and the supervision of the discussions of selected illustrated material. Secondly, there should be a brief, skillfully arranged outline or syllabus, which would enable the student to dispense almost entirely with distracting note-taking, and

altogether with the old-fashioned text-book. We may hopefully look forward to a new kind of manual adapted to our present needs, but the thoughtful teacher of history will feel the same hesitancy in putting our popular school histories into the student's hands that a botanist might experience in recommending Mrs. Lincoln's Botany of half a century ago. Lastly, the student must be supplied with a printed list of required readings, mainly from the contemporaneous accounts of the subjects to be dealt with.

The main innovations—and all innovations are happily relative in a period of experiment, when so many are straining every nerve to give their students the very best they can, without regard to tradition—the main innovations in the plan here sketched out are two. While clinging to the idea that a general course is, on the whole, better for the college student than the study of a single period, a new choice of subjects is brought to the student's attention; conditions are emphasized as well as events. The pre-Reformation period and the Council of Constance would, for example, receive quite as much, if not more attention than the Lutheran revolution. The *Ancien Régime*, culminating in the decrees of 1789-90, would receive a careful consideration which the Reign of Terror does not merit.

To some this may seem a fantastic attempt to teach the philosophy of history to the immature mind; the results will seem vague, since they lack the smug conciseness to which we are accustomed, and which is so convenient when examination time comes around. To this we can only answer that a different set of facts from the conventional one have been chosen for discussion, but they are none the less facts. "Heresy was long looked upon by the State as a crime worse than murder or high treason, and treated accordingly," is the statement of a fact, not of a philosophical theory, and it is surely more significant for the student than the statement that Charles VI. of France died in 1422, or that the battle of Marignano was fought in 1515. The one fact is a permanent acquisition, that serves to explain much that would otherwise be ill understood, the others we may never have any use for,

for even the professional students of history would, in nine cases out of ten, look up the dates in a book of reference.

As for the difficulty already touched upon,—that of rendering past conditions vivid to the student,—we have, in order to avoid it, only to resort to the most vivid and forcible of all forms of presentation, that of the contemporaries themselves. There is a very general opposition to the use of the "sources" in introductory work, but this rests, perhaps, upon a misunderstanding of the sense in which the word is used by those who advocate the system. To refer the ordinary college student to Sully's or Richelieu's memoirs, to learn something of the reign of Henry IV. or Louis XIII., would doubtless produce no good results; to ask him to read portions of Machiavelli's *Prince*, or a few of the stories of Cæsar of Heisterbach, may, on the contrary, be much the quickest way of conciliating his interest and impressing great historic truths upon his mind. Our instruction suffers from a want of palpableness in the objects dealt with. Too many of the essential ideas are foreign and abstract. The student has only a formal acquaintance with the externals, instead of a certain feeling or sentiment, which must be associated with a really clear understanding of motives and conditions. Second-hand explanation usually fails by reason of its want of vividness, and to compensate for this we have often resorted to the merely picturesque in the past as the only feasible topics for consideration. We must turn to the experiences of eye-witnesses, or of those who lived in the conditions we are endeavoring to impress upon the student's mind. Letters, speeches, memoirs, literary productions can be employed judiciously. A sermon or tract of Wycliffe or of Luther will tell more of the times than a volume of analytical discussion. Who can read the Baron of Marbot's account of the Siege of Genoa without feeling the horrors of war as he may never have felt them before in this peaceful land of ours? Can any description of the intellectual conditions in the Middle Ages vie with the *Apologues* of Stephen of Bourbon, or of the ecclesiastical abuses with the *Revelation* of Golias? It is upon such aid that we must rely, if the really significant

phases of the past are to be successfully brought within range of the college student.

We have, let us remember, but two hours a week for one year to deal, for better or for worse, with the history of Europe during fifteen long centuries. We cannot hope to do what can be easily accomplished in American history. We cannot cover the whole field with any degree of thoroughness, but must consent to say nothing of even very important occurrences. Only matters of supreme moment can engage our attention. No selection will suit everyone's taste. There is no plan but will appear to someone to neglect what is most essential.

We must first get under way—no light matter, indeed. A word must be said upon how the Middle Ages came about. The extent and general character of the Roman Empire, as well as the customs and habits of the invading barbarian, must be summarily dealt with in three or four lectures, the student being required to look at good maps and read some from Tacitus's *Germania*. The *Life of St. Columban*[1] will leave upon the reader's mind a more lasting impression of the peculiar conditions in the sixth and seventh centuries than a volume of comment. We can, or must, leave out practically all the events during the succeeding five hundred years, and yet the Middle Ages need not remain in the darkness in which they are often left, even after the customary review of the political events; for would it not be feasible to associate an account of the great tendencies of the period with a sketch of the development of the greatest of all mediæval creations, the Catholic Church and the Roman Primacy? We have been misled by German patriotism into giving the *Kaiserthum* an altogether too prominent place in our studies. It need scarcely be touched upon, except as illustrating the relations between Church and state, and these can be more easily explained by the struggle between Philip the Fair and Boniface.

[1] The historical department of the University of Pennsylvania has endeavored, by the translation of illustrative material and its publication in the form of inexpensive pamphlets, to encourage a more satisfactory method of instruction. Professor D. C. Munro has given us an English version of the *Life of St. Columban* in *Translations and reprints from the original sources of European history*, vol. ii, No. 7.

We can only glance at the motives and some of the results of the Crusades, dwelling upon the spirit of the times as reflected in the contemporaneous letters and documents that are available.[2]

As we close the first third of our year's work we should, it seems to me, have accomplished three things: (1) The student should have learned how there came to be a Pope, who was, in stern truth, as he claimed, a king of kings; he should behold the church militant "as an army encamped on the soil of Christendom, with its outposts everywhere, subject to the most efficient discipline, animated with a common purpose, every soldier panoplied with inviolability and armed with the tremendous weapons which slew the soul" (Lea). Let this sink deep into the student's mind, for it is the greatest acquisition that he will make in his study of the period—in comparison with which all the deeds of the Henrys and Ottos fade into insignificance. (2) The student should have acquired some living idea of the feudal system as contrasted with our simple forms of tenure, of the manor, of the feudal relation as opposed to the modern idea of subject and citizen, of the great rôle that the wider use of money played, as well as something of the rise of the towns as industrial, commercial, and intellectual centers. (3) He should have got some notion of the Church as the dominating power in the literary life of the thirteenth century and of mediæval culture as contrasted with the secular and humanistic tendencies perceptible in Dante's works, and fully developed in Petrarch's. Mr. Steele's extracts from Bartholomew Anglicus[3] give us a lively view of the popular science of the thirteenth century, while Dante's *Convito*, the first attempt toward the extension of university teaching, will present the more sedate phases of speculation. There the student will find the sharp alternations of insight and uncontrolled vagary so characteristic of mediæval culture. In one chapter, Dante will reject the

[2] For example, Professor Munro's *Letters of the Crusaders* and *Urban and the Crusades*, among the series of *Translations and reprints*, vol. i, No. 4, and vol. i, No. 2.

[3] In his *Mediæval lore*.

idea that the milky way was a strip of the heavens scorched during Phaethon's untoward ride, or prove the sphericity of the earth, and discuss the precession of the equinoxes; in the next, he may as enthusiastically point out why the moon is like grammar, or Mars like music, or describe with precision the organization and occupation of the hierarchy of contemplative angels. For the belief in miracles and the nature of popular religion, the student must be brought in contact with the monastic tales of Cæsar of Heisterbach, or Stephen of Bourbon,[4] eloquent as they are of intellectual and moral degradation. A fascinating source, of primary importance for the student of the great change from the mediæval to the modern spirit, viz., the letters of Petrarch, especially those to Boccaccio, will soon be available in English.[5]

The second third of our year of study might be devoted to the pre-Reformation period, as culminating in that most hopeful, but unsuccessful, effort at Constance to reform the Church without fundamentally modifying its organization and tenets. The sources of dissatisfaction and the abuses can best be dealt with in considering this period, when all, except the Bohemian heretics, agreed that, although its *personnel* was bad, the Church could only be maintained in its mediæval organization. Unfortunately, there is not much, as yet, to which the student can be referred for the spirit of the time, except Wycliffe's sermons.[6] But if he comes to see that the horror of heresy, as the supreme crime, and the forms of trial and punishment, were only phases of the general jurisprudence or civilization of the time, much will have been accomplished.

For the Renaissance in its various phases, chapters from Dante, Petrarch, one or two of Boccaccio's stories as selected by Morley (especially that of The Three Rings), one or two of

[4] Some examples of these are translated by Professor Munro, in his *Monastic tales: Translations and reprints*, vol. ii, No. 4.

[5] The writer has, with the collaboration of Mr. Henry W. Rolfe, translated and edited a volume, now in press, of Petrarch's more important letters.

[6] The writer has endeavored to furnish some material relating to the consciousness of the abuses, the conception of heresy and methods of dealing with it, in the collection of *Translations and reprints*, vol. iii, No. 5.

Vasari's *Lives of the painters*, some chapters of Cellini's *Autobiography*, and portions of Machiavelli's *Prince*, will rouse the interest of even an indolent mind. With such illustrations, the great essentials of the time are easily emphasized by a good teacher.

From here on, the task of selection is easier. The uncompromising Luther should be contrasted, as has been the immemorial custom, with Erasmus the Discreet. Let the Conservative Reformation, which was in progress, especially in Spain and Germany, before Luther's advent, be emphasized. For this the teacher may turn to Maurenbrecher[7] for a lucid outline. For this period the student will read parts of Erasmus's *Praise of folly* and some of his letters as given by Drummond or Froude. Luther's *Address to the German nobility* may properly be read from beginning to end; the latter half of the *Augsburg confession* is a godsend to the teacher. The formulation or reassertion of certain dogmas at the Council of Trent form an appropriate close to the discussion of the elements of the religious struggle.

The last third of the year will naturally include a very brief review of the territorial and dynastic struggles, culminating in the war of the Spanish Succession. Here the accumulation of the Hapsburg possessions and the foreign policy of France serve as a type of much of the political history that we have been forced to omit for want of time. The two really important points for the student to grasp during the succeeding period are, first, the reform movement in France, culminating in the decree abolishing the feudal system, in the Declaration of the Rights of Man, and in the Civil Constitution of the Clergy,[8] for these represent permanent gains; secondly, the manner in which the Napoleonic *régime* laid the foundation of the Europe of to-day. Reading matter is abundant. Walker Stephens' English version of some of Turgot's works will stand us in good stead; the *Memoirs* of Mme. de Rémusat or those of the Baron de Marbot will sug-

[7] *Geschichte der katholischen Reformation.*

[8] These I have translated in *Translations and reprints*, vol. i, No. 5.

gest themselves to the teacher as examples of the material available.

The sole aim of this hasty outline is to serve as an illustration, not as a guide, and it would be unfair to reject the principles which underlie it as unsound, even if the illustration seem, as it may to some, to show a false perspective.

An "introductory" course generally offers the most serious educational problems, for in many cases, as in the one we are discussing, it is in this "introduction" that we must put the final touches upon the student's training in our particular subject, since it is not probable that he will find time for a second course. This greatly increases our responsibility. We must send our student away after a single year, not with a convenient scheme of classification to be filled out later, but, so far as is feasible, with the results themselves. The "outlines of history," its "leading facts," in the usually accepted meaning of the terms, furnished, it was argued, a species of scaffolding that implied the ultimate erection of a symmetrical, well-proportioned intellectual structure. It is, however, pretty freely recognized now that the scaffolding in most cases yielded somewhat readily to the ravages of time and was rarely instrumental in the creation of a permanent memorial to the teacher's labors.

The plan here suggested is an effort to supply, not an apparatus of dates and names, of battles and decrees, or of events at all, except for obvious purposes of illustration. Let the student come in contact with the things themselves. A year in political economy or chemistry or botany makes the learner a bit of an economist, a chemist, or a botanist—in a small way it is true, but in each instance he becomes a worker himself. In history, on the other hand, he is informed, but sadly unformed. Not only is he ordinarily excluded from any real participation in the work, but he is not brought in contact with the really interesting and important aspects of the past, but delusively "prepared" by laboriously learning what most of us teachers have long ago forgotten and scarcely miss. Who of us has, for example, a neat scheme in

our minds of the history of the territorial claims of the English rulers to France, from William the Conqueror to the end of the Hundred Years' War? We sensibly look it up in a book just before the lecture.

Should not our aim be to prepare the student to work for himself by showing him how a rational person would proceed in the study of history? Let him learn the meaning of the terms used in historical study and the appliances to which he must have recourse; especially must he see that many of our instruments are very bad, and be instructed in the most fundamentally preparatory of all arts nowadays, the art of using the best books.

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IV

RELIGIOUS PERIODS OF CHILD-GROWTH

Although the child seems to go in a gradual growth both in mind and body to maturity, yet there are marked periods in his life. In the case of birth a very marked boundary occurs between the period following and the one succeeding, but in the other periods no such boundary appears, and one period slides so imperceptibly into the next that it is only after this second period is well entered we note a change. The five periods of child-life may be designated as follows: (1) prenatal; (2) infancy; (3) childhood; (4) pubescence; (5) adolescence. The prenatal period is the time occurring before birth. Infancy designates the time from birth to the obtaining of temporary teeth. Childhood is the period from the obtaining of temporary teeth to the obtaining of permanent teeth. The pubescent period is from the gaining of permanent teeth to the time of the initial development of the function of reproduction. The adolescent period extends from this initial development until the full perfection of the reproductive energy is attained. Thus the prenatal period extends from conception to birth, infancy from birth to about $2\frac{1}{2}$ years of age, childhood from $2\frac{1}{2}$ to about 10, pubescence from 10 to 14 or 16, and adolescence from 14 or 16 to about 25.

The two great factors which control humanity are heredity and environment. Heredity has to do with the past, environment with the present. Whichever theory we accept in regard to heredity—whether the individual has power to transmit traits acquired during his lifetime, or whether only those acquired by the race are transmitted—our duty as fathers and mothers is just the same. If we hold to the first theory then we must live for our children; if the latter, for our

posterity beyond our children. It is a blessed thing to believe that the evil one does only survives three or four generations while the good lasts forever. If the first theory of heredity is true—and almost all in America believe it is—then our duty shows more plainly, since we may see effects in our own lifetime.

The prenatal period is more important than any other one period and, perhaps, is as important as all the others combined. For a child to be a good being it must be conceived in a right manner and, during the three-quarters year that passes before its birth, must have only the purest blood carried to it. It is claimed that 99 out of every 100 children are conceived in unholy passion or are the result of accident. This should not be. It is held now that the sexual appetite of man is just as holy as any other desire. Religious people are so poorly informed on this from a scientific point of view that they can hardly appreciate the importance of it.

A human being can just as surely be born again at this prenatal period as at any other. It is claimed that during this time before birth the mother has power to make her child whatsoever she may desire him to become in later life. I can hardly agree to this, but I am fully persuaded that this theory only exaggerates in part. Then let the religious father and the religious mother see that this God-given power of conception be rightly used, and that during the prenatal period only the best and purest thoughts be in the mind of the mother.

The child is born, and for 2½ years is its mother's constant care. This is the period in which the child exists only for himself. The child is not a selfish being. He is only a being determined on self-preservation. When we consider that at least one-third of all death occurs before humanity is one year old, or in other words, "more deaths occur *under one year* than during the *next nineteen*, and *more than twice as many die under two* years as during the *succeeding eighteen*," it is not fair to call the being who has to struggle so hard to maintain his place in life a selfish being.

The religious instinct of the very young child should be

allowed perfect growth. Every act, every deed, every thought of the mother must be pure, as an example. The child born with no will-manifestations must be permitted perfect self-development. As the muscles gradually find a will-power behind them, obedience must be the religion of the infant; obedience to his true inward self, not to an outward parent. The egoism of this period is right and needful. The carrying of this egoism into later periods is where it needs careful guarding that it does not grow too great.

The period of childhood is one of implicit faith. To the child everything is a truth. This is the time most of all after birth that requires most careful guarding for proper religious growth. Yet the child at this period gets but little truth from his elders. This is the age in which God is a good man, an all-powerful man, an all-wise man. The child walks and talks with God as he does with his father. There is no awe nor reverence at this period, but fear and love are predominant. It is useless to talk to childhood of the *awfulness* of God or, perhaps, it is better to say sinful, for a very wrongful and hurtful conception may be given which will take a long and painful time to eradicate. Nor is this the period in which Satan should appear, for such a fearful being will create terrors in this young mind which a lifetime cannot overcome. Fear is natural to childhood and needs no encouragement. Better no hell or devil at all than that these fear-producing extremes should be brought forth to be displayed to childhood.

Love must be the dominating characteristic of childish religion. Strange though that observations, made by myself and others on children, show that Christ appears but little at this period. There is no conception in any religion more beautiful, more lovable than Jesus Christ. His theme is love. We can conceive him in no other way than as a being of pure love. Yet here is a period of man, from $2\frac{1}{2}$ years of age till near 10, which corresponds most to Christ's nature, and we, as helpers of these young minds, forget Christ and in his stead too often raise up the devil.

The child does not grow physically in a gradual manner.

There is great growth up to seven, and then, for the next three years, or about, little growth is made. This retardation is then followed by very rapid growth, beginning near the time of the completion of the number of permanent teeth till in girls the age of 12-13 is reached and in boys 15-16. As has been stated this is the pubescent time. This is the period in child-life that is least understood. The period previous to this shows very little in common with this, and instead of childhood helping us to solve this pubescent period really, it may give us a wrong conception of it. The childhood period is one of great faith, the pubescent period is one when doubt begins. Childhood is a time of pure love and confidence, pubescence is a time of great secreting of thoughts and feelings. It has been ascertained that during the pubescent period occurs the culmination of interest in puzzles. In my studies on secret languages I have found this period to be the floodtime of secret means of communication. This is the time that nature is secreting material toward the work of bringing out the reproductive energies of man, and hence the whole being of the child is secret. This is the time when the young, especially the boy, seem to lose all interest in the good—Sunday-school becomes a burden, the church is a very dry place. The boy becomes a little devil and the girl a tom-boy. They are misunderstood at this age and don't want it otherwise. They confide in no one but their chums. They are driven to do this because their chums are passing through the same process as themselves and are really the only ones who can understand them. What the pubescent is at this time, down deep in his heart, is what he will be in after-life. He should be very carefully studied and very closely watched, but should be studiously left alone till he makes himself known. Bad habits often appear at this period. If we could know just what religion to give to our boys to help them to be true to themselves at this time, what great good would be accomplished!

It is found that the girl attains her greatest growth at near 13 and the boy near 16. A most remarkable thing here is that in a study of conversions it is learned that the largest

majority of such have occurred among girls at 12--13 years, and among boys at 16 years. The curve of conversion in girls then goes down and then rises again at 16 years, but not near so high, and then sinks never to rise. In boys this curve of conversion is at greatest height at 16 years, and rises again at 18--19 years, but much lower. It is further known that the conversions of the 13-year-old girls and the 16-year-old boys are far less lasting than are those of the 16-year-old girls and the 18-year-old boys. It seems as if the fruit of conversion is plucked too soon at the earlier ages; if left two years longer, it ripens with a maturity that is much more enduring. It is a noteworthy coincidence that girls gain in weight 10½ pounds between the ages of 12 and 13 and show the most conversions at that period; and that boys increase in weight 15 pounds between the ages of 15 and 16 and the greatest number of conversions occur at that time among them, even a greater number than among the girls at the 12--13 period.

From these facts one might be led to believe that the 12--13 period in girls, and the 15--16 period in boys, are the best times for the work of conversion. But a stronger fact arises —as has been stated—the falling away of the converts of these periods is so great as to be alarming. This is helped though by the fact that many of these backsliders of the 12--13 girl period and the 15--16 boy period are reconverted at the 16 girl period and the 18 boy period. So this might show it to be a good thing to awaken the religious conscience in the young at these earlier periods. But another set of facts appears to offset this. In another list of conversions there are no conversions whatever at the 12--13 and 15--16 periods, but at the later periods of 16 and 18 conversions appear, and in a large majority of cases remain permanent. This latter shows that there is a natural awakening period at 16 for girls and 18 for boys, and thus that religious manifestations had far better be left to nature than be ruthlessly disturbed at the early periods.

It appears from the studies made that the pubescent period

needs very careful attention and close guarding against premature religious outbursts.

Last comes the adolescent period. This is the time when nature fully completes her work of turning the boy into a man and the girl into a woman. The being now has passed through the most difficult part of the storm-and-stress period. He is out of the period of greatest growth and now goes on gradually to full manhood and womanhood stature. He is getting on to the more peaceful part of the sea of life and is nearing the shore of manhood. He is now in a frame of mind better calculated for religious awakening. The boy has passed out from the great outburst of unbelief forced upon him during the pubescent period and is becoming able to reason and to act in a somewhat calm manner. The girl is forever out of the thoughtless roughness of pubescence, and has entered into the beautiful early womanhood of adolescence. The love of the childhood period has been transformed by the rough experiences of the pubescent storms into mother-love. "Sweet sixteen" is a fact. It is a blessed experience that psychologists, biologists, and physiologists have, when they learn that their scientific discoveries have already been anticipated by mankind in its common, everyday life.

Adolescence is the great time for religion to become a reality among mankind, which all churches seem to understand, although perhaps unconsciously, as is shown in work of confirmation, conversion, etc. A mistake, though, may have been made in our churches by bringing religious awakenings too soon. It is worth while for us to consider if our confirmations, conversions, etc., are not begun at too early a period in our colder climate and may have arisen from following too closely the practice of the early Church, which in the warm climate of the Mediterranean countries found manhood and womanhood much more advanced in boy and girl than is the case with us. This a matter worth careful pondering over by our churches. It may be a great gain to put off the work of conversion and confirmation for a period two years later than is the custom now, as such may be strengthening to the individual and to the Church.

If conception and prenatal life are as nearly pure as humanity can give to the child, if infancy is a time of careful physical oversight, if childhood is made a truthful period to the child, if pubescence is not pushed into early religious throes, then no great worry need be had on our part for the religious bearing of the adolescent. He will at this period just as surely find God as there is a God. If conception is the product of unbridled passion, if the prenatal period is given up to the gratification of unholy desires and to struggles against the life of the child, if the infant barely lives through infancy and comes out of it full of disease and sickness, if false gods—gods of fear and terror and falsehood—are taught in childhood, if the pubescent is rushed on to a premature conversion—then adolescence becomes a time of great danger.

So much stress has been laid upon the adolescent period as almost to obscure the period preceding it—the pubescent. We have dwelt so long upon the evil effects of overpressure in the adolescent as to forget entirely that the pubescent, after all, is the one most needing attention.

No one believes for a moment that the religious training which we give the young is at all perfect, and sometimes it is so imperfect as to be injurious. All know that at this very time much is being said and done to make the Sunday-school work conform more closely to the child's needs. In the studies I have made upon this subject of religious ideas and training of the young, I find myself reaching these conclusions:

1. Conception must not be a haphazard matter, given over altogether to chance. No act of life should be more carefully considered than this.

2. The three-fourths year between conception and birth must be a religious period for the mother. Both the physical and spiritual nature of the mother must be of the purest at this period. The father must in every way bring happiness into the life of the mother at this time.

3. The period of infancy must be a time of careful preparation on the part of the child. Egoism must not be crushed

but must be led out toward altruism. As this is the period of will-formation, obedience to truth must be given the child.

4. During childhood only truth must be placed before the child. When the truth is not known or cannot be known let it be so understood. Falseness in any way must be kept from the child. There may be religious ideas which are false. False models of piety must not be extolled before the child. Jesus Christ must be the model. The crucifixion, the awfulness of his death, must be left out. Only must appear his great love for us all, even for each little individual. The devil and hell must not appear at this period. Love must be the supreme aim, for love means happiness.

5. During the pubescent period religion, especially for the boy, should be of a physical nature if such is possible. Up to the pubescent period the boy and the girl are very similar. The boy, at the childhood period preceding the pubescent, has, perhaps, even more faith than the girl. Seemingly the pubescent change is greater in the girl than in the boy, but such is not the case. Love always predominates in the female mind, and the transformation at the pubescent period is, with the girl, more of degree than of kind; for in her the love of childhood is purified and deepened into the love of anticipated motherhood. On the part of the boy the whole being is changed during pubescence; even the vocal organs feel this. The love of childhood is exchanged for the reason of manhood. Love is warm, reason is cold. Love is emotional, reason is intellectual. This change in the boy is hard to comprehend, especially by the mother. So, during the pubescent period, it must be expected and anticipated that reason will come to be a part of the boy's nature. It must be held in mind, too, that man's reason has always led woman's love. The boy of pubescence cannot in the fulfilling of his nature help but begin to have stubborn spells. This shows later in the adolescent period, in the form of "big head." In religious affairs it is time to think whether this pubescent period is not a very wrong time to urge the boy and the girl toward conversion. From what studies have been made it seems as if conversion should be allowed its

natural time of growth, which comes two to three years later than is the accepted time now.

6. Religious awakening will appear in the adolescent period. By the youth of a religious home and community this awakening will be understood, and the mind and the body will go out toward God. If religious bodies would wait till this period to begin working toward the entire surrender of self to God's will, they would find the whole being of the youth responsive. I cannot believe with Rousseau that all religious training should be left till this period, yet I must believe that all religious teachings looking toward full conversion must be kept for the adolescent period. God's laws with man's soul are just as immutable as his laws with man's nature, and until these soul laws are better understood we cannot expect to attain to the best results in religious matters with children.

In conclusion, I am convinced that the religious training of man should begin at conception and continue till death. In religious training of the young love must predominate. The period needing careful guarding, little of religious teachings in and of themselves, great patience and sympathy, and an abundance of muscular Christianity is that from about 10 to 13 in girls and to 15 in boys, or the pubescent period.

In the religious training of the young the burden rests (1) upon parents, especially the mother; (2) upon the Sunday-school teacher; (3) upon the teacher in the public school, and (4) upon the clergyman. Too often this order is reversed.

Let us hold in mind that the child must give up a part of his egoism for altruism. The Church offers to him the very best place in which to work this out. Conversion means the surrender of self, which the child will gladly and willingly make at the proper time if correctly and lovingly helped.

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V

BETTER TRAINING FOR LAW AND MEDICINE

In the United States are 67 law schools, having 8000 students; 143 medical schools, having also 8000 students; and 159 theological schools, having 22,000 students. The conditions for admission to these schools vary from that order of attainment represented in high-school education to that represented in a college degree. About one-half of the students admitted to schools of theology have had a college training. About one-fifth of those admitted to schools of law have had a college training. But the percentage of those admitted to schools of medicine who have had a college training is much smaller—so small that it is difficult to make an exact estimate. It probably does not exceed seven per cent.

These facts are of value in themselves, but they are of greater value in indicating the kind of lawyers, doctors, and ministers the American professional schools are turning out into American life. For that degree of preparation that one has on entering a professional school represents the character of the work he will do in that school; and both the preparation for professional studies and the professional studies themselves are a prophecy of the kind of men who are themselves entering into the service of the community. For one cannot expect to secure lawyers clear in vision, profound in research, having a comprehensive grasp of principles, and a power to apply these principles wisely, unless those who enter the law schools are themselves already well trained. One cannot, too, expect to secure physicians wise and comprehensive in diagnosis, keen to discriminate, able to weigh evidence and to relate every fact to every other fact, unless the students who enter the medical college are themselves well trained. It is also just as unreasonable to expect to secure clergymen, broad-minded, possessed of intellectual

sympathy with all classes and conditions of men, acquainted with the noblest results of humanity's work as embodied in literature, able to interpret and to apply truth, able also to make the best use of the great art of persuasive speech and writing, unless the same men, when they enter the school of theology, are liberally educated. In professional studies the beginning determines the end, and the end also determines the means and the method. The maxim is true—maintained by broad experience—"that he who is not a good lawyer when he comes to the bar will seldom be a good one afterward." The maxim, indeed, may be made broader: that he who is not a good student when he enters the professional school will not be a good one when he leaves it, and if he be not a good student when he leaves the professional school, he will not be a good doctor or lawyer or minister when he begins his professional career.

The movement, therefore, toward the improvement of the professional education in the United States is one of very great significance. It is of the gravest and happiest importance to American society. I may say now as well as at any time that this movement is at the present moment rather confined to legal and medical education than to the clerical. For the simple truth is—and be it said with regret—that clerical education has not in the last decade been manifesting any degree of improvement in certain important relations. On the whole, when one estimates the value of the clerical training received by the graduates of the schools of theology, one finds himself obliged to confess that deterioration has been the result. Into our better schools of theology of certain churches fewer men possessed of a liberal education are now entering than did enter a few years ago. The reason of this fact is that the opening of the new territory west of the Mississippi had made so great a demand for ministers that theological seminaries were inclined to receive into their membership students who were not willing to spend the time sufficient to give themselves a college education. This demand is now far less urgent than it has been; and we can reasonably anticipate that the improvement which has already

taken place, and which even now is becoming very forceful in the preparation for other professions, will soon affect the schools of theology.

In this improvement the profession of the law still lags behind the profession of medicine. In a sense, the preparation for making lawyers is now in the same state in which the training of physicians was two score of years ago. In 1854 the American Medical Association adopted resolutions "cordially approving of the establishment of private schools to meet the increased desire on the part of a respectable number of medical students for a higher grade of professional education than can usually be acquired by reading medicine under the direction of a single instructor."[1] For in the preparation of students for the practice of law, private reading is still continued and is, on the whole, the more popular method, although its popularity is rapidly declining. It is seldom that a man now enters the medical profession who has not been trained in a medical school. Most States also have examining or licensing boards, to whom anyone who wishes to practice the healing art must submit evidence of his fitness and receive permission from that board in order to practice. Although certain States are quite as strict in respect to the granting of licensures to lawyers as to physicians, yet other States are notoriously lax. The following incident is illustrative: It is told by a professor in the University of Missouri. "There was an old negro preacher in St. Louis who conceived the idea that if he were only able to hold himself out as a lawyer as well as a preacher he would do a flourishing trade among his flock. He applied for admission in St. Louis and was examined in open court. He had spelled his way through a few hundred pages of Blackstone, of some obsolete law dictionary, and the statutes of the State. Without an idea of any single sentence he had read, his examination was of course a comedy of errors, but though rejected, he was not dismayed. In a few weeks he turned up again, the happy possessor of a certificate of admission to the circuit court in one of the in-

[1] *Report of the Commissioner of Education*, 1889–90, ii: 895.

terior counties, and thus entitled to be enrolled in any and every other court in the State. The first client he obtained was a poor negro charged with murder. Though the prisoner was afterward found to have acted under circumstances of justifiable self-defense, the management of the case resulted in a verdict of murder in the first degree and sentence of death. Then the poor prisoner became frightened and retained a lawyer. It was a rather difficult case to appeal; there were no points reserved; there were no errors which could be taken advantage of, and the only possible chance was to ask for a new trial on the ground of the ignorance, imbecility, and incompetency of the attorney." [2]

But there are certain practical reasons which can be urged to prove that those who enter schools for the training of lawyers and of doctors should have had a liberal education. By "liberal education" I mean, in general, such an education as is given by the American college. I do not mean that every man who becomes a lawyer or a doctor should be able to write the degree of bachelor of arts after his name, but I do mean that he should have that training which the college course is supposed to embody and to give. Many reasons for demanding a liberal education as a prerequisite for professional study may be named.

The first reason which I suggest relates to the importance of the profession of the law to American life. The legal profession is a conservative element in a society essentially progressive and radical. The law, common and statute, represents more adequately than any other condition the struggles of humanity in its endeavors to lift itself up from an animal to an intellectual level. The law embodies the methods which man has found to be of value in securing and holding the rights of society and of person. It represents, also, the results which have followed from the use of these methods. Trivial as many statutes are, temporary as certain laws must be, unworthy as much of our law-making is, yet the great body of the common law and the great body of the statute law are

[2] *Report of the Commissioner of Public Education*, 1893–94, vol. i: p. 995.

the deposit of the best living of humanity. It bears to humanity in its intellectual conditions a relation similar to that which the cathedral bore to society in the ecclesiastical civilization of the Middle Ages. The law, more than any other resultant, represents the sum and substance of humanity's struggles and attainments.

Therefore it is of extreme importance that the courts which interpret such a body of jurisprudence should be wise and learned as well as honest. Therefore it is also of extreme importance that those who apply these laws to present conditions should be able, wise, intelligent, and well trained, as well as faithful in all intellectual and human relations. The law without the lawyer is simply the skeleton without life, an outline of thought without content, a method of using force without the force itself. Without the lawyer, the law would have slight or no value to humanity. It is, therefore, of the very first importance that the lawyer himself should be a man of large and liberal and noble training.

Akin to this condition, as an element in the importance of the profession of the law to the American people, is another element: it is the importance of justice to the American nation. It is expressing a very sad, but at the same time a very patent fact to say that in many instances the law is not an instrument for securing justice. This proposition is more evident to those who deal with the law than to those who are not immediately and constantly concerned with the administration of law. Those who desire to obtain or to maintain their rights often—and justly—hesitate to submit their claims to the expenses and the doubts that belong to the methods and results of the courts. In an address made before the American Bar Association in 1894, Frank C. Smith, Esq., of New York, said: "Of the 29,942 cases decided, I ascertained that 14,447, or 48 per cent., were upon points of procedure or other matters not involving the merits of the controversy." Mr. Smith further says: "It is essential that the bar shall know how to employ the rules of legal procedure so as to most completely and surely serve principle. But so far has the profession fallen

from this ideal, that, judged by the results of its service in actual litigation, it is to-day a monstrous charlatan. What would be said of a trade or craft against which it could be proven that in an average of nearly fifty per cent. of the attempts it made to serve its patrons it failed to secure just results because its craftsmen did not understand how to use its machinery, or, understanding this, failed to employ it so as to attain the end promised when it was trusted to do the service? Such a trade could not retain public respect and confidence an hour after its inefficiency was known. No more can one of the learned professions. Yet this is the exact condition of the practice of law in this country to-day."[3]

The simple truth is that the profession of the law is not an instrument of justice in any such degree as the American people have a right to demand of it.

The importance of the medical profession to the life of the American people may likewise be made the basis of a statement to prove that doctors should also have a liberal education before they enter into the pursuit of their professional education. Although legal education lags behind the medical, yet a worthy preparation for medical studies lags behind a worthy preparation for legal studies. It goes without saying that the medical profession is important not only to the individual life but also to the life of the whole community. The place occupied by the doctor has greatly changed and enlarged in the course of the last generation. The doctor has become a public servant, as he was before a servant of the individual. The doctor is now set not simply to cure the ills of one member of the human family, but he is also set to keep all men from being sick. He is a trustee for the health of the community. He has become the apostle of health and healthfulness. He is an unofficial member of some unofficial board of health in every community, and in not a few communities he is a member of a properly constituted board of health. The importance of his profession to the community is made still more evident by the increasing intricacy and complexity of modern life. A complex civili-

[3] *Report of the Commissioner of Education for* 1893–94, i: 996, 997.

zation creates diseases from which a simple community is free. The crowding of great populations promotes unhealthful conditions. The presence of disease becomes the more perilous as the people become more compact. The discoveries made in materia medica in the last decade have increased the duties which the doctor owes to himself and to the community as, of course, they are giving a better understanding of drugs and their relations to the human system. The discoveries in the great art of surgery render operations now common and commonplace which a short time ago were regarded as either unique or as absolutely impossible. These changes have put upon every physician the obligation of being broad-minded and exact in observation and inference. The age of the specialist has come. Every doctor in ordinary practice must in a sense be a union of all the specialists. So wide a range of functions, each of which is of peculiar importance,—as important at times as is human life itself,—makes very evident the proposition that the physician should have the most liberal, the most profound, and the most disciplinary of trainings before he enters into his professional studies.

A further reason for giving our students a thorough training before entering into the professional studies of the law or medicine lies in the scholastic training which similar students in France and Germany are obliged to obtain. In France the candidate for admission to the medical schools must have obtained the degree of bachelor of arts or of bachelor of science. In Germany he must have completed the course in the gymnasium which represents a training certainly equivalent to that obtained in the first half of the course in the better American colleges. In order to enter into the practice of law in most Continental countries a man must be a graduate of the department of law in the university. In order to enter into the department of law in the university he must be a graduate of the gymnasium, that itself prepares for the university. These conditions apply in particular to Germany, Austria, and Switzerland. In France, Italy, Spain, Belgium, Holland, Denmark, Sweden, Norway,

and Russia, the course preparatory to the study of law embraces the ancient languages, the higher mathematics and natural sciences, in addition to history—a course that is probably not of an educational value equal to that given in the best American colleges but that is probably equivalent to that embraced in the first two years of the college. In England, be it said, the course of study is not so extended. The English language, the Latin language, a knowledge of some other language,—either Greek, French, German, or Italian,—and English history, represent the subjects in which the student is obliged to pass examinations before he can enter upon the study of the law.

It is therefore evident that the preparation which we are demanding of those who are to become students of law or of medicine is very much inferior to the preparation which most nations demand. The movement, therefore, in American life looking to the requiring of a more adequate training of those who purpose to enter the study of law or medicine represents a movement on the part of the American people to put itself into touch with the best movements of the best nations.

The question of the time necessary for securing an adequate preparation for professional studies is of grave importance both to those who propose to become lawyers and to those who propose to become doctors. But the question of time has larger significance for the doctor than for the lawyer. The average age of the graduates of most colleges is between twenty-two and twenty-three years. In all the better law schools the course of study occupies three years. In the larger part of the schools it is still only two years, and in a very few,—and the worst,—it is only one year. In certain States—as Ohio, for instance—three years of the study of law are required by statute before the candidate is allowed to present himself for admission to the bar. The student of law is therefore twenty-six years old before he can enter into his professional career. But the student who proposes to become a physician finds himself at once obliged to spend at least one year, and—if he be worthy and of high purpose—two or three years more than his legal brother has spent. For the

course of medical education, in all schools of any degree of worthiness, occupies four years. If the candidate wishes to give to himself the best preparation, on receiving his medical degree he spends a year or a year and a half in a hospital. If he be still further determined to possess himself of the best training, he will spend another year or year and a half in European schools and hospitals. The medical student has therefore usually reached the age of twenty-eight or thirty before he can begin his professional career.

Now the question at once emerges: "Is the age of twenty-eight too old for the doctor, or the age of twenty-six too old for the lawyer, to enter into his life's work?" This question suggests a second: "Too old for what?" Is the age too great for the candidate, or is it too great for the interests of American life?" The important question is, of course, whether the candidate is too old for the interests of American life. I cannot believe that he is. For American life has need of wise counselors and directors both in respect to person and property. The need of American life is not of more lawyers but of better ones. In the United Kingdom there is 1 medical student to 5286 of the population; in France, 1 to 7776 of the population; in Germany, 1 to 5757 of the population; in the United States and Canada there is 1 medical student to 3365 of the population. America has, speaking in round numbers, twice as many doctors as have the older nations of Europe. There is hardly a town or city in the United States in which, if the number of doctors and lawyers were cut down one-half, the one-half could not well and without difficulty meet all the requirements of professional service. It would be a distinct advantage to American life if the doctors who have graduated from the farm or from the grocery store into the medical school, or if the lawyers who have come up—or down— from clerkships in drug stores, would return to their farms or their counters. Discipline as well as culture, training as well as intellect, represent elements which every man should possess who dares to offer himself as the savior of people's property and lives.

[4] *Report of the Commissioner of Public Education*, 1893–94, i: 982.

In all cases of litigation and disease no service is too good, no training too fine, no discrimination too exact. But in unique cases the demand for training and wisdom and discrimination is absolutely imperative. In human life, and in what goes along with human life, are the most precious material treasures in the natural world. Let us, therefore, give to human life the wisest skill unto its preservation and enrichment.

Therefore, for the advantage of American life, the age of twenty-eight or thirty is not one whit too advanced for the doctor, or the age of twenty-six for the lawyer, to begin his professional career. But is this age, be it asked, too old for the advantage of the student himself?

The man of thirty has, according to the life-insurance tables, 34.43 years to live. He may therefore look forward with reason to thirty years of service. Should he begin his service four years sooner he would simply have four years more for service. Now four years are of value. They represent a certain quantity of a whole career. But it is to be at once and strongly said that to put these four years into enriching the quality of the service which the doctor or the lawyer is to render is far better than to devote them to the extension of the time of that service. It is far better for the practitioner, and also for the community, to make the service abler and wiser than to make it longer.

The question, therefore, of the medical school and the law school receiving only those who have given themselves the advantage of a liberal education is a question of profound significance to American life. It is also, in particular, a question of gravity for every member of the professional faculty and for every member of the board of trust which manages a school of law or a school of medicine. For, if the student is to give so large a share of his life's time to the preparation for his life's service, if he come up to the law school or to the school of medicine with powers well trained, with the capacity of appreciation large, with his character matured, he has a right to demand of the professional school that it shall give to him advantages adequate to the ripeness and richness and maturity of his character. It is simply absurd for a

medical school or a law school, such as can be found in many of our States, to demand that candidates for admission shall have a college training. For the schools cannot offer adequate opportunities to men of these advanced attainments. For medical schools, such as can be found in certain of the great cities of this country, to ask that students who are admitted shall be liberally educated is quite as absurd as for a high school in Cleveland or New York or Boston to require that candidates for its Junior class shall have already taken a college course. The medical college which demands a liberal education from candidates for admission should offer as good teaching in the fundamental branches of anatomy, physiology, bacteriology, chemistry, histology, materia medica and therapeutics, and in special branches as these candidates themselves have received in Latin, mathematics, philosophy, German, and history in the undergraduate colleges. These schools, furthermore, should offer the students a fitting scholastic environment. The medical college should offer to him hospitals and clinics having many cases and unique, and the law school should put into his hands a properly equipped library.

Now for schools of medicine and of law to offer him such opportunities requires, primarily, money—and money, too, in large amounts. Professional education in this country has not yet received, with the exception of theological education, a fitting endowment. The theological schools of this country are now possessed of about twenty millions dollars of endowment, and the value of their buildings and grounds is about twelve millions. Be it said, also, that one-half of this amount is found vested in the theological seminaries of the North Atlantic States. Of the seminaries of the various churches the Presbyterian are the best endowed. About one-fifth of the entire amount of endowment funds of churches in America are found belonging to the Presbyterian Church. This endowment allows each professorship in these seminaries to have about forty thousand dollars in case there were an equal division of these funds. In the Congregational and Episcopal churches the endowment would be about

thirty-five thousand dollars for each chair. But the endowment of the medical and law schools is so slight that one hesitates to give any figures at all. In fact the endowment is so slight that some schools of law and of medicine hesitate to reveal their poverty. The largest endowment in this country belongs to the medical school of Johns Hopkins University, about a million dollars; the next largest is that of Harvard medical school, which is about $416,500; and the next largest, so far as reported, is that of Western Reserve University Medical College, which has about $200,000. That of the University of Pennsylvania is reported at about $51,000. In a recent year a million dollars and a half was given to endow professional education in this country, and of this sum sixty-three per cent. was given to schools of theology, seventeen per cent. to schools of medicine, fourteen per cent. to schools of technology, and about one per cent. to schools of law. For the improvement of professional education in medicine and law the American people must give of their wealth with a generosity akin to that with which they have poured out their millions each year to the undergraduate colleges. The great need of American life at the present time is better trained doctors and better trained lawyers. This need can be met only by the rich endowment of schools for the training of doctors and lawyers. For it is only such schools, well endowed and well equipped, that can worthily and fittingly ask men of a liberal education to become their students. The next movement in the endowment of American education should be directed toward the schools of law and the schools of medicine.

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VI

THE KEY TO ROUSSEAU'S ÉMILE

However much Rousseau may have borrowed from others in the details of his work on education, he was no mere imitator. In that which touched the essentials of his character and thought he was in contradiction with all other thinkers of his time, and most of all with himself. We often wonder how a man could have such lofty flights of genius, such noble and virtuous sentiments; such profound, even poetic, veneration for that which is in itself holy; such a deep sense of justice; such a sensitiveness to all forms of hypocrisy; such a hatred of the empty and affected forms of society; such an appreciation for rustic honesty and simplicity; such a keen relish for rural nature—the fields, the brook, the flowers, the pure atmosphere: how one could be so much himself the product of a nature which expresses itself without art, yet most artistically; so much a man of pure imaginative ideality, and yet so much the victim of circumstances and of sensuous feeling; so much the animal who loves the good things of the crib, without either foresight or care or ability to provide for the future; doing the most unheard of things as impulse directs with total disregard for the dictates of prudence; often made the dupe of adventurers and escaping judgment only by reason of his innocent simplicity; never learning prudence from misfortune and always disposed to attribute his failures and misfortunes to the knavery or the prejudice of others; not wholly unconscious of his genius, but never able to submit it to rule; never able to reconcile the animal and the ideal in himself or to reduce the one to the other; not able to learn the things which others considered important, and appearing to his teachers stupid, while they were somehow impressed with the pent-up genius which could not find expression along the lines laid down by the schools; himself the wild growth of a soil which submitted hardly to cultivation, but

brought forth luxuriantly on its own account. Such a man was Rousseau: a man whom we pity and admire and condemn with one breath; a man whose misfortunes and genius and misdeeds were so intermingled as to defy all attempts at separation and reconstruction. We must take him as he was, a genius who belonged neither wholly to the starry regions of light nor to the shady realm of Mephistopheles. He was a citizen of this middle world who heard, if you choose, voices from both the other spheres, and who obeyed the one and the other with seeming indifference. The higher classes in the France of his day were as thoroughly animal as himself, but with them it was a refined animalism, clad in the gaudy forms of affectation and formal civility, which scarcely served to conceal its ugliness and which Rousseau heartily despised. Moreover, his Genevese antecedents and his simplicity of heart made impossible for him the subtle refinements of philosophy by which that literary coterie, whom he called the Holbachians, sought to justify the senses before the bar of the intellect and the conscience. Philosophy and religion were, with him, alike matters of the heart and the feelings. He could not understand rational speculation and he consequently had no taste for it, whether its aim might be to support or to destroy religion. He thought religion gained little from speculative arguments, and all arguments were powerless against the conviction of his heart that Jesus was more than a man. Had Rousseau been less a genius and had the circumstances of his life been different, he might have lived a quiet, useful life as a tradesman, among the simple people with whom his heart was in sympathy. This at least was his own conviction and there is no good reason to doubt it. Indeed, had nature and circumstances permitted, he might have sacrificed his genius for peace. Had he lost his native simplicity in the midst of polite society, his genius could never have found utterance. Had he been more the animal and had he possessed the means of gratifying his appetites as some of his contemporaries did, his genius might never have found a voice. He was saved by his poverty and his training on the one hand, while on the other the very irregularity of

his life gave him opportunity for expression. Not being a man of affairs and having no taste for the counting room or the office, and hating the forms of affectation too sincerely to lose himself in the whirl of society, there was no other balance for his highly wrought sensibilities than the gratification of his physical appetites. And after all there was a unity in his character, for solitary meditation may express itself either in that imagination which sweeps the skies or in that form of dreaming whose images are the fantasies which unhealthy passion evokes in sickly brains. Rousseau was a man of the feelings, and feelings are both pure and impure. He had but little reason and much imagination. What he saw he saw and what he felt he felt. The images came into his mind like a flood, and overwhelmed him. He was swept on by the current, whatever the direction it might take. Even his writing was for the most part spasmodic. His thoughts were not fashioned by hammer and anvil. They were born. He did not control them, they controlled him. They were his masters, he their slave. He did understand style and the expression was by no means fortuitous, but the thought itself came not as from a deep well, drawn up by painful reflection. It gushed forth of its own accord. Rousseau belonged distinctly to the emotional school. His mood is well illustrated by the circumstances which called forth his discourse concerning the influence of the sciences on morality. It was in the year 1749 that the Academy of Dijon proposed as a theme for a prize essay the question: "Has the restoration of the sciences contributed to purify or to corrupt manners?" It was on a hot summer day when Rousseau was wending his way to Vincennes, reading the *Mercure de France* as he went, that his eye fell upon the question proposed by the Academy. "Instantly on reading this I saw another world and I became another man." Thus he speaks in the *Confessions*, and he describes his feelings more fully in a letter to D'Alembert: "If ever anything resembled a sudden inspiration, it was the movement which began in me as I read this. All at once I felt myself dazzled by a thousand sparkling lights; crowds of vivid ideas thronged into my mind with a force and confusion

which threw me into unspeakable agitation; I felt my head whirling in a giddiness like that of intoxication. A violent palpitation oppressed me; unable to walk for difficulty of breathing, I sank under one of the trees of the avenue, and passed half an hour there in such a condition of excitement that when I rose I saw that the front of my waistcoat was all wet with my tears, though I was wholly unconscious of shedding them. Ah, if I could have written the quarter of what I saw and felt under that tree, with what clearness should I have brought out all the contradictions of our social system; with what simplicity should I have demonstrated that man is good naturally, and that by institution only is he made bad."[1] And further in the *Confessions,* "My sentiments mounted with the most inconceivable rapidity to the tone of my ideas. All my little passions were choked by the enthusiasm of the truth, of liberty, of virtue; and, what is more remarkable, this effervescence remained in my heart for more than four or five years at such a high degree as perhaps never happened in the heart of any other man."

The discourse was written out with some care and it won the prize. This was a turning point in the life of Rousseau. He had suddenly become famous. He had conceived certain thoughts, and his thinking had taken on a direction from which it never afterward diverged to any appreciable degree.

His religion, too, was a matter of the emotions. For Jean Jacques Rousseau, in spite of the fact that he has been called an infidel and the enemy of religion, and notwithstanding the fact that his life was characterized by continual moral defeat, was possessed of religious sentiment. He was as much the opponent of atheism as he was of the artificial forms and methods of the existing Church organization. Religion was of the heart, not of the intellect. His religion and his sensuous materialism were rooted in the same soil. Both were sprung from his emotional nature, and he could as little argue away the one as the other. In respect to both he was a protest against the artificiality of the age. Whatever he was in good or bad was the expression of his nature, and he thought

[1] The translation of this passage is that in Morley's *Rousseau*

nature the safest guide. This was the secret of his life and his writings. He lived out himself such as he was and he could not bear restriction, whether demanded by society or self-imposed. He wanted the freedom of the fields and the woods, the liberty of the state of nature, and nature had been hindered by civilization which had only served to produce warped and artificial growth. He thus became the voice which awakened a powerful response in the breasts of the simple, honest people who had been less corrupted by the artificialities of society. In this Rousseau was the best defender which religion had in France at that time, for he had found the only weapon which is ever effective against rationalism, namely: the simple faith of the heart, and he armed the people with this weapon of defense, potent as well against a heartless dogmatism as against both atheist and speculative deist. For an age which judges all religion by the form in which it expresses itself and which is disposed to deny the existence of religion when it does not express itself according to conventional forms, Rousseau might have appeared to be quite without religion. But even the early Christians were called infidels, because they refused to worship the gods according to established custom. Rousseau indeed shocks our moral sense in many ways. He did many things which he could not justify to himself. Some of these less self-conscious men would have consigned forever to the secret closet where the traditional skeleton is kept. But his conduct is strictly indefensible in too many particulars. He disregarded obligations which most men feel keenly. Nevertheless, bad as he was he may not have been the immoral monster that he has been pictured. Perhaps, after all, he would bear comparison with Goethe and many another whose moral defects are hidden by the halo of his fame. Rousseau's iniquities were magnified by their unconventionality, and by the ghastly light which the insane jealousies of his last years threw upon them. He was always a misfit. He was unfortunate at his birth, unfortunate in his childhood, and he survived and grew up by accident. It may have been better so, for some men have to be kicked and cuffed by fortune in

order that the world may profit by their service, but it is hardly fair to blame these men for the scars which may result, or to call them fools because they consider the arrangement unsatisfactory.

Rousseau did not like the arrangement. Society was wrong. It was artificial; it was conventional. Worse than that, it was unjust. It allowed pampered luxury to make pretenses of generosity while withholding from genius its fair rewards. It called fair foul and foul fair and confused men by false imputation of values. It hedged men about and robbed them of their time and their freedom. It put the child in swaddling clothes and braced him on this side or that to destroy the naturalness of his growth, and when he became a man the little naturalness that may have been left in him was made ineffective through conventionality. Its false valuations destroyed morality, and checked the spring of natural impulse, and corrupted the simplicity of natural goodness. It raised false standards of manhood and made position and display a test of worth. It robbed the common man of his rights, for all men are born free and equal and every man should count for one and no man for more than one. The people constitute the court of last resort in all matters concerning their own government. But the times are out of joint. Civilization has made progress in the wrong direction. It has made life complicated. It has made it more difficult to be good. Nature is a good mother and all her ways are true and right, but man has blundered and, while endeavoring to improve the world, he has turned it upside down and made it over after a bad pattern. He has made religion a matter of creeds, speculations, and forms, and has taken the heart out of it. He has contrived an education which takes away all independence and self-reliance. "All is good as it comes from the Author of things, all degenerates in the hands of man." This is the theme of the discourse on the question as to whether the restoration of the sciences has improved morals. It was the theme of his discourse on the inequalities among men. It is the germ thought of his *Social contract.* The artificiality, the intrigues, the cor-

rupting influences of society, the injustice which the machinery of government has occasioned—these are what Rousseau condemned; the simplicity of nature, the equality of men, the essential goodness of man by nature, are the principles he affirmed. Liberty and equality are the fundamental ideas of his social theories. The people constitute the sovereignty and they possess the sole power of legislation. The executive power may be trusted to individuals elected by the people, but the executive must always be responsible to the people who are the real sovereigns.

How may the state of society in which the natural man unfolds freely be regained? Rousseau's thoughts were germs which developed, in the heart of an oppressed people, into revolution. His utterances were echoed from the simple heart and mind of the common people. He had touched a spring of power when he had touched the heart of humanity. He aroused the spirit of a nation when he taught the people to appreciate the natural sentiments of the heart and to repudiate the false refinements of French society. It was this which gathered force with the slowly revolving years until it broke forth in the Revolution. It was a dreadful revolution, but the government and society were corrupt and the body politic was suffering from sores that had been festering for years and even centuries. Surgical operations are never beautiful to behold. Nobody expects them to be. Revolutions are seldom peaceable. It certainly was not easy for France to get rid of the cancer which had been destroying its vitality and its purity.

But Rousseau suggested a more peaceful method than that of revolution. Might not the children be saved from the degeneration which society had engendered? It is the thought of a natural state of man that inspired the *Émile*. Physical welfare, adaptability to circumstances, the independent free man, unfettered by the refinements of society and its burdensome institutions, yet fulfilling the demands of morality by reason of an inner goodness of nature probably directed in education is the ideal. The course of Émile's education is the road to a restoration of the natural state of

man. It must be read with the unity of aim and idea in Rousseau's writings clearly in mind. This was his own view of the case, definitely expressed in his letter to the Archbishop of Paris, in reply to the condemnation of the *Émile*. The *Émile* is not a treatise on education apart and independent, prepared as a plan to be adopted in harmony with the continuance of existing institutions. The natural man could not develop naturally in an artificial society. A tutor is needed, who will know how to place the circumstances and to develop his pupil naturally. The *Émile* is at once the direction to be given and the history of the process. We can return to the state of nature only by educating natural men naturally so that they become normal productions and not the hot-house plants of society. The state of nature is not a savage state. The *Social contract* conceives of a form of government, but it is a form which preserves natural simplicity with liberty and equality. It leaves room for man to develop naturally, for morals to be based on the heart and not on arbitrary rules or commands or artificial conventionalities. Its constitutive element is not a savage or a recluse, but a man free to come and go, and to work out his own destiny trusting to the wisdom and the goodness of the nature within him. To get back to this state Émile must be educated in a special manner. The natural man is to be self-dependent and to work out his own way, but he need not for that dwell on an island apart like Robinson Crusoe. It is not society, but the inequalities, the injustice, the artificialities, that must be removed; not the family, but the false views of the family, the barriers which inequality places in the way of true love, the confusion and intrigue which an ill-organized and artificial society introduces. Naturalness, liberty, equality, even fraternity are to exist, and in fullest measure. There are no privileged classes who lord it over others, but each submits his will to the will of the whole in matters touching the common good. When Émile is sufficiently educated he marries, not as some have supposed a woman prepared and trained for him alone, but a woman trained as he is, for freedom and naturalness in a naturally constituted society. These two are

not the only ones to be educated. Others are to be educated as they are, and all are thus to be fitted for properly organized society and happy family life. The artificially developed man or woman would be unfitted for such a society. We must get back to the simple honest manhood of nature by a proper education. Let man be so educated and let society be so organized, and all will go on harmoniously. The natural man is not at home in the artificial society. In this respect Jean Jacques Rousseau is himself the natural man. All his troubles came from the bad organization of society. And thus, says Lanson: "he adds a last chief work to the list already offered, the *Confessions*, where the man of nature is revealed in his reality: better than all by the virtue of nature, more unhappy than all by the vice of society."[2] The *Social contract* is the counterpart to the *Émile*. They are complementary phases of the same principle; the natural man and the citizen are to coincide when the man is properly educated and the society properly constituted.

It is, then, the principle and not the details upon which the stress should be laid, and yet the great majority of commentators have busied themselves with the details and have pointed out imperfections and absurd directions which could not be applied in our country or any other of which they have knowledge, and they have misunderstood the principle or allowed it to be passed over in silence. And is not the principle an important one, whether we agree with it or not? or whether we agree with it only in part? We cannot indeed escape society, but must society be allowed to destroy spontaneous nature or to absorb our whole being? Must all children be fitted into the order of society with precision? Is there to be no room for untrammeled imagination, no place for unadulterated natural sentiments? It was the affirmative side of this question which Rousseau supported, and there was some justice in his plea.

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[2] *Histoire de la littérature Française*, p. 774.

VII

THE ATTITUDE OF MASSACHUSETTS SCHOOL AUTHORITIES TOWARD A SCIENCE OF EDUCATION

We have been told from the platform and through the press, often in a decidedly dogmatic manner, just how Massachusetts school officers look upon the science of education. Speakers and writers inform us that school authorities in general, and Massachusetts school authorities in particular, have not kept pace with the development in other lines of human activity; that educational thought and practice as exemplified by them are still where they were in mediæval days. We are informed that those who direct our schools believe that "all the problems of the mind have been solved" (Is it not, by the way, a *modern scientist*, Berthelot, who declares, "There is no longer any mystery"?); that the child mind and the adult mind do not differ; that "a code of principles [of education] has been absolutely established upon the basis of the so-called introspective psychology," and that the training of teachers consists in handing down to them this code, equipped with which they may go forth to work as "automatons."

Even in mediæval times, the difficulty of getting at truth was appreciated. Montaigne in his essay on Liars declared, "The reverse of truth has a hundred thousand shapes and a field indefinite, without bound or limit . . . there are a thousand ways to miss the white; there is only one way to hit it." To-day science has no respect for one who will announce conclusions without careful investigation, and that are not made in a scientific spirit with suspended judgment and unbiased mind. The statements of the speakers and writers referred to have carried weight because of the assumption that they possessed the scientific spirit and carried on their researches

accordingly. These dogmatic statements have seemed incredible to many who best know Massachusetts teachers and superintendents. Are they based upon thorough investigation by unbiased investigators? Those most directly interested say "no."

The *questionnaire* has been used with good results in child-study and even in the study of the adult mind. Why should we not interrogate these superintendents and teachers as to what they believe before we dogmatically declare their belief to be this or that? Feeling that a direct inquiry into the beliefs and ideals of those in Massachusetts who are engaged in directing and preparing teachers would advance the cause of truth, I have sent questions to the State normal-school principals and to the superintendents of schools in the Commonwealth. Replies have been received from all the State normal schools and from one hundred and six superintendents.

Information was sought upon two points in particular.

Do you believe or assume that a code of principles of education has been absolutely established, and that the preparation of teachers consists in handing down to them such a code?

Do you assume that the child mind and the adult mind do not differ, and that laws derived from the latter will apply equally well to the former at any stage of growth?

As would be expected by anyone acquainted with the work of Massachusetts normal schools, each principal answered for his school an unequivocal and decided "no" to each question. Yet we have been told by a writer whose so-called investigations carried weight only because of the fact that they were supposed to have been made in a scientific manner, and in a scientific spirit, that Massachusetts normal schools take as a basis of their work both of the assumptions which the heads of the schools categorically deny.

Those acquainted with the work of Massachusetts school superintendents would look for similar replies from them and the answers have met such expectation. One hundred and six superintendents have sent a "no" to each question.

The statements given below are from five different superintendents in different parts of the State.

I never heard of a code of principles absolutely established by anybody upon the basis of the so-called introspective psychology or any other psychology. I have handed no such code to my teachers—it would be quite ridiculous.

I have never met a Massachusetts superintendent who held that there could be a definite "code of principles."

I never assumed that the preparation of teachers consists in handing down to them a code of principles. I never saw a person who did so assume.

Some principles have been established, and others will be, but a completed code will never be constructed by the human mind, nor will a teacher ever be a genuine teacher who relies upon any supposed code.

As to the charge that teachers are given a "code" at the Normal schools, they seem to manifest, when they come to us, just the opposite spirit from what a code would inspire. Rather than proceeding as if there were fixed laws, they seem intent on discovering laws of mind for themselves.

The replies have illustrated, often in a striking manner, the danger of overhasty conclusions. Thus there were three who accepted wholly or in general, as a psychology for the varying periods of childhood, the classifications of the adult mind, and, of these three, two had taken special work at Clark University. It would be easy for some investigators to put this with the statement in the circular of the Clark University Summer School of 1897, that the general aim of the course given by Dr. G. Stanley Hall would be "to develop a few *definite rules* for teaching Nature" (italics are mine), and from the two to draw the conclusion that Clark University teaches that there is no difference between the child mind and the adult mind and that there is a definite and established code of principles of teaching—Nature at least. The dissemination of such conclusions could do no harm to those who know Clark University and its teachings but—as in the case of the assertions regarding school officers of Massachusetts—it might be taken for truth by others. In the light of the replies received from Massachusetts superintendents and teachers, it is evident that conclusions as to their ideals and beliefs have been drawn from data too meager to constitute a basis for induction.

But what is the attitude of those who direct Massachusetts schools toward the science of education and the preparation of teachers? The replies given above state simply what they do not believe. In answering the *questionnaire* many of the normal principals and of the superintendents have written quite at length in regard to their beliefs, and from these replies the following general statement is made up:

In weighing the qualifications of a teacher, school authorities of Massachusetts consider the following three factors and in this order of importance—personality, knowledge of subject-matter, knowledge of educational theory (including child-study). Experience is looked upon as modifying or developing each of these three factors, but as being most vitally connected with the third.

In personality are included all those qualities that go to make up the individual, whether the result of heredity, environment, or special culture. Above his work as a teacher is the teacher himself, and only in terms of his personality can the influence of that work upon his pupils be measured. Could the pupils of Comenius, Froebel, Pestalozzi, Thomas Arnold, or Mark Hopkins be questioned, would they not bear witness, as with one voice, that whatever of abiding worth they had received from these great teachers came through the personal influence of the men? Modern science has but emphasized a long-known fact in pointing out under the head of "The Rôle of Suggestion in Education," that only that one whose personality, voice, language, manner, etc., will suggest that which is worthy of imitation should be permitted to teach. Amiel has recorded in his journal this truth, observed by all teachers in all ages, in the following words: "The child must discover in us no passion, no weakness of which he can make use. He must feel himself powerless to deceive or trouble us; then he will recognize in us his natural superiors, and he will attach a special value to our kindness, because he will respect it. The child who can arouse in us anger, impatience, or excitement feels himself stronger than we, and a child only respects strength. The inner and unconscious ideal which guides our life is precisely what touches

the child. The child sees what we are behind what we wish to be. The first principle of education is, train yourself. And the first rule to follow if you wish to possess a child's will—'Master your own.'" As long as the pupil must come into close personal relation with the teacher, may we never undervalue personal influence, or accept tinsel for gold by being persuaded that the lack of personal force and character can be supplied by anything else—even by an extended course in child-study.

Doubtless there are some who will not agree with Massachusetts school authorities in giving more importance to a knowledge of the subject-matter than to a knowledge of the results of child-study. Right or wrong, the fact exists, nevertheless. High schools, in seeking a teacher of chemistry, must have one whose personal influence will be good, and then one who understands chemistry—too often the knowledge of chemistry is put first; then, if the candidate has had pedagogical training, his chances of election are by so much improved. The same is true in selecting teachers for other departments and for other schools.

The feeling of Massachusetts superintendents and school officers on these two points is expressed in the replies of two superintendents in charge of schools separated by the entire length of the State.

And as I watch teachers at work and try to help them to better things, the only things I find hard, really hard to overcome, are: (1) lack of real mastery of the subject-matter (inadequate knowledge), and (2) lack of the intangible something (character?) which we recognize, if we cannot define, as the "personal factor."

There are certain general psychological principles that apply in mental development, and are essential, and will be used by every successful teacher, even though unconsciously. But teachers most need culture—a development of mind and heart that gives breadth of view, knowledge, and appreciation of the useful and beautiful in nature, and the good and true in literature—good judgment, kindly spirit, and sympathy with child life, "From the abundance of the heart the mouth speaketh" is eminently true of the teacher.

Massachusetts teachers and superintendents do not credit modern students of children with the discoveries that the child mind differs from the adult mind and that there are,

from infancy to maturity, periods of varying growth of mind and body. Aristotle declared in his *Politics* that there is such a progressive order of growth. St. Paul wrote, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things." As Dr. Burnham affirms, Comenius grasped the idea that "pedagogy is based upon psychology and physiology. He understood that the child differs from the adult, and from the child himself—at different times. He understood that growth is an unfolding from within outward. He did not know much about nature, but he grasped the principle of growth according to nature." Rousseau called upon teachers and parents to study the child. Froebel studied infancy; Thomas Arnold, adolescence; and Massachusetts from her earliest days has had teachers who have devoted their lives to the loving, sympathetic study of children—children in the concrete, not in the abstract; children of flesh and blood, breathing, living, doing. Those who have known the work of many of Massachusetts' devoted teachers will never be convinced that they have not been intelligent, industrious, loving, sympathetic students of children because they have not collected anecdotes and answers to *questionnaires;* have not measured children; have not, in short, collected data of various kinds, and made inductions more or less safe, and published the same. Nor can the unquestioned benefits to both children and teachers that have come from the modern child-study by expert investigation, convince Massachusetts school officers that teachers should study children by collecting vast arrays of facts about them, and from these attempting to induce general laws. Let those who are not devoting brain and heart to the attempt to guide some few individual living children a little way along the road from infancy to maturity go on studying children in the whole, abstractly; let teachers look to these experts with thankfulness for all the help and guidance they can give, and in the light of this go on sympathetically studying the individuals in their charge.

A knowledge of children is in Massachusetts considered a very essential qualification for a teacher. In earlier days it

expressed itself in the demand that teachers understand human nature, that they know how to deal with children, how to gain their respect and love. Teachers who have met these demands have been able to do so, first, perhaps because they have imbibed some of the milk of human kindness and have an innate love for children and for teaching; and second, because they have studied children as individuals, noting their peculiarities, strength, and defects. No one who has known much of Massachusetts schools can but feel that, from the beginning, the study of individual children has been a prominent feature in the work of Massachusetts teachers. To-day the superintendents and school officers of the State demand that the study of individual children shall be extended, and that teachers shall know the results of systematized child-study in order better to interpret the individual. "Our attitude is that of the learner in every department, and we are students with the children in every grade of work," writes a well-known superintendent, and in these words he expresses that which is true of Massachusetts schools to a much greater extent than anyone who is not in daily contact with them can realize.

The following resolution, adopted at the last meeting of the Massachusetts Teachers' Association, and the following extract from the current report of the Secretary of the State Board of Education, reflect the feeling of teachers and superintendents in general toward child-study:

"Resolved, That some definite, practical study of the development of the child is an indispensable part of the equipment of the teachers of our public schools, and should have great weight in the selection of teachers.

There is no surer way of finding out the neophyte's need and giving a right turn to her study of psychology than by bringing her into close, sympathetic touch with the child. The child is the teacher's problem; two children are two such problems. It goes without saying that the teacher needs to study her problem, not in books merely, but in the true laboratory way—the problem being before her in the flesh and blood. Hence, the model kindergarten, where she may study her problem in some of its earlier phases. Hence, the model schools above, under expert teachers, where she may study it further. Hence, practice schools, where she may try her hand at solving her problem. The sooner the Normal pupil gets at her problem, the sooner her difficulties begin; the sooner these begin, the sooner her

needs appear, and the sooner therefore, the Normal school sees them and gets about the business of directly attending to them.

The subject-matter to be taught, important as it is, is not the center about which the Normal school should revolve. It is the child, rather, that is waiting to be taught. In excess of attention to the former, the latter is forgotten. Whatever the vagaries of modern child-study, whatever the necessity for ignoring in the Normal school certain phases of childhood-research that may be proper in high special schools, where it matters less whether such research yields utilizable results or not, so long as it adds to the sum of human knowledge, nobody can gainsay the proposition that the vast machinery of public education has for its supreme object the right training of the child, and that the child, therefore, is the first and chief thing to engage attention in any scheme of normal training. Not until the laws of child-growth are perfectly known, not until the varying capacities of children's minds are clearly perceived, not until the equipment of the school and the instruction of the teacher are nicely adjusted to such laws and varying capacities, will the problems of education be solved. This is the same as saying, no doubt, that full solution is unattainable: but it is also the same as saying that the only hope of progress toward solution lies in successful study of the child.

While Massachusetts school officers do not believe that there is an absolutely established code of principles of teaching, they do believe, with educational thinkers in general, that there are some principles sufficiently well established: *e. g.*, that education is the result of self-activity; that development is from within outward; the maxim of Comenius, "Follow the lead of nature in all your methods," characterized by Dr. Burnham as the great principle of modern education; that the child mind is different from the adult mind; that the unknown is learned only through the known, etc., etc.

In regard to this point in particular, superintendents and others have written quite at length, in order to make their position clear.

Some principles of the constitution and action of the mind have been established for a guide in education, but that we have arrived at any fixed "absolutely established code," as a basis for educational procedure, I deny.

I have never consciously adopted any working theory or "principles" that I would be willing to accept as a permanent guide in my teaching. There are many facts that seem to me well settled, and that help in the direction of a theory.

Recent discoveries in physiology and physiological psychology have given us many facts that we can accept as final, respecting the proper time to teach certain subjects, as, for example, color and music. It is also clear

that children see and remember things at an early date that they will not retain so well at a later period. We have but just begun to learn these great facts respecting the physical conditions of education.

"I do believe that some principles of mental action have been absolutely established," as, for instance, that all knowledge has its basis in sense-presentation, that attention is a necessary prerequisite, that interest quickens attention, etc., etc., and I am glad to have my teachers know these facts in order that they may try to give interest to each subject taught, and may know not only that attention on the part of the pupil is essential, but that the closer and the more eager the attention, the better the result. I do not care particularly where the knowledge comes from, and certainly should not reject it because it may be assumed to have come from "introspective psychology," though I should prefer that it come from a direct study of the child. That the "preparation of teachers," in our training school, "consists in handing down to them a code," is a statement too absurd to require serious refutation.

I believe that children have minds, and that they perform mental acts, and that these mental acts follow some laws. If not, they are the only lawless phenomena in nature. I believe that the most important of these laws are fairly well known; at least sufficiently well known to serve as a working basis until they are disproved.

If a child is only a bundle of desires and impulses without sequences or known relations, if an adolescent youth is mentally only a volcano in eruption, it is a pity the discovery had not been made a few thousand years ago. Then nature might have been left to take its course, and the long history of education might have been unmade and unwritten.

As things are, I see no way but for us to work along, seeking truth in all quarters, living up to our light, throwing out such life-lines and buoys as we have, to save some of the children from the catastrophes which are always impending.

The introspective psychology of the adult mind was taught to us as such upon the assumption that the teacher ought to know what the infant mind should eventually become in order to direct intelligently its activity, or be the occasion of its normal expansion. It was not assumed that a finality of result in mind-study had been attained, nor were we taught to regard a child's mind as simply a miniature of the adult mind. On the contrary we were led to see the necessity for the study of the individual child, to discover if possible his stage of development and the peculiar workings of his mind, that we may be able to assist him in reaching a maturity of normal mental growth.

The last extract is from a superintendent who is a graduate of a Massachusetts normal school and refers to the work of the school while he was a student there.

The school authorities of Massachusetts demand that teachers shall include in their special training a study of such

principles as are generally received, whether these principles have been discovered through introspective, experimental, physiological, or genetic psychology, or in any other way.

Massachusetts normal schools have tried and are trying to send out graduates to meet these ideals and these demands. As to personality—no one is admitted without trustworthy testimony that, as far as general moral character and physical health and strength go, he or she is fitted to begin the special preparation for teaching. Until within a few years pupils were allowed to enter directly from grammar schools—now they are required to have a high-school education. In the past, it has been necessary to help develop and strengthen the personality and to give instruction as well. As high-school pupils come to the normal schools, as they are beginning to come, with better preparation for the special work they are to undertake, academic work may cease.

The function of the normal school is to teach how to teach. It is not to say to its pupils, as some of its critics evidently would have it say, we know not what education is, nor what teaching is, nor how it should be carried on; neither do we know much of anything of the child except that he is not like us; we can give you no guidance, but stop with us a while and tabulate answers received to *questionnaires*, and let us see if we cannot discover something. The normal school cannot wait until education is fully developed into an established science. It must not send its pupils adrift like rudderless ships. It takes all that various sciences—biology, physiology, embryology, psychology, etc.—contribute, and attempts to develop in its pupils high ideals of education, of teaching, of the child, of the adult.

The normal school holds that, if the teacher is to guide the pupil in his development, an ideal toward which to lead him is necessary. For this it must look to the highest types as found in history or in life. Nor is it held that the ideal must be the same for each pupil. In relation to Nature, for example, the ideal for one may be the attitude of Wordsworth, for another that of Darwin, but an ideal there must be. In the *Ugly Duckling*, so dear to children's hearts, is portrayed

a too common tragedy of the home and of the school. The comparison of the young swan with the ducklings was wholly to the detriment of the former. How often do children suffer similar judgment and for a similar reason! Only through the comparative study of the child and the adult can this be remedied. In order to understand the ideal, as well as to understand the results of modern child-study,—for memory, attention, and the other classifications of the adult mind are still applied to the child mind,—it is necessary to study the psychology of the adult mind. Through the study of the adult mind and body, normal students are given the terminology of psychology and physiology—the sciences upon which modern pedagogy is based.

Model and practice schools are established in connection with normal schools that those preparing to teach may have opportunity to observe skilled teaching, to study children and to do their first teaching under guidance, expert and careful —careful not only of the pupil-teacher, but of the children she is attempting to teach. In the practice schools the would-be teacher is tried. Not until she reaches this part of her course can anyone say, with even reasonable certainty, that she possesses the qualifications demanded by Massachusetts school officers.

Massachusetts school officers and teachers—and it is safe to assume that they fairly represent the nation—are evidently agreed that there is as yet no fully established science of education; they are as evidently agreed that some principles are established and that teachers cannot stand helpless, waiting until education and teaching are reduced to exact science, but must push their work with industry, intelligence, and tact, utilizing what is known and indirectly assisting to reduce what is unknown; that schools, pedagogy, child-study, teachers, superintendents, normal schools are all for the child, and that their usefulness or uselessness must be decided by the measure in which they meet or fail to meet his needs.

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VIII

DISCUSSIONS

GRADING INSIDE OF CLASS LINES

The educational periodicals are rife with discussion concerning the feasibility of the abolition of formal courses of study in the high school and of frequent promotion from class to class as the pupil's attainments may warrant. While many of us would be glad to see the advent of comparatively unrestricted facilities for election and promotion, it may meanwhile be profitable to discuss some of the means by which methods of instruction may be made less formal and more fruitful inside of class lines. An experiment of about three years' standing at the Boston English High School may not be without significance in this regard.

The school, which is for boys only, consists of over nine hundred pupils, all graduates of grammar or parochial schools, but of exceedingly various home training and actual acquirements in the several subjects which they have pursued in the lower grades. This extreme diversity of attainment and aptitude for work has given rise to much difficulty in the advantageous instruction of the necessarily large classes to be handled, and the plan was at first put in force to some extent in the middle class, but now is extended also to the entering class, of dividing the pupils into many grades in accordance with their average marks in the several subjects pursued. To be specific, the grading of the entering class, for example, in the school year 1897-98, was conducted on the following basis:

First	divisions[1]	.	.	.	75	per cent.	to	100	per cent.	inclusive.
Second	"	.	.	.	67	"	"	74	"	"
Third	"	.	.	.	60	"	"	66	"	"
Fourth	"	.	.	.	54	"	"	59	"	"
Fifth	"	.	.	.	45	"	"	53	"	"
Sixth	"	.	.	.	34	"	"	44	"	"
Seventh	"	.	.	.	0	"	"	33	"	"

[1] There are two divisions of every grade except the seventh, which has but one.

The work of the months of September, October, and November furnishes the data for the calculation of these per cents., and during the present year the subjects considered in the grading were algebra, English or botany, and French. As soon as the grade is established at the end of November, pupils are divided into sections of about thirty-five each, and each of these divisions must, in every case, consist of pupils of the same grade.

The grading of the middle class and of the senior class is established at the beginning of the school year and based on the entire work of the preceding year. The middlers are divided into three divisions and the seniors into five. Little is said of the work with these classes in the present paper because their numbers are smaller and, for this and other reasons, the grading is less close than with the beginners.

Up to the time when the grading is put in force, the instruction naturally follows the lines usual in high-school work, but from that time on it has been found advisable to deal with each division in a manner which depends entirely on what that particular division can do. The differences in the mode of treatment of the high and low grade divisions are of two sorts: either the higher divisions are given more work, covering a larger number of topics in the subjects studied, or else the ground, while nominally no more extended, is covered in a more thorough fashion, and the teaching with the higher grades is freer and more spontaneous. In my own biological instruction, for example, oftentimes the class work for several successive periods, with the better students, is wholly devoted to informal lectures, laboratory work, and discussion, while, on the same subject and at the same stage of advancement, the recitations of the poorer pupils would consist quite largely of answers, oral or written, to direct questions.

It would evidently be highly unjust to retain pupils in a grade for which their work subsequent to the time when it was established proved them unadapted. It has, therefore, been the practice in this school, until about the end of the first half of the school year, to redistribute the pupils from month to month into grades where a reconsideration of their

work shows them properly to belong. In this manner, by the time the school year is half completed, the teachers may assure themselves that, as far as average attainment is concerned, each pupil is pretty closely on a par with all those with whom he is immediately brought in contact, and the work which is exacted of him can be adjusted with a good deal of nicety to his real capacity. It would be difficult to estimate with exactness what are the relative powers of the best and poorest students in a large high-school class. The writer took occasion a few years ago to consider this question in relation to the physics instruction in the laboratory, and on that occasion he found that out of a possible maximum of 170 points on ten experiments in physics, mostly quantitative—this maximum being based on the notebook of the best pupil in the class—a considerable number out of the 150 students, more or less, who were pursuing the subject had failed to attain more than five points, while a few had really accomplished so little that it was impossible to give them any credit whatever on that part of the whole year's work which was embraced in the ten experiments considered.

It is commonly urged by objectors to the close-grading plan that it destroys incentive to effort on the part of the sluggish student and that he who might strive to excel if he were placed in the field with worthy competitors, will cease to struggle when surrounded by mediocrities like himself. A vigorous trial of the method, with the considerable numbers above described, has not seemed to sanction this view of the matter. It is true the very lowest divisions have usually recognized the fact that promotion was probably impossible without a repetition of the year's work, but this fact having been accepted, the pupils of these lower grades have not infrequently accomplished what was for them a fairly creditable amount and kind of study, and have laid the foundations for a decidedly successful repetition of the subjects during the following year. Here, as always in school management, the perennial question, how far to sacrifice the interests of the best or poorest members of the class to those of the average member, presents itself in a decided form. To the writer it seems that the grossest injustice in school work is to shackle

and restrain the pupils who are best able to make rapid advances. It would be difficult to estimate just what portion of the time of the ablest pupils who are pursuing any of the ordinary high-school subjects, and particularly the mathematical ones, is wasted or worse than wasted when the class is held together as a unit. In those cases where pupils are sent to the board to demonstrate the problems which they have solved at home, it not infrequently happens that all the recitation time of the brilliant pupil is dead loss. More than that, the wearying and depressing effect, the irritation to the nerves which he experiences while listening to the teacher's attempts to elicit some kind of recitation from the stupid or unprepared members of the class, makes him distinctly worse off for having been present at the recitation at all. This waste of time either does not occur or at any rate is minimized in those cases where the student is coping with his intellectual equals, and to expect such limited competitions to produce natural growth would seem to be as logical as to expect muscular development of the most healthful sort to result from the competition of physical equals in the gymnasium or on the playground.

Something may profitably be said in regard to the effect of requiring a repetition of the year's work in every subject which has not been satisfactorily completed when the ground was first traversed. Statistics on this head are of far more value than surmises. It has been the experience of instructors in this school that while the "repeaters," as boys who are not promoted in any subject are technically called, seldom reach the highest excellence during their repeating year, they not infrequently attain a fairly good position, and not only accomplish much more in every subject than they did when it was gone through for the first time, but also feel a stronger interest in it in proportion to their increased understanding of its meaning. The accompanying summary of the condition of the "repeaters" in the "entering class" in our school during the year 1897-98, will show their status among the other pupils, after seven months of the school year have passed.

As there were about 80 pupils in first divisions at the time

this enumeration was made, it may be roughly reckoned that one-fourth of the membership of such divisions consisted of those who failed of promotion in any subject at the end of the first year in the high school.

Repeaters in	first	divisions, ... 19
"	second	" 14
"	third	" 10
"	fourth	" 5
"	fifth	" 3
"	sixth	" 2
"	seventh	" 0

It may be urged that the kind of shifting inside of class lines which is discussed in this paper is but a poor substitute for the system of free promotion from class to class. Yet, after all, the principal difference between the two plans consists in the fact that the one here described does not admit of the pupil's completing the high-school course in less than three years. But is that an inordinate amount of time to devote to high-school education? We are able to keep even the ablest boys actively at work among their peers during every school day of those three years. How much better off would the most capable pupils of the entering class be, if they were required to complete only a meager course in elementary algebra, or if they dropped their botany after acquiring the designated minimum of the science and were encouraged to feel that they were getting more of an education because they had changed subjects and were now beginning to study the geometry or physiology of the middle year?

Incidentally, where the scholarship of numbers of pupils of the same degree of ability and attainments is kept account of, an interesting though not unexpected fact comes to light. Two divisions of exactly the same grade rarely fare alike during the latter half of the school year, but their ultimate success or failure evidently depends in no small degree on the amount of stimulus which they receive from the instructor who has general charge of the room in which they remain.

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LITERARY USE OF THE DAILY THEME

Of course most daily theme classes have for their rank and file the average student, and must, therefore, largely confine themselves to practical training in observation and the art of straightforward statement. Of course, too, the literary genius, to the extent that he is a genius, will manage his own instruction. Still there are, in every college, talented students, who will elect their theme course for artistic practice and guidance, and who, in inverse ratio to their independence, will find it shaping their literary habits and ideals. It would seem worth while, in their cases, to make the daily theme course a literary apprenticeship; but, as such, its ordinary methods would have to be readapted. In fact, this system of daily brief report or little essay, while it may serve practical writing very well, can do harm in the literary way.

Its first danger for the young person of artistic instinct will be in his conscientious effort to write about a lamp-post, —if he sees a lamp-post,—whether it interests him or not, rather than to fail of a current observation. Now, writing with " the eye on the object," and not " from imagination on a basis of memory," is the surest guarantee of forcible decription, even if it does not hold good of all imaginative work. But, as a conscious and perfunctory method, it is likely to degenerate into something neither inspired nor artistic. Our realists, for conscience' sake, have proved it. We do not want to train lovers of the *Chevalier de Pensieri Vani* into reporters of Chicago interiors. Observation for the sake of observation, and not for the sake of beauty, is journalism rather than art. Journalistic, too, is the promptness of the ideal current observer in getting his impression defined and slapped on paper. Description " from imagination on a basis of memory " at least insures a subject which has been wrought into the writer's experience.

This is the hint, then, upon which a gifted youth will best improve his chance of observation. Describe not only what you see but what you feel, even if, at first, you cannot produce with ideal regularity; spontaneity is the very spring of good writing. So, in describing with the eye on the object, make the emotional impression the end of your careful transcription

of data. People do not care for the physiognomy of a special sunrise or a special man, as they do care for the glory of the sunrising and for the pathos and laughter of human life.

But to collect one's material like an artist is quite a different thing from attempting to turn out finished artistic work every day in the shape of a page of writing, and this is what young writers, who are not reporters, but have an instinct for form, are tempted to do. A pastel or an essay in miniature, every day in the week! And the college magazines tell the rest of the story. I am sure that the daily theme, when so treated, forms one of the worst habits of style, an affected sketchiness of treatment, or the point of view in its most trifling application. Ability to handle large masses of material and on broad lines, the instinct for proportion, is hardly trained under these circumstances, by the more sustained fortnightly. The habit of reducing one's subject to a small canvas loses one the power of the broad stroke. It therefore seems a point for the instructor to argue that the daily theme shall not be treated as an end in itself, but as a depository for material; always with the end of the larger composition in view. Thus a theme might simply indicate material which has come under the writer's observation during the day, and seems to him capable of artistic development; it might indicate this and the line of development without even throwing the material into the form of literary statement. And, following the same suggestion, the instructor should always notice the significant observation rather than the merely clever skit. The immediate hit should not be the proposed mark of the daily theme.

Perhaps the foregoing is a proposal that the classroom shall attempt to supply the pupil with creative insight; and one might object that original talent will discover its own methods, and that it is the only talent to which creative methods are applicable. But even fine talent may fumble after methods which it might grasp more quickly under a little intelligent guidance. And, above all, if we are ever to treat the theme course seriously as a literary apprenticeship, let it not be one more of the too many current influences for confusing literature and journalism.

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IX

REVIEWS

The evolution of the Aryan—By RUDOLPH VON IHERING. Translated from the German by A. DRUCKER, M. P. New York: Henry Holt & Co., 1897. xviii, 403 p. $3.00 *net.*

Jhering,[1] long ago famous in Europe, is less well known in our country than he should be, even among lawyers; and to American students of the history of civilization he seems almost unknown. It is, nevertheless, to students of this latter class that much of his work should especially appeal. The first book of his *Geist des römischen Rechts* is far more than a description of the beginnings of law: it depicts the institutional beginnings of society. His *Zweck im Recht* is not merely a philosophy of law, it is a system of sociology. The posthumous work now before me, in English translation, might well be entitled, "The evolution of European civilization"; for Jhering holds that the first of the Indo-Europeans that attained a high civilization—the Greeks and the Romans—were largely influenced by the older Semitic culture, and a good half of the book is devoted to the beginnings of Semitic civilization in Babylon.

The *Vorgeschichte der Indo-Europäer* (for such is the German title of the work) occupied the last years of Jhering's long and singularly productive life, and was left unfinished. Some of the "books" had not been written at all; others were incomplete. Some chapters and sections were found only in the form of preliminary draughts. The MS. was to a large extent so illegible that the work would hardly have seen the light but for the devoted labors of Jhering's widow, who spent a year in deciphering it and making a clean copy.

[1] Ihering or Jhering? On the title page of *Der Kampf ums Recht* (6 ed., Wien, 1880), which is printed in Roman type, the name appears as Ihering; but in *Der Zweck im Recht* (2 ed., Leipzig, 1884), which is also printed in Roman type, the name begins with J. The latter spelling better indicates the pronunciation, which is not Ear-ing but Yā-ring.

Jhering's literary executor, Victor Ehrenberg, was then able to determine Jhering's plan of arrangement and to revise the MS. for the press. None of these facts, by the way, is recorded in Mr. Drucker's volume, for he has suppressed the editor's preface—a proceeding which seems hardly just either to Jhering's reputation or to the services rendered by Dr. Ehrenberg and Frau von Jhering.

Although the work was not brought to completion, it has reached, as Dr. Ehrenberg remarks, a satisfactory conclusion. Jhering's chief results are clearly set forth, and the bulk of the evidence has been digested and put in its proper place. According to Jhering, the Aryan parent stock (Book I) lived for thousands of years in central Asia, on the northern slopes of the Himalayas (Hindu-Kush). The stage of civilization there reached was very low (Ehrenberg thinks it was even lower than Jhering assumes). That portion of the Aryan family that remained in or near the old home has never worked out any civilization of real value. The first great step in the development of the Aryans, the step which has so sharply differentiated all the European branches from the Asiatic, was the long and perilous march into Europe. On the march (Books III and IV) the daughter-stock developed the moral qualities which characterize the European, and in which he is superior not only to the Hindu but to the Semite. On the march, and during a long residence in the "second home" (Book IV), which Jhering places in what is now Southern Russia and Bessarabia, were developed many of the political and social institutions which we find among all the different European nations. On the march the emigrants evolved the European type of army organization with the military king at its head; the European system of an expert (*sachkundiges*) priesthood; and the system of monogamous marriage. In the second home they became acquainted with the plow, and developed the institution of serfdom as distinguished from slavery.

The Europeans who remained in the second home are the Slavs; those who again migrated became Celts, Germans, Greeks, Italians, etc. Those further differentiations were due in part to new and arduous struggles with nature and

with their fellow-men, the earlier occupants of the territories which they seized; and partly, in the case of those who reached the Mediterranean, to earlier contact with the Semitic civilization (Books VI and VII, which should have dealt with these further differentiations, are wholly lacking).

The Semitic civilization (Book II) came into existence in the great alluvial plains of Mesopotamia, thousands of years before the Aryans emerged from barbarism, and it reached its highest development in Babylon. Here was developed architecture, with its ancillary arts and sciences; here men began to live in cities, and the state was born; here the first ships were built and ocean commerce came into existence. Through the agency of commerce, this civilization reached the Mediterranean. The culture of the Egyptians, the Jews, and the Phœnicians was derived from Babylon.

The differentiation of the various branches of the Aryan race is explained, as we have seen, by external and material influences. The same explanation is given for the differentiation of Aryan and Semitic culture. Nearly all the differences between the early Aryans and the Babylonians are deduced (1) from the fact that wood was abundant in the Hindu-Kush and scarce in Mesopotamia; and (2) from the fact that Mesopotamia possessed great navigable rivers, and the Hindu-Kush did not.

In reconstructing the primitive Aryan conditions, and in describing the civilization of Babylon, Jhering depends, primarily, on the results reached by the Indologists and Assyriologists. It is remarkable, however, how much new light he throws upon both fields by combining with the philological data evidence drawn from the comparative study of early institutions, religious and legal. In the study of the migration and of the residence in the second home, in which Jhering has broken wholly new ground, the use made of religious reminiscences and survivals at Rome is peculiarly brilliant and suggestive.

The further element which Jhering adds, and by which he supplements not only the results attained by the philologist but also those worked out by other students of comparative law and comparative religion, is a reconstructive imagination

which no other writer has ever possessed in like degree. The famous German definition of the historian as *ein rückwärts schauender Prophet* has never been better illustrated than in his case; and his Epimethean vision reaches back through those prehistoric mists which hang so thick against the ordinary sight as to seem impenetrable. The data for many of his reconstructions are so scanty that the critical reader cannot but regard them with skepticism; and yet the picture he draws is so plausible—so probable even—that the most skeptical student is inclined to accept his theories as representing at least the best working hypotheses which modern science has as yet provided. The one point of view which Jhering neglects is that furnished by modern anthropology. He assumes throughout what the anthropologists question—the identity of races with language-groups.

Some of Jhering's theories I have discussed at greater length elsewhere.[2] Here I have barely left myself space to say a word about the translation. To a reader familiar with translations from the German and unacquainted with Jhering's writings in the original, this version may well seem of unusual excellence. Mr. Drucker, however, is really entitled to little credit for producing this impression. Jhering's style is so vivid and picturesque, and the development of his thought proceeds with such energy and swing, that a translator not wholly devoid of literary instinct can hardly fail to preserve something of his charm and power; but even a hasty comparison with the original will show that this translation is uncommonly faulty. It is marked throughout by almost incredible carelessness and ignorance. The reviewer has made only random comparisons, but has noted a list of blunders which would fill several pages of this periodical. In one case a " not " is gratuitiously inserted (p. 20, l. 14); in another an affirmative *nicht bloss . . . sondern* becomes a simple negative by the omission of " merely " and " but " (p. 42, l. 9, 10). On p. 111 *die wenig anstrengende Mühe* becomes " the arduous task." These and numerous other errors are clearly due to carelessness alone; but evidences of ignorance abound. Law terms are regularly mistranslated; whether *Recht*, alone

[2] *Political Science Quarterly*, vol. xii, pp. 35 *et seq.*; *cf.* Max Müller in *Cosmopolis*, September, 1896.

or in compound, means "right" or "law" the translator is never quite sure, and he often guesses wrong. Without any apparent motive except a desire for variety, he twice translates it "legislation" (p. 78, l. 17; p. 80, l. 9), and once "jurisdiction" (p. 26, l. 8). With terms less common the translator fares even worse. On p. 57 (where Jhering attempts to connect the punishment of the third person who released the Aryan debtor from the stake with the penalty imposed upon the Roman *vindex* who attempted but failed to establish in legal procedure the invalidity of the creditor's claim) there is such a series of mistranslations that the argument becomes unintelligible. In the first place *der Schuldpfahl*, the debt-stake, is transformed into the meaningless "correction stake." Then Mr. Drucker speaks of "the offense committed by the debtor," where Jhering speaks of the offense committed by the third party who released the debtor; and a few lines farther on the two persons are again mixed up. *Haftung*, "liability," is translated "bond." *Das Unterliegen*, the defeat (of the *vindex*), is translated "violation"; and when the phrase *prozessualisches Unterliegen*, defeat in procedure, comes to set the translator right, he is so far beyond help that he translates it "litigious interferences." Toward the bottom of this disastrous page he is so muddled that the *vindex*, previously "he," suddenly becomes "it"! It may be said, broadly, that wherever Jhering bases an argument upon legal institutions or legal forms the English version is at least confused and unclear, and frequently it is unintelligible. Mistakes, however, and serious ones occur in other portions of the translation. I will cite, by way of example, two passages in which the blunders are distinctly comical. (The italics are mine.)

. . der Bericht des Nebukadnezar (Gründungscylinder) worin er meldet . . (p. 132).	. . the account by Nebuchadnezzar (*grindstone*) in which he states . . (p. 103).

It does not appear whether Mr. Drucker supposes that Nebuchadnezzar's account was graven on a grindstone, or thinks that the name of the king signifies grindstone. All that is clear is that he imagines that *gründen* means to grind, and knows that a cylinder is round.

. . Ludwig XIV. dem seine Zeit das Lob spendete, der höflichste Mann seines ganzen Reiches zu sein, und diese Eigenschaft gegen Niemand verleugnet zu haben . . (p. 124, 125).

. . Louis XIV. *who prided himself* upon being the most polished gentleman of his kingdom, *an opinion which he never renounced* . . (p. 96).

Poor Louis XIV—and poor Jhering!

MUNROE SMITH

COLUMBIA UNIVERSITY

Principles of vocal expression—By W. B. CHAMBERLAIN, A. M. Together with **Mental technique and literary interpretation**—By S. H. CLARK, Ph. B. Chicago: Scott, Foresman & Co., 1897. 479 p. $1.00.

This volume, the joint production of Mr. W. B. Chamberlain of the Chicago Theological Seminary, and Mr. S. H. Clark, who has charge of the department of public speaking in the University of Chicago, is divided into two parts. The first, by Mr. Chamberlain, on expressional analysis, gives the title to the book and occupies about one-half of it. Here are ten chapters discussing what the author calls paraphrasing, types of utterance, formulation, discrimination, emotion, volition, and the musical properties of speech; and there is also an appendix on vocal technique. Part second, by Mr. Clark, a separate piece of work, has to do chiefly with literary interpretation and the art of recitation. It deals with such topics as atmosphere, contrast, climax, transitions, descriptive gesture, and, besides, offers further studies in some of the subjects treated in Part I. In the preface to the first part the writer says that his treatise is designed for college students, preferably those in the Sophomore year, who have had elementary training in vocal culture and gesture, and for those in the first year of a theological course. The statement is further made that, with daily exercises, the work given in the volume should be satisfactorily accomplished in from twelve to fourteen weeks.

The precise value of the kind of instruction here set forth, for the classes for whom it is designed, must be determined by every teacher for himself. In the minds of a great many, however, it must be said, such training, whatever be its importance for the professional reader or teacher, is of very slight advantage to the average college student. What the Sophomore or young theological student needs primarily to

be taught in his course in elocution is to become an easy and effective speaker; to be able to stand before and talk to an audience without hesitation or embarrassment, and with some distinction of manner. But that these ends can be attained or furthered by an elaborate study of the principles of vocal expression and literary interpretation is open to a good deal of doubt.

Even granting, however, the general utility of such studies, their treatment, particularly in the first half of this volume, is not likely to commend itself unreservedly either to teachers or to students. Mr. Chamberlain has a vagueness of statement, a passion for unconvincing, subtile definitions and subdivisions, that rather outstrips the jargon of a well-equipped metaphysician. For example, we are told that paraphrasing —a word of which uncertain use is made—may be subjective, expansive, elliptical, condensative, or prosaic; that the types of utterance are formulative, discriminative, emotional, and volitional; that emotion may be normal, enlarged, suppressed, oppressed, stern, or agitated. He also speaks of the formulative type as

"Addressing the faculties of perception, and aiming primarily to present thought-units discretively, not in connections or relations;"

and he adds that

"The tone element which is the special symbol of formulation is Time, measured both in rate of movement and in the grouping of elements."

Now admitting that such phrases as these,—in which the work is prolific,—have any meaning at all, it is difficult to see how any lad will become more effective speaker for having puzzled this meaning out.

The second part of the book, Mr. Clark's contribution, although adapted to the needs of readers rather than speakers, and cumbered with some senseless nomenclature, has a much higher value. The examples and exercises, which form the burden of the work, are admirably chosen from good literature of all sorts, and constitute a fund from which any teacher will be glad to draw. The chapters on recitation also are full of excellent and pertinent suggestions,

which ought to be helpful for those for whom they are designed.

RALPH CURTIS RINGWALT

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A history of the United States for schools—By WILBUR F. GORDY, Principal of the North School, Hartford, Conn. With many illustrations and maps. New York: Charles Scribner's Sons, 1898. pp. xxvii, 478. $1.00 *net.*

The annual crop of text-books of American history is rapidly increasing. This increase is due chiefly to the demands that are made by the new methods of history teaching. Many texts of a fair degree of excellence that have been standard do not provide the material required by the new ways of handling the bare historical facts. Mr. Gordy's book is a striking example of the new class. In its whole conception it is in touch with the revolution in the methods of teaching history. It deserves and will receive high commendation for its scientific method and its practical character. It is a book for grammar schools, by a principal of experience, who is also an able and enthusiastic teacher of history. The scheme of the book comprises a concise chapter of suggestions to the teacher dealing with methods of work and aids thereto, 12 pages of text devoted to the discovery of America, 118 to exploration and colonization, 185 to the Revolution, the Confederation, and the Constitution, and 120 to reconstruction and the New Union. This is a fair apportionment. The only question that it suggests is as to the wisdom of giving so large a proportion of a grammar school text-book to the history of the last thirty years. There is no scholarly, scientific work of authority for the period. Everything in its treatment depends on the training and judgment of the teacher. Are our grammar-school teachers of history yet equal to the task of handling years that are so full of burning questions of present politics?

Appendices contain the Declaration of Independence; the Constitution, preceded by a useful analytical chart; tables of States and Territories, with statistics; and of the Presidents. The book is well indexed.

At the beginning of each chapter is a list of books for col-

lateral reading classified as references, outside readings, and fiction. For the most part the selections are well made for their purpose, though a book occasionally appears that might well be omitted. At the end of each chapter is a series of questions for the pupil, and these questions are among the best features of the book. They are not questions of fact, but questions that call into use the reason and judgment of the pupil. To find the answer to them he must think, and that is what the new history teaching asks for—observation, reasoning, judgment, the scientific process, whether in its simple or complex forms.

The text is conscientiously and, in general, accurately done. In a few cases exception may be taken, but the errors or omissions are not of first importance. For example, Sebastian Cabot is taken at his own valuation, and there is no indication of recent conclusions in regard to the Cabot voyages. In the account of the Monroe doctrine, which should be given with rigid accuracy, the "no further colonization" clause, aimed at Russia, the chief member of the Holy Alliance, is not mentioned, although that warning probably kept Russia from colonizing the Pacific coast.

Mr. Gordy's idea, as stated in his preface, is that "in the schoolroom the guiding principle should be the nature of the facts rather than their number," and he has followed this idea well in bringing out the perspective and proportions of our history.

Admirably conceived and executed is the final chapter on conditions and problems of the present. Here is history in its vital relation with the life of to-day. Wisely used by the teacher, there are suggestions here with which the foundations of a thoughtful citizenship may well be laid. The unfolding of the preceding material, and the evolution of this chapter therefrom, should be an object lesson to those who still question the value of history as an educational factor.

Chief among the useful features of the book are the maps, thirty-eight in number. These maps are not merely perfunctory, as is sometimes the case. Each one shows something worth showing, and some are original and very effective.

Of the illustrations commendation must be much more

qualified. They are very numerous and of very uneven excellence and badness. It may be granted at once that a book of this kind should be liberally illustrated, but it is equally indisputable that no illustration is better than a poor one. Many of the pictures in this book are unqualifiedly bad. It will be hard to instill an appreciation of the achievements of our navy into the child who has viewed the flat, expressionless picture of the great duel between the *Constitution* and *Guerrière;* and the toy soldiers that are made to do duty in the surrender of Cornwallis typify feebly the beaten veterans of England, the brilliant troops of Rochambeau, and the sturdy Continentals of Washington's ragged line. The book has many illustrations such as these. On the other hand there are many of real historic significance, printed from well-executed cuts and adding to the working value of the history. Uniform excellence in this department would have been to the book's advantage; as would a more artistic and less purely utilitarian typography. In preparing the instruments of education more attention should be given to the quiet influence of beauty in the things of everyday life in developing a finer sense among the people. It is not necessary for clearness and convenience that a book-page should look like a handbill.

It must be frankly said, passing by its defects in dress, that this book marks a long step ahead in history text-books for grammar schools, and it is to be commended to those who seek something more than husks in the field of history.

Edwin A. Start

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The public-school arithmetic, based on the *Psychology of number*—B J. yA. McClellan and A. F. Ames. x + 346 p. The Macmillan Company, 1897. $1.25.

Few books have been received with so great favor by the educational world as McClellan and Dewey's *Psychology of number.* Enough favorable reviews have been written to make a large volume. The book sounded the death-knell to much of the arithmetic work of the day. The ratio idea of number seemed to offer a panacea to many arithmetic ills. The educational profession, as usual, lost its head, threw

away all the old, and blindly attempted the new. Of course many failures resulted, and it was not long until the thoughtful teacher felt very keenly the need of an arithmetic based upon the principles developed in the *Psychology of number*. The book before me is an answer to this need. The authors are President McClellan of the Ontario Normal School (joint author with Dr. Dewey of the *Psychology of number*) and Superintendent Ames of Riverside, Ill. Both men brought training and experience to the work they undertook.

The book will be a surprise to many readers because of its similarity to older books. In fact the recently published statements from Dr. McClellan lead us to believe that an arithmetic based upon the *Psychology of number* must be, in many respects, similar to the better arithmetics written before we had a *Psychology of number*. From the preface one learns that the whole of the subject is based upon the idea of number as measurement, that is upon number as ratio. This idea is the organizing thread. By it the fundamental operations are unified and "fractions are divested of their traditional difficulty by being placed in their true relation to integers." This thought of organizing the subject about a central truth marks the book throughout, and is perhaps its strongest feature.

The book contains a number of deviations from the traditional arithmetic. Decimals are naturally and appropriately introduced at the beginning. Later on, when taken up for fuller discussion, the idea of a decimal, as the result of an extension below unity of the law of increase and decrease in a tenfold ratio, is very fully worked out. After all this we are hardly prepared for the definition: "A *Decimal Fraction*, or a decimal, is one which has for its denominator 10, 100, 1000, or some power of 10"; nor for the further statement, "The denominator of a decimal fraction is never expressed." In subtraction the student from the start has the advantage of the "Computer's Method," that is, subtracting by addition in the natural and easy way. Square root is introduced immediately following the fundamental operations. It is interesting to see that it is treated from the arithmetical and not the geometrical standpoint. For no apparent good reason

the treatment of cube root is delayed until near the close of the book. The subjects of least common multiple and greatest common divisor are treated more fully than in most books. A large number of problems involving concrete illustrations of these subjects is given. On p. 101, after considerable explanation and illustration we read, "*A fraction* is a number in which the unit of measure is a definite part of some primary unit of the same kind." An attempt to fit to this definition all the kinds of fractions that arise in experience will cause a suspicion that the definition is not a very great improvement over the older and more common ones.

The subjects of percentage, interest, ratio, and proportion are treated in an excellent way. They are so developed as to lead the student to a complete understanding without the intervention of rules and formulæ. These subjects are shown to come within the field of legitimate application of the fundamental principles already developed. Good judgment is used in mensuration and only the simple and frequently used parts introduced.

The book is entirely free from formal rules. It contains a large number of well-selected problems. The principles are so clearly developed, and the sample solutions so well chosen, that the book will surely prove interesting to the student. It will certainly make easier the task of the teacher in logically organizing arithmetic.

Robert J. Aley

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NOTES ON NEW BOOKS

Mention of books in this place does not preclude extended critical notice hereafter

The *Letters of Pliny* have delighted many generations of students of Latin, and in the scholarly edition of a selection from them, made by Professor Westcott of Princeton, they are most attractively presented to the student of to-day (Boston: Allyn & Bacon, 1898. 285 p. $1.25).——Hufford's *Selections from the poetry of Robert Burns* show that attractive genius at his best (Boston: Allyn & Bacon, 1898. 134 p. 35 cents).

X

EDITORIAL

The Situation in New York State

The projected revision of the education law having failed of consideration by the New York legislature, it is worth while to begin to look forward to another attempt to secure its enactment. So important a measure ought to be fully prepared before next January, and introduced as a bill at the opening of the legislative session, in order that it may receive the careful consideration that it demands and deserves. Naturally this education law ought to be as perfect as possible, and we therefore shall not apologize for saying that it ought to take the bull by the horns and bring about that unity of educational administration which the State so sadly needs. Difficulties that now seem insurmountable would fade away like snow before the sun, if this step were taken. Greatly increased efficiency would be gained and important economies might be effected. Incidentally the office of State Superintendent could be taken out of politics and its tenure made secure.

The University of the State of New York is established by the Constitution. All of the details of its organization and operation are within the control of the legislature. The first step, therefore, would be to extend the jurisdiction of the university over the entire educational activity of the State, as is done in France. There would then be established a single educational authority. In order that neither of the existing departments should appear to be subordinated to the other, the present Regents should be legislated out of office, and succeeded by a smaller board, to consist of not more than 13 or 15, chosen not for life but for a term of five or six years, a portion of the board retiring each year. It should be provided that the work of the university should fall into the four departments of elementary education, secondary education, higher education, and libraries, museums, and other collections. Each of these four departments should have its own

director, chosen by the Regents to serve during efficiency and good behavior. Superintendent Skinner ought, of course, to be—and under such a plan undoubtedly would be—the first director of elementary education, having all his present functions and privileges. Secretary Dewey ought to have that one of the remaining directorships which he prefers and for which he is best fitted, and the two other departments should be provided with equally competent heads. Perhaps one person might hold the two offices of director of secondary and director of higher education. The common source of power and authority, the Regents, would insure harmony and thorough co-operation between the several departments of work, and the whole system could be carried on as a unit.

In our judgment this step is absolutely necessary if New York State is to take the position of educational leadership to which its wealth, its population, and its sacrifices for education entitle it. There would be an end to all jealousy and to all working at cross-purposes. Every institution in the State, from the highest university to the humblest village school, would be organically united in one system where each would feel the uplifting influence of all the others.

The criticism usually made upon education in New York State is that there is too much machinery, too many examinations, too much reduplication of administrative work; in short that there is too much form and not enough spirit or content. If this criticism is valid, it can easily be met by simplifying the machinery and by increasing the vital energy of the teaching body. To accomplish this means that leadership, trained and competent, must be provided, and it is to this task that the universities of the State are bending themselves. The State is so large that the influence of sound precept and good example is not felt in all parts of it at once, or as rapidly as in more homogeneous communities. Yet it is indisputable that New York is now equipped with the men and the means necessary to develop a public-school sentiment among the people, and a strong professional spirit among the teachers, that would be the envy of the entire nation.

The Washington Programme

The official programme of the sessions of the National Educational Association at Washington provides a rare feast for those who are to be present at the meeting. It is almost safe to predict that the most interesting feature of the meeting will be the addresses by Professor Royce of Harvard University, who is to present various phases of his recent studies in the field of social psychology. He is to speak at one of the general sessions on the "Social basis of conscience," and before the Council on the "Relation of psychology to education." The latter subject is one of peculiar interest just at present, and the evening of July 6, on which it is to be discussed, is pretty sure to be a memorable one. Major J. W. Powell of Washington, Secretary Gage of the Treasury Department, Dr. Albert Shaw of the *Review of reviews*, and Mr. J. W. Errant of Chicago, are among the distinguished speakers not members of the Association.

State Supervision of Degree-Conferring Institutions

A significant report was presented at the recent meeting of the North Central Association of Colleges and Preparatory Schools, on the question of possible legislation regulating the granting of academic degrees. The report is printed in full in the *School review* for May, and ought to attract wide attention. It is signed by President Rogers of Northwestern University, Chancellor Snow of Kansas, President Jesse of Missouri, President Swain of Indiana, Chancellor MacLean of Nebraska, President Draper of Illinois, President Slocum of Colorado College, and President Gates of Iowa College.

After reciting some of the evils and even abominations of the present system, or lack of system, that have led to the utter discrediting of all American degrees in Europe, the committee proceed to recommend the skeleton of a law on the subject, and to urge that a campaign be entered upon for its adoption. The examples of New York and of Pennsylvania are referred to with approval, and the proposed law is based upon the experience of those States, particularly New York.

In brief, the law would establish a State Educational Commission, of not less than six or more than nine members, appointed by the Governor and confirmed by the Senate. No person shall be eligible for appointment to the commission who is a member of a faculty or board of trustees of any educational institution within the State. [This is the spirit, and we believe the letter also, of the New York law, yet two gentlemen are now sitting and acting as Regents in flat defiance of it.] This commission is to have control of the degree-conferring power, and is to grant it only on the conditions prescribed by the law. The degree-conferring power is not to be granted to any institution incorporated as a business enterprise, or to one in which any part of the assets or income can be divided among stockholders, or to any institution having requirements for admission and for graduation lower than the minimum standard therefor established by the commission, or to any institution whose productive endowment is not equal to at least one hundred thousand dollars. Ample provisions are added for enforcing the law and for maintaining the authority of the commission.

The law is an admirable one and ought to be adopted by every State in the Union, in order that wild-cat education may go the way of wild-cat banking. It would be well, we think, to add a provision to the proposed law to the effect that no educational institution should be allowed to bear the name of a municipality or commonwealth unless supported by such municipality or commonwealth, and under its control. Much uncertainty and ambiguity would be at once cleared up by such a provision. Private colleges would appear openly as such, and public names would be reserved for public institutions.

It is proper to point out, however, that legislatures do not always live up to their own laws on education. In New York, for instance, a private-venture establishment that did not like the legal restrictions it was under, appealed to the legislature of 1897 and obtained an independent charter. Every politician in the State helped the movement to have the legislature stultify itself and make the declared policy of the State ridiculous. Again, in 1898, a similar bill was

sneaked through the legislature to break down the standards in another case. Demagogues, selfishness, and ignorance will remain to be reckoned with, no matter how good the laws may be.

Notes and News

The distinguished administrators and jurists who are just now presiding over the destinies of the city of New York have discovered a new way in which to embarrass the Board of Education and to prevent the children of the city from receiving an education. They have discovered a phrase in the charter which, in their view, prevents Superintendent Maxwell, Secretary Palmer, and the other officials of the central board from legally holding office and from receiving any salary until July 1 next. The lawyers on the Board of Education—and several of them will at least bear comparison with Tammany's corporation counsel—are unanimous in construing the charter differently. But, of course, Tammany takes no opinions from outside its own ranks. As usual, the sufferers are the children. Everyone else affected by this preposterous action suffers inconvenience only. The children, however, who have no votes, and whose parents do not appear to take any interest in the matter, are made to bear what may be an irreparable loss.

The evening schools in the cities of the United States are, as a rule, a public nuisance. Here and there they are approximately successful, and make a return for the money expended upon them. This money is, however, too often wasted or frittered away in duplicating the work of the elementary schools. The real function of an evening school in a large city is, in our judgment, that of a "Continuation School," in which boys and girls who have been obliged to leave school early, may obtain further instruction of a secondary or of a practical and technical character. We wish that our city superintendents would study the experience of Berlin and of Paris in this matter, and apply the lessons thus learned to our American conditions. For Berlin the facts are at hand in concise and readable form in Grumbach's *Die Entwickelung des berlinischen Fortbildungsschulwesens*, recently published.

EDUCATIONAL REVIEW

SEPTEMBER, 1898

I

PSYCHOLOGY AND EDUCATION

Whoever with philosophical arguments fights for idealistic convictions against materialism finds himself in combat not with one group alone but with two—with those who through serious arguments come to anti-idealistic views and with those who come to idealism without arguments at all. They may favor idealism through sentimentality, or through mysticism, or, the more frequent case, through laziness and mere lack of understanding of the arguments of the other side; their view has no solid foundation, no consistency, no power of resistance. With the first group you can argue; with the second group you cannot debate, as you speak a different language and think with a different logic. As soon as the real fight begins, you feel that the coincidence of aims is only a chance result without significance; the help of these friends is only a hindrance and a trouble and they ought to be sent away, like the women and children of a besieged city before the real bombardment begins.

This old experience came to me with unusual force when I a short time ago expressed my educational convictions, which take the idealistic view of the teacher's work as against the materialistic doctrines of certain psychological schools. I maintained in some popular articles in the *Atlantic monthly* that the individual teacher cannot make any direct use of physiological and experimental psychology for his teaching methods. Why this view alone lies in the line of idealism we shall see later. My articles were sharply

attacked from the other side, as the progress of a discussion demands, and I was ready to go on fighting. But at the same time I was applauded by sympathizers who did not care for my arguments at all, and who hailed my side only because it is much more convenient not to study psychology and education. They cried naïvely: "Of course the man is right, all experimental and physiological psychology is nonsense and all study of education is superfluous; let the teachers do just as they like; our grandfathers made it just so." From day to day I became more doubtful with which side I disagree more fully. If I warn education not to make progress in a wrong direction, must I proclaim by that that we ought to go backward? If I denounce a dangerous misuse of experimental psychology, do I attack with that experimental psychology itself? If I assert that the interest of the teacher ought not go in a misleading direction, do I demand by that that the teacher ought to be dull and without interest? If I regret that something has become the fad of dilettants, do I ask by that that scholars also ought not to deal with it? and if I find fault with the recent development of child study, do I imply by that the belief that we do not need a modern science of education? As long as such confusion is going on among assenters as among dissenters, we do not need so much argumentation as discrimination. We must have clearness and exact definitions before we decide about consent or opposition; and it is not sufficient to dissolve the whole interlaced mass of conceptions like child study, child psychology, experimental psychology, physiological psychology, educational psychology, education, instruction, school teaching, etc., etc.; but we must clear up above all the manifoldness of possible relations between these factors. An unpretending effort in this direction is the only direct purpose of the following lines; they try only to separate clearly the different questions and to show soberly what some of us want and what we do not want. I do not fight now, I only peacefully draw a map which indicates the different opposing positions.

We recognize at the first glance that our whole group of

conceptions has two central points which are logically independent of each other: the child and psychology. To simplify the matter, we may start with these two ideas only. Psychology is the science which describes and explains mental phenomena, and what a child is we know perhaps better without than with a scholarly definition. Let us only keep in mind that in the happy fields of child study childhood lasts from the cradle to the end of adolescence, usually to the twenty-fifth year. It is clear that even between these two conceptions a number of relations are possible, and the willingness to transform one of these relations in reality does of course not include the duty to do the same with the others. The child, for instance, can be taught psychology, or it can be taught after the scheme of psychology, or it can be an object of psychology, or it can be an instrument of psychology, and so forth. We can be enthusiastic for the one and nevertheless at the same time detest the other.

The simplest of the cases mentioned is the first: the child may learn psychology. But even here several modifications are possible, as it may be learned at different ages, by different methods, and different parts of psychology may be in question. I for one should say that there is a field here for sound and productive work and that we should not be hindered and crippled by the lack of experience in this region, or by the pitiable results which have had to be recorded in the past when an antiquated and indigestible psychology was taught, by incompetent persons to unwilling pupils, by the driest possible methods. For the instruction in modern empirical psychology, at least in its elements, the high school seems not at all too early a stage; only the work must be fully adapted to the practical experiences of the child, must be richly illustrated by simple experimental demonstrations, and must be given by competent men who could make a whole address out of every sentence they speak. There are few fields where a born teacher can better show his power and his wits. Philosophical psychology, including the historical forms of rational and speculative psychology,—certainly a most important subject for the college student,—

like all other real philosophy decidedly does not belong in the school; the more so as any instruction in philosophy which means more than drill in logic and preaching in ethics, can become valuable in any case only if a real scholar, and not a second-hand man, offers it. I should exclude from the schoolroom also the relations of psychology to the details of brain physiology and the whole of pathological psychology, and above all child psychology; the more so since we cannot hope that everybody would be in the happy situation of the teacher who reports in the *Pedagogical seminary*, the leading magazine for child study, that she brought a baby of three weeks into the classroom to demonstrate its smiling and crying and other functions of similar alarming interest. If we keep at a safe distance from such compromising caricatures we can, I believe, expect highly valuable results from psychology instruction in the school. At my suggestion my assistant in Radcliffe College started such a full course of modern psychology in Miss Hersey's school in Boston, and the work proved itself to be so welcome and suggestive, that a course on psychological æsthetics had to be added, and it developed to one of the characteristic features of the higher education of girls in Boston.

But the possibility of teaching psychology in schools is not at all confined to regular courses about the whole subject; special chapters of psychology find a most natural place in the different fields of the usual school work. It is impossible to teach physics without discussing the acoustical and the optical sensations; the drawing teacher may discuss the conditions of our space perception or the optical illusions or the seeing of colors; the study of history or literature not seldom brings with it a psychological analysis of the higher mental states, and a school child's curiosity rushes again and again to questions which only a sober knowledge of psychology can answer satisfactorily. It seems therefore not too much to demand that at least every high-school teacher should have some familiarity with the elements of psychology. He may be asked to teach it as a whole or he may be obliged to inter-

weave parts of it with his other work; in any case he ought to have the facts of that science at his disposal as a material which he can teach like arithmetic or geography. This alone would be for me sufficient reason for welcoming every future teacher in the college courses of psychology, but this attitude would not have the slightest relation to the other question whether the teacher ought to know psychology for the purpose of making use of it for his professional methods of teaching. But we do not stand as yet before this latter question, which is much more complicated; if we follow up the different relations between psychology and the child, the next question in natural order has to leave educational theory still out of the play. We have asked so far what the child can learn from psychology; we must ask now what psychology can learn from the child.

The question divides itself at once into many ramifications. Even if we abstract, as we planned to do, from all practical applications, and consider only the interests which psychology as a theoretical science can have in the child, we must from the start acknowledge two different points of view which are too often confused. The child's mind can be firstly the real object of psychological study, and the child's mind can be secondly a vehicle for the study of the human mind in general, a tool in the hand of the psychologist. It is the same doubleness which we find, for instance, with regard to the pathology of the mental life. The pathological mind can be as such certainly an important object of study, but it is such an object in first line for the psychiater, not for the psychologist. The physician, of course, puts the whole psychology in the service of these pathopsychological cases which he analyzes in the hope of improving them. The psychologist, on the other side, attends to such abnormalities only as deviations from the normal soul—variations which seem interesting to him only because they throw some new suggestive side light on the normal processes. He studies the disturbed harmony in the hope that the caricature-like exaggeration of the special features will bring out a fuller understanding of their normal relations.

In exactly the same way we can approach the child's mind as an object worthy of our interest in and for itself, prepared to make use of our whole general psychological knowledge for the exploration of this new field; or we can turn to the mental life of children, with the purpose of getting through this study new paths of entrance to the old field of general human psychology. If the soul of the child is the object, all studies of this kind group themselves with the inquiries about other sides of the nature of children, with the anthropology and the physiology and the pathology of the child; a bundle of investigations for which the name child study is perfectly correct, while to some ears the name paidology seems to sound better. If, on the other hand, the child's mind becomes an instrument for investigating the phenomena and the laws of the mental mechanism, then of course the observation and experimentation on children is merely one of the many methods of empirical psychology, co-ordinated to the pathological and hypnotical and physiological and other methods which supplement by ways of indirect observation the direct self-observation of our laboratory work. It forms then a narrower group together with the psychical studies of animals and primitive races, all aiding in the understanding of the complicated mental life of the highly developed adult man, by showing the different stages of the ontogenetic and phylogenetic development. Its special function can then well be compared with the service of embryology to the general human anatomy. If child study is an end in itself, every fact in the child's mental experiences is of equal importance or at least of equal scientific dignity; if it is only a method in the service of psychology, science will carefully select only those facts by which the labyrinth of the developed mind becomes simpler and clearer while everything else remains indifferent. If child study is the object, we start from our knowledge of the man to interpret the child; if child research is a method, we seek knowledge about the child to start therefrom to the interpretation of the man.

This is, however, not the only point of view from which to classify the manifold efforts which are possible in this realm;

it is the most central division, but it shows cross-sections with many other principles of division. The classification may, for instance, refer to the different stages of the development, especially according as the time before or in or after school life is in question. But still more important: according as the observation goes on under natural conditions or under the artificial conditions of experiment; according as the inquiries are of individual character or seek for statistical results on the basis of large numbers; above all, according as the work is done by professional, at least specially prepared, psychologists or by psychological amateurs, who may be most excellent creatures in every other respect. Of course an exhaustive classification ought not to stop here. We can divide further; for instance, as the psychologists in question are such as have their theories beforehand or such as do not, and as the dilettants who observe the children are people who know that they do not know psychology or people who don't know even that.

The possible combination of all these factors secures such a manifoldness of types of research in this field that the mere collection of the results on the basis of co-ordination would contradict all principles of scientific methodology. If I may be allowed a word of criticism, I should not hesitate to claim that child study ought to be a method and not an end; that it ought to be done individually and not statistically, by professionals and not by dilettants, more by natural observation and less by experiments. These decisions hang, of course, closely together. If I take paidology as a science by itself, then I should share perhaps also that enthusiasm and delight over those heaps of statistical and experimental results which mothers, teachers, and nurses have brought and certainly will bring together. But all my instincts about the inner relations and connections of human knowledge resist to the utmost this artificial separation of child psychology from the general psychology. I may write a special book on the mental life of the child just as I can write a monograph on memory or on hypnotism, but it has its right of existence finally only by its necessary place in the whole system of psy-

chology. To be sure, the chief reason for taking this attitude lies in a conviction which I must bring forward in the following discussion again and again, and which is rather the central motive for my position in all these debates. I indicate the point perhaps most quickly if I say: Psychology is a study of mental facts, but not every study of mental facts is therefore psychology. That psychology is a science and therefore every science psychology, probably nobody pretends, and yet the logic of the conclusion would not be worse than that which is so often offered to us when every gathering or interpretation or statistics of mental facts is claimed as psychology. Most of the material which the friends of child study heap together is, even when mental facts and not physical ones are in question, nevertheless not psychology at all; and that small remainder which really contributes to a psychology of the child's mind belongs so clearly to general psychology that nobody would dream of an artificial separation if it were not usually so hopelessly mixed with all the unpsychological odds and ends.

Certainly the good appetite of psychology has become in our days sometimes voracity, and she has begun to devour all mental sciences, history and social life, ethics and logic, and finally, alas! metaphysics; but that is not a development, that is a disease and a misfortune. And when the necessary conflict between such high-handed psychology and the deep-rooted demands of the true life begins, such uncritical science must burst asunder. Psychology would learn too late that an empirical science can be really free and powerful only if it recognizes and respects its limits, about which philosophy alone decides. The limits of psychology are easily understood. Psychology considers the mental life as an object which must be analyzed and explained, analyzed in elements and explained by laws. The psychologist, therefore, silently accepts as presupposition that the mental life is such an object and that these objects are combinations of elements controlled in their connection by causal laws. In the reality of our inner experience our mental life has not at all these characteristics: the ideas are objects, while the feelings and voli-

tions are subjective activities, and these objects are experienced as wholes and units, not as composita, and these activities as controlled by freedom, not by laws. Psychology thus presupposes for its purposes a most complicated transformation of the reality, and any attitude toward the mental life which does not need or choose this special transformation may be anything else, but it is not psychology. Practical life and history, mental science and poetry, logic and ethics, religion and philosophy all deal with mental life, but never with psychology as such. Not the material but the special standpoint characterizes the psychologist.

As soon as we are clear in regard to this elementary philosophical principle we cannot indeed doubt any longer that most of the so-called child psychology is partly history, partly economics and ethics, partly physiology, partly nothing at all, but decidedly not psychology. To be fair I choose as illustration one of the very best investigations in the field, one which seems to me seriously interesting and important: the extended statistical studies about the stock of ideas which a child has when it enters the school. The differences between city and country children, between different home influences, between different nations and so forth come clearly to view and the results suggest a continuation of these studies —but these results do not belong to psychology. The material of this inquiry is ideas, but not these ideas with regard to their constitution and their elements, but with regard to their practical distribution: it is not scientific botany to find out in whose yard in the town cherries, in whose yard apples grow. Suppose the same investigation made for adult persons: among a thousand men of fifty years of age how many have had impressions from such and such objects? How many have seen a phonograph and how many a walrus? The results would be a quite interesting contribution to the history of civilization, but nobody would think of classifying it under the psychology of the adult man, as we do not learn anything about the psychological structure and origin of an idea if we know that A happened to experience it while B never had a chance. This imitation of

the so-called psychological studies on children by similar studies on adults gives us indeed perhaps most quickly an insight into their real character. The *Pedagogical seminary* offers us a splendid collection of the teasing and bullying phrases which are in the mind of children or it reports the careful statistics that among 845 children exactly 191 preferred wax dolls, 163 paper dolls, 153 china dolls, 144 rag, 116 bisque dolls, 69 rubber dolls and so on, or it studies the love poems of boys and discovers that among 356 poems only 91 refer to the eyes, 50 to their expression, 41 to their color—blue leading with 22. We could choose just as well a hundred other illustrations. Now let us try to repeat such inquiries with adult men: let us find out what preferences they have in cigarette-holders and meerschaum pipes, or how often they refer to the eyes in flirting, or what their disponible material of nicknames and abusive words may be. The results will not be much less instructive than those from the study of the children, but surely you would not call them psychology.

If we exclude thus everything which is not really psychological, there remains of course still a good set of problems which belong strictly to the psychology of the child; the analytic study of its perceptions and associations, its memory and attention, its feelings and emotions, its instincts and volitions, its apperceptions and judgments to be described and explained with regard to their elements and laws; but this group can certainly not be separated from the psychology of the adult. There are the same elements and the same laws building up the mental life in all its different stages of development. The study of the child's mind shows itself then clearly as that which we claimed it to be: one of the many legitimate methods of studying the mental laws and elements in general. We could better have a special botany of the blossoms or a zoölogy of the eggs as scientific ends in themselves than a separated psychology of the children. On the other hand, if it is truly a method and vehicle of the general mind study, then certain consequences are unavoidable. In the service of general psychology child study has, first, to select its problems. What

is the use of analyzing with the doubtful means of indirect observation those psychical states which we can find as the objects of direct observation in our own minds? Only that must be selected which allows us to push the analysis forward by showing our complicated states as preceded by simpler and simpler ones. But if the leading principle is thus a selection of material best fitted for clearing up the development of the complex combination of elements, it follows that the study of individual children is by far superior to the statistics in which the individual disappears, and that protracted observation is by far more important than the experimental investigation of a special stage. It follows, secondly, that the work must be done by trained specialists or not at all. That child study which has for its aim only the collection of curiosities about the child, as an end in itself, may be grateful to the nurse who writes down some of the baby's naughty answers or to the teacher who sacrifices half an hour of her lesson to make experiments in the classroom to fill out the blanks that are mailed to her. The students of that scientific child psychology which stands in the service of the general mind study know how every step in the progress of our science was dependent upon the most laborious, patient work of our laboratories and the most subtle and refined methods, and that all this seductive but rude and untrained and untechnical gathering of cheap and vulgar material means a caricature and not an improvement of psychology. And it is not only the lack of technical training which brings these contributions so near the hunting stories and their value for scientific biology. No, it is, above all, the absence of the psychological attitude. That is in my eyes not an opprobrium against the teacher. I consider it to the teacher's credit that the child is not an object of analysis for him, but I blame those who make the teacher believe that his observations nevertheless have value for psychology.

Of course I know that some of the more sober leaders of this movement emphasize very little the scientific value of such private adventurous expeditions of parents and schoolteachers, and praise most highly the expected result that the

teachers themselves get thus a more vivid interest in the children. I have to discuss this point later, and acknowledge here only that the child-scholars themselves begin to doubt whether this gossip contained in the blanks means science or rubbish. Those who doubt, however, ought then also not to find comfort in the frequent comparison that the guileless teacher may collect the facts of the young souls like the wanderer who brings plants and stones home which the naturalist will use later as material. No, psychological material cannot be put in the pocket like a stone; it is not only the fixation and communication of the found and perceived material that has its difficulties, but the finding and perceiving itself is in the highest degree dependent upon associations and theories already stored up.

Finally, even if all the stuff is reliable and truly psychological, even then we ought not to exaggerate our hopes for real information. As long as the thousand little facts are not connected by a theory, the facts are dead masses, and if they are only illustrations of a theory, they do not teach us anything new. It will be a very exceptional case that a new insight into a law can be reached through this chance way; physics has certainly, in spite of Bacon's recommendation, never reached anything in this way. In the best case the result will be a psychological commonplace. The *Pedagogical seminary* prints 375 thoughts and reasonings observed in children, and true to its scientific intention it adds that this material is not sufficient. But I confess that I do not see what profit could possibly result for the psychologist from even three millions of such sayings. If we do not know the general facts of association, attention, apperception, and conception, then the whole material is mere gossip without psychological interest, and if we do know them and presuppose as a matter of course that the child has smaller experiences, fewer associations, and so on, then the material teaches us no more for the psychology of thought and reasoning than a collection of any 375 sentences of adult persons would do. Yet these nobody would think of reprinting. We ought not to deceive ourselves with trivialities. It is not

science to make even the most exact statistics of the pebbles on the road and to collect the description of some hundred cases where the law of gravity was confirmed by the falling down of apples. Let us delay such luxury till the real duties of child psychology are fulfilled; that is, till in the service of psychology the development of the single mental functions especially of the self-consciousness, of the will, of the emotions, and of the ideas of space and time, is studied on individual children by really competent men with strictly scientific methods, a line of work in which we have to be grateful to Preyer, Perez, Stanley Hall, Baldwin, Sully, and other psychologists for a most valuable beginning.

The only part of the work for which I should welcome the co-operation of untrained observers is the search for, not the real study of, abnormal cases. Pathological abnormalities in the child's mental life, in its emotions and imitations, its feelings and its will, are psychologically decidedly instructive, and the psychologist has no possibility of finding them if the layman does not draw his attention to them. Such unusual deviations in full development strike the eye of every man; there is no special psychological attitude necessary.

Our question was, so far, only to what extent theoretical psychology has an interest in children. This simple issue becomes in practice, however, far more complicated by the hopes and fears which may be connected with this scientific work in the interest of the children and of their educators. Of course psychology as such is not concerned in this question; psychology does not work for a social premium and cannot be determined in its course by social anxieties. But the psychologist, as a member of the social organism, has to adapt his endeavors to the needs of society; he must feel encouraged if he shares these social hopes and can feel himself an educational benefactor, and he will modify his officious disposition if he becomes convinced of the educational fears. The pessimistic group sees in all psychological experiments on children an unsound interference with their natural development, a kind of mental vivisection which, by the artificial stimulations and tensions, may become harmful even to the

health of the nervous system. Even observation under natural conditions seems to them of unfavorable influence on the *naïveté* and naturalness and modesty of the young subjects. Above all, they fear that the forced change of attitude in the teacher will do harm to the whole school life. In the interest of the teacher himself they add that such studies in the schoolroom burden the already too much burdened man with work for which he himself does not feel sufficiently prepared; that he himself feels hampered by this new way of looking on the children, not as friends but as interesting results of psychological laws; that he needs every minute of his school hours for his lessons, and that he stands too often before the dilemma either to follow his educational conscience or to follow a superintendent who believes in the newest educational fad. The optimistic group holds of course to the exactly opposite view, sees no harm for the children, but the bliss of a deepened interest of the teachers in the children, and a subsequent lifting of the whole standard of the school life. It is clear that such a background of antagonistic social movements complicates highly the theoretical problem. On the other hand, these hopes and fears about the practical effects of child psychology cannot be separated from the wider question what the teacher has to expect from psychology in general.

Our plan to map out the whole manifoldness of antagonistic tendencies in the entire psycho-educational field brings us thus necessarily to a large group of new problems. We have discussed so far whether the child can study psychology directly, and secondly whether psychology can directly study the child. We must ask now whether psychology cannot have also, indirectly, an influence on the child through the medium of the teacher; that is, whether the work of the teacher can be modified by psychology. But the question shows at once many important subdivisions; if we do not consider them, the result must be the confusion of Babel. The fact that we spoke before of the value of child psychology for the teacher, and are now discussing psychology in general, suggests from the start that we have to discrimi-

nate the different departments of our science. It may be that child psychology is educationally useless but physiological psychology excellent, or that experimental psychology is the elixir but rational psychology the poison. In any case, however, we have no right to throw all such methodologically separated parts of mind study together and to decide about right or wrong in a wholesale manner. But another division of our question reaches still deeper: is psychology valuable to the teacher for his teaching methods directly, or only indirectly through the medium of a scientific educational theory? In the first case the teacher himself transforms his psychological knowledge into educational activity; in the other case educational theory has performed for him the crystallization of educational principles out of the psychological substances, and he can follow its advice perhaps even without knowing himself anything about psychology. The two cases are so absolutely different that here, still more, an assenting or dissenting attitude toward the one proposition cannot have any point at all with regard to the other. Just those who are convinced that the teacher ought to study education, and that education ought to make the fullest use of psychology, may be perhaps the strongest opponents of the psychologizing teacher who manufactures his private educational theory from his summer-school courses in experimental psychology. I shall separate therefore the two questions fully, and ask first, how far the individual teacher can make direct use of psychology for his teaching; and secondly, how far psychology is useful for the science of education.

I turn to the first question, which must now, as we have seen, be subdivided with regard to the different departments of possible mind study. A full exposition of the different parts of psychology and their complicated mutual relations would lead us of course far beyond the limits of this sketch, but we cannot avoid giving our attention at least to some of the essential points. Of all the conceptions in question only that of child psychology does not need any further interpretation. We have seen that it does not by any means include

every scientific interest with regard to the mental life of the child, but only those studies which consider its mental life under the categories of psychology—that is, with regard to their elements and their causal laws; we have seen further that a child psychology of this type does not claim to be an end in itself, but only a method of the general psychology.

Still simpler, if rightly understood, is the situation of the "experimental psychology." Here there is still less doubt that it is separated from the other branches, not by its special objects but only by its special method—the experiment. The frequent misunderstandings begin only if it is identified with indirect observation in opposition to self-observation, or claimed as a mathematical science in opposition to a merely qualitative analysis, or understood as physiological psychology. All that is impossible. Experimental psychology is, first, so little in opposition to self-observation that self-observation forms rather the largest part of experimental psychology; we can say that the whole work of our modern psycho-physical laboratories must be characterized as essentially introspection, but introspection under artificial conditions. To be sure, experiments with indirect observation are also possible, as experiments on hypnotized subjects or on animals and so forth, but they are only exceptional guests in our laboratories. Experimental psychology in any case exists wherever psychological observations, direct or indirect, are made under artificial conditions chosen for the special purpose of the observation. Experimental psychology is, secondly, so little a mathematical science that every hope of introducing mathematics, even in the smallest corner of psychology, can easily be recognized as a failure in principle. Psychical facts are not and cannot be measurable, and the more and less in our mental life never means an addition of psychical elements; we measure the physical conditions, but never the mental facts themselves. Experimental psychology is finally so little identical with physiological psychology that we can rather say it needs for its existence no relation to physiology at all. We study in our laboratories experimentally associations and

memory, attention and apperception, space sense and time sense, feelings and will, without being obliged to know officially that there exists a brain at all.

That brings us to the question what physiological psychology is, as the latter statement presupposes a definition of the term with which not everyone would agree. The word has indeed been used with quite different meanings. We can separate especially two types of use, a wider and a narrower one. In the wider sense of the word physiological psychology means the study of mental phenomena in their whole relations to any physiological processes, central or peripheral, in the brain or in the sense organs, in the nerves or blood vessels or muscles. In the narrower sense it means only the study of the relations between the mental facts and the accompanying physiological brain processes. The merely terminological question is not essential for us, and it is indeed in part only terminological, as there cannot be any doubt that the studies of both kinds are legitimate. Nevertheless there are good reasons for getting rid of the first use of the word and for sticking to the second. The first use suggests clearly the mistaken idea that there can be a psychology which does not refer not only for the explanation but for description and analysis in every moment to peripheral physical facts. That is not a defect or a caprice of our present psychology; for epistomological reasons there can never be any analytic description of psychical facts which does not refer directly or indirectly to the physical objects which are in relation to our organism. The psychical fact as such is for philosophical reasons just as undescribable as it is unmeasurable, since it is the object which by principle exists for one only and which remains therefore ever uncommunicable. Every attempt to have a science which describes mental facts must thus relate in every stage the psychical facts to the physical facts; in short there cannot be any empirical psychology at all which is not from the beginning to the end only physiological psychology in the wider sense of the word. The addition of the word physiological has then no longer any meaning; it does not, if we think consistently, mark any

special group of studies, as it belongs to all, and this whole is certainly better characterized by the epithet empirical which stands over against speculative, than by physiological, which has no correlative and which we need much more for that special group of psycho-physiological problems. The study of the mental facts in their relations to the physiological brain processes is indeed a scientific field by itself, with its own anatomical and physiological and pathological methods and with its own theoretical unity. But this field has a quite different aspect from what most people, and even most teachers, believe. They believe often that the analysis of the psychical facts was in a poor and rather unscientific condition till the developed brain physiology, with its cells and fibers and gyri and centers, came and helped her poor relation. Really it is not at all so. Psychology knows endlessly more about these details than physiology, and in the development of the special psycho-physiological theories psychology was always leading, and taught physiology how to interpret the chaos of brain facts. Brain physiology without psychology would have been perfectly blind, while psychology without detailed brain physiology would stand exactly where it stands to-day, if we allow to psychology the general *a priori* postulate that every mental fact is the accompaniment of a physical process. This postulate is merely epistemological, and therefore independent of our knowledge of physiology. We must demand it because mental facts, as they are not quantitative, cannot enter into any causal equation. The demand for a causal interpretation of the mental life includes, therefore, the postulate that it must be transformed so that every element can be thought as linked with a physiological process, but whether that process is going on in the occipital or in the parietal part of the brain is, for psychology, absolutely indifferent. In short the whole physiological psychology consists of two factors: first, a general theory of psycho-physiological relations which is merely based on philosophical and general biological principles and does not need physiology at all, and second, psycho-physiological details which are important for the physiologist, but are for

psychology a useless luxury. The special physiology of the brain, which is in any case still an almost unknown field, does not therefore help the psychologist anywhere; in my lectures on psychology before my students I do not speak a word about the brain centers and the ganglion cells, and to base on them psychological insight turns our whole knowledge topsy-turvy.

The three usually vague and misinterpreted conceptions of child psychology, experimental psychology, and physiological psychology have now taken for us clear and sharp forms, and we understand the relative importance of their aims. We must now ask of what use they are for the individual teacher. My answer is simple and is the same for all the three branches: I maintain they are not of the slightest use. Whether the special mental facts are in the one or the other gyrus of the brain, whether the development of the child's mind favors the one or the other theory about the constitution of a special mental phenomenon with regard to its psycho-physical elements, and finally, whether the laboratory experiments go along this or that track, are questions of absolutely no consequence to the teacher. Of course I have not the right to speak about my personal attitude, as I started to show objectively the opposing positions, but I confess in this case I do not see two sides at all. I do not see how anyone can hope that the teacher will profit for his teaching methods from these three fields the moment they are correctly defined and are not mixed in the usual *mélange* with other things. Where a serious plea for them is made, always either those psychological fields are misinterpreted or the teacher is substituted for the science of education.

The case of physiological psychology is the simplest one. There was never a teacher who would have taught otherwise, or would have changed his educational efforts, if the physiological substratum of the mental life were the liver or the kidneys instead of the brain. We have seen that here psychology has nothing at all to learn from physiology, and that it is a caricature of the facts if you tell the teacher that he learns anything new about the mental life if he knows by

heart the accompanying brain processes; and if the teacher, in the hope of understanding better the inner life of children, studies the ganglion cells under the microscope, he could substitute just as well the reading of Egyptian hieroglyphs. All the talk about the brain is, from the standpoint of the teacher, merely cant, and I say this frankly at the risk of giving pleasure to those who do not deserve it—to those who are only too lazy to study anatomy.

I insist the situation lies in no way more favorably for child psychology and experimental psychology. Both sciences, as we saw, have as their aim to be methods of analysis and explanation of the normal psychical facts; child psychology reaches that goal by following up the development, experimental psychology reaches it by introducing artificial variations of the outer conditions. Both have thus merely the one purpose, to aid our looking on mental life as if it were a combination of elements, a composition of psycho-physical atoms. I know that such a transformation of the inner life is extremely important for many scientific purposes, but I am convinced, too, that such an atomizing attitude is directly antagonistic to the attitude of the true practical life, and thus opposite to the natural instincts of the teacher toward his pupils. In practical life our friends come in question for us only as units; their mental life interests us only in so far as it means something to us and express the real, willing personality. Decompose it for logical ends in the constructed elements as atomistic sensations, and their sum is no longer the inner life of our friend. The naturalistic decomposition into elements is most valuable for its purposes, but the purposes of life and friendship and love and education are others. There is no necessary competition between these different purposes; that which serves the one is as true as that which serves the other, because truth never means a mere repetition of the one reality, but a transformation of reality in the direction of logical ends. The view of man as a free being, as history must see him, is exactly as true as the view of man as an unfree being, as psychology must see him; and the friends' and educators' view of the child as the indissoluble unit and willful

personality is just as valuable and true as the psychologist's view which sees it as a psycho-physical complex mechanism. You destroy a consistent psychology if you force on it the categories of practical life, but you destroy also the values of our practical life if you force on them the categories of psychology. In experimental psychology, or in child psychology, the emotion may show itself as composed of circulatory and muscular elements, and the will made up from muscle and joint and skin sensations; but if you offer such transformed product to the teacher, you do worse than if you offer to the thirsty man one balloon filled with hydrogen and one filled with oxygen instead of a good swallow of water. The chemist is quite right: that *is* water; the fainting man insists that it is not, and life speaks always the language of the thirsty.

Do I mean by all this that the teacher ought to be without interest for the mental life of the children, a dull and indifferent creature without sympathy for the individualities and desires and characteristics of the pupils? Just the contrary is true. I detest this mingling of the teacher with psychology just because I do not wish to destroy in him the powers of sound and natural interest. It was my point from the start that not every interest in mental life is psychology, but that psychology studies mental life from a special point of view. I separated sharply, therefore, child psychology from other kinds of interest in children's minds, and the psychological sciences from the historical and normative sciences. Certainly the teacher ought to study children and men in general, but with the strictly anti-psychological view he ought to acknowledge them as indissoluble unities, as centers of free will the functions of which are not causally but teleologically connected by interests and ideals, not by psycho-physical laws. The study of the mental life of man from this other point of view is not a special science; it belongs partly to history and literature, partly to logic and ethics and philosophy, partly to poetry and religion. Here may the teacher wander at his ease, and he will learn to understand man while psychology teaches him only to decompose man. Have you never ob-

served what bad judges of men in real life the psychologists are, and what excellent judges of men the history-makers and historians are? Not a little of this desirable knowledge about the real inner man and his unity of intentions may be found also in the so-called "rational psychology." To be sure, it is in its deductions often too dependent upon metaphysics, and, above all, we must not forget that it is, strictly speaking, not psychology at all, as it aims toward synthesis, not toward analysis; but it is full of that which the teacher needs: suggestions to intensify interest for the child's mind by a deeper understanding of its volitional relations, and by a critical appreciation of mental values for the inner life. The teacher needs interest in the mental life from the point of view of interpretation and appreciation; the psychologist, with his child psychology and experimental and physiological psychology, gives him and must give him only description and explanation. Pestalozzi and Froebel were no psychologists.

This standpoint does not at all exclude the existence also of facts which demand that the teacher change his attitude and consider the child from the naturalistic atomistic psycho-physical point of view; and also for this case the teacher ought to be prepared. I have in mind the facts related to physical and mental health. To be sure, the questions of hygiene, of light and air and refreshment and fatigue, of normal sense organs and muscles but also of normal mental functions, of pathological instincts and emotions, abnormal inhibitions and mental diseases, are by a hundred threads connected with the schoolroom, and there is not the slightest doubt that they have to be treated from the psycho-physical point of view. That is no inconsistency; these facts belong indeed to an absolutely different system of relations, which has to be cared for but which is not the system of the educational relations. The word which I am writing now belongs to the stream of my thoughts and at the same time to the stream of my fountain pen—I have to take care of both. In the moment when the teacher takes care of the child's myopia or hysteria he is not teacher but psycho-physiological adviser of the child, just as it is not my function as a scholar to fill my fountain pen.

Nobody overlooks that it is extremely important for society that the teacher is well prepared to fulfill this naturalistic function, too. Much misfortune could be avoided if every teacher was especially trained to recognize pathological disturbances of the mind in their first beginnings, and for that he would indeed need some real psychology. Only do not say that he needs the psychology as teacher, for he may remain a good teacher in spite of the psychology which he studies in the service of hygiene.

This last discussion referred only to the question how far psychology interests the individual teacher as a help in his efforts, but that was only the one side of the more general problem, how far psychology can be helpful to education. There remains the other side: how can psychology influence education through the mediating channel of a scientific educational theory; and it is clear that here again the questions are so independent of each other that a mixture of the two must result in confusion. We can be convinced that the view of the teacher ought to be not psychological, and we can nevertheless demand that education as science make the fullest possible use of every branch of psychology. Exactly that has always been, and is to-day, my hope.

To be sure, the impression which the theories of education make in our day is in no way overwhelming. The demand for educational wisdom is decidedly greater than the supply, and neither great systems nor imposing thoughts characterize the educational theory of our age. The whole educational trade does its business to-day with small coin. Our time needs again a man like Herbart. But one very favorable condition for the strong development of education is at least given: the widespread conviction that we need it. No time before has so seriously called for a specialistic help from scientific education, and if, for want of revolutionizing great thoughts, we demand anything from it, then we demand that it carefully makes use of the whole empirical knowledge of our time to transform it into suggestions for the teacher. A responsible administration will transform those suggestions then further into obligatory prescriptions. Among this

empirical knowledge which education unites to a new practical synthesis certainly psychology plays one of the most important rôles in determining the means by which the educational ends can be worked out. There is no reason to confine this to a special branch of psychology; all that the analytical study of mind offers by experimental or physiological methods, by self-observation or by statistics, by child psychology or by pathology, by "old" or by "new" means, in short the best and fullest psychology of the time has to be one of the tools in the workshop of education. The educational scholar differs in two essential respects clearly from the individual teacher. First, while the teacher's practical attitude must suffer, as we saw, by the influence of the antagonistic psychological attitude in the same consciousness, the theoretical teacher, who does not teach himself, can of course easily combine the two attitudes and alternate between them. The teacher must live fully in the one attitude, and every opposite impulse inhibits him; the student of education remains in a theoretical relation to each of them, and can therefore easily link them. He can take the whole wisdom of psychology and physiology and remold it into suggestions for the practical teaching attitude. The teacher ought thus to receive finally, indeed, the influence of psychology, but only if the causal facts are by someone else transformed beforehand into teleological connections, adapted to the teacher's unpsychological work. The bread which the teacher bakes for his classes comes thus indeed partly from the wheat on psychological fields, but the corn must be ground beforehand in the educational mills. And the second point is not less important: such transformation of psychological investigations into ideas how to teach may successfully be done by the steady co-operation of a large number of specialists who make a whole lifework of it, but absolutely never by a single teacher. He may run through the laboratories and digest the statistical tables; he may learn by heart the numberless papers of the periodicals and feast on microscopical ganglion cells, but nowhere will he find anything which suggests really a whole plan or a straight im-

pulse. A thousand little odds and ends without the slightest unity are in his hand, and if he really believes himself to have the material for a little prescription, then he probably does not see how directly it contradicts other indications. It is impossible for him to overlook the whole field, and nobody can ask him to do privately, by the way, a work which gives sufficient occupation to a whole generation. Even the slightest progress in the field presupposes a full acquaintance with the whole literature of the special subject. We cannot demand that from the much-burdened practical teacher, even for any one problem; how absurd to hope it for all those which he practically needs: for memory and attention, for imagination and intellect, for emotion and will, for fatigue and play, and a hundred other important functions. Do we not lay a special linking science everywhere else between the theory and practical work? We have engineering between physics and the practical workingmen in the mills; we have a scientific medicine between the natural sciences and the physician. If a man prepared with the most wonderful knowledge of the anatomy, physiology, pathology, and chemistry of the century should begin medical practice and write prescriptions without having passed through training of real medicine, he would be either the wildest quack, who cures one organ at the expense of a dozen others, or he would throw away his theoretical wisdom and follow his practical instincts. Those ten thousand little laboratory experiments he knows would only confuse him if a whole generation of medical men had not, in specialistic co-operation, worked them up for practical use. Only, two points such a theory of education must not forget.

On the one hand, education forgets too easily that such psycho-physical material is only a part of the stuff to be mixed and filtered and brought into solution before the educational principles are crystallized. The causal analysis of the psycho-physical variations and possibilities must at every point be combined with the teleological interpretations of the ends suggested by ethics and æsthetics, by history and religion. It is not enough to substitute for a serious study and examination of the latter half a mere personal taste and capricious

instinct, which takes as matter of course that which ought to be scientifically criticised. Carelessness in the teleological part makes the synthesis just as dilettantic and useless as ignorance about the causal material. Nothing ought to be taken there for granted. Take one simple illustration instead of a thousand. The statistics show a very poor knowledge of the natural objects of the country on the part of the youngest school children. The investigator makes the educational conclusion that the preparation in that respect must be improved. But who gives us a scientific right to take for granted that early acquaintance with natural objects is at all desirable? Socrates did not think so; not the stones but only the men can teach us. The best education is certainly not that which gives a little bit of everything. We must develop some and must inhibit some psychological possibilities; psychology as such cannot decide on that. Only if education succeeds really in amalgamizing the two sides, and becomes something else than merely picked-out psychology, only then can we tell the teacher that he finds the study of man which suits him not only in philosophy and history and literature, but also in the handbooks and seminaries of education.

But education must appreciate also a second point. It cannot expect to find every necessary psychological and physiological information always ready-made. As no science is merely a collection of scraps, psychology as such cannot examine every possible psychological fact in the universe, but must select just those which are essential for the understanding of the psychical elements and laws. This choice in the interest of psychology differs of course fully from the choice of psychical facts which education would select for its own purposes. Here the science of education must take the matter in its own hand and must work up, with all the subtle means and methods of modern psychology, those psychological phenomena which are important for the special problems; the most intimate relation to the psychological laboratories is here a matter of course. In what form education will fulfill this demand may be of course at first itself a matter of educational experiment. Some believe in special

psycho-educational experimental laboratories, some believe in special experimental schools, and recently the proposition was made for the appointment of special school psychologists attached to the superintendent's office in large cities. In any case the work has to be done; the psychologist as such cannot do it, and the teacher cannot do it, either. For the psychologist it would be a burden, for the teacher it would be a most serious danger; the student of education alone can do it. Of course even these adjuncts of superintendents, and these principals of experimental schools, must never forget that their work refers always only to the one half, which is misleading without the other half—to the causal system, which must be harmonized with the teleological one.

Personally I consider the psycho-educational laboratory as the most natural step forward. Such laboratories would be psycho-physical laboratories, in which the problems are selected and adjusted from the standpoint of educational interest. All that has been done so far in our psychological laboratories for the study of attention, memory, apperception, imagination, and so on has had, in spite of the seductive titles, almost never anything to do with that part of these functions which is essential for the mental activities in the classroom. While the individual teacher, as we have seen, has to keep away from our psychological laboratories because our attitude is opposed to his, the student of education ought to keep away from us because, in spite of the same attitude, we have too seldom problems which belong to his field. It is a waste of energy to hunt up our chronoscope tables and kymograph records for some little bits of educational information which the psychologist brought forward by chance; sciences cannot live from the chances of work which is intended for other purposes. When in the quiet experimental working place of the psycho-educational scholar, through the steady co-operation of specialists, a real system of acknowledged facts is secured, then the practical attempts of the consulting school psychologist and of the leader of experimental classrooms have a safer basis, and their work will help again the theoretical scholar till the co-operation of all these agents

produces a practical education which the teacher will accept without his own experimenting. Then the teacher may learn psychology, to understand afterward theoretically the educational theory he is trained in, but he himself has not to make educational theory and not to struggle with psychological experiments.

There is no fear necessary that such psycho-educational laboratories would have too few problems at their disposal; a fear which can be suggested by the fact that the friends of this movement refer always to the same few show pieces, the experiments on fatigue, on memory, and on association. The situation would develop itself just as twenty-five years ago with the experimental psychology, which lived also at first only from the crumbs that fell from the table of other sciences—physics and physiology. It began also only with a few chance questions, with the threshold of sensations and reaction times; but since it works in its own workshops, for its own points of view and interests, it has conquered the whole realm of psychology. In the same way psycho-educational experiments will extend the work to all the functions active in education. Such new studies will show then, of course, how incomplete a sketch like this is and how many more relations still exist between the child and the study of mental life. But even this incomplete enumeration is sufficient to show at least one thing: the question whether there is a connection between psychology and education cannot be answered simply with yes or no, but must be answered by first, secondly, thirdly, fourthly—I do not discuss whether we can ever say also: lastly.

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II

CONTEMPORARY EDUCATION IN FRANCE[1]

The year 1897, like the year preceding it, brought no important change in the organization of public instruction in France. As I wrote in November, 1895, our heroic age in education came to an end some twenty years ago. Then foundation succeeded foundation, reform followed reform, and an intense effort was made to repair the weak places and to build up what was lacking in the past—to make good the aspiration of our country to be in the forefront of civilization. That period of great origination and of radical transformation naturally has been succeeded by one of step-by-step progress, of improvements of detail aiming at the completion and finish of an imposing structure.

A great event nevertheless has marked the year 1897; the organization of the universities created by the act of July 10 of the year before. Nothing would have been gained by the re-use of this great name of "university," as a mere decoration of our higher institutions of learning, had we been unable to adapt things to words; and, by the development of the instruction given by the several Faculties of law and medicine, of arts and sciences, by the multiplication of laboratories, by the enrichment of libraries, by the brilliant work and discoveries of professors, to call forth a new life and to awaken a fruitful activity. This story is told of our celebrated novelist Émile Zola: One fine morning, having hit upon the title of what was to be one of his most famous novels, he contented himself with writing the name in large letters on a piece of blank paper; and then took his ease the rest of the day. But on the morrow, he set to work, with his habitual earnestness, to write a book worthy of the title

[1] Translated from the author's manuscript by Frederic L. Luqueer, Ph. D., Principal of Public School No. 22, Brooklyn, N. Y.

he had chosen. In the same way, we have found—we have resuscitated—the fine old name of university, and have bestowed it upon our Faculties of instruction. But much remains to be done in order that this word may be fully realized—that our institutions of higher learning may, in truth, be schools of universal science, teaching all that may be taught, while, by their research and discovery, they constantly enlarge the patrimony of human knowledge.

Not all our universities—we count at this moment fifteen, and very shortly may count one more, for the University of Algiers is about to be created—not all our universities may claim an equal rank; for, it must be confessed, they have unequal resources. Some of them are but poorly endowed, and have but the two Faculties of arts and sciences. The University of Paris is without rival, with its great body of nearly 200 professors and 10,000 students. But some of the provincial universities, while not aspiring to the same high fortune, nevertheless will more and more grow to be—and are, already—important centers—focal points aglow with scientific activity and intellectual life. Among these are the Universities of Bordeaux, Nancy, Lille, Montpellier, and particularly, perhaps, the University of Lyons, which, situated in the second city of France, a city of 500,000 inhabitants, great because of its commerce and industries, has indeed some cause to be considered the second university of France.

Already there are indications that the recent act, which, in establishing the universities, gave them the right to receive gifts and legacies, will have an increasingly beneficial effect. We are doubtless far enough away from the princely donations of which you in the United States guard the secret. We have never met, on our path, a Leland Stanford or a Rockefeller. But, though we lack the magnificent generosity which has enabled you to raise from the ground, overnight, as if by magic wand, universities as rich as those of Palo Alto and of Chicago, we nevertheless have found, already, some benefactors, whose example is sure to be followed. At Lyons, a banker, M. Falcouz, has given to the university a sum of 100,000 francs, the interest upon which is used in

buying instruments for scientific research and in issuing reports or monographs upon literary and scientific subjects. At Nancy, those having to do with the industries of the place have subscribed about 400,000 francs to maintain courses in applied science, in electricity and industrial chemistry. The amount of this private generosity, without any doubt, will increase in proportion as our universities undertake practical instruction of immediate utility, which directly tends toward developing the economic wealth of the country. We are beginning to see that they should be more than merely professional schools, for the graduation of physicians, pharmacists, lawyers, professors—for the giving of diplomas that admit to liberal careers; more than schools of merely general theoretical science, in which each professor, as Mr. James Sully would say, "thinks himself to be upon the crest of the foremost wave of scientific thought." They have a duty beyond this. They must become a part, by the fitting effort they put forth, of the economic life of the city in which they are placed; and, by imparting technical instruction, by adapting their courses of study to local needs, increase the material prosperity of the city and of the nation.

It is in fulfilling this utilitarian part of their mission that the French universities will more and more deserve the sympathy of men of means, and will surely receive donations more or less considerable, enabling them to complete their equipment, to enrich their laboratories, and to multiply their courses. But, while expecting these private gifts of the future, our universities—remaining as they do state institutions—have even now, thanks to what they receive from the public funds, enough to live upon generously, and with honor to their name. Take, for example, the University of Lyons, to make clear the financial mechanism of our higher institutions of learning. To pay the salaries of the personnel,—full professors, conference leaders, fellows, directors, demonstrators, and assistants of every grade,—the University of Lyons receives annually from the state budget the sum of 840,000 francs; to meet material expenses—heating, lighting, additions to library, collections, laboratories, etc.—the sum of

170,000 francs; a total, in round numbers, of a million francs annually. Moreover, in accordance with the recent enactment, the university is free to make what use it pleases of its own resources, either for buildings, for new professorships, for acquisition of books, collections, or instruments needed by the students. Its own treasury receives all fees for matriculation, for study courses, and for library and laboratory work paid by the students, which for Lyons amount to about 200,000 francs; so that the total annual income of the university exceeds 1,200,000 francs,—and this not counting some 50,000 francs derived from local authorities, the Municipal Council, the General Council of the Department, the Chamber of Commerce, etc. Under these circumstances, a university may look toward the future with confidence; its to-morrow is assured, and it is strong to-day.

It will suffice, now, to consult the statistics of the number of French students, in order to form good augury for the destiny of our higher education. Germany, justly so proud of her twenty-two universities, counts only 28,000 students among her 52,000,000 of inhabitants. France, which has 34,000,000 at least, perhaps 38,000,000, gathered, in 1895--96, to her different Faculties 23,000 students; and it is to be remembered that this number does not include the students of our Catholic seminaries, while the enumeration of German students does include about 1500 students of Catholic theology. As regards law and medicine, it is to be noted that France has the numerical superiority: 8500 French medical students as against 7778 German students in 1895--96; 8035 French law students against 7742 German students. Perhaps we need not felicitate ourselves overmuch upon this showing; we would rather have the superiority in the other categories of students, those of arts and sciences. Here, unhappily, we fall below in arts (*lettres*) 3426 students in Germany, and about 2000 in France; in sciences 2813 in Germany, and only 1200 in France. In this last class, especially, we are sadly inferior.

There is another thing in which our French universities are lacking: a large contingent of foreign students; and it is a

little your fault, if, in this, we come far short of the German universities. Every year, for example, 500 young men from the United States jump, so to speak, over France to study in the universities of Germany—because, no doubt, of the merited renown of German science, but also because they can obtain there and carry back to their country, at the end of two or three years' work, a certificate officially recognizing their studies. In France, until very recently, we were not wise enough to offer equal facilities and advantages. But there has been a change with the new régime. One of the most important sections of the law by which we are ruled at present authorizes and urges the universities to establish, in the Faculties of arts and sciences, a new diploma granting the doctorate, the conditions of which they themselves regulate —a doctorate of the university, which does not confer, as does that of the state, the right to teach or practice in France, but which would make the pursuit of French studies more inviting to foreigners. The university of Paris has issued regulations and programmes for these new doctorates in arts and sciences, which without doubt will be much sought after. The universities of the provinces, notably that of Lyons, are about to follow this example. We are thus obeying the counsel given, in so many words, by some of your compatriots. At the last annual public session of the Institute of France, Professor Henri Moissan, in giving account of his visit of 1896 to the University of Chicago, recalled that Mr. Harper, president of that university, had said to him: "Why not modify your doctorate? We would send you good students. You know that young Americans are practical. They will not go to you unless they can return as doctors, and it is impossible for them to take your preparatory lycée or college course."

There has been little change in the organization of our elementary schools for several years. We strive merely to maintain against still active opposition, against the prejudice and stubborn resistance of the old parties, the liberal laws of the Third Republic, which opened elementary schools to all children and made attendance upon them obligatory.

But these laws do not assure instruction and education to the children beyond their twelfth year. For the immense majority of these children, the primary elementary school has, so to speak, no to-morrow. At twelve years most of our French children end their studies; the school in which they have learned the beginnings of human knowledge is closed to them; returned to their families, they enter at once upon apprenticeship and try to earn their livelihood. It is true that the upper elementary schools succeed in holding a certain number and in giving these additional moral and intellectual culture, from twelve to sixteen years; but it is a very small minority who profit by the advantages of this supplementary instruction. These upper elementary schools have a total register, from both sexes, of only 30,000 pupils, while the pupils in the primary elementary schools number about 5,500,000.

Here is a real break—a break grave and disquieting when we think of the moral future of the nation. From his leaving the primary school, at twelve or thirteen, to his entering the barracks, at twenty-one,—in the interval between the school life and the military life,—the youth is, as it were, abandoned to himself. Far from completing his education, he rather unlearns what the school has taught him. Above all, he is exposed to the pernicious influences of the street, to the contagion of every social evil. In an article published recently in the *Pedagogical seminary* Mr. Lancaster makes this statement: "Adolescence is the age in which dangers and risks of all sorts are much more frequent than in any other period of life." Adolescence is indeed a critical period, when the mental and moral nature is formed or deformed for all future existence. The memory of the good teachings received in the primary school is not enough to protect—against bad example without, against the promptings of nascent passion—the youth left to himself, and for whom a period of intellectual inertia and moral abandon follows the too short years of work at school. Happy they who suffer from this sharp breaking-off of their instruction and education nothing worse than a halt in their advancement, a knowledge

insufficient and incomplete. But how many others, alas! are the victims of the indifference shown them by a society that leaves them stranded thus early. No longer warmed and lighted by a fire regularly kindled, their intelligence becomes torpid, and their gentler sentiments hardened. There is not merely an arrest: there is a push back, and here many fall. Statistics—not of France alone—show this, in revealing the startling fact that, in our century of liberty and education, the criminality of the young is on the increase.

It would seem that our French democracy has at last become conscious of this dangerous situation, and is now endeavoring to work a remedy. For two years considerable effort has been made to develop the institutions supplementary to the school, to encourage what has been called post-scholastic work, to combat the ignorance and, so, the immorality—in part caused by ignorance—among those who have not had the good fortune to pursue a regular course of study in the upper elementary schools and in the institutions of secondary instruction. A society has been formed, already with excellent result, for reorganizing the courses for youths and adults, which had been allowed to languish, and for multiplying the public conferences or lectures—*les conférences populaires,*—which are something entirely new.

In 1894--95, the year in which the courses for adults began to increase after a long decadence, they numbered 8288 for the whole of France; in 1897 the figures rose to 24,528—of which 20,099 were for young men and 4429 for young women. The number has thus tripled itself in two years. Given almost everywhere, in the country as well as in the cities, these courses have been very popular. In 1897 there were more than 700,000 names registered, among whom were 409,481 faithful attendants—340,926 young men and 68,555 young women. And there is every hope that this happily progressive movement will persist in the years to come.

What is remarkable in this flourishing condition of the *cours d'adolescents* is that it is due not to compulsory law, enacted and imposed by the state, but to the almost spontaneous initiation of the teachers, men and women, of the ele-

mentary schools, who have benevolently assumed this added care. The adult courses are given in the evening, since it is then only that those who attend, work-people of city and country, are free to study; and the schoolmasters, who themselves also have had their day's work, re-open their classrooms, and add to the taxing strain of the day's lessons the supplementary task of night teaching. Doubtless the state encourages them; they receive from their superiors letters of congratulation and sometimes also honorary distinction and award. But, to the present at least, the reward has been more in honors than in money. The state pays almost nothing for these adult courses. It has put upon the budget for this work only the petty and insignificant sum of 130,000 francs. And although the municipalities are a little more generous, the 1,200,000 or 1,300,000 francs granted in 1897 by communal budgets are utterly inadequate as a recompense to the 25,000 professors, especially as a large part of this one million is used for the material expenses of the courses, heating, lighting, etc. The zeal displayed by the instructors has thus, up to the present, been no less disinterested than intelligent and warm. Those who have been paid have received but a small amount; and some there are who have received nothing. And even—as we learn from the reports upon *l'Éducation populaire* of Professor Édouard Petit, who is the appointee of the Government to direct the movement of adult education throughout France—it has happened that more than one instructor have had to meet from their own purse the expense of heating and lighting their classrooms.

This earnestness and enthusiasm are evinced not more by the instructors than by the attendants upon the courses. If auditors have come in throngs, they have done so voluntarily: no legal obligation forces them. It is touching to see in the country, on cold winter evenings—by obscure ways, muddy or icy,—these seekers after instruction hastening toward the school,—toward the little light enkindled there, toward the knowledge that calls to them. This indeed shows that the early lessons of childhood have not been lost and that, while the elementary school has not had the time to teach its pupils

all the knowledge needed, it nevertheless has implanted in them a desire to know more. In the city, attendance upon the adult courses is no less praiseworthy, from another point of view: doubtless it is there much easier to reach the evening school, only a few streets having to be traversed; but, on the other hand, distractions and seducing pleasures abound, inviting the young from the straight road: the *cabarets* are no mean rival of the *cours d'adults!* So that the apprentices of the great city deserve praise no less than the youths of the country when they choose the way schoolward. Moreover, they are encouraged in this laudable desire to gain further instruction by their parents, who everywhere appreciate the advantages of this new form of intellectual and moral education. M. Édouard Petit, in his last report, cites the example of a mother, a poor old villager, who offered to take her son's place on the farm, and to do his work so that he might take the evening lessons!

The instruction given in these adult classes, furthermore, is of a nature to justify the eagerness of those who attend. Although there has been no regular course or plan mapped out beforehand, and perfect freedom has been granted in the making-out of programmes, an instinctive appreciation of the needs of the young breadwinner has made instructors almost everywhere choose the same subjects, practical and of immediate utility. It has been necessary, it is true, in the first place, to give simple courses in reading and writing: for, notwithstanding education is legally compulsory, we have still in France young persons who are illiterate. Nor have we neglected to review the staple subjects of elementary instruction. But, generally, it is not thought to be enough to re-instruct pupils from fifteen to eighteen years of age in the subjects taught them while they were between six and twelve. The effort is made to enlarge the circle of their knowledge by introducing subjects bearing upon the industries and commercial activities of the place. In the country, practical courses have been given in carpentry, upon rural law, upon all phases of agriculture; in the city, upon common law, in bookkeeping, in industrial drawing, and the like. The young

women have been offered special courses in hygiene, in domestic economy, in dressmaking, and in cooking. In a word, without relinquishing the general aim of a more advanced intellectual culture and of a higher level of morality, the instructors of the adult classes have been careful to adapt their courses to the needs of pupils already engaged in industrial or agricultural work, and to respond to the technical and professional demands of our varied modern activity.

These adult courses, although in session but three evenings a week during a few months, still have the character of regular classes. The pupils take notes and fill their exercise books, which they already look forward to exhibiting in the World's Exposition of 1900. It is quite otherwise with that second institution of popular instruction to which we have given the name of Conferences. These are not meant for young people alone, they are meant for all. There is no set programme, but the leaders, at pleasure, take up questions most diverse, the simplest and the most complex, in short, any subject of popular educational interest. The success of these conferences has been great. In 1894--95 there were held, throughout France, 10,379; in 1896--97 their number increased to 97,313.

Here, again, the schoolmasters were the first to give themselves to the work. But they have found co-laborers among all classes of society; and, more and more, educated men who have something useful to teach their fellows are seeking the honor of having their names added to the roll of the educators of the nation. Professors of lycées and colleges, of normal schools and of universities, physicians, lawyers, and sometimes workmen and merchants have joined hands with the school instructors in carrying on these educational meetings in town and country. Students of the universities also have often devoted their youthful science to the service of the people's conferences—following in this the advice given by M. De Vogüé in speaking to the students of Paris: ' To those who have labored all the day with tools, you will give something of thought, something of vision, to enrich the night. And you, on your part, will learn to know the silent world of hand

toilers, and how their minds may be interested and their hearts won."

In these popular conferences or lectures, where the auditors, if they are to be held, must needs be diverted and amused while being instructed, recourse is often had to the stereopticon; that is to say, photographic views are shown to captivate the attention, and these are accompanied by explanatory and instructive comment. Of the 100,000 lectures of 1897, nearly one-half have been illustrated with projections. Various societies—*La ligue française de l'enseignement, la société de l'enseignement par l'aspect*, centered at Havre, *Le musée pédagogique*, of Paris—have undertaken to supply views to the provincial conferences. Moreover, the Minister of Public Instruction sends from place to place the apparatus for these illustrated lectures, so that the "magic lantern," as it is called, goes from village to village, even in the most out-of-the-way corners of France. In addition, *La société nationale des conférences populaires*, established in Paris in 1890, sends to anyone who asks printed models of conferences, composed with great care by competent writers; so that the veriest novice of a speaker, inspired by these texts, or at need, by simply reading them aloud, may provide an agreeable and useful hour for an audience on its part not unsympathetic nor over-critical.

Neither politics nor religion are discussed in these meetings; but, with the exception of these necessarily excluded subjects, it may be said that the thousands of lectures held in 1897 have touched upon all topics of literature, of ethics, of history and geography, and of theoretical and applied science that could interest the people. Questions of the day—French colonization, Tonquin, Madagascar, the Franco-Russian alliance, the Greco-Turkish war—have been appreciatively studied. Finally, a veritable crusade against alcoholism has been begun—a crusade sadly needed, alas! because of the plague's progress, the ravages of which are nowhere more evident than in France. At the last Geneva Exposition, the idea was hit upon of representing the relative amounts of alcohol consumed by the various countries of

Europe by flasks of differing size. That of France was the largest—unenviable distinction! We fervently hope that at the approaching exposition, if recourse is had to the same illustration, our flask will be very much smaller. If the popular conferences but brought about this result they would deserve the public gratitude, in addition to what is due them for all the other services they have rendered, and are rendering, the cause of general education.

Among the publications of interest to the friends of education in every land are those, already mentioned, of M. Édouard Petit. I must name also the great work which M. Émile Levasseur, the geographer and statistician, devotes to the elementary education of the civilized world—*l'Enseignement primaire dans les pays civilisés*. This compact volume of more than six hundred pages is a marvel of profound research, minute and exact. In France we have had nothing like it. In other countries, it is only the annual publications of your Bureau of Education at Washington that, as regards abundance of material and value of tabulated results, at all equal this work of our compatriot. But the documents issued by Dr. Harris, in his voluminous reports, are neither co-ordinated nor complete. The work of M. Levasseur, on the contrary, is most methodical and surveys the entire field. It is the first time, we believe, that there has been given us a complete account of the condition of elementary education in all lands in which it has been established.

The author, while not altogether refraining from general views and discussions of principle, has chiefly taken the point of view of the statistician. By the tables of figures, covering long series of years, he shows us the results achieved, the progress made by every sort of elementary school. In addition, to explain the multitude of figures and to give them true significance, he has sketched the history of primary instruction for each nation, treating of the means of financial support, and of the administrative system with the laws regulating it; so that the chapters form a luminous exposition of the growth of schools among the several nations, from the first attempts and origins to their most recent developments.

And, beyond the historical and documentary interest of the facts presented, it is evident that they may, through the comparison they provoke, inspire ideas of reform, giving to the less advanced countries methods new and better.

Of the various chapters, those which M. Levasseur has made fullest and richest are, first,—it goes without saying,—that on France; next, the one on Prussia, which he has studied with greatest care; and, finally, the chapter devoted to the United States, which, in so many ways, surpasses us in its educational institutions. M. Levasseur, who visited America and who, as is known, brought back with him invaluable information regarding the material and moral condition of its workingmen, familiarized himself not more with the factories and shops of the United States than with its schools. We have but one regret; and that is that, in giving the sources of information, he has not mentioned, with the report of M. Ferdinand Buisson upon the Philadelphia Exposition of 1876, the report by M. Benjamin Buisson, published in 1894, upon the World's Fair at Chicago.

This book of M. Levasseur is valuable not alone because of its splendid array of educational statistics. Its general statements also are of the highest significance. M. Levasseur does not hesitate to say that the organization of elementary instruction is one of the greatest achievements of the nineteenth century. Doubtless the century now drawing to a close might have many names. We might, in history, call it " the century of the railroad," or the " century of electricity." But it would be unjust to withhold the honor of naming it also " the century of elementary education." Without at all forgetting preceding centuries, it must be admitted that it is only within the last hundred years that elementary instruction has been adopted by the state—been made one of the essential functions of public power, has been organized, systematized, and has conquered little by little the entire world.

In 1801 Holland enacted laws for the advancement of popular education. Bavaria established compulsory education in 1802; Prussia followed her example in 1819. From 1830 to 1845 the Swiss cantons, and Sweden also, created

their schools. During the same period, by the law of 1833, France organized an educational system; and England voted the first appropriation for primary schools—though it was only much later, in 1870, that a law of organization was passed. It was at this time, too, that—led by your illustrious countrymen, Horace Mann and Henry Barnard—you established your public schools; and, following your example, Canada, the English colonies, and the South American republics successively built up their educational institutions. United Italy adopted in 1859 the law of Piedmont. Two years before Spain had enacted a similar measure. In less than a hundred years, it is as if light had encompassed the earth. Almost everywhere the law has spoken, no longer abandoning instruction to private initiation or to the action of the various churches. In Oceanica, in Africa, in Asia, the example of old Europe and of young America has been followed—at times, as in Japan, with admirable result. Since 1860 Japan has pressed earnestly along the way of modern civilization. It has created a complete system of instruction; and in 1892 it could count nearly 25,000 schools, with 600,000 teachers and more than 3,000,000 pupils.

We are justified, then, in calling, with M. Levasseur, our century "the century of elementary instruction," and in rejoicing with him in the fact. Doubtless, popular education is not the remedy for all the ills humanity suffers and will suffer. None the less, we hail it as one of the greatest blessings, if not the greatest of civilization. "Its attendant disadvantages," writes M. Levasseur, "are seen to be relatively very small, when, taking all into account, we measure the grandeur of the work. We may say without hesitation that elementary instruction has been, in sort, a redemption of humanity. Freely distributed by the community, it is one of the brightest illustrations, and truest, of social solidarity. . . The mid-point of the twentieth century will express surprise that the nineteenth could have had misgivings as to the wisdom of public instruction; but it will be grateful for the final stand taken, and the democracy of that day, which the schools will have helped to form, will certainly not be unthankful."

GABRIEL COMPAYRÉ

UNIVERSITY OF LYONS, FRANCE

III

THE USE OF HIGHER EDUCATION [1]

I have thought it would be appropriate on this occasion, when we celebrate the completion of a quarter-centennial by this young and vigorous university, to ask your attention to the subject of higher education and its function in preserving and extending our civilization.

Young as it is, Boston University has beheld greater changes in higher education within the epoch of its life than have been seen in any previous quarter-century since the Middle Ages.

What with the extent of our public elementary schools and the continual instruction derived throughout life from newspapers, magazines, and books, we seem to have a population of self-educated men and women. One would expect a relative decrease of attendance on the college and university. He who runs may read, and certainly the hours of leisure from business are sufficient to make the habitual reader a learned man by the time he crosses the meridian of life. In a national career full of opportunities we should expect a growing impatience of long school terms. Eight years in the elementary schools followed by four years in secondary schools, and then four years at college followed by a three-year term of postgraduate study—how can the American youth be made to undertake so much?

It is a complete surprise for us to learn the actual statistics in regard to the schooling of our people.

In 1872, the year before the founding of Boston University, the records of higher education show for the entire nation an enrollment of 590 students in each million of inhabitants—a

[1] The University Convocation address, delivered at the quarter-centennial of Boston University, May 31, 1898.

little more than one college student, on an average, for each community of two thousand population.[2]

Not only did the growth of schools for higher education keep up with the growth in population, but the enrollment increased year by year until in 1895 (twenty-three years later) instead of 590 students we had 1190 in each million. The quota had doubled, and it has since increased. And it is the more surprising when we call to mind the fact that the standard of admission to the Freshman class has been placed much higher. The élite colleges have followed the lead of Harvard for twenty-five years, and their requirements for admission demand nearly two years more than was needed fifty years ago. Even the colleges that have resisted the tendency to raise standards of admission have been obliged to yield, some more and some less. Considering the amount of work counted as higher education fifty years or even twenty-five years ago and now performed by high schools and academies, we are right in affirming that the quota receiving higher education in each million of people is three times as great as twenty-five years ago, when Boston University was founded.

But it is not numbers alone that have changed. The work performed in higher education has changed still more. In fact it is now in process of unfolding a second phase of work quite as important as that which it has performed since the beginning. To a course of study for culture—the so-called course in philosophy, the academic course in the humanities and mathematics—it has been in process of adding a course of three years of special work in the laboratory or in the seminary—the student choosing his narrow field and concentrating on it his entire attention for three years and at the end receiving a doctor's degree. This second part of the course of study in the university is a discipline in original investigation.

The student in his elementary, secondary, and the first part of the higher course of study, has been in search of culture. He has mastered one by one the several branches of human learning in their results and in the elements of their methods

[2] See Appendix I

(but certainly not in their working methods, their practical modes of investigation). Now in the second part of higher education the student selects a small field and masters it practically, not merely learning what others have done in it, but pushing his research into new fields until he can say with assurance, I have made new discoveries in a limited field of human endeavor and am become to a small extent an original authority.

Certainly this doubles the value of higher education although the new field, the field of specialization, is in no sense a substitute for the other field, that of the mastery of the lessons of human learning.

Within the short period between 1872 and 1897, the quarter-centennial of Boston University, we have seen the feeble infancy of the method of original investigation grow to a sturdy youth. The next quarter-century—and may it be as prosperous as the one just completed for this institution and for its kindred—the next quarter-century will see the youth come to a vigorous manhood and vast numbers of young men and women undertake the special investigations necessary to solve problems arising in our civilization—problems relating to material environment and problems relating to the adjustment of social, political, and international problems.

The number of students reported as engaged in post-graduate work in all our colleges and universities in 1872 was only 198. This has increased steadily, doubling once in five or six years, until in 1897 the number reached 4919. From less than 200 the post-graduates have increased to almost 5000. They are twenty-five times as numerous now as at the time Boston University was founded.[3]

Professional students, too, have increased. The number studying law, medicine, and theology in 1872 was only 280 in each million of inhabitants. In 1896 the 280 had become 740 in the million.[4]

In the same quarter of a century scientific and technical schools have multiplied. In the seven years from 1890 to 1896 the number of students in engineering and applied sci-

[3] See Appendix II

[4] See Appendix III

ence increased from 15,000 to nearly 24,000 (14,869 to 23,598).[5]

In the first days of higher education it was naturally believed that only the professional schools for law, medicine, and divinity needed a preparation in the college course. Now it is beginning to be seen that the most practical occupations, those for the procurement of food, clothing, and shelter, as well as those for the direction of social and political life, need also the studies that lead to the A. B. degree as well as the specializing post-graduate studies that lead to original combinations in industry and politics.

Post-graduate work as it was in 1872 had not fully seized the idea of original investigation. There was a dim idea that higher education should end as it had begun, namely, as a system of set lessons with text-books and recitations—post-graduate work should be a continuation of undergraduate work. The idea of the laboratory for experiment and research and of the seminary and library for original investigations in history, politics, archæology, and sociology, has developed within that time for us.

Other nations (one thinks especially of Germany) have had this for a longer period. The significance of this precious addition to our system of education will become clear if we go over for ourselves some of the grounds which make higher education more useful and productive than elementary and secondary.

There is something specific in higher education, as it exists in the college, which gives an advantage to its graduates in the way of directive power over their fellow-citizens. Elementary education is a defective sort of education, not merely because it includes only a few years of school work, but because its methods of study and habits of thought are necessarily crude and inadequate.

The elementary course of study is adapted to the first eight years of school life, say from the age of six to that of fourteen years. That course of study deals chiefly with giving the child a mastery over the symbols of reading, writing, and

[5] See Appendix IV

arithmetic, and the technical words in which are expressed the distinctions of arithmetic, geography, grammar, and history. The child has not yet acquired much knowledge of human nature, nor of the world of facts and forces about him. He has a tolerably quick grasp of isolated things and events, but he has very small power of synthesis. He cannot combine in his little mind things and events so as to perceive whole processes. He cannot perceive the principles and laws underlying the things and events which are brought under his notice. He consequently is not able to get much insight into the trend of human affairs, or to draw logical conclusions from convictions or ideas.

It is a necessary characteristic of primary or elementary instruction that it must take the world of human learning in fragments and fail to give its pupils an insight into the constitution of things. Let anyone who claims the most for the elementary methods of instruction say whether his pupils at ten years old are capable of such a comprehensive grasp of any subject as will become possible after four years more of good teaching. Let the ardent believer in scientific method say whether the child can learn at twelve years to make allowance for his personal equation and subtract the defects of his bodily senses from his inventory of facts of nature. Is it to be expected that a child can free himself from prejudices, not to say superstitions, at that age; and that he can discriminate between what he actually sees and what he expects to see? It is somewhat better in the ages fourteen to eighteen.

The education of high schools, academies, and preparatory schools—what American writers call secondary schools—begins to correct this inadequacy of elementary education. The pupil begins to see things and events as parts of processes, and to understand their significance by tracing them back into their causes and forward into their results.

While elementary education fixes on isolated things, secondary education deals with the relations of things and events in groups. It studies forces and laws, and the mode and manner in which things are fashioned and events accom-

plished. To turn off from occupation with dead results and to come to the investigation of the living process of production is a great step.

Where the pupil in the elementary school studies arithmetic and solves problems in particular numbers, the secondary pupil studies algebra and solves problems in general terms, for each algebraic formula is a rule by which an indefinite number of arithmetical examples may be worked out. In geometry the secondary pupil learns the necessary relations which exist between spatial forms. In general history he studies the collisions of one nation with another. In natural science he discovers the cycles of nature's phenomena. In acquiring foreign languages he studies the variations of words to indicate relations of syntax; he becomes acquainted with the structure of language, in which is revealed the degree of consciousness of the people who made it and used it. Language reveals all this, but not to the youth of sixteen. He gets some glimpses, it is true, but it will take years for him to see as a consistent whole the character of a people as implied in its mode of speech. For to do this he must be able to subtract his personal equation again. He must be able to see how things would seem to him if he did not think them in the highly analytic English tongue, but in a language with inflections like Latin, Greek, or Sanskrit; in a language like the Chinese, where even the parts of speech are not clearly differentiated and no inflections have arisen.

But the most serious defect of secondary education is that it does not find a unity deep enough to connect the intellect and will. Hence it does not convert intellectual perceptions into rules of action. This is left for higher education. A principle of action is always a summing up of a series. Things and events have been inventoried and relations have been canvassed; the results must now be summed up; the conclusion must be reached before the will can act. If we act without summing up the results of inventory and reflection, our act will be a lame one; for the judgment will remain in suspense.

We may contrast elementary education and secondary edu-

cation with the education that comes to the illiterate from experience. He may as a locomotive engineer know all the safe and all the dangerous places on his road. He may know every tie and every rail, but in this he knows only one or two processes and their full trend. He is limited by his own individual observation. The man of books, on the other hand, has entered into the experience of others. Books have given him a knowledge of causes. He can explain his particular experience by carrying it back to its cause. In the cause he sees a common ground for the particular fact of his experience and also for the endless series of facts really present only in the experience of other men, present and past, and only possible for his experience in an endless time.

Thus even elementary and secondary education, though inferior to higher education, lift up the boy or girl above the man or woman educated only in the school of experience. They have attained that which will grow into a much broader life. They will be able to interpret and assimilate vast fields of experience when once they encounter them in life; while the illiterate is quickly at the end of his growth, and what he has learned will not assist him to learn more.

This relation of illiterate experience to elementary-school education helps us to understand the defect of elementary as compared with secondary and secondary as compared with higher education.

It is the glory of higher education that it lays chief stress on the comparative method of study; that it makes philosophy its leading discipline; that it gives an ethical bent to all of its branches of study. Higher education seeks as its first goal the unity of human learning. Then in its second stage it specializes. It first studies each branch in the light of all others. It studies each branch in its history.

A good definition of science is that it unites facts in such a way that each fact throws light on all facts within a special province and all facts throw light on each fact. Nature is first inventoried and divided into provinces—minerals, plants, animals, etc., geology, botany, zoölogy. Thus secondary education deals with the organizing of facts into subordinate

groups, while higher education undertakes to organize the groups into one group.

The first part of higher education, that for the B. A. degree —as we have said already—teaches the unity of human learning. It shows how all branches form a connected whole and what each contributes to the explanation of the others. This has well been called the course in philosophy. After the course in philosophy comes the selection of a specialty; for there is no danger of distorted views when one has seen the vision of the whole system of human learning. Higher education cannot possibly be given to the person of immature age. For the youthful mind is immersed in a sea of particulars. A college that gave the degree of bachelor of arts to students of eighteen years would give only a secondary course of education after all, for it would find itself forced to use the methods of instruction that characterize the secondary school. It would deal with subordinate groups and not with the world view. The serious tone of mind, the earnest attitude which inquires for the significance of a study to the problem of life, cannot be formed in the normally developed student from fourteen to eighteen years of age. But at eighteen years of age the problems of practical life begin to press for solution. This in itself is a reason for the demand for philosophy, or for a measure that may settle for the student the relative value of each element of experience. The youth of proper age to enter on higher education must have already experienced much of human life, and have arrived at a point where he begins to feel the necessity for a regulative principle, or a principle that shall guide him in deciding the endless questions which press upon him for settlement. He must have begun to ask himself what career or vocation he will choose for life.

Taking the youth at this epoch, when he begins to inquire for a first principle as a guide to his practical decisions, the college gives him a compend of human experience. It shows him the verdict of the earliest and latest great thinkers upon the meaning of the world. It gives him the net result of human opinion as to the trend of history. It gathers into

one focus the results of the vast labors of specialists in natural science, in history, jurisprudence, philology, political science, and moral philosophy.

If the college graduate is not acquainted with more than the elements of these multifarious branches of human learning, yet he is all the more impressed by their bearing upon the conduct of life. He sees their function in the totality, although he may not be an expert in the methods of investigation in any one of them.

For the reason that higher education makes the ethical insight its first object, its graduates hold the place, in the community at large, of spiritual monitors. They exercise a directive power altogether disproportionate to their number. They lead in the three learned professions, and they lead in the management of education of all kinds. They correct the one-sided tendencies of elementary education, and they furnish the wholesome centripetal forces to hold in check the extravagances of the numerous self-educated people who have gone off in special directions after leaving the elementary school.

Dr. Charles F. Thwing, President of Western Reserve University, a few years ago was at the pains to hit upon a novel method of comparing the college graduate with the rest of society. He took the six volumes of Appleton's *Cyclopedia of American biography* and counted the college graduates in its list of over 15,000 names. A little more than one-third of all were discovered to be college men. A safe inference was that one out of ten thousand of the population who have not had a college education training has become of sufficient note to be selected for mention in a biographical dictionary while one out of each 40 of our college men finds his place there. The chance of the college man as compared with the non-college man is as 250 to 1 to become distinguished as a public man of some sort—soldier, naval officer, lawyer, statesman, clergyman, teacher, author, physician, artist, scientist, inventor—in short, a man with directive power of some kind, able to combine matter into a new and useful form, or to combine

men in such a way as to reconcile their differences and produce a harmonious whole of endeavor.

We have already explained that the person who has merely an elementary schooling has laid stress on the mechanical means of culture—on the arts of reading, writing, computing, and the like. He has trained his mind for the acquirement of isolated details. But he has not been disciplined in comparative studies. He has not learned how to compare each fact with other facts, and still less how to compare each science with other sciences. He has not inquired as to the trend of his science as a whole, nor has he asked as to its imperfections which need correction from the standpoint of other sciences. He has not yet entertained the question as to its bearing on the conduct of life.

We would say of him that he has not yet learned the difference between knowledge and wisdom; he has not learned the method of converting knowledge into wisdom; for it is the best description of the college course of study to say that its aim is to convert knowledge into wisdom—to show how to discern the bearing of all departments of knowledge upon each.

Again, considering the permanent effects on the intellectual character, it is evident that the individual who has received only an elementary education is at great disadvantage as compared with the person who has received a higher education in the college or university, making all allowances for the imperfections of existing institutions. The individual is prone to move on in the same direction and in the same channel that he has taken under the guidance of his teacher. Very few persons change their methods after they leave school. Hence the importance of reaching the influence of the method of higher education, the method of original investigation, before one closes his school career.

It is easy to enumerate the influences of the university and see their great transforming power. Its distinguished professors, its venerable reputation, the organization of the students and teaching corps into an institutional whole, the isolation of the student from the strong ties of the home and the

home community—all these, taken together, are able to effect this change in method when brought to bear upon a young man for four years. He acquires an attitude of mind which we have already described as critical and comparative. It is at the same time conservative. He has learned to expect that the existing institution may have deeper grounds for its being than appear at first sight; while, on the other hand, the mind trained in elementary and secondary methods is easily surprised and captivated by superficial considerations and has small power of resistance against shallow critical views. It is easily swept away by a specious argument for reform, although we must admit that the duller, commonplace intellect that has received only an elementary education is apt to follow use and wont and not question the established order. It is the brighter class of minds, that stop with the elementary school, which become agitators in the bad sense of the term. The restless and discontented class of people, those who mistake revolution for reform, are recruited from the elementary ranks. But the commonplace intellect has no adaptability, or at least small power of readjustment, in view of new circumstances. The disuse of hand labor and the adoption of machine labor, for instance, find the common laborer unable to substitute brain labor for hand labor, and keep him in the path of poverty wending his way to the almshouse.

Our numerous self-educated men, of whom we are so proud, are quite apt to be persons who have never advanced beyond elementary methods. Very often they are men of great accumulations in the way of isolated scraps of information. They have memory pouches unduly developed. They lay stress on some insignificant phase of human affairs. They advocate with great vigor the importance of some local center, some partial human interest, as the chief object of all life. Not unlike them is the astronomer who opposes the heliocentric theory, and favors the claim of some planet or some satellite as the true center.

This is the crying evil with the dominance of elementary education and our swarms of self-educated men. They take the primary view of all things, and this is of necessity a

distorted view. Their theory supposes, innocently enough, that the immediate view of things shows them as they truly are. It looks at the present object out of its historic connection and fancies that it knows it, without taking into consideration the process by which it has been generated and come to be what it is. All college or university work—even the poorest specimens of it—deals more or less with the genesis of things—with their process of becoming—and sets the student into a habit of mind which is dissatisfied with the immediate aspects of things and impels him to go at once behind them to causal processes and seek to find what states and conditions preceded, and how the changes were wrought, and exactly why we have things as they are. It gets to understand the trend of things and can tell, prophetically, what is likely to come next.

This primary view of the world adopted by so many of our self-educated men—I admit them to be men of great merit, so far as good intentions and persistent industry are in question—explains why so many of these men are men of hobbies, or "fads" as they are called in the slang of the day. A hobby or fad is some fragmentary view of the world set up for the central principle of all things. It has been stated that a man with a hobby does not see his favorite subject in its just relations—does not comprehend its process of origination nor see how it implies the existence of other things. He does not understand the interdependence of all things. In contrast to him stands the old-time graduate of college, before the admission requirements had been raised. He received the first part of higher education, the culture side of it, as he does now. It gave him his view of the world. It is true that the family and the Church give to the child his view of the world, but they omit the logical connections. The child does not think out the results nor see their grounds; nor does he apply that view of the world as a measuring rod to the branches of knowledge.

Let me conclude this address by a summary of the views presented. In the college the pupil has the thought of his civilization presented to him as a practical guiding principle.

He meets it in every recitation room and in the general conduct of the institution. He finds himself in association with a large number of students all occupied upon this work of learning the regulative principles not only of human conduct but also of the world of knowledge.

The lawyer, after working years and years over his cases, comes by and by to have what is called a "legal mind," so that he sees at a glance, almost as by intuition, what the law will be in a new case. So, in the four years of college undergraduate life, the student gets an insight which enables him to decide immediately a phase of the problem of life. He forms a habit of mind which inquires constantly of each thing and event: How does this look in the light of the whole of human learning? What is the "good form" which the consensus of the scholars of the world has fixed for this? He learns at once to suspect what are called "isms" and universal panaceas as one-sided statements. The wisdom of the race begins to form a conscious element of his life.

While the first part of higher education gives this general insight into what is good form in view of the unity of human learning, the second part—that which teaches methods of original investigation—should be made accessible to all students of colleges and universities. For this purpose endowments are needed, first in the forms of fellowships which will enable the student to live comfortably while he is preparing himself for his doctor's degree. A second kind of endowment may promote research and take the form of prizes for special investigations.

The laboratories and seminaries of this post-graduate course may and do take up the practical problems of the life of the people. These are capable of immense benefit in sociology and politics, to say nothing of the industries of the people, rural and urban. The entire civil service of the United States should find employment for experts armed with methods of original investigation and with the readiness and daring to undertake the solution of problems which offer themselves perpetually in our civil life. The town council, the board of public works, the various directive powers which

manage the affairs of the State and municipality are in constant need of light, and the student of the post-graduate department of the university is the person needed to furnish by his special studies the aggregate result of the experience of the world in answering these practical and theoretical wants. In a country studying ever new political questions and questions in sociology, the student who obtains his Doctor's degree from the post-graduate course can apply his knowledge, and apply it rationally, without losing his self-possession.

Since 1880, when our census showed a population of more than fifty millions, we have ascended above the horizon of the great nations of Europe.

Henceforth we have a new problem, namely to adjust ourselves to the European unity of civilization. It is absurd to suppose that the problems of diplomacy which will arise in our relations to the states of the Old World can be solved by minds untrained in the university. For it is higher education which takes the student back to historic sources and descends from national beginnings, tracing the stream of events to the various points at which modern nations have arrested their development. Successful diplomacy is not possible without thorough knowledge of national aspirations and their historic genesis.

It is almost equally important that our home problems, social and political, shall be studied by our university specialists. Perpetual readjustment is before us. There is the new aristocracy of wealth struggling against the aristocracy of birth. To both is opposed the aristocracy of culture, the only one that is permanent. All may come into the aristocracy of culture, but it requires supreme endeavor on the part of the individuals.

With the great inventions of the age we find ourselves all living on a border land. We are brought into contact with alien nationalities and alien forms of civilization. We are forever placed in antagonism with some environment, material or spiritual, and our endeavor must perforce be to effect a reconciliation—to unite the conflicting ideas in a deeper one that conserves what is good in each. There is

no other recourse—we must look to higher education to furnish the formulæ for the solution of the problems of our national life.

We accordingly rejoice in the fact of the increasing popularity of the university in both of its functions—that of culture and that of specialization.

WILLIAM T. HARRIS

BUREAU OF EDUCATION,
WASHINGTON, D. C.

APPENDIX I—Number of college students to each 1,000,000 persons in the United States (excluding professional and technical students, but including post-graduate students).

1872	590
1873	740
1874	760
1875	740
1876	720
1877	710
1878	790
1879	780
1880	780
1881	760
1882–83	740
1883–84	750
1884–85	760
1885–86	700
1886–87	710
1887–88	710
1888–89	750
1889–90	880
1890–91	930
1891–92	1020
1892–93	1080
1893–94	1140
1894–95	1190
1895–96	1220
1896–97	1210

APPENDIX II—The following table shows the number of post-graduate students in the universities and colleges of the United States each year for twenty-five years: (these are included in Appendix II).

1871–72	198
1872–73	219
1873–74	283
1874–75	369
1875–76	399
1876–77	389
1877–78	414
1878–79	465
1879–80	411
1880–81	460
1882–83	522
1883–84	778
1884–85	869
1885–86	935
1886–87	1237
1887–88	1290
1888–89	1343
1889–90	1717
1890–91	2131
1891–92	2499
1892–93	2851
1893–94	3493
1894–95	3999
1895–96	4363
1896–97	4919

APPENDIX III—Number of professional students to each 1,000,000 persons in the United States.

1872	280
1876	380
1881	440
1885–86	450
1890–91	570
1895–96	740

APPENDIX IV—Students in scientific and technical courses in the United States.

1889–90	14,869
1890–91	15,586
1891–92	17,012
1892–93	20,329
1893–94	23,254
1894–95	24,055
1895–96	23,598

IV

THE OLDER AND THE NEWER COLLEGES[1]

I have received no special mandate to express the sentiments with which other colleges and universities participate in this auspicious festival; but I think I know how the elder American institutions of the higher learning now look upon the birth and fortunate youth of a kindred institution, and that I can interpret some of the grounds of these elders' good wishes.

Many American colleges have been founded under circumstances which made manifest at the start strong antagonisms in theological or social opinions and practices between the pre-existing and the newer institutions; but no such antagonisms or oppositions have been encountered by Boston University. The educated community has learned that the cause of all institutions of higher education is in reality a common cause to be promoted by the hospitable greeting of newcomers to the field, and by cordial co-operation between the different institutions which partially occupy that field. It has learned that the common cause is weakened by public strife between different colleges and universities, and even by covert attacks on one another's methods and policy. Not more than twenty-five years ago the habitual attitude of the New England colleges toward each other could be correctly described as an armed watchfulness, which naturally and easily passed over at not infrequent intervals into a state of active hostility. The denominational quality of the colleges and the severity of denominational antagonisms led to bitter criticism each of the other, which was all the worse in its effects because conscientious and founded on serious convictions. Gradually this state of suppressed warfare between colleges has passed away

[1] An address delivered at the quarter-centennial of Boston University, June 1, 1898.

with the denominational intensity which was its principal cause.

It may be asked, however—can existing colleges and universities really welcome with sincerity a new college or university to the limited field of the higher education? They can, and they do; though of course the creation of new institutions might in a given community be carried too far. To determine beforehand this limit of fruitful creation requires, it must be confessed, a wisdom at once cautious and sanguine. In organizing education the bold experiment often succeeds where a timid one would have failed. For example, one would not have supposed that three medical schools, each connected with a college or university, could be successfully carried on in Boston; and yet three such schools are in full career, each renders a valuable service to the community, and because these diverse institutions exist here, Boston is a more influential medical center than it would be if there were but one medical school instead of three.

It often happens that institutions of education carried on by different bodies of trustees, and varying in regard to age, constitution, and methods, bring about in the community a greater diffusion of the higher education than would otherwise be accomplished. This kind of public service Boston University has illustrated during the first twenty-five years of its life, although established, or rather because established, in close proximity to Harvard, Tufts, and the Institute of Technology.

The founding and development of Boston University are due in the first instance to the Methodist Episcopal Church—a great denomination in our country as regards numbers, wealth, and general effectiveness. The brief history of the University demonstrates the extraordinary change which has taken place in the real management of institutions of denominational origin. For more than a century in the early history of Harvard College every person connected with the institution as governor or teacher had to be connected with what was then the established Church of Massachusetts. That a single Baptist should be a teacher in Harvard was an intoler-

able scandal. In the Roman Catholic colleges of to-day every governor and teacher must be a member of that communion; but in the colleges of the large Protestant denominations denominational management no longer means necessarily this invariable consignment of the students to teachers connected with one denomination. On the catalogues of Boston University are found the names of teachers and administrative officers belonging to a great variety of denominations; and I need not say that students of every possible mode of religious thought have always been welcomed to its halls. A great gain in religious toleration is recorded in this striking change in the management of Protestant denominational institutions of the higher education.

I must further felicitate Boston University on the reflex influence which an establishment of the higher learning, so conducted, has on the denomination which gave it birth. Although the founders of Methodism were men of thorough education, it came about in process of time that the denomination attached less importance to learning in its ministers and teachers than to other qualifications. Nevertheless the foundations of this university were laid on a pre-existing theological school, where men were trained for the ministry of the Methodist Episcopal Church by inducting them into the various knowledges on which sociology, theology, and sacred oratory depend. When out of this theological school there arose schools of all sciences and all professions, a great denomination, which had especially addressed itself to the humble and the uneducated, claimed a place among the promoters of the profoundest and loftiest learning. It put itself on a level with the other great Protestant denominations, like the Congregational, Baptist, and Presbyterian, as an advocate and promoter of sound knowledge as the firm basis of sound faith and practice.

It is a touching and inspiring fact that many of the most important benefactors of Boston University have been men and women who themselves received but scanty education. To such men all our endowed institutions of learning have been indebted; but in the older institutions it is natural that

their grateful sons should claim the first place in contributing to their maintenance and enlargement. Thus at Harvard University during the past thirty years, which has been a period of considerable enlargement, the gifts of graduates of the university somewhat exceed in amount the gifts of non-graduates of the institution. But in a new institution like Boston University an analogous support from its own graduate cannot be expected until thirty or forty years have elapsed since its birth. It should always be remembered that in its earliest years it owed much to men who never knew by personal experience how a thorough training in youth may enlarge and enrich the whole life of the recipient. In the faith and hope of such men there is something pathetic as well as inspiring. All institutions of learning must sympathize with their beneficent generosity, and must desire to make it fruitful and lasting.

As the older institutions for which I speak contemplate the growth already attained by this young ally, they marvel at the contrast between their own slow and painful development and the rapid progress of this university. In two hundred years Harvard did not reach the stature which Boston University has reached in twenty-five. The contrast teaches that institutions of education, like individuals, in great part derive their resources, powers, and characters from the society to which they belong, and share the fortunes of that society. Therefore, in wishing increasing health, wealth, and influence to Boston University, we are also expressing the pious wish and expectation that Boston and New England may continue to develop all the material and spiritual elements which make peoples robust, rich, and righteous.

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V

EXAMINATIONS[1]

Examinations may be described as systematic and logically pursued tests of the knowledge and capacity of the persons examined, made by one who has an intelligent understanding of the subject. They take place wherever systematic instruction is given, but belong especially to the school system, from the elementary grades to the university.

There are two kinds of examinations, scholastic and state examinations. Scholastic examinations are those that develop naturally from the aim and purpose of school instruction, and involve only the master and his pupil. By state examinations I mean all those that have other aims than merely to test ability in certain studies and that are conducted by public officials or under official supervision.

Scholastic examinations have always been held and must necessarily exist wherever there is systematic instruction. Every question, every exercise given by the teacher is, broadly speaking, a means of testing the status of the pupil's knowledge; technically speaking, an examination is nothing more than an extension of these tests at the close of a definite period of study. The necessity for such arrangement is obvious. By means of an examination the teacher is able to judge not only of the success of his work, but of the standing of each pupil individually; secondly, it gives the pupil an opportunity of impressing his knowledge by repetition and an impetus to active reproduction. It is evident that an examination should take place on the completion of a course of study, and should serve at the same time as evidence of its success and of fitness to progress to a more advanced field.

State examinations (under which head ecclesiastical examinations may also be included) have nothing to do with a course of instruction, but arise from a need grounded in pub-

[1] Translated for the EDUCATIONAL REVIEW from Rein's *Encyklopädisches Handbuch der Pädagogik*, by Alice Nisbet Parker

lic policy. They are specially designed to test the proficiency of an applicant for an official position, or for some benefit or privilege, such as a scholarship or the right to one year's military service. These examinations are not conducted by teachers as such, but by agents of the state or Church. Teachers may be employed in this capacity, but as agents of the state they are then subject to state regulations.

Academical examinations occupy a central position between those of the school and the state. They resemble the state examinations in that they confer public honors and dignities and are conducted under the authority of the state; in other respects they are subject to the instructors and take place at the end of the academical course of study. In the same way, the final examinations at the gymnasium and the new *Abschlussprüfung* resemble school examinations in being conducted by the instructors at the end of the course, but are like state examinations in that they are prescribed and regulated by the state and success in them is rewarded by certificates that confer certain public honors and privileges.

The form of the examination differs and may be either oral or written. The written examination may be either short, extempore, and from a question paper, or it may be unsupervised work at home with all possible means of assistance at hand. Each method has its advantages and disadvantages. The merit of the written examination lies in the fact that it gives more opportunity for careful thought on the part of examiners and the persons examined. Questions and answers may take on a more precise form, while in oral examinations chance plays a great part. An unskillful question or an unweighed answer may have an immediate and unfavorable influence upon the result of the examination. Work done at home in an unspecified space of time, especially on a self-selected theme such as an essay or oration, affords the student the best opportunity for collected thought and for showing of what he is capable. The test here is not alone of what he knows but of how he works, his grasp of the questions and power to elucidate them, and his ability to make use of works of reference. This method affords the near-

est approach to scholarly work in examinations and is the severest test of intellectual ability. There is, however, a danger that a dishonest use may be made of works of reference. In this respect the examination paper is better, although open in a measure to the same objection. The thousand and one tricks by which the student smuggles in other assistance than that afforded by memory and thought are well known, and necessitate all the humiliating restrictions with which examinations are usually surrounded. Otherwise the examination paper is a fair means of testing, through its numerous questions, the compass of the student's knowledge, his power of presentation, and his ability to marshal his thoughts rapidly and on the spur of the moment. Finally, by careful comparison of the papers the relative ability of each individual is more easily comprehended by the examiner. The danger, too, of a prejudiced judgment, based upon the pupil's personality, which so often turns the balance for or against him in an oral examination, is here entirely avoided. All these advantages appear to give this method an undoubted superiority. In England it is almost the only one used. On the other hand, it has serious drawbacks. Rigid, minute questions do not admit of self-explanation; a sensitive, easily-confused nature stumbles over a question and is not able to regain its equilibrium; disadvantages of association always come to the fore in extemporaneous work. The habit of preparing for an examination is also unfavorable. This method gives rise more than any other to the custom of learning by heart answers to possible questions, or, in other words, to what the English call "cramming."

The oral examination has two advantages over the written: (1) it puts an entire stop to deception and cheating, and, what is more important, to even the intent to deceive; (2) it allows so little personal communication among the participants that an expert examiner obtains the clearest idea of the mental status of each individual when left to depend upon his own resources. Above all it enables the examiner to follow fully the thought of the student, to recognize superficial answers and those learned by heart, and to lead him to the field where

he can best manifest his strength. This is especially the case when the examination takes place without witnesses and is an exercise between master and pupil alone. The simultaneous examination of a number of pupils before many witnesses, or of a single pupil before a *corona,* hinders free expression. The other side of the question is that personal weaknesses on both sides have by this method peculiar opportunities for showing themselves. An unskillful or unsympathetic examiner confuses or frightens, and an excitable student will show to greater disadvantage than in a written examination. This method also gives great room for partiality or at least for the suspicion of partiality.

Practically, a combination of the written and oral methods would be the most judicious; the faults of each would be in a measure corrected and their virtues combined. In Germany the two methods are frequently united. In the schools we find written exercises and oral questioning combined in the *Abschlussprüfung* and in the *Reifeprüfung;* and in the academical and state examinations, we find the carefully prepared dissertation and the oral tests. The dissertation or essay gives the candidate the best opportunity for displaying his culture and ability; the school question papers, especially in examinations in languages, are the surest tests of fluency and skill in the use of language. The oral test confirms the examiner in his judgment of the written papers.

State examinations have reached their greatest development and have come to the place which they now occupy in public life in this century. The Middle Ages knew only school and academical examinations, although an examination of candidates for priestly orders was held by bishops. In modern times, with the closer organization of the course of study, there arose in the schools a system of examinations for promotion or transfer from grade to grade. Entrance examinations also came into vogue in the rural schools which owed their existence to the Reformation and were founded in the sixteenth century. The Würtemberg examination for entrance into the monastic schools, where maintenance and instruction were given at the public expense, was especially

well known. Inasmuch as applicants came to Stuttgart from Latin schools all over the country to take these examinations, they acquired great importance in the teaching profession.

Among the examinations for office, the examination in knowledge of candidates for divine orders by the consistory (*pro licentia concionandi*) took on at this time a more permanent form. Applicants for positions in the Latin schools—who, till the nineteenth century at least, were invariably priests—were examined by the same authorities. For the rest, the academical examinations were important to qualify for the learned professions, law and medicine.

Obtaining a public office first became dependent upon a state examination in the nineteenth century; the academical examinations were thereafter confined to tests of literary attainment and are necessary only during or after the academical course. It is now the universal custom for applicants for public positions and for the profession of law to come before an examining board in order to test their general knowledge of their particular branch before they may even enter the list of candidates. Then follows, after this general test of fitness, the special examination for office. The right to practice medicine also depends upon passing the state examination, and a certificate of proficiency as a teacher must come from an examining board appointed by the state.

The impetus for thus building up a system of state examinations lies in the desire to make government more and more independent of social and partisan restrictions. The object is to fill public offices with candidates who have proved their entire fitness for the positions, instead of with those who have only social position or political influence to recommend them. Appointments for ability and proficiency have taken the place of the system of patronage which in the last century determined the disposal of all official places. It can be said that the principle of state examinations is democratic; that they look for personal instead of social qualifications, for individual fitness instead of advantages of birth and position. The system began under an absolute monarchy,

but was perfected under the modern "government by the people" which found open expression in the French Revolution. It illustrates the maxim: *La carrière ouverte au talent.* A double interest depends upon it; first, the interest of the state, which thereby gains officials thoroughly and evenly equipped—and at the same time offers a wider opportunity to the whole population; and, secondly, the interest of the individual, as it is important for him to be able to reckon upon his proficiency to procure employment and to know that he need not fear the rivalry of mere social position.

The state examinations also were first extended to the schools in the nineteenth century. The *Abiturienten examen*, or examination of gymnasial graduates under the supervision of a government official (the Provincial School Councilor, in Prussia), was first introduced into Prussia in 1788, has since then been extended to the whole of Germany and to many neighboring countries, and has entirely superseded the old examinations for admission to the universities. This is obviously also in a certain sense a democratic measure; it makes admission to the universities dependent upon intellectual gifts and personal energy and acts as a sifter of the possible candidates for the learned professions. Without doubt, many who through social advantages would otherwise become recipients of offices and honors are by this examination compelled at once to renounce any such pretensions. It is undoubtedly owing to the influence of these examinations that at the present time families of high social standing are compelled to send their sons to the public schools, whereas during the seventeenth and eighteenth centuries the sons of the nobility had almost entirely disappeared from the Latin schools, instruction at court taking the place of attendance at school. On the other hand, it cannot be denied that the gymnasial final examinations, through their influence in lengthening the course of study, have excluded the poorer classes from the other examinations and from the professions more largely than in the last century.

Besides the *Reifeprüfung*, Prussia introduced in 1892 the so-called *Abschlussprüfung* into the schools. This comes

at the close of the six-year course in the high schools, and upon it is dependent the right to one-year military service and to entrance into the upper classes of the school. The other German states have almost without exception resisted following Prussia's example, and on good grounds. The educational disadvantages are so great that it is to be hoped the Prussian schools themselves will soon do away with this examination.

This leads me to another point, namely, the immediate effect of examinations upon schools and instruction. Of the effect of school examinations proper, those which arise entirely out of the exigencies of the instruction and have purely didactic ends, nothing is to be said. On the other hand, in all state examinations whose object is foreign to the instruction itself, all manner of unwished-for and deplorable results follow. I cite the following: (1) The examination changes the mental attitude of the student to the subject. The prospect of being examined necessarily turns his attention from the subject-matter itself and fixes it upon the examination; it therefore takes on a more external meaning. It is one object of an examination to stimulate industry and ambition, but it is overlooked that other results not necessarily intended also occur. Practical interest in the result of the examination may supersede the theoretical interest in the subject; and the advantage gained from the examination may be entirely outweighed by the lack of intellectual satisfaction obtained from the subject studied. It is an old experience that study for an examination becomes easily study *in futuram oblivionem;* the constraint of an examination often brings with it a dislike of the subject, and what one dislikes is dismissed from the mind so soon as the necessity for outward expression ceases. Plato recognized this when he says in the *Republic* οὐδὲν βίαιον ἔμμονον μάθημα—compulsory learning lasts but a short time. I think since Plato's time experiences of this kind have been greatly multiplied; many subjects are to-day made distasteful to many people by the compulsory examination. They are entirely responsible

for the large amount of "learning by heart" from short and superficial works, for a "general culture" in religion or philosophy resorted to by many candidates for office of teacher in the higher schools.

If the Roman Emperor, instead of persecuting the Christians, had compiled their doctrines in one great catechism and compelled them to learn it by heart, he would sooner have succeeded in suppressing them. This effect does not necessarily follow, but the tendency thereto will be greater, the more independent or advanced in life the candidate and the more delicate and subtle, I may say unexaminable, the subject.

(2) The examination gives to previous study a tendency to be superficial and directed to what lends itself to recitation. The knowledge that can be "shown off" counts for the most. Formulas, definitions, rules, forms, facts, and dates lend themselves to repetition; in short, all that is external, that can be learned and recited, but not what one thinks or feels. It cannot be otherwise; examination questions are necessarily more tests of the memory than of the judgment. One can repeat an account of the battle of Troy, the grammatical form of the Homeric dialect, the codices or editions of Horace and Lucretius, the history of the origin of *Faust* or *Wallenstein*. One can recite the distinctions in the different confessions of faith and even the "seven words from the cross," but such questions as what gave rise to the poems of Homer, to the contents of the writings of the New Testament, cannot be asked; especially as upon no other occasion is the person examined less inclined or less in the mood to give expression to his own opinions or inner thoughts. The result is that mere facts assume an importance which does not belong to them and that has only been enhanced by the preparation for the examination. It is undoubtedly a fact that the student who by "cramming" has primed himself with superficial knowledge and external facts, without much reflection, takes an examination with greater prospect of success than one who has read and studied with genuine interest in the subject and perhaps with far better results to his own

culture, but who has neglected the more recitable facts. One often hears from professors in high schools the complaint that students make themselves acquainted with previously written examination papers and make these the object of their greatest efforts; they also seek to protect themselves against the risks of an examination by inquiries of their comrades who have had experience and by practice in answering questions put by them. It is certainly to be regretted when the pursuit of culture sinks to such a level; I would not, however, have the courage to advise a student to ignore all thought of examinations and their rules and to give himself up entirely to a purely intellectual interest in his studies. Such ideality, which occurs not seldom among students, is apt to have a rude awakening upon contact with reality and its exactions. Therefore the students are not without reason in suspecting (oft-repeated assurances to the contrary, notwithstanding) that gymnasium and *Abschluss* examinations afford no especial preparation and only serve to bring to the notice of the supervising board the already fixed judgment of the professors. An examination has characteristics of its own that make themselves felt against the will of any individual; it affords a firm basis for judgment, especially when it is held before the supervising board, who in this way become acquainted with the student and are then able to form an opinion of the work of the professors.

(3) Examinations tend to produce uniformity and mediocrity. When the college final examinations in Prussia spread to neighboring states, they were strenuously opposed by many old schoolmasters, such as Ilgen in Pforta and Jacob in Lübeck. They looked upon them as restrictions upon the freedom of teacher and pupil and as an oppressive measure that checked the development of the independent and individual life of the school. An examination that takes into account not only the standing of the scholars but is also designed as a test of the master and the school, has necessarily the effort of producing uniformity. A principal could hardly do less than arrange his curriculum with regard to the school-

board examination, and for the sake of the student who would be very sensitive to an unfavorable judgment. Everyone knows the effect upon the army of a change in the inspection. One can only say that in this case uniformity is necessary. Conformity and submission of one's individual judgment to that of one's superiors are absolutely necessary; whether the subordinate does his best or not depends entirely upon unity in his instruction. In the intellectual life, however, uniformity and equality are of far less importance than originality and variety; but an examination has an opposite effect and has a tendency to produce a mediocre standard for all students in all subjects. In every examination of a large number of persons the clever ones find little opportunity for doing themselves justice; the questions must be chosen to suit the average candidate.

In all examinations the most successful are those who come to them without strong tendencies or gifts in any direction but who tread the even path of mediocrity, whereas natures with unmistakable and decided originality and special talents often suffer under them.

Without doubt they produce highly respected scholars and officials, but it is also not to be doubted that progress in all fields of intellectual effort comes through strong one-sided and unusual natures and not through correct mediocrity. Orthodoxy is good in many things, but does not open new avenues for thought and life.

To sum up: state examinations tend to suppress individuality, to destroy independence, to promote superficial knowledge and to stamp out all attempt at original thought. The superficiality which at present goes under the name of education, the glib readiness to discuss all subjects, are undoubtedly the outcome of the technical public examinations. Examinations require knowledge that has no relation to the positions to be filled and do not take into account the special fitness of the candidate. They encourage superficiality and neglect proper foundations. Finally, the possession of the certificate gives a false feeling of security and self-complacency.

Am I mistaken in thinking that in the eighteenth century the pursuit of culture was more spontaneous and that the feeling of personal responsibility was stronger among professional men than at present?

This statement of the disadvantageous effects of examinations cannot, however, lead to a recommendation for their abolition. They are necessary evils; we cannot return to the system of individual preference and patronage, but it is well to understand that evil results exist and are unavoidable. This maxim is, however, important to remember; *examina non esse multiplicanda præter necessitatem.* Do away with superfluous examinations. They show a preference for red-tape and for rules and mediocrity. In these respects Prussia is unhappily rich. H. von Treitschke, who in other respects shows a high appreciation of Prussian systems, has said with stern judgment: "Our unfortunate and mischief-working examinations, a genuine curse to Germany, are unhappily of Prussian origin." [2]

The following rules are suggested for the guidance of examiners:

(1) Lay stress upon the positive elements. The examination as such has the opposite tendency, to bring out all deficiencies.

(2) Begin with easy, simple, and specific questions. An obscure question and answer easily upset the whole examination.

(3) Treat mistakes and misconceptions after the advice in Gal. vi. 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; consider thyself, lest thou also be tempted."

(4) Do not forget that the majority of people do not put their "best foot foremost" in an examination.

(5) Do not forget the *suaviter in modo,* in a desire for the *fortiter in re.*

(6) To recommend the unworthy and ignorant is to take away from the industrious and able man what rightly belongs to him.

Friedrich Paulsen

University of Berlin

[2] *Vorlesungen über Politik,* I : 43

VI

THE TEACHING OF PSYCHOLOGY

The value and place of the teaching of psychology for a scheme of education can only be determined by the broadest survey of the evolution of life in general and of man in particular. Certainly one of the most important, perhaps even the most important, factor in biological evolution is psychological insight, by which adaptation to psychical environment is secured. Thus, even in very low grades of life, the individual interprets the intents and feelings of others toward itself, and takes the necessary precautions of defense, or offense, or alliance, demanded in the competitive struggle of existence. To know with assurance its friends and enemies, this is a matter of the most vital import; and animal life of all grades is forced to become expert in some kinds of mind-reading, and with a certain instinctive accuracy. A habit of practical psychological observation has thus been forced upon and integrated in living beings by the necessities of existence, and man, as the most advanced of living beings, has his pre-eminence mainly by his superior powers of psychic insight. On the other hand, we note that the over-use of psychic interpretation, as seen in the complete animism which prevails in animal, savage, and child life, has been the greatest drawback to progress. When all realities have been considered practically, and potentially at least, as persons animated by love, fear, anger, etc., and adaptations have been made to them as such, there has been little success in a vast mass of relations which civilized man now regards as impersonal. The progress of mankind has largely consisted in depersonalizing or driving out psychological interpretation from the vast realm of natural forces, and of securing adaptation by strictly scientific physical means. Hence, in highly civilized humanity, psychical interpretation has in a very considerable

range been forced out by physical interpretation as an adaptive method in the struggle of life.

But notwithstanding that in one view of the case psychic insight has been largely limited as a method in human evolution, from other points of view it has been largely expanded. For instance, the increasing term of childhood when there is complete dependence on nurses or parents means that the environment is predominantly personal during the earliest years of man, and in consequence psychical interpretation is the main factor in adaptation. Again, increasing civilization, as it means increasing sociality, implies the increasing importance of psychical environment and its interpretation and study. Civilization removes man from direct and coarse contact with things, and emphasizes psychic adaptability. A few specialists, managing machinery, effectually deal with the material side. In the complexity of modern life the greatest demand, then, is for rapid and accurate psychic adjustment; and perhaps the greatest drag on progress to-day is the enormous amount of misapplied activity resulting from misunderstanding of self and others. And scientifically trained psychic insight can alone give that true catholicity upon which successful cosmopolitanism can be founded. When we behold what physical science in its multiplicity of applications has done for mankind, we believe that there remains for psychical science an even greater and more beneficent task.

The value of psychic insight is thus very apparent, and also the necessity for scientific training in psychologizing. And it is further evident that scientific guidance in mind-study ought to begin with the earliest years of life. The infant gropes its way to some understanding of the psychic attitude of those about it, and the child picks up in an incidental crude way some observations on mentality. Thus the child is early taught to discriminate between a dog barking in anger and in joy; the nurse assures him that Carlo will not hurt him, but wishes to welcome him. And so in many ways, self-guided and guided by the common sense of others, the child and youth come to a very rough, imperfect adaptation to their

psychic environment, but learning nothing with the depth and breadth of truth which science alone can give. The child and youth likewise pick up a knowledge of things in an incidental way, but we do not deem this sufficient, and demand that, from the kindergarten upward, the young be scientifically guided in the study of objects. But it is high time that scientific education in study of minds as well as things should be adopted for the whole course of school training. It is far more important for the child scientifically to study angers and fears than seeds and larvæ; in short, to appreciate its own psychic state and its psychic environment is of more significance than knowledge of its physical state and environment. And certainly the training in psychics no more than that in physics ought to be left to a prejudiced, partial, heterogeneous picking up throughout the years of childhood and adolescence. But crude, unsatisfactory information is all that the vast majority of pupils ever reach when psychology is taught only for a brief period in the later years of college life. A rational scientific pedagogy demands then that the teaching of psychology, that is a training in purely scientific observation and interpretation of consciousness, begin with earliest childhood and continue through school life.

But it may be said, Is it not absurd to try to teach a child psychology? Is it not like trying to teach it metaphysics; that is, a bringing to it something which is far beyond its understanding? However, psychology is a very simple matter and all children inevitably psychologize, and that a great deal from their earliest years, not in a scientific, disinterested, complete way, but yet each is continually observing and interpreting mental fact in adapting himself to psychic environment. The object of teaching psychology to children and youth is then only to make their psychologizing scientific; that is, fair, true, and thorough. By cultivating in children a receptivity to all kinds of psychic quality, an earnest open-mindedness toward every mode of psychism,—no matter how apparently humble or exalted,—is to remove that narrowness and selfishness, that unscientific automorphism, which is one of the greatest hindrances to mental and moral

development. The teaching of psychology in all cases must begin not with text-book work, but with individual direct instruction. Let the pupil give his own experiences and his observations on the experiences of others and be helped to right interpretation. Encourage him frankly and honestly to note his fears and other emotions, and interpret them for their real cause and significance. So also as to dreams and the whole representation-life, the child can be much helped in self-study. But emotion-life and will-life first naturally attract the notice of children, and instruction here, as elsewhere, must always follow on the order of natural interest. And all the expression of mental life in others, particularly the facial and manual, is a department of study where children observe from the first for themselves and where they especially need direction. The pupil should thus get a thorough acquaintance with the nature of mental fact as such, and with the method of dealing with it. In psychology, more even than in other sciences, the object of teaching should be a training in method and spirit of investigation, for here, alas! by reason of the very intimate nature of the subject-matter method has been so largely wrong. Simple observation should come first, and analysis, classification, and experiment later. Gradually you will be able to lead the pupil to the scientific temper, the simple desire for truth, with reference to all those personal and vital matters where bias and misinterpretation are so much the rule both with adults and children. He will thus gradually grow up into a free and full self-consciousness and consciousness of consciousness, and attain the highest truthfulness and thoughtfulness both as to himself and others.

It is obvious that the teaching of psychology as a subjective science demands individual instruction more than objective science does. The object is equally apart from all of a class of students, and all the class at once can follow physical experiments; but in the study of the subject each student is thrown primarily back on himself. The delicacy and difficulty of dealing with personal matters in a purely scientific spirit also point to individual instruction as the

main method in teaching psychology. But doubtless in some ways class instruction may very profitably be carried on, as for instance, in studying expression of emotion from photographs, just as Darwin accumulated evidence for his book on this subject. But the main method in psychological instruction ought to be individual; a frequent but informal friendly consultation alone with the pupil. And this, it must be remarked, should be wholly pedagogic in spirit. The teacher is set to help the individual to his highest development, and not as investigator to develop some department of science. The true teacher seeks, then, to understand the student not in the interest of science but of the student. The mixing of investigator and teacher in the same person is an evil to both. Goethe as a student saw this difficulty and justly animadverts in his *Autobiography* upon those who "teach, in fact, only that they may learn." It certainly is high time that the investigating became entirely differentiated from the teaching function.

The introduction to psychology and all the early training must emphasize mental fact as such, without any admixture of mere objective fact, or of such entities as mind and body. This, I am aware, is quite contrary to present practice, for all elementary text-books introduce the study of consciousness by way of study of nerve, and through a distinction of mind and body, which is, moreover, at bottom a false contrast, and it also appears to me quite out of the way that the beginner should attack the psychology of nerve, for men naturally approach consciousness long before they come to any knowledge of nerve. In truth, at any stage the study of nerve cannot add to our knowledge of mental fact, but we can only correlate nerve-activities which we may observe with mental operations of which we are already cognizant. We do not introduce astronomy by way of astro-physics. If we compare the best primers of such sciences as astronomy, physics, and biology, with elementary books on psychology we shall perceive how far psychology is in arrears. We much need a primer of psychology which shall approach the science in a direct, simple inductive way, starting from commonplace

introspection and the inference as to other consciousness thereon based. Science, as always uncommon sense, yet starts from common sense, and pedagogy in connecting unknown with known must follow this order. Hence the best introduction is that which takes up the ordinary common-sense psychological observations of everyday life which we are continually making in self-observation, and in the observation of others in which our contact with others consists, and throwing the light of the closest, most critical scientific study upon it.

But it may be said that the scientific study of consciousness by children and youth is fraught with the grave danger of making them mere spectators; that all the vital interests of mankind will become to them a mere spectacle for scientific curiosity. The scientist by his objective impartial study certainly thereby tends to isolate himself, and life and mind become interesting and valuable only as fields of scientific exploration. But the fundamental assumption of pedagogy is that education is not for leading the youth to stand aside from life and merely look at it, but for preparing him to take the intensest and highest part in life. The aim of general education is not to make mere scientific or artistic observers who view in the world a stage play enacted for their private benefit, and who thus easily become dilettants and cynics, and if the teaching of psychology as a science led to this result, it ought certainly to be dismissed from the curriculum. However, I believe that the tendency of psychologic insight is not toward isolation but that it is the basis of all true helpfulness and sympathy. To psychologize is to have the fellow-feeling; we can only know others' experience so far as we can re-experience it in ourselves. Thus psychics cannot stand over against its object as does physics, and survey it in a purely objective manner. Psychologic insight to be real must be sympathetic, and sympathy to be true, and not mere pathetic fallacy, must be based on correct and full psychologic insight. The mischief which in this world comes from misunderstanding and lack of appreciation is enormous, and it is the office of the teaching of psychology to remove this

fearful load from mankind, and to promote a true vital socialization. What then is more important for society than that every member shall have delicate, accurate, full, and generous sensitivity to all psychic phenomena in others? Tact is only applied psychology. To quicken and correct psychic insight is then a task of the greatest importance for civilization, and is the highest office of the teaching of psychology as a prominent element in the whole course of education.

If scientific psychologizing is the only road to a true vital acquaintance with others, it is also very evidently the only road to a true vital acquaintance with self. If a man's views of his fellow-men are distorted by prejudice and bias, much more are his views of himself; and though the value of self-knowledge has been emphasized from the days of Socrates, yet self-knowledge has as yet scarce gone beyond an empiric stage; that is, it has not yet been based on an application of a really scientific psychology. Scientific insight into self can alone give that calm, clear, and certain objective vision which enables one to treat himself as if he were some other person, and in giving complete self-criticism makes him superior to himself, and so leads to that perfect self-control and rational self-activity which is the highest type of living. Mind self-conscious, and therefore self-directive in fulfilling itself, is the latest and noblest form of life, and the scientific guidance of the child to this standpoint is the main work of all education. It is, however, very important to observe that while education in self-consciousness is most necessary, this ought not to be any merely curious, prying, twigging self-observation which effaces what it observes, and so ultimately paralyzes all mental life. Led into the maze of consciousness of consciousness and so on *ad infinitum*, the mind perpetually turning back upon itself finds only this act itself, and loses all reality in a puzzling whirl of self-consciousness. But while there is a real danger and difficulty here, it is one which may be guarded against by impressing the truth that self-consciousness is merely an eye for revealing the rich and manifold landscape of self-life, and not to be turned back upon itself, not an eye to be looking into itself, and seeking always to

view vision—as impossible a feat as squaring the circle or inventing perpetual motion.

The greatest difficulty in the way of the course in psychology I have outlined is the imperfect state of the science and the lack of training, so that it may seem wise to leave the teaching of psychology out of early education at least, rather than allow such a delicate work to be ignorantly and unskillfully done. The trouble with psychology and with its teachers is lack of psychic insight. We are at present doubtless as blind to vast ranges of psychic phenomena as the ancients were to vast ranges of physical phenomena which have been opened up to us by instruments of modern research, such as the microscope and telescope. What eyesight, natural and aided, accomplishes in astronomy, introspection must accomplish in psychology; but how can instruments corresponding to the telescope and spectroscope be invented for psychology! Psychology can be materially advanced not by psychological or physical experiment but only by that sharpening of psychological vision, that perfecting of consciousness of consciousness which will result from developing this faculty in the young through the whole school life. As it is from the school children who are now familiarizing themselves in a scientific way with objects that the naturalists and physicists of the future are to come, so also the psychologists of the future are only to be obtained from these children as scientifically studying subjects as contrasted with objects. If psychologic insight is perfected as it ought to be, the psychology of a century hence may well be unintelligible to us as revealing sides and modes of fundamental psychic activity of which we are now wholly unsuspicious, but which are as basal to psychology as atom and molecule to physics. For the present the teaching of psychology must begin imperfectly, of course, but only thus carefully and tentatively can the child be led to some real understanding of himself and others, and psychology itself come to any great advances as a science.

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VI

DISCUSSION

ENGLISH LITERATURE AT THE COLLEGES AND UNIVERSITIES

The striking contrast between American and British universities as to mode of procedure in literary study may well induce serious reflection. In the English, Scottish, and Irish universities the faculty of English literature rarely consists of more than one man, who offers two or three, or at most half a dozen courses; while in this country we have developed the literature department until it is, both as to faculty and courses, the largest in the university. At the bottom of this difference in size and development there is a fundamental difference in conception: The British universities have never come to regard English literature as an educational subject; they have filled the chair not with teachers but with authors. A similar spirit prevailed in American universities formerly, as when E. R. Sill and Sidney Lanier were professors; but recently we have made English literature into a thoroughgoing information subject, and where a dozen or fifteen years ago was one genuine man of letters we have now a score of practical teachers.

Indeed, if literary instruction at the universities had any determining influence over the literary product of the nation, one would say at a glance that in the field of belles-lettres Americans must soon outstrip their English cousins. And if the extent of literary study at the universities is without any relation to the literary product, present or prospective, then the fact cannot but arouse suspicion that such literary study is not what it should be. The recent history of the American English department, and the extravagant methods of procedure now in vogue, would indicate that what Emerson warned us against in 1837 has come to pass: In the department of literary study, American colleges have allowed apparatus and pretension and pecuniary foundations to re-

place creation with drill, and consequently, so far as literature is concerned, they are " receding in public importance, whilst they grow richer every year."

A study of the facts makes it plain that the English department in its present advanced stage is one more instance where American enterprise has gone to seed.

The concentrated effort to better the instruction in English composition at the colleges is fresh in the public mind. The movement was beginning when Professors Hill and Genung published their *Practical rhetorics*, and these books stimulated the reform. The study of English (comprehending rhetoric, composition, language, and literature) soon attracted the national attention of educators. College conferences on English were held in different sections of the country, and these, with the labors of the National Educational Association's Committee of Ten on English in secondary schools, crystallized the reform. From the reports of these extensive discussions, it is to be noted that the new impulse, which had been at first felt only on the writing side of English, did not subside when the improvement in composition was accomplished: the current leaped over to literature. Favoring conditions attended: just at this moment came the anti-classics movement. Greek and Latin began to let go their hold on the curriculum. Educational leaders said the word, and modern literature came forward with a bound. In this progress English naturally held its own with the literatures of the other living tongues. Having thus inherited the forward impulse which had run through rhetoric, and now receiving a second acquisition in the trend away from the classics, the department of English literature took on new life. College men and women soon discovered a congenial occupation in the teaching of this subject. They saw the profession beginning to grow, they joined it in numbers, and it enlarged like the snowball.

But the third and most notable force back of the expanding English department has yet to be mentioned. This was the introduction into literary study of scientific methods. Rich contributions were being made to the knowledge of Biblical literature by the higher criticism. The essence of

this modern intellectual power, as everyone knows, is the application to Bible study of the historical and comparative methods, first tried with such marvelous results in the realm of physical science. It was this success of objective criticism of the Bible that encouraged analogous efforts in the study of secular literature. The results in both were of a kind. The so-called scientific criticism gave us new and sounder appreciations of Shakspere, as the higher criticism had given us rational interpretations of Genesis and the Psalms. Both operated as vigorous correctives of traditional errors.

When it was announced now that literary study was transformed into a scientific subject, the rush that was already under way to the new field presently became an avalanche. There came a thousand capable minds adapted to the labor of minute analysis and elaborate classification, but mainly lacking in literary gift and spiritual insight. The notion immediately prevailed that literature was just so much raw material to be trundled into the laboratory and reduced to cold facts, as the analyst crushes the paving-brick; or, if a poem was regarded as an organism, it was so only to be vivisected. For when science had once found entrance into literary study it rapidly overran the domain. The method of comparison, and the disinterested attitude of science, and the temporary discarding of judicialism were excellent things for literary criticism. They were so, rather, while they continued in the control of true scholars. In the hands of the multitude, to whom their use rapidly spread, they became very dangerous.

For along with the newer scientific methods, the historical and the method of comparison, there came also into literary study the good old Baconian plan of the indefinite accumulation of facts. A regulated form of this inductive process was of course necessary to the use of the later methods, and, as I have said, in the hands of great scholars it was well. But the swarm of literary students which now set to work did not consist of scholars, either actual or potential; it was made up of one-half more or less scientific minds with little sense for literature, and one-half students with more or less literary appreciation but no understanding of science. The word of the hour was Science, and quickly the essential watch-

words of literary study, ideals appreciations, power, were banished out of sight and mind. Or else they were buried under heaps of statistics; for now counting began. Specialization in English in most of the graduate schools (and the graduate schools train all the teachers) is to-day little more than a vast system of manufacturing statistics. I have often been hard put to it to answer the inquiries of puzzled outsiders who wished to understand the mysterious labors they had witnessed on the part of "English" specialists. In particular, a lady of very considerable culture, residing temporarily in a circle of degree students, described to me the voluminous notes of a young woman who expected to win an M. A. by a study of Browning. She was burning the midnight oil, against rules, to count the colors, the animals, the flowers, the precious stones, and the figures of speech to be found in Browning. The poet's complete works were to be ransacked and this misguided but ambitious student was piling up lists of words and columns of figures to fill more notebooks than there were volumes of poetry. The purpose of it all I could not explain to my questioner, though I myself was one of the initiated in English. I could only reply: "It is for the Master's degree; they have set her at this trifling and I hope she may win the letters, for if hard work deserves a degree this woman should get hers; she is working herself out of health and old."

That the effects of such misdirection of effort are far-reaching and ruinous, it is superfluous to say. Teachers and students both are stunted. I have seen gifted and brilliant teachers, young men who promised things worth while, blighted by this half-truth of a system. To accept the dictum that literary study or criticism must be objective only, is at the very start to commit a kind of half-suicide: Enthusiasms and the personal element are a natural half of the man; and the teacher must be the man. And then the multiplex nothings to which misapplied and half-applied science brings the student of literature place him far on the road to impotence complete. These new workers and their methods in school and college literary study are crushing out what is vital. In a language of Swedenborg, they are shutting the

doors of mind and of thought by placing learning above inspiration—not only learning, but empty learning. The kind of investigation that obtains among most modern literary students is nothing better than a scholastic atavism; it returns to the aimless perversions of the Schoolmen, whose favorite problem was to determine the number of angels that might dance on the point of a needle.

Of course the ranks of literary students were rapidly augmented. Joining force with other factors, as before mentioned, the method "boomed" the department of literature to half a hundred courses and a quarter hundred of instructors. Nor was this at all unnatural, since if every author, group, movement must be expressed in terms of the census office, there was not only room but a demand for a large increase in faculty and courses.

But the larger grew the English department, dimmer and dimmer shone the taper of true illumination. As bad money drives out good money, so bad study drove out good study. The principal aim of literary instruction was quickly pressed to the wall: this aim is the twofold one—to implant appreciations, and to inspire, as Emerson would have said, the Active Soul. These offices our overgrown English departments conspicuously do not perform. Wherever the desire for exact facts has got into English lecture rooms, thereafter nothing but facts and lots of them will satisfy. Whatever is insubstantial has disappeared; the visiting stranger who expected inspiration can only echo the poet's cry

> "Spirit of Beauty, that dost consecrate
> With thine own hues all thou dost shine upon
> Of human thought or form,—where art thou gone?"

In a word, it is time we English teachers realized that the mere scientific study of literature is as cheap and factitious a thing as would be the mere literary study of science.

Of course, the university method in English has achieved some good results. It has laid open to undergraduates a rich vein of knowledge, for example, in the study of literary constructions as it is pursued in a number of institutions. It is surely a very practical and necessary information that is

imparted nowadays in the technique of the drama, the handling of plot in the novel, and the rules of art applicable in all the various forms of literary creation. But along this line, as along those already mentioned, it seems impossible to have enough without having too much. Teachers are led into fanciful analyses and syntheses; the classics are done to death in the name of thoroughness. Beside this, a false conservatism (as will be seen by an examination of university announcements) confines teachers to books of dead authors, and the literature that is making is wholly neglected. The natural place of the English department is obviously at the center of the intellectual and artistic activity of the nation; but it is a fact that American universities are drifting farther and farther out of touch with the creative forces of our literature. Faculties of from ten to twenty-five teachers give students no taste of the new books. It is painful to imagine the thoughts students will have about their college instructors when they enter the world and discover that they have been led totally to ignore contemporary genius. It will be no wonder if they curse the stupidity of pedagogues who kept them chopping up the classics into mincemeat wantonly, when they should have been taking "into their brain and blood" the new beef of Kipling, and the rare wine of the vintages of William Watson, Anthony Hope, and our present-day romanticists.

The situation is almost one to revive and make reasonable the old, despairing question, Is literature really teachable at all? Without presuming to reopen that rather nice question, it is safe to say that what we should welcome in literary study now would be signs of a reactionary movement. A return were salutary to the conditions of the earlier day when the creators were also the teachers of literature as by natural right. Any direct loss to letters, possibly to be incurred by drafting our authors to the college, would be returned a hundredfold through their inspiring influence upon students. What college devotees of literature want beyond everything else is to come into touch with the great men of literature. A single course of lectures by a contemporary book-writer were worth what it would cost if we had altogether to sacri-

fice our modern inflated department of English. Genius, which speaks always "in the right voice," is what colleges need. And it is in the literature department, if anywhere, that the shadow of intellectual beauty must fall upon young spirits, that to it they may vow to dedicate their powers, and not to machinery and ineffectual toil.

As someone has well said, Ideals must be added to the scientific method. If it be impossible to restrain within bounds the spirit and methods of science in their adaptation to literary study, it were better to sacrifice the tributary and preserve the integrity of the main stream. It would seem to be an easy task to confine laboratory study of literature to investigation that investigates something, but we have seen that this has not been done. Assuredly, no literary teaching or study may henceforth safely ignore science and scientific methods. The question is, Who shall be trusted to fuse the spirit of science with the spirit of literature? In any case, they will be few, not many.

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VII

REVIEWS

Rousseau and education according to nature—By THOMAS DAVIDSON (Great Educators Series). New York: Charles Scribner's Sons, 1898. viii + 253 p. $1.00

This is a serious and masterly analysis of the character of Rousseau and of the forces and motives which played a part in his life and his writings, with special reference to his theory of education. It is a candid and philosophical exposition of Rousseau's educational views in relation to his life and his social theories, and as such it meets a demand which has long been felt by thoughtful teachers. Heretofore the commentaries on Rousseau have mostly been of a fragmentary character and they have laid disproportionate stress upon the details of the *Émile* and have disregarded the philosophical significance of the work and its relation to the historical setting. Professor Davidson was especially well qualified, by his broad scholarship and by his special studies of social and philosophical questions, for the task which he undertook in this treatise. He is, however, by reason of his own ethical and social theories, somewhat lacking in sympathy with Rousseau. His criticisms are pointed and forcible, while his commendations are all general in character and therefore more likely to pass unnoticed.

Rousseau is represented as having been unwilling to consider the conditions of success and to apply himself continuously to any definitely purposed task. He is classed among the " dalliers " who live for " passive enjoyment," who, " endowed with keen sensibility and strong appetite which tend to direct attention upon themselves and upon immediate objects, and usually destitute of ambition, seek to enjoy each moment as it passes, pursuing no definite path but wandering up and down the field of time, like children plucking the flowers of delight that successively attract them." Rous-

seau's life was not, however, wholly without a directive principle. He was the man of nature, the follower of his intuitions, the servant of his feelings. To him these were all good, but the artificialities and corruptions of society caused him trouble and grief and led him astray. There may have been some truth in this plea. There evidently was truth in his plea for individualism and spontaneity over against an arbitrarily constituted order of society and injustice in political administration. But feelings are an uncertain guide, and he who trusts his feelings alone will make many crooked paths.

Professor Davidson devotes the first chapter to a consideration of the sources of Rousseau's ideas, which are referred especially to the social theories of Hobbes and Locke and to the sentiment of Nature, "which was fermenting in men's minds" at the time when Rousseau came upon the scene. Two chapters are devoted to a spirited and discriminating sketch of Rousseau's life, in order to show how the thoughts which found expression in the *Émile* were first woven into the texture of Rousseau's character and realized in a most unhappy form in his life. One passage, in Professor Davidson's best vein, may be quoted to illustrate his method of analysis. It is a summing up of the effects which Rousseau's first period of vagabondage had upon the youthful adventurer:

> (1) It had satisfied his lust for adventure, and made him willing to settle down to a quiet life; (2) it had dispelled all the glamour attaching to courts, castles, palaces, and high life, and awakened in him a profound and enduring passion for rural simplicity; (3) it had made him acquainted, as hardly anything else could have done, with the character, lives, needs, and sufferings of the common people, and awakened in him a lively sympathy for them; (4) it had inspired him with a passionate love of natural scenery, such as no one before him had ever felt; so that he may fairly be called the inventor of the modern love of nature, the inspirer of the nature-poets of all lands; (5) it had made his language the expression of genuine passion and first-hand experience, and so given it a force which no style formed by reading or study ever can have. All these things told in the future.

These effects of his early life were never effaced from his character and thought. At thirty "he is still the natural man, pure and simple, with egoistic and altruistic instincts of a purely sensuous, not to say sensual kind." And he remains

the natural man, the man of feeling, in sympathy with the common people and with nature, and out of sympathy with the existing order of society and forms of social practice, until the last. Rousseau's natural man was not to live in such a society, but in a society freed from artificial inequalities and refined injustice. The natural man was not, as Professor Davidson sometimes appears to think, a solitaire or a savage, but a man in whom nature was unfettered and who lived in a society naturally constituted. The arbitrary isolation of Émile is intended to preserve him from the prejudices, corruptions, and arbitrary conditions of a falsely constituted society.

It will not be possible to follow in review the detailed account of Rousseau's educational views, which Professor Davidson treats at length and criticises with pointed severity. The numerous excellences in the *Émile* are pointed out, but are touched only lightly, leaving the impression that the critic was more concerned to guard against the bewitching evil influence of the author of the *Émile* than to emphasize any positive truth which might be learned from him. The historical perspective is sometimes neglected, and Rousseau is treated as if he were presenting to the teachers of the last decade of the nineteenth century detailed directions for the education of boys. For instance, Rousseau's plea for the liberty of childhood is condemned because it seems to involve a false standard of manhood, but there have been times when it was necessary to cry out in defense of the liberty and spontaneity of childhood against the arbitrary domination of parental will, which, with yet more strictly animal interests, makes the child to serve parental caprices, or, with false standards of life, leaves neither rights nor interests but only duties for the child. It is even yet sometimes necessary to protest against arbitrary attempts to mold all children according to the same pattern irrespective of natural talent and disposition, or to make life both unproductive and miserable by false standards of manhood or arbitrary methods of education aimed at producing either stilted pedants or imitative puppets. It is possible that the child's "spiritual attainments, or the beauty and nobility of character," which Pro-

fessor Davidson rightly prizes, may be grafted upon his natural potencies and conformed to his natural development in such manner as that freedom and spontaneity and development toward moral manhood might continue together. That the method which Rousseau suggested for the training of the child was inadequate and in many particulars arbitrary, not to say vicious, Professor Davidson has abundantly shown. The artificial and superficial devices of Émile's tutor are justly condemned, but Rousseau's purpose in isolating Émile and in having a tutor, and the fact that when fathers were properly trained tutors were not to be necessary, are not so clearly recognized.

The concluding chapter discusses Rousseau's influence on politics, thought, literature, and education, and the discussion is admirable. Space will not permit us to particularize. A few sentences may be quoted for illustration:

> In education, as in other things, his passionate rhetoric and his scorn for the conventional existent, as contrasted with the ideal simplicity of Nature, roused men from their slumbers, and made them reconsider all that they had so long blindly taken for granted and bowed before. And in so far his work was invaluable. His bitter, sneering condemnation of the corrupt, hypocritical, fashionable life of his time, with its distorting, debasing, and dehumanizing notions of education, and his eloquent plea for a return to a life truly and simply human, and to an education based upon the principles of human nature and calculated to prepare for such a life, were righteous and well timed. His purpose was thoroughly right, and he knew how to make himself heard in giving expression to it. But, when he came to informing the world in detail how this purpose was to be carried out, he undertook a task for which he was not fitted either by natural endowment or by education.

On the whole Professor Davidson has produced a timely book which will be eagerly read by every progressive teacher, and by many others whose interest in social and educational questions is of a less technical character.

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A history of Canada—By CHARLES G. D. ROBERTS. Boston, New York, and London: Lamson, Wolfe & Co., 1897. 493 p. $1.50.

A history of the Dominion of Canada—By JOHN B. CALKIN, M. A. Halifax, N. S.: A. & W. Mackinlay, 1898. p. 448. 50 cts.

The history of the Dominion of Canada—By W. H. P. CLEMENT, B. A., LL. B. Toronto: William Briggs, 1897. 350 p. 50 cts.

The growth of a national consciousness in Canada explains the somewhat unusual phenomenon in the educational world of a public competition in producing a text-book in history for school purposes. In matters connected with education, which are reserved for provincial administration, the pre-Confederation spirit of particularism seems to have survived; and it was not till a few years since that there was any strong demand for a national history to give due justice and attention to all of the different communities and elements from which the Dominion was formed, and a nation now is taking shape. Each province retained its own school history, treating in great detail the parish politics of its own record, and giving but a cursory mention to the great formative events of the history of the other Canadian colonies and provinces. The result was to hinder the growth of a national idea; and as the generation grew up to power and political influence, to whom the old particularism was but a phrase, it came to be recognized as necessary that a Canadian history should be placed in the hands of the school-children which was Canadian, and not New Brunswick or Ontario in sentiment or in name.

With this object in view a council of educational experts was chosen from the different provinces; and the education departments practically pledged themselves to adopt the history to which the award was given. Prizes were offered to the best of the unsuccessful competitors, and writers and teachers in all parts of the Dominion entered the competition. The award was made to Mr. W. H. P. Clement, B. A., LL.B., whose history was by the judges proclaimed to be the best suited for the purposes indicated. It is not often that the public has the chance of revising a decision made by the judges, for the unsuccessful competitors are generally only too willing to forget their failure. But in this case two of the unsuccessful histories have been published, to one of which

honorable mention and a *solatium* of two hundred dollars was given, the other being left unnoticed among the eleven unmentioned and uncompensated competitors. On an impartial review of the three which have been published, it is difficult to conceive how any body of men claiming to be experts in educational matters could have made the decision they came to. Had the two unsuccessful histories not been published, one might have been called on to lament the great lack of ability which the competition must have shown, to admit of Mr. Clement's being considered the best; but when we compare the history to which an award of two thousand dollars at once and a ten per cent. royalty was made with Professor Roberts's *History of Canada*, or even with Mr. Calkin's, the decision is simply inexplicable. Mr. Clement's history is said to have been revised under the direction of the committee of experts; and what it must have been before the revision imagination cannot picture. It is the embodiment of all that a school history should not be. It is dull, it is badly printed, it deals with matters in which no child can be made to interest itself. It is crowded with details such as everyone makes haste to forget; and its whole conception is in defiance of all modern educational ideals. It is exactly the book to put into the hands of the pupils of a teacher who makes the children learn history by heart. There is not a touch of imagination or a glimmer of style within the boards of the volume. It is indeed fairly accurate in a deadly dull sort of way; but what that way is may be conceived from the titles of the paragraphs of a chapter taken at random: The political system of Great Britain; the colonies governed from Downing Street; the colonial office; the governor; the executive council; colonial officials; a family compact in the provinces; colonial parliaments; colonial revenues; election laws favor the family compact; control through the legislative council; in the two Canadas; in the Maritime Provinces; the system at fault. A whole chapter given up to constitutional details, with a quotation from May's *Constitutional history* as the one spot of interest in the chapter! The struggle for responsible government is undoubtedly one of the most important episodes in the history of the British

North American colonies; but if the children of Canada are to be brought up on Mr. Clement's history they may be ready to forswear their birthright of freedom. Professor Roberts has written the history of the country of whose literature he is the greatest pride with the eye of a poet and the charm of a novelist. It is a matter of doubt whether avowed history has ever been written so well for school boys and school girls. Children to whom it has been given have read it through with the enthusiasm which they usually reserve for Henty and their other favorite writers; and older people have been known to read it almost at a sitting. It is written in a style which, though here and there it betrays evidences of haste, is remarkably brilliant and sustained; and the volume will take nothing away from the reputation which Professor Roberts has made as a novelist and a poet. With a true artist's instinct he seizes upon the salient points of the history and makes them the central points of his narrative, and the result is a living picture of Canada's life and growth. He cannot mention the Miramichi fire (to which Mr. Clement gives three lines) without presenting to us a picture of the lonely life of the back settlements, the horrors of the calamity, and the long-lasting effects. His treatment of the story of Mme. La Tour, the most dramatic episode in Canadian history, to which Mr. Clement barely refers, gives us a "short story" of unrivaled brilliancy and color. We seem to live again in the stormy ages of intrigue and violence, and to feel that the writer has known the men and the women of whom he writes. Again, his description of the hardships of the early loyalist settlers, and his picture of their social life, is worth volumes of such writing as is usually forced upon children. There is no overloading with dates and events, but the historic accuracy is beyond question. In one place his rather rampant Canadianism betrays him into an inadequate account of the war of 1812; inaccurate not so much in fact as in spirit. It is a misreading of history to say, as he does, that the Americans "had gone into it in a spirit of deliberate and wanton aggression," and came out of it with "nothing, indeed, but such a record as a proud people loves not to dwell upon." But perhaps such a view is the natural outcome of the grow-

ing national consciousness to which the idea of the competition was due. Professor Roberts's history ranks among his best work and will add not a little to his reputation. It is not often that a man who has won a name for himself as a poet and a man of letters has turned his attention to the writing of a school history; and the result is so good that one could wish that school books were more frequently written by men of letters.

Mr. Calkin's book, while, like Professor Roberts's, unsuccessful, is also much better than the history which received the award. It is a careful, conscientious piece of work, scrupulously accurate, well, though not brilliantly written, and well suited for ordinary school purposes. It would be unfair to compare it with Professor Roberts's history, because it belongs to an entirely different class. But in its class it is a piece of good workmanship, and, compared with Mr. Clement's book, an altogether admirable production. Mr. Clement's book has, curiously enough, been prescribed in New Brunswick only, but it is likely to be withdrawn from the curriculum. If Professor Roberts's book is too brilliant for introduction in its place, Mr. Calkin's will admirably fill the place of the conventional text-book.

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NOTES ON NEW BOOKS

Mention of books in this place does not preclude extended critical notice hereafter.

Professor Goldwin Smith's *Guesses at the riddle of existence* contains five essays on questions fundamental to religion. They are controversial without being truculent, and candid without being unfair (New York: The Macmillan Company, 1898. 244 p. $1.25).——The second number in the series of *Grosse Erzieher* is *Basedow*, by Pastor Diestelmann of Uhlshausen. It is a straightforward and adequate sketch of Basedow's life and work (Leipzig: R. Voigtländer, 1897. 110 p. 1 M. 25 pf.).

VIII

EDITORIAL

Honorary Ph. D. Degrees

Only two cases in which the degree of doctor of philosophy was conferred *causa honoris* at the Commencement of 1898, have come to our notice. They are:

Tufts College, Massachusetts: Professor William Leslie
Central High School, Philadelphia: Professor Frederick Foster Christine

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National Educational Association

The Washington meeting of the National Educational Association was very large, very harmonious, and distinctly helpful. The Capital City attracted nearly ten thousand teachers, making the meeting next in point of size to that at Denver in 1895. The programme contained many attractive features, and despite the numerous points of interest to be visited in and about Washington, the discussions were well sustained and attentively listened to, both at the general meetings and at the sessions of the several departments, although the attendance at any one meeting was never large. The "ring" was in evidence, as usual, but as everybody belonged to it, except two or three sad-looking individuals with something to sell, there was entire unanimity in all action that was taken and great satisfaction with everything that was done. In the unanimous election of Dr. Lyte to the presidency for 1899, a deserved tribute was paid to an exceptionally able and progressive man, a faithful servant of the Association for many years, and an admirable executive and presiding officer. Dr. Lyte's election is interesting, too, in that for the first time since 1885 this honorable office falls to a representative of the normal schools.

From the standpoint of general policy the Washington meeting was of exceptional importance. The long-discussed

project of securing the services of a paid and permanent secretary was consummated, on the unanimous recommendation of the Board of Directors, without a dissenting vote in a largely attended meeting of the active members. The constitution was amended by adding a provision that the secretary shall be elected for a term not to exceed four years, and his compensation fixed, by the Board of Trustees, the body corporate of the association. At the same time a member chosen by the Board of Directors was substituted for the secretary on the executive committee, and Dr. William T. Harris was elected to this position for 1898--99. The trustees subsequently, by unanimous vote, tendered the secretaryship to Dr. Irwin Shepard of Winona, Minn., for a term of four years from August 1, 1898, at an annual salary of four thousand dollars. Dr. Shepard has accepted the office and has already entered upon the discharge of his duties. For the present at least his residence and office will remain at Winona, Minn.

It is the intention that the permanent secretaryship of the National Educational Association shall be a high professional post, ranking with a college presidency or the superintendency of a large city; it is not a clerkship or a business managership, and cannot be satisfactorily filled by a man with none other than purely business qualifications. To say that Dr. Shepard is the ideal choice is to repeat what every member of the National Educational Association feels, and what his splendid and devoted service for five years past has abundantly proved.

The Board of Directors also took action to prevent the ill-considered appointment of committees to investigate this, that, and the other topic, and to publish reports of such investigations in the name of the association and at its expense, by passing a general rule referring all such applications to the National Council of Education for inquiry and report. Since the report of the Committee of Ten one request has rapidly followed another for appropriations in aid of "investigations," and there has been grave danger that the funds of the Association would be frittered away and its reputation injured by action of this kind taken without due considera-

tion. In future the directors will act in these matters only after the Council has expressed an opinion. In addition to assuming this new and important obligation the Council took steps to improve its methods, and hereafter will get along without a long list of standing committees, in the hope that papers of greater originality will be presented and fuller discussion introduced.

Corresponding Members

The Board of Directors also chose the following distinguished foreign educators to be corresponding members of the association: Miss Dorothea Beale, Principal of Ladies' College, Cheltenham, London, England; Signor Luigi Bodio, Direttore generale della Statistica del Regno, Roma, Italia; Professor Ferdinand Buisson, Professor of Education at the Sorbonne, Paris, France; Gabriel Compayré, Rector of the University of Lyons, France; Sir Joshua G. Fitch, LL. D., formerly Her Majesty's Inspector of Training Colleges, and Lecturer on Education at the University of Cambridge, 13 Leinster Square, Bayswater, W., London, England; S. S. Laurie, LL. D., Professor of the History and Institutes of Education in the University of Edinburgh, Scotland; Dr. E. Levasseur, Professor at the College of France, President of the Statistical Commission for Primary Instruction; Friedrich Paulsen, Ph. D., Professor of Philosophy and Education in the University of Berlin, Germany; Michael Sadler, A. M., Director of Special Inquiries and Reports, Department of Education, Whitehall, S. W., London, England; Hon. E. Lyulph Stanley, Member of the London School Board.

Declaration of Principles

At the closing session, the chairman of the committee on resolutions reported the following declaration of principles, which was unanimously adopted:

The National Educational Association, representing the teachers of the United States, at this its Thirty-seventh Annual Convention, makes the following declaration:

The integrity of our educational system can only be threatened by ignorance and by political corruption. A sound and intelligent public opinion

must be in the future, as it has been in the past, the support of every movement to elevate the ideals and to strengthen the efficiency of our schools, public and private, higher and elementary, general and special. To labor unceasingly to produce such a public opinion is a main duty of the teaching profession, and to stimulate and instruct it a leading purpose of our professional gathering. We ask our fellow-citizens to give heed to the needs of our educational system, to protect and develop it, and particularly to guard it from damage through parsimony and political chicane. The suffering and loss so inflicted fall not chiefly upon the teachers or upon the citizens themselves, but upon the nation's children, who are in due time to assume the responsibility for the preservation of our institutions. To limit their opportunities for a sound education is to strike a deadly blow at the republic itself.

We deplore and resent the tendency manifest alike in cities and in rural districts to treat the public-school service as political spoils, and to attack the reputation and professional standing of teachers and superintendents for political reasons alone. Political preferences and religious faith have no place in estimating professional efficiency, and we demand that the selection, promotion, and displacement of school officers and teachers be made on professional grounds alone.

We are glad to recognize that the schools exist solely for the education of the pupils, and not as a means of support for teachers; yet because of the increasing demands made upon teachers, and the exacting character of their preparation and work, it is in the public interest that their compensation be so adjusted as to encourage them to make teaching a life work, and to secure recognition for long-continued service and efficiency.

We invite attention to the dangers to the public health that result from the contact of children in crowded schools, unless both the children and the community are protected from the spread of contagious diseases by constant medical inspection and the skilled oversight of sanitary and hygienic conditions. It is the duty of every community, particularly of every large city, to make provision for such inspection and oversight. This policy is not only one of true economy, but also of enlightened self-interest.

The forward movement in education has our unwavering and enthusiastic support. Education is that social function by which the products of civilization are transmitted and enriched, and in this process the school plays a leading part. Insight into the forces that have shaped human development and the sympathetic study of the growing child are the mainsprings of its work. We urge upon teachers generally the appreciation of this fact, as well as the necessity for so shaping their studies and reading as to increase their knowledge in both of these directions.

The accepted division of the work of instruction into elementary, secondary, and higher is a convenient classification for administrative purposes, but it must not be allowed to conceal the fact that intellectual and moral development are constant and continuous and that all education is essentially a unit. Every type or class of school is affected by the efficiency or the inefficiency of other schools associated with it in the educational system. The best interests of elementary education require association with, and support from, secondary and higher educational institutions that are freely

open to the children of the people, in order that the standard of our civilization may be constantly raised by an increasing number of men and women trained for leadership.

We welcome every new step in the steadily advancing movement to increase the necessary qualifications for teachers. A high-school education, and at least one additional year's professional study of the history, principles, and practice of teaching should be the minimum, toward the establishment of which we should work.

We tender to the President and to the other officers of the Government an expression of our sympathy and patriotic support in the unhappy contest in which our country is engaged. Much as war is to be deplored, the teachers of the United States recognize that the present struggle, now being so triumphantly prosecuted, has been entered upon in the most unselfish spirit and from the loftiest motives. The cause of freedom and humanity is promoted, and the solidarity both of the American people and of the Anglo-Saxon race vastly increased, by an armed contest conducted in such a spirit, for such purposes, and with such determination and valor. The nation's great army of peace extends to the nation's soldiers and sailors their congratulations and their grateful appreciation for the manifestation of the high qualities of courage and of skill that have won so brilliant a succession of victories for the American arms, both on land and on sea.

Dr. Harris on the Nation's Duty and Opportunity

It is important that teachers and citizens generally should ponder some of the considerations that the war with Spain and its results force upon us. We therefore take pleasure in reproducing, in full, the important contribution to this subject made by Dr. Harris in his address given at the opening session of the National Educational Association at Washington:

It is fitting that you hold this annual session at the Capital of the Nation. You meet here at an important epoch in the history of our country. The annual census of the United States in 1880 showed for the first time an aggregate of over fifty millions of inhabitants. It was a true remark then made by one of us, in a session of the Department of Superintendence, that America had now for the first time ascended above the horizon of Europe. We had become visible to Great Britain and its peers on the Continent as a nation of equal rank, and to be taken account of in future adjustments of the powers of the world. In that year we had reached the full stature of national manhood, and were as strong as the strongest nations of Europe in numbers and wealth-producing power. After another ten years, in 1890, we found that in effective size and strength we surpassed, in wealth-producing power and in numbers, the most powerful of them.

It has been only a question of time when we should take our place among the nations and have our share in the management of the affairs of

the world; when we should be counted with the great powers of Europe in the government of Asia, Africa, and the isles of the sea. It was a moment to be postponed rather than hastened by the patriotic citizen. When our power of producing wealth is increasing out of proportion with the rest of the world, and when our population is swelled by waves of migration from Europe, why should we be in feverish haste to precipitate the new era of close relationship with the states of Europe? for that lies beyond the parting of the ways and the beginning of an essentially new career. Most of what is old and familiar to us must change and give place to new interests. Once the United States enters upon this career, all its power and resources must be devoted to adapting it to the new situation and defending its line of advance. For it cannot move back without national humiliation.

And it is this very summer that the hand on the dial of our history has pointed at twelve, and for better or worse we have entered upon our new epoch as an active agent in the collected whole of great powers that determine and fix the destiny of the peoples on the planet. This new era is one of great portent to the statesmen of America. All legislation hereafter must be scrutinized in view of its influence upon our international relations. We cannot any longer have that smug sense of security and isolation which has permitted us to legislate without considering the effect of our action on foreign nations. Hereafter our chief national interest must be the foreign one, and consequently our highest studies must be made on the characters, inclinations, and interests of foreign powers. It is obvious that this study requires a greater breadth of education, more careful studies in history and in the manners and customs of European nations; their methods of organizing industries as well as their methods of organizing armies and navies. We must even master foreign literatures, and see what are the fundamental aspirations of the people who read them. All this study concerns the system of education in this country. It indicates the function of the schoolmaster in the coming time.

The new burden of preparing our united people for the responsibilities of a closer union with Europe and for a share in the dominion over the islands and continents of the Orient—this new burden will fall on the school systems in the several States, and more particularly on the colleges and universities that furnish the higher education. For it is higher education that must direct the studies in history and in the psychology of peoples which will provide our ministers and ambassadors abroad their numerous retinues of experts and specialists thoroughly versed in the habits and traditions of the several nations. The knowledge required by our members of Congress and our executive departments will make a demand upon higher education for post-graduate students who have concentrated their investigations upon points in international law and the philosophy of history. Diplomacy will become a great branch of learning for us.

This has been felt for some time, although it has not been consciously realized. In the past twenty-five years the enrollment in higher education, in college work alone, has increased from 590 to 1210 in the million; it has more than doubled in each million of people. The post-graduate work of training experts or specialists has been multiplied by 25; for it has increased from a total of 200 to a total of 5000 in the nation.

The education of the elementary school fits the citizen for most of his routine work in agriculture, manufactures, commerce, and mining. But the deeper problems of uniting our nation with the other great nations, and harmonizing our unit of force with that greater unit, must be solved by higher education, for it alone can make the wide combinations that are necessary. Shallow elementary studies give us the explanation of that which lies near us. They help us to recognize our immediate environment, but for the understanding of deep national differences and for the management of all that is alien to our part of the world, deeper studies are required. The student must penetrate the underlying fundamental principles of the world history in order to see how such different fruits have grown on the same tree of humanity. We must look to our universities and colleges for the people who have learned to understand the fashions and daily customs of a foreign people, and who have learned to connect the surface of their everyday life with the deep national principles and aspirations which mold and govern their individual and social action. Hence the significance of this epoch in which we are assembled to discuss the principles of education and its methods of practice. There have been great emergencies, and great careers have opened to American teachers, in our former history; but we stand to-day on the vestibule of a still more important time-period : it is the era of the union of the New World with the Old World.

Politics and Education in Chicago

The raid upon Superintendent Lane and Colonel Parker, organized by Mayor Harrison, Corporation Counsel Thornton, and their clique, presents as many points for adverse criticism as any educational occurrence in some time past. The net result, as appears on the surface, is the re-election of Colonel Parker for one year by a vote of thirteen to five blanks, and the defeat of Mr. Lane by a vote of six to fifteen for Mr. E. Benjamin Andrews, formerly president of Brown University. Mr. Lane ought also to have been elected, and would have been but for the despicable cowardice of two of his alleged supporters, who had interests before a political convention to protect; the convention being in the hands of Mayor Harrison's party friends. The failure of these men to vote put off the election for superintendent until the mayor had a chance to pack the board of education with men pledged to support Mr. Andrews without any regard to the merits of the case.

The astonishing feature of this whole performance is that no pretense was made that either Colonel Parker or Mr. Lane was incompetent or inefficient. The severest critics of Colonel Parker's theories do not deny

his effectiveness or that he trains splendidly enthusiastic teachers. Mr. Lane has long been a leader in his profession, a man of national reputation, and one whose services to Chicago and whose sacrifices for it should lead every self-respecting resident of that city to look up to him with affection and with pride. The one criticism that has been whispered against him is that he lacks backbone; and this has come from the very men who, loading him with a pressure almost too heavy for a mortal to bear, have refused to allow him a support to lean against! For it must be borne in mind that the duties of the post that Mr. Lane has filled exist by courtesy only, not by statute, and that the incumbent is wholly dependent on men who have been in the habit of demanding blood-money as the price of their support.

The pitiful wickedness of the transaction is shown in the retention of Mr. Lane as the new superintendent's chief of staff. This uncovers the whole plot to make a political place for a political friend. We believe that Mr. Andrews is innocent of conscious complicity in this job; but he has run a terrible risk. He has permitted himself to be chosen, by the agents of a group of political pirates, to a post for which he has no particular fitness and much obvious unfitness. To the best of our knowledge, Mr. Andrews has never uttered or written a word, and he has never done a thing, that suggests him as a fit and capable person to assume chief responsibility for the public-school system of a great city. It may be that he will rise to the height of a great opportunity, develop new powers and capacities, confound his present supporters, and become a satisfactory school officer. We sincerely hope that he will. To do this, however, he must first live down a wide reputation that is unfavorable. He is thought to be deficient in executive capacity, lacking in judgment, sadly uninformed as to education, and to have his eye fixed mainly on political prominence and preferment. This estimate of Mr. Andrews may be erroneous, but it exists and must be reckoned with.

Every friend of public education is bound to hope that Mr. Andrews will succeed. He will be generously supported, if he

acts so as to deserve support. But his own educational experience, the circumstances of his election, the character and motives of his supporters, and the use of his name as a weapon against so honorable and so successful a superintendent as Mr. Lane, are not good omens.

Public Kindergartens in Washington

Congress has at last yielded to the demand of public-spirited citizens of Washington that kindergartens be established as part of the public-school system, and an appropriation of twelve thousand dollars is available for that purpose during 1898--99. Both white and colored children are to benefit by this provision. There is no reason why, under Superintendent Powell's enlightened supervision, these kindergartens should not from the first be models of their kind. Mr. Powell can certainly be trusted to see that real kindergartens are established, and not day-nurseries. He will certainly shun " graduates " of the superficial and hot-house training schools with which the country abounds, and select as directors only women whose culture and technical preparation are in every way adequate. He will just as certainly provide them with competent, paid assistants and ample equipment. He will see to it that the compensation of the teachers is in fair proportion to their training, labor, and responsibilities. Then and then only will the Washington public kindergartens be what they may fairly be expected to be—models of organization and efficiency and a complete justification of the action of Congress in providing for their establishment.

The small but effective beginning made by Mr. B. Pickman Mann and by the few devoted supporters and workers of the Columbian Kindergarten Association, has now developed into this very substantial public undertaking, and another step forward has been taken in the march of sound educational principles.

EDUCATIONAL REVIEW

OCTOBER, 1898

I

THE PUBLIC EDUCATION ASSOCIATION OF NEW YORK

The Public Education Association of New York was not founded upon any theories except the broad belief that citizens of all classes should personally interest themselves in the public schools. Nor have theories guided its development. Its birth was the result of special local conditions; and it has broadened and deepened its activity as special local needs have been discovered, and in such ways as seemed at the moment wisest.

In the year 1894 the work of investigating municipal conditions was distributed among the various Good Government Clubs of New York. To Club E was assigned the study of the public schools. To aid in this difficult task the club formed a union committee, composed of women and of men who were not necessarily among its own members. So great an interest was felt by the women thus appealed to that, in December of the same year, they organized a larger association of women to assist them. And in April, 1895, this association was formally separated from Good Government Club E and set upon its own feet as the Women's Association for Improving Public Schools. Thus accidentally, almost, rather than with deliberate intent, the society, which soon changed its name to Public Education Association, came to be composed of women only.

During the winter of 1894-95 several public meetings were held in different halls, and were addressed by prominent citizens. An unexpected degree of popular interest was

aroused, and it was stimulated by the action of Mayor Strong, who, in appointing women for the first time to be school trustees and inspectors, emphasized the fact that they should feel a special concern for the educational progress of the city. Before the end of this season the Association had 250 members, and the increase of the work laid at first upon its executive council led this to form four special committees—a house committee, and committees on education, school visiting, and organization.

The main work, of course, was the systematic visiting of schools and reporting upon their condition. Thirty-two had been studied by the end of the first season, cards indorsed by the Superintendent of Schools securing to the members of the visiting committee a hospitable welcome. Moreover, under the auspices of the Association, eight public lectures were given during the spring months on school questions of current importance.

In the spring of 1895 a School Reform Bill, fathered by the Committee of Seventy and indorsed by the closest students and best friends of our public schools, was defeated in the Senate at Albany after being passed in the lower house. In the early months of 1896 another effort to pass such a bill was made, and the Public Education Association did the best work of its second season in assisting this effort. It was very useful in spreading among the teachers of the city a knowledge of the true purport of the bill; and it sent a delegate to Albany who bore testimony as to the needs of our schools and the causes of those needs which had much effect, because it came from actual observers unbiased by personal or by political desires.

The passage of this reform bill in April, 1896, and the subsequent change effected in the Board of Education by the appointments of Mayor Strong, changed the attitude of the Association. For the past two years it has worked with, not against, the school authorities of New York. Its present aim is less to indicate evils which are now for the most part known and confessed, than to mitigate them until they can be cured, to suggest possible methods of cure, and to aid princi-

pals and teachers—both directly, in all ways possible to outside agencies, and indirectly, as interpreting their standpoint and their wishes (when these seem reasonable) to the Board of Education and the other school officials.

The affairs of the Association are managed and its policy is controlled by an executive council, which may not consist of less than twelve members and now contains nineteen. From these the president, vice president, treasurer, and secretary are annually chosen, while a salaried assistant, who is not a member of the council, is appointed for the secretary. The council forms new committees as it sees fit, and, from among its own members again, selects their chairmen; and these chairmen fill their committees from the body of the Association.

The council also controls the composition of its advisory board. This is not limited in size, and it embraces men as well as women—experts in education, legal advisers, and persons otherwise competent to aid in special departments of the Association's work. As a whole, and through its members individually, the advisory board has given the council indispensable aid. But the council is not in any way pledged to consult with it, and therefore it bears no responsibility for any of the acts or expressed opinions of the Association.

To facilitate work in a city of great distances the main body of the Association takes direct charge only of the schools of Manhattan below Central Park. Other districts are cared for, or eventually will be, by branches and auxiliary committees.

A branch elects its own members, officers, and central and other committees, subject to the approval of the central council; it organizes its own labors; it expends its own funds, paying, however, one-third of the dues of its members into the central treasury; and it is represented in the council by its chairman. An auxiliary committee may be formed by the members of any other society working on similar lines. It must consist of not fewer than five nor more than fifteen members, the idea being that, if its membership grows larger, it should be formed into a regular branch. It pays only such

sums into the central treasury as it sees fit, but, like a branch, sends its chairman to sit on the council. At present the West Side branch cares for the part of Manhattan which lies north of Fifty-ninth Street and west of Central Park, and the Richmond branch for the borough of that name (Staten Island), while the East Side auxiliary, composed of members of the Society for Ethical Culture, has in its charge the eastern part of Manhattan above Fifty-ninth Street. The members of a branch are regular members of the Association; those of an auxiliary committee are associate members without a vote.

The executive council meets fortnightly, or more often if occasion requires, and once a month receives the report of each of its committees. As it includes the heads of branches and auxiliaries and passes upon their reports also, it is responsible for all that is done in the name of the Association.

As thus organized the Association has greatly extended and varied its work during the past three years. The visiting of the schools has been continued until now all those on the island have been inspected and more or less thoroughly studied. The better to perform this work three visiting committees now exist. One cares for the common schools, one for the kindergartens, and one for the corporate schools, these including the industrials schools and the schools in children's hospitals and asylums, which receive a share of city money but are not controlled by the Board of Education. In no way have our visitors been more useful, it may be noted, than in helping to bring the schools into touch with the free libraries, thus greatly enlarging the chances of the children to feed their minds upon good literature, and the ability of the teachers to supplement text-books with others bearing upon the various subjects of study.

The courses of lectures, which were begun even before the birth of the Association, have been continued. Each year sixteen informal addresses are given on Friday afternoons between January and May. They are free to members, while other persons, whose presence is heartily solicited, pay an admission fee of twenty-five cents. Specialists in various departments of education, theoretical and practical, are invited

to deliver these lectures, and the Association feels very grateful for the fact that, even when they come from a distance, they are usually willing thus to serve the people of New York without compensation. It is our effort to explain, through these lecture courses, educational conditions at home and in other parts of the country; to introduce to New York audiences speakers whose mere presence is an inspiration and a help to all that care for our children's welfare, and, in the varied choice of themes, to interest parents and the general public as well as the city's teaching force.

After each lecture the house committee serves tea in an adjoining room; and these weekly reunions serve an excellent purpose, bringing together people whose daily paths lie far asunder, and giving a chance for conversation upon the subject of the lecture which is often quite as instructive and helpful as the discourse itself. At the last meeting for the season some influential citizen who is not a specialist in education is invited to speak; and such is the case also at the annual meeting in October, when the president and secretary of the Association make their reports for the past year and outline the work projected for the year to come. Hereafter, it is expected, there will be but three lectures during a month, and the fourth Friday will be given to an informal conference, when the work of certain committees will be explained and a general discussion of matters thus made prominent will be invited. One such meeting was held during the past winter and proved very interesting.

Early in May, 1898, the lecture committee also organized a conference of a much wider and more important kind, inviting delegates from associations similar to our own in other cities. Two long sessions were held; many speakers from different parts of the country reported upon the work which had there been done for the public schools; and the experiment was so successful, and its results so instructive and inspiriting, that a joint committee was formed to arrange for similar meetings in future years. The next one will probably be held in Philadelphia.

The names of the finance, membership, library, and press

and publication committees explain themselves. A committee on school affairs—one of the most important of all—follows the actions of the Board of Education, and of the legislative bodies of the city and State when they concern themselves with the schools, and reports upon them, so that the council may form its opinions intelligently and may take intelligent action if it seems needful. The members of a new committee (for which a good title has not yet been found) will hereafter, in so far as possible, represent the Association when school "occasions" of importance occur, and when nascent societies in neighboring towns desire advice or friendly countenance; and it will also attend any meetings held in New York where matters are discussed with regard to which the council desires to keep itself informed.

The art committee carries on, as rapidly as it can gather funds, the work of civilizing and beautifying our school interiors, seeing that they are properly painted, hanging them with fine pictures and casts, and thus making them attractive and instructive to the eyes of the multitudes of children whose homes and environments offer them only sordid ugliness. Similar work has, of course, been undertaken in many other American towns, but the need for it is exceptionally great in New York, and the task is exceptionally heavy because of the breadth of the field to be covered. A number of schools have, however, already been adorned in whole or in part. The one which has been most systematically treated, and which therefore best repays a visit, is the boys' department of No. 7, on the corner of Hester and Chrystie streets in the heart of the crowded East Side. But even where only a little has been done, and in unduly economical ways, the gratitude expressed by teachers and pupils will convince the most skeptical of the absolute necessity that such work shall be vigorously carried on. It may seem expensive, as from five hundred to one thousand dollars are needed to make one large school department what it should be. But in such a department a thousand children may pass successively from room to room. And thus, at a cost of only fifty cents or one dollar for each child, his mind, heart, and taste can be cultivated

during the most susceptible years of his life. The Association now owns a large collection of negatives of carefully chosen subjects, from which solar prints of any size can be made much more cheaply than photographs or engravings of the same size can be bought; and these are at the service of the friends of the schools in all parts of the country. The art committee feels, indeed, that in answering the inquiries and helping to supply the demands which have already come from other places, including small towns in the Far West, it has done quite as useful a work as in civilizing some of the school buildings of New York itself.

A kind of work less generally undertaken than this is laid upon our portfolio committee. In the poorest quarters of New York the children see no pictures, out of school, except theater posters and trade advertisements, while those in their text-books are inadequate to satisfy their innate craving for pictorial instruction and entertainment, or even to convey to their ignorant eyes a clear idea with regard to the subjects of their lessons. The absolute dearth of illustrative resources is severely felt by the teachers of children who have never seen a mountain, a river, or a meadow, and scarcely a tree or any living creature except horses, dogs, cats, and sparrows. The portfolio committee collects small pictures of all kinds suitable for childish eyes, pastes them on large sheets of cardboard and, after placing them in convenient receptacles, distributes them to the schools. The portfolios which gave the committee its name have now been supplanted by wooden boxes, with handles and sliding covers, which can be carried from room to room; and in these the cardboards are set on edge so that a search for any special one is easily made. Some three thousand of these cardboards were distributed during the past season; and this means several times as many pictures, for, as a rule, two or more allied subjects are grouped on a card, both faces of which are utilized. The work is troublesome but inexpensive; and it is needful even for schools where the walls are amply decorated. Its object, of course, is not primarily artistic. But pure beauty can be illustrated in such collections as well as history, geography, biog-

raphy, natural history, applied science, and current events, while for the youngest children pretty pictures of any sort are desirable, and are often peculiarly useful as affording texts for compositions. The minds of some children need to be guided and satisfied, not stimulated; but it is impossible to overrate the need for stimulating influences in the poorest districts of a city like New York.

The Tombs school committee has charge of one of the most individual and successful enterprises in which the Association has engaged. The Tombs is not a place of punishment but merely of detention for prisoners awaiting trial. The boys whom our school was designed to help are therefore not all guilty; and those who are guilty are more often weak than criminal in their instincts. Their number varies much, sometimes reaching nearly half a hundred; in age they range from sixteen to twenty-one; and they may be in the Tombs for a few days only or for several weeks. The Board of Education could not attempt to run a school for such lads under such conditions. Nor could a teacher whose experience had been of the average sort be expected to succeed with it. But the Public Education Association found a singularly competent executive in Mr. David Willard, one of the residents at the University Settlement in the lower East Side district of the city. His previous acquaintance with boys of just the sort that he found in the Tombs gave him a good start in his difficult work; and he has carried it on with ever-growing success, winning the hearty co-operation of the prison authorities, and doing even more good through his personal influence over the boys than through the actual instruction which he is able to impart. In this peculiar little school the boys are not punished by being "kept in" but by being forbidden to attend; and yet attendance is voluntary. The city does not force its temporary wards to profit by the Association's school, but all of them are glad to do so. Nor does the city help to support the school. The association has borne all its expenses for nearly two years, helped only by a contribution of ten dollars from Good Government Club E. Six hundred dollars a year are required, chiefly to cover the very inade-

quate salary of the devoted teacher, who refuses to interrupt his work even during the hottest part of the summer.

A year and a half ago the Board of Education granted the Association the use, during evening hours, of the playgrounds and certain classrooms in one of the public schools on the lower East Side. Here clubs of young people have since assembled under the direction of Miss Winifred Buck, who, like Mr. Willard, had had much experience with similar work at the University Settlement. Some 250 children have thus been taken in from the streets, healthily amused, and influenced for good; and were workers and funds to be had on a larger scale, the work might be vastly extended. It was pioneer work in a very important sense, for in no other instance had the Board permitted the use of the schools for any except its own purposes. But the success of the experiment quickly justified it, and was one of the convincing arguments for the recent opening of school playgrounds during the summer months. Some day it may be looked back upon as an experiment of great historical interest. Many difficulties lie in the way of a general, varied, and constant utilization of the big buildings which, except in school hours, now stand dark and empty amid the teeming streets and tenements of our poorer quarters. But the first step has been taken and, we believe, the difficulties which now deter from further steps will gradually disappear as the public grows better informed about the needs of our poorer citizens and the ways in which they may be safely met.

The dues of the members of the Association are expected to cover its general expenses—rent, printing, stationery, and postage, and the assistant secretary's salary. From the same fund the outlays of the lecture and house committees have also been defrayed. But nothing remains for other purposes. Therefore any committee is allowed to gather such money as it may require, and to expend it as it wills through a treasurer of its own, merely rendering from time to time an account to the treasurer of the association. This plan is found to work very well. People are more ready to give money to further some definite enterprise than to sup-

port a society as such. The interest of those who undertake any sort of task is, we find, increased, not lessened, by the assumption of the whole responsibility for its success. And, again, by this subdivision of effort and concentration of responsibility, the Association always knows just where it stands financially, and does not risk embarrassment when it steps into a new field. During the past year the art committee raised three thousand dollars for its own needs, while the Tombs school, the portfolio, and the evening clubs committees also supported themselves.

Many teachers are now members of the Association and some of them are members of its committees. But it has been decided after careful consideration that they shall not be eligible to its executive council. The Association is distinctly a laymen's society. Its very reason for existence is that a non-professional as well as non-political body of citizens may be of peculiar service in a democratic community—looking at school affairs with profound interest and with growing intelligence, but looking at them from the outside, stimulating and guiding public sentiment, and at the same time expressing it in the ear of educational and legislative authorities. The presence of teachers among our members, and the advice and help which they can give in unofficial ways, we count as very great benefits. But to put them on our executive council would, we feel, destroy our character as an absolutely disinterested body of citizens. It would also place us in a false position, as assuming to have professional knowledge and wisdom. And, besides, such teachers might find themselves in an embarrassing position should there be any friction between our society and the school authorities. But these reasons do not hold good with regard to the advisory board, which has no real responsibility for our acts; and several men and women prominent in the city's educational system have honored us by accepting places on this board.

This is not a complete outline of the work which the Public Educational Association has already attempted—much less, of that which it hopes soon to attempt. For example,

no mention has been made of the ways in which many of our members, and especially those who form our school visiting committees, try to educate themselves for their tasks. But the general character of our aims and efforts has been indicated; and attention may again be drawn to the fact that they have been the fruit of a natural growth determined by special local conditions, and not of cut-and-dried theories as to what a society which wishes to help the public schools should be or should do. The needs, the resources, and the desires of each community differ; and they should be allowed gradually to develop the policy of associations similar to our own.

For such success as we have thus far achieved, in the schools and with the public, we are deeply indebted to the constant encouragement and help of the Board of Education and of many others among the school officials of New York, including the City Superintendent, Dr. Maxwell. Their friendship and their expressions of belief in the need for a non-professional society as an intermediary, acting in both directions, between themselves and the uninformed public, are our best rewards and our best encouragements to further and more energetic effort. While trying to broaden our work in as many special directions as possible, we hope never to forget that our main task is to stir the people of New York to a deeper and more intelligent interest in the welfare of the schools; or that next in importance is the task of showing our school authorities that the public is watching them, ready to criticise should occasion warrant, but, being well aware of the immense difficulties which attend their labors, even more ready to appreciate and applaud when these labors are well performed. To-day they are being performed much better than, two years ago, could plausibly be expected. May no disasters and no serious checks hamper the progress which, after many years of apathy, has at last been so vigorously begun!

M. G. Van Rensselaer

President of the Public Education Association
New York

II

THE STUDY OF EDUCATION AT THE GERMAN UNIVERSITIES

It has for a long time been practically recognized in the United States that one cannot afford to engage in the work of training teachers without becoming more or less familiar with German conditions and methods. This was never truer than at the present time. But one who goes abroad to study education now must evidently do so for a different reason than would have been valid ten years ago, or even one year ago. What of advantage may the American student of education, and particularly one interested in the higher training of teachers, expect to find at the present time in German universities, and where may he most profitably spend his time?

The eight German universities where education can be studied at the present time may be divided into two classes: those having theoretical courses only, and those offering opportunities for practical work as well. To the former class belong the universities of Berlin, Göttingen, and Strassburg; to the latter class belong those of Leipzig, Jena, Giessen, and Heidelberg, with which Halle must also be included after the beginning of the summer semester of the present year. Of these it will be sufficient for the present purpose to consider merely Berlin, Leipzig, Jena, and Halle. The rest have no features not possessed by one of these four and, with the possible exception of Göttingen, offer fewer collateral advantages. One may, of course, enjoy Ziegler of Strassburg, in his standard *Geschichte der Pädagogik,* as well as in his manly, outspoken addresses on *Der Deutsche Student;* and learn something of the work at Giessen from Schiller's *Handbuch der praktischen Pädagogik.* I have been strongly advised to visit the latter's seminar, if only for a single session.

At the University of Berlin Professor Paulsen lectures on *Pädagogik* and on German universities, and Privy-Councillor Münch on the art of teaching in general and on methods of teaching various subjects in secondary schools. One may also attend lectures on catechetics with practice-teaching and criticism of a not very edifying kind, under the charge of a member of the faculty of theology; and may hear a member of the faculty of medicine read on school diseases. Professor Münch is a gentleman of peculiarly long and rich experience in teaching and supervision. His books, as for example, *Unterrichts-Ziel und Unterrichts-Kunst*, and *Neue Pädagogische Beitrage*, are recognized everywhere in Germany as uncommonly fine and readable productions. His point of view is naturally that of the school inspector, not that of the psychologist or the philosopher. His plan of merely lecturing on methods and technique seems faulty. Perhaps nothing else is possible in Prussia where the Cultus-Ministerium, which has practically absolute power in such matters, seems committed to the plan of training teachers for secondary schools in gymnasial seminars that have nothing to do with the universities. In one respect, however, this plan of lecturing on practical education is justified, in that a considerable number of those attending the course are gymnasial teachers, fully able to appreciate its rich suggestiveness. The aim of Professor Paulsen in his course on *Pädagogik* seems not so much the technical training of teachers as the liberal study of education. His treatment is distinctively human. The view-point of his lectures is naturally that of an authority on the history of German higher education, on ethics and philosophy, and it seems to be that of a father and a citizen rather than that of a schoolmaster. The lectures are for the most part elementary and introductory. They are addressed, though probably with unequal effect, to boys from the gymnasium as well as to men and women who have taken the Doctor's degree in American and German universities. To have heard Paulsen is a high privilege. One carries away from his auditorium an appreciation of the possibilities of the subject in hand—whether it be ethics, education, or philosophy, or law

—as a branch of liberal culture, and a rare sense of the fine, true nature of the man himself.

In Leipzig a more extended programme is offered. It is possible there to attend more lectures and seminars in education than in any other of the German universities. No less than eight professors or lecturers here offer courses or assist in the work of criticism. But there is a certain disadvantage attaching to the fact that none of these professors regards education as his principal subject; education being obliged to take the crumbs falling from the tables of theology, philosophy, ethics, medicine, and practical school work. The most valuable courses of the present semester are a course in the history of modern (German) educational theory by a brilliant and scholarly young professor named Barth, who has just been promoted to his present position, and the theoretical and practical seminars. The theoretical seminar, conducted by Völkelt, was occupied, when I visited it, with the discussion of Herbart's *Science of education*, and was attended chiefly by elementary school-teachers of the city, to the number of a hundred or more. The practical seminar, together with a course in didactics, is in charge of the venerable Richter, whom a considerable number of English-speaking teachers remember with kindly feelings. The sixty men who are members of this seminar are preparing to be teachers in secondary schools, or working for the Doctor's degree, or both. They are divided about equally into three groups, for practical work in classics, modern languages, and sciences, respectively; the classical group being in charge of Direktor Richter, and the others being assigned to two of his gymnasial teachers. The first impression made upon me by a brief visit to this seminar was that the work required of and done by its members was not so great in quantity or so fine in quality as that which I had observed in the seminar at the Jena gymnasium, conducted by Rektor Dr. Richter, or in Halle under Direktor Fries. But such a comparison was a little unfair, for the students who happened to compose the Jena seminar (four years ago) were a remarkably fine set of men, four out of five of them having the Doc-

tor's degree, and all of them having the advantage of attendance upon Rein's seminar as well as Richter's; those at Halle, too, were all engaged in teaching, while the Leipzig men were all burdened with their other university studies. So much regarding the Leipzig seminar seems clear: the criticism is scholarly and in no sense formal, method is distinctly subordinate to subject-matter, the standards are high; and if there be less *esprit de corps*, there is also a wholesome avoidance of educational fanaticism, and if less participation by the students than is elsewhere to be seen, there is also less danger of profitless discussion.

Jena has for the past ten years been a sort of Mecca for American and English pedagogues. The English-speaking contingent in Rein's seminar at the present time numbers ten persons, of whom four are women. In point of size the seminar seems to hold its own from year to year, though it is remarkable to note the persistence of a majority of foreigners. The visitor to this seminar is struck with the vitality—or something very like vitality—which is one of its distinctive features. In spite of poverty, that kept the *Uebungsschule* in an old shack ten years before a suitable building could be secured, and that made it impossible to secure or keep for any length of time the best teachers; and thus made the "practice school" only in a very limited sense a "model school"; that confined the scope of the school to not more than three elementary grades at once, and those composed of peasant children; in spite of the large proportion of foreign members, who, whether English, Servians, Bulgarians, or Americans, are always more or less limited in their power to contribute to the teaching or the criticisms; in spite of a pretty strong feeling, among both Germans and Americans, against the "Herbartian school"—a feeling of "imperfect sympathy" which is found not seldom, especially among secondary-school and university teachers, and which runs all the way from good-natured skepticism, to distrust, hostility, and even bitterness,—and finally, in spite of a tendency, which is always present in elementary training work, to exalt form at the expense of substance,—to make the work center around the

formal steps of instruction instead of the self-activity of the child,—the Jena seminar lives and thrives and makes disciples in two continents. It would be hard to find another place where the criticism of work exclusively elementary is carried on so seriously, with such system and with such éclat. Nowhere else have the traditions of the *Kriticum* been so faithfully preserved,—with its minutely elaborated, often tedious, minutes of the last meeting, the written self-criticism of the *Prakticant*, the written criticism by the special critic, the open discussion, and the final summing up by the director,—all of which are seen to-day in essentially the same form as that adopted by Stoy fifty years ago. Nowhere else, so far as I have observed, can one find such loyalty to a master and to a "school" as at Jena and among those who have drawn their inspiration from the Jena seminar. What is the explanation of this? Partly, of course, the personality of Professor Rein —his sincerity, his warm-heartedness, his tireless working; partly, too, I think, the fact that sincere and steadfast loyalty to *anything* has staying power; partly, the fact that if one is to swear by any master, Herbart, and what Herbart stands for, is a safe choice. For even Paulsen, who is as far as any sound educationist can be from being a Herbartian, has given a good reason why any man could call himself a Herbartian when he wrote of Dörpfeld (I am giving the substance from memory), "He called himself a Herbartian, I suppose because he valued truth more than freedom, believing that having truth he would also possess freedom." The opportunities at Jena are not confined to the seminar. Professor Rein gives courses on psychology, didactics, and ethics. Professor Eucken offers an interesting course on the history of modern (German) educational theories, in which, with delightful agreement, he makes the Herbartian educational theory the culminating point of the whole.

The *Seminar Præceptorum*, founded by August Hermann Francke, two hundred years ago, was the first parent of the University seminar, soon to be revived in the University of Halle under Direktor Fries. Between Francke and Fries stand the names of Niemeyer, co-worker with Pestalozzi and

author of classic works on education; Wolf, the philologist and director of the old teachers' seminar in the University, and Frick, who, as director of the Francke Institutions, conducted the seminary for teachers (1881-92) which still flourishes under his successor. It has borne excellent fruit, both of teachers and of writings. Halle is thus good educational soil. The quarterly *Lehr Proben und Lehrgange*, to mention one more example of the latter, has now reached over fifty numbers, many of which are valuable to any student of education, though written for German needs. Moreover, the varied educational institutions under the immediate control of the director offer richer opportunities for observation and practice than can be had in any other seminar in Germany. The seminar itself is conducted in a style that might win the tolerance if not the approval of the most ardent of those who believe, with Friedrich August Wolf, that the one thing needful for a teacher is: *Habe Geist und Wisse Geist zu wecken.* In this seminar, as I observed it, a fair balance between matter and method was preserved; the printed guide to the discussion of the practice lesson [1] was the best I had ever seen; nothing was *read* in this seminar, though brief notes were used; the two-hour session was occupied not merely with criticism of practice lessons, but also with the review and discussion of articles and books; the whole was pervaded by a crisp air of common sense, tempered by sympathetic consideration, and in short with the business ability, wisdom, experience, and tact of the director himself. It is a matter for congratulation that henceforth the students of the University are to have the benefit of this seminar, together with the lectures by Professor Fries on the history of education and on various other branches of educational science. There are many reasons why Americans studying education in Germany should spend at least a semester in Halle. They should at least by all means make the acquaintance of Professor Fries.

What opportunities are open to women in these lines? Women in Germany, as is well known, labor under some disadvantages—under more, in fact, than in any other civilized

[1] Given in full in Fries's *Die Vorbilduug der Lehrer*, p. 172–173, Munich, 1896.

country on the Continent of Europe. But the tide is rapidly turning in their favor, and it is a matter of pride that American women have done much to bring about the change. It is even reported that at Göttingen there are now given to American women, on the same terms as men, privileges which are not given to German women, as such, on any terms. At Leipzig, some years ago, a woman was graduated in law, but no woman is at present studying education. Halle is reported as being likely to admit women in the near future. In Berlin women may receive a certificate of having attended lectures, and many attend the lectures of university professors and others in the Victoria Lyceum. At Jena, where there is a tradition that the university walls would tumble down if entered by a woman, it has just been decided that while women may not be admitted to lectures they may come up for examination for the Doctor's degree on identical terms with men, a regulation which, considering the complementary opportunities offered in other universities, and the privilege of receiving private lessons from university professors, which is sometimes given, and of full membership in the seminar, is not so empty as it seems.

The collateral advantages—and disadvantages—to be found in these universities, and in the communities of which they form a part, are worthy of mention. Berlin and Leipzig are comparatively cosmopolitan. Halle and Jena are comparatively "small townish," but each is only relatively so. If the purpose of the student is to see life, or at least to see German life, and to form some just conception of German character, he can hardly do worse than confine himself to any one of these places. The word "German" is a general term! it is like the word "dog," which, as Professor Laurie says, denotes "all dogs and no dog." The Prussian represents one type; the Bavarian, quite another; the Hamburger differs from the Berliner, and both differ from the Saxon and the Hanoverian. In dialect, cooking, temper, customs, local history, and heroes, as in the degree of coldness toward the present emperor, they are widely different. They should be studied as such. The sense of

oppression under the Prussian régime is hard for an American to resist. In Berlin, at least, he is in no small danger of being "run in" by the police, and he learns to steer clear of them, especially if in trouble. He forms the habit of watching the police to see if they are watching him, for it seems to be the function of the Prussian police to interfere with people who want to do right rather than to protect them against those who want to do wrong. The American chafes under the mediæval library arrangements, whereby, among other things, he must (practically) put in his orders a day or two before he wants his books. And in the matter of school visitation he is seriously hampered by the delays and omissions of the Power that is protecting the schools against his inroads. One who is unfamiliar with recent regulations naturally applies to the Cultus Minister for a permit to see such schools as he wishes to study. Now all the world knows that no one ever received a reply from the Ministerium in less than ten days, correspondence being conducted seemingly on a decimal system. In my own case, after duly waiting, I was informed that all further negotiations must be conducted through the United States Embassy. I repaired to the Embassy and found that I must designate beforehand the particular schools throughout Prussia which I wished to visit; that no request for a general permit would be considered by the Ministerium; and that it was thought politic not to trouble the Ministerium with more separate requests than was necessary. To one wishing to study a particular subject in a number of schools of varying types, and likely to be ignorant, until after having talked with teachers in the course of his visitation, as to the best schools to visit, this regulation presented a real obstacle to effective work. The result was that a somewhat formidable array of schools was sent in at a venture; that after some delay a permit was received covering many of the schools asked for—a very respectable number; that, when too late, it was discovered that important schools had been omitted, and that, the circumlocution regarding this supplementary group having a little longer radius than that of the first, the per-

mission, when it arrived, arrived too late to be of service. The American who wishes to visit Prussian schools is advised to become thoroughly posted on the geographical distribution of schools, on their names and relative values, before he sails from home, and to begin to seek permission at least as soon as he lands on Prussian soil. In the Kingdom of Saxony, in Thuringia, and everywhere else in the Empire, one breathes a purer air, has more sunshine, and is freer in every way than on the sandy plain of the Prussian capital. One may visit schools till he is tired of life without delays and without restriction, no greater formality being required than simply asking permission of the director or city school superintendent. It should be added that the relative inaccessibility, which is doubtless very necessary, of the Cultus Minister is found in none of the other parties concerned—neither in the Embassy,—to whose courteous secretaries one finds himself under great obligations,—nor in those having charge of schools. I have never seen and have never heard of a German school principal or school-teacher who would not, with cordiality, place himself and all that he had at the disposal of his guest. This cordiality extends even to women, though not without evidences that the visitation of schools by women is an uncommon thing. One American woman who asked for permission to visit a class of boys, was placed behind a curtain, where, in decent seclusion, she could see a segment of the backs of the class and hear much of what was going on. The memory of the uniform kindly treatment at the hands of the teachers of Germany is one of the pleasantest fruits of a sojourn abroad.

The practice of school visitation does not seem to be general among American students in Germany. Yet there is much to see of great value. In Berlin, for example, the realschulen, the continuation schools, the kindergartens; in Charlottenburg an oberrealschule; in Leipzig, a training school for manual-training teachers, a school for weak-minded children, trade schools, and business colleges of various types; in Jena a gymnasium, in which, unfortunately, there is not at present a teachers' seminar, the Stoy Institute,

which exhibits a different denomination of Herbartianism from that found in the Uebungsschule, and a school for feeble-minded children, are types of institutions which are well worth study. And no American teacher should fail to come into as close contact as possible with as many as possible of the richly endowed and finely trained teachers of Germany, in many of whom the art of teaching and the power *Geist zu wecken* has reached its highest development. I may add that not the least of the incidental advantages of a year or so in Germany is the opportunities it is likely to afford of meeting Americans. This is true particularly if one spends the price of a ticket from New York City to Chicago in railway fare and visits the chief centers, though in Berlin alone he will find more Americans well worth meeting than he can possibly find time to cultivate, even if they had time to be cultivated. On one occasion, for example, there happened to be present at one of Paulsen's lectures on *Pädagogik*, one college president, two Harvard professors, a Harvard Ph. D., a Princeton graduate in his sixth semester at Berlin, a fellow of Chicago University, three former professors of education, and not less than ten other Americans of both sexes.

The libraries of Germany are at first disappointing, that is, until you cease to expect to get what you want when you want it. They contain few books in foreign languages, even about German schools, and few new books in any language. I was told that I must order Paulsen's *Einleitung* six months in advance. The EDUCATIONAL REVIEW I found nowhere except in Jena. Rein's *Encyclopaedisches Handbuch* is not found on the reference shelves in Berlin and Halle. Nevertheless, to one not familiar with German standard or periodical educational literature, old and new, there is naturally no better place than Germany in which to make a beginning, and it was never truer than at the present time that one can hardly prepare himself thoroughly and economically for the work of training teachers without being in touch with the types of this literature and the conditions out of which it has sprung. Nowhere has the subject of education received more scientific, faithful, loving attention than at the hands of German

schoolmasters. The memoirs and works of Diesterweg, Kellner, Wiese, Kehr, Dörpfeld, Frick, not to mention those other Germans who belong as much to the world at large as to their own land, will richly repay the reading of American students. As for the newer literature, if the degree of educational activity may be gauged by the output of literature, the whole Empire is one educational hotbed. Professor Rein has estimated that in Germany no less than 3600 books and brochures on the subject of education were published in the year 1896-97, not including the regular issues of 250 educational periodicals; and a small, though still discouraging, per cent. of all this literature is worth reading.

After all, much of what one hears and sees in any foreign land must naturally be relegated to the category of "negative" knowledge. In no province is the contrast between the civilization of the Old and the New World more clearly apparent than in the treatment of the young. In Germany the Teutonic faculty for "drawing the line" not only separates families from each other by impassable barriers, but, in the same family, as it were, puts the father into one class, the mother into another, and the children into another. Too often it happens that what the children shall eat and wear is determined, not so much by bodily needs as by considerations of taste—by what is (*i. e.*, always has been) thought proper for children, as a class, to eat and wear. "Children may not eat eggs or butter." "Soup-meat is children's meat." At home and at school the child finds himself looked down upon —the teacher is up there, he is down here. This is particularly the case in the schools of the common people. The notions of "children's rights" or of the "divinity in the child," or that "every child should be at each stage what the stage calls for," will not find, I dare to say, many adherents among German parents or teachers for some time to come. To an American, who of course has plenty of characteristic faults of his own, there appears to be a certain obtuseness in dealing with children on the part of German elders as a class; they seem slow to see the signs of inevitable revolt under a régime of "divine right"; slow to detect the growth of dis-

honesty under pressure, or the lack of respect for those whose chief claim to respect is position or age, and slow to feel the difference between agreement and suppressed dissent, between obedience and submission. Moreover, educational reforms in other countries suffer various peculiar limitations; and the problems of civilization, while essentially the same everywhere, are wont to appear in varying forms and to require different treatment under different political and social conditions. From all of which it follows that very much that the American student abroad hears in lectures, reads in books, and sees in practice, must be regarded as being no longer, or not yet, or not at all, or only in a reversed sense applicable to conditions in his own country, and that, beyond a certain point, the more perfectly he enters into the spirit of things abroad, the less equipped he will be for service at home.

With all its limitations, however, Germany, in my opinion, offers to the student of education advantages that he should not lightly forego. And not the least among these is one which will sum up much of what has gone before, viz., the advantage of living for a time in a country where teaching is a profession; where teachers of all kinds are obliged to be professionally trained, and where the arrangements for the higher training of the teacher, while not as yet satisfactory to anyone, are at least worthy of the respect of all. With us, in spite of the history of the past ten years, this principle is on trial for its life. There are still a few American teachers who honestly believe that the money spent on the professional training of teachers and on the study of education ought to be spent on other special departments of knowledge—a scheme which most people now know to have been tried and found wanting in important particulars. There are others who believe in the training of teachers by special agencies and assign the word "professional" a definite content, but who lay chief emphasis upon imitation and "common sense" as elements in such training—the weak point of which, I venture to say, lies partly in its conceit, and partly in a psychological error as to the genesis and distribution of "common

sense." And there are doubtless others who place undue dependence upon the grasping of general principles,—forgetting that *der Weg zur Hölle mit Abstractionen gepflastert ist*,—particularly the road to pedagogical perdition. But in Germany the problem has moved farther toward solution. Nowhere else, certainly, than in Germany, is it possible to gain a more vivid appreciation of the truth that (personality always being taken for granted) scholarship is the indispensable basis of all educational fruitfulness, and that educational theory is simply the capitalized common sense—not of you or of me only, but—of all who have had thoughtful experience.

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III

HERBART'S PHILOSOPHY AND HIS EDUCATIONAL THEORY

While the philosophy of Herbart has chiefly historical interest, his educational theory is a widespread and wholesome influence in present educational thought. His educational theory seems to be much sounder than the philosophy on which it is based. Herbartians themselves are accustomed to reject his philosophy, or to constrain it to modern Herbartian educational theory. Yet in so far as Herbartian educational theory is Herbartian, and not a transformation under the influences of a sounder educational philosophy, the exact measure of its weakness and its strength is found in Herbartian philosophy.

The perpetual problem of philosophy is, What is ultimate reality? From the beginning of thought reality has been chased back either into an ultimate substance or an ultimate activity. In the one case substance is the origin of the activity; in the other the activity is the origin of the substance. These two streams of thought—materialism and idealism—in wide meanderings, have come down from the Greeks to the present. Parmenides and Heraclitus may be taken as ancient types of these opposing theories, and Herbart and Hegel as modern representatives.

Herbart's philosophy arose out of direct opposition to Hegel's doctrine of unity and reality. All along from the beginning of thought the multiplicity which philosophy had sought to bring into unity, thus to discover the ultimate reality, had more and more appeared in the form of irrepressible contradictories; as that between substance and attribute, whole and part, cause and effect; and especially that between subject and object, individual and universal, real and ideal. Multiplicity had been reduced to duality; but to a duality whose terms seemed to be utterly contradictory, since sub-

ject and object, individual and universal, ideal and real are mutually exclusive. In this contradiction further progress toward ultimate unity and reality seemed impossible.

But just in this polarity of opposing ideas Hegel claimed to find the ultimate unity and reality desired. He did not locate reality in either of the terms of the dualism, attributing primary reality to the one and secondary to the other; but he claimed that the unity and reality of a thing are its duality as manifested in its polarity—in its tension between subject and object, ideal and real, individual and universal. Inner contradiction is the very nature of a thing; without it there could be no movement, no life, no development. In this Hegel returns to the doctrine of Heraclitus. Reality, with Hegel, is activity and not substance.

Herbart rejected this dual unity as no unity at all, and that reality as no reality which merely hangs in the air as activity; and substitutes the monad, utterly simple, without distinction of parts or attributes, and without the power of inner development. It is the mere corpse of the monad of Leibniz. Absolute reality must be found in absolute unity, rejecting all diversity. Hence the Herbartian monad is merely a resisting point. As Mr. Adams puts it, it has a vigorous *vis inertiæ*. It has the power of self-preservation, but not of self-realization. The world is swarming with such monads—such reals; each originally different from every other, and all in vigorous interaction among themselves.

Thus in his desperation for absolute unity and reality he accepts infinite multiplicity and abject dependence, or unreality. He pulverizes the universe into dead reals; but which still, by some miracle or other, act and react on each other. A monad cannot react unless one among them first act, or unless some power, more real than they, bring them into interaction. Herbart unconsciously assumes what he consciously rejects; namely, the principle of self-activity as the ultimate reality. For how else could this world of swarming monads dash into each other so that one may have a chance to prove its reality by reacting on another? And with Herbart, too, the soul of the man is only a simple monad among others—

not a self-respecting but a self-preserving monad. The world is thus, from matter to spirit, thoroughly atomized, after the manner of the ancient atomists; and the effort is made to reduce the system of the interaction of the reals to mathematical laws.

Thus Herbart, in opposing the vital and organic unity between ideal and real, substituted a mechanical duality in which unity is impossible. For organic unity he substitutes the mechanical unity of external interaction. With Herbart the self to be educated is one term of a relation standing over against another which exercises an external influence upon it. It is not a germ to be developed, but a structure to be erected by external carpentry—not organism, but mechanism. This mechanical relation between monads, or between the soul and the world which lies about it, may be traced as the single thread of influence which shapes all Herbartianism; sometimes for the better, sometimes for the worse.

For the better decidedly in prompting the Herbartians to reject the doctrine of merely formal discipline and to plead for the necessity of bringing the pupil into the widest possible touch with the world about him.

The emphasis given to enriching the course of study, and to the value of knowledge as against mere formal discipline, is a logical result of the Herbartian doctrine that the monad soul is completely at the mercy of the external world. Herbartian philosophy is not the only philosophy, however, and therefore not the only educational theory, which emphasizes the necessity of knowledge in the process of development. The doctrine of evolution, through the categories of things and environment, and the nature of the self as described by Fichte and Hegel, lead directly to the same pedagogical theory. Everything lives in and through other things, and the self is the organic unity of this self and the other. Such ideas are as destructive of merely formal discipline as Herbart's doctrine of the utter simplicity and helplessness of the soul. But the Herbartians could not emphasize other than what they did; hence their emphasis has been single and forci-

ble, as well as timely. Thus the onesidedness of their philosophy works to correct the evil of a onesided, formal scholastic discipline. Of course this is a onesided emphasis, which must be checked in turn, lest the second condition be worse than the first.

From the supreme exaltation of the external over the internal it is obvious why the Herbartians divide subjects of study into "moral and non-moral." They champion moral education, but the moral content must be injected; it cannot be supplied by the pupil in the construction of his own thought products. Such studies as history and literature have, they say, moral content; while nature studies have no moral virtue. This, to say the least, is a novel distinction. If the soul to be educated has in itself no moral quality how can such quality be found in other souls as manifested in history and literature? If nature studies are not decidedly moral in their tendency they should be banished from the schoolroom. Those who accredit the soul in itself with having ethical strain, or self-urgency, have no trouble to understand that all thought processes, in whatever subject, are essentially ethical in their result.

In the same way the Herbartian theory of interest is to be explained. Interest, in accordance with their philosophy, resides in the object external to the thinker. Hence the object must be made interesting so that it will solicit the learner. Dr. Dewey has treated this doctrine quite adequately in one of the publications of the Herbart Society. He shows that the old doctrine of effort and the Herbartian doctrine of interest are both based on the false assumption that what is to be learned stands somehow mechanically apart from the learner. Here again, if we hold that the pupil is in constant strain under the influence of an ideal, we can understand how the object becomes interesting as an element in the process of self-realization. When the object is brought within the range of the pupil's outgoing life—brought as a means between this present and this future self—the pupil takes an interest in the object because of his primary interest in himself.

And so too the Herbartian culture-epoch theory takes its shape, and provokes adverse criticism, under the theory of the external and mechanical relation of the subject to the learner. It would immediately take higher ground and forestall all adverse criticism if it should assume for its standpoint the psychological unfolding of the child rather than the objective materials of civilization.

In reading Herbartian discussions of apperception one cannot avoid noting that they make the whole process one of interaction among ideas which are somehow apart from the learner. The whole fanciful, mythical, and amusing description of the apperceptive process arises from an effort to keep the self as a simple thing apart from other things which play upon it. These ideas outside the mind act and react upon each other according to mathematical and physical laws. To make the process thoroughly simple and sound it must be brought within the process of life—reduced to that process. The Herbartians speak of apperception as if it were one of the steps in education, whereas it is the whole process.

The close connection between Herbart's philosophy and his pedagogy can be shown most clearly by an examination of Herbartian concentration and correlation. In reading and hearing the countless discussions on this subject for the past few years one cannot help feeling that the whole matter is fearfully and wonderfully jumbled up. Note the confusion as to what shall be the core of concentration—whether literature, or history, or science, or *Robinson Crusoe*. But despite the confusion it seems clear that a great educational reform is being wrought; which suggests that under it all there is a substantial truth of great educational value. The best results, however, cannot be obtained till we clear up the confusion by a deeper insight into the nature of these subjects.

The root of the trouble is clearly found in the mechanical character of the Herbartian philosophy—its substitution of a passive monad, which has only the power of self-preservation, for a soul which has the inherent power of self-realization. Such a view of the life to be educated necessitates the assump-

tion that subjects of study have distinct fields of subject-matter, bearing an external relation to each other. Granting this materialistic view of subject-matter, the confusion spoken of naturally follows. Then we search in vain for the core of concentration, for the core is left out; or rather no dead thing can have a core. Then correlation means external connection.

The fact is that no subject can be defined by circumscription, for it has no definite limited field of subject-matter. A subject can be defined only by stating its center,—that which makes its subject,—its circumference cannot be given. Each subject of study claims and covers the universe, and yet does not exclude any other subject; for subjects are constructions of the world from different points of view. What subject can claim a tree or a tortoise, or a man or a mountain for its own? Each subject works over in its own way the whole field of truth. All is plastic to the creative mind that constructs subjects for its own purpose. But this can have no meaning for strictly Herbartian pedagogy. Herbart would say that the world is to be received, not constructed.

Let it be further observed, as fundamental to this discussion, that the point of view which determines subjects is itself determined by the tension of the individual's life in the process of self-realization, which tension Herbart rigidly excludes from his psychology. For instance, man, in striving to realize his ideal, craves and seeks the revelation of that ideal in the world about him, being organically one with that world; and this view of the world, when embodied in language, is called literature. Literature claims no bounded field of external material, nor has it any respect for fancied limits set up by other subjects. With geology, it claims the pebble; with geography, the rising and the setting of the sun; with astronomy, the stars; with botany, the rose of Sharon and the lily of the valley; with history, the heroic struggle and the crowning victory. In a given attitude and tension of life the whole world is transfigured, and we call it literature or art or beauty, as the more special form may require.

Man is in constant strain for self-realization through his

environment, and consciously uses his environment to that end. When we consider him in effort to realize himself through his physical environment, in the form of the industrial world, we have geography; and when more fully specialized, the sciences. The field is limited only by what is required to this end; there is no objective limit, and no matter reserved for the exclusive use of any other subject. What is history but a study of man's effort to realize himself by means of his fellow-man through institutions? And to this end geography cannot say to history, "No hunting or picking berries on this farm." Number, we are told in substance, arises in man's effort to adjust accurately and economically means to some ideal end. Number, therefore, is a process of self-realization. Grammar, in treating the sentence, exhibits man in the explicit act of passing from his real to his ideal self, inasmuch as the subject of every sentence expresses man's real self, and the predicate his ideal; while the verb expresses the conscious tension between the two.

Thus every subject is born out of some stress, some phase of tension, some outgoing effort of man to realize himself. Of course this outgoing effort is conditioned by his environment; but the defining fact of every subject is the outgoing life of the individual under his innate impulse to self-realization. Now it is just this living and determining factor the Herbartian philosophy leaves out; and then it can do no better than to regard subjects as determined by a given matter which each contains as peculiar to itself. And this being true, since the instinct of organization is always imperative, the question must arise, What subject is the organizing center of the others? It is obvious that, if the foregoing argument is true, the child is the only organizing center in the process of education. It is also obvious that one subject is as good, or bad, as another for such a center. This is why so many subjects have been taken as the center. Robinson Crusoe serves well. But that boy on the back seat with hair cut pompadour would serve equally well; for the teacher could readily pass from him to the historic forces which have moved the world; and from these the heavens and the earth

are in reach; and purgatory and the pearly gates—all by easy and natural transition from a pompadour head.

So far as I have seen, in both theory and practice, correlation does not necessarily require inner connection of thought; but, in harmony with the mechanical and external relation of subjects, it is an artificial passing back and forth from one subject to another. I could illustrate this by the page from the writings of those who champion the doctrine; and from the less thoughtful followers a volume might be gleaned, both sad and humorous. Correlation in the sense of transformation, as when the scientist speaks of the correlation of forces, is a fundamental and helpful doctrine; yes, it is absolutely essential to all correct thinking. And the transformation of subjects is made under the shift in the standpoint of thought and stress of life.

To illustrate: In studying the Revolutionary War it becomes necessary at a certain stage of progress, in explaining the plans and purposes of the English, to consider the Hudson River and the Lake Champlain valleys. The British were to cut the American forces in two by coming down the St. Lawrence and down this valley to New York. Now, in studying this valley in relation to this historical movement, is the student correlating geography with history? The valley is simply a valley, and no more geography than history. What the student is really doing is transforming the valley into history. He may, at another time, and for a different purpose, transform the same valley into geology or poetry. But in his present view of the valley it is literally an historic force; and when the pupil is studying it he understands that he is studying history, and not geography or geology.

In searching for the cause of the Civil War the student must make a study of *Uncle Tom's Cabin*, but he is not, as in the current use of the word, merely correlating literature with history. *Uncle Tom's Cabin* is as truly history as John Brown's raid or the siege of Vicksburg. If it can be said of any piece of literature that it is not history, then to lug it in under the name of correlation would be a nonsensical performance. West Point correlates mathematics and war;

for fighting is done in accordance with mathematical laws. Whatever there is of mathematics, or physics, or geography really in the Civil War, are constituent elements of that war, and must be studied; not because they are mathematics, physics, etc., but because they are war. To have the pupil stop his war to find the per cent. of soldiers killed in a battle, as a drill in percentage, would be as illogical and unpatriotic as it would have been for the living soldiers to have studied percentage during the engagement. Suppose that while Thomas was holding Snodgrass Hill against the assault of the Confederates, one of his soldiers, seeing a dozen of the enemy killed, had withdrawn behind a convenient stump to practice himself in arithmetic by finding what per cent. of the enemy had been killed. If this soldier had been schooled in Herbartian correlation this is, no doubt, what he would have done, saying, "we have now killed enough to make a problem in percentage, and what's the use of fighting longer?" Snodgrass Hill was not geography correlated with history, but it was fighting power. To correlate it truly with the battle is simply to show the fight that was in it. Correlation, as generally conceived, is thus a poor external form of speech for the inner vital process of the subject itself.

Correlation, then, in its deeper and truer sense, is nothing more than the organic life of the subject in its construction by the student in the process of realizing some life purpose. The objective world is fluid to the purposes of life and thought; and, as we have seen, the external world shaped to one purpose constitutes one subject, and shaped to another, another, etc. To correlate truly is nothing more nor less than to organize a subject. It does not require the student to study the *Rise of the Dutch republic* while studying the rice of South Carolina; nor by the bend of the letter *d* to do up the Dutch and the devil at the same time. Nine cases out of ten, when the teacher says, "Go to, now, I must correlate," he simply means that he must improve the occasion to bring in something suggested by a point under discussion; as if to say, "That reminds me." What he needs to do is to forget all about his correlation and concentration, bring himself into

the vital energy of his subject, and gather into the movement whatever the life of the subject requires; and when he has completely done his work he may discover that the world of objective existence has been wrought into a living whole. . This is just what every real university student does. And no teacher in a college or a high school has ever troubled himself to find a central subject about which to organize the other subjects. This method figures only in primary and elementary work; which is a strong hint that the student himself is the agent that forms and transforms the world into subjects to the immediate demands of his own life. The child necessarily passes lightly and rapidly over the surface of things, having no deep organizing power; and popular correlation furnishes to the teacher a convenient and somewhat systematic method for skipping about from one thing to another.

The same mechanical influence shows itself in the details of the Herbartian method of instruction, as they are given in the much-emphasized formal steps in the recitation—preparation, presentation, association, condensation, application, as given by Rein. These are decidedly formal; so much so as to do violence to the movement of the mind in the learning process. Think of a teacher always having to " introduce the new lesson by means of a preparatory discussion," when the preceding recitation and study period are such preparation! Or think of taking the second step—presenting the new lesson—without completely involving the whole of the third, fourth, and fifth steps. Converting the knowledge into use, as required by the fifth step, is a part of the process of acquiring the knowledge. Besides knowledge is its own use, and frequently needs no conversion. All this is but a natural consequence of the mechanical relation of the Herbartian monads. First stir up the ideas in the mind—not the mind, but the ideas in the mind—that they may be ready for the fray in making conquest of the new idea. Second, the new idea is to be put into the mind as something different from the mind, and then (third), after its lodgment, it hunts about for staying connections with older inhabitants; and then

(fourth) the relationship makes terms with the mind in whose territory it is established; and finally the mind decides as to what use it can make of the idea so recently domiciled in its territory and whose naturalization papers are now duly certified. All this is very ingenious and systematic, but it is not true to life and mind. The mind and its ideas do not stand apart as the "formal steps" assume, in harmony with the Herbartian psychology in general. The lessons given by the Herbartians, illustrating the formal steps, are frequently quite humorous in their shiftings to make the steps work out; thus betraying the evil of the consciousness of formal method.

Thus I have tried to show simply that the *ism* in Herbartianism is born of Herbart's philosophy; and to imply in general that every coherent system of educational theory has some one central, determining principle which shapes all the details of the system. The Herbartians do not adhere strictly to the Herbartian philosophy, but waver between the principle of self-activity and mechanical duality; but in so far as they may be permitted to claim a system of pedagogy they must accept as its creative principle the central truth of his philosophic system.

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IV

WHY COLLEGE GRADUATES ARE DEFICIENT IN ENGLISH

Everyone is aware of that species of mental epidemic which often accomplishes the most startling results by setting widely separated minds simultaneously to work on similar problems. It was by such a mental telepathy that the steam engine, the cotton gin, anæsthetics, and other helpful discoveries and inventions were born in two or more places nearly at one time. It is by a similar contagion of thought that the educational world of this country seems to be awakening to the need of more thorough and more advanced teaching of its language. M. Brunetière came last year at the moment of infection and told us how much better the French inculcate and preserve and perpetuate their spoken and written mother tongue. We listened to him with profit as well as pleasure, for we were already pricked with uneasy shame at our own neglect and carelessness.

As to our spoken language, the vast extent of our territory, the heterogeneous mixture of other nationalities with our own, and, to aid these destructive forces, the indifference of our higher institutions of learning are fast combining to turn the English of Elizabeth and Anne into a speech that is the product of dialects and slang. The flood of dialect stories in the magazines is not without significance. If we weary at times of the differentiations minutely marked out in the patois of the Tennessee mountains, the exaggerated r's and slang of the Western Prairies, the negro twang in all its variance, the Creole clipping of syllables, and the New England nasals, we cannot deny their truth to life, nor close our ears to the innumerable variations between those types. Any large college will furnish instances of these local flavors, so that a

student may be at once placed from his accent, and what is more, if his sentences parse and his negatives are above reproach, he may leave his Alma Mater as highly localized in speech as he entered, so far as any remedial interference on her part is concerned. A young woman from a Western town recently graduated from college, and in a family council over her movements for the coming year she was advised, with real truth and wisdom underlying the sarcasm, to "take a year in England and learn the language."

The United States is perhaps the only country in which those local speech differences characterize all classes. Our British cousins, in spite of the Scotch and Irish and Yorkshire and Welsh, seem to get the local accent educated out of their cultured classes, but Boston, Philadelphia, or New Orleans will put a stamp on the tongue for life. Modifications of spoken English are bound to come through American influence, but some standard of purity of accent should be maintained, and we should be able to look to our universities for the insistence upon it. One has only to join any group of boys and girls going to the public schools to hear an ear-offending din of slang and stunted syllables and nasal mispronunciations which will convince him of the daily death of his mother tongue. Should he ask where is the evil corrected, where the purity of English speech is taught, he may look long and vainly for an answer. Some sort of solution he might find in isolated homes where the struggle goes on against daily association, or in that after-contact with the wider world of culture, a means of training eligible to comparatively few; but wherever the quest leads, it will not point to the public schools, where good English is almost a dead letter, and each child uses his own bastard speech unhindered and unafraid. The most hopeless feature of the outlook in the public schools is in the teachers themselves, for while there are many who fulfill the requirements of the branches to be taught, there are few who speak their own language with the accent and intonation of good breeding.

If purely spoken English is in danger of becoming a lost

art, the condition of written English is but little better. The editorial offices of magazines and newspapers are constantly flooded with the manuscripts of well-educated men and women, whose matter is interesting and valuable, but the form and construction, the spelling and penmanship so atrocious as to render them useless, while a good literary style is rare indeed. One editorial office I have in mind buys not infrequently manuscript that has to be entirely rewritten before it can be given to compositors. As a very large proportion of this unliterary product is turned out by college graduates, the question of where and how our youth are taught to write becomes timely and pertinent.

It will be conceded that the first requisite to good writing is something to say, and if the curriculums of the colleges may be trusted to carry out their promises there will be no lack of acquired facts, in the equipment of those bearing their degrees, with which to approach the work of making literature. How symmetrical may be the development of faculty in those institutions, which is the true office of education, may sometimes be open to doubt. President Andrews in a recent magazine article has treated of defects in modern college curriculums in a way that is exciting widespread attention, and he is especially happy in his criticism of the English teaching. However well trained the colleges may graduate their bachelors of arts in other lines, they certainly leave them in many, perhaps in most cases, ignorant of the art of writing English. In the great universities this course is almost entirely elective, and in one at least, Yale, a man may take the degree of A. B. without having written an English essay or submitted a line of English composition. From this university the information comes through students that "English courses [elective] are not popular and are almost entirely neglected." Another of the universities gravely states in its prospectus that "The essentials of English grammar should not be neglected in preparatory study"! A third, in the course prescribed for entrance, says that "Students taking Greek may defer this course [English composition and rhetoric] until after matriculation," showing a fine sense of pro-

portional importance in preparatory work between the two languages!

It is a comparatively easy thing to examine the prospectuses of our universities and colleges for data upon which to base a judgment of the work they are doing in the teaching of the language, both enforced and elective; it is quite another thing to make a careful survey of the work itself, and the conclusions arrived at will be wide apart. Both of these examinations the writer of this article has made with great care, during the past year, and with results that are certainly surprising. Nearly a hundred essays, with their corrections as they came from the hands of the critics, have been examined and careful notes taken. The discrepancy between the catalogue requirements for admission and the condition of the work done in Junior and Senior years is inexcusable. It is inexplicable that a student can get in, and having got in that he can get out bearing a degree, with such an ignorance of ordinary English as amounts to illiteracy. In general the catalogues and prospectuses distinctly state that no candidate will be admitted whose work is notably deficient in spelling, punctuation, idiom, or division into paragraphs, and yet the essay work from nearly all the institutions whose work was examined was grossly deficient in one or more, too often in all, of these respects.

College faculties would seem to regard the English department mainly as the department responsible for the teaching of English literature, the language perhaps being relegated to preparatory training. If that is the true view of the position of English composition in education, they should in consistency require that preparation. But it is not the true view. A pupil in the high school may and should be required to have mastered the elementary knowledge, and be expected to spell and compose correctly. His college training should point him toward literary expression, and that education lies in the hands of the critic. Let us see how well the work is being done.

In a large number of the cases that came under the examination of the writer the penmanship of the critic was

illegible, so many errors in "spelling, punctuation, and division into paragraphs" were passed over unnoticed as to prove his labor largely perfunctory, and his corrections and alterations were often so futile and of themselves so inapt or incorrect as to offer but a sorry spectacle for imitation to the pupil.

A lets "quite often" go unnoticed, and shows himself throughout the paper entirely unsympathetic with the thought of the student. It was a good thought too, showing penetration and not a little acumen, but confused in expression, defective in form, atrocious as to penmanship, and occasionally misspelled. he critic writes on the margin, "What is the office of this remarkable show of penetration?" And at the close of the essay adds, "What is your general fact arrived at through particulars? Try to strengthen the last of your paragraph." There was not a correctly made paragraph in the entire piece of work, and the last was the worst! B in the same college corrects daily themes as if they were primary compositions, but leaves untidy and illegible writing unreproved, marking one that was conspicuously defective in these and other respects *good*. C in correcting daily themes gives as a substitution "I wrote home to ask" for "I wrote home and asked," and leaves the expression, "considerably amazed," without comment, while he gets himself pretty well tangled up on an attempted substitution of "either" for "each." D makes a marginal comment on the sentence, "The girl's eyes were, however, the most wonderful part of the picture," and this is what he says: "If you put 'however' between 'eyes' and 'were' you cause a stop *after* 'eyes' and consequently put emphasis *on* 'eyes.'" This critic substitutes "has" for "have" as the verb with "contents" for subject. E, also correcting daily themes, expresses herself as dissatisfied with the opening clause, "As one stands in front of Strasbourg Cathedral," and says that her cause for discontent is that no point of view is implied. This critic has a keen eye for an effective beginning. "It was the morning after examination" is not to her taste, so she says, "this form of opening is too common to be satisfac-

tory; would it not be better, 'I awoke the morning after examination, etc.'" ? This is the sole criticism of a young woman's theme that was suffering throughout for complete reconstruction.

Some of the Senior essays of one of the great universities, written within the past three years, were faulty in the extreme, and literally bristling with uncorrected mistakes, even in syntax. The writing was illegible and unformed to the point of illiteracy, there were several cases of misplaced capitals (corrected), and the matter was confused in arrangement to an amazing degree, though headed by a prescribed analysis. One of the few blue-pencil corrections in this lot was the substitution by the critic of "lastly" for "last." In the work of one of the high-grade colleges F substitutes "review" for "look over" and leaves "allmost" and allready" unmolested. In another essay the same critic asks for "decline" in place of "refuse" (a challenge), but sees no matter for mention in three ponderous ablative absolutes following each other in the same sentence. This wording seemed to point to the effect of a Latin model on English prose. Perhaps the boy thought that what was good enough for Cæsar was good form for him. G takes a composition that is faulty in construction, almost without paragraphs, redundant in adjectives, but with a good choice of words in the main, and his sole emendations are the substitutions indicated in parenthesis: "The same flashing eye that bids (warns) all not to thwart the spirit that lies back of (glints through) it" —"a vain heart, a dissatisfied (roving) mind." It is to be hoped that G was able to draw for his pupil a clear distinction between "lies back of" and "glints through." Such critical nicety as that should make for the ultimate enrichment of English prose.

H brings his critical genius to bear on a piece of Junior work that would discredit a grammar-school boy, characterized by bad writing, no paragraphs at all, and questionable syntax all through, and writes his ultimatum across the last page: "Clear, but lacking in *variety*—*e. g.*, of sentence length. Too little light and shade—not emphasis enough on impor-

tant features." It is not to be wondered at that under the eye of this critic "that" for "who" goes unchallenged and "adress" seems to be a satisfactory spelling.

I. seems chiefly concerned with the closing sentences of the work he supervised for a Sophomore. The parentheses are the substitutions of the critic: (Is it not a question to be answered that) If he could have more of it (*i. e.*, science) and less (of) dead language (a man might be better prepared) how much better prepared a man might be to solve the questions of social or political life daily arising before him. May it in the near future have its rightful place in our courses and become the rock on which all great issues will be founded." And there was no one at hand to tell that young man that what he needed was not a "rock" for his "issues," whatever they were, but a language!

A critic of Sophomore orations writes this choice bit of English across a paper: "For artistic effect it would have been better not to have taken up the weak points in his character last, because it makes the oration end weak"!

Harvard University recently set as a task in final Senior work in elective English the writing of a sonnet. The one that the writer has in her possession has written across its final page by a very distinguished professor of the department, the following Delphic comment: "Unusually artistic in temper, your work has throughout the irregular sketchy crudity of such art as jejunely disdains technique," and the name that is signed to that criticism is "B. Wendell"! Now it may be that Mr. Wendell, a writer himself of no small reputation, knows what he intends to convey by "jejunely disdaining," and it may be that there are others who will understand, but certain it is that the young author his comment was designed to assist had no glimmering of his meaning.

It is just there that so much of the critical work examined failed. It is destructive and not constructive. It is of course useful to be told how not to say a thing, though so careless and perfunctory was the average supervision that even that beneficent office was neglected, but true criticism

of composition should point out the way to a pupil to say over again in better form the thing that was ill said before.

It is true that much of the work required of the critic at college should have been done before entrance, and thus time that should be free to use in learning literary expression would need not to be used, as now, in correcting faults of spelling and grammar. But that also lies within the province of the colleges to correct in requirements for entrance. That candidates may be admitted, and following the course, be dismissed with degrees, and yet be quite unable to write even an acceptable letter cannot be denied. An instance in point is that of a principal of a school who recently received an application for the teaching of "ancient languages and advanced English" from a man of twenty-six years of age, a graduate of a normal school in the State of New York who had subsequently had two years of study in Brown University. He brought a testimonial from the superintendent of the normal school which says: "He is a young man of excellent character, successful experience as a teacher, and good scholarship. Wherever he has taught his work has given satisfaction. I cordially commend him to any board of education wishing the services of a loyal, successful, and progressive teacher." The following is a literal copy of the letter, omitting names, that this young man of good scholarship, wishing to teach advanced English, wrote: "Dear Sir—Your letter received. If I may trouble you further I would like to know something more concerning the position before I make the trip which is rather exspensive but which I will be glad to make if you will kindly write me. Will you please tell me as definite as you can how much and what Latin and Greek would be req-[new line] uired with also the number of hours exspected. How much salary is paid? I can exsplain perfectly concerning my last years position. As you may have noticed I refered Mr. A. to three members of the Board and would have refered them [him] to the other two members but as only four references were required I refered them [him] to Dr. B. who knew me as one of his pupils. Thanking you the favor I remain, Very truly yours."

One oasis in the desert of bad criticism was the work of a critic in Williams College who had evidently supervised the essays of one student through three years of his course. The growth of the pupil's literary sense was plainly to be traced and easily accounted for. In the earlier work the blue pencilings on the margin came thick and fast: "Will not the reverse give better continuity and climax—too vague—sudden change of tense forced here—can you not reconstruct so as to secure variety in sentential structure?—this seems inconsistent with last figure; can you not invent something better?" Across the final page of one was written: "This seems to have come out of a caldron of melted metals. It is not organized. It is abrupt. Its sentences are interjected and too short. Its figures lack radix. Yet it has projecting here and there a peak." The pupil has taken the critic's suggestions in this case and rewritten his matter into a very creditable essay. To that pupil's graduating essay the same critic had appended this richly merited praise: "An admirable argument in vigor, logic, and depth of thought."

In the article of President Andrews already alluded to, he speaks with truth and force of the teaching of English. "Very much greater attention than now should be given to students' compositions, not so much to better them rhetorically in the usual sense but to render them more satisfactory logically, in the elements of unity, continuity, and progress of thought. To this end it would be necessary for a competent master to sit down with each pupil over each composition presented and point out its errors one by one with care. After this the work should be rewritten by its author and criticised again. Every instructor, without distinction of departments, should be charged not only to make his own work a model in logical particulars but to insist on the same in all written work submitted to him."

In order to make hare stew the first essential is to catch the hare. To carry out such a reform in English instruction as President Andrews outlines it will first be necessary to secure an efficient corps of critics who will have a higher conception

of their functions than the scrawling of illegible pencilings of faulty English on the margins of essays that go back to their authors as uncorrected as they are incorrect. It will also be necessary to arouse the colleges to the ignorance possible and actually existent among their graduates, and to make them realize that more essential than required Greek and required Latin is required English. It will be necessary for them to raise up a standard for secondary and even primary education in both the spoken and written mother tongue. College faculties, while striving among themselves to offer the largest liberty in elective courses, will then make it impossible that a man may elect, as he now may, to come forth from his Alma Mater ticketed with the degree of bachelor of arts, but unable to express himself in his written or spoken English with elegance or accuracy, and equipped with a handwriting and method of spelling that should disgrace a high-school boy.

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V

THE NEW JERSEY SYSTEM OF PUBLIC INSTRUCTION

There are four essentials in any public-school system:

(1) The mode of raising school moneys; (2) The mode of qualifying teachers; (3) The plan of school supervision; (4) The formation of school districts.

I. The money for the support of the public schools of New Jersey is derived from the following sources:

A. The Surplus Revenue Fund.

In 1836 Congress divided among the States in proportion to their population a surplus of $30,000,000 then in the national treasury. New Jersey received $764,670.44. This sum was divided among the counties in the ratio of their ratables to be held in trust. By subsequent laws the income of these sums is to be devoted to the schools of the respective counties.

B. The School Fund.

The constitution of the State provides that receipts from the sales and rentals of riparian privileges shall be invested as a permanent "school fund," and the income thereof shall go to support the public schools of the State. In 1897 the amount of this fund was $3,677,247.07, and the income was $194,204.10. This sum is raised to $200,000 from the general revenues of the State and apportioned among the counties according to the school census.

C. Local taxation to supplement the amount received from the general school tax.

D. The general State school tax of $5 per child for each child between the ages of five and eighteen.

The success of a system of schools requires that the amount of income to be applied each year shall be reasonably certain.

Unless school authorities can approximately estimate the amount they will have to expend in a coming year, they cannot go forward with confidence in the planning of their work. This was made very apparent a few years since when in New Jersey the school funds were derived from a two-mill tax assessed upon the ratables of the State as a whole, and distributed according to the relative ratables of the different counties. The county expenses had to be paid, no matter what the rate per cent. of tax levied, but by lowering its ratables, the county would escape the school tax in proportion. Hence there arose among the counties a competition to see how low the ratables could be placed in order to reduce the school tax, and, if possible, become "receiving counties." This process was constantly diminishing the amount of income to the schools, and the counties wherein there were large cities, that were under the necessity of keeping up their ratables for the purposes of corporation expenses, were at great disadvantage, as they were compelled to pay a surplus to the counties that, not being so situated, could lower their ratables indefinitely. To overcome this difficulty, the State passed a law that the number of children between the ages of five and eighteen should be enumerated, and a tax of $5 per child levied on the property of the State, according to the ratables as reported by the different county assessors. This money is required to be paid into the State treasury, and is then distributed, not according to the number of children in the different counties, but according to the amount raised in the respective counties, excepting ten per cent. which is known as a reserve fund, and which the State Board of Education may apply, according to their discretion, to help the weaker counties. This amount is practically returned to the county raising it, there being but $9800 distributed among the weaker counties in 1897.

It will thus appear that while the amounts received from local taxation are characterized by such uncertainty as generally goes with the waves of public sentiment, the other three sources of our income, from which we receive by far the largest proportion, are practically uniform and reliable.

There are those who question whether the county or the State should be the unit of distribution. When the money is returned by the State Treasurer to the county, it is returned, not according to the number of children, but according to the ratables; but when it is distributed among the various districts of the county, it is distributed, not according to their ratables, but according to the number of children in the respective districts. Why the one form of distribution should prevail in the one case and not in the other, has never been clearly answered. If the county is to be the unit of collection and distribution, it seems unnecessary that the State should assume the handling of the moneys. It is well known that when the system was adopted, it was intended that the State should be the unit, and that the effort should be to benefit all of the children of the State alike.

The claim is made that the county raising the money should have it returned to it, but there must be a limitation to this argument. If the county, why not the township? And if the township, why not the individual? Let us reverse the order of these interrogations: If not the individual, why the township? If not the township, why the county? If not the county, it must be the State.

The writer is not prepared to say that when the corporation-tax problems are considered the State is the correct unit, but he is prepared to say that whatever is the unit in one par-
indirect influence of the requirements for teachers' certificates.

II. The provisions for qualifying teachers are twofold: those furnished directly by the State, and those provided by cities under the charter rights accorded them by the State.

Those provided directly by the State are the normal school, the county teachers' institutes, the teachers' libraries, and the indirect influence of the requirements for teachers' certificates.

The normal school has a three-years' course the requirements for admission to which are about such as are usual with the leading normal schools. Students may be admitted by examination or on certificate. The examination is not laid on as many subjects as are sometimes required, but the test is for maturity of thought and ability to carry the work

of the course, points that can be established by examining in a few subjects.

A certificate for admission must cover within about one year of an English high-school course. Applicants may be admitted to the second year of the course, or the beginning of the strictly professional work, on the diploma of an "Approved High School."

In 1889 the State Board of Education adopted a plan of approving such schools as were carrying out a standard high-school course. This plan contemplated not only the elevation of the standards of the school, but also the co-ordinating of the work of the high schools with that of the normal, and thus making the schools indeed a part of one system.

The plan has been most effective. When it was inaugurated, there were but five high schools that could go on the list; now there are nearly fifty. The co-ordination of the work has not been fully completed, but great advancement is being made in this direction.

The diploma of the normal school is a life certificate to teach in any of the schools of the State.

The county teachers' institutes are held annually from one to three days, according to the requirements of the county, affected somewhat by its urban or rural character.

Whenever in any county there is raised by subscription the sum of $100 for a teachers' library, the State will duplicate this sum the first year, and will duplicate $50 each year thereafter.

There are six grades of teachers' certificates; viz., the third-, second-, and first-grade county, good to teach in schools or departments of similar grades in the county where issued; and third-, second-, and first-grade State, good to teach in any of the public schools of the State.

County certificates are granted by county boards of examiners, consisting of the county superintendent and two or three assistants appointed by himself. State certificates are granted by the State Board of Examiners, consisting of the State Superintendent and the principal of the normal school. These certificates are progressive. As long as the applicant

is going higher, he need not be examined in the academic subjects of any grade, and when he obtains a State certificate, it is renewable till he reaches the first grade, which is a life certificate.

The third-grade county certificate is good to teach in a district or primary school. The second grade is good to teach in a grammar school. The first grade is good to teach high-school branches. A teacher holding a higher certificate can teach in a lower-grade school, but the reverse is not true. This arrangement has been most effective in stimulating the teachers to advanced preparation. The cities have their own boards of examiners. Seven of the twenty-two cities have local training schools. The requirements for admission to these training schools vary. In most cases they are graduation from the local high school, but where there is no local high school, graduation from the grammar school is accepted. The courses in these training schools vary in length and character. In some cases, they are two years in length and require daily classroom work, while in other cases they consist of weekly lectures and essays.

The great majority of the people of the State are in the cities, and the great variety in the standards of the city certificates may be said to be the weakest point in our system, as it tends to check mobility and draw away from a truly professional standard. There can be no good reason for this. Qualifications to teach in one city are certainly qualifications to teach in another, just as qualifications to practice law or medicine in one place are sufficient for another. Could there be adopted one uniform standard to which all could work, it would be a great stimulus to the system.

Our State indorses certificates from other States when such certificates are State licenses in the States from which they come, and cover requirements equivalent to those covered by our own certificates, and when they are issued by States that extend a like courtesy to New Jersey.

III. Our plan for school supervision is also twofold—State and local—under charter privileges. That provided by the State is a State Superintendent appointed by the

Governor by and with the advice and consent of the Senate, and a superintendent for each county appointed by the State Board of Education. The duties of the county superintendent—excepting in cases of appeal—give place in the cities to the city superintendent. The county superintendent is in fact a State officer, deputy to the State Superintendent, for, though he draws his pay from the county treasury, the county has no control over him, and the law makes no provision as to his place of residence, qualifications, or even, indeed, as to sex. Thus far men have been chosen, but some women have been candidates. The salary ranges from $800 to $1300 per annum. Considered as State officers, the number of these deputies is unique. Compared with Massachusetts, New Jersey may be said to have twenty-one deputies in lieu of five State agents. The weakness in our system lies in the fact that the salary is not sufficient to command the undivided services of the best talent. A county superintendent is often called upon to supervise the work of principals receiving two or three times the salary of the superintendent. Under this condition of things it is natural for the stronger men to drift to the principalships, and underrate the superintendency.

There are those who hold that the work is sufficient to command the full time of the twenty-one superintendents, paying them a reasonable salary. Others hold that it would be better to reduce the number of these deputies, doing away with the office of county superintendent, so called; assign to these deputies the duties of school supervision, conducting institutes, etc., and turn much of the clerical work that is now given to the county superintendents over to the department of census, and encourage more local district supervision.

It is certain that under the present plan the county superintendent can give very little real supervision in the districts. His circuit is so large that he can rarely visit a school more than once or twice a year and then for not more than half an hour.

It is gratifying to note that under our township system,

recently inaugurated, district supervision is rapidly increasing.

IV. The school districts of the State consist of the townships, the boroughs, and the cities.

The Township System, introduced into this State in 1894, has more than met the expectations of its friends. The measure at first provoked a great deal of adverse criticism, especially from the rural districts, they being the ones most affected. This was but natural. Not only were the traditions and associations of the independent district disturbed, but all of the titles to school property were transferred from their original holders, where they had been lodged often as the result of great effort and sacrifice. But as the benefits of the system have appeared opposition has melted away, till in 1897 but two legislative votes were found in opposition to the law. Under the system, the small, expensive, and inefficient outlying district is giving place to transportation to centers where are secured better grading, better teaching, better attendance, better apparatus, and greater economy. It will doubtless be several years before all of the little features will be adjusted to the system, but when this has come to pass the State will have educationally transformed itself into a new and far greater era of progress than any in the past.

The school officers are the State Board of Education, consisting of two members from each congressional district, appointed from different political parties by the Governor for a term of five years; the township and borough boards, elected, and the city boards, some of which are elected, but most of which are appointed by the respective mayors, a custom which is growing in favor.

The State Board have charge of the normal and deaf-mute schools, make the rules for teachers' institutes and the licensing of teachers, appoint county superintendents, suggest school legislation to the legislature, decide appeals, and apportion the reserve fund. Among the questions that may come to them in the nature of appeal are the sanitary conditions of school buildings. It will be noted that these powers exercise great influence on the system. Someone has

said " He who controls the licensing of teachers controls the destiny of the schools." How much more will they control who have the above added powers.

Our State does not limit the branches to be taught in the schools; provides compulsory education till the age of twelve; restricts the employment of children till the age of fifteen, contingent upon their attendance at school; stimulates the securing of school libraries by duplicating sums raised by the schools, otherwise than by tax, $20 the first year and $10 each year thereafter; encourages manual training by duplicating between $500 and $5000 the first year and up to $5000 any subsequent year; fosters industrial education by duplicating between $3000 and $5000 the first year, and up to $5000 any year thereafter, excepting that in a district as low a sum as $500 may be duplicated the first year. The sums for the above purposes are drawn from the general fund of the State.

This system of stimulating new phases of work in the localities has been wonderfully effective, having in many instances led these localities not only to adopt the work, but soon to practically depend upon themselves to carry it on.

This cursory review should not close without the comment that the light of hope is indeed upon the countenance of our school system. The lines of progress can everywhere be traced. Cities that until recently seemed politically bound are now making steady advancement. As under any government there are individuals that advance beyond the general provisions, so in our State there are schools that have developed a strong individuality. The schools of three or four of our towns will compare favorably with those of the best known educational towns of New England, such as Brookline, Newton, and Quincy.

There is yet very much to be done in the State, but there is very much of hope in prosecuting the work, as the State has always responded when it has been led clearly to see that a proposed new step was one of real progress.

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VI

WHAT MODERN PHILOLOGY OFFERS SECONDARY EDUCATION

At least two-thirds of the words in Webster's *International Dictionary* are classically derived. About one-third are native English.

The classically derived words are nearly all Latin. About half of them come through the French and about half from the Latin directly. Of those that come through the French, a part were brought by the Norman French in 1066, a part have been adopted into English from the later Central French. The basis of both Norman and Central French is the popular Latin introduced into Gaul by the Roman soldiers. A part of our speech, then, is popular Latin, as mouthed over by Celtic, then again by Teutonic tongues and as modified by its adoption into Early English, and its subsequent changes in England down to the present day.

The relation of popular to literary Latin and the development of popular French from the former have been in late years fields of work for German and French scholarship. From apparently a chaos of forms, Schwan, Brachet, and others have deduced half a dozen simple laws and tabulated the regular vowel and consonant changes. In the meanwhile Old English and its development through Middle into Modern English has received equal attention. Sievers, Sweet, Skeat, Morris, here too, have shown fixed laws to rule. In short, popular Latin words, having definite relations to the familiar learned forms, pass with changes in accordance to known laws into French, and are then taken from the Norman and later French into English to pass again through regular changes down to their present forms.

The other than popularly derived French words—learned French terms—can be dismissed with a sentence. They are

usually a cross between the learned Latin forms and the popular French ones. They present no difficulties to the student who understands the popular French derived words.

The words in English derived directly from Latin are even simpler. They either retain their Latin forms—sometimes slightly shortened—or take forms analogous to similar learned French words.

Now for the native third of our vocabulary. We are closely related to the Germans. But in order to compare English and Modern German we must see each in its earliest known stage. This is easy. The relation of English to Anglo-Saxon is, as has been stated, a solved riddle, and Behagel's *Historical grammar*, for example, takes us back to the earliest form of German. Here, again, wonderful regularity has emerged from chaos. The sound and form correspondences between German and English have been solved. See, for example, such attempts as Victor Henry's *Comparative grammar of German and English.*

But modern philological thought has not paused here. Back of these early German and early English forms it has, through the help of comparisons with other Teutonic dialects,—Gothic, Dutch, Icelandic, Swedish, etc.,—reconstructed the original Teutonic types and compared these with the Latin, Greek, Sanskrit (see Kluge, etc.). Grimm's law and Verner's modification of it solved the question of mute relations, while the labors of other scholars have finally done as much for the vowels. The pro-ethnic Indo-Germanic speech has been essentially reconstructed (Fick, Brugmann, etc.) and the history of the race rewritten by the help of its vocabulary.

Now the question is: Ought the high-school graduate, who has spent four years on Latin, two or three on Greek, or from one to three on German, to have any systematic knowledge of the lineal and collateral relationships of these languages to his own? Should there be any correlation? This is "correlation's day." It is needless to dilate upon that. Yet one of the writers studied the classics four years in a good high school, some time in a good academy, and took the regular

grind in one of our best colleges, enjoying as his teachers, first, a man who now holds as Latin professor one of the most important positions in this State, then another man, now a professor in one of our greatest Western universities, and the author of perhaps the most successful series of Latin and Greek texts published, then two college professors, the one now grown gray in faithful and successful service, the other enthusiastic with promise of a brilliant future—all this, and never knew, for instance, that Greek ἑπτα was Latin *septem*, German *sieben*, and English *seven* by regular law. He does not remember that one recitation period in those seven or eight years, or that one-tenth of one recitation period was ever devoted in high school, academy, or college to scientific etymological or philological discussion.

That writer never knew in high school, academy, or college that the numerals through ten, the names of the common family relationships, the names of many common animals, and common articles—in other words that the very foundations of their vocabularies are in reality identical in Latin, Greek, German, and English. Now he sometimes wonders just how much of it his teachers knew. In those days, moreover, he never found out that pity was *pietatem*, city *civitatem*, reason *rationem*, chamber *cameram*, etc., all by regular law.

But you say that was not correlation's day. Admitted. Yet 'twas half a century before that Grimm discovered his law, and Verner's law was twenty years old. 'Twas in the '30's and '40's that the first historical French grammar was written, and Sweet's *History of English sounds* first came out in 1873-74. Grant, if you please, that this instruction was excusable then: is it so now?

The writers have visited Latin classes in fine high schools, and have never heard anything worthy of the slightest mention in the way of scientific etymological or philological instruction. They have read the report of the Committee of Ten and found scarcely a line to indicate that the members realized anything of the necessity for such high-school work. We have looked over the entrance requirements of the

principal colleges, we have looked over their required courses as outlined in their catalogues, and have failed to find that the colleges recognize any such field for anything but elective work.

In short, there is little scientific etymological or philological work done in our secondary schools or required in our colleges. This is not saying that many Latin teachers do not point out, more or less correctly, the derivation of classically derived English words, nor that some of our universities have not splendid elective courses in philology.

So much for the *status quo*. The next question is, Why are things thus? Isn't correlation of language studies considered desirable? Or isn't it thought practicable? Or doesn't this correlation belong to the secondary school?

But before you make up your minds as to any one of these questions, you will want to know the nature and extent of the correlation proposed. This, then, stated in logical rather than strictly pedagogical order, is what we want:

1. We want the high-school pupil, as a basis for future work, to take ten or twelve lessons upon Old English and its development into Modern English. This ought, for its own sake, to be done in the English department anyway, correlation or no correlation.

2. We want the high-school pupil to know as much of the general differences between classical and popular Latin as he can get in one or two lessons.

3. We want him to know perfectly the half dozen general laws of the development of popular Latin into popular French and the one or two of learned Latin into learned French.

4. We want him to understand a table, more or less complicated, of the letter changes of Latin into popular French well enough to use it in tracing the development of single words; and to practice using it enough to learn almost unconsciously what the chief letter changes are. This may take four or five recitation periods.

5. We want him to know the form taken in English by each of a score of the most important Latin suffixes, (1) if it comes through popular French, (2) if it comes through learned

French, (3) if it comes from Latin into English directly. In a correct educational arrangement part of this would come first.

6. We want him to understand especially those words which are of peculiar interest either because of startling form changes, or because of strange deviations in meaning that teach useful historical facts or that give inklings of the primitive conceptions of their originators.

7. And this is a statement of what will be the result of 1-6 as much as of a new requirement—we want him to be able to recognize at sight the great bulk of our Latin-derived words, and to account for their present forms and present meanings.

If our High-school pupil studies German we want him to know:

1. The regular letter and sound changes between Old and Modern English (see 1 above), the most important letter changes between Old High German and Modern High German, and hence the regular letter and sound correspondences betwen the present German and English languages. He will then have some ability to predict from the Early English and Old High German forms the original Teutonic types of letters and words. We fear the additional work above may, even under a competent instructor, take a week's time.

2. We want him to be able to recognize two-thirds at least of his native-English vocabulary in the German dictionary.

With regard to the collateral relationship of English and Latin and Greek, we ask our student to learn:

1. Grimm's law and Verner's law for the mute correspondences of Teutonic with Latin (and Greek), together with the representation in the same languages of the other consonants and of the vowels.

2. To understand the development of the principal proethnic roots in English (German), Latin (Greek), or, in other words, to recognize the groups of cognate words in whatever languages he is studying.

The above, then, outlines the nature and extent of the cor-

relation proposed. We go back to the question, is such correlation desirable?

The argument that the practical man advances in favor of Latin or Greek—Latin particularly—is, " If you study Latin, it will aid you to understand English. I myself never saw anything in English grammar until I had studied Latin. Latin is—ahem—inestimable, you know, in understanding English words. If you are going to be a lawyer, a doctor, etc."

Now for the gray hairs of this argument we have all due respect. Our first Latin teacher said 'twas so; our father said so when he started us for our books, the bookseller said so when he sold them to us—we are inclined to rank it with that class of facts that " are so, even if they are not so."

At times we have been harassed with doubt, seen the ghost of skepticism in ambush, been unable to answer designing questions of unbelievers, etc., but our faith has triumphed, and the old dogma, so far as we are concerned, is safe. This triumph of our faith is the more commendable considering that during the period of our Latin study we never enjoyed any instruction in etymological or philological lines, that we never knew any general linguistic rules or laws, or any especial derivations to speak of, and that all the while we were receiving this benign good we were quite unconscious of the spell that was upon us. Surely all the more wonderful this subtle influence of Latin study.

A man told us once—we were in an audience that he was addressing—that the study of Latin from this point of view was as barren of fruit as the Atlantic is bare of trees, and the foolhardy fellow even challenged any of his hearers to give two instances where Latin had actually led to the correct understanding of an otherwise unknowable word. Nobody volunteered, but, then, the challenge was too abrupt, we thought. This man was a crank anyway—our teacher said so. So did our father. We want our position understood, then, right here, once for all. We want the expression of our sentiments to have all the loyal ring and fervor of that most

lauded political assertion of the United States senator who said, " I am a Democrat."

Having thus made clear our belief in party allegiance none of our co-workers will object if, all within party lines, we advance a few suggestions. Whether they prove acceptable or not, remember we are for the platform and the nominee.

We believe that the average pupil, during a high-school course, does, even under the ordinary Latin instruction, absorb much that is helpful in his later retrospect of English, recognizes the force of many Latin prefixes, of some Latin suffixes, makes a connection of some kind between a fair number of English and Latin allied terms. But we do claim that etymological work is as yet wholly scattered, fragmentary, unscientific, and unsatisfactory, and that a little additional time given to systematic derivation would increase the practical benefits tenfold.

Without any systematic instruction, experience proves that the student's range is narrow and his exactness nil in the case of even the simple derivatives. When asked what English word comes from Latin so-and-so, he is perfectly satisfied to suggest almost any English word showing the same Latin root. How often is his teacher equally complacent, notwithstanding the inexactness of the answer? And yet, to give a simple instance, between saying that culture comes from *cultus*, and that it comes from *culturam* there is all the difference in principle that there is between the old alchemy and astrology, and the present chemistry and astronomy.

But inexact and meager as the pupil's knowledge of simple learned French and direct-form-Latin derivatives is, of the more hidden but just as regular popular French derivatives, he has and can have no comprehension whatever. He could not be expected to guess that couch is only a modified *collocare;* joy, *gaudia;* praise, *pretiare;* age, *ætaticum;* city, *civitatem;* pity and piety, *pietatem;* gist, *jacet;* preach, *prædicare*, etc. And yet all these illustrations and countless others like them are perfectly regular. The practical man's argument for Latin takes for granted that what might be so, is so.

But the light Latin throws on English, the benefit seen by

the business man after years of practical life have banished *mensa* and *amo* and temporal clauses with *cum* below the horizon of memory, is only one of the advantages which a systematic application of modern philology has to offer secondary language study.

The central principle of this application is that of correlation. Greek and Latin, German and English, different as they seem, have all been proved to be descendants of one common prehistoric speech. The deepest foundation of each is common to them all. Their grammars and vocabularies have been amplified from the same syntactical principles and the same elementary roots. Their correlation is nothing but the attempt to understand better four partially known languages, admirably suited for comparison, by as far as practicable comparing them. This is not the correlation of disparate subjects, not the basing of arithmetic on data drawn from nature-study, fairy tales, or the story of *Robinson Crusoe*. Such correlation, rightly or wrongly, has seemed to some farfetched and unsatisfactory. But where the very deepest fundamental principles of the subjects compared are logically and historically identical, there, certainly, correlation is natural.

And though there may be places where it is fair to object to attempted correlation as artificial, to any who would argue against correlation where it is natural we have nothing to say. That question was settled before psychologies were written. Plain common sense sees that we best notice, attend to and analyze, remember and recall, new things if related to those already known.

The student of Latin can be made to feel that, in learning its terms, he is unmasking terms he has never thoroughly known in English; the student of Greek that he has already learned more than one-half its grammar and the basis of its vocabulary in his first year of Latin; the student of German that it is essentially a language to be read and not merely to be boned out with the aid of the dictionary.

In English and Latin, Latin and Greek, and German and English there are words upon words, new or unfamiliar in

one language, whose meanings can be fixed, once for all, by referring them to their well-known relatives in the other. Thus *catena* to *chain*, or *fagus* to *beech*, ῥήγνυμι to *frango*, or χάρις to *gratia*, or ὀχέω to *veho*, and a thousand others.

We have been surprised—though we need not have been—to find how revolutionary an influence this continual cross-reference of words, and the acquired tendency always to hunt for their root meanings and to refer them to their relatives either in the same or some other language, have had on the student's vocabulary. This bears directly on one of the principal defects of our Latin, Greek, or German instruction. Why is it that the average student in the average high school may spend four years on Latin, three on Greek or from one to three on German and yet be scarcely ready to read ordinary German at sight and be utterly unable with the aid of notes and vocabulary to grind out 150 lines of Homer or Vergil in an hour, to say nothing of translating either easily at sight? Isn't his trouble the one of vocabulary? In half of these periods he gets enough of the grammar of each language, so that that does not trouble him. He simply does not know the words, and has not the sure guides that a knowledge of the roots, suffixes, and related words would give him for a scientific guess at a meaning that fits the context. The application of the results of philology will make Latin, Greek, German, English, easier, by interrelating them, explaining them, making them more interesting, better understood and remembered.

But correlation of languages is most pre-eminently desirable, is most fully justified because of the wider and more correct view it gives to the pupil of language itself as a whole; because of the introduction it gives him to the conception of language study as a science in whose spacious realm live thought and harmony and law. The old non-historical, non-evolutional lines of instruction left him half convinced that language was the one work of man reasonless, methodless—the one field of nature that, notwithstanding all of its flowers, was full of irregularities, trapholes, and pitfalls; that language was a means to an end simply, not an end for study in and for

itself; that he was studying Latin because it would help him to understand English; that he must understand English so that he could better appreciate literature, read science, or state mathematical truth.

That language is a means to literature, science, and mathematics, is of course true. It can't help being helpful almost anywhere. It is also true that little darkies sometimes catch on to vestibule palace trains, but it would be a fearful mistake to suppose that vestibule palace trains are run for the especial accommodation of little darkies. We have no quarrel to pick with mathematics or with natural science, though they've treated us coolly at times, but we do want them to understand distinctly that, if there wasn't a triangle in existence, if the weeds, snakes, and the rest of nature's warts were all dead and embalmed, language would still stand the high-school student's most worthy object of study, stand the best-proportioned, the fairest, the most thought-inspiring of all the creations of nature or the works of man. Perhaps the mathematician would have more use for language study, if he should see that language as a disciplinary tool is not less effective than his own specialty; that the whole Latin grammar had come to be only an analysis of the possible relations that can exist between one thing and another, that these relations are the same whatever they appear, and that the study of the Latin language is a training in the types, and in the recognition and use of these types, of the formal elements of all thought. Perhaps the scientist would have more use for language study if he should see that it is the most noble science of all.

True, language study has seen bare half a century of real life. Yet cross-examined are the stones of Babylon and Egypt, wrung from reluctant bricks and papyrus rolls is the history of the East. Philologists have classified the peoples of the earth, gained insight into the origin of speech, grappled with the problems of the unity of the race and the development of man.

The meridian of 10°, west longitude, grazes the outer shore of Ireland and cuts the Atlantic along the coast of

Spain; that of 90°, east longitude, crosses the delta of the Ganges. Between the parallel of Ceylon and that of North Cape are more than sixty degrees of latitude. Of the region encompassed by these four arcs, the south is hardly habitable because of the heat, the north because of the cold. Yet these meridians and parallels are none too widely chosen to touch the extreme east and west, north and south wanderings, even in prehistoric times, of the different branches of the Aryan race; and comparative philology, without the aid of history, ethnology, archæology, in the face, at first, of imperious rebukes from theologians, philosophers, classical scholars, has happily done its most colossal work and from the mere testimony of language alone picked out the Aryan dialects scattered over all Europe, grouped them properly, and recognized that the main branches of speech, thus formed, were from the same parent language as other branches, similarly postulated from the dialects of western and southern Asia. More than this—the parent language itself has been essentially reconstructed, and all that is really basal in the pro-ethnic history of those who spoke it rewritten. For it must ever be remembered that in its vocabulary a race always but unconsciously keeps a trustworthy diary of its life, and that the study of the development of language is the study of the growth of the thought of man. Is this a mere grind on forms —a study of words solely? Is it worth while for the nine out of ten high-school boys who never go to college to have at least some faint conception of all this?

The next question is, Is this correlation practical? The question resolves itself into two parts—1st, Is there time for it? 2d, Can the teachers teach it?

As to time, we believe that a fair estimate is the one presented in the table on the following page:

(1) For English-Latin derivation:

For Old English and its development,	10	recitations.
For laws of the development of Latin into popular French,	3	"
For special practice upon the tables of letter changes,	5	"
For nature of learned-French and direct-Latin derivatives,	2	"
For the types of English from Latin derivatives,	4	"
For the principles of English from Latin derivation,	24	recitations.

Incidental practice in class additional.

(2) If our student studies German:

Taking for granted the knowledge of Old English and its development as above, the English and German correlation requires an introduction of	5	"

Incidental practice in class additional.

(3) For the collateral correlation of English to Latin:

Special study of English (German), Latin (Greek) letter correspondences,	5	"

Incidental practice in class additional.

To do the above work thoroughly will require the teacher to furnish each pupil with printed outlines of talks, printed tables of letter correspondences with examples. The pupils too must work in mastering their outlines. Moreover, as indicated above, this shows only the time to be devoted exclusively to the work. Incidentally, of course, more or less of it will come up thereafter every day.

It will be better to take up one phase of the work at a time and leave time enough between its consideration and the

period devoted to the next subject, for the principles first learned to be thoroughly mastered through the repeated incidental illustrations of the many succeeding recitations.

Can the teachers teach what we require? The good teachers can and will eventually prepare themselves to teach whatever they deem for the best. There are indications that several in different parts of the country, working independently, are already on the right track—indications that they see how much philological progress has been made that is not as yet sufficiently represented in our text-books. While upon the one hand the leaders in philological thought are exploring the far borderlands of the science of language, we laymen have before us the not less important or less pleasing task—to bring into cultivation the already surveyed fields. Ours is the task, as teachers of related tongues, to bring what is now known, stripped of its technical features, before the students of our classrooms.

Where should this correlation begin? Does it belong to the elective courses of our colleges? Is our pilgrim to climb as best he can the arduous mountain side, only to be pointed out, when, tired and impatient, he has reached the summit, the smoother and pleasanter path over which he might have come? Ask our correlationists where the correlation of history and literature, or of history and geography, or of science and literature, or of science and mathematics should begin, and they will tell you in the lower grades. And the correlation of English and Latin, for example, should begin, not less surely when the study of Latin begins. This does not mean that our boys and girls in the grammar school or in the first year of the high school should be confronted with Sanskrit or with Indo-European roots. We say correlation should *begin*, not *end*, where Latin study begins.

But the discussion of the means and methods and order of the correlation of English with each of the other languages belongs to further articles.

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VII

DISCUSSIONS

RELIGION IN THE SCHOOL

Religion, in one aspect, is personal; in another, creedal; in a third, institutional. As creedal or institutional it may not be taught in the public schools, at least until a fair majority of the people agree upon institutional and creedal forms. Such agreement, however, seems a thing remote; and it may be well that it is so.

There remains what may be roughly called the personal aspect of religion. I touch merely upon one phase of this, namely: that experienced by the individual apart from technical verbal expression, or creedal acceptance, or institutional participation. Here we find rich ground. The prospect is not nearly so bleak as it is thought to be by those who shudder at merely "secular" education. The fruitfulness of this ground should be appreciated and tenderly cared for by the school. The noblest fruitage of spirit may be gathered here. Love, joy, peace, generosity, humility, long-suffering, enthusiastic service—all these may be developed in connection with the "secular" work of the school.

> "Dust thou art, to dust returnest,
> Was not spoken of the soul."

Nay, truly, and least of all of the little child absorbed, it may be, in the very work of clay-modeling. I have seen a class go through even its physical-culture exercise in a way so attentive, so willing, so gladly effortful, that the whole might well be called a spiritual exercise.

Let us strive to make the activity of the classroom more rational, more useful, more beautiful; and the very striving, implying as it does the guiding presence of an ideal, will make the spirit of the classroom ethical and religious. A noble deed is in truth a step toward God. But it should be

seen that such deeds are performed by many a child hand in its work with pen and pencil or brush and needle.

Wordsworth was once walking on the shore of the great sea with a child. He thought, and afterward wrote:

> "Dear child! dear girl! that walkest with me here,
> If thou appear'st untouched by solemn thought,
> Thy nature is not therefore less divine:
> Thou liest in Abraham's bosom all the year;
> And worshipp'st at the temple's inner shrine,
> God being with thee when we know it not."

So it may be with school children, scampering on the sands with never a thought of the illimitable ocean, save as a place for wading. And let us be glad that we do not have "to teach" the Hebraicism of "Abraham's bosom" in order to find Heaven with the children, nor the plan of Egyptian or Jewish temples that they may know the Holy of Holies.

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SUCCESSFUL MEDIOCRITY

"I don't want rounded development for my child," said a thoughtful father, and the educational enthusiast to whom he spoke asked, in surprise, "Why?"

"Because I see that narrow-mindedness and mediocrity succeed best in this world; not merely in laying up and enjoying the wages of industry, but in achieving that contented peace of mind that is better than all the pleasures of art and poetry."

"Do I understand that you want your son's development to lie as near that of the vegetable as possible?"

"You speak satirically, but, in all honesty, that is just about what I want. I find less happiness among what you call live people than among the sleepy plodders. I want happiness for my child. The more faculties he has waked up in him, the more there are to clamor for expression all through his life.

He can keep books more contentedly without the longings for art which torment your cultivated drudges. He can enjoy his hours of rest more hygienically without the multifarious schemes for overcrowding them with avocations that rise in the minds of the versatile."

"But do you really mean that you want him to remain intellectually dead—unconscious of the deeper joys awaiting the developed mind in literature, art, and intelligently interpreted nature?"

"Yes, I mean something very like that. My boy will have to earn his living, and that, probably, of a wife and family as well. He will have no time for the mazes of enjoyment the higher civilization provides. Simple recreations, such as boating, bathing, cycling, skating, sleighing, and playing with his children will be far better for him than a chase after artificial pleasures in vitiated atmospheres."

"Cultivating and gratifying the physical nature—letting the mind alone! Is this your ideal as a parent?"

"No ideal about it. It is practical health and happiness that I have in view. Better that my child should find life larger than his desires than that he should have a thousand aspirations developed only to be cramped in the narrow lines this busy, workaday world affords to those who must earn their bread."

"But don't you want him to be so cultivated as to be enabled to excel and rise to at least comfortable material circumstances?"

"Yes, but the trend of rounded development is away from this. Whether he takes up a mechanical trade or a business occupation, he will want an undivided attention for his work. Men who experience hankerings after inventive, artistic, or philosophic lines are not those who succeed in the ordinary affairs of life."

"But suppose the seeds of greatness are in your child. You cut him off completely from their fruition by confining his career in this way."

"I don't want greatness for him. I want him to be happy. The great are not happy. Their story is one of almost universal and uncompensated disappointment, while their wives

and children are made to share in their martyrdom, willy-nilly."

"Hm!"

It was all the answer the educational enthusiast could make. He walked away, revolving the question of the reconstruction of society, and wondering if, by the time his pupils, with their versatile powers, were ready to put their hands to the plow, hours of labor would be shorter and access to congenial employments more free.

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THE REGENTS' EXAMINATION IN ARITHMETIC

In the report of the Mathematical Conference of the Committee of Ten, it is urged that compound proportion be omitted in the study of arithmetic. The reasons for this recommendation may be briefly stated as follows:

1. Every problem proposed for solution by this method may be more readily solved by analysis.

2. The solution by analysis affords an excellent mental training, while in the solution by compound proportion it is not ordinarily clear to the pupil why the combination of the simple ratios should give the required result.

3. The method of compound proportion is absolutely without application in future mathematical studies.

Therefore, the retention of this topic cannot be justified on the ground of utility or discipline. Moreover, this method is omitted from the course in arithmetic in many of the best schools, and is not found in a number of the more recent textbooks of arithmetic published in this country and in Europe.

In view of these facts, it is worthy of remark that an examining board which is supposed to represent the best educational methods should sanction the study of such utterly useless topics. (See the New York State Uniform Examinations.)

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VIII

REVIEWS

The development of the child—By NATHAN OPPENHEIM, Attending Physician to the Children's Department of Mt. Sinai Hospital Dispensary. New York: The Macmillan Company, 1898. 296 p. $1.25.

It is very gratifying to all who are striving toward a science of the child to have appear just now from a practicing physician such an excellent work as this. The contents of this book are calculated to help on very much the movement inaugurated by the Congress of Mothers at their meeting last May looking toward the establishment in all universities of chairs of paidology, whose sole aim shall be to give young men and young women an understanding of child-nature. Every college president and school superintendent in this land should read and reread the suggestions in regard to the education of girls and women as given in chapter xi, "The profession of maternity."

The keynote of the book is struck by the author in the introductory chapter: "So long as one recognizes that the child is absolutely different from the adult, not only in size, but also in every element which goes to make up the final state of maturity, one is more apt to get a true method of development, which must gradually bear the results of a higher evolution" (7).

Following this up closely, in the next two chapters Dr. Oppenheim shows that in no sense, physically at least, is the child an adult. In every part of his body the child differs from the adult. In skeleton, muscle, blood, he is a very different being; his skull, eyes, ears, nose, teeth, mouth, are entirely different; his heart, lungs, liver, kidneys, stomach, intestines, bladder, are so unlike those of the adult as almost to make the child a genus in himself; in the arterial and nervous systems very great differences occur. A thorough reading of chapters ii and iii, with chapter vii thrown in for good

measure, must convince even the most skeptical that a science of the child is being very rapidly developed, and that we can never rightly understand children till such a science exists.

In discussing heredity and environment the author thinks too much stress has been laid upon heredity, as the child's development depends far more upon environment than upon heredity. I wish that one who handles these so well as does Dr. Oppenheim had also discussed prenatal development, for from statements here and there he must be a strong believer in the great power which the mother has over the child before birth. All will agree that "the trustworthiness of children depends upon the elements of environment, acting upon certain inherited conditions which go to create the qualities of thinking clearly and seeing straight" (92).

This matter of environment is greatly emphasized by the author in his discussion of the child-criminal: "Children, as a rule, act out in their lives the influences which have been brought to bear upon them. Their natural faculties are modifiable and are modified by their environment to such an extent that, in the main, responsibility for their careers is largely due to the influences in which they have spent the most plastic years of their life" (206).

Environment must have been very closely studied by Dr. Oppenheim in his practice and particularly in his work in institutions for children, for in his chapter on the genius and the defective he says: "Degeneracy is not a disease, it is merely a symptom, the cause of which is a defiance of ordinary laws which dominate the lowest as well as the highest of men. It may be exterminated, but only by a plan of life which looks out for primal conditions rather than remedial measures. As soon as the child's main business in life is seen to consist in proper eating and proper assimilation of food, in proper sleep, in proper recreation and exercise, in proper instruction, in the right and healthy exercise of his emotions, as well as his intellect and body, the symptom must disappear. The child should no more be allowed to assume great burdens involving mental strain and excitement than he should be permitted to play with dynamite" (239).

The author again recurs to the matter of environment, when, after advising that very small and home-like places should be built for dependent children rather than large institutions,—actual homes for such children being the best of all,—says: "When the community come to realize that a child's environment is as a rule more important than his heredity, there will be still less necessity for great infant asylums" (260).

Chapters ii and iii discuss in a most excellent form the child as a physical being, and these chapters in connection with the closing chapter—"The profession of maternity"—make some of the most valuable reading in the whole literature upon children. This closing chapter is the great chapter in the book. After showing that former culture ideals for women are false and the present culture ideals are also false, the author says we must get back to the world-ideal: "The world has always recognized that a woman's natural and highest sphere is that of mother, and the woman who best embodied the mother-ideal has always been the subject of the sincerest worship" (286). He calls for an education which will better fit women for motherhood and produce the right desire for such, for, "in the profession of maternity lies the hope of the time, the cure for the restlessness, the discontent, and the chagrin that torment the feminine world" (287). "So long as she is considered capable of filling the noble position of a mother, so long as there is a hope of her assuming its duties and obligations, the question about the choice of a vocation for her has simultaneously been answered" (288). "The facts that women are from the beginning designed especially for the profession of maternity, that by following it they best fulfill all their physical and mental functions, and that the paramount value of this work is plain and clear, make the claims of this vocation upon our respectful consideration excedingly strong" (289). "Not the least among the advancing steps of the age will be the recognition of the duties, the emoluments, and the comparative value of maternity, and when the preparation for it assumes the dignity of a professional training, and the fulfillment of its obligations and possibilities the best ideal of a fine career, the

world must see that it has taken a great stride along the path of its natural evolution" (291).

This is a valuable book. No one can read it without being drawn closer to the child. Perhaps some will object to so much stress being laid upon environment, yet we must not forget that this is in perfect line with the foundation idea of our government—freedom to all. If it be possible that there are imparted by heredity to the young only those things which the race has acquired, then indeed does each human being, comparatively speaking, at birth start equal, and so environment makes or unmakes him. This idea, too, is in close touch with the movement in our great cities toward the making of more pleasant environments for the young. The author admits, though, that important tendencies do come from heredity and much from prenatal influences, yet he could well claim that hereditary and prenatal influences arise from the environment of ancestors.

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The study of man—By Alfred C. Haddon, M. A., D. Sc. (The Science Series.) New York: G. P. Putnam's Sons, 1898. 410 p. $2.

This first volume, by a well-known student of anthropology, in what is sure to be a helpful and instructive series, invites comment not wholly technical in character. Mr. Haddon expressly states that his book is not a treatise on anthropology or its methods, but is merely a sample of the way in which parts of the subject are studied. I respectfully submit, then, that the book should not have been given its present misleading title and that its value "for the amateur and for that delightfully vague person, the intelligent reader," is exceedingly limited. In fact, Mr. Haddon's volume is not a book at all, but a series of fifteen special studies in divisions of anthropology widely separated from each other. The effect upon the reader for whom the volume was prepared will be distinctly confusing. The papers are careful and doubtless authoritative; but in form and style they are only

suitable to be laid before a body of fellow-investigators or a group of advanced students of the subject.

I have no doubt that this result is due in part to the author's deliberate blunder in planning his book, and in part to the tendency so often observed among students of the sciences, natural and political, to heap together facts, more or less unrelated, without any interpretation whatever. In many laboratories, psychological, physiological, and physical, this tendency is held to be the highest refinement of scientific method, whereas it is, in fact, simple and literal nonsense. These carefully collected facts can have no value save as the scaffolding by means of which a theory is built upon an hypothesis. This, I insist, is why so much of modern so-called scientific work is really unscientific. It has no beginning and no end, and is, so far, just as wasteful and enervating as would be an attempt to count the leaves of the trees of Maine or the sands of the desert of Sahara. The scientific study that tells is that which is constantly applied, as by Kelvin, or that which is constantly interpreted, as by Huxley and by Helmholtz. Hundreds of so-called " investigators " all over the world are frittering away their time and wasting public and private funds in their incessant desire to do something that means nothing.

Mr. Haddon's series of papers is not by any means open to all the criticism which is implied above, but the reading of them has suggested the train of thought here expressed. I fear that Mill's *Logic* and Jevons's *Principles of science*—books that every man pretending to the name of scientist ought to know by heart—are not so much read in the laboratories as they once were. N. M. B.

La société américaine: mœurs et caractère, la famille, rôle de la femme, écoles et universités—Par M. Dugard. Paris: Librairie Hachette et Cie., 1896. 320 p. 3 fr. 50 c.

Many Europeans during recent years have discussed American institutions, but few with so much insight and fairness as Mlle. Dugard, professor of philosophy in the Lycée Molière in Paris. Her book is the outgrowth of her sojourn in the United States during 1893 when she represented

the French republic at the educational congress and exhibits at Chicago. She spent six months in the country and she came to us with a knowledge of our language and institutions altogether uncommon among Europeans. In spite of these qualifications she clearly recognizes her own limitations. To judge of institutions so different from our own, she says, and to discern with impartiality their elements of strength and weakness is no easy task—preconceived types of culture must be abandoned in interpreting the Americans. It is manifestly unfair to judge a people differing so radically from our own by Old-World standards; and those who have read Mlle. Dugard's book must credit her with only the best motives in the presentation of our institutions to the French people.

Following the customary fourfold division of education by the French into intellectual, physical, moral, and æsthetic, Mlle. Dugard gives her impression of the institutions in a dozen American cities, including Boston, New York, Chicago, Salt Lake City, and San Francisco. The utilitarian character of our elementary instruction surprised her. The range is narrow and the method of approach often without any high aim. What can be thought of a course of study covering eight years of the child's school life in which no foreign language is studied? The poverty of the elementary course of instruction in America is a noteworthy characteristic. But these limitations, it is assumed, best subserve the aim of the American school, which is to form children into citizens equipped for the practical duties of life. The aim is not to secure breadth and depth but the rapid acquisition of useful knowledge, and above all to stimulate and develop energy and will power.

The American high school is only a more advanced primary school. Here again efficient instruction is marred by the persistent aim to fit for the practical duties of life. Premature and excessive specialization is the result. The work is hasty; instruction is fragmentary; and too often the young people leave school with only the débris of knowledge. When utilitarian considerations so dominate the aims of a people one is not surprised to find absence of liberal culture and the highest ideals.

In the matter of physical education Mlle. Dugard reports great diversity. She found superb gymnasiums and athletic establishments in our colleges and universities, but she notes the general absence of physical training in the primary course of instruction. Much is said about it, but little is done. No people, she concludes, are more in need of physical training from their earliest youth to manhood than the Americans. Feverish business activities consume their vitality and make imperative judicious physical training.

Our moral education she thought the very best. School discipline everywhere surprised and pleased her. She found children in the lowest grades treated as free and responsible beings. Instead of commands and punishments one hears advice and counsel. In consequence the American teacher is not regarded as the natural enemy of the child. There is an interest in the school on the part of parents altogether absent in continental systems, and this largely because the school is a modified home and not a barrack or a place of discomfort. The result of this kind of training seemed to her the very best.

Mlle. Dugard has little to say in praise of our formal æsthetic training and her opinion of our work in this line may be briefly summarized in these words: æsthetic culture is reduced to the elementary notions of drawing, taught without principle or method by inexperienced teachers. The absence of æsthetic training, she says, carries athletics to excess and creates passions for sports and pleasures which are all the more exaggerated because not restrained and refined by proper art education.

Coeducation is discussed at length. She came to America, she tells us, full of prejudices on this subject, but after six months' careful study of the problem she frankly admits that her prejudices were entirely without justification. She finds no other *raison d'être* for coeducation in America than the unprecedented success of a half century. She believes that social conditions in America are improved by the coeducation of the sexes; and that from the standpoint of work, health, and behavior the results, when measured by moral standards, surpass those of the separated schools of Europe.

While she hints at phases of American education which

seem to her defects, Mlle. Dugard sees much in our schools and other institutions which she commends in no uncertain terms. Even our incoherent and abbreviated elementary and secondary schools, she admits, produce youths who are freer from the vices of intemperance and immorality than the humanistic-trained Frenchmen—young men who speak better in public (although they write less well), who are less superstitious and idolatrous of style, but more discerning in matters of content than the classically educated youths of the Old World. Mlle. Dugard's book is a worthy contribution to the descriptive literature of American education, and it has already been crowned by the French Academy.

WILL S. MONROE

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Arbeitshygiene der Schule auf Grund von Ermüdungsmessungen—(Sammlung von Abhandlungen aus dem Gebiete der pädagogischen Psychologie und Physiologie)—Von FERDINAND KEMSIES. Berlin: Reuther und Reichard, 1898. 64 p. 1 M. 60 pf.

Since the publication of the comprehensive study of the fatigue problem in Germany by Dr. Lukens in the March (1898) number of this REVIEW, an important monograph has been added to the literature of this subject. Dr. Kemsies, by means of the ergograph, has sought to ascertain the effect of fatigue on the quality and quantity of mathematical work; and although his conclusions do not differ essentially from those of Kraepelin, Ebbinghaus, Burgerstein, Richter, and Wagner there are some sidelights in his study which add new evidence to the discussion of the problem. The sequence of studies in the school programme is one of great moment in its bearings on fatigue, and Dr. Kemsies' investigations give them the following ranks in the production of fatigue: 1, gymnastics; 2, mathematics; 3, foreign languages; 4, religion; 5, German; 6, natural history and geography; 7, history; 8, singing and drawing.

The best days of the week for school work, judged by ability to resist fatigue, he finds to be Monday and Tuesday and the two days immediately following vacations; and the

period of the day, in which fatigue is uniformly least, is the first hour of the school session, although on Monday, and the first days following vacations marked fatigue is not apparent until the third or fourth period. Here, however, he notes striking individual differences. One boy, for example, does his best work at 8 o'clock; three boys at 9.30; two boys at 10.30; and one boy at 11.30.

Dr. Kemsies distinguishes sharply between temporary and permanent depression. Fatigue, he says, in many instances persists for days and even weeks, on which account he recommends more frequent vacations. Rest periods of increasing length should succeed each recitation; and children from ten to twelve years should not be kept in school more than four hours and those from twelve to fourteen years not more than five hours daily. Improper food, insufficient and irregular sleep, infrequent baths, and lack of exercise in the open air, he rightly concludes, are constants in the production of fatgue which have received altogether too little attention in the consideration of the question.

This monograph on fatigue by Dr. Kemsies, it might be noted, is one of a series on the physiological and psychological aspects of education now being edited by Professor Schiller of Giessen and Professor Ziehen of Jena. Each monograph contains from 64 to 150 pages, and the half dozen already published discuss such problems as memory, association of children's ideas, physiology of speech, fatigue, and instruction. They are published by Reuther & Reichard of Berlin, costing from one to two marks each, and present in popular form a wide range of recent investigations.

Will S. Monroe

State Normal School,
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The method of teaching modern languages in Germany: Being the report presented to the trustees of the Gilchrist Educational Trust on a visit to Germany in 1897, as Gilchrist Travelling Scholar—By Mary Brebner. London and New York: The Macmillan Company, 1898. VII+71 p. 60 cents.

The growing competition of Germany in foreign markets has awakened Englishmen to the necessity of more effective

study of modern languages for commercial purposes, and it is natural that they should turn to Germany to see how she has gained her command over foreign languages.

Miss Brebner's little book is a timely contribution to the subject. She spent over six months studying the subject of modern-language instruction in Germany, visiting for this purpose forty-one schools and hearing about 260 lessons. The results of this study she has embodied in a compact and readable monograph which ought to attract widespread attention.

In 1882 a revolutionary movement in the teaching of modern languages began in Germany; and in 1891 the main features of the reform were embodied in the regulations drawn up by the Prussian educational ministry. The essential features of the present method of work are the following:

1. Reading forms the center of instruction.
2. Grammar is taught inductively.
3. The foreign language is used as much as possible throughout.
4. There are regular conversation exercises at every lesson.
5. The teaching is connected with the daily life of the pupil.
6. Objects and pictures are used in the earlier stages.
7. *Realien*, national facts or realities, are extensively taught, especially in the later stages.
8. Great attention is paid to pronunciation throughout, but more particularly in the beginning.
9. Free composition is largely substituted for translation into the foreign tongue.
10. Translation into the mother tongue is reduced to a minimum.

Miss Brebner finds that in the German states this "analytical," "direct," or "imitative" method of teaching modern languages is almost universally accepted in secondary schools with the result that nearly all the young Germans who go through these schools have a good reading and fair speaking command of English and French.

In America, our almost universal method of first learning the rules and exceptions of a grammar and the working

through a mass of set translations has proved itself expensive in time and effort, and well-nigh barren of results. In the institutions where I have studied and taught I think it would be within the mark to say that not one in ten of the students who were studying modern languages ever reached a point where they could either speak or read them. On the other hand our summer-school "short-cut" and "natural-method" courses have often disgusted earnest teachers and students and driven them back to the respectable methods of the older classics. The method described in this book brings all the student's natural interest to bear on the task, builds up a consistent knowledge of the grammar by inductive processes, substitutes composition exercises for the set translations, pays equal attention to the spoken and written language, and makes a very intelligent effort to surround the student with the "atmosphere" of the language he is studying.

Such work cannot be done by teachers whose only interest is philology or the higher literature of the languages concerned. As Miss Brebner says, "It takes a great deal out of the teacher"; but it gives the student a mastery of the language. We have need to-day of teachers who are content to do an essential, if not very showy part, in the general work of education. To such this book is strongly commended.

EARL BARNES

LONDON, ENGLAND

A text-book of general botany—By CARLTON C. CURTIS. New York: Longmans, Green & Co., 1897. viii+359 p. $2.00.

The rapid multiplication of books on botany designed to aid instruction is noteworthy. Every publishing firm has one or more of them, and every botanist is asked to contribute to the collection. When the author belongs to a reputable university he is sure to have had access to all that is best in his subject, so that in the case of such authors criticism must occupy the pedagogical rather than the botanical standpoint.

In the outset it must be said that Mr Curtis has brought

together a large amount of valuable information, and that he has made an interesting addition to our books of reference. His book is on the same general lines as those of many of his predecessors, and is chiefly interesting to the botanical instructor in representing the elementary instruction at Columbia, which seems to be the prevalent kind of botanical instruction in our better equipped universities. When the statement is made, however, that the book is intended for "beginners," we are inclined to use it as a text for some mild criticism of the prevalent method of teaching botany to "beginners."

Not so long ago we were teaching botany to beginners by means of "analysis," or classification, and this before the student possessed anything to classify. The development of the use of the microscope has made us more logical from the standpoint of the science, but just as illogical from the standpoint of the student. The plant cell with all of its contents, and these cells built up into tissues, may be a proper introduction to the study of botany, provided the student has some knowledge of botany; but the beginner has nothing in his experience to which he can relate these facts. It is like beginning the study of a house by studying the materials which may enter into its construction, or like beginning the study of literature by pegging away at the dictionary. My claim is that the building materials and the dictionary only become instructive and interesting after there has been some contact with houses and literature. In short, we are again attempting analysis before we have anything to analyze.

Our botanical students to-day are suffering from lack of background. They have collected any number of facts, but cannot relate them. Their knowledge is that presented by a dictionary rather than that of literature.

Plants are living, working organisms, holding definite life-relations with their environment. This is the largest fact in reference to them, a mass fact, and hence a first fact to be impressed. It is perfectly possible to approach the study of plants by this method, which is the real biological method. Life relations are the main thing, and structure is only significant, and hence instructive, in so far as it helps to explain

these relations. To a "beginner" impression rather than detail is the vital thing. We have gotten into a rut with our botanical teaching and have become regular Gradgrinds.

Mr. Curtis's book is better than some other text-books in that a vein of philosophy runs through it, and it is not a mere collection of unrelated facts. Its chief fault, in our judgment, is a fault common to all text-books for beginners. These must eliminate the dictionary idea as a method of introduction.

JOHN M. COULTER

THE UNIVERSITY OF CHICAGO

Elementary solid geometry and mensuration—By HENRY DALLAS THOMPSON, D. Sc., Ph. D., Professor of mathematics in Princeton University. New York: The Macmillan Company, 1897. 199 p. Price $1.25.

Geometry is the oldest of the sciences, and may be justly boast to have been the first to teach man to think logically. In classic times the doctrine received at the hands of Euclid a fullness of expression and a perfection of form that seemed a near approach to the ideal. Down to very recent years all departures from the type of the "Elements" have proved to be of very questionable merit. But, of late, a notable change has come over many of the better text-books. The impulse to this change has proceeded from the profound researches of the Pangeometers, Gauss, the Bolyais, Lobatschevski, and Riemann. In the presence of the new geometries wrought out by the creative genius of these Titans, the older Euclidean has not for a moment retired an inch, but has readjusted itself far more carefully to the environment. This altered attitude is seen most clearly in the Plane Geometries that have appeared within the last four years, as Halsted's *Synthetic*, Smith's *Introductory modern*, Phillips' and Fisher's *Elements*, and for obvious reasons. But solid geometry has not escaped the same influences, as witness the excellent work of Hayward and the hardly less excellent one under review. The author has been at pains to set in clear relief the postulates of solid geometry, and he insists particularly on the oft-neglected one of continuity, distinguishing

sharply between continuous and discrete aggregates. He recalls, happily, the celebrated definition of Aristotle and makes the matter very clear, though it is hard to reconcile one's self to the locution "a line is *so made up* of points," even when the italicized words are purely technical. He settles in advance the *Existenzfrage* concerning the Straight Line and the Plane, but he does not attempt to distinguish between "unlimited" and "infinite," and the immediate inference, on p. 9, "That to get from a point on one side of a surface to an adjacent point on the other side, it is necessary to go through the boundary surface," is apparently not quite clear.

The work is painstaking and accurate, even in such minutiæ as the spelling of *parallelepiped*. The proofs are models of clearness and conciseness. The use of the term *normal* and of Hayward's felicitous coinage, *cuboid*, is to be commended. The brief chapter on Conic Sections is logically justified in its context, and it seems a great pity that the thought of "the mighty Apollonius" should find no recognition in the modern curriculum; but the way of mathematics is at best a long and steep one, while the days of college and high school are short and few. If arithmetic would give only one of its eight years to geometry! But while God always geometrizes, man, it seems, must always arithmetize. However, even if no time be found for this chapter, its mere presence may tempt and spur. The author adds a valuable treatment of mensuration, giving the famous three-term prismoid (or prismatoid) rule of Newton in Steiner's form, but he makes no mention of the two-term formula of Kinklin. The "exercises" are numerous and well chosen. In the twenty-sixth, on p. 190, "pyramid" seems used rather loosely for "pyramidal pile of balls." The mechanical execution is admirable.

Altogether, the work is among the very best of its kind, and may be cordially recommended both to teachers and to pupils.

William Benjamin Smith

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NOTES ON NEW BOOKS.

Mention of books in this place does not preclude extended critical notice hereafter

The handsome library edition of Gasc's *Dictionary of the French and English languages*, issued at a moderate price, greatly enlarged and more compactly printed, will be a boon to teachers and students seeking just such a work for study and for reference (New York: Henry Holt & Co., 1898. 956 p. $4).——Six familiar plays, the "best in the English drama from the time of Goldsmith to the present," are brought together and edited by Professor Calvin S. Brown in his *Latin-English drama* (New York: A. S. Barnes & Co., 1898. 571 p. $1.20).——The "laboratory method" is elaborately applied to twenty-six writers, beginning with Francis Bacon and ending with Oliver Wendell Holmes, in a *Study of English prose writers* by J. Scott Clark of Northwestern University.——Stern's *First lessons in German* (292 p. $1); Méras and Stern's *First lessons in French* (321 p. $1); Palmer's edition of Schiller's *Wilhelm Tell* (404 p. $1.50) are all new and helpful aids in modern-language teaching (New York: Henry Holt & Co. 1898).——The appearance of the fourth and fifth volumes of the new edition of Gibbon's *Decline and fall of the Roman empire*, which has the careful oversight of Professor Bury of Dublin, gives opportunity to call attention once again to this modern and convenient reproduction of an indispensable classic (New York: The Macmillan Company, 1898. 546, 542 pp. $2.00 per volume).——Mr. Benjamin Kidd, whose *Social evolution* was so widely read on its publication four years ago, has just brought out a new edition of it with many minor changes, and some important additions (New York: The Macmillan Company, 1898. 404 p. $1.25).——Mr. Scott's sumptuous *Bird studies* is a book for every school library and for every teacher of zoölogy. The marvelous accuracy and beauty of the illustrations make it without a rival in its field (New York: G. P. Putnam's Sons, 1898. 362 p.).——Professor Holgate of Northwestern University has, by translation, made available Reye's *Geometry of position*, a typical product of modern mathematical thought (New York: The Macmillan Company, 1898. 248 p. $2.25).——

Mr. George of the Newton (Mass.) High School has given teachers and students a very useful and carefully edited book in his *Shorter poems of John Milton* (New York: The Macmillan Company, 1898. 299 p. 60 cents).——A new edition of Church's *Stories from English history* will be welcomed by all those who have come to know the simple directness of his style (New York: The Macmillan Company, 1898. 676 p. $1.25).——In his volume entitled *Studies of good and evil* Professor Josiah Royce has brought together twelve essays, most of which are applications of philosophy to concrete problems, ethical and psychological. The volume is a noteworthy one (New York: D. Appleton & Co., 1898. 384 p. $2.00).——Sneath's *Ethics of Hobbes,* a more than usually helpful volume of its class, is the latest issue in the Ethical Series (Boston: Ginn & Co., 1898. 377 p. $1.50).——In their series known as Stepping Stones to Literature Superintendent Gilbert and Miss Arnold have made one of the very best series of readers in existence. The *Seventh grade reading book* is especially rich, and the editorial matter is capital (Boston: Silver, Burdett & Co., 1898. 302 p. 60 cents).——Miss Burt's *Ulysses* and *Eugene Field book* are two of the best and most attractive reading books for children that have lately come to our notice (New York: Charles Scribner's Sons, 1898. 223 p.; 136 p. 60 cents each).——Dr. Edward R. Shaw has prepared an attractive edition of *Black beauty,* which is believed to be adapted to children in the fourth school year (New York: University Publishing Co., 1898. 216 p. 30 cents).——Two recent issues in the Riverside Literature Series are Lowell's *Democracy and other papers* and Aldrich's *Baby Bell and other prose and verse* (Boston: Houghton, Mifflin & Co., 1898. 95 p. 15 cents; 87 p. 15 cents).——Mr. Andrew Phillip Hollis has made an interesting contribution to the history of education in the United States in his *Contribution of the Oswego normal school to educational progress in the United States* (Boston: D. C. Heath & Co., 1898. 128 p. $1.00).——Pestalozzi's little-known but wonderfully clear and helpful *Letters on early education* have been made available for teachers in Mr. Bardeen's reprint of the London edi-

tion of 1827 (Syracuse, N. Y.: C. W. Bardeen, 1898. 180 p. $1.00).——Professor Himes's elaborate and careful edition of Milton's *Paradise Lost* is cordially commended to students (New York: Harper & Bros., 1898. 482 p. $1.00).——Dr. Chrystil of the University of Edinburgh has prepared an *Introduction to algebra* that is scientific and thorough (New York: The Macmillan Company, 1898. 440 p. $1.25). Principal Goodrich's *Topics on Greek history*, with its careful classification and full bibliography, ought to be in the hands of every teacher of history in a college or a secondary school (New York: The Macmillan Company, 1898. 107 p. 60 cents).——That excellent standard text-book, Dana's *Geology*, appears in a new edition that has had the care of Professor Rice of Wesleyan University. It is fully abreast of the most modern scholarship (New York: American Book Co., 1898. 482 p. $1.50).

EXTRACTS FROM EDUCATIONAL REPORTS

Superintendent E. P. Seaver, Boston, Mass. . . . Report for 1897

Teachers and their standing—There is a lively interest now prevalent in the community touching schemes for the reorganization and reform of the school system of this city. This interest has been awakened by a growing feeling that the present organization does not work as efficiently as it ought for the encouragement of good and the prevention of inferior teaching. And unquestionably this feeling has a substantial foundation in fact. Last year in my annual report was given a careful analysis of the facts. It was there shown that three-quarters of the teachers were recognized by the most competent judges as rendering good or excellent service. But it was further pointed out that the service rendered by one-quarter of the teachers was inferior in various degrees from that described as "not quite good" down to "unsatisfactory." This statement rests upon the facts as they existed nearly two years ago. The examination of the facts which I am making this year will lead me to about the same conclusions.

Now these inferior teachers are scattered all over the city in all the schools. They deal with the children of a large number of citizens. By their infirmities of temperament or their lack of skill in teaching they make unfavorable impressions on many minds. These unfavorable impressions find ready and frequent utterance; and public opinion, which does not mean to be unjust but is apt to be hasty, accepts these unfavorable impressions as a picture of the whole teaching service. Thus a cloud of unfavorable criticism hangs over all the teachers merely because some inferior ones—too many indeed—are kept in their places. This is a monstrous injustice to three-quarters of the teachers in Boston to-day. Such injustice might be ended, if all people could be persuaded to speak and write with just discrimination and to avoid the common error of generalizing from few particulars. Therefore, in the first place, justice to the superior teachers—justice indeed to the teaching profession generally—requires that the inferior teachers be improved or removed.

But there is a far stronger consideration to be urged in favor of the same conclusion, and that is *justice to the children.* Every day that a teacher of known and incurable inefficiency remains in a school, there is failure on the part of the school authorities to discharge the chief duty incumbent upon them. There is no duty higher than this, that every schoolroom in the city be provided with a good and efficient teacher. If all the public schools were private enterprises, dependent only upon the tuition fees paid by the parents of all the pupils, could the proprietors long afford to retain inferior teachers in their service? Surely not. And why not? Simply because the injury to the children wrought by inferior teachers would suggest to each parent the use of a remedy directly at his hand, namely, the removal of his child to a school where there were better teachers. The vigilant proprietor of a private school would be quick to act in protection of his own interests, and his own interests would be identified with the best interests of the children intrusted to his care. Ought the managers of public schools to be any less vigilant in the protection of the best interests of the children intrusted to their care?

Let us now analyze the group of teachers who have been characterized as inferior. Observe that the group includes all those teachers who have not been pronounced by at least two well-informed and competent judges to be either "good" or "excellent." They fall easily into three classes.

The first class is of those who are still young in years and in experience, and whose early efforts in teaching have not been very successful; but who, nevertheless, have shown an ability and a disposition that promise better results in a short time. These are the teachers who can be transferred from the inferior to the superior class by improving them. Their supervisors and their school principals watch over them, help them to learn from their failures, and point out the way to success. With some ability and the right spirit on their part, and some patience and encouragement on the part of those set in authority over them, they may become, within a reasonable time, good or even excellent teachers. So long as there were good hopes of this result, it would seem both right and wise to retain such teachers in the service, provided always that no substantial injury to the children resulted therefrom.

The second class of inferior teachers is of those who have formerly been superior. Long and faithful service has told upon their strength, and they no longer show that degree of efficiency which is necessary to entitle a person to be described as a good teacher. This class of teachers has the strongest claims to personal consideration. Often they possess elements of character the fine influence of which on the children would be much more than a compensation for any defects in the mere class-work, had they still the vigor to make their influence effective in the control of a whole class. These are the teachers who would deserve pensions, if it were possible to grant pensions. They are now kept too long in their places out of a perfectly right and proper regard for the claims to consideration which long and faithful service unquestionably gives, but also, it must be acknowledged, out of a willingness to overlook in the meantime the best interests of the children in the schools. Pensions being out of the question,—for the present at least,—may it not be worth

while to try to hit upon a plan for retiring teachers of this class upon reduced pay for reduced work?

The third class of inferior teachers is of those who have always been inferior, and show a lack of ability or of disposition to improve themselves. They have not the teaching gift by nature, nor has experience developed in them any power that can take the place of the natural gift. They ought to correct the mistake they have made in the choice of an occupation. Some have been many years in the service, but the greater number have not served a very long time. These are the teachers who occasion the unfavorable comment which is too often applied to all or most teachers indiscriminately. They furnish the few instances which loose speakers and writers are prone to generalize from. Comparatively few in number, they are yet numerous enough to cause much dissatisfaction. Their number has increased of late years more than formerly, because their failure to render satisfactory service while on probation has not been made a bar to their continuance in service nor even to their confirmation.

This matter was presented with the details in my report last year, together with the suggestion of a regulation which should limit service on probation to two years. Such a regulation has since been made. If thoroughly executed, it will close the chief gate through which inferior teachers pass into the permanent service of the schools. Persons may pass the supervisors' examinations or may win the Boston Normal School diploma. These form the first barrier for protecting the schools against incompetent teachers. But this first barrier is not enough. The test of examination is not infallible. Persons sometimes bring fine testimonials and succeed well at the examination table, but fail in the schoolroom. Hence the need of a second barrier resting on the test of actual experience in our own schools. This barrier is confirmation, which should be won by acceptable service while on probation, and in no other way. Guard well this second barrier, which is really the key to the whole situation, and the schools will be pretty safe from a future increase in the number of inferior teachers. Then the schools will be burdened by

those teachers only whose service, while on probation, becomes unsatisfactory. This will be an unavoidable difficulty under any circumstances; but it need be only temporary in any one school.

But what shall be done with some scores of teachers who have been confirmed in past years, notwithstanding an unsatisfactory or doubtful probation, and who have never yet done satisfactory work? There is but one answer—they should be removed.

The power of removal can be exercised wisely and justly only in the light of full knowledge of the facts in each case. This knowledge exists and is available. One great purpose for which the Board of Supervisors was created, more than twenty years ago, was that its members by careful and systematic inspection of all the classes might gather and record authentic information concerning teachers and their teaching. In the current phrase of that day, the supervisors were to act as " the eyes and ears of the School Committee "; but they were not clothed with any executive power. All power of action was reserved to the School Committee and the many subcommittees thereof. It was expected that this executive power would be guided in action by the things seen and heard through the official eyes and ears. The superior teachers were to be protected and in a sense rewarded by a just recognition of the excellence of their service. The inferior teachers were to be encouraged and helped to improve themselves, so far as might be possible; but their failures to meet the just requirements of their office were to be noted. For many years the functions of seeing and hearing, as well as those of encouraging and helping, have been diligently exercised, and the information so gathered has been the occasion of much wise and the preventive of some unwise action. The value of this information has been more fully recognized of late than formerly. The Board of Supervisors, as the depositary of this and much other special information, has latterly been permitted to make direct use of its knowledge in two important ways: first, in giving official advice on matters of educational policy and administration, and secondly, within a year past, in making nominations for the appoint-

ment of all teachers and other officers of instruction. This same board can be trusted, I am sure, to act or to advise wisely in the very difficult matter of removals.

Superintendent L. H. Jones, Cleveland, O. . . . Report for 1897

Course of study in elementary schools—To make a good course of study for the elementary public schools is a matter of very great difficulty. The problem does not seem to grow any more easy as our civilization becomes more complex. The requirements of business and social life grow more numerous as time goes on. The standards of excellence which would very well have served the general purposes of life in times past are now subject to severe criticism. The number of things about which the average person must become more or less intelligent has greatly increased with the development of science, invention, and good government. Especially in a country in which all the people are privileged and required to take part in the government, must a high grade of intelligence be maintained. All things have tended in these latter days toward a more and more complicated and intense life; and the added burden of preparing the young to act their part with intelligence, skill, and honor in this increasing complexity of living rests largely upon the public elementary schools. Many of the developments of modern life open great temptations to the young. This makes it very desirable that the power of resisting temptation be developed at an early age. It is quite as necessary that the boy who enters the store or the counting-house should be strictly honest and truthful as it is that he should know how to calculate or to write the English language correctly. This necessity does not release him from the original necessity of doing both these other things; but the temptations to dishonesty and prevarication have greatly increased in the fierce competition of modern business life. The character which under slight temptation seems strong and upright may be wholly incapable of standing against the stress and pressure of peculiar and excessive temptation. It has therefore come about, in these later years, that there is the strongest kind of demand made upon the elementary public schools, and it is

not surprising that in many instances the schools should fail to meet completely these strenuous requirements. Many influences for evil exist in their most intense form in large and prosperous cities. The school itself, therefore, must spend much of its time and strength in combating evil influences which formerly did not exist in such excess. All these things must be taken quite fully into account by anyone who would arrange a course of study that shall accomplish the greatest good to the individual and to society, with the least expenditure of effort, time, strength, and money. When such course of study has been wrought out, it must always be considered as subject to such modifications as progress may seem to make desirable and necessary.

There is another factor in the problem of education which tends to place the results at a disadvantage before public opinion and to make adverse criticism natural and easy. It is the somewhat peculiar fact that the judgments of the progress and attainments of the young are necessarily made by adult persons—those who in the whirl of business, or the pressing engagements of social life, have lost, to a considerable extent, their sympathy with and understanding of child life—whose ideals have been subject to great change, and whose conceptions of fitness no longer correspond with those of their earlier life. It is a peculiarity of memory that the personally pleasant events are remembered with interest and enlarged upon by the imagination, while matters of more painful kinds are much dwarfed after a considerable lapse of time. It therefore occurs that the business man who employs a boy in his store or factory is greatly surprised at the immaturity and lack of intelligence and skill which the boy exhibits, especially when he remembers (or thinks he remembers) how intelligent and skillful he was at the same age. If he was himself brought up in the country, he remembers quite distinctly (or thinks he does) the superiority of the country boy over the city boy. In the quiet country life the school, however poor, was yet the most important and memorable institution or event of the year; so he immediately attributes his remembered superiority to the training which he had in the old-fashioned district school. He leaves out of

account all other factors in the calculation and assigns an effect to the one cause which is always uppermost in his own memory. It is also true that the judgments of parents are made upon observation of one or two instances, and that general conclusions are drawn from deficient data.

It thus happens that all casual observations of the work of the public schools, as exhibited in the children now passing through the schools, or who have recently completed the course of study, are subject to these common errors of judgment, and differ quite considerably from what would be the matured considerate judgment of the same persons when they are placed in positions of responsibility which require them to be careful and conservative in their statements. It is especially easy for persons who have no responsibility in public matters to pass criticism on the work of public institutions. In many instances, these same persons if placed in positions of official and personal responsibility, requiring them to investigate fully and decide finally on these same questions, would change so soon as their new sense of responsibility led them to make careful and thorough investigations. Even teachers who are constantly at work in the schools are subject to a constant change of ideals, and consequently of judgment, of the daily work of pupils. As they have progressed in efficiency of teaching, their ideas of thoroughness have undergone very great changes, and the tests which they now apply to their pupils from time to time differ greatly in thoroughness and difficulty from those which they gave when they commenced teaching. Thus, without much reflection, they are frequently quite surprised that the pupils of the present time do not reach as high a record on the tests which they now present to them as their old-time pupils did upon the much less difficult tests which they were then accustomed to give them. Superintendents and supervisors are subject to the same influences, but to a more limited extent, because of the corrective influence of the wider range of their observations. However, under the combination of influences originating with superintendents, teachers, parents, and the general public, the children themselves seem to be subjected to pretty rigorous treatment and held to very strict account.

It is surprising, when we think of it, that any of them finally receive commendation from all these sources.

It has been fashionable in certain quarters, within the last few years, to reiterate the statement that children are not so well taught as formerly, and do not show as great proficiency in the substantial branches of reading, spelling, writing, and arithmetic as they did formerly; and, especially, to charge that this seeming change has come about chiefly through a crowding of the curriculum with music, drawing, nature-study, civics, and similar work, thus reducing the time devoted directly to the chief subjects of the old curriculum—the three R's, so called.

I have had occasion to study this matter fully in the last few years, and have heard the arguments of both sides quite in detail.

Those who believe in a limited course of study say it is more important to have children thoroughly drilled in reading, writing, arithmetic, and geography, and thus prepared for what is called business, than it is to have them taught any of the elements of the natural sciences or of art or literature, or any other of those studies which assist so much to give general intelligence and to develop common sense in affairs. They further claim that the only way to secure satisfactory results in reading, writing, arithmetic, and geography is to restrict attention to these and to devote the entire time of the school to drill upon them.

Persons holding the other view claim that reading, writing and arithmetic can best be taught by carrying these subjects hand in hand with the elements of other subjects, all of which, taken together, make for the broader intelligence; that to teach a child to read is not to teach him to call words merely, but to master the thought of what he reads as well. It is further held that it is more important to give the child a taste for good reading than it is merely to fit him to read, and that it is especially valuable to the young to have their interests in life broadened and deepened by having them know something of and become interested in the world of nature and of art and in the courses of conduct which make up so large a part of social and domestic life.

It is not claimed by persons holding this view that the subjects of botany, zoölogy, astronomy, and physics should be taught as such, or as sciences, in the lower grades; but that some of the commoner facts of these subjects should be intertwined with the work in reading, language, and geography, to the end that the entire round of the child's knowledge shall be available for his use, not only as a matter of business efficiency, but also as constituting character and the means of resisting temptation.

It is further claimed that the increased intelligence thus created by the more liberal treatment so re-enforces the child's efforts in the regular subjects of reading, writing, arithmetic, and geography, that he is able with less time devoted to these subjects to make really greater progress toward their efficient mastery. I am myself fully convinced that this is true; or, if not yet true, it will become so as soon as teachers have thoroughly mastered the methods of teaching all these subjects in such way as to make the influence of one react favorably upon all the others, and to avoid confusing the minds of the pupils by thrusting too many of them upon their attention at once.

It seems to me, therefore, that the true problem here is not entirely one of a course of study, but chiefly one of training in good teaching. To learn how to teach well is really a matter of a life-time of work, although many persons reach a commendable degree of efficiency after a very few years of earnest effort; while some, through relaxation of that effort, soon begin to decrease in efficiency, because of the failure to continue in mental growth for themselves and in sympathy with child life. I have no hesitancy in saying that I believe, in a general way, in a liberal course of study. The tendency of the best thinkers for the last ten, fifteen or twenty years, in the profession of teaching, has certainly been toward the enrichment of the course of study in the elementary schools.

IX

EDITORIAL

The project for a National University

At its Washington meeting the National Council of Education took most important action in regard to the project for the establishment of a national university. This action was the passage of a resolution empowering Professor Charles De Garmo, retiring president of the Council, to appoint a committee of fifteen to make a thorough inquiry into the proposed national university scheme and to report to the Council hereafter. The membership of the committee has just been announced, and it will be at once recognized as thoroughly representative both of the best educational thought of the country and of the various geographical sections. The committee is constituted as follows:

President William R. Harper of the University of Chicago (chairman), President Edwin A. Alderman of the University of North Carolina, President James B. Angell of the University of Michigan, Professor Nicholas Murray Butler of Columbia University, President James H. Canfield of Ohio State University, Dr. J. L. M. Curry of Washington, D. C., Agent of the Peabody and Slater Funds, Superintendent Newton C. Dougherty of Peoria, Ill.; President Andrew S. Draper of the University of Illinois, President Charles W. Eliot of Harvard University, Professor Edmund J. James of the University of Chicago, Superintendent William H. Maxwell of New York, N. Y.; Professor Bernard J. Moses of the University of California, President J. G. Schurman of Cornell University, Superintendent F. Louis Soldan of St. Louis, Mo.; President William L. Wilson of Washington and Lee University.

It is understood to be the function of this committee to take up its work in a thoroughly unbiased spirit. It has not

been constituted to favor any particular scheme or to oppose any special plan. Its hands are free, and the country and the Council will naturally expect it to deal thoroughly with two distinct questions and so to set them at rest for a generation to come: (1) Should there be a national university established under government auspices, and (2) if so, what should be its scope and the form of its organization? Up to this time these questions have been but very superficially dealt with. A large part of the literature on the subject of a national university is sentimental, sloppy, and inane. There is no public interest in the plan and no general knowledge of its existence. A small but persistent lobby has kept the matter before Congress for some years, but no real progress has been made. It is high time that the whole subject should be taken up vigorously and intelligently by a competent and representative committee, and a report prepared that will illuminate and guide subsequent discussions of the subject, as well as influence any legislative action that may be taken.

The committee as announced contains the names of 8 college or university presidents, 3 university professors, 3 public-school superintendents, and one (Dr. Curry) who falls in none of these classes. One is a New Englander, 3 represent the Middle States, 3 the South, 7 the Central West, and one the Pacific slope. From such a committee an authoritative report may justly be expected.

University Study of Education in the United States

In connection with the interesting and instructive article contributed to this issue of the REVIEW by Dr. Walter L. Hervey, it is worth while to note how much farther advanced the best American universities are than those of Germany in respect to the scientific study of the theory and practice of education. While less than ten years ago this subject was non-existent in most university catalogues and was pushed off into a corner in the announcements of the two or three institutions where it existed at all, it is now given a leading place in many of

these annual publications, and is not infrequently boasted of as one of the main titles to usefulness and distinction of the university offering the instruction. Education as a subject of study and research is seriously treated and more or less thoroughly organized at Harvard, Columbia, Cornell, New York University, Syracuse, Clark, Pennsylvania, Ohio State University, Indiana, Illinois, Michigan, Chicago, Wisconsin, Minnesota, Colorado, California, and North Carolina. It is given some attention at many other centers of higher education. Columbia, of course, is the fortunate possessor of its unrivaled Teachers College, housed and equipped as are few institutions anywhere in the world. Chicago, through the generosity of Mrs. Emmons Blaine, is probably to develop along the same line. New York University and Wisconsin have organized so-called " schools " in which education and its ancillary sciences are the sole object of attention. These details of organization, however, are of minor importance: the main thing is the emphasis laid upon the study of a great social function both by those who are to give their lives to its advancement and perfecting and by those who are to influence it as citizens merely. For the latter class of students it is of the highest importance that education be presented from the standpoint of evolution; that its points of contact with the history of civilization, with the social sciences, and with hygiene and sanitation be made clear; and that the duty resting upon every individual citizen to act as a trustee for those who are to come after him, be pressed home. For the former class of students—just at present the larger class—the psychological, physiological, and sociological principles of education must be stated, analyzed and correlated, and the art of teaching, as an integral part of the educational process, must be so far as possible mastered. For this purpose, no university is well-equipped that does not provide for and insist upon actual teaching by the students of education under constant supervision and constructive criticism. Columbia makes this provision in the Horace Mann school of its Teachers College, but Harvard does still better by an arrangement that has been effected with the school authorities of the adjoining towns of Newton, Medford, and Brook-

line. The lack of actual responsibility for the work of the class and the very brief period usually allotted to practice teaching are the chief defects in this aspect of the study. Harvard is able to overcome these by the arrangement just referred to, under the terms of which each student will have not less than six months of actual and responsible experience with a class of children.

It is clear that the American universities are rising to their opportunities in this direction, and that they are thereby rendering to civilization a service that is as yet beyond the range of the activity of most of the universities of Europe.

Progress in New York City

The election of Dr. Maxwell to the superintendency of the New York schools appears to have marked a turning-point in their development. The new scholastic year has begun under brighter auspices than most men now living can recall. To begin with, the era of necessary change and readjustment is practically over. Such an era is always one of friction and misunderstanding, particularly when it follows hard upon a period of sharp conflict. It gives rise to the crimination and recrimination that appear to be inseparable from all forms of progress in a democracy. But the great majority of the New York teachers now see that the changes of the last two years were all conceived and advocated in the interest of the city and its children and were not, as a group of mischief-makers persistently alleged, leveled maliciously at the comfort and happiness of the teachers themselves. There is no longer any apparent reason why every man and woman who cares for the schools of New York, whether teacher or citizen, should not work together in absolute harmony and mutual confidence to promote their interests.

From 20,000 to 25,000 children appear to have been excluded from the schools at the opening, or put upon the half-day system, because adequate accommodations were lacking. But within three months 22 new school buildings will be ready in the Boroughs of Manhattan and the Bronx alone,

with seats for about 40,000 pupils. The three new high schools begin their second year, and are now as much a part of the system as if they had always existed. A teachers' training school comes into existence in the happiest way possible and will fill what is actually, not rhetorically, "a long-felt want." The board of superintendents deserve the highest commendation for selecting as the head of this school Mr. Augustus S. Downing, formerly inspector of training classes for the State of New York, and associating with him such men as Principal E. N. Jones of the Plattsburgh Normal School, and Professor Welland Hendrick of the Cortland Normal School. These three men are very strong re-enforcements to the educational army of the city, and from their united work, directed at the vital spot in any school system—the training of the teacher—much is not only expected but counted upon with absolute assurance. The existence of this training school and of the high schools will now render it possible for President Webb and President Hunter to give up the dual and impossible rôle that circumstances have hitherto compelled the City College and the Normal College to play, and enable them speedily to develop two free colleges, of full collegiate rank, for the boys and girls of the city of New York.

A new spirit is observable among many of the classroom teachers throughout the city. Superintendent Maxwell's rules governing the issuance of licenses, which make the higher grade of license, carrying an increased compensation, dependent on success in the classroom and upon a course of study, professional or subject-matter, carried on without, are sure to turn many teachers into conscientious and enthusiastic students. They now have a definite object for their outside reading and study, and at Columbia and New York universities, at the Brooklyn Institute, and at the best summer schools they will be able to grow and develop to a higher plane of personal and professional usefulness, the result of which will be reflected first in the faces and afterward in the lives of the children committed to their care.

The schools of the borough of Richmond, which appear

to be wholly in the hands of petty and ignorant politicians, are in a bad way. The rest of the great metropolis is facing toward the front and marching.

Some Vagaries of Examinations

The four examiners who, with Superintendent Maxwell, are to constitute the very important and very powerful Board of Examiners under the provisions of the Charter, were intended to be distinguished and experienced scholars and teachers, chosen because of their peculiar fitness for their particular duties and responsibilities. They were to be nominated by the superintendent and confirmed by the Board of Education. The lawyers and jurisconsults, however, stepped in and in plain violation of the dictates of common sense and in flat contradiction to what we believe, on excellent legal authority, to be the law, decided that nominations could only be made from a list of eligible candidates to be selected by a competitive examination held under the auspices of the Civil Service Commissioners. The absurdity of such a proceeding was evident, but it suited the powers that be to insist upon it, and insist upon it they did. After much backing and filling, and a number of unexplained and not very creditable postponements, the examinations were held. Superintendent Maxwell informed the Civil Service Commission that he desired an examiner skilled in the languages, one skilled in history and allied subjects, one in mathematics, and one in the natural sciences. So every candidate was examined in psychology and in the history and principles of education, and given his choice of one of the four subject-matter groups. When the results were announced it appeared that one man only had passed in the language group—Dr. Walter L. Hervey, formerly president of Teachers College, and without a superior for the office of examiner; none had passed in the mathematics or natural science groups, while four passed in the easiest group of all, history and allied subjects. At the head of these was the name of George J. Smith of the Mixed High School in New York. So Superintendent Maxwell promptly nominated Dr. Hervey for the four-year term

and Mr. Smith for the three-year term. They will undoubtedly be confirmed and will soon be in office. At the same time notice was issued to the Civil Service Commission that an examiner was wanted in mathematics and one in science. That is the situation at the moment this is written.

Of course, such men as Dr. Hervey and Mr. Smith were secured not because of the competitive system, but in spite of it. It took a good deal of urging to induce one of them, at least, to submit himself to the test. Other admirable candidates refused to go near the examination under any circumstances.

Some of the stories that are in circulation as to these examinations are amusing and also pathetic. It is asserted that a candidate in mathematics who answered the questions with entire correctness was graded low in arithmetic because his processes were not indicated in full! Imagine what would have happened to Laplace had he fallen into the hands of that pundit! Pedagogical (one of the few occasions on which the word may be properly used) is the only adjective that describes that performance.

Of another candidate it is alleged that he was given a very low mark in the science of education because, while he discussed fully the questions asked, he did so in a way that traversed conclusions held dear by the examining officer. So he, too, fell by the wayside. More "pedagogics."

Some of the questions asked on subject-matter promote the gayety of nations, but we have no space, unfortunately, in which to reproduce them, The papers on psychology, history of education, and principles of education are of more general interest, and we therefore print them in full.

PSYCHOLOGY

Take any five questions

I. Prepare a scheme showing the relation of psychology to allied sciences.

II. Define psychology. How does modern psychology differ from metaphysics?

III. What advice would you give to a young teacher who desired to continue his study of psychology?

IV. What universities in Europe and America contain psychological laboratories? Name the professor of that department in each institution.

V. Discuss the subject of child-study. What are the different theories which have arisen concerning its value? What universities have collected data? Outline briefly the work which has been accomplished.

VI. What is your opinion concerning the value of the study of psychology? Should it form a part of pedagogical training, and, if so, why?

VII. Is experimental psychology entitled to a place among the sciences? Give reasons. What mental activities can be profitably tested by experiment? Explain fully.

HISTORY OF EDUCATION

VIII. Give a brief statement of the work done for education by DeWitt Clinton and Horace Mann.

IX. Write a brief account of the educational system of Bell and Lancaster; and state your opinion of this system.

X. What country claims the honor of having been the first to establish normal schools? What country has done most to extend them? State briefly some of the mistakes made by these schools, particularly when first established in the United States.

XI. Write an examination paper containing twenty questions on the Civil War. suitable for a young teacher just beginning his career.

XII. What are the two great methods of teaching geography? What method would you employ in teaching a class of beginners who had no home advantages?

HISTORY OF EDUCATION

I. The influence of Pestalozzi and Herbart in regard to the development of the Public-school System of the United States.

II. Describe Herbert Spencer's theories on "Education."

III. Action and reaction, within the last fifteen years, between college and secondary school?

IV. (*a*) The "Co-ordination and Correlation of Studies" in the Report of the Committee of Fifteen, and their practical application in the Elementary Schools.

(*b*) The "Co-ordination and Correlation of Studies" in the Report of the Committee of Ten, and their practical application in the Secondary Schools.

V. Which American educators applied Psychology to Education?

(*a*). Give their most important works.

(*b*). Discuss their theories.

EDUCATIONAL REVIEW

NOVEMBER, 1898

I

KANT'S THEORY OF EDUCATION

So much attention is being paid in our time to the German philosophers of the century, and their educational views, that it may not be unprofitable to consider, however briefly, the theory of one from whom all of these derive the spirit if not the letter of their teaching. Kant's *Lectures on education* form the basis of this paper. They were published first by Rink, one of his pupils, in 1803 (*Immanuel Kant über Pädagogik*), and are to be had, apart from complete editions of Kant, in Richter's *Pädagogische Bibliothek* (ed. Willmann) and in the *Bibliothek Pädagogischer Klassiker* (ed. Vogt), 1885. The articles in Rein's *Encyclopedia* on Kant, by Vogt, and on moral education have also been found useful.

In the exposition, it has been attempted to preserve as strictly as possible Kant's own distinction between physical or natural and moral education, on the latter of which the main stress has been laid.

I We may pass lightly over Kant's views on natural or physical education, as there he is least original, most strongly influenced by Rousseau. The earliest training must serve a twofold purpose—to prepare the child for the free exercise of its powers in the future, and to prepare it for the restraints to which that exercise shall be subjected in its striving with others and with itself. The primary need of all is that the invincible desire for freedom, with which each is endowed, should be subdued under the force of external laws; it is only

so that the child is forearmed for the voluntary subjection to the inner laws of reason in which man attains his highest perfection. Thus the earliest stage of education proper is that of discipline, of which the aim is to bring the child into harmony with the laws of humanity. It begins by making the subject feel the force of law—not of personal authority, but of impersonal laws, administered with absolute strictness and impartiality.

Otherwise, if accustomed to have everyone yield to its will, the child must remain all its life rough and self-willed, and will suffer accordingly when it is face to face with the resistless laws of life. And while culture may be postponed without much danger to the future man, the neglect of discipline can never be made good. Thus Kant, like Rousseau, would have the first education a purely negative one, nature being allowed full play in the development of the young body; if art is to enter at all, it must be the art of "hardening." Hence no swaddling-clothes, no rocking-cradles, are to be permitted; the crying of the child, which is a beneficent provision for the development of its lungs, is not to be repressed at once; the old philosopher saw in the pernicious habit of running anxiously to still a child's cry the cause of many a life-failure. To satisfy all the caprices of a child is to ruin its heart and its morals. Parents talk of breaking the will of a child, but there is never any need of breaking, if they have not themselves perverted the will, by yielding to its importunity. Leading strings and all artificial aids to training would be banished from the Kantian nursery; the more they are used, the more dependent do the young become on instruments, and the less dependent on themselves, while their natural faculties are destroyed. Kant even suggests that the child might of itself learn to write, under the judicious demands of the parent; forming an alphabet of its own, which could afterwards easily be exchanged for the general one. Whenever possible, self-learning is to be aimed at, rather than foreign instruction or aid.

Habit and custom are the greatest foes to freedom and independence, and the earlier formed, the more difficult to

cast off; the child therefore must form no habits, least of all habits of comfort. Kant belonged decidedly to the hardening school of educators; he would have no constant caressing and petting, but at the same time no tyranny, no despotic refusals without rational grounds, no shaming of a child before others.

The second, positive part, of natural education is culture, or cultivation of the mental powers. Kant, never physically strong, dwells with loving pathos on the happy training he foresaw for the young, already to some extent realized in Basedow's Philanthropinum and other schools. Strength, skill, sureness of foot and eye, delicacy of perception and judgment,—all more or less mental qualities,—are to be attained through well-directed games and play. The more the body is strengthened and hardened, the better, braver man will the pupil become, and Kant quotes approvingly Rousseau's saying: "You will never have a man good for anything, if you have not first a gutter-snipe."

This play, however, must not be extended so as to embrace all the period in which the powers are cultivated. The new theory of education, that had sprung up in his time, the theory that the child might learn everything in play, Kant refused to accept. It is through work, and the necessity of work, that man has advanced so far from the purely animal existence, and for each individual freedom is possible only through work. Man, as it is, is burdened with an inclination to inactivity, and the more he has idled, the greater difficulty he has in compelling himself to work. Therefore in the school the child must be taught to work, not to play, nor need the teacher be under compulsion to explain to him what is the use of work. Hereafter he will see it readily enough. In regard to the mental faculties, Kant has only a few suggestions to offer: the lower are to be trained wholly with a view to the higher; memory, for example, not for itself, but for the sake of the understanding; only that is to be impressed on the child's memory which it is of importance for it to remember and which has reference to actual life. Romances especially must be kept from the hands of the young,

as they only weaken the memory and the power of thought, and overexcite the imagination. Care must be taken that knowledge and practice are acquired together, the one not detached from the other, and that with knowledge be combined the power of expressing what is known. In all that relates to the cultivation of understanding the method advised is that rules be drawn out in actual practice,—in learning a language, for example,—be united into a system, and so intrusted to the memory. But the greatest aid to understanding is self-production; we learn *that* most thoroughly and retain *that* best which we have learned from ourselves, as it were. For the training of the reason, the Socratic method of educing rational knowledge from the pupil, rather than driving it in from without, is the only fitting one, especially where the principles of duty are concerned. On the other hand that of mechanical catechising, after the pupil has learned by rote, seems more suitable for historical sciences, and for the teaching of revealed religion.

II Practical education, which Kant would rightly or wrongly separate off from purely physical education, the latter being directed merely toward the preservation of the body in health, is itself subdivided into three parts, according as it aims at producing skillfulness in dealing with things, cunning and tact in dealing with men, or morality in the individual character. The first would embrace all ordinary scientific and technical culture, its highest result being to instill the quality of thoroughness in all that one learns and does;[1] the second would include the cultivation of manners and generally of judgment in concealing one's own defects and penetrating the motives and characters of others, a courageous will being its best product. But both are subsidiary to that which is the end of all education, the formation of a moral character.

Unlike Rousseau, Kant would have the moral training extend over the whole of early life (although strictly the child becomes capable of morality only when it can form concep-

[1] "It is better to know little, but to know that little thoroughly, than to have a surface knowledge of much."

tions of duty and understand the maxims or laws of morality). But to this end it must be accustomed early to "endure and refrain"; it must learn contentedly to do without that which is refused it, must be accustomed to denials and resistance; its sympathy must never be allowed to remain merely passive, to rest in mere feeling for others rather than in active effort to relieve their sufferings. Character consists in the firm resolve to will an action or series of actions, and then the actual carrying out of the same. *Vir propositi tenax* is Kant's ideal. The man who does not carry out that which he has resolved on can no longer trust himself and is unworthy of the trust of others; least of all he who pins his faith on a future conversion, after he has had his fill of pleasure. To train the character of the young, the teacher should early instruct them in such duties as are fitting for the young, duties to self and duties to others. The duties to self may be summed up in the cultivation of the inner worth or dignity which ennobles man above all other creatures; the duty of each is not to degrade this worth of humanity in his own person [2]—as in uncleanliness, excess, sycophancy, over-humility, above all in falseness. Lying is a sure means of depriving one's self of the natural self-respect and self-confidence. Duties to others again may be summed up in respect for the worth and the rights of others. The child must early be taught to respect poorer children as on an equal footing with itself, any breach of such respect being punished by similar treatment of it by the teacher. The best means of this teaching Kant held to be a *moral catechism*, to be employed in schools somewhat after the manner of the Bible catechism, and containing popular cases, drawn from everyday life, in which the question would naturally suggest itself whether such and such a thing was right or not; *e. g.*, the case of a debtor, going on his way to pay a creditor, being moved by the sight of distress to part with the sum to relieve it—the answer to be drawn out being that this is wrong, for, in order

[2] "Duty to one's self consists in this, to preserve the worth of humanity in one's own person. A man reproaches himself, when he has the idea of humanity before his eyes. He has an original in his Idea with which he compares himself."

to be benevolent, one must be free; similarly, it would be brought out by example that a lie can never in any possible case be justifiable. A daily hour spent in the study of such cases would, Kant held, teach children to know and take to heart the rights of man. One of the greatest sources of danger is the habit of suggesting that there is a merit in doing good, in benefiting others. On the contrary, to do good, when in one's power, is duty, therefore not meritorious. For example, whatever good we may do the poor is owed to them since inequality is a result of circumstances only. Equally fatal is the mistake of leading the child to measure its own worth by that of others, instead of by the perfect humanity of which it has an image, however dim, in its soul, and the contemplation of which alone excites true humility. Through ill-directed emulation a spirit of envy is produced which is destructive to morality, and emulation is of value only when used to show the *possibility* of an act; *e. g.*, when a task is demanded, the child may be shown that others have performed it.[3]

The main endeavor of education must be to establish everywhere the right reasons [of action] and to make these easy and acceptable to the young. They must be taught an inward fear and awe, rather than the outward fear of men and of divine punishment; to place self-esteem and inner worth above the opinion of men; to prefer inner worth of acting and doing to words and emotions, understanding to feeling, quiet cheerfulness and piety to reserved and gloomy devotions.

In regard to religious education, finally, Kant is not at one with Rousseau, at least as to the practicability of the design of the latter. It is true that if the child could be educated without even hearing the name of God or seeing acts of worship, it might be best to point him first to the ends for which man is fitted, to the beauty and order of nature, the plan of the universe, and so finally lead him to the idea of a

[3] Cf. *The metaphysic of ethics.* Methodology—on the danger of examples. No other man's action can give a principle to our own. "An example should only serve to show the practicability of our duty."

highest being, the Lord of the universe. But this not being possible, it is best, to avoid false impressions, that ideas suited to his comprehension should be instilled, the idea of God as a father, for example; and care should, above all, be taken that there be no mere memory work or imitation. "Religion is the law in us, in so far as it is impressed upon us through a lawgiver and judge." Thus religion is closely connected with morality; the former, apart from the latter, inevitably becomes superstition and hypocrisy, and gives rise to the idea that worship and service are good works, whereas they are merely preparations for good works, strengthening and encouraging. The laws of morality are prior to, independent of the will of God, who merely *gives* the law and executes it, as the governor of a state might do who should forbid theft. The divine law must appear as a natural law, since it is not arbitrary. Conscience is the voice of God in us, the judge within us, and religion without conscientiousness is worthless. The true worship of God consists in this, that we act according to the will of God, and this must be impressed on the mind of the young. They must be taught not to value men by their observances of religion; "for in spite of the variety of religions there is yet, everywhere, but one religion."

In the Methodology at the close of the *Critique of practical reason*, his main work on ethics, Kant raises more generally the question of moral education. Those actions alone are truly good which spring from the conception of law and of the obligation which law carries with it, and that character alone is good which is guided in all its actions by such conceptions. The problem of education therefore is how these laws are to gain *access* to the mind and *influence* on its principles; and the means by which this is effected is the exhibition of pure virtue—of virtue in which there is no possible taint of self-interest. No doubt the uncultivated and degraded must be led into the right path through other motives, rewards and penalties, but these are mere leading strings, a mechanical preparation for the free moral life, in which the mind, directed by the pure moral motive, is formed into a character, or consistent habit of acting [on unchangeable

principles], and is taught to feel its own worth and intrinsic nobility. Ample proof of the moving force of this conception is forthcoming in the common observation of the interest which all classes take in the discussion of the moral worth of actions, in the skill which they show in tracking down the least little selfish motive that may have entered in, owing for the most part to the importance they attach to the purity of the moral motive. It was this observation which suggested to Kant the value in the education of youth of a collection of cases from history, exemplifying the duties laid down in the Moral Catechism,[4] for the exercise of the faculty of judgment in testing the degree of morality in different cases. Kant hoped that thus a permanent interest in moral subjects might be excited, that the mind might be habituated to look with approval or disapproval on actions according to their purity, and so a good foundation laid for character in after-life. Morality, he says, has "more power over the human heart the more purely it is exhibited. Whence it follows that if the law of morality and the image of holiness and virtue are to exercise any influence at all on our souls, they can do so only in so far as they are laid to heart in their purity as motives, unmixed with any view to prosperity." "Every admixture of motives taken from our own happiness is a hindrance to the influence of the moral law on the heart." Any suggestion of merit, of emotional enthusiasm, of feeling, in other words, is inconsistent with the sublime holiness of the moral law. The method then aims first at exercising the judgment of the young in examining particular actions: whether they conform outwardly to the law, and if so, to which law, and then whether they conform inwardly also; *i. e.*, whether they were done for the sake of the moral law; and secondly, morality is to be exhibited in examples, where stress is laid on the purity of the will, and thus a consciousness of inner freedom aroused—freedom to act in independence of natural inclinations and motives; this consciousness in its turn excites respect for ourselves as members of a

[4] For an example of such a moral catechism, see *Metaphysic of ethics*, Methodology, p. 331.

spiritual kingdom, and hence duty, by the worth which we feel in obedience to it, finds ready access to the soul. "When this is well established [this consciousness of freedom], when a man dreads nothing more than to find himself, on examination, contemptible in his own eyes, then every good moral disposition can be grafted on it, because this is the best, nay, the only guard that can keep off the mind from the pressure of ignoble and corrupting motives." The consciousness of duty, carrying with it the knowledge of our freedom, assures each personality of an infinite worth, as a member of the spiritual world, independent therefore of the sensible world and not tied down by its conditions or limits, but in his destiny "reaching out into the infinite."

III When Kant's theory of education is under consideration, it is impossible to avoid touching on the question how far his ideas—and especially those on moral training—are consistent with his interpretation of the freedom of the will. We must, therefore, with however great compunction, enter for a little on that most persistent of all burning questions. From Herbart downward, educationists have been almost unanimous in condemning the interpretation, both in itself and in its bearing on the possibility of moral training. Vogt, for example, the best-known expositor of Kant's educational theory, passes it by contemptuously as one of those aberrations of intellect to which even the greatest of men are liable, the greatness of the error in this case being proportional to the greatness of its author. The philosophical sins of which Kant is accused are known to the initiated as "substantiating an adjective," and "hypostatizing a negation." That is to say: of "freedom," which is adjectival and signifies the negative quality of not being moved to action from without, he makes a substantial reality, which is positively a source of action, an original uncaused cause. And the obvious fact that the doctrine cannot be applied with any advantage to education is enough to condemn it in the eyes of an educator. The unsophisticated mind would probably feel that the prior question was whether it was true or not, and that education must needs direct itself by the decision. There is reason to

think that, rightly understood, the interpretation is true, that on the opposite doctrine moral education is very like a contradiction in terms, and—with certain reservations—that morality can be taught only in the way suggested by Kant.

First, as to its truth: it is quite clear that proof, in the ordinary sense, is not forthcoming either for the negative or for the affirmative side of the question. The consciousness of freedom which is present in most of our actions may always be explained as an illusion, although hitherto no satisfactory explanation of the illusion itself has been offered; on the other hand, the ordinary man, and the scientific man in his moments of relapse, continue to pass judgments on their neighbors which are consistent only with freedom. We can never, in the nature of the case, point to any indubitable instance of a free act; analysis, however far it is carried, can give only states of mind, only presentations or re-presentations, and it is always possible to relate these to preceding states or external conditions. An act, as such,—and act and free act are identical in meaning,—can never be separated out from the material or " content " of the act, as it is called. But on the other hand that theory is entitled to be called true which best explains the facts for the sake of which it is formed and on which it is based, although truth in the absolute sense is a never-to-be-attained ideal. There is a series of facts of human experience, however, of which the hypothesis of freedom *is* the most consistent explanation; namely, the moral judgments which men pass upon themselves and others. Kant was perfectly aware of the limits within which the notion of freedom is valid. The moral law, he said, is the ground of our knowledge of freedom, while freedom, on the other hand, is the ground or source of the existence of the moral law. Perhaps it will be clearer if for the term " law " we substitute " ideal." The conception of a series of independent laws, each claiming absolute obedience, yet never conflicting one with another (such was Kant's idea), has given place to that of a system of laws, which exist however only that, through them as means, ideal progress may more perfectly be attained. Our belief in a right, an ought, which

may differ for each one of us in its content, in *what* ought to be done, but which is the same for each of us in its form, in its absolute demand upon our personality, involves the belief also in our freedom to do that which is so demanded. An ought would have no meaning, if there were no power to carry it out, or if it would be carried out in any case. But, in the second place, common judgments imply also that an act is right, or moral, only when it is done for the sake of the good, *because* it is right, not for the sake of any ulterior end. Charity is right when it issues from human love; it is not right when it issues from the desire to curry favor with men, or even to make things square in the next world. That is to say, good actions are those which are the outcome, the expression, of a good character or good will; and a good will, which Kant calls the only unconditionally good thing in the world, is one to which love of the good has become the sole spring of action; by which the good has been chosen in an absolutely free act of the personality itself, and made the principle of its life. The free act is therefore, in a sense, prior to the character by which it is expressed; the character is developed in time and is known by its outward acts, and therefore Kant, to point the difference with as much emphasis as possible, calls the primary act of choice a timeless and supra-sensible act. The terms are unfortunate, because the idea of unchangeableness always attaches to that of timelessness, whereas the act by which we adopt a good or bad principle may be changed; in the possibility of change indeed lies the hope of the human race; and the change, which is a new supra-sensible act, is expressed, in the sense-world, by a revolution or conversion of the whole character. Only by such a revolution can the bad become good. Hence Kant's horror of any parleying with vice, of gradual cures, postponed conversions, and hence his admiration for principle, for constancy of purpose, for unflinching fulfillment and endurance of all that duty prescribes. But for the act itself we can give and can ask no reason, for a reason would imply a further act of choice, the choice of that reason out of others, and so *ad infinitum*. The source of the act must be the inner, spiritual

nature of the soul, to which we cannot penetrate. It can never be derived from inclinations or interests coming from without. This is the real stone of offense in the theory, that we cannot say the moral conversion has been effected by any action upon the mind of its sensible environment, educational or otherwise; example, punishment, reward are alike ineffective, or what they effect is not morality; a thought which is naturally depressing to the enthusiastic educator. All that can be done, and it is to that end that Kant would have education directed, is to give the idea of duty, the ideal of virtue, access to the soul, to present it to the inward eye in its perfect purity and beauty, to make vivid and real the absolute and infinite worth of humanity as an end in itself, and to impress on each the grandeur of the destiny of man to the realization of which each may in his own person contribute. It seems hardly possible that a higher aim should be set before any teacher—or a more difficult. But the idea that the teacher may draw out virtue from the soul of the child is an entirely mistaken one; by careful choice of surroundings, no doubt, and warding off of evil influences, the young may be preserved in the instinctive state we call innocence, which, however valuable and however helpful to virtue, is yet not *itself* virtue; but sooner or later each is thrown back upon himself as reason develops, and with the sense of duty as conflicting with inclination, the act of choice must be made, *by* the soul itself, thereby determining its moral character as good or bad.

We are brought finally to the theory of moral education usually opposed to Kant's, and which is based for the most part on the philosophy of Herbart. The representative of this school—it is not true of Herbart himself—admits freedom, in the simple and charming sense to which reference has already been made; viz., that being is free of which the actions are determined by itself; a proposition to which everyone will peacefully agree until he thinks of asking what is meant by *itself*. The *will* is not free, it is determined by motives, but the motives are part of the self, therefore the self is free; that is the theory. A clock when wound up will go of itself, as we

say, and will perfectly correspond to this definition of freedom, since it is determined only from within. The objections naturally occur that it is the mechanism of the clock which determines the movements, that this mechanism was made and put in by the clock-maker, and that it would not go if it were not wound up. But for clock-maker write environment (including the teacher, above all things); for mechanism, complex or rather compound of ideas; for winding up, stimulus; and to complete the picture, for clock-case put "subject," and you arrive without much exaggeration at the Herbartian theory of the self and the nature of its action. The elements of mental life are *Vorstellungen*, which may be translated, for simplicity's sake, ideas, through the play and interplay of which a composite mass of ideas comes into existence, located in a subject and called a self. The subject would be done away with, if possible, but a way has not yet been found. On the development of this mass every new idea exercises a certain influence, and the character of the whole is determined by the quality of these incoming images, the frequency with which similar ideas recur, their intensity, and their harmony with the immediate state of the mind; while the mass itself reacts upon the new idea which is presented to it, and forms a new compound, so to speak, with it. At a certain stage a certain class of ideas, ideas of worth, of goodness, beauty, and their opposites is developed, and these form the motives to moral action. This is no unfair statement of the view to which we are referring; at least the view maintains that the mind of the child, and therefore of the man, is what it is made through the effect upon it—that is, upon the ideas already present in it—of ideas which it is in the power of parents and teachers to introduce or to exclude at will; that by certain psychological processes interests are excited—interests determined, for the most part, by the predominating ideas in the apperception-mass, as it is called, of the child, and which in their turn determine its future life. Therefore, so far as the child is concerned, the interests which it forms are not in its own control, but are in that of parent, or teacher, or are fixed by natural causes. The wider the range which the

teacher can give to the interests of his pupil, the more probable is it that the latter will lead a good life. But in this chemical fermentation of ideas, there is no possibility of action in more than one way at any one moment. The result of introducing an idea to a given complex is as certain or as necessary as that of introducing an electric spark to a closed vessel in which oxygen and hydrogen are mixed. The reaction, in either case, is equally definite. But there is no meaning in an "ought," a command to do either that which we cannot do or that which we cannot avoid doing. At no point in the *growth* of this so-called "self" is there any real action on its part; it is determined, always and inevitably, by the two factors, the precipitate of ideas from the past and the new incoming idea from the present, and however far back we carry the process we never find a third kind of factor. A being so constituted can have no moral quality, in the ordinary sense of morality; and therefore education, however wisely directed, will not, on this assumption, create a moral being, nor even draw out virtue. No doubt there may be something higher and more valuable than personality, and therefore than morality, of which perhaps beauty, *e. g.*, gives a deeper and truer experience than the moral life itself, but on the other hand, to Kant, the moral effort, constantly directed toward an ideal, which is "ever not yet," is more than beautiful, it is sublime and holy, and therefore is, as an experience, the highest to which man can attain, the highest expression of, and nearest approach to, the reality which lies beyond. And if this is so it must be in the formal principle of the will, in its constancy of effort, rather than in the material principle, the content of its ideals, that the essence of goodness lies, so that the uncultivated may as readily reach the height of moral aspiration as the most cultured. On the other side, every act of the personality has an effect on reality, it realizes a worth or the opposite, and therefore the material principle, the content, the ideals which are the springs of action, are almost equally important with the form; and in the determination of these education has full play. An act has two references: to the personality from which it

proceeds, and to the reality to which it contributes. In the latter reference, according to its fullness, its width, and range, will be the degree of its worth as an eternal element in the All of things, and in proportion for the most part to the degree and intensity of culture, to the expansiveness of our interests, will the fullness of the action be. It seems to me, therefore, that Kant was justified in regarding moral education as differing in method and aim from culture, the development of the capacities in general, although he was not, perhaps, justified in regarding the latter as directed to an end purely utilitarian. It is not pleasure, but worth, not a fleeting but an abiding thing, that is the end of all education, whether natural or moral.

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II

THE FINE ART OF TEACHING

Since the days of Rousseau we have been reminded time and again that education must go back to nature. The admonition was needed and is needed still. It has directed the attention of teachers to a more intelligent study of little children. "Follow nature" is the modern echo of the old saying that "A little child shall lead them." It has made our school instruction more sympathetic. At the same time it has made it more scientific. The whole range of application of the several sciences to the solution of educational problems is involved in that short dictum. We have not yet fully entered upon the course it has marked out for us; but we cannot doubt that it will lead us to great good. But it is none too early to point out the fact that education is both more and less than a following of nature. Nearly ten years ago Professor Joseph Le Conte published an address on education in the public schools, in which the watchword, "Back to nature," was reiterated with striking emphasis; but with characteristic breadth of view the writer acknowledged that nature is not all of education. "I know full well," he says, "that our school education ought not to be a mere duplicate copy of natural education; but ought it to be so widely dissevered from nature as we now find it? I know full well that art must not merely copy nature, but it must nevertheless be strictly based on nature or it is worthless." And speaking of methods of education, he adds: "Artificial they must ever be; for education is art, and art must idealize, not merely copy nature. But, like all art, it must be strictly based on nature. It must adopt the methods of nature and improve them." These words may serve as the text for this paper. But while Dr. Le Conte laid his emphasis on the nature

which the teacher's art must idealize, we shall here be chiefly concerned with the idealizing art.

What meaning should attach to the maxim, *Follow nature*, is open to considerable doubt. If nature includes the natural tendencies of mankind, the worst abuses of traditional education may be traced to a strict observance of this principle. But if nature is held to exclude human nature, so far as the teacher is concerned, to educate in accordance with the maxim is to let the child grow up as it may, without interference from others. In this sense, to educate according to nature is simply to refrain from educating. Of course the saying is intended to stand for something that lies between these two extremes, paying greater regard to natural conditions than traditional methods have done.

The demand for closer adherence to nature in education is in intimate accord with a like demand in other fields of human activity. It goes without saying that the fine arts have been peculiarly sensitive to this demand. Doubtless no two artists and no two critics would place the emphasis at the same point, or attach exactly the same significance to the terms "realism," "naturalism," "idealism." Far be it from me to load down my educational analogy—which is somewhat more than mere analogy—with the burden of a controverted view of the mission of fine art. But that is unnecessary; for the ideas of art which we need for our present purpose are for the most part the veriest commonplaces of criticism, and involve no partisanship.

It hath been said by them of this present time that the teacher must know all about the pupils whom he is to teach. It may be added that it is not enough to know them with the knowledge of a scientist. For the scientist, it is equally important to know the good and the bad. For the artist-teacher, it is of first importance to be able to see the good. Every school superintendent knows the teacher who has skill in finding the worst side of the children; but such a teacher is not a true artist. There is another type of teacher, by no means rare—the teacher who finds good in every pupil, no

matter how deeply it be overlaid with evil. In comparison with the severe critic of childhood, this teacher seems a fond and foolish dupe. I suspect that all true artists are affected with a certain sort of blindness. It is a merciful provision, which enables them to see realities without the intrusion of actualities. The existence of this blind spot must be taken into account when we ask real teachers to make an impartial and dispassionate study of their children.

"To see the best," as Mr. Barrie has said, "is to see most clearly"; and he adds that "it is the lover's privilege." But next to the lover, it is the artist's privilege. This means, for the teacher, that it is his to find some aptitude in the dullest pupil and some virtue in the most vicious. He may reveal to his pupils capabilities and aspirations which they had never themselves discovered. It is not enough that he believe them to be good for something: he must have the wit to find what that something is. This is what Edward Thring, the famous head-master of Uppingham School, expected of each of the masters in his school; and it is what every teacher in every school should do, so far as in him lies.

This revelation of unsuspected endowments is one of the best things that a pupil gets from an artist-teacher; and it is one of the best things which a teacher can catch from the work of his fellow-artists, whether in the same or in other fields of art. Millet's *Man with a hoe* is an effective quickener of a teacher's insight. It opens a way into the hidden dignities of the sorriest human life. After scoffing at impressionist daubs, and finding in them neither truth nor beauty, a schoolmaster lighted one day on an unpretentious canvas of Rollo Peters'. It showed a piece of sandy road leading up a gentle slope, and in the sand some half-effaced human footprints climbing that toilsome hill. And that was all. But the schoolmaster found himself following those blurred traces of painful, monotonous progress, and a strong human interest in the scene arose within him. Moreover, he realized that it was true sand he was looking at. The color was different from that which he had associated with sand; but it was undoubtedly a color he had often seen in sand without

knowing what he saw—a much finer color than that which he thought he saw. A common path of sand has beauty for him now which it never had before, and human footprints in it go straight to his heart. But this is not all. He has learned to look more attentively upon the commonplace things of his own occupation, expecting to find there an interest and beauty which he had not seen before.

Our teachers are ofttimes exhorted to live with their children—to enter into their thoughts, occupations, emotions. I suspect that this injunction is not always interpreted in the artist spirit. One who has the happy faculty of finding his pupils' best, will discriminate in this matter. He will indeed seek to draw near to the little ones, but on the higher rather than the lower planes of their being. It is not by frivolous condescension to their childishness that the true teacher nears himself to his charges. He takes them by the hand and leads them up to the higher ground where he is himself at home. Have you never seen a teacher talking with his pupils on higher themes than those to which they are accustomed—choosing his time, when their hearts are prepared for such approach, and ordering well his words that they be true and high, yet not utterly beyond the childish comprehension? And have you not seen those pupils strive and strain to reach that higher ground, unwilling to disappoint the teacher's confidence or to lose the new sense of higher powers within themselves? It is a rare sight; but it may be met with now and again in crowded ward schools of our great cities and in out-of-the-way country districts all over the land. Are children in our grammar schools wholly indifferent to the higher things of morals, politics, literature, music, the public good, the graces of social life? Yes, hopelessly indifferent in many schools, preoccupied with games and jokes and squabbles and playing at love and cheap finery and talk of prizefights and highway robberies. Yet the artist teacher finds these same unpromising youths and maidens quick to respond to a call to nobler thoughts. There is education in the upward look. God speed the teachers whose pupils are found straining after something above their present reach!

It is surely better that children should occasionally work at something too hard for them, than that they should be kept continually at what is too easy. Better that they should strive after the things which are of worth in the eyes of men and women than that their estimates and ideals should remain unduly childish. Yet all within the bounds of reason. There are teachers who have great aptitude for taking their pupils into a kind of companionship with their own best thoughts. One who does this need not feel that his teaching is something apart from his own higher life. He can teach with that whole-hearted devotion and delight in the doing which the true artist feels. He imparts himself joyously to his school. This is even better than the missionary spirit in the teacher; or, let us rather say, it is the missionary spirit in its true beauty—a self-devotion without condescension and without consciousness of any self-sacrifice.

Even in the more external matters of good breeding, it is good for children to strive a little after manners above their own. Is it not really characteristic of healthy childhood so to do? What matter if they imitate that which they do not understand? By imitating what is above us, do not we all come better to know ourselves?

"I have often congratulated myself," writes President Sharpless, "that whether our poor children were learning their lessons or not, it was a good thing for them to come into intimate relations for several hours daily with such lady-like teachers as one often sees."

Some of these things are admirably illustrated in a letter of Alexander H. Stephens, in which an account is given of an old-time rural school in Middle Georgia, of which Mr. Stephens' father was the teacher. I quote from the letter as given by Mr. Richard Malcolm Johnston, to whom it was addressed. "He took great pleasure in the act of teaching. . . His scholars generally were much attached to him. He was on easy and familiar terms with them without losing their respect; and the smallest boys would approach him with confidence, but never with familiarity. He had one custom I never saw or heard of in any other school. About once a

month, on a Friday evening, after the spelling classes had got through their tasks, he had an exercise on ceremony, which the scholars called 'learning manners,' though what he called it—if I ever heard him call it anything—I cannot remember. The exercise consisted in going through the usual form of salutation on meeting an acquaintance, and introducing persons to each other, with other variations occasionally introduced. . . These exercises, trivial as the description may seem, were of great use to raw country boys and girls. . . Cheating, lying, and everything mean or dishonest he held up to scorn and abhorrence. He was, so far as I know, the only old-field teacher of those days on whom the boys never played the prank of 'turning out.' They had probably too much respect and regard for him." Something of true art there surely is in this; and the passage as a whole—too long to quote in this place—would strengthen that impression.

There seems to be a measure of antagonism between the pursuit of fashion and the appreciation of beauty. The two are sometimes unfortunately confounded. Fashion in dress is a case in point. Since the chief purpose of dress is to please, it is supposed that the prevailing mode in dress must bear a close relation to fine art; and art in turn increases the confusion by running after fashions of its own. Yet art is undoubtedly seeking with each change of direction to attain to more of essential beauty. But who will dare maintain that the same quest will account for the changes of fashion in dress? There doubtless was a time when the frightful Elizabethan hoop was highly pleasing to mankind. That was when it was new, and approved of those whose approval counted in such matters. We have no assurance that this same farthingale may not some day be again in vogue. If the fashion recurs, some of us will undoubtedly be found assuring our wives that their great, portable pavilions are indeed highly becoming gowns. If Jove laughs at lovers' perjuries, how royally must he nod when love displays its constancy in such a lie as that! No, fashion can make no valid claim of steadfast devotion to beauty. Novelty is more to it than beauty. "Your taste is entirely vitiated, my dear," says

Maarten Maartens in one of his stories, "because you have no comprehension of the beautiful out-of-date."

And, sad to tell, education sometimes follows the lead of fashion rather than that of art. We hear much talk of the newest methods. There are schools which are consciously and conspicuously "up to date," like a tailor's fashion plate.

Let those who will run after the new for its very newness; but let them remember that whatever is new will some day be old. "New Theologies," "New Psychologies," "New Journalism," "New Education,"—*because* they are new they shall grow old; and what is now strictly up to date must *ipso facto* then be sadly out of date. If this is only a half-truth, it nevertheless deserves its full share of recognition. Beauty knows nothing of old or new as such. Where teaching is indeed a fine art, the inquiry is not, "What is new?" nor, "What is the newest?" but rather, "What is the fairest, noblest, most truly admirable?" The same qualities which made Socrates a great teacher have their place in the work of great teachers in our own time and in all time.

The artist teacher seeks, then, to see his work in its eternal aspect. The attempt to see the things of this world as they look from the heights of heaven brings in at once new proportions, new values. It is good as a daily pursuit of the teacher—far better than running after what is new because it is new. Though Karshish may write in some new Epistle that such a teacher is mad, his work will be ever fresher so long as it endures. There is something that cools the brain and clears the eye in this looking for the everlasting beauty in the daily task. And then, how it redistributes the sternness and the tenderness in one's judgment of human things! Yes, the risen Lazarus may cut a queer figure, but it improves on acquaintance. And that cannot be said of to-day's finery when it has become to-morrow's old clothes.

Nothing is more characteristic of true art than a fine indifference to time. The artist works for the far future because he works for that which abides—for that which conquers time. And as he works for all the future, he lays tribute on all the past, rejecting nothing merely because it hath been

before. And then, how patiently he labors on, spending his days freely as if they were his without stint. He knows "to bide his time, and can his fame abide." There are teachers who cannot wait; who must have immediate and striking success or their spirit is gone. Their chief educational agency is suggestion in its more hypnotic form; and when that fails, all is lost. Now, unusual power of suggestion is an endowment to be coveted by any teacher. It is a means of mastering great crises which demand extreme and instantaneous measures. It may serve to bring a class or an individual pupil over extraordinary difficulties which might else have blocked all progress for days or for years. But the possessor of such endowment is subject to a peculiar temptation —the temptation to keep in permanent use that which finds its legitimate employment only in great emergencies. That subtle, personal influence which steals away the pupil's will and makes him the devoted slave of his teacher does not educate. It may prepare the way for education; but it may also prove the greatest hindrance to true education.

Art brings to light that which was obscure and gives it its proper being. In the schoolroom it seeks out the wayward impulses of a little child and endeavors to organize them into a self-directed will. It may subordinate this inchoate will of the child on occasion, as a temporary expedient, but only to the end of gaining for it ultimate self-control. In this difficult task, the slow and careful teacher often secures far more permanent success than the one who, having greater power of personal influence, makes unwise use of that power.

A great teacher is one in whose presence we think great thoughts; but our best teachers are they who lead us to our noblest thoughts after their bodily presence is withdrawn.

I shall not quarrel with anyone who may say that we are getting here beyond the range of fine art; for we are dealing with a relationship between human wills—something which belongs to the realm of ethics rather than to that of æsthetics. So let it be, if you choose to regard ethics and æsthetics as independent and co-ordinate sciences. But the meeting of will with will is perhaps the finest thing with which the

school has to do, and it is not lacking in that which appeals to our sense of the beautiful; is there not in it, in truth, something of the sublime? It may be asked whether any art has to do with purely passive materials. Eloquence surely knows no such limitation. And has not M. Brunetière found one secret of the French mastery of literary style in the fact that writers of that nation address themselves as it were to living auditors. I can have no conception of an art the interest of which is other than human; and I find a true æsthetic element of the deepest sort even in the most intimate personal and moral relations with which education has to do. But if you contend that there is more than art in these relations, I hasten to admit it. This humble essay makes no attempt to reduce everything in education to a single principle. It is not a treatise on systematic pedagogy.

Returning to the time element in education, it should be said that, if the artist teacher is content to work slowly and long for results which shall endure, there is no place for dawdling in his art. Sheer waste is never artistic. There is a principle of restraint running through all of the arts, imposing upon them all a sort of economy in the use of their several materials. Our taste rebels when an architect employs heavy columns to carry a light load, as surely as if he had placed a heavy load on a flimsy support. And a teacher who overdoes his work offends along with one who fails to give it due attention. The economy of time and effort is a cardinal principle of teaching. A good teacher can educate a child in the time that a poor teacher wastes.

It is a fact worthy of notice, while we are considering the economies of teaching, that studies differ greatly in the time it takes to bring them to their point of highest educational value; and soon after this point is reached their usefulness begins to decline. A wise economy of effort demands that work upon a given subject be continued until this highest point is reached. One period of study devoted to the subject in these later stages may yield a larger educational return than two periods or ten periods at a less advanced stage. To give over a study halfway up its height of difficulty is often

to lose the greater part of what had once been secured. On the other hand, to continue working upon a subject long after it has passed its culmination is to go down hill as regards educational result, on the way to mere dexterity and habit.

But the up-hill road by which a study climbs to its full outlook and attainment is by no means uniform. It has been shown that there are commonly long stretches in which little advance can be noted; while at other points unusual effort is required, and if given is repaid by marked and rapid advancement. It is a skillful teacher who knows how to maintain interest through long and tedious processes which seem to accomplish naught; and knows also how to muster the courage of his pupils for those occasional gains which can only be made by extraordinary exertion.

If such is the course which must be gone through in the mastery of a given subject, much the same account will serve in the large to describe the whole process of education; and in the small to describe the work of a week, a day, a single recitation. A teacher skilled in his art finds great delight in leading and luring his class up to the higher and surer attainments; and he wastes little time in doing over and over again the things that are already mastered.

Studies differ, again, in the time-saving of which they admit. There are exercises of a mechanical sort which can be carried forward under pressure, and in which quickness and facility are to be sought. But there are other studies which cannot be mastered in this way. Literature and history will serve as illustrations. They are to be lived with till they become companionable. To save time here may be to lose. Poetry educates when it becomes music in the soul. Pictures educate by finding their way into the heart and taking up their abode within us. Those things which are most vital must reach their educational efficiency through the slow processes which characterize other living relationships. In these things, offhand dexterity is offensive. In that little chamber of the Dresden gallery set apart for Raphael's master-work, one may see plain men and women coming day

after day to gaze with wet eyes on that wonderful *Mother and Child*. They seem almost to change in its presence till their faces glow and their eyes look out from a greater depth. Yet even in this sanctuary, a painter set up his easel one day and proceeded jauntily to copy the Madonna, looking round from time to time as if to see whether the spectators appreciated his skill. We want no such dexterity in the treatment of the deeper studies in our schools. The true test of progress in some of these studies is found only in the things that the pupils have learned to love.

A true sense of proportion is as indispensable to the artist in the schoolroom as to the artist in the studio. The lack of insight and appreciation of values reveals itself most surely in the belittling of great interests and the magnifying of little things. The waste of time on trifles is all too common in the schools. "Good taste," as Fénelon said, "rejects excessive nicety; it treats little things as little things." A teacher cannot afford to secure perfection, in any part of his work, at the sacrifice of that which is better than perfection.

For the perfection which is attainable is too small a result for all our labor. It is not that which is carved to a finish which will satisfy us. We want for ourselves and for our children some vision of majestic, dim, unsculptured things. We want to find our studies opening up here and there a vista into some great beyond, which has power to tempt us to new adventure. The finished arch is good; but we would see through it

> "that untravel'd world, whose margin fades
> Forever and forever."

So I think we may say that all of our instruction has, of right, these two aspects of method running through it. Here we must have our work finished with exactness and nicety; there it must be sketched in shadowy, suggestive, and alluring outlines. Both modes of treatment are indispensable; but they are differently proportioned and combined in different disciplines.

It is too commonly expected of the skillful teacher that

he shall make his work clean and sharp on every side, leaving nothing vague and unfinished. Perhaps Mr. James Lane Allen would attribute this view to the predominance of a feminine principle, especially in our elementary education. Education, like literature, has had its "Age of the Carved Cherry-stones." But teaching, as well as literature, must have in it something more than this miniature perfection. A class may work long, weary hours for the mastery of a lesson: mastery is a noble ideal and worth all the effort that it costs. But at the end of the task the best thing, not infrequently, which the students get is some hint from the teacher of the boundless range of thought on which this little mastered lesson verges. A wise teacher finds occasion to tempt his pupils with glimpses of a great beyond, and rejoices in those studies which give frequent opportunity for the far-off look. The veiled face of a great thought is even more attractive to the young than to us of an elder growth. It may invite to high imaginings: it may prompt to true and lofty ambitions.

Moreover, the master needs that same mixing of the elements in himself which we look for in his instruction. We may be patient with the grand vagueness of a young teacher, full of crude and glowing immensities, provided he shows himself able to condense some of his fire-mist into a definite and well-ordered system; and we can be patient with an old-time master's fondness for system, if his system have not absorbed and cooled and hardened for him all of that primal nebula with which we may suppose him to have been once endowed. Both system and fire-mist let our teacher have: let him show us a true cosmos; but if he have a little wholesome, unperverted chaos left in him, we shall welcome him with larger hope.

Thus far we have been largely concerned with the artist's method. The choice of those subjects to which his method shall be applied is at least of equal importance; but this essay must not be weighed down with any attempt to discuss this side of the case. "I charge the Maisters that they teche always that is beste," said Colet in his Statutes for St. Paul's

School. The fine economy which these words suggest may well be commended to the attention of teachers and of the makers of courses of study. A treatise on the subjects of instruction would be at best only an expansion of this precept.

Have these paragraphs on the art of teaching made too little distinction between the artist and the skillful artisan? The fault may be condoned, if it prompt the artisan to make the most of whatever gift may be in him. Apprentices to a trade have more than once in human history advanced to the mastery of an art. Have we not in like manner seen teachers who began to teach without zest for their occupation and only moderate skill, who yet acquired not only technical facility but a love for their calling which transformed their skill into truly creative art? It is hard to see how a successful teacher can remain a mere artisan. In learning his trade, he comes into a work of such absorbing interest, so full of the comedy and tragedy of human life, so warm with human hope and human affection, that he is led, often insensibly, to put his own life and soul into his task: when he does that he is not far from being an artist in very truth.

These words have been written, not to antagonize, but rather to supplement the purely scientific view of education. The conception of a true art of education is placed, not over against, but alongside of that of education as a science. The one view cannot be complete without the other. All that science can do for education must remain ineffective and unprofitable till it find its use in the living art of the master. It is well that teachers recognize the dignity of their art, and its co-ordinate worth with science in the real advancement of education.

Yet, if the teacher think that his art can dispense with the aid of science, he will fall into grievous error. For if he needs the insight of the lover and the artist for his guidance, he needs also all that science can offer, and much more than science yet has offered. To correct his mistakes, to direct him where happy intuition offers no sure clew, to utilize his enthusiasm with a minimum of waste, to drive him from con-

ventional points of view and make him conscious of actual limitations of his art, to subject his work to cold, impartial criticism—such service as this he may expect from science: an indispensable service.

But let him still be an artist and not merely an applied-scientist.

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III

THE KINDERGARTEN AND HIGHER EDUCATION

The teacher's equipment has been the theme of many a discourse. It has varied with the prevailing conceptions of life and of education, but it has ever reflected the spirit of the age and its estimate of man. The demand for a better equipment which has characterized the past few years is one evidence of a reorganization in the world of thought, in which man is being conceived of anew, and in which all that pertains to him is seen in new perspective.

The old estimate of man was in its essence aristocratic; it placed the emphasis on the intellect, in which men differ. The spirit of the new is democratic; it emphasizes the qualities which all possess in common. Hence the old education placed a greater value on the adult than upon the child, since the adult represents a higher degree of intellectual development. As a consequence, the equipment of the teacher of little children was meager; that of the teacher of adults was broad and complete. Deference and social recognition were the latter's prerogative; the former received neither.

The atmosphere resulting from the new estimate of man is entirely different. Since he is conceived of as a free individual, entitled to the fullest development and exercise of all his powers, the child is of as much value as the adult; his education is as important; the equipment of those who are to lead him into his inheritance must be as broad. On what basis do we withhold the truths of science, the inspiration of art and literature, and the satisfaction of creating from the little child and give them to his older brother? The impulse to all forms of human activity, the sentiments that underlie all human relationships, are present from the beginning. By what right is their intelligent direction and interpretation denied in the earliest years? The complex world in which the

child finds himself is but objectified intelligence, which he should early learn to see in relation to, and as a reflection of, himself. By what right do we withhold the key? But the possession of the three Rs on the part of the teacher cannot meet these requirements. Without the broad sweep of the sciences, how can she give the child even a hint of his true relations to his physical environment? Without an insight into the social sciences, how can she show the relation of the individual to society? Without psychology, how can she truly further intellectual development? Without ethics, how aid the formation of true character? Without a scientific study of education, how can she adapt the means to the all-important end? And shall the enumeration stop here? Logic compels us to go still farther. The new thought is full of inspiration for the future, but it has so broadened and deepened the concept of education that mothers and teachers cry alike, Who is sufficient for the training of the little child?

The general movement of thought of which the new concept of man is the outgrowth is the product of many forces which cannot be discussed here. While the movement is tending to a positive culmination in all lines, it came to concrete organized expression earlier in some than in others, and hence impressed itself more forcibly upon the common consciousness through them. The most important single influence in the general movement, Rousseau, would not be a familiar name to thousands had he not applied the ideas in question directly to educational problems. Through the efforts of Basedow, Pestalozzi, and Froebel, a portion of the philosophy of Germany, reflecting the same thought, has filtered down into everyday life, and meets us as effect in every kindergarten and up-to-date schoolroom. Many a mother has been aided in the training of her child, and many a child's life is freer and happier to-day, as the effect of the new thought brought through the channel of the schoolroom.

Among the agencies in the spread of the new gospel of humanity, the kindergarten has played an important part. In it the new thought is organized into a definite, coherent system, which, though limited in its scope, is relatively an

organic whole. As such, and as a new institution, it has been capable of transplanting in its entirety. Filling a place before unoccupied, it came into no conflict with existing institutions; being independent, it was not obliged to wait for the general diffusion of the new spirit as in the case of the schools. Under the circumstances it is not strange that it should often have seemed foreign to the prevailing education and social tone. But, in spite of misunderstanding and opposition, it has stood its ground and won a preliminary victory for the new thought by demonstrating in every country in the civilized world the truth, beauty, and practical utility of the principles on which it rests. The larger victory for the freedom of the individual is still to be won, but for this the forces of the general movement are coming on. The kindergarten has been the advance guard.

If the kindergarten has rendered so great a service in the progress of humanity, it must follow that the kindergartner has the breadth of scholarship and depth of insight until but recently considered unnecessary in the teacher of little children. This is both true and untrue. Since the study of Froebel's philosophy forms so large a part of the kindergartner's training, it follows that her concept of the nature of the child and the function of education is not lacking. In the system of means which Froebel worked out to almost mechanical completeness he has touched upon every phase of human thought; hence a detailed study of these means must give glimpses of these various phases in their relation to the child and to each other. This is true from the standpoint of action as well as from that of knowledge, since the creative activities lead into the arts, both industrial and æsthetic. In short the unity of life, which is Froebel's watchword, presupposes at least an acquaintance with all its phases.

To what extent is this realized in the actual kindergartner? In her educational ideals; in her working acquaintance with that portion of the field of knowledge she needs for daily purposes; in her vital grasp of the social problems of the hour; in her attitude toward life and her devotion to her work, no one will deny that the kindergartner is far superior to the

average teacher. And when it is remembered that there has been no external authority to set the standard for admission to the kindergarten training schools, nor yet to regulate the length and completeness of their courses, as has been the case with other training schools, the fact that the kindergartner is so well equipped is a remarkable testimony to the power of Froebel's ideal.

On the other hand it must be admitted that the kindergartner's grasp of the aim of education is often a limited one, because education is seen from one standpoint only. As a result the relative value of the kindergarten is overestimated, and an antagonism between it and the public schools is set up. To value the kindergarten rightly, it must be seen in its educational and social perspective, but this is as difficult for the typical kindergartner as it is for a mother to form an impartial estimate of her child. In consequence, there has too often been antagonism where there should have been cooperation with other educational forces; intolerance of other views instead of intelligent and sympathetic interpretation; and an irritating assumption of superiority instead of a spirit of inquiry and progress. The " I know it all " spirit, so often ascribed to normal-school graduates, includes many kindergartners among its number. This is true of the past more than of the present, and to a greater extent in small towns than in large cities, but the type may be found, even in Chicago.

The kindergartner's equipment from the standpoint of means too frequently deserves the same comment. What is the meaning of the phrase so often seen in training-school curriculums, " Science, literature, psychology, etc.; from the kindergarten standpoint "? If these subjects have been mastered before entering the course of training, and the Froebelian standpoint is but another name for the truly educational, the phrase is justifiable, though the question remains whether the two are synonymous, and whether truth will be found when it is sought for with preconceived ideas as to what it should be.

But, in most cases, such subjects as psychology, ethics, and

the social sciences are entirely new. Without questioning the value of Froebel's view, can the introduction to any of them on any other basis than that of their own relation to the whole human knowledge be justified by the canons of scientific method? Is true development possible to those whose aim is to see truth only through the eyes of another? "The ancients saw God and nature face to face," says Emerson. "We through their eyes." But each age needs its own fresh revelation, adapted to its own fresh problems. Is not Froebel's emphasis on individuality a recognition of this very principle? "It is the lifework of all things to unfold their essence . . . hence all arbitrary, prescriptive, categorical training must of necessity hinder and destroy," is the text of the *Education of man*. But if no set views are to be impressed on the mind of the child, can the following of Froebel to the very letter on the part of the adult—the highest virtue in most kindergarten circles—be in accordance with his own spirit? Whether the phrase "From the Froebelian standpoint" is truly Frobelian is a question that needs consideration from the educational side.

The results of a superficial grasp of these different subjects on the part of the kindergartner is to make the work with the children mechanical and lacking in true educational value. Without an enthusiasm that results from a fullness of knowledge, the kindergartner is unable to develop the native interest of the children. Without a grasp of the essentials in the different subjects, inadequate or incorrect images are formed which cripple later developments; or surface facts instead of vital ones are emphasized, thus destroying the children's potential interest. The kindergarten theory emphasizes the principle of interdependence, but without a vital grasp of subjects and their relations on the part of the kindergartner, the connections the children make under her guidance are likely to be outer, and not inner, ones. Another point emphasized is that of the sequence, which, to the kindergartner who has studied Froebel only, has a limited meaning—one in which form is often mistaken for substance. A broader outlook enables one to see in the sequence the em-

bodiment of a universal law, typified in psychology by the movement of attention, in literature by a dramatic composition, and in philosophy by great national and intellectual movements.

With a limited insight much instruction in the mechanism of work is necessary; when universal principles are fully grasped the details arrange themselves easily on the basis of functional value. If more time were spent in the work that gives insight, would the amount of time now required for the mastery of the kindergarten technique be necessary? Like any other technique it is for the purpose of expressing an idea. But the idea must be clear, or the expression will be lifeless.

Were the kindergarten an institution of long standing these criticisms, if deserved, might seem discouraging; as it is, the conditions which give rise to them are but incidental to the particular stage of development through which it is passing, and its adjustment to social and educational needs. It has been considered in itself, instead of the foundation for the whole structure of education. But when the kindergarten was founded the larger structure, based on the same educational principles, was but dimly visible in general outline; it has been growing slowly into definiteness through the intervening years, but we are not yet ready to fill in the details. As ideals assume definite proportions, the true relation of the kindergarten to the whole educational system will become more apparent, and this criticism will have no further foundation.

The criticism that the kindergarten has been narrow, that it has been concerned mainly with the preservation of its own existence and the spreading of its particular ideas, instead of joining hands readily with other educational forces, is also incident to the present transitional stage. Every institution has been obliged to protect itself by some degree of isolation in its earlier stages, in order to effect its inner organization. Only thus can the ideas for which it stands develop sufficient vitality to maintain their existence in the larger whole in which they must eventually merge. The conservatism of

kindergartners thus far has been necessary to this inner organization, now practically completed. Hence, according to the logic of events, the time for the union of the kindergarten with other educational agencies is near at hand. As a separate institution it has nearly completed its work from the theoretical side, since it has shown the true spirit and method of education, both from the standpoint of the individual and from that of society. Practically, it will be needed for many years to embody, and thus to interpret to the world, the principle for which it stands.

In the reorganization which is at hand the kindergarten will rise to a higher plane, and the equipment of the kindergartner will of necessity be of a higher order than has thus far been considered necessary. This is recognized by all progressive kindergartners, and great and vital changes are already taking place in both theory and practice. The spirit which prompted the establishment of the kindergarten has permeated every department of thought. It is expressed in the challenging of social and industrial systems and the attempts at social reconstruction; in the new tone in art and literature; in the questioning of religious beliefs; and in the discussion of all institutions as to their purposes, methods, and results. The demand of the present is for a readjustment of the life and thought of mankind, and their adaptation to new and changed conditions and conceptions.

In this inevitable change all educational agencies must share, the kindergarten included. As has been stated, education has been among the first to respond to the new thought directly, but the great changes of the past decade are the results of the indirect influences of biology, anthropology, sociology, and psychology, as these have been reconstructed on the basis of the new thought. The kindergarten, too, will be reconstructed, in the same manner and by the same agencies. In the past it stood alone; it studied its own problems. In the future the forces of the universe will be in alliance with it and the cause it represents, but it must study problems other than its own, or it is as likely to thwart as to further its onward progress. The true view, in proper

perspective, can never be gained by looking fixedly at one point. The kindergartner of the past fixed her eye on Froebel only. The future kindergartner must have other view points as well, those which only a broader education can give. This may seem heresy to many orthodox kindergartners, who are as suspicious of higher education as the orthodox churchman is afraid of the higher criticism. But as in the latter, searching criticism has helped, not hindered, the cause of religion, its essentials receiving an added force when stripped of non-essentials, so the doctrine of Froebel will not suffer as far as it represents living, universal truth. If critical study does not reveal such truth in his system, the foundation of the educational structure must be sought elsewhere, for truth must be its corner stone. Surely it is vain to think that the last word has been said. Have we made no progress since Froebel's time? Each age has its own insights and its own problems, and though Froebel was a man of prophetic vision, his eyes cannot do our seeing. The past must be our starting point and guide, but the present must move on to its own completion.

But if criticism reduces somewhat the estimate of Froebel's philosophy on the one hand it gives it an added value on the other, for to appreciate Froebel in his relation to other men and the philosophical movement of which he was a part is to stand well on the way up the heights of scholarship. To the superficially educated worshiper of Froebel, the philosophic thinker may not inaptly apply the words of Paul to the Athenians, " Whom ignorantly ye worship, him declare I unto you." The thoughts that stir the hearts of men most deeply to-day—the unity of life, the divinity of man, the God-consciousness in the individual soul—thoughts given expression in the literature of Tennyson, of Emerson, of Browning —are the same that found an earlier and different expression in Froebel, for the literary and philosophic movements are parts of one great whole, having a common source and a common end. What is not such an insight into literature and philosophy worth to the kindergartner, whose keynote is unity! Can one be a leader in education without knowing

the origin and general trend of modern thought, and without consciously shaping one's ideals in accordance with it? The future kindergartner will and must be thus equipped.

The question of a broader equipment for the kindergartner is bound up with the larger question of the training and equipment of all teachers, a question second to none in importance in the whole range of education. The separate kindergarten training school, like other special schools, has its functions in the progress of the cause. The tendency of the day, however, is toward a closer organization of the different lines of effort, and hence the schools of law, medicine, theology, and technology are allying themselves with the great universities, and gaining thereby breadth of culture with economy of effort and expenditure. That the alliance of the kindergarten with the general educational system means eventually the training of kindergartners by the agencies that train other teachers is self-evident. Whether that agency shall be the normal school or the university is not yet decided for the general teacher, much less for the kindergartner. It has been said that a higher education spoils a kindergartner or an elementary teacher. Do you ask how? The higher institutions are centers of conservatism. They represent the past, they maintain the old ideals and conceptions of life. The unity of life is Froebel's motto, and the kindergartner's conception of education is the continuous development of the whole individual. Hence the mere acquisition of knowledge, or the gaining of intellectual power, which is the purpose of the higher institutions, seems a violation of the fundamental principles of education. It leaves out of account the whole ethical and emotional nature, and thus lacks the warmth and vitality of life and sympathy with the needs of a living humanity. The kindergartner fears the effect of this atmosphere upon her attitude toward life and her particular work even more than she fears the possible destruction of her favorite theories. Should these influences prevail, she will become dissatisfied to work with little children, and with and for humanity, and will sink

into the refined intellectual selfishness that characterizes so large a portion of cultured society.

In present conditions the first-class normal school better meets the kindergartner's need. In either case the need for practical as well as for theoretical training would have to be met, a thing not easily accomplished in connection with a university; in a normal school the establishment of the required theoretical courses, with opportunities for practical training in a kindergarten, is but an extension of work already in operation.

While the normal school lacks the breadth of scholarship of the university, the curriculum of the best normal schools is sufficiently broader than that of most private training schools to be an advance on present conditions. The general educational work would prevent the professional one-sidedness that a separate training school can with difficulty avoid, and would give the insight into the more general problems of education that would make the unification of the kindergarten with primary work possible. Since the normal school is in touch with the spirit of elementary education, the kindergartner would find its atmosphere congenial. The unification of knowledge with life, which is Froebel's motto, she finds in the educational treatment of subject-matter as an educational instrument.

The lack of integration in the college or university is a recognized weakness in higher education at the present time. It needs to consider Froebel's principle of unity. With a realization of this need; with a deeper sympathy with, and an appreciation of the problems of elementary education; with a pedagogical department in sympathy with the spirit and problems of the times, the university would be the ideal place for the higher equipment of both teachers and kindergartners already trained, who wish to equip themselves for leadership in their profession. Intelligent comprehension of the kindergarten on the part of school officers, superintendents, and the general public is one of the needs of the present time. Where but in the university can it be obtained?

The future of education is full of promise. Its problems

are such as to engage the attention of the keenest minds and to tax the resources of the broadest scholarship, but they will yield large results for childhood and humanity, if properly solved. Education can no longer be isolated; it must be studied in relation to the whole of society, and its administration must include other social factors and forces. This means that those who would lead must know and interpret allied phenomena and related movements. Prophetic vision is possible only to the broadly educated. Shall the kindergartner be among this number? She has helped to lead a new and advanced movement in the past. Is it likely that the future will find her lagging behind in the march of progress? Yet the battle must henceforth be fought with improved weapons. Without these Froebel's ideal of education will remain unrealized in our advancing civilization.

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IV

THE BIBLE IN EDUCATION

Probably no one subject has been the cause of more contention in education than that of the use of the Bible in the schools. Differences began even with the early Christian Fathers as to its relative place in education; some, like Tertullian and Augustine, declaring that it should have the only place; others, like Jerome and Basil, wanting to share with it the classical writings of Greece and Rome. In the monastic and cathedral schools of the Middle Ages we find the Bible holding various degrees of influence in education; now raised by councils and pious monks to the highest place, now sunk into debasing scholasticism or into absolute disuse. The noble impulse to the common use of the Bible in the schools made by Luther and Melancthon in the sixteenth century was lost to some extent in the decadence of the schools in the following century; but it was restored to its former place in the eighteenth century and since that time, through many trials, has maintained its supremacy in Germany as a subject of instruction. In recent times we see traces of former contentions and differences in the exclusion of the Bible from the schools of France and in the careful regulation of its use in the schools of other European countries in such form as to meet the wishes of patrons who do not agree in their professions of faith.

In this country extremes of practice are found, from that of the parochial school which exalts religious instruction to the highest place to that of the public school which carefully excludes such instruction, both classes of schools claiming to give the essence of religion: one in the form of dogmatic instruction in the Bible and catechism, the other in moral precepts and practice. Widely divergent as are the views of these opposing parties, it is with the hope of finding common

ground upon which the most reasonable of all parties may stand that I venture to discuss the question of the introduction of the Bible into the schools.

Before defining the substance of education or determining the place of any subject in it, we must have clearly in mind the ends or purpose for which education is carried on. The idea which seems most prevalent at present of the purpose of education is that which is expressed in the Report of the Committee of Fifteen read at the Cleveland meeting of the Department of Superintendence in February, 1895, where it is stated that " the branches to be studied and the extent to which they are studied will be determined by the demands of one's civilization "; but what is meant by civilization or by the civilization for which the American child is preparing? If it is said that this civilization means the external physical well-being of the people and the possession of the conveniences and luxuries of life, and that to attain it that there must be the co-operation of all in securing the blessings of good government and the refined enjoyment and the means of enjoyment of literature and art—we may assent and yet say that these are only the outward signs of that civilization which the wisest leaders have in mind as the ideal civilization of our people. Within all these various planes of civilization there is in the collective life of society, as in the individual life of its members, a spiritual or religious motive, without which life and all that life gives are a sham. Whatever means we may take to ascertain the cause of differences in the civilizations of the world, whether it be in the study of past generations or of the present, the conclusion is inevitable that the real growth and elevation of a people keep pace with the spiritual ideals or the religion of that people. If this is true, and if it is also true that education is a preparation for life, there must follow the conviction that religion in some form ought to have an important place as a ruling, controlling force in education. By religion is here meant in its broad sense the uplifting knowledge of man's relation to God and a conscious expression of that relation in human life. This idea of religion includes morality, but does not end with it. As an

element of character it is essentially spiritual as opposed to natural and helps to build up any life, whatever the belief may be. The essential superiority of any life dominated by religion as thus defined must be acknowledged over that life which is entirely divorced from it, and what is true of life is equally true of education. The religion, then, of any civilization must form an essential feature of the education which is a preparation for that civilization. The religion of the Mohammedan civilization must characterize the education of that civilization. The same is true of the civilization of Buddhists, of Jews, and of Christians. If our claims of superiority of civilization have any basis of justice, they rest upon the fact that the dominating religious principle in our civilization is of a higher order than that of other civilizations. Yet what an inconsistency there is between our theory that the end of education is a preparation for the demands of a civilization whose corner stone is the truth revealed in our Christian Bible, and our practice in carefully excluding from the schools all reference to that Bible, even to its history or to the stories which it contains. Other histories and other sacred writings may have a place, and an important place, in the schools, but the stories contained in our Bible, if they are acquired at all, must be acquired in other ways and by other means than those provided by the schools.

The Greek and Roman myths are regarded as classical and are read and told to the children until they are as household tales, while those of the Hebrews are carefully shunned. Our graduates go from the schools well-versed in the writings of Plato and Homer, but these same graduates must, for all that the schools do for them, be a total stranger to the psalms of David and the counsels of Isaiah. The stories of Benjamin and of Joseph, once read freely in the schools, give place in the programme to the stories of Achilles and of Cyrus, while the noble symbolism of the Garden of Eden and of the Apocalypse is thought to be less fitting for the contemplation of our youth than the weird imagery of Milton's *Paradise Lost* or of Dante's *Divina Commedia*. I am repeatedly told by teachers of high schools that their pupils, who

can pass a fine examination upon the history of Greece and Rome, know almost nothing of the commonest events recorded in the Bible.

This strange preference for what may be called heathen classics becomes all the more unaccountable when the objectionable nature of some portions of them is considered. Certainly no part of the Bible can approach in suggestive pruriency these objectionable features of Greek and Roman writings, whose safety from harm lies in the fact that they are presented to us in a foreign tongue. If they were fully and literally translated, they would be subject to lawful interdiction on account of their corrupting influence.

If it is agreed that the Bible should have a place in the education of the young, there yet remains another and more difficult question to solve—that of the way in which it should be used. Some may plead for its use as a text-book of instruction, and some may urge its claims as a means of worship in the opening exercises. To one or the other of these uses most advocates of the introduction of the Bible into the schools have been committed. It is clear to see that under present conditions there are great and almost unsurmountable objections to both of these uses of the Bible. It would be difficult, if not impossible, to secure teachers whom all the patrons of the schools could trust to explain and interpret theologically the difficult passages of the Bible, and so long as the differences of belief are so sharply drawn and so strongly emphasized as they are, it would be doubtful policy to force the use of the Bible either as a basis of religious instruction or as a part of the opening exercises of the school. All expectation, therefore, of using the Bible in these ways, under conditions that are likely to exist at present, must be abandoned. There yet remains one other way of presentation which some recent movements in education will assist in fostering, and that is its use as literature.

De Quincey in one of his essays makes the well-known distinction between the literature of knowledge and the literature of power. "The first," he says, "is a rudder; the second a sail." And in speaking of Milton's *Paradise Lost*, he

adds, "what you owe to Milton is not any knowledge of which a million separate items are but a million advancing steps on the same earthly level. What you owe is power; that is, expansion and exercise to your own latent capacity of sympathy with the infinite, where every pulse and each separate influx is a step upwards—a step ascending as upon Jacob's ladder from earth to mysterious altitudes." While the Bible may well claim a place in both these divisions of literature, it is as a means of elevation and expansion that the Bible may claim special pre-eminence. This power or moving side of the Bible has been recognized by great writers in all ages in the frequent use they have made of it, both in the incorporation of ideas and in the direct quotations from it which have been made. Hardly a great classical work can be named, written within the present era, which has not borrowed freely from the Bible and which does not owe to it a large measure of strength and permanence.

It is well known that within the past few years great emphasis has been placed, in all grades of the best schools, upon what may be called the great world literature. In the earliest grades folk-lore stories, the stories of Roman and Greek heroes, and fairy tales are told and read by the children. In these grades also selections from the best writers are memorized—all with the view of imbuing the children with a knowledge of, and a love for, this literature of power. In the intermediate and grammar grades the same end is sought in extending the children's reading through such writers as Hans Andersen, Hawthorne, Scott, Longfellow, Tennyson, Irving, and Shakspere. This is done to such good purpose that, when the children reach the high school, they have acquired a love for the best literature and are ready and capable to take it up as a study.

It has been found, to the surprise of many, that these great works of literature have been preferred in many instances by young children to the simple and sometimes silly stories which they had been accustomed to read. This universal appreciation is the test of all great literature. It is read and enjoyed by persons of uncultivated or immature minds and

grows in meaning and power with the growing mind. Such a statement is pre-eminently true of the Bible. Its parables and simple stories afford pleasure and instruction to the child, while their meaning is more and more uplifting to the mind as his powers of spiritual comprehension are developed.

That a book with such claims to universal recognition as a source of power should be utilized in the interests of education would seem to be beyond question. And yet it is true that, in most schools at present, the Bible as literature is tolerated only at second hand. This practical exclusion of the Bible from the schools did not always exist. The Greek New Testament was the only Greek text-book in Harvard College during its first century of existence, and as late as 1845 we learn that in 258 out of 308 cities and towns of Massachusetts the Bible was used as a reading book, in 38 towns it was used either as a regular reading book or as a book to be read in the morning devotional exercises, and in only 3 towns it was not used at all. It is believed that the Bible may yet be lifted even above its former place in the school and college by using it as other portions of the world's great literature are now used in the best institutions. In doing this we need in no way lessen our appreciation of our reverence for the book which will always stand apart from all other books as the Divine Word.

The proposed plan of treatment is as follows: In the lower or elementary grades a selection of stories and parables may be made which will be told the children and retold by them. This selection should be made on the basis of interest and moral effect, including stories connected with the lives of both Old and New Testament characters. The same stories should afterward be read to the children by the teacher and perhaps also be read by some of the children. In addition to this, those parts of the Bible should be memorized that contain sentiments in any degree understood and needed by the children, all to be repeated from time to time as occasion will permit. In the intermediate grades the stories above enumerated, and many others carefully selected for the purpose, should be read by the children. It might be well, in

view of existing sensitiveness and prejudice, to follow the limitations made by the Massachusetts law in enjoining upon teachers the withholding of any comment upon the text as read. It might be well also to follow the same law even further in permitting any pupil to be excused from the reading whose parent or guardian has conscientious scruples against it. In upper grades of the public schools and in the college several selected parts of the Bible may be made the basis of literary study, precisely as the classics of our own and other languages are treated in the best schools and colleges.

Two circumstances are likely to determine in large degree the measure of good that will be accomplished in this form of Bible telling, reading, and study—first the kind of selections made as a basis for consideration, and secondly the manner and method of the teacher in treating the subject. In respect to the substance of what is presented under the proposed plan, it may be said in general that those parts only should be selected which appeal to the children's interest and about which no controversy as to historical accuracy is likely to arise. Several compilations of Bible stories have been made, all of which have some features of excellence. The least satisfactory are those which have brought together stories of doubtful value to young children and which include records of events about whose accuracy the older children are likely to question. Of course it will be understood that, for purposes of literature as well as of worship, abstracts or adaptations of the Bible have no place in the school. Comments and explanations in foot-notes should be equally avoided. One of the most carefully selected compilations for the uses of the lower grades is that made by Dr. Schaeffer, State Superintendent of Public Instruction in Pennsylvania. Besides forty-eight selected stories from the Old Testament there are given some parables, sayings and discourses, the commandments, and other quotations concerning "the Lord" and selections from the Psalms, Proverbs, and Prophets. Altogether the most valuable work for reading and literary study in the high schools and upper grades of the grammar school is Dr. Moulton's *Modern reader's Bible*, con-

sisting of the Wisdom Series in four volumes, the History Series in five volumes, and the Prophecy Series in four volumes. The work has been done by a reverent, loving hand and is the result of years of study. In arrangement of subject-matter, in suggestiveness of notes in the beginning and end of each volume, and in external appearance it is all that anyone could ask. No more useful books or more attractive books for the study of great literature of any kind could be found than these.

The second condition of success mentioned above is that of a proper treatment of the subject by the teacher. Little difficulty will be found here if the teacher has a mind open to the excellence of real literature and the good that may be accomplished by means of it. Less than this we should hardly expect in any teacher. In the lower and middle grades teachers will simply use the Bible either as a basis for story-telling and the memorizing of choice extracts or else as a reading book, precisely as Hawthorne and Irving are now used in the best schools. The enjoyment felt in the reading of such books is a sufficient warrant for their use in the schools because it is a guaranty of the formation of a good reading habit, which is really the highest end of the teaching of reading. In the higher grades literary forms and meanings may be discussed and some logical analysis be made, but only incidental to getting the literal meaning of what is read. Even though no more is attempted in these grades than simple reading, great good will be done. By simply reading the text, models of style as well as of inner force will be stamped upon the minds of the pupils in such a way as to affect their entire lives. But with the Bible as with Shakspere or Milton, much can be done by analysis to find hidden meanings and to trace literary beauties—it being understood that as literature only it is to be read and studied.

With a work so important before us, and with natural obstacles in the way of its consummation so few, there would seem at first thought no doubt as to its immediate adoption by all the schools and colleges of the land, but we are likely to meet at the outset objections nearly all of which, as we

shall see by examination, pertain to a treatment of the Bible quite different from that which is urged under the proposed plan.

In the first place one is struck with the fact that the greatest opposition to the introduction of Bible study into the school does not come from unbelievers or infidels, but from Christian zealots who are ardently opposed to any use of the Bible in the schools which is not given in connection with or under the jurisdiction of the Church. They sincerely believe that the teaching of religion should be a part of the education of children, and by religion they mean their own particular kind; thus mistaking denominationalism and dogmatism for the religion of the Bible. To this class of persons interpretation and exposition are the most important features of Bible instruction, and as these features, in the sense used, do not belong to reading or to true literary study, it is fair to claim that no opposition to the proposed plan should be made from this source.

Another kind of opposition to the use of the Bible in the schools comes from those who say that such use can have no place in schools supported by public tax. They say that the separation of Church and state is a principle to which we must adhere unless we wish to live over again the conflicts of the past, but it is more than a suspicion that much of the opposition made to all forms of instruction that can be called religious is due not so much to a concern for the welfare of the state or the children, as to a fear of the influence of that other class of whom I have just spoken. It would be difficult to choose between the claims of these two contending classes, for the choice in many cases, it is feared, would have to be made between sectarianism on the one hand and bigotry on the other—two forms of belief which have nothing in common with the highest ends of Bible study.

The point of opposition to the introduction of the Bible into the schools most frequently heard is that of the danger of trenching upon grounds of religious belief. I have already said that where there are so many differences of belief, and where these differences are emphasized to the extent that

they frequently are, it would seem undesirable to use the Bible in the schools in any way which will disturb the religious opinions of anyone. This certainly is in no sense done in the plan proposed. As has been said it will be best for the purposes contemplated to limit the Bible reading and study in school to certain carefully selected extracts, and in the lower grades at least to make no explanation of what is read. The objects just mentioned cannot be applied to the study proposed for the higher grades for the reason that only a literary study of the Bible is recommended, or such study as high schools have repeatedly given to works in which extracts from the Bible are freely made.

Probably the most effective opposition to Bible study in the schools comes from the educators themselves. Many teachers are found who assume that religion should underlie the work of the school, but who affirm that the needed religion is brought into connection with the discipline and secular studies of the school and that, therefore, the Bible is not needed. Some of them even go so far as to say that, as religion is a matter of conduct rather than of belief, the whole work done in the good school is essentially religious. This idea was recently expressed in one of our best educational journals by its editor, in which he says: "Every school worthy of the name rests upon a body of religious convictions and aspirations that are as deep seated in the lives of the people as their common intellectual and moral convictions." To all this we may assent, but when this editor says that "Religion, as St. James defined it, is an integral part of every public school of every grade," and further that "the people of this State are all religious," we cannot cordially agree with him; especially when we consider the fact that the State of which he speaks is the one of which Chicago is the metropolis. But in hearing this characterization of the function of the public school we must bear in mind the fact that it was written in defense from the attacks of those who would fasten denominationalism upon the schools. Against Bible reading, or the telling of Bible stories, or the study of the Bible as literature, I am sure the editor, and all who agree with him

in the religious character of conduct and so-called secular instruction, will have no word of objection.

Some persons, both in and out of the rank of teachers, have a strong feeling that the Bible must be approached in a different spirit from that in which any other source of knowledge or inspiration is studied, and for that reason would not give the Bible any place in the school curriculum. Dr. Harris, the present Commissioner of Education, expresses this sentiment in his reasons for not including religion in the course of studies which he recommends. "The method of religion," he says, "is essentially the method of authority"; that is, it is opposed to the scientific method which "saps all authority." He admits that the study of history "resembles in some respects that followed in the study of the Holy Scriptures, but in other respects, namely, in the treatment of the evidences, it resembles the scientific study of data derived from the observation of nature, but religion demands from first to last a complete surrender of the mind to the authority of revelation." While we may admit that the thoughts and feelings are on a different plane in the contemplation of our relations to God from what they are in our observations and inferences in science, it may well be questioned whether the "surrender of the mind" of which Dr. Harris speaks is essentially different in the two mental processes.

There is in both cases the authority of reason, although not on the same plane. The truth in revelation, as well as in science, is the real authority to which we surrender our minds, and the truth in both cases is from the same source. The objection raised, if it applies at all, would apply to the teaching of doctrine, and this is not the end or purpose of the use of the Bible for which I am pleading. As to that part of the objection which refers to the presentation of evidences, all that need be said is that they have no place in the school. It is not necessary, for all the purposes for which the Bible is read, to enter into the evidences of authenticity. We may well question how many of the millions of Christians understand the authenticity of the Gospels or the authorship of the Psalms to whom these writings have been of the greatest

spiritual help. Dr. Harris also speaks of those who "would carefully guard against the encroachment of the religious mode of study into mathematics, botany, and grammar." The distinction may be recognized, and still great good be done by keeping the Bible reading and scientific study close together. Unless science is approached in something of that spirit of reverence which is felt when the Bible is read, it may well be questioned whether science study will be helpful in serving the great ends of education. In the civilization for which the child is preparing, science and religion are one and inseparable, and they may well be brought together in the school.

In countries where Bible instruction is made a part of the required course of study, there is an appearance of a want of reverence in treating the Bible in some schools. But this may be due in most cases to the fact that the religious side and not the literature side of the Bible is treated. In some cases the lack of reverence may be due to the irreverent character of the teacher—a good reason for his exclusion from the school, whatever subject is taught. But in the least favorable circumstances that are likely to exist in the public schools, it may well be questioned whether the conditions for preserving a reverent attitude toward the Bible are less favorable there than they are in the majority of Sunday-school classes taught by immature and untrained persons; under circumstances where triviality and ridicule are in danger of being brought in close connection with the most sacred subjects of contemplation.

It will be observed that much, if not all, the objection to the introduction of the Bible into the schools thus far noticed rests upon the assumption that theological difficulties must be interpreted or explained by the teacher. Under present conditions this would not be regarded as either necessary or wise. We do not interpret the dream of Agamemnon in the *Iliad*. Why should we interpret the dream of Nebuchadnezzar in the Book of Daniel? Why may they not be simply told or read in both cases as they are given in the text? In neither case can the whole truth be known by the child even

with the best interpretation, but in both cases enough will be known and understood for the child's guidance, and if perchance the letter of the story is remembered it will be interpreted by degrees as each new experience gives the mind ability to see and readiness to receive the needed lesson. We may in Bible stories, as in fairy tales, leave the child to work out the lesson for himself in his own way.

There may be those who regard the use of the Bible which I have urged as altogether inadequate to meet the high needs for which the Bible was given us and fear the danger of our young people resting in the lower aim of literature. Let such persons watch closely the spiritual growth of young people, or recall their own states in such growth, and see how surely an interest in the externals of literature tends to bring the mind to see and feel the more subtle beauties of its spirit; for, as Dr. Moulton says, "An increased apprehension of outer literary form is a sure way of deepening spiritual effect." It would be inconceivable, for example, for our high-school and college students to read the book of Job as presented in the *Modern reader's Bible,* in the light of the introductory and closing notes, without being impressed with its worth not only as the "greatest poem in the world's great literatures," but as a book which far transcends the power of any human being, unaided, to make. More even than this may we expect from the general use of the Bible as literature in the schools. Not only will reverence for sacred things grow in the minds of the young, but there will be developed a more tolerant spirit respecting the religious opinions of others. The sharp differences of opinion and undue emphasis placed upon such differences will disappear until the Bible may take its place as a center, not only of instruction and inquiry, but also of praise and worship.

One effect of treating the Bible in the way proposed will be the formation of a habit of Bible reading not only in morning and evening worship, but in times of leisure in which we seek rest and inspiration. At such times our Emerson, or Shakspere, or some other favorite author, has served to bring relief from the cares of business, at the same time to

prepare us to do more and better than we have done. It has been happily said that education should prepare us for our leisure as well as for our working hours. The test of one's interest in and enjoyment of any author is the frequency with which one reads the books of that author. It is feared that, if this test should be applied, the profession and practice of many people would be found widely separated who are eager in saying that their favorite book is the Bible. Very much of course cannot be expected from young people in this particular, but if the Bible is treated as fully in the schools as other books of literature are treated, it is hoped and believed that its inspirational influence will be felt, and that it will assume, as it should, a dominant place both in the hearts and in the lives of the graduates.

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V

THREE YEARS IN THE LIFE OF A CHILD

At the Home for Infants the matrons said that they did not think the child had ever been out of the nurseries for more than an hour at a time, and that only half a dozen times in all her little life of three years. Just what that meant—to spend the first three years of one's life in an Home for Infants, and in two rooms—would hardly be realized at first. It meant, for one thing, that, although she was three years old, she could not talk; for, in a charitable institution where funds are scanty, duties many, and nurses few, no one had time to waste unnecessary words on babies able to take care of themselves. She could, however, understand when you spoke to her, and say a few words for the little she knew. But how little she knew! Those who watched her develop from her third to her sixth year came to the conclusion that the greater part of a child's education is acquired before the former age.

She had no idea of family relations. The word "mamma" was a relative term, to be applied to the various women who acted as nurses. She had never seen a man, they thought, unless possibly from the nursery window. As among the fifty babies there was a community of dresses, aprons, and toys, she had no idea of personal property, as she had never had an article of clothing, except her shoes, that was entirely her own. She had never sat at a table, for babies old enough to sit alone were fed sitting in a circle on the floor, each a spoonful in turn. She did not know what a dog, a cat, or a doll was, while a picture book, apparently, had no meaning for her whatever. In fact, all that had ever happened to her in her life was to be washed, dressed, fed, and put to bed or on the floor to play, and cautioned to be quiet lest she wake the other children who lived in the same room. The one thing she did know was how to take care of babies, and the matron said that they hated to see her go she was so much

help in pushing baby carriages about, and in picking up small articles.

In appearance she was a little beauty, with great blue eyes and long brown curls that framed as sweet a face as ever a baby-lover saw. It was no wonder that she speedily became the sunshine of the new home to which she was transplanted. As they watched her grow, those who loved her came to see that what seemed so strange to them in her development was only the common experience of all children, made more prominent in her case by her age and past; and it has been thought that a glimpse of the strange new world, as she apparently first saw it, might be interesting to those who believe that to teach or to help a little child one must understand the springs of all its actions both on the physiological and on the psychological side.

A warm nest had been prepared for the little stranger; new clothes were ready; a doll was bought, and playthings hallowed by the touch of little hands long cold in Elmwood were taken down from closet shelves. But such a strange world she found it! She could only sob and weep so pitifully that at first they feared they would have to carry her back. The new home where there were no babies, where she sat at a table, and was given a doll and blocks, dazed the little creature. Did you ever think of how Mother Nature adds here a line and there a line in the way of the perception of natural objects in a baby's brain? Here a little and there a little until faces, home, and the world emerge from misty indistinctness? With so many impressions crowding all at once, it was no wonder our baby grew pale and put her hands to her head as if it fairly ached.

She was a very timid child, afraid of so many things. A bit of fur on a dress or a muff so terrified her that she could not be induced to go near the person to whom it belonged. A street band that included a drum frightened her, but her crowning terror was a man. Now, according to romance and tradition, a young woman who has never seen a man is supposed to be very favorably impressed at first sight, while the fact of the matter seems to be that the contrary is true. The

milkman and the butcher's boy learned to make a wide circuit around her, as she stood in the kitchen paralyzed with fright, and sobbing with wide-eyed terror. And, although she became the closest of friends with the old gentleman of the family, who made her his especial pet, yet she apparently never placed mankind on a level with women, as far as general accomplishments were concerned. In fact, when she was six years old, on being sent to the room of a guest with a message, she came downstairs laughing to herself, as if highly amused. On being questioned she explained that the young man had taken off his coat and vest, adding reflectively, "I nebber met a young man afore who could take off his clothes." Her boy doll had his clothing sewn on, and in her mind dogs, cats, and men were on the same level, as far as outer covering was concerned.

In those early days the first thing that had power to lure the child from the skirts of her protectress was the voice of music. One day the musician of the family opened every door through to the kitchen where the little one was, and began to play Schumann's Träumerei. What the child thought of the voice that sang through the house no one ever knew. Through the rooms she stole alone, irresistibly led, passed the terrible oger in the shape of the kindly old gentleman asleep in his arm chair, to the room from whence the music stole. After a while the musician looked up and there stood a wide-eyed, trembling little creature with a face as white as a sheet of paper. She loved music, and after four years of age sang for hours strains of Beethoven's and Mozart's sonatas that she picked up herself, although, what seemed a little strange, she could not be taught to sing a song with words until she went to school and heard other children sing. Even then the melody came first, while the words were often a meaningless jargon.

Aside from her supreme content in having all the love and petting her soul desired, the joy of having personal possessions seemed to give her the greatest satisfaction. A dozen times a day she would timidly inquire, "Mamie's d'ess?" to be told, "Yes, it was Mamie's dress; no one else was to wear

it; it was all for her." Again the question would be, "Mamie's doll?" and when reassured she would go away to smooth and pat her treasure, to soon return again with the inquiry, "Mamie's shoes?" It was here that this little Eve fell in her Paradise, as her ancestress is supposed to have done in hers. They thought it was probably the first real piece of mischief she ever had done.

On that eventful day she was left alone in the house under the care of a servant, who, in the press of other duties, forgot her small charge. Such a busy afternoon as the little one spent. In silence she gathered up every small article within the reach of her hands in parlor, library, and dining room and secreted them in every hiding place her small wits could devise. She did not know the names of the articles she hid or the names of the places where she hid them. For two weeks after, ink bottles, paper knives, spectacles, silverware, and bits of ribbon and silk were found tucked away behind the sofas, in the folds of curtains, and back of books. It was always an interesting question, "Why did she hide them?" Was it secretiveness; was it the instinct for collecting developed at so young an age by the unwonted delight of personal possession; or was it simply the first assertion of individuality? After having carefully put everything away she went upstairs, where, having been a close observer of the process of bandaging a sore foot the night before, she applied a box of corn salve to the window-sill and stuck it down with a damask towel.

It was noticed that her perception of natural objects was unusually weak, particularly in the line of color. At first the attempt was made to develop this sense by means of colored balls and by matching bits of ribbon and paper, but the attempt seemed to be unsuccessful. Her first apparent notice of color seemed to be in connection with a doll's red dress. This indication was followed up until, between five and six years of age she was able to match and name the ordinary colors, although green and blue gave her the most trouble. After she seemed to perceive and knew the names of the various colors, she would fail to apply the name to

the color, as at five she would call a tree blue and the sky green.

She seemed to be peculiarly dependent on the sense of touch to settle the fact of correct perception. When she was about 3½ years of age, they took her on the river for the first time. They had talked to her about the boats and the water, but clearly without making the slightest real impression. What a wonderful sight it was! The sun shone; the water sparkled and danced, always in motion and always there. She could only gaze in delighted wonder and ask, "What is it? Can we walk on it?" When they told her, it was water, it was just the same as in the big bathtub at home, she would say, "Yes, but what is dat?" and point to the river. Clearly it did not look like water to her. A ferryboat moved slowly from its dock, and she showed her ability to apply quickly old ideas to new experiences by her cry, "Oh, oh! see dat house a-walkin' in de road. Why can't we walk? Did you ebber try?" Even after she had watched it for some hours she was heard to say to herself, "I mos blieb I *could* walk on it." Recalling various experiences, they thought it wise to prevent her from trying, so they took her to Belle Isle and by the shore skipped pebbles and had her dip her hand in the water, but still she looked doubtfully at the shining expanse. Feeling satisfied that she now understood, they did not observe her for a few minutes. As they turned again they saw her standing in the river, the water washing over her shoes and stockings; while she stood looking at the deceitful surface, so full of puzzled wonder that she did not hear them call her to come out on the sand. The only thing to do was to step into the water and drag her out, when they took off her shoes and stockings and let her wade to her heart's content.

A few months later an event occurred which was of great importance as far as her mental development was concerned. When they took her from the Home about seven months before, she had what they were told was only a severe cold. It proved, however, to be a chronic catarrh, which the best medical skill of the city seemed powerless to cure. At length it was seen that she was growing deaf, and they consulted a

leading specialist, who took from one nostril a wad of cotton batting with which some nurse, not wishing to be troubled with the care of an infant with a cold in its head, had closed up the passage. Her relief and gratitude were pathetic to see. "Wasn't he a good dotter to fits Mamie's nose?" she would say, and then sing from pure delight. The batting had left an ugly sore; but after that healed, her mind developed wonderfully. In three weeks she seemed to become a new child, as far as perception and general intelligence were concerned, although they had thought her bright before.

She had queer little ideas about herself and her various physical and mental processes, while she became a walking interrogation point as far as questions were concerned: as she expressed it, "it was the way she talked." One day she had tormented a young carpenter with questions until he had pounded his fingers, when to effect a diversion, he turned upon her with a string of questions as "How old are you? Do you like candy? What's your name?" When he stopped to get his breath, the little Yankee mildly inquired, "Does youse wants to know *all* dere is inside ob me?"

One day, wishing someone to kiss her on her forehead, and not being able to recall the word "forehead," she asked her friend to "please kiss me way up high on my back."

Another day, when she was eating bread and milk, someone asked her what she was doing and she replied, "Eating, sir." "And what does that mean?" was the question. "Puttin' it into my mouf," was the reply. "Open your mouth and let's see," was the rejoinder. She gave a hasty swallow, opened her mouth, and was told that there wasn't a crumb to be seen, and that her questioner did not believe that she knew what eating was. She meditated over her bread and milk in thoughtful silence, and at length remarked with quiet decision, "I should have said, 'Puttin' it into my neck.'"

An instance of her power of apperception and reasoning was shown at a time when she was suffering from the whooping cough. During that interval she spent much time at a window watching a donkey, a new arrival in the neighbor-

hood. When he stiffened his tail, seesawed his head, and brayed, she looked at him in mild wonder, observing gravely, "I shouldn't fink he would like to do dat way. I should fink it would hurt him." One day, after the donkey had been having a peculiarly hard attack, she remarked with a sympathetic sigh, "He has the hookin' cough pretty bad." She reasoned in this way: Certainly no creature would make such a noise if he could help himself; he must be sick; she had the whooping cough and nothing was plainer than that he had it, too.

She was in her fifth year when they discovered that she had never noticed any object around the house, except the chandelier, higher than the heads of the family. One day her screams brought the family to the library, where she was wildly jumping about and pointing to a little red chenille monkey, who hung by one hand to a picture frame while he brandished a club in the other. She thought it alive, and even for some days after she would look to see if anyone was observing her, and cautiously creep up to the monkey, jump at him and cry "Boo!" to see if he really was not alive.

She had a vivid imagination, which, joined to weak perceptions and a strong love of approbation, made her a true-born liar, if ever a child could be called one. In fact, almost as soon as she began to talk she began to tell untruths. At first they paid but little attention, thinking that she would outgrow it; but at length, in her sixth year, it was seen to be too serious a matter to be lightly passed over, and she was talked to, and the necessity for truthfulness shown in various practical and theoretical ways. She was such a loving little soul; she wanted to do so exactly right; and was always so penitent, that it seemed hard to find the secret of the trouble, until, one day, when an unusually grave lecture had been read to her on her besetting sin, she quavered out, "But what is truf?" It dawned upon the mind of the rebuker that the trouble lay in the weak perceptions, and that, with her, truthfulness must be developed through the mind. The lectures were cut short, and it was taken as an accepted fact in the family that it was hard for their baby to tell the truth, that

everyone was trying to help her, and that little Mary was trying to learn to see things and then tell them exactly as they were. As she expressed it to a neighbor who doubted some story she told, "I don't alluz tell ve truf, but my Miss Mary she says to stop and fink, just before I telled it, dus how it was, and then I'd get it dus right, and I mos' alluz does." Often at first, when there was some doubt as to the truth of some statement, the listener would placidly inquire, "Did you think that time, little girl?" when she would reply, "I don't fink I finked it quite right that time, but it was like vis," when the correction would be received with, "I am so glad you told it straight this time; keep on trying and some day you can tell it right every time." At eight years of age, she was a truthful child, and the little lesson of "finking first," had so wonderfully developed her power of perception that her first teacher in the city schools pronounced her the brightest child she had ever taught in an experience of many years. The little moral is, "Do not discourage a child with itself."

Perhaps you would like to hear of her first Christmas. For nine months she had been the family darling; and how happy she was! It was only necessary to kiss her as she sat on the floor, buttoning her doll's clothes, her curls drooping over her rosy cheeks, when, for an hour afterward, she would sing one of her songs without words. The family fairly counted the days before Christmas. The one person supremely indifferent was herself. They asked her what she wished Santa Claus to bring her and she said a lead pencil. Lead pencils had been forbidden. Christmas Eve came. They had agreed that she should hang up her stocking the night before, sleep until her usual time, and then be washed, curled, and have her breakfast before she saw her gifts. So she hung up her stocking as she was bidden, looked at it wonderingly with deep disappointment in her blue eyes, and wept. Full of consternation at the sight of their pet in tears, on this her first Christmas Eve, they begged to know the cause. She wanted to put something in her stocking herself. They asked what she wanted to put in, and she said a

lead pencil. An old stub was hastily produced; she dropped it in, and was carried off to bed radiant and content.

All the evening they arranged and rearranged her many gifts. She was the only child on the street, and from almost every house came Christmas gifts for the baby who was hanging up her stocking for the first time. Dolls in gay gowns, shining tinware, picture books, and toys filled three chairs and the little stockings full. Such a pretty sight! The family retired early, slept but little, and arose at least an hour earlier than usual. They thanked each other for their own gifts with preoccupied minds, and then gathered around the gorgeous sight awaiting the little sleeper upstairs. After a minute's silence, she of the firm mind, who had said most decidedly that they would let little Mary have her morning nap, and be properly dressed and fed, said with equal decisiveness, "I shall go and get her." Followed by a triumphant laugh, she sped upstairs to the little Sleeping Beauty, who, on being awakened by love and kisses, put up her arms with a smiling face, asking, "May I det up now?" She was carried downstairs to be set down in front of that glistening, gorgeous show. She murmured aghast, "Suts a lots of dollies!" and gazed in silence, while they all talked at once as they all pointed out this and that at the same time, and she said never a word. Suddenly she broke away. The bare feet sped through parlors, dining room, and kitchen, where she cast herself on the floor, there to roll in speechless ecstasy. Rising, she raced back, this time to touch cautiously one article with one finger, and then tear back to the kitchen in perfect silence and roll. It was one full hour before she got her voice, and then when she tried to get her gifts out of her stocking, her hands shook so she could not hold it.

Such a quiet day! The singing voice was silent; but in the dining room the little maiden worked industriously, in a way that would have delighted a kindergartner's heart, "sorting material." She sat in her rocking chair with her feet on her new red kindergarten chair, her dolls on her lap and the other toys on the floor beside her as close as possible, or she sat in the red chair with her feet in the rocking chair, the

toys on her lap and the dolls on the floor. She did not play particularly with anything, she only handled and looked.

A student of child psychology would have noticed with interest her amazement on taking off the new blue dress from one of her dolls to discover that the elegant stranger was her old doll. Now for nine months she had played with that doll every day, and taken her to bed with her at night, and yet she did not recognize her in her new array. The doll had formerly worn a red dress, but now had on a blue one. This fact of non-recognition would show, in her case at least, how weak is a child's perception of even the objects most familiar, and that, although it seemed to be so difficult to develop the color sense, yet the two things she had noticed about that doll were, its form and the color of the dress.

What are some of the most important general conclusions to be drawn from this sketch of a child's life? First that a correct perception of the simplest and most common things in the world around them is something children acquire by means of their senses of touch, sight, hearing, taste, and smell. In the case of this child the importance of touch could hardly be overestimated, sight and hearing coming next, while taste and smell had seemingly been deadened in the first part of her life by her catarrh. Second, children have but few inherited ideas of natural objects; her endeavor to walk on the water being contrary to the idea usually held that children have an instinctive dread of a large body of water, and knowledge of its nature that would prevent them from attempting any such feat. Another conclusion would be that the means of developing morality must be by strengthening the mental perceptions. Affection for parents, love of approbation, or a perception of the necessity, may create in the child the desire for truthfulness, honesty, or unselfishness, but the power to carry out its desire comes through strength of mental perception. This would add force to the last conclusion, that the physical well-being of the child is of the greatest importance as far as its moral life is concerned, as, in the case of this little girl, the power of perception was wonderfully aided by the cure of her catarrh.

These ideas are not new in the educational world. The importance of perception in relation to both mental and moral growth was recognized by the father of all modern educational methods, Comenius, who, as translated in 1658, says: "The ground of this business [education] is that sensual objects may be rightly presented to the senses, for fear they may not be received. I say, and I say it again aloud, that this last is the foundation of all the rest: because we can neither act nor speak wisely unless we first rightly understand all the things that are to be done and whereof we are to speak. Now, there is nothing in the understanding which was not before in the senses. And therefore to exercise the senses well about the right perceiving the differences of things will be to lay the ground for all wisdom, and all wise discourse, and all discreet actions in one's course of life."

MARY FLORENCE MUNRO.

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VI

GABRIEL COMPAYRÉ

The biography of M. Compayré, in outline, is as follows: He was born at Albi, France, January 2, 1843. His early education was directed by his father, the learned author of *Études historiques sur l'Albgeois*, who impressed on his son the principles of honor which have always distinguished his conduct and teaching. He began his classical studies at the college of Castres, continued them at the Lycée of Toulouse, and completed them with distinction at the Lycée Louis-le-Grand of Paris.

In 1862, after a very brilliant examination, he entered the École Normale Supérieure, and through the natural bent of his mind devoted himself specially to the study of moral philosophy.

In 1865 he became professor of philosophy at the Lycée of Pau, and in 1868 he was called to the Lycée of Poitiers in the same capacity. In 1871 he became a professor in the Lycée of Toulouse, and two years later received the degree of doctor of letters, on which occasion he presented a thesis on the *Philosophy of David Hume* which was crowned by the French Academy and afterward published in a volume. In 1878 the Academy bestowed on him a prize for his *Histoire des doctrines de l'éducation en France, depuis le XVIe siècle.* This was published in 1879, in two volumes, was afterward abridged in one volume, and in this form is known to English and American readers as Compayré's *History of pedagogy.*

In 1881 M. Compayré was elected a member of the Chamber of Deputies, and allied himself with the Union Republican Group, of which he was elected secretary in 1883. In 1885 he was re-elected Deputy, this time from the Department of the Tarn. In 1889 he was not re-elected to the Chamber of Deputies, but became Director of the Academy

GABRIEL COMPAYRÉ

Rector of the University of Lyons, France

of Poitiers, which position he occupied, until chosen two years ago to be Rector of the University of Lyons.

Some idea of M. Compayré's contributions to the literature of philosophy and education may be gained from the following statements. He is the translator into French of Bain's *Inductive and deductive logic;* Huxley's *Life and philosophy of Hume;* Locke's *Thoughts on Education.* He has written a manual of civic and moral instruction; a history of pedagogy, theoretical and practical; lectures on pedagogy; the elements of psychology; a manual of ethics; psychology applied to education; the psychology of childhood; Abelard and the beginnings of the universities.

In this article it is mainly with M. Compayré as an educational writer that we are concerned, and I shall try to present briefly what seem to me some of his characteristic excellences.

Voltaire has said that nothing is French which is not clear, and M. Compayré being a typical Frenchman, clearness in thinking and writing is one of his marked excellences. On occasion we may not agree with what he says, but there can be no mistake as to his meaning; his sentences do not defy interpretation, nor do they admit of several interpretations. It is quite the fashion to rank a philosophical writer according to the degree of obscurity with which he writes—muddiness being taken for profundity; but the fact doubtless is that obscurity in style is due to obscurity in thinking. Contrasted with the style of some American writers on philosophy and education, the style of M. Compayré is lucidity itself; and at the same time he has equal or superior power to grasp fundamental truths.

Another mark of a superior mind is its assimilating power —its power to introduce order and system into a formless mass of material, to select and to reject, and to create a new whole bearing the stamp of the author's genius. A historian must be something more than an analyist—he must exercise creative power over his material and produce something which is essentially new, something which is his own. M. Compayré has this power in a high degree. His

works give evidence, not only of almost omnivorous reading, but of wise selection and lucid arrangement. His histories are not mere compilations, void of soul and sense, but creations exhibiting life and movement, and interpreting the deeper movements in human society.

M. Compayré never writes as an advocate or partisan, makes no special pleas as a paid attorney, preaches no crusade, attacks no foes, never labors to make proselytes; but is ever candid, serene, judicial, fair, obeying no lower impulse than the love of truth. In his educational works we never find him bestride a hobby; he is too catholic in his culture to believe that there is sovereign merit in any one method, device, or system. He is in no wise addicted to fads. In his view education is too complex a process to be represented by concentration, apperception, congruity, or individuality; though he would no doubt admit that under each of these pretentious terms some modest and useful truth is concealed that may contribute its little part toward the grand result—the realization of the typical man.

M. Compayré's zeal in behalf of public education is inspired by an ardent love of country; his patriotism is of the highest and purest type. In his view the public school is a mill or mold for the production of good citizens. By history, story, and tradition he would arouse the national spirit in the mind and heart of each French child for the express purpose of making him brave, loyal, patriotic.

In point of originality, wisdom of conception, clearness of exposition, and general soundness of views, it is my belief that we have no contemporary educational writer so worthy of our confidence and respect as Gabriel Compayré.

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VII

AN INDUCTIVE STUDY OF INTEREST

The following report is from the work of pupil-teachers in the Oswego State Normal and Training School.

Child-study in the normal school must necessarily be modified to suit the conditions and needs of young teachers. Our own experience has taught the great truth that that child-study which is best for the child, which aims to help him most effectually in the present, is the kind of child-study that is best for the average teacher to undertake, and it is pre-eminently best for the pupil-teacher to undertake.

Pupil-teachers need to develop power to read in the children before them indications that point to individual character, psychical and physical conditions, and to special needs. They should develop clear vision for the essential, the important thing in child-life, *e. g.*, the habits, moral and physical; the power of accommodation; the differences in the various grades in power of accommodation or of modification of habit. They should learn as exactly as possible of children's motives; of the relation of these to interest. They should study interest and learn directly of its relation to attention, to quantity and quality of work accomplished, and to general deportment. Their study should quicken their appreciation of the world in which the child really lives. It should give an understanding of his view of things, his admirations and aspirations. Above all they should learn to study the child in his environment, learn in their estimates to take into account the conditions in his life. He who has, by his own observation, learned many things that are true of all children, who has gained power to accurately diagnose the individual child, who has gained the habit of observing children and has learned how endlessly interesting his child subjects are, has accomplished the most important half of his professional preparation.

The following report is not offered as a contribution to the subject of interest, but rather as suggesting a phase of child-study for pupil-teachers. The value of the results can be justly measured only by the law of all inductive work for beginners, viz.: not the number of facts, but the character of the observations and the consequent result in power for the investigator tell the story of the worth of the work.

This work was undertaken by forty pupil-teachers. The average age of the class is 21.5 years, the average time taught 2.6 terms. All have had a fairly thorough course in psychology and pedagogy; a few of them a more than usually strong course.

A syllabus was given to direct them in observation. Results were put, as far as possible, into schedule form, and returned after a month's time. This syllabus may be read in the following paragraph headings. Teachers were encouraged to append foot-notes throughout their reports so that returns might, as far as possible, embody full observations made. These notes are added in the form of remarks. It may be added that discussion of the syllabus was limited to the simple explanation as to scope of directions and content of terms. The teachers were encouraged to be exact in observations and independent in giving results. The number of children reported on was 435, representing the regular grades of the public school from the lowest primary to the high school.

Interest, mediate or immediate—Interest in the primary was reported as immediate, *i. e.*, as the voluntary, spontaneous response to the object of thought. There were marked fluctuations in the intermediate department, with a growing preponderance of mediate interest in the higher grades. Three classes out of nine in the junior department reported immediate interest as largely prevailing. Mediate interest is conspicuous throughout the senior grades. Mediate interest does not appear at all in the primary; if the child shows any form of interest here it is of the spontaneous sort.

Remarks (A Junior): Most of the children think they must study because it is necessary to get on, not because they love the subject. One or two are

mathematically inclined, others have a love for drawing, just for the subject itself. In some studies the interest is mediate, in others immediate. In those subjects in which examinations are given the children are inclined to give their attention, partially at least, in order that they may do well in examination. They like to have their mates know how well they do; they also wish to have a good standing to show their parents; some evidently work from a desire for approbation, and some from fear of disapproval.

In story-work, and in parts of drawing or geography, the children seem to give their attention because they like the work itself.

Is interest sustained or fitful? What are the symptoms of each?—Few cases of sustained interest were reported from the primary. Interest varies somewhat with character of work and the time of day, becoming more fitful toward the close of the period. Several teachers remark that not so much work is done under fitful interest and it is not done so well. One says, the amount of work accomplished in sustained interest is in the end greater, "but often the ground covered seems, at the time, to be less. In fitful interest the child works spasmodically, therefore the quality of work accomplished is not so good." The most marked fluctuations between sustained and fitful interest are found in the first and second years. Sustained interest appears in the upper junior and senior grades as the dominating form in most classes.

Remarks (C Junior): Interest is sustained in all work involving the hands, as in the manual training, drawing, etc. Children who are usually characterized by sustained interest relapse at times into a condition of fitful interest.

Sustained interest finds physiological expression in numberless ways:

1st. In the expression of the face, which is alert or eager rather than listless.

2d. In the carriage of the body, which is erect and shows forth in every movement some controlling purpose in direct contrast to the slow, aimless movement of the uninterested or those possessing only fitful indications of interest.

3d. In the quality and general character of the voice. In sustained interest the voice unconsciously assumes that pitch, quality, and general tone which marks it as the "interested" voice, if we may so speak. The voice of one possessing only occasional interest lacks expression and life, and that subtle something which commands and directs the thought of those within its reach.

4th. In the many unconscious movements of the body: in the forward inclination of the body, slight parting of the lips, and in younger children by the almost irrepressible eagerness to "tell."

5th. In a total lack of those aimless movements of the uninterested, such as drumming with the fingers on the desk, tapping the foot, fussing with the hair, etc.

In sustained interest is manifested a steady advancement both in amount and quality of work done. This advancement is natural, pleasurable, and seems to come with reasonable effort. In contrast, the work of the one showing fitful interest often presents an appearance which, to use a homely illustration, is not unlike a piece of knitting which shows many stitches dropped, many rough, uneven places, instead of the firm, smooth extent of woof and web, and it is done apparently with much greater effort.

(B Junior): A much greater amount of work is accomplished during sustained interest, work is also more clear, definite, and accurate. Knowledge gained under the influence of sustained interest is retained longer in memory.

(A Junior): Class needs less guiding under sustained interest. Work is more connected. What the child learns seems to remain with him. Discipline in the room is reduced ninety per cent. when working under sustained interest. Children think of their work outside of the class. Illustrations: Class have been studying colors for a few days. Nearly everyone is interested in the work. Spectrum was thrown on the wall. One little girl a day or two after told class that she had noticed the same thing when a ray of light shone on her grandfather's cup of tea. Color seems to have taken hold of all. They wish to learn all about it.

Kind of attention that accompanies interest—Most of the class agree that involuntary attention accompanies interest.

Remarks (C Primary): When the child is interested his attention is spontaneous or involuntary, and he is yours whether he will to be or no. Almost no voluntary attention is needed or exercised when the children are interested. At other times they seem to have to work to control their attention, if they do pay attention.

(C Junior): The amount of voluntary attention present is reduced to a minimum.

(A Junior): When children are interested they are likely to will to give attention to work, if the subject itself does not enlist involuntary attention. Some points may so interest them that they attend involuntarily; because of this interest they will voluntarily give their attention to less attractive points; it may be for a desire for the same satisfaction gained from attention to the more attractive points.

Influence of subject-matter on interest—All substantially agree that interest is greatly influenced by subject-matter.

Studies in which children seem to be most interested—Story-work, *i. e.*, literature and history, is placed first throughout the grades. Nature-work appears a little less constantly. Color and modeling is given but once in the primary as a

favorite study and concrete number-work twice, drawing and manual training is given three times. Reading appears once in the junior and once in the grammar grades, and geography twice in the junior. Story-work and nature-work—the one passing into history in the grammar department, the other into science—run on without interruption throughout the grades.

It is a significant fact that the human and ethical or sympathetic interest is the strongest and most constant throughout all the grades; empirical interest, strongly active in nature-work, standing next. The love for the concrete is most conspicuous in the primary and very prominent in the junior. There is a conspicuous lack of interest in the formal studies, with the exception of those that give opportunity for a large amount of self-activity. In the senior the idea of utility begins to appear, and the practical worth of knowledge and skill begins to be valued.

Remarks (C Junior): Interest in subject-matter varies with individuals, yet it is almost universal in the study of great characters of history as found in story-work, which might be termed the "humanity field"—and any work in which hand and intellect work in unison.

(A Junior): Certain parts of several studies seem to arouse especial interest; *e. g.*, in nature, animal life, in history, battles, and sketches with much life and movement, in geography, travel, and the people of other lands.

(B Senior): Children are interested in the nature-work where they can see any practical reason for what they are doing. When it comes to the drill work for fixing, they generally show lack of interest. In arithmetic the children are interested in examples of a practical kind, but in mere reductions such as are found for practice in denominate numbers the interest lags very noticeably. In reading the children are interested generally, but more so in those stories which touch life or events with which they are familiar.

To what extent, and how, is interest influenced by method?—The interest of children is very greatly influenced by the method of procedure, is the unanimous response of all teachers. Observations show that the method of procedure has more power to influence interest in some studies than others. The method that gives greatest opportunity for self-activity on the part of the child, that presents concrete illustrations, is the one that is most effective in awakening their interest. This is indicated by the following:

Remarks (C Primary): The children are more interested if plenty of illustrative material is used and still more so if each child has his own concrete material to work with. The class seem more interested when they all have a part in the work, as in a series of well-distributed questions and answers rather than in a longer recitation from one pupil.

(B Primary): In teaching how the silkworm in making his little winter cradle crawls into it, and then sews it up with silk which comes from the inside of his body, the children seemed to care very little about it, but when I spoke of how we have to nail the boards to make our homes, and that the little worms have to do something similar, but not having and not needing anything quite so strong as nails, they use something very similar to what mamma does when she makes their dresses—when I presented the facts in this more concrete and familiar form—they were much interested. I find interest is greater when I make a careful preparation of the lesson so that no time is lost, and I can proceed from one step to another without hesitation.

(C Junior): The great influence of method of presentation on interest is illustrated in our story-work in Homer. Let there be two presentations, alike so far as subject and incidents are concerned; let the one set forth in dry matter-of-fact statements the occurrences, and the other vivify every event so as to create a living, breathing Ulysses, who calls forth the children's active appreciation and sympathy in his trials and wanderings, and the results will be widely different.

The latter presentation will not only awaken deeper interest, but the after-effects of this presentation are shown in the new ideals, the new standards of morality, even in the playtime hours.

(B Junior): The method which gives greatest opportunity for self-activity seems to awaken most interest.

(B Junior): In some subjects interest depends almost entirely on method of presentation; *e.g.*, in science the children are much more interested if that about which they are learning is before them. The children themselves make the observations for the daily weather report, and during its study each day are intensely interested and very eager to recite, while in the geography lesson which immediately follows the interest perceptibly drops.

(A Junior): Generally speaking, children like best a method of presentation that enables them to busy their hands with some material object and make something, as in drawing, writing, manual training.

(2d A Junior): Class like to have a part in the work. The more they can do for themselves, the more interest there is manifested.

Effect of apperceiving ideas on interest—All unanimously agree that interest is greatly influenced by the presence of apperceiving ideas; some make interest directly proportional to the number and character of apperceiving ideas present. The importance of apperceiving ideas is emphasized most strongly in upper junior and senior classes, primary classes seeming to depend less on previous preparation; nevertheless

the primary teachers with one accord say that interest is greatly influenced by the presence of apperceiving ideas, especially when they relate to the child's home and immediate environment.

Influence of physical conditions on interest—All agree that physical conditions such as fatigue, poor ventilation, insufficient nourishment, and ill health, naturally lessen interest in work. It would appear that while children less strong and well may respond with interest to work, they are less likely to give a sustained form of interest.

Remarks (C Primary): Toward the close of the session the interest of the children is harder to gain and is more fitful, thus showing that interest is affected by fatigue. This is also seen where the children have the same character of work for any length of time, as when a blackboard lesson follows that of nature-work presentation, thus keeping the children at similar work for forty-five minntes.

(C Junior): Interest is greatly affected by fatigue, by temporary illlness, or by a low vital state. A poorly ventilated and insufficiently lighted room, physical discomfort of the child found in a too low or too high seat, insufficient clothing or nourishment, wet feet, etc., all militate against interest.

(A Junior): A room underheated, or overheated, or poorly ventilated makes sustained interest impossible. A day of what we call lifeless weather is also disastrous to interest. Fatigue, illness, and low vital state seriously affect the interest of individuals, and through them the interest of the class.

(A Junior): Warm, sultry weather is very bad: foul atmosphere in room, at any time, robs the work to a great extent, Children come who have been sick for a day or so and have not reached a strong physical condition; it is difficult to arouse much interest in them. The strong pupil seems to hold on to one kind of work much longer.

To what degree is interest sympathetic; i. e., called out in response to interest of teacher, of class, or of parents?—Responses along this line and illustrations given indicate a marked sympathetic element in interest, and point to the fact that he who teaches with highest success must not only be interested himself, but must have some intelligent conception of the child's environment.

Results of observation are shown in such expressions as "Children are rarely interested unless teacher is"; "children seem to know instinctively when teacher is interested"; "I like arithmetic best so my class like it best"; "the interest of

individual children affects the interest of class"; "when a few are very interested the class grow to be"; "children's interest is more sustained when the parents are interested."

Remarks (B Junior): The interest of the teacher seems to be transmitted to the pupils, and the interest of the pupils themselves seems to be contagious. When a part of the class are greatly interested the enthusiasm spreads. In the science class there are two little girls who are always deeply interested and very responsive. The other children often catch their enthusiasm, and the effect is shown in increase of spontaneous activity. The same seems to be true in regard to the interest of parents. In the story-work the children were given one of Longfellow's poems to copy. One little girl took her copy home and told her father it was by Longfellow. The father took his volume, and with the little girl looked it through in seaach of the poem. The child's interest in the work was manifestly quickened.

(C Senior): In a mass of thinking minds there seems to be a strength and power experienced by virtue of the union that may be likened to a strong chorus of voices. The children feel this. If most of the children are interested, they will draw along with them the hitherto uninterested children. Even stronger than the class interest is the interest of the teacher. His mind is stronger than the child's, and in the measure of this strength he seems to possess the power of holding the interest of the class. The parents' interest in the child's advancement is a wholesome stimulus to his own personal interest. He is glad to take home work that will meet their approval.

Effect on interest of increased opportunity for self-activity—The results of observations show that interest increases directly with opportunity for self-activity and is stimulated by opportunity to exercise volitional activity.

Remarks and Illustrations (C Primary): The interest of the class is very much increased when the thought-work they do is connected with some hand-work, as drawing. painting, molding, sewing. It is also noticeable that the interest of the class is much greater when they are given an opportunity to recite. One of the greatest problems is how to keep the interest and attention of the children as a whole when one of the class is reciting.

(C Junior): The children enjoy doing for themselves and often exhibit keen disappointment when a coveted opportunity for self-activity is lost. I recently heard a mother ask her little six-year-old son if he had told the teacher what he knew of kitty's eyes (his class were studying the cat). "Oh, no, no, mamma!" he said pitifully, "the teacher can talk without permission and she got it all told before it came my turn."

(B Junior): The children enjoy telling what they would have done had they been the character about whom they are studying. They like to decide what should be done next.

(C Senior): The most enthusiastic classes I have are my manual-training classes, and in no place have I seen the boys of the B class so interested as when active in the shop.

These reports suggest: 1. That mediate or indirect interest is less constant, less likely to influence will in the direction of healthful effort than direct or immediate interest.

2. That immediate or direct interest is accompanied by spontaneous or involuntary attention.

3. That immediate interest is more constant and more likely to influence will. That work done under the influence of this form of interest is less fatiguing.

4. That immediate interest is the natural form of interest. That immediate interest is accompanied by happy and well-defined physical symptoms.

5. That children respond with more interest to some studies than others. That formal studies have little interest except as they give opportunity for a greater degree of self-activity or of the creative impulse. That the child's sympathies go out most strongly toward humanity as illustrated in the constancy of interest in the literary-historic field of work. That there is a strong and constant interest in nature as illustrated in nature-work.

6. That the method which gives opportunity for the greatest amount of self-activity is the method best adapted to awaken interest. That object-teaching that gives children opportunity for individual investigation of the concrete is suited to awaken a response in the form of interest. That the "attractive" form of presentation in literature, history, and probably in parts of science and geography, is *Darstellungs Unterricht* or representative instruction. (In such instruction teachers themselves invariably instruct from well-formed and vivid concepts.)

7. That interest is self-activity, and direct or immediate interest is spontaneous self-activity.

8. That the child can only be interested when he understands. That with young children apperceiving concepts must be drawn from home environment.

9. That unfavorable physical conditions militate against interest.

10. That there is a well-defined sympathetic or responsive side to interest, so that interest begets or awakens interest.

11. That interest results in increased amount of work and improved quality of work. This is shown in the quickening of concept movement with the effect of bringing the judicious or thinking memory into greater activity; in banishing foreign concepts and fastening children's attention on essentials so that reproductions are better.

12. That interest exercises a marked moral influence; making self-control easier, right choices less accidental and more sincere, and painstaking work more certain.

The whole suggests that teachers may learn many important pedagogical truths for themselves, and that only through such individual study, understanding and appreciation for the best pedagogy in books can be obtained. The child is the teacher's best sermon.

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VIII

DISCUSSIONS

WAS COMENIUS CALLED TO THE PRESIDENCY OF HARVARD?

There has lately been published (1896) the *Great didactic* of John Amos Comenius, edited by M. W. Keatinge, unfortunately without an index.

According to the biographical sketch accompanying it, Comenius was invited to undertake the reformation of the Swedish schools in 1638, but nothing came of it at the time. The winter of 1641-42 he spent in England, having been induced to give up his position at Lissa by the prospects held out by Samuel Hartlib. In June, 1642, he met Ludwig de Geer, representing the Swedish interests, in Holland and went on to Stockholm to confer with the authorities. Considering the sons of Geer as continuing the Swedish interests, Comenius had some connection with Sweden till the time of his death, except for the interval 1650-54, when he was in Hungary. In 1654 he returned to Lissa and was conspicuous as a friend of Sweden, so that in 1658 ? (Keatinge is not definitely clear with the year) his property, including his manuscripts, was burned by the Polish force that had driven out the Swedish garrison.

The article of Mr. Will S. Monroe in the EDUCATIONAL REVIEW for November, 1896, gives the vacancy at Harvard in the year 1654, which would be coincident with a point in the life of Comenius when he was not bound up in any contract, and when any one of the "many countries" to which his biographers refer as desiring his service might have been prompted to make overtures to him. He was involved in diplomatic dissensions with Sweden in the same year.

It is so common to make overtures without formal votes of governing bodies that the absence of a record in the archives of Harvard does not indicate that some Mr. Winthrop, interested in Harvard, did not take steps to see whether

Comenius could be induced to come to this country, which is all Cotton Mather's statement implies, interpreted as similar language is used to-day regarding men who are asked to consider positions, but with whom negotiations proceed no farther.

Cotton Mather was not born till after the resignation of Henry Dunster, and he must therefore have been dependent upon others for his knowledge of any offers of the position to any other person. His father, Increase Mather, was president of Harvard, 1684 to 1701, and the connection of the family with the interests of the college was such that he had good opportunity to know much of its unrecorded history. If the reliability of Cotton Mather's statements cannot be impeached in any other respect, the lack of corroborative record should not disparage them more than the same lack should disparage the statement of Comenius as to the number of languages into which his *Janua* was translated. Mr. Keatinge says, " For the existence of many of these translations we have only the author's word."

There are some who distrust the statements of Cotton Mather on general grounds. In Sparks' *American biography*, William B. O. Peabody states, " it is now discovered that his facts and dates are not to be relied on." [1] He makes Robert Calef declare " that many of those facts . . . were fabrications without the least basis of truth," [2] and that Mather was guilty of misrepresenting the testimony against Rev. Mr. Burroughs in the witchcraft cases.[3] Although Mr. Peabody confuses " facts," which are truth always, with " statements," that are debatable, it is plain that he would not accept Mather as an authority. He says of the *Magnalia* that it is " not to be trusted as a guide in matters of importance."

Those who prefer to doubt Mather's statement that Comenius was offered the presidency of Harvard appear to have better ground for doubt from Mr. Peabody's point of view than simply from the lack of corroborative record.

The great fire in Chicago in 1871 swept away all official records of land titles in that city and titles there to-day hang upon one set of abstracts from the records, fortunately pre-

[1] Vol. VI. p. 170. [2] Idem., p. 242. [3] Idem., p. 243.

served by private parties and afterward purchased by Cook County. The absence of official records of events comparatively recent does not disprove the statement of their occurrence. Much less can negative testimony weigh when centuries old. The papers of Comenius were burned at Lissa, and it is impossible to test even his own statements of many things by original documents.

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THE IDEA BEFORE THE WORD

A shrewd schoolmaster of my acquaintance says that text-books are written first for the publisher, secondly for the teacher, and last of all for the pupil. To anyone who has not himself written a text-book, the evidence in support of this assertion seems abundant and conclusive.

A single text-book vice I wish to point out. It is the habit of placing upon the page technical terms and definitions in front of matter that properly is preliminary to the term and the definition. For example, when the student of physics comes to the subject of moments he finds first, in bold-faced type, the word *Moment*. Then follows the definition, "The Moment of a Force is its tendency to produce rotation about a fixed axis. Its measure," etc.

Notice that the pupil has twice encountered the word *moment*, without having been given the slightest inkling of the idea embodied. By the very sight of the printed word, however, some phantom of a concept must have been aroused, which, at the expense of some energy, will probably need to be destroyed before the right idea can be set up in the mind.

Next his eye has met a series of abstract terms, *tendency, rotation, fixed, axis.* In the absence from the mental vision of any concrete example, this combination of words is likely to give rise to a hazy and mistaken conception, or at best to none at all.

The loss of energy is a considerable matter, but more serious is the impairment of attention.

Pestalozzi, where in his journal he speaks of teaching his

three-year-old boy to count, says:[1] "I tried to make him understand the meaning of numbers. At present he knows only their names, which he says by heart without attaching any precise meaning to them. . . This habit [of associating no difference of meaning with the various names of numbers] has made him so careless and inattentive that I could make absolutely no impression on him to-day. . . To have a knowledge of words with no distinct idea of the things they represent, enormously increases the difficulty of getting at the truth. The most ignorant man would have been struck by this fact, if he had been present at our lesson."

Wholly apart, then, from the deadening of interest in the subject in hand, there is a positive loss of time, energy, and attention in this order of presentation.

To neutralize this evil the teacher must come at his pupil with the right method before the book does so with the wrong. If, for instance, the topic of moments is to come up in Tuesday's recitation from the book, the teacher must on Monday elicit from the class, in their proper order, the elements of the theory of moments.

Probably the ideal method of using a text-book (in science) is to be habitually in advance of it. It then becomes a convenient table of the results which you and your class have worked out together, a repository of facts, and a means of review. But whether this course is pursued or not, the teacher will often find it necessary to circumvent the book.

From the very beginning, the simplest technical terms must be introduced only after the ideas they represent have been presented, and definitions come only after the ideas which they define. When the material is all present in solution, then a good clear definition comes with a knock to set the whole into instant crystallization.

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[1] *Life*, by De Guimps (Appletons), p. 41.

IX

REVIEWS

Thoughts and theories of life and education—By J. L. SPALDING, Bishop of Peoria. Chicago: A. C. M'Clurg & Co., 1897. 236 p. $1.

This book is not a logical treatise upon the subjects indicated in its title. Logic is an adjustment of truth. But the essence of truth is a greater thing than its adjustment. And it is with the essence of truth that this book deals. It is a casket of separate gems. It is filled with well-considered, tersely expressed, fundamental principles concerning life, its possibilities, and its destiny. And it deals with life, not in its mere outward forms, but in its higher and nobler aspects. The learned writer assumes that man was not made for this world, but that the world was made for man; that all our activities, moral, intellectual, and physical, ought to result in the development of worthy character in ourselves and others.

The author insists upon the application of this principle in the work of school education. The main purpose of the teacher ought to be, not the mastery of this or that item of knowledge, but the development of the right kind of manhood and womanhood in the learner. The mastery of knowledge is necessary, but only as a means, and not as the supreme end. Some writers in modern times have claimed that the function of the school is to prepare its pupils for the vocation in life to which they are called. Bishop Spalding inverts the order of the terms here used. He insists upon it that the function of the school is to impart to the pupil the power and the inclination to use his vocation as a means of developing his own higher progress. By his philosophy the man is the end, the vocation is the instrument.

The aim of this book is to raise the thoughts of men from trifling and temporary things, and to fix them upon things that endure. For this purpose the writer appeals to the religious sentiments in the human being, the reverence for God and unselfish love. He assumes that these are the noblest

elements in the human character. He tells us that "without moral self-improvement, intellectual and æsthetic culture is a futile thing." And by moral self-improvement he means not merely a constrained conformity to moral requirements, but a sincere and heartfelt love of righteousness. He declares that "it is the radical vice of our present philosophy and education that they teach young souls to doubt that of which they are most certain—thus banishing them from their true home, and leaving them helpless and hopeless in a God-forsaken universe." The great purpose of education, therefore, ought to be to bring the soul under the influence of the divine ideals. It is to train the will so that it shall resolutely seek to do right. "The sovereign good for each one," says Descartes, "consists in the firm will to do right, and in the consent which such will produces; for there is no other good which seems to be so great or so entirely in the power of everyone."

In the chapter on "The teacher and the school" we are told that "public education is a people's deliberate effort to form a nobler race of men." For the purpose of showing the importance of school work, the value of the individual is emphasized. It is declared that the highest function which the people can perform is to assist the individuals of whom it is composed to bring forth within themselves the qualities which make them human, which make them true and good and fair and wise. In this the author shows his interest in the public-school enterprise. But he has always been recognized as a friend of universal education. This fact we need to remember when we encounter in the same chapter some criticisms upon our educational methods. These mild censures are not the words of an enemy. On the contrary, they express the interest of one really desirous of perfecting our school system. It is not wise to assume that in every particular our educational system is complete. Such an assumption is, in the highest degree, unreasonable. One of the things, therefore, for which every friend of education should feel grateful to the writer of this book is this willingness of his to point out certain ways in which our school work may be improved.

The chapter on "Books" is intensely interesting and instructive. It shows the necessity of discrimination in the books to be read. It also shows the spirit in which books should be approached. "For the right appreciation of literature it is not sufficient to have a cultivated mind, or a pure heart, or a living power of imagination. But we must have them all, and have them act in harmony." The value of literature is also insisted upon. It is declared to be the preserver of the message which the ablest and worthiest minds of the race have delivered to humanity. This message, the author shows, has been substantially the same in all ages of the world. "Again and again, from age to age, from Greece to Italy, from Jerusalem, Athens, and Rome, the same truth emerges, clothed almost in the same words."

I believe that this book supplies a pressing need in the present condition of culture. There was a time when all school education was substantially in the hands of the Church. The great truths of religion were taught to the young in a formal way. And I think it must be conceded that the great majority of teachers, in those days, were fully awake to the importance of their work. They entered upon it conscientiously, and with a desire to promote the best good of their pupils. But there has been a revolt against this order of things. It has been claimed that in these ancient institutions there was too much of formal dogmatism, and too little of the genuine spirit of faith and love. It was also asserted that the methods in these schools interfered too much with freedom of thought. Now all this is changed. Our institutions of learning are largely freed from the dominion of the Church. Secular influences have become potent in them. It seems to us that in every thoughtful mind the question arises whether there is not some disposition unduly to exalt the anti-religious tendency in our education. Whether this be so or not, the influence of such books as this of Bishop Spalding's cannot fail of being salutary. Let this book be read by teachers. It will not interfere with their freedom of thought. Its effect will be to arouse every noble energy within them. Let it be read by the citizen. It will impress upon his mind the fact that righteousness and good will are at the basis of

all prosperity. Let it be read by the fathers and mothers. It will give them a clearer view of the exalted destiny that awaits the rightly educated child.

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Laisant, C. A., La mathématique, philosophie, enseignement—Paris: Carré et Naud, 1898. 292 p. 3 fr. 50 c.

Works on the philosophy and teaching of elementary mathematics are so rare, especially outside of Germany, that a contribution of this kind by such a well-known writer and teacher as M. Laisant cannot fail to be both interesting and valuable. Moreover, while German works are apt to discourage most American teachers, the lighter French style, as well as the language itself, is such as to appeal to many, and to them this volume can safely be recommended.

The work is divided into two parts, the first 183 pages dealing with the philosophy of mathematics, pure and applied, and the rest with the teaching of the subject. It is not written for savants nor for the multitude, but for the class "des hommes qui étudient, qui ont étudié, qui enseignent ou qui appliquent les éléments de la science mathématique, sans se livrer à des travaux personnels purement scientifiques."

M. Laisant is not oblivious to the fact (quite evident to the outsider) that there is abundant chance for improvement in the teaching of elementary mathematics in France. But he is an optimist and he has faith in the coming reform. Among the timely suggestions which he offers with a view to hastening this reform are his frank treatment of definitions; his statement of the rôle of axioms; his notes on the origin of the number concept and on the ratio-counting controversy; his treatment of the fraction theory; his strong plea for the early introduction of the notion of function in algebra; his breadth of view as to the limitations of arithmetic, and many other topics of similar nature.

The work must not, however, be thought a compendium of those devices which seek prominence under the name "Methods." The author enters very little into details. His "intention est de présenter des idées générales plutôt qu'une

étude detaillée des méthodes d'enseignement, ou une critique approfondie de ces méthodes." And so, while the work may not please those who insist that the teacher should be limited by a multitude of forms, it will prove valuable to those whose ideas are not cast in this narrow mold.

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L'évolution de l'éducation dans les diverses races humaines—Par CH. LETOURNEAU, professeur à l'École d'Anthropologie. Paris: Vigot Frères, 1898. 617 p. 7 fr.50 c.

The author of this important book is a diligent and well-known anthropologist who, after dealing with the beginnings of marriage and the family, of property, of political and legal organization, of literature, of morals, and of slavery, has transferred his activity to the field of education, believing that "humanity, such as it is, is the result of a blind and unorganized education, given in part by nature and in part imposed by social conditions." Partly through ignorance, partly through powerlessness, whole generations, perhaps whole epochs even, have sunk out of sight and been lost, because they were unable, through education, to transmit what they had and to form those who came after them. The leaders of peoples should be expert educators in the broadest sense. To make that possible, we must first have a science of education; for at present we have nothing more than systems of education insufficiently guided by experience. In the course of their long experience, human races, savage and civilized, have had much experience in education of various sorts, and it behooves us moderns to acquaint ourselves with that experience and to act in the full light of it. To set forth in an orderly manner the details of that experience is M. Letourneau's task in this volume.

The author is fortunate in his general conception of education, as adaptation to environment and control over it, although it would not be difficult to quarrel with some of the more sweeping statements in his introductory pages. In order to set forth his point of view, he devotes his opening chapter to the animal kingdom, and then deals in turn with

the Melanesians, the African negroes, the Polynesians, the American Indians, the Mexicans, the Peruvians, the Chinese. Passing to higher races, chapters are devoted to the Egyptians, the Arabians, the Jews, and Chaldeans, the Indians and Persians, the Greeks, the Romans, the Middle Ages, and the modern period; while a curiously French essay, entitled the "Past, present, and future of education," concludes the volume. The array of facts has been made with patience and care, and nowhere else will they be found so clearly and so concisely set forth.

I lack space in which to follow M. Letourneau in his summary of the facts, nor is it necessary. His book will naturally be consulted by all serious students of education who see in it a great human institution.

To one or two views that M. Letourneau holds, I may devote a word. He insists, fairly enough so far as he goes, that the scientific development of the Orient was killed by religion; but he fails to see that it was not religion as such, but the peculiar philosophical basis of the Oriental religions, that struck the blow. The newest and best literature on Greek education, which is chiefly American and German, together with Nettleship's famous essay, is evidently not known to M. Letourneau, and in consequence he misses some extremely significant points in the development of Greek education. His chapters on the Middle Ages and on modern times are brief to curtness, and on a much lower plane of excellence than his studies of origins. The full significance of the forces that founded the early universities is not grasped, nor are the labors and vast influence of the Jesuits and of Lasalle mentioned. The chapter on modern education is almost worthless.

M. Letourneau is at his best as a searcher for the details of the beginnings of things: as a critic and a philosopher he is not illuminating. His enumeration of the "vices" of contemporary education must be a creature of his imagination, for neither in France nor Germany, nor Great Britain nor America, are they to be found in any such abundance as is here indicated. His soundest criticism, in fact, is that the uniformity imposed by a bureaucratic and highly centralized

educational system is a powerful foe to progress in education. M. Letourneau thinks well, on the whole, of American education, and would think still better of it had he consulted more recent authorities.

N. M. B.

NOTES ON NEW BOOKS

Mention of books in this place does not preclude extended critical notice hereafter

In his second volume Professor Andrews traces the *Historical development of modern Europe* from 1850 to 1897. As an introduction to contemporary history and politics the work is admirable, and teachers of history will find it a necessary aid (New York: G. P. Putnam's Sons, 1898. 467 p. $2.50).——A revised edition of Woodrow Wilson's well-known volume, *The state*, has just been issued (Boston: D. C. Heath & Co., 1898. 656 p. $1.50).——*The classics for the million*, by Henry Gray, is a pitiful attempt to perform the impossible. It purports to be "an epitome in English of the works of the principal Greek and Latin authors" (New York: G. P. Putnam's Sons, 1898. 352 p. $1.25).——In a handsomely printed and beautifully illustrated little volume Mr. Paul Leicester Ford has collected the Declaration of Independence, the Constitution, and addresses by Washington and Lincoln, under the title *Great words from great Americans* (New York: G. P. Putnam's Sons, 1898. 195 p. $1.50).——The latest addition to Appleton's Home Reading Books is Scott's *Rob Roy*, condensed—and most excellently done—by Edith D. Harris (New York: D. Appleton & Co., 1898. 308 p. 60 cents).——Two very attractive books that teachers will be glad to use are a new edition of *Poems of American patriotism*, chosen by Brander Matthews, and *Twelve naval captains*—from Paul Jones to Lawrence (New York: Charles Scribner's Sons, 1898. 285 p., 232 p. 60 cents each).——Dr. Lyte's admirable little books, *Elementary English* and *Elements of grammar and composition*, will have, as they deserve, a wide field of usefulness (New York: American Book Co., 1898. 160 p., 244 p. 40 cents, 60 cents).

X

EDITORIAL

Revised Spellings

The Department of Superintendence of the National Educational Association, at its meeting in Indianapolis, Ind., February 17, 1897, appointed a committee consisting of Dr. William T. Harris, United States Commissioner of Education; Superintendent F. Louis Soldan of St Louis, Mo.; and Superintendent T. M. Balliet of Springfield, Mass., to recommend a list of words with simplified spelling for use in the published proceedings of the Department. The report of the committee was duly made and the spellings so authorized were used in the published proceedings of the meeting of the Department held in Chattanooga, Tenn., February 22-24, 1898.

At a meeting of the Board of Directors of the National Educational Association held in Washington, D. C., July 7, 1898, the action of the Department of Superintendence was approved and the list of words with simplified spelling adopted for use in all publications of the National Educational Association as follows:

Program — (programme); tho — (though); altho — (although); thoro—(thorough);thorofare—(thoroughfare);thru —(through); thruout—(throughout): catalog—(catalogue); prolog — (prologue); decalog — (decalogue); demagog — (demagogue); pedagog—(pedagogue).

Beginning with the issue for January, 1899, the EDUCATIONAL REVIEW will adopt these spellings.

Statistics of Higher Education

The new report of the Commissioner of Education, that for 1896-97, contains among its accustomed wealth of material, some instructive and encouraging statistics of higher education in the United States. The number of students who remain in academic residence, pursuing advanced studies after attaining to the bachelor's degree, increases steadily. These graduate, or university, students amounted in 1896-97 to 4919, of whom 1413 were women. These totals are exclusive of those

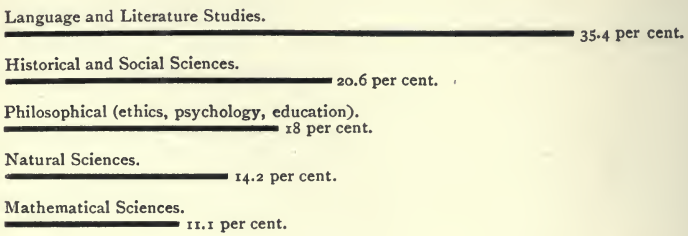
who remain to pursue professional courses of study; they include only those who in Germany would be called "philosophical" students. The statistics from forty-five representative institutions are as follows:

INSTITUTION	*Students in graduate department*	*Graduates in professional departments*	*Total number of graduate students*
1	2	3	4
University of California	112	75	187
Leland Stanford Junior University	97	....	97
University of Colorado	29	....	29
Yale University	227	205	*a* 440
Catholic University of America	17	67	84
Columbian University	36	59	95
Georgetown University	34	62	96
University of Illinois	47	....	47
University of Chicago	717	210	927
Northwestern University	20	191	211
Indiana University	59	6	65
Iowa College	20	....	20
State University of Iowa	58	62	120
University of Kansas	37	....	37
Tulane University of Louisiana	83	....	83
Johns Hopkins University	210	124	334
Boston University	91	186	277
Harvard University	279	632	*b* 953
Clark University	38	....	38
University of Michigan	76	134	210
University of Minnesota	166	65	231
University of Nebraska	113	20	133
Princeton University	130	....	130
Cornell University	158	37	*c* 244
Columbia University	164	417	630
New York University	83	108	191
Syracuse University	46	23	69
College of St. Francis Xavier (New York City)	95	....	95
St. Xavier College (Cincinnati, O.)	49	....	49
University of Cincinnati	32	15	47
Western Reserve University	28	31	59
Ohio State University	25	15	40
Ohio Wesleyan University	23	....	23
University of Pennsylvania	161	357	518
Brown University	52	....	52
Vanderbilt University	38	37	75
University of Virginia	30	48	78
University of Wisconsin	91	....	91
Radcliffe College	39	....	39
Wellesley College	37	....	37
Barnard College	49	....	49
Bryn Mawr College	46	....	46
Purdue University	45	....	45
Kansas Agricultural College	42	....	42
Virginia Agricultural and Mechanical College	29	....	29

a Includes 8 graduates in undergraduate departments.
b Includes 42 graduates in undergraduate departments.
c Includes 49 graduates in undergraduate departments.

The returns from twenty-four of the leading institutions, enrolling 3204 graduate students, show the following division among various subjects and departments of study:

Grouping the above subjects under five general headings, it is found that the groups were chosen by the students in the following proportion:



The statistics just quoted and others that accompany them are of such unusual completeness and significance that they will be dealt with at length in an early issue of the REVIEW.

Have we no more College Presidents?

At the present time such well-known colleges and universities as Amherst, Brown, Cincinnati University, Colgate, Oberlin, Rochester, and the State Universities of Iowa and of California are without presidents, and in more than one case their governing boards admit that they are perplexed in their search for suitable candidates. This is an extraordinary condition of affairs and one that invites comment. But the situation that it reveals is not confined to the colleges and universities alone; it extends, in a measure, to the normal schools and to the office of city superintendent. Where are the men for these great positions?

The simple truth is that for some reason or other the very few men—half a dozen, perhaps, in the whole country—who by common consent are best fitted by natural endowments, by training, and by experience for these high educational posts, are unwilling to accept them, even when extraordinarily large salaries are offered. They are already engaged in congenial and influential work, and have little to gain and much to lose by the transfer to the average college presidency. Some of the unpublished, and for the most part unknown, negotiations during the past decade over these positions are full of instruction. Since the first-class men hold back, these influential educational offices too often fall to second-rate or third-rate men; or, worse, conflicting tendencies in the governing boards hit upon that most awful and depressing expedient, a "compromise" candidate. As a result of these facts many of the colleges and universities in the United States are to-day simply drifting: they have no unrealized ideals, except financial ones, and no educational policy except to stand still and to beg.

The college faculty is by its very nature a debating society; and debating societies do not do things. Without an executive with leisure and capacity to study, to think, to plan, to initiate, there is no progress possible in an institution for higher education. Hence the need of a competent president, so busy in planning for his college, and so skillful in doing it, that he has no time left to quarrel with his faculty and none to allow his board of trus-

tees to quarrel with him. He must be a broad man, sympathetic, cultivated, well-poised, able to draw a distinction between his own pet crotchets and the underlying principles of the universe. He needs ample courage—courage to see and courage to do. He is commonly thought to need tact; so he does, if tact is used in its proper sense, and not as an equivalent either for that adroitness which is the vulgarian's essay to be at once clever and polite, or for the strenuous efforts of a weak man to please everybody. But if the unusual combination of tact and courage is impossible, then he must have the courage and let tact take care of itself. A presidential jelly-fish is a terrible encumbrance.

No college is really alive and useful to the community that is maintained simply as a country club for young men and boys. The strenuousness of the intellectual life, the equality of opportunity, and the democratic spirit are essential. The alert and responsive college—alert and responsive to new ideas and to higher ideals—is one of the most useful contributions that the United States have made to civilization; but it can hardly be alert and responsive without a president who has these characteristics. Think of what efficiency has been developed, what influence exerted, during the past few years primarily by Harvard under Eliot, but also by Johns Hopkins under Gilman, by Columbia under Barnard and Low, by Cornell under White, Adams, and Schurman; by Michigan under Angell, by Chicago under Harper, by Williams under Carter, and by Bowdoin under Hyde. California is the exception that proves the rule: it has forged steadily and famously ahead, though no one man has occupied the presidency long enough to be wholly identified with its forward movement.

The supposition that the merely successful business man can develop into a satisfactory college president is nonsense. He never has and he never will. The illustrations usually relied on to prove the contrary are not to the point. The men referred to were much more than business men; they were men of cultivation, intellectual sympathy, and educational ideals. Their business training has been the least useful part of their equipment. No university can be run on " business "

principles, any more than a business can be run on university principles. A university must be run on university principles or not at all. Where are the men fitted to come forward to accept these great positions and to fill them with usefulness and distinction?

More about Examinations

We had occasion, in commenting last month upon recent developments in New York, to refer to some curiosities of examinations. Knowing as we do that very many examinations are uneducational, unjust, and a farce, it has been interesting to see that, even in the examination-cursed schools of England, the discontent is spreading at a rate that will sooner or later throw off the shackles that bind instruction to the examination-chariot and make education impossible. For example, we find these paragraphs in a letter addressed to the editor of the London *Journal of education* and published in the October issue:

In spite of the high standard resulting from a training-college experience, or intercourse with reformers past and present; in spite of the numerous educational meetings and conferences on the most scientific lines; in spite of the daily, almost hourly, demonstration of the fact, in the drudgery of our work, we have to crush our aims and children alike, and, bending to the supremacy of the all-mighty Examination Board, we must send our pupils to be hall-marked, according to its standard and discretion; and all because England is a nation of shopkeepers, and insists that every individual shall be stamped with a commercial value!

We hate the system; we are working in the face of all reason, science, and principle, and yet we blindly flounder on; and our protests are so feeble that they hardly mark the paper on which they are written. At the same time, it is a matter of grave doubt whether we can quite bury the examination. Much as I hate the present system, I cannot but acknowledge that it acts as a spur and incentive to accurate and thorough work of its kind, though that is of an unsatisfactory nature, and it checks looseness and indolence in both teacher and pupil. Moreover, as I formerly implied, some stamp of efficiency is necessary for the young pilgrim when he faces a cold and critical world.

Most probably the root of the matter lies in the fact that, while examiners are experts in their own subjects, they are emphatically *not* educators, except by accident, and that a very rare one. We might as well call in a clergyman to do the work of a doctor as expect a University don to satisfac-

torily deal with young children. They are to him as some strange species of animal. We want an Educational Examination Board that shall conduct the test on purely educational and psychological lines, and whose certificate shall be as valuable in the eyes of the public as those granted by the University. And we want more freedom in the curriculum, criticism instead of prescription; and we have a thousand other wants which space forbids me to chronicle.

Still more interesting, and highly entertaining as well, is the article in the *Pall Mall magazine* for October, in which Mr. A. T. Quiller Couch disports himself in and among the examination papers of the College of Preceptors—which institution, we may say, pursues high aims by most demoralizing and unintelligent methods.

Mr. Quiller Couch's whole article should be read; we can only find space for some samples of its style and effective criticism, the more effective because decidedly humorous.

The victims of the College of Preceptors are invited to analyze given sentences into clauses, to parse, to "give examples of words which differ in their functions" [as though every word in the language did not "differ in its functions" from every other word !] to define parts of speech, to discuss derivations, to "correct or justify" the College of Preceptors' syntax, to supply the necessary capital letters, full stops, and inverted commas in the College of Preceptors' deliberately ill-written sentences, to replace the syllables ingeniously dropped by the College of Preceptors out of *gutta percha*, *archipelago*, *ossification*, and so forth. But that the student should be able to write decent English of his own, to think for himself, and arrange and express his thoughts with order and precision in his mother-tongue—this to the College of Preceptors is apparently a matter of the profoundest indifference. It takes Shakspere's *Tempest*, and demands to be given "some examples of compound adjectives from this play." Under the heading "English grammar and analysis" it requests its "first-class" scholars to "write at full length *any six* of the following ten abbreviations:—*anap.* (meter); *A. Q. M. G.; Britt.* (on coins); *compl. of pred.; def. art.; A. M.; M. A.; LL. D.; Messrs.; qual. adj.*" [And in the name of common sense I would ask what "*A. Q. M. G.; Britt.* (on coins)" has to do with English grammar and analysis. Clearly the College of Preceptors not only sees some connection, but deems it important; for it makes the above, if you please, a "compulsory" question ! Observe too the cool impudence of putting "compl. of pred.," "qual. adj.," mere conveniences of the handbooks, on a level with an abbreviation in universal use, such as "M. A."] In brief, the College of Preceptors devotes an extravagant proportion of its energies to examining, not on English Language and Literature, but on the sportive creations of the text-books and grammars. "What is meant by hybridism in words?" "What are doublets?" "How may noun clauses be distinguished as such?" [How indeed? Possibly by being found in a little book

published under the patronage of the College of Preceptors.] "What are the usual periods into which English is divided?" (presumably the College of Preceptors meant to ask, "What are the periods into which English is usually divided?"). These and similar questions, I contend, are designed to test the student's acquaintance with certain text-books: they do not test his knowledge of our language or literature in the very least. With the poor fellow's capacity to express a single thought of his own the College of Preceptors does not concern itself. It asks from him not so much as a simple essay, while it keeps him pounding away at analysis, parsing, and all kinds of academical dissection of other men's sentences.

. . . . . .

The champions of the College are wondrously wroth with me for giving publicity—surely a deserved publicity!—to their notions of how to examine upon *Hamlet*. They seem anxious to have it known that this missing-letter question was set in three other papers: in a paper on English grammar and analysis, in another on *The Tempest*, Acts i., ii., and iii., and in a third on *The Lady of the Lake*, Cantos i. and ii. I fail to see what the joke gains by this liberal repetition; but the champions of the College of Preceptors obviously believe that it gains considerably. Far be it from me to refuse them the credit (whatever that may be) of having repeated it thrice! Nay, if it please them, the reader shall have the question in full:

"*B. Shakespeare's Hamlet, Acts* i., ii., *and* iii.

"1. Write the following words, inserting the letters omitted:—*station . . . ry* (standing still); *chang . . . ble* (subject to change); *archipel . . . go* (a sea abounding in islands); *exag . . . ation* (magnifying unduly); *gut . . . perch . . .* (juice of a tree); *abhor . . . nce* (extreme hatred); *conv . . . escent* (recovering health); *perc . . . ving* (seeing); *pars . . . mon . . . ous* (sparing in the use of money); *c . . . on . . . logical* (in order of time); *il . . . git . . . mate* (not according to law); *os . . . f . . . cation* (being changed into bone).

"(This should be attempted by every candidate taking Section B, and words omitted will be considered as wrongly spelt.)"

On this appended note I have to remark (1) that for some reason or other the examiner obviously thought this inane question of peculiar importance; and (2) that his declared intention of considering a word omitted as wrongly spelt may be just by the rules which govern examiners, but is not quite just by ordinary standards. In our daily life we consider a man to do better by confessing ignorance than by professing knowledge which he has not; and it certainly seems to me that, in face of the examiner's announcement, a candidate will be tempted to "make shots." He *may* succeed; and failure, at all events, will cost him no more than a truthful acknowledgment of ignorance. This may seem a small point; but I do not think that any trap, however small, should be set for a boy's honesty. And I am not by any means sure that the methods of the College of Preceptors make entirely for ingenuousness.

. . . . . .

I have confined myself to their vagaries with English; but this does not

mean that I have failed to study their eccentric dealings with other branches of learning. I know enough of their methods at least to assert with entire and cheerful confidence that a thorough-going exposition of them would at once benefit the cause of sound education and add not inconsiderably to the public stock of harmless merriment."

The Cost of Education in New York

The Board of Education of New York City asked the Board of Estimate and Apportionment for an appropriation of nearly $25,000,000—to be exact, $24,600,000—for 1899. When the appropriations authorized by law for the City College and for the Normal College are added, this vast total will be increased by nearly $350,000.

This estimate is a careful, not a reckless, one, and is based upon the requirements of a population of about three and one-half millions, one-seventh of whom need school accommodations of some sort. By the terms of the Charter, the school moneys are appropriated in two funds, a General School Fund and a Special School Fund. The former is intended for the payment of the salaries of superintendents, teachers, janitors, for the public lectures and the corporate schools. For these purposes $12,100,000 is asked. The Special School Fund is for sites, buildings, fuel supplies, clerical service, and similar items. For these purposes about $12,500,000 is asked.

It is altogether likely that the Board of Estimate and Apportionment will make a heavy cut in these estimates, and leave new sites and buildings to be provided for by a bond issue next year; though it is quite possible that public opinion may demand that substantially the whole sum be voted in one form or another, in case the several items are as easy to explain and to defend as we suppose them to be. Should this result occur, then New York will be spending for public education more than one-quarter of the total cost of the municipal administration, and will also be contributing nearly a million dollars more each year to the educational system of the State. This is a condition that may well stimulate comment and reflection. It is indicative of a new and

higher municipal ideal, as well as of a broader, more widespread, and more intelligent interest in public education than has existed heretofore. It means that New York is ready to pay, and to pay lavishly, for good schools; it means, too, that those schools must be of the very best. The strongest men and women in the country must be attracted to their service, and induced to lend their abilities and experience to the building up of a cleaner, a more tolerant, and a wiser civilization in the metropolis of the Western world. Already the desired re-enforcements and the different points of view are being made available. Hervey and Smith in the board of examiners; Downing, Jones, and Hendrick in the training school; Buchanan, Wight, and Goodwin in the high schools; Stevens in the superintendency of Queens borough, are at work, and their influence and example have already been of untold benefit. All of these men have something to learn from New York and much to teach it. New York teachers and principals will themselves come forward in increasing numbers to demonstrate, no doubt successfully, their competence to fill positions for which heretofore the limitations of the old city system have given them neither the necessary training nor experience. A city school system so strongly manned, and imbued with the genuine spirit of public education, is worth all that it may cost.

Notes and News

The Regents of the University of the State of New York have announced a reorganization of their several departments of work, which calls for remark only in that it shows a stupid persistence in the policy of calling things by wrong and confusing names that, despite sharp criticism, seems to have a strange fascination for the powers that be. The world over education is classified as elementary, secondary, and higher. Statistics are collected and compared, problems are stated and solved, on this basis. Yet the Regents, who should, of course, have a department of secondary education and one of higher education, have issued this notice:

To make the departments into which the University activities are divided

more logical and better adapted to the actual work now being done, they have been reorganized as follows:

1. Administrative, including all work not assigned to any other department.
2. College, including universities, professional and technical schools, and all matters pertaining to degrees or licenses.
3. High school, including academies and academic departments.
4. Library, including home education, *i. e.*, all work heretofore done under the name of the extension department.
5. Museum, including all the scientific interests of the University.

The absurdity of the designations "college" and "high school," as used here, is apparent. It is as if the second paragraph read: "Kindergarten, including elementary schools, and schools for the deaf, blind, and feeble-minded."

Some Regent who does not like to be laughed at ought to move at once to change the titles of these departments to administrative, higher education, secondary education, library, and museum. It does not look well for the highest educational body in New York State to play pranks with a technical terminology.

It is significant that the King of Prussia has nominated three professors to represent, during their lifetime, the three Prussian technical schools of university rank—those at Berlin, Hanover, and Aix-la-Chapelle—in the upper house of the Landtag. The universities already have the right to elect a representative in the national assembly of Prussia. The action just noted is in recognition of the present importance of technical education.

The vacation course for teachers at Oxford was attended by thirteen men and seven women, and is said to have been very successful.

The former *Public school journal* changes its name without losing its character or altering its policy in becoming *School and home education.* It continues to be, as it long has been,

a thoroughly helpful journal for teachers; free from sensationalism, admirably combining theory and practice, it teaches a sound and stimulating educational philosophy.

Why do not all superintendents follow the example of Mr. Greenwood of Kansas City—which was also the practice, we believe, of George Howland of Chicago—and either by letter or from the platform address the whole teaching body at the opening of the year, for stimulus, guidance, and instruction? That the teachers need and would appreciate such help, and that the superintendents ought to be able to give it, go without saying.

President Schurman's address at the thirtieth Commencement of Cornell University, in June last, has been published by the Putnams with the title *A generation of Cornell*, 1868-98. It gives in compact form the main facts regarding the splendid development of that institution.

The latest issue (October, 1898) of the *Pedagogical seminary* is more than usually valuable. Mr. Frederick Burk has patiently brought together the main facts in what may be called the natural history of the nervous system, and points out their lessons for educational practice. Mr. H. S. Curtis treats inhibition in similar fashion, and Dr. H. T. Lukens records his notes and impressions of a trip abroad, which are the more useful because entirely frank and informal.

Members of the National Educational Association will be interested in looking over the following tabular view of the working of the new by-law, adopted at Milwaukee in 1897. It shows both how unimportant the new by-law is, how little interest is taken in it, and that confidence and trust in the

President of the Association, so characteristic for many years past, are unshaken.

Report on action of active members of the various States at the Washington Meeting respecting meetings to select members of the Nominating Committee as per By-Laws No. 1, adopted at the Milwaukee Meeting.

	Active Members at Washington	Active Members Attending Nominating Meeting	Voting for Nominee	Name of Nominee	Name of Presiding Officer	Action—Regular or Irregular	Confirmed or Appointed by the President
Ala.	10	?	?	J. B. Cunningham	J. T. Gregory	?	Ap't'd
Ariz.	3	No Me	eting	F. S. Hafford	.....	..	Ap't'd
Ark.	33	36	24	Geo. B. Cook	Geo. B. Cook	Reg.	Conf'd
Calif.	7	No Me	eting	J. A. Foshay	.....	..	Ap't'd
Colo.	19	5	4	L. C. Greenlee	L. C. Greenlee	Irreg.	Conf'd
Conn.	4	No Me	eting	F. E. Howard	.....	..	Ap't'd
Del.	2	2	?	A. H. Berlin	A. H. Berlin	?	Ap't'd
D. C.	42	No Me	eting	J. Ormond Wilson	.....	..	Ap't'd
Fla.	2	2	2	W. N. Sheats	W. N. Sheats	Irreg.	Ap't'd
Ga.	9	5	5	W. M. Slaton	W. M. Slaton	Reg.	Conf'd
Idaho	..	..	..	.....	.....	..	..
Ill.	96	22	22	J. H. Freeman	J. P. Collins	Irreg.	Conf'd
Ind.	24	14	14	D. K. Goss	W. R. Snyder	Reg.	Conf'd
Iowa	22	14	14	J. T. Merrill	W. M. Beardshear	Reg.	Conf'd
Kans.	15	10	10	W. N. Davidson	J. MacDonald	Reg.	Conf'd
Ky.	18	10	10	W. H. Bartholomew	.....	Reg.	Conf'd
La.	6	..	..	Miss H. A. Suter	Kate Kelly	?	Conf'd
Maine	4	No Me	eting	J. S. Locke	.....	Reg.	Conf'd
Md.	16	13	13	J. E. McCahan	H. A. Wise	Reg.	Conf'd
Mass.	23	5	5	Wm. E. Sheldon	C. C. Ramsay	Irreg.	Conf'd
Mich.	29	20	20	J. E. Hammond	H. R. Pattengill	Reg.	Conf'd
Minn.	15	No Me	eting	F. V. Hubbard	.....	..	Ap't'd
Miss.	6	No Me	eting	J. C. Fant	.....	..	Ap't'd
Mo.	34	14	14	F. D. Tharpe	John R. Kirk	Irreg.	Conf'd
Mont.	3	1	1	J. P. Hendricks	J. P. Hendricks	Irreg.	Conf'd
Nebr.	8	?	?	J. I. Reed	C. G. Pearse	?	Conf'd
Nev.	..	..	..	W. C. Gayhart	.....	..	Ap't'd
N. J.	24	No Me	eting	H. B. Willis	.....	..	Ap't'd
N.Mex.	2	No Me	eting	Mrs. E. R. Jackson	.....	..	Ap't'd
N. Y.	63	No Me	eting	Chas. R. Skinner	.....	?	Ap't'd
N. C.	6	No Me	eting	Chas. D. McIver	.....	..	Ap't'd
N.Dak.	3	?	?	Mrs. W. S. Stockwell	W. S. Stockwell	?	Conf'd
Ohio	59	25	25	S. T. Dial	F. B. Dyer	Irreg.	Conf'd
Okla.	5	4	4	S. N. Hopkins	D. R. Boyd	Reg.	Conf'd
Ore.	3	7	7	E. B. McElroy	E. B. McElroy	Reg.(?)	Conf'd
Pa.	34	20	20	N. C. Schaeffer	S. T. Skidmore	Reg.	Conf'd
R. I.	4	No Me	eting	W. B. Jacobs	.....	..	Ap't'd
S. C.	3	No Me	eting	W. H. Hand	.....	.	Ap't'd
S. Dak.	4	3	3	A. H. Avery	A. H. Avery	Reg.	Ap't'd
Tenn.	4	No Me	eting	W. R. Garrett	.....	..	Ap't'd
Tex.	6	3	3	R. E. Miller	O. H. Cooper	Irreg.	Conf'd
Utah	2	No Me	eting	J. F. Millspaugh	.....	..	Ap't'd
Vt.	..	No Me	eting	Mason S. Stone	.....	..	Ap't'd
Va.	4	No Me	eting	Wm. F. Fox	.....	..	Ap't'd
Wash.	2	2	2	O. C. Whitney	R. S. Bingham	Irreg.	Conf'd
W. Va.	6	3	3	T. Marcellus Marshall	W. A. Anderson	Irreg.	Conf'd
Wis.	44	11	7	Wm. Geo. Bruce	Mae E. Schreiber	?	Ap't'd
Wyo.	1	No Me	eting	Miss Estella Reel	.....	..	Ap't'd
Alaska	..	..	..	.....	.....	..	..

States and Territories represented in attendance, ... 45
Number not meeting, ... 18
Number meeting, ... 27
Number meeting but taking no action for lack of quorum, ... 2
Number taking action with less than quorum or less than three members present, 11
Total number of meetings whose action was regular, ... 14

President Greenwood in all cases appointed the nominee of the meeting whether the action was regular or irregular.

Superintendent Andrews of Chicago, upon whose appointment we commented in the REVIEW for September, has done at least two excellent things since he began his new duties. He proposed to the Board of Education that he should have a seat and a voice, of course without a vote, in the meetings of the Board. This most reasonable request to be given a privilege which the law of New York confers upon Superintendent Maxwell as a right, was promptly and emphatically refused. Taken by itself this action indicates that the Board does not want professional advice or assistance, even of its own choosing, if given in such a form that the public generally will know of it. Such a board of education will bear close watching.

Superintendent Andrews also protested against the transfer of teachers without his knowledge, approval, or recommendation. If this protest is not heeded, Superintendent Andrews should resign at once and leave the Board to its fate. The intelligence and public spirit of Chicago may be trusted to take care of it in due time.

In describing in this REVIEW for October the extent to which the study of education was carried on in American colleges and universities, there was omitted, by inadvertence, any reference to the Universities of Kansas, Nebraska, and Texas. The departments of education in those institutions, under the care of Professors Olin, Luckey, and Sutton, respectively, are well organized and do effective work. They should be included in any enumeration such as the one to which reference is made.

The following institutions have become active members of the National Educational Association up to October 1, 1898, under the provisions of the constitution:

Colleges and Universities—Harvard, Columbia, California, Atlanta, Georgia, Wabash, Miami, Missouri, Cornell, Utah, State of New York, Bos-

ton, Hendrix, Omaha, Stanford, Lincoln, Kansas Agricultural, Iowa, Wyoming, Amherst, Williams, and Ohio.

Normal Schools—Greeley, Colo.; St. Cloud, Minn.; Winona, Minn.; Moorhead, Minn.; Mansfield, Penn.; Cedar Falls, Ia.; Terre Haute, Ind.; Oshkosh, Wis.; Platteville, Wis.; Milwaukee, Wis.; Ellensburg, Wash.; Los Angeles, Cal.; Trenton, N. J.; Providence, R. I.; Westfield, Mass.; Millersville, Pa.; Chico, Cal., and Valparaiso, Ind.

Public Libraries—Jersey City, Helena, Philadelphia, Cleveland, San Francisco, Indiana State, Detroit, Massachusetts State, and Worcester.

Miscellaneous—Editors' Library, New York; John Crerar Library, Chicago; Perkins Institution for the Blind, Boston; Alabama Polytechnic Institute, Auburn, Ala.; State Historical Society, Madison, Wis.; Board of Regents for State Normal Schools of Wisconsin; and the State Teachers' Associations of North Dakota, Illinois, and Wisconsin.

EDUCATIONAL REVIEW

DECEMBER, 1898

I

THE STATUS OF THE AMERICAN PROFESSOR

Many of the false beliefs that exert a baneful influence upon thought and action are of the nature of survivals; they are based upon notions which were true and serviceable at one stage of development, but are no longer applicable either to the theory or to the condition that now confronts us. The college professor of to-day may be said to be the victim of such a survival; for the view is by no means obsolete which rates him as a recluse—as one who, absorbed in abstruse studies and unaffected by the motives that guide the actions of other men, lives a simple, uneventful, unpractical life of retirement. He is supposed to find little interest in public questions or in his fellow-creatures (unless perchance he studies them as specimens); and is accounted conspicuously devoid of capacity for business transactions, or affairs that demand the exercise of practical sense. So far as the present-day professor of a wide-awake American university is concerned, this type of individual is rare, not to say mythical. Professors are not exempt from the laws of nature, which bring it about that most groups of mankind are composed of all sorts and conditions of men; and college fossils are unfortunately not always limited to those exhibited in the museums. Professors, too, are specialists, and as such cannot be adepts in all the world's ways and doings; they, like their fellow-men, must be content to be ignorant of many phases of worldly wisdom. But in spite of their peculiarities and their diversities, the type of the class, the combination of

features that predominates in their composite portrait, may be fairly well recognized. It must be obvious to every serious student of present educational conditions that, to satisfy those conditions, the professor must in large measure be a man of affairs in the loftiest sense of the term. He may well be innocent of that narrow, short-sighted practicality that demands an immediate bread-and-butter return for every output of energy; but he carries on his work with the conviction that the pursuit of knowledge by right methods builds up a conception of life and nature from which practical benefits flow, as rich as they are often unexpected. He realizes that he has a share in the task of preparing the minds of young men and young women for an active participation in the complex life of a new and absorbing civilization. He necessarily recognizes the value of money in the promotion of the higher ends of life, as well as of personal happiness; and he longs for the means and the leisure to bring whatever talents and powers in him lie to their richest fruitage.

It is not claimed that the survival view of the professor is generally and deliberately accepted and promulgated, but only that the view is still sufficiently active to leave a distinct impress upon the practical issues, large and small, which in the aggregate help to determine the personal, the social, and the intellectual status of the professor. The professor is still all too frequently treated, however he may be theoretically regarded, as not particularly requiring nor deserving money or the things that money brings. He is not readily and freely intrusted with the management of practical affairs, not even with those which it is his special province to know; and in other ways the mistaken notion of the professor's character, of his needs and his services, has fostered an unfortunate condition of affairs, which it is well for those who cherish our highest intellectual interests to recognize and to antagonize.

The occupants of the chairs in our best universities and colleges form a considerable portion of the trustees of our intellectual wealth. Upon the wisdom of their leadership depends in no small measure the growth of a wholesome interest in the higher ends of existence and the soundness and round-

ness of our national life. If these institutions of learning are to continue to exercise that marked and elevating influence which is in great part their *raison d'être*, it becomes increasingly necessary that the incentive to devote one's life to this service, to be one of those who maintain the university as a center of intellectual influence, shall appeal strongly to the ablest and most promising young men. It becomes increasingly important to furnish the professor with an environment which shall develop to the utmost the efficiency of his services and his personal satisfaction in his calling. It would be difficult, even with unrestricted means and opportunities, to determine how best to foster and encourage men of intellectual supremacy, and through them to impart to the national life a lofty intellectual tone, the spirit of a liberalizing civilization; it is fortunately an easier task to indicate some of the unnecessary restrictions and notable deficiencies, which at present impede the advancement of learning and prevent the environment of the professor from reaching even a reasonable approximation to the ideal.

Among such restrictions three are particularly conspicuous: the professor's lack of a proper income, his lack of proper authority, and his lack of proper leisure. To begin with, the professor is admittedly greatly underpaid. With President Harper as our guide, we may learn[1] that the average income of the professor is approximately sixteen hundred dollars, and that all but a few of the profession have to contend with a serious problem in domestic economy, in devising ways and means for making both ends meet; further that the professor is on a par financially with conductors, machinists, foremen of works, and other occupations of like grade, and that "there is practically no class of college professors whose pay is on a level with the pay of men in positions of first or second rank of responsibility in the industrial community." As a mere matter of justice, President Harper concludes, the professor's salary should be increased by fifty per cent.—which is indeed a conservative estimate.

It is certainly difficult to measure in dollars and cents the

[1] "The pay of American college professors," *Forum*, September, 1893.

value of any intellectual effort and particularly of a service which requires at the outset unusual talents and a long period of special training, and for its continued success requires enthusiasm, ample opportunities, and a stimulating environment. This difficulty, however, cannot serve as an excuse for the entire abandonment of the task; for it is infinitely better to acquire some insight, imperfect though it be, into the conditions, theoretical and practical, which should and do affect the remuneration of intellectual workers, than it is to shirk this responsibility and permit the question to drift where the winds and waves of momentary feasibility or emergency may happen to take it. The two factors which must ever be considered in the determination of such remuneration are, first, the special conditions and equipment which the intellectual worker requires for the successful pursuit of his work —the tools and the workshop of his trade—and, secondly, the standard of living to which his social status requires him to conform. It is only natural that, as knowledge increases in scope, and as the departments of knowledge become more highly specialized and more completely organized, the material equipment of the professor becomes more elaborate and more expensive. Without the aid of public libraries and laboratories he would indeed be helpless, but these do not take the place of his own bookshelves, nor of the various other aids and accessories of his intellectual workshop. Books and journals; travel abroad and at home, not merely as a stimulus and a broadening of one's horizon, but as a means of accumulating material for study and investigation, —the biologist or geologist in field work, the historian or economist in observing exceptional or instructive social and political conditions; membership in learned organizations and attendance upon their sessions; clerical aid in literary work,—are all costly, but vastly increase the scope and efficiency of the professor's activity. He should be able to indulge in them freely as the prerogatives of his profession. To appreciate their value one need only consider the limitations imposed upon those who must do without them. One need not go far to find professors without adequate facilities,

chained to the monotonous routine of a narrow life, losing touch with the world at large, and devoting to intellectual drudgery the energy that should be spent in the best efforts of which they are capable.

Upon the question of his standard of living the professor can afford, even less than others, to oppose the demands of his environment; for it is notably true that, as President Harper says, "his work, the aggregate of his influence on those whose instructor and to some extent exemplar he is to be, will suffer if his social standing suffers. The community sets the pace in the matter of expenses of respectability and to this he must conform." It is equally true that, as Professor Bliss Perry testifies, "the cost of living has steadily risen in college towns, keeping pace with the general increase of luxuries throughout the older communities," and it were a sad commentary upon the professor's tastes if they were not cultivated beyond his means. The professor's position is like that of Agassiz, the position of one who has no time to make money. He desires money not to enable him to develop an interest in financial affairs, but to prevent an excessive attention to the pocket-book side of life; to furnish him with the ease and advantages of an assured comfortable and respectable living.

The position thus assumed involves a high estimate of the place which, for the best interests of the general intellectual welfare, the professor is to occupy in the life of the community. It assumes that he should be able to share without effort the life of the best society,—the aristocracy, in the literal sense,—not that he should indulge in the luxuries of the wealthy or the pleasures of the fashionable set; for this is neither his right nor his desire. But it is his right and desire to win a position in which the outward tokens of success —and we may admit that in so commercial a society as our own the value of these is apt to be overestimated—are not conspicuously absent; in which he finds his status measurably on a par with that of his *confrères* in other professions; in which the difficulty of providing the daily necessities of life is not so great as to require him to consider the purchase of

the tools of his trade as an unattainable luxury; in which not even the anticipation of a pensionless old age will prevent the pursuit of his labors in ease and content.

It seems desirable also to emphasize the fact that the professor's calling must be made attractive to the most talented young men at the time of their choosing a career. It should hold out to worthy seekers honor, intellectual influence, social position, and ease, equally with other professions. In considering this topic some years ago, the *Nation* said, "The tendency to the scholar's life is not very strong among our young men at best, but nothing better calculated to diminish it could be well hit on than the spectacle presented to them all over the country, of professors who are either fourth-rate men, for whom their wretched salaries are full remuneration, or first-rate men toiling for what barely keeps soul and body together, and are thus placed in an intensely mercantile community in humiliating contrast with men of nearly every occupation above unskilled labor." That there are prizes in other professions, that success is judged to a considerable extent by comfortable living, cannot be ignored; there is no reason for reserving for the professor the exercise of the virtues of self-denial and endurance, when everyone else is striving for all the comfort and luxury attainable. It is hardly necessary to add that other influences—honor, position, devotion to learning—ought and do weigh heavily with candidates for the intellectual life, but they cannot be expected always to outweigh its painful and unjust sacrifices.

One further phase of the question of remuneration must be touched upon, although as briefly as possible. It may be urged, from a practical point of view, that here as elsewhere salaries are at bottom determined by conditions of supply and demand, and that the workings of economic forces will inevitably produce their results. So long as capable professors are willing to serve for the salaries offered, so long will the salaries remain what they are. Such a view is merely outwardly plausible and rests upon a totally inappropriate conception of the professor's position. Such an attitude, like many superstitions and pseudo-scientific beliefs, will not disappear by

being refuted; it must be outgrown. The fundamental assumption, that the relation involved between a professor and his university is similar to that between employee and employer, cannot be admitted for an instant; and to illustrate the fact that other positions as well as professorships are also entirely different from those that involve the conflict of capital and labor, it is only necessary to consider such positions as those of our foreign ministers and ambassadors. The incomes of these are clearly not determined by the law of supply and demand. The posts of highest honor could doubtless be ably filled if no salary at all were attached. The salary is fixed primarily with reference to the dignity of the office and the standard of living which is to be maintained. There is no question of the ambassador's earning his salary by so much labor; he performs his duty and is supported in office according to the requirements of his station. It is a living that is offered him, an adequate means of support, while he is devoting himself to the service to which he has been called. The business policy of a university must not be that of the commercial market in which the employer who succeeds in securing a given article or labor at the lowest cost may expect to reap the benefit of his shrewdness, but it should be to supply each holder of a university living with the equipment—professional, personal, and social—which shall develop to the maximum the capacity of the individual to serve his university and his fellow-men.

There is a phase of the compensation question, as applied to the professor, which it is not a pleasure to discuss, but the recognition of which is essential to an understanding of the general situation; it is a phase, moreover, which is additionally important because it serves to illustrate the inappropriateness of the commercial view of the scholar's service. It is an open secret that the professor finds and frequently claims his opportunity to secure an increase of salary in the offer of association with another institution. Not only are the ethical grounds of this procedure somewhat questionable, but even from a rational and a practical basis does it seem difficult to justify such a step. If the relation between a pro-

fessor and his university were the commercial one of employee to employer, it might be a sound business policy for the corporation to secure the professor's services at the lowest possible rate, and for the latter to exert every available measure to defeat the object of the former. If, on the other hand, the relation between the professor and his university is more intimate and organic, a relation that involves no conflict of interest between the two; that recognizes the formal factor of employment involved, but subordinates it to more important considerations; then the university authorities would be eager to offer conditions of maximum attractiveness to the ablest and most promising candidates for academic honors. It would be the most honest and the best policy to secure the professor's services not upon the lowest terms which the candidate's lack of pecuniary resource may suggest, but upon the most favorable conditions which the resources of the institution will permit.

Consider the matter more concretely. The credentials which point the way to deserved preferment in the academic career are not so difficult to seek. Reputation, published writings, the ability to extend the scope of one's labors, the honors of association with learned societies, success in classroom work, personal influence, period of service, and the offer of association with other institutions of learning, have all their proper place in the general estimate. As a fact, however, the call to another university, and the pecuniary aspect of that call, will succeed in securing privileges and an increased income when the combined effect of all other considerations is utterly powerless. The professor who indicates the possibility of his acceptance of a call elsewhere suddenly finds that the concessions which he so frequently has asked for but in vain, which he was told it was impossible to grant, have suddenly become within the range of possibility. In such transactions he is often mortified and irritated by a greater or lesser sense of past injustice. He feels that his demands were ignored hitherto, not because they were deemed unreasonable, but because the authorities seemed secure of his services whether they granted his requests or

not; he feels that his willingness to do his best for the university should have been met by a willingness on the part of the authorities to do their best for him. And what is impossible or not feasible cannot be suddenly and at the same time honestly changed into the possible and feasible by the magic of an impending resignation. For this very unfortunate condition of affairs the professor must accept his share of culpability. He is to blame for accepting without protest the application of such standards to the estimate of his services, and if this be a pardonable weakness, it is a distinctly more serious offense when he intentionally co-operates in the perpetuation of a method against which his sound judgment, if that judgment be influenced by ethical considerations, must energetically rebel. It may be a partial excuse for him to urge, as he may, that he must fight with the only weapons at command, even if his conscience does not enthusiastically confirm his resolution; that it is asking too much of human nature, to expect him to risk anything when the long-looked-for opportunity of partial relief from heavy burdens is at stake. Perhaps in this view of the case it would be more charitable to pity than to blame those who offer sacrifice at the altar of necessity. But we must remember that no such cause as this was ever won without sacrifice, and the professor, of all men, should be sufficiently dominated in his actions by rational motives, to enable him to refuse support to a policy which is certain to recoil with redoubled powers to work ill upon the future of himself and his colleagues.

In brief, the great desideratum is the firm and practical acceptance of a different set of principles, a more suitable code of administrative college ethics. What is indispensable in such transactions is purity of motive and a wise weighing of credentials; an abandonment of the policy of acting only when an emergency impends, and substituting in its place a willingness to recognize and encourage merit, and to estimate it by suitable standards, not by those derived from conditions totally different in scope and nature. Here, as in the matter of the insufficiency of the professor's income, it is much easier to gain assent to one's position than to transform this consent

into co-operation. No one seems to deny that the professor is underpaid, and that the mode of estimating and increasing professors' salaries is unfortunate; and no one fails to regret that such is the case; but it requires an unusual incentive and occasion to arouse public sentiment into a conscious realization of the *status quo*, to crystallize this belief into action.

It has seemed best to state the position here taken fairly and frankly, even at the risk of being misunderstood. It is high time that these phases of college administration be taken out of the committee room and the private conference, and be freely and sympathetically discussed by the friends of the higher education. The college president, with the diplomacy that is coming to be characteristic of the craft, may, if he so prefers, gloss these facts over; dwelling upon the naturalness of everyone's looking out for himself, upon the difficulty of detecting promising men, as well as of bettering one professor's position and not another's, and so on, and so on. This is the usual temporizing attitude, and, however inevitable in practice, is thoroughly bad in theory. The same energy that is devoted to the retention of professors who contemplate a change of their field of activity could be more wisely and effectively spent in the service of the good men who pursue their work without reference to opportunities elsewhere. The honor of promotion that comes from appreciation of one's services, that is not born of a threat or of an emergency, appeals most strongly to the right-minded professor, and is one of the incentives to enthusiastic service which, in the present state of things, the college authorities may properly employ.

Before leaving the financial side of the professor's status it may be noted, at the risk of repetition, that the aspect of more than one of the problems here discussed would be materially altered if the professor's income were sufficient to support him in ease and security; the question of advance in salary would be a very different one if it meant not the release from oppressive cares, the partial escape from an unsuitable environment, the differentiation—if it comes early enough in his career—of the successful progressive thinker from the

easy-going conservative pedagogue, but meant only the introduction of some luxuries, some additional opportunities in a living already comfortable, suitable, and secure. Recent reflections and confessions of college professors[2] reflect the essential insufficiency of the academic living quite as much as the unwarranted but fortunate optimism of the professor. However pleasant, especially when pleasantly told, the tale of the compensation of the intellectual life, it should not be allowed to take the place of a serious discussion of the lights and shadows of an important professional career. If the picture is to be made brighter let it be done by an actual illumination of the scene, not by the artificial toning down of real contrasts. The question of compensation and salary should not, but unfortunately it does at present, occupy an obtrusively prominent place in the foreground of the picture. There are indications that the intrinsic importance of this question of the compensation of the teaching classes is coming to be recognized; and as such indications furnish a welcome indorsement, from other points of view, of the present thesis they may be properly introduced in this connection. An eminent scientist,[3] in reviewing the attractions of science as a profession, finds it pertinent to introduce this significant paragraph:

"The salaries of men of science are very small and they do not increase in proportion to the general wealth, even in the most enlightened communities. The rewards for distinguished ability in business and in many professions are now ten or even twenty times as great as they were a generation ago, but in that time the highest stipends of scientific men have not greatly increased. The man himself may not feel the hardship directly, but it is felt through his family and especially through his children. The general level of comfort and luxury, of decent living, is far more costly to-day than formerly. The cost of the house he lives in, of the furniture he uses, of the schooling for his children, all are greatly increased in late years. And the increased income available to meet such increased expenses is entirely inadequate. I

[2] *Scribner's monthly*, October and November, 1897

[3] Professor Edward S. Holden in the *Cosmopolitan*, March, 1898

think that here is a disadvantage which calls for an immediate remedy. A far higher reward should be set for successful professional men, and a correspondingly higher standard exacted from them. I do not see that there are any marked signs of improvement in this particular respect."

An educator from the neighboring British possessions ably reviews the general "economy in high wages for teachers"[4] of whatever rank, and many of his arguments find their highest degree of applicability to the status of the collegiate professor. This writer argues that "in the long run a poorly paid profession will have a low standard," because efficiency is low when wages, which Adam Smith urged are "for the encouragement of industry," are inadequate. He rightly urges that no system and no method is at all comparable in value with the personal efficiency of the teacher; and this efficiency "is not a matter merely of preliminary training and of scientific methods. It is a matter of daily striving and of constant effort; it is a matter of inspiration and fresh contact with the ideal; and these things are denied to the teacher by the inadequacy of his remuneration." He opposes the dominant tendency to apply too commercial standards to the estimate of success, the notion that it is good business policy to secure the teacher's services as if at a "Dutch auction," by accepting the services of the lowest bidder, and sounds a timely note of warning that "by our niggardliness in the matter of salaries" we are driving the most ambitious and the ablest young candidates into other more remunerative fields; that the efficiency of those who remain is hampered by a sense of injustice or by the dissipation of their energies in the attempt to eke out an income by other forms of labor.

The teaching of the law offers an interesting opportunity for the estimation of service for professors, because of the possible comparison between these and their practicing colleagues who by the possession of similar training and ability are rewarded by handsome incomes. One who devotes himself to the teaching of law[5] has drawn attention to the under-

[4] Professor John Davidson in the EDUCATIONAL REVIEW, February, 1898.

[5] Professor Charles N. Gregory in *The law quarterly review* (London), January, 1898.

paid condition of this class of professors. He modestly urges that "the law teacher ought not to be expected to take vows of poverty and obedience and to devote himself to cultivate the science of law upon 'a little oatmeal,' to borrow Sidney Smith's paraphrase." He observes that "a parsimonious policy toward the teacher of law, while bench and bar compete with schools of law for the time of competent men, results in the deterioration of the law faculty by a process of natural selection," for "whatever hampers or humiliates a deserving teacher tends to drive the best men from the faculty and to leave an inferior residuum to fill their places." And to the pessimistic view of the scientist who observes little sign of improvement in the situation, he urges the optimistic sentiment "that what is reasonable it is right to ask, and that which is reasonable when duly asked, the world, with all its unreason, is apt to accord." With this hopeful outlook we may leave the troublesome question of the financial status, and transfer our attention to another phase of the general question.

Hardly less serious than the inadequacy of the professor's income is the inadequacy of his authority. The real government of our colleges is largely in the hands of boards of trustees. In many institutions the professors have almost no voice except in matters of curriculum and student management, and even in these their decision is often subject to revision by other authorities. The essential policy of the university, the vital questions that determine the nature and direction of its growth, are but meagerly and unauthoritatively considered by the Faculty; and questions that involve expenditure of funds are regarded as obviously out of the pale of professorial jurisdiction. While fully recognizing the important services rendered by boards of trustees to our colleges and universities, it may none the less be confidently maintained that many of them are sadly "over-trusteed." This is probably more apt to be the case in State institutions, in which the members of the board are not infrequently appointed for political and other reasons, and not on account of special interest in or acquaintance with the needs of higher

education. It is unnecessary in this connection to enlarge upon this unfortunate factor in educational administration; but it may be permitted to call attention to a prevalent intellectual tendency which is to some extent responsible for the professor's lack of authority. There seems to be on this side of the Atlantic a widespread distrust of knowledge and expertness, which offers a discouraging contrast with the ways of the Old World, and suggests somewhat the attitude of the primitive man toward the wielders of the Black Art. The American citizen is apt to distrust the man who knows; he labors under a misconception of the relation between theory and practice, and regards it as necessary to control the activities of the professional specialist with the safeguards of business methods conducted by business men. To a certain extent this is both necessary and desirable, but the motives which make it so, and the manner in which its introduction becomes helpful, are entirely different from the spirit that actuates many boards of trustees and from their methods of administering professional questions. In itself the association of influential citizens with our public institutions, as trustees, visitors, and the like, is, in our republican form of life, a natural and suitable arrangement. The regulation of the financial and business side of a great institution is no slight task. It requires personal devotion, financial experience, and an intimate knowledge of business procedures. Those who are willing and able to serve their fellowmen in this capacity are worthy of our highest respect. But if such service is to be efficient it must be rendered in a spirit of intelligent co-operation with the true ends and aims of the institution; it must be freed from every suggestion of the exercise of authority for the sake of exercising authority, of a control that implies a distrust.

It cannot be too strongly emphasized that the true function of the college board is that of *co-operation*. By taking upon themselves the burden of the financial management and in other ways, they aid the real directors of the institution, the Faculty with the president, to carry on its essential work. A university is not a student factory, nor an education works,

established to produce for the market a certain article and to do this in accordance with the requirements of a commercial market. The aim of the university is the advancement and dissemination of learning, and everything, including the board of trustees and the overrated business methods, must be subservient to that end. Any regulation, however desirable from a business point of view, which in the opinion of the actual workers—the Faculty—tends to hamper the freest development of the organic growth of the university is by that decision rendered unfit and should never be allowed to survive. It is true that the trustees pronounce the official act which creates a candidate a member of the Faculty; their legal right to remove him or to place upon him restrictions of one kind or another is not under discussion. But this fact should not be allowed to disguise the true relations of the two bodies. It is one thing to have the authority; it is another to use it, or, above all, to abuse it. To repeat, the trustees are the co-operators of the Faculty; and the honor that belongs to them is the honor of association in the work of education directed by the Faculty. Every financial matter, every business detail, which directly concerns educational facilities, or which affects the manner in which the professors carry on their work, can be decided wisely, only when the voice of the Faculty has duly and authoritatively influenced that decision. The question of university government thus raised is a most serious one, and its aspect varies considerably in different institutions. But the direction of reform, the side toward which the pendulum must swing, if an equilibrium is to be restored, must be in the direction of an increased authority, a more intimate share in the government of our higher institutions on the part of their Faculties.

This portion of the present thesis is well worthy of a more extensive and detailed discussion than is here possible; there is, however, one phase of it so obvious and tangible, and in practice so annoying, that it ought not to be passed by. One has only to inquire into the methods prevalent in many institutions by which the professor's equipment is procured to become thoroughly convinced that the professor is not readily

intrusted with practical affairs. The director of a laboratory is often as helpless as would be an engineer in charge of a complicated engine, who is refused the key to the coal-bin and the use of the oil-can. The detailed forms which must be satisfied before a book or the simplest apparatus may be obtained, the maneuvers needed to bridge over the gap between the directors of the work and the holders of the purse-strings, would find a worthy place in the annals of the Circumlocution Office. Such a state of affairs is simply preposterous; there is no possible justification of such a wasteful, such a foolish clogging of the machinery of a great institution. It may, perhaps, be more convenient to keep the accounts on such a plan; but the success of a university is not to be measured by the refinement of its bookkeeping, but by its advancement of learning. When, moreover, such procedures are adopted without consultation with the Faculty, who are chiefly concerned in their execution; and when such restrictions continue to be imposed upon a Faculty after the most vigorous protests on the part of that body,—and this is not an imaginary, nor even an unusual case,—then the climax of perversity seems indeed to be reached. Surely, if such a board of trustees realized that its function is that of co-operation in the educational work of the institution, such an anomaly would be unknown.

The inadequacy of the American professor's leisure may likewise be traced to some extent to the commercial view of his position. The value of his services is apt to be judged by false standards; the special conditions necessary to the success of his work are apt to be ignored. The commercial conception is that of a certain number of hours engaged in a certain occupation. There can hardly be conceived a more unjust and more discouraging method of measuring a professor's efficiency than by the product of hours by students. This vicious fallacy is by no means defunct; it may not be actively supported, but it is a real belief, if we accept as the test of a living belief the power to influence action. There is too much of competition for numbers of students between colleges; too much of judging success of work by size of

classes within the college. These standards are naturally resorted to because easy to apply; but their true value is almost invariably overrated. The professor is paid not so much for what he does as for what he is. His services do not end when he leaves the lecture hall; in the classroom and out of it, in his laboratory and in his study, in term-time and in vacation, he is on duty, and is glad to be on duty in the interests of the institution whose organic life he shares. A liberal living will create live enthusiastic workers, where exacting requirements make insipid, routine instructors; waste of work and overwork, both serious evils in our colleges, will be less serious evils when a truer method of estimating such service shall be generally accepted.

The professor's lack of leisure is due as well to other causes. Many, probably most, of our colleges are inadequately endowed; the funds will support but one where two are needed, and the one must do the work of two. In many colleges work is done which should have been accomplished in preparatory schools, and such work comes as an added load to a heavily burdened worker. But whatever the causes, the fact remains that the professor is as unjustly overworked as he is underpaid; and the most disheartening aspect of his excessive toil is the necessary deterioration of the quality of his service. It cannot be too emphatically urged that the scholar needs leisure, freedom from care, time for contemplation and reflection; time to keep in touch with the progress of the world in the line of his specialty; time to keep bright the sparks of original effort that in him glow; time for his own self-development. The university atmosphere, which is after all the most essential part of the whole, must be an atmosphere of scholarship; the life there led must be dominated by a lofty, leisurely, intellectual tone. The professor should stand as a center of such influence, by example and by precept, giving and receiving that which lightens the burdens and makes real and earnest the aims of life.

The practical problems that relate to the amelioration of the undesirable conditions thus outlined demand a separate and a different treatment. Lest the impression be formed

that the existing evils are prevalent to their fullest extent in all our worthiest institutions of learning let it be understood that such is by no means the case. The handful of very prominent universities, which will probably first come to mind, are nearly, if not quite free from the unfortunate conditions here considered. All that is claimed is that the great mass of our institutions, many of them large and influential, and including perhaps the handful of the most influential, show in one way or another, and to a greater or less extent, the baneful effects of a false and narrow view of the nature of educational aims and ends and needs. In nearly all of them is it much easier to enlist sympathy and to gain support for the erection of buildings than for the proper maintenance of the work for which alone such buildings come into being; easier to secure measures for attracting large numbers of students than for providing the best atmosphere for the development of those that come. Is it idle to hope that the day is near when benefactors of education will see in the liberal endowment of professorships, in the provision of those less tangible but really vital elements of educational progress, as worthy a field for philanthropic endeavor as in memorials of brick and stone? Is it Utopian to hope that those in authority may in the near future come to realize that it is far better to postpone the erection of impressive laboratories and lecture halls, the foundation of new departments, the extension of the domain of university work; far better any denial of grounds, buildings, equipment, students, or any other factor of a wholesome progress than to contribute by intent or by apathy, by example or by neglect, to the perpetuation of the noxious influences in the system of administration now dominant—influences which tend to weaken the enthusiasm of the most zealous, which tend to place a false value upon a most worthy form of public service; which, by retarding the germination and dissemination of liberalizing tendencies, may be said to threaten the stability and value of our educational future?

An American Professor

II

THE MASSACHUSETTS PUBLIC-SCHOOL SYSTEM

ITS STRENGTH AND ITS WEAKNESS

At educational gatherings, in the arena of debate, and through the press, much is said of the Massachusetts public-school system. Its friends, even when well-informed, usually champion earnestly its praiseworthy features, gloss over its weaknesses, and omit its shortcomings. Its critics, or rather less enthusiastic friends, are inclined to challenge some of the statements made, to point out some of the weak spots, and exalt other systems at the expense of Massachusetts. The fact is that both parties, through lack of information or over-zeal in maintaining their point, stop with a half truth.

A concise and comprehensive statement of the conditions as they actually exist may bring into clearer light the strength and weakness of the Massachusetts public-school system.

Organization and management—The underlying principle in the management of the schools is democracy,—of the people, by the people, for the people,—with as few compulsory laws and as little State and county control as possible. The town system, so-called, adopted in 1882, prevails throughout the State. By this system all the schools, from the kindergarten and elementary through the high-school course of the town (township) or city, are managed by one central board called the school committee. This body of men and women has a membership of three or some multiple of three,—three in more than two-thirds of the towns of the State,—elected for three years, one-third retiring each year. At present women are serving on 232 of the 353 committees of the State.

To this board is given almost unlimited power in the management of the schools. By law it is (1) to determine the number and location of the schools; (2) to select teachers and

to assign them to their respective schools; (3) to prepare courses of study; (4) to select and provide suitable text-books, apparatus, and supplies; (5) to determine the methods of teaching; (6) to organize and classify the schools; (7) to have the care of the schoolhouses; (8) to appoint janitors; (9) to visit the schools "on some day during the first week after the opening of such schools, and on some day during the two weeks preceding the close of the same, and also, without giving previous notice thereof to the instructors, once each month"; (10) to "inquire into the regulation and discipline of the schools and into the habits and proficiency of the scholars"; (11) to appoint truant officers; (12) to grant labor certificates; (13) to apply the income of the school fund; (14) to see that the school laws are obeyed; (15) to make reports to the town and to the State.

Chief Justice Shaw (5 Cush. 207-209) strengthened the position of school committees, using the following language:

> There being no specific direction how schools shall be organized; how many schools shall be kept; what shall be the qualifications for admission to the schools; the age at which children may enter; the age to which they may continue—these must all be regulated by the committee, under their power of general superintendence. The power of general superintendence vests a plenary authority in the committee to arrange, classify, and distribute pupils, in such manner as they think best adapted to their general proficiency and welfare.

The compensation of men and women intrusted with these many difficult and delicate problems is $1 per day in cities and $2.50 per day in towns for the time actually employed in discharging the duties of the office, except that in cities and towns employing a superintendent of schools, unless provided otherwise by vote, no compensation is allowed. In case of towns of low valuation uniting in the employment of a district superintendent, the school committeemen are allowed the usual compensation. There are no county school officials, management, or returns in Massachusetts.

The State management and control are vested in a board of education, which consists of the Governor, Lieutenant Governor, and eight members appointed by the Governor with the advice and consent of the Council, one member appointed

each year to serve for eight years. This board serves without pay (save $1000 for expenses, etc.). Its duties are to appoint a secretary and agents; select teachers for the normal schools, and see to the expenditure of moneys appropriated for the maintenance of said schools; direct and supervise the education of deaf, dumb, blind, and feeble-minded children in institutions supported in whole or in part by the State; to take and hold in trust for the State all grants, donations, and funds for educational purposes; to assign the State scholarships; to apportion State aid to towns in accordance with the public statutes; to prescribe the form of school registers, blanks for school returns; to approve certain high schools and certain superintendency districts, and recommend needed school legislation. Much of the work here indicated is performed by the secretary at his office. The board meets regularly once a month for an hour or two in executive session and makes an occasional visit to the normal schools.

Upon the secretary and agents elected annually devolves the greater part of the routine work. The secretary's duties are largely clerical. He is required to collect information respecting the condition and efficiency of the public schools, make an abstract of school returns, prepare an annual report, suggest to the board and legislature any changes in school legislation deemed advisable, address the people as occasion offers, attend to much correspondence, and in general arouse and guide public sentiment in regard to the practical interests of education. His salary is $4000, with $500 allowance for expenses.

The agents, four in number (until recently, six), are the field agents of the secretary and board; each receives a salary of $2500 and expenses. Their duties are to visit the schools in the several cities and towns for the purpose of inquiring into the condition of the schools, of conferring with teachers, committees, and superintendents; of holding institutes and teachers' meetings; of lecturing on subjects connected with education; "and, in general, of giving and receiving information upon such subjects in the same manner as the secretary might do if he were present." The agents visit some of the

schools in nearly every city and town in the State each year. In brief the work of the board, secretary, and agents is to educate and lead public sentiment to demand the best. Little authority is given them in the management of the schools. Where wrong conditions exist, the local school authorities alone have the power to apply the remedy. The State board exerts a moral rather than a compulsory influence.

Schools—The public statutes of 1898[1] require every town and city to maintain for at least thirty-two weeks in the year a sufficient number of schools for the instruction of all the children who may legally attend a public school therein. It is enacted that such schools shall be taught by teachers of competent ability and good morals, who shall give instruction in orthography, reading, writing, the English language and grammar, geography, arithmetic, drawing, the history of the United States, physiology and hygiene, including the effect of alcoholic drinks and of stimulants and narcotics on the human system, and good behavior. Bookkeeping, algebra, geometry, one or more foreign languages, the elements of the natural sciences, kindergarten training, manual training, agriculture, sewing, cooking, vocal music, physical training, civil government, ethics, and such other subjects as the school committee deem expedient, may be taught in the public schools.

There are in the 353 towns and cities of the State, according to the latest returns, 4501 public schools having a single head or principal, 9557 public schools having single classrooms. The average length of time these schools were in session the past year was nine months six days. The schools are classified as elementary and secondary, the elementary course being eight or nine years, and the secondary course being three, four, five, or six years, as the local school authorities direct. Each town and city has its course of study adapted to local conditions. In quite a portion of the State the course followed is the one prepared by the State board.

A noticeable tendency in the rural portions of the State is

[1] Chapters 466 and 496 of the Acts of 1898 materially changed many of the school laws of the State.

toward the consolidation of schools and the transportation of pupils to the villages for the purpose of better classification and grading. During the past year the expense of transportation of pupils was $105,317; and the increase each year for the past four years has been $14,000.

In the erection and equipment of school buildings, no expense is spared. The law regulating the construction of school buildings provides that no building designed to be used, in whole or in part, as a schoolhouse, shall be erected until a copy of the plans of such buildings has been deposited with the inspectors of factories and public buildings for the district in which such building is to be located, by the person causing the erection or construction of such building, or by the architect who has drawn such plans, which plans must include therein the system or method of ventilation provided for such building, together with a copy of such portion of the specifications of such building as the inspector may require; and that no such building shall be so erected without the provision of sufficient ways of egress and other means of escape from fire, properly located and constructed. The certificate of the inspector above named, indorsed with the approval of the chief of the district police force, is conclusive evidence of a compliance with the provisions of this act, provided that, after the granting of such certificate, no change is made in the plans or specifications. Any person erecting a building without a permit is liable to a fine of not less than $50 and not more than $1000, and such construction may be enjoined in a proceeding by the proper party.

Thus in the heating, lighting, ventilating, and sanitary arrangements the school buildings are fast becoming all that can be desired. During the past year $2,207,981 were expended in the erection of new school buildings, and over $520,000 were expended on permanent improvements.

Free text-books and supplies—paper, pencils, ink, etc.,—are the privilege accorded every pupil in the public schools from the lowest primary through the high-school course. The total expense of books and supplies for the past year was $578,146, or $1.59 per pupil. Text-books are selected by

the committee, a two-thirds vote of the board being necessary to authorize a change. There is a large variety and excellent quality of books in most of the schools, with no attempt at State or county uniformity.

High schools—The provision in respect to high schools is in part as follows: Every city and every town of 500 families or householders is required to maintain a high school, and any other town may maintain one, adequately equipped, to be kept by a principal and such assistants as may be needed, of competent ability and good morals, who shall give instruction in such subjects (named above) as it may be deemed expedient to teach in the high school, and in such additional subjects as may be required for the general purpose of training and culture, as well as for the special purpose of preparing pupils for admission to State normal schools, technical schools, and colleges. Such high school is required to maintain one or more courses of study, at least four years in length, to be kept for the benefit of all the inhabitants of the town or city, for forty weeks at least, exclusive of vacations, in each year. A town may, if it chooses, meet only a portion of the foregoing requirements in its own high school, provided that it makes adequate provisions for meeting the rest of said requirements in the high school of another town or any city.

Any town of less than 500 families or householders in which a public high school or a school of corresponding grade is not maintained is required to pay for the tuition of any child who resides in such town and who attends the high school of another town or city, providing the approval of such attendance by the school committee of the town in which the child resides is first obtained. Said town may pay the necessary transportation expenses of such pupils.

Any town the valuation of which does not exceed $500,000 is entitled to receive from the treasury of the Commonwealth all necessary sums which have been actually expended for high-school tuition, and a sum of money not to exceed fifty cents per week may be allowed for transportation, provided such high school has been approved by the State Board of Education.

These provisions open the door of a free high school to every properly qualified person in the State. While only 168 towns and cities are required to maintain high schools, 238 do maintain such. Seventy-two towns have a valuation under $500,000 and are entitled to have the high-school tuition paid by the State. There are to-day more than 36,000 pupils and 1283 teachers in the 262 high schools of the State. Secondary-school education is popular with parents, pupils, and taxpayers, and growing more so every year.

Manual training—Every town and city of 20,000 or more inhabitants is required to maintain as a part of both its elementary and its high-school system the teaching of manual training. Fourteen of the 23 cities in the State required to have manual training as a part of their high-school system have complied with the law of 1894 and established courses of one, two, three, or four years. Manual training in some form is found in many of the large towns and cities in the elementary grades, though, as the law requiring it was enacted in June, 1898, there is not as yet anything like a uniformity in its application. Industrial art under the direction of one of the State agents has gained great headway. There are 129 supervisors of drawing in the cities and larger places of the State.

Evening schools—Any town or city may, and every town and city of 10,000 or more inhabitants is required to maintain annually evening schools for the instruction of persons over 14 years of age. Every city of 50,000 or more inhabitants is required to maintain annually an evening high school whenever fifty or more residents fourteen years of age or over, who are competent in the opinion of the school committee to pursue high-school studies, shall petition in writing for an evening high school, and certify that they desire to attend the same. There were 29,800 pupils attending 739 evening schools in 55 towns and cities in the State during the past year.

Normal schools—The State now maintains nine normal schools located at Bridgewater, Fitchburg, Framingham, Hyannis, Lowell, North Adams, Salem, Westfield, and

Worcester, and one normal art school located at Boston. During the past twelve years the State has appropriated over $1,750,000 for new buildings and permanent improvements for its normal schools. The appropriation for running expenses for the year 1898, which is considerably less than it will be any year hereafter, as the new schools will require increased appropriations, is $259,883.

The entrance requirements to these schools are high. Candidates for admission must be seventeen years of age at least, if men, and sixteen years, if women; they must be graduates of high schools whose courses of study have been approved by the State Board of Education, or have received an equivalent education, and then must pass a satisfactory examination in the high-school studies. The courses are one, two, three, or four years. There are about 1500 students at present in attendance. The Framingham and Salem schools admit only young women, and in all the others save Bridgewater, young men are few and far between. The trend in the lines of work is in the right direction,—less of academic and more of strictly professional,—year by year. Model and practice schools are receiving special attention of late in most of the normal schools. The purpose of the normal art school is the training of teachers and supervisors of industrial art. It has three courses of three or four years each, and about 250 students in attendance.

City training schools, largely for the training of teachers for the local schools, are maintained in fifteen cities. In these schools special emphasis is laid on practice-teaching under expert supervision. In the Cambridge and Somerville training schools only normal-school graduates are admitted.

Truant schools—The county commissioners of each county are required to establish and maintain, either separately or conjointly with the commissioners of other counties, in a suitable place, not at or near a penal institution, a truant school for the instruction and training of persons committed thereto as habitual truants, absentees, or school offenders. When an habitual truant, absentee, or school offender is com-

mitted under this act to a county truant school the town or city from which such child is committed is required to pay to the county within which such town or city is located one dollar a week toward his support in said school.

Every habitual truant, that is, every child between seven and fourteen years of age who willfully and habitually absents himself from school, may be committed, if a boy, to a county truant school for a period not to exceed two years, and if a girl, to the State Industrial School for Girls, unless such child is placed on probation.

Every habitual absentee, that is, every child between seven and sixteen years of age who may be found wandering about the streets or public places of any town or city, having no lawful occupation, habitually not attending school, and growing up in idleness and ignorance, may be committed as above.

Every habitual school offender, that is, every child under fourteen years of age who persistently violates the reasonable regulations of the school which he attends, or otherwise persistently misbehaves himself therein, so as to render himself a fit subject for exclusion therefrom, may be committed as above.

Reform schools—The State supports two reform and industrial schools for juvenile offenders, one for girls at Lancaster, and one for boys at Westboro. The term of commitments to these schools is during minority, until the age of twenty-one years. The special feature at these schools, as at present conducted, is the grouping of the inmates into small families and the emphasis given to industrial pursuits. The State appropriation for the support of the Lancaster school is $35,150 and for the support of the Westboro school, $72,625.

As early as possible the inmates are placed out in families on probation where work and good home influences are provided.

Special schools—The State makes generous provision for the education and care of its unfortunate children—$57,500 for the education of deaf-mutes at the American School at Hartford, Conn., the Clarke School at Northampton, the

Horace Mann School at Boston, the Sarah Fuller School at Medford, and the New England Industrial School at Beverly; $30,000 for the instruction of the blind at the Perkins Institution at Boston, and $25,000 for the education of feeble-minded children at Waltham. The State also supports a nautical training school on board of the U. S. ship *Enterprise* at an expense of $54,500 yearly.

Colleges—The Agricultural College and experiment station at Amherst receives from the State a yearly grant of $30,000, the Institute of Technology at Boston, $4000, and the Polytechnic Institute at Worcester, $3000. These institutions have received grants and allowances from the State during the thirty years preceding 1894, as follows: the Agricultural College, $818,254; the Institute of Technology, $682,893, and the Polytechnic Institute, $200,000. The total appropriations by the legislature during this period for higher educational institutions amount to more than $6,000,000.

In consideration of these annual appropriations and former grants, forty free scholarships are provided in the Institute of Technology and a like number in the Polytechnic Institute.

School attendance—The law requires every child between seven and fourteen years of age to attend some public school in the town or city in which he resides during the entire time the public day schools are in session, provided that the superintendent of schools, or where there is no superintendent of schools, the school committee, or teachers acting under authority of said superintendent of schools or school committee, may excuse cases of necessary absence, and provided that the attendance of a child upon a public day school shall not be required if such child has attended for a like period of time a private day school approved by the school committee of such town or city, or if such child has been otherwise instructed for a like period of time in the branches of learning required by law to be taught in the public schools, or has already acquired the branches of learning required by law to be taught in the public schools, or if his physical or mental condition is such as to render such attendance inexpedient or impracticable.

Any person having under his control a child between seven and fourteen years of age who fails for five day sessions or for ten half-day sessions within a period of six months, while under such control, to cause such child to attend school as required, the physical or mental condition of such child not being such as to render his attendance at school harmful or impracticable, upon complaint by a truant officer and conviction thereof, forfeits and pays a fine of not more than $20.

Any person who induces or attempts to induce any child to absent himself unlawfully from school, or employs or harbors while school is in session any child absent unlawfully from school, is liable to forfeit and pay a fine of not more than $50.

A truant officer may apprehend and take to school, without warrant, any truant or absentee found wandering about in the streets and public places.

For the protection of children of school age, the following provisions exist. No child under thirteen years of age is allowed to be employed at any time in any factory, workshop, or mercantile establishment. No such child is allowed to be employed in any indoor work for wages during the hours when the public schools are in session, unless during the year preceding such employment he has attended school for at least thirty weeks. No child under fourteen years of age is allowed to be employed in any manner before the hour of six o'clock in the morning or after seven o'clock in the evening; and no such child is allowed to be employed in any factory, workshop, or mercantile establishment, except during vacation, unless he has attended school thirty weeks in the year next preceding. No child who has been continuously a resident of a city or town since reaching the age of thirteen years is entitled to receive a certificate that he has reached the age of fourteen years until he has attended school according to law in such city or town for at least thirty weeks since reaching the age of thirteen years, unless such child can read at sight and write legibly simple sentences in the English language, or is exempt by law from such attendance.

No minor under fourteen years of age, or over, who can-

not read and write the English language, is allowed to be employed by any person, unless such minor is a regular attendant of a day school or has attended at least seventy per cent. of the yearly session of the evening school.

Teachers—Of the 12,843 teachers employed in the State during the past year, 1120 were men and 11,723 were women. Of these 4661 had attended some normal school and 4103 were graduates. Probably 1200 or 1500 had received some professional training in city training schools.

School committees are required to ascertain by personal examination the qualifications of teachers, select, and contract with them. Normal-school diplomas may be accepted in lieu of a personal examination.

As a matter of fact, this " personal examination " is susceptible of wide interpretation, and but few places in the State subject candidates to any formal written examination. If certificates are given at all, as required by law, they are given without any written examination. School committees and superintendents engage teachers as they see fit. They have the right to dismiss them on the briefest possible notice, and teachers claim and exercise the right to resign at any time it suits their convenience. Usually the contract is understood to be for a year except where the provisions of the Tenure of Office Act have been accepted and the teachers serve during the pleasure of the school committee, without being subjected to the necessity of annual elections.

Supervision—The supervision of the schools rests primarily with school committees. By the law of 1854 a city by ordinance and a town by vote may require the school committee to employ a superintendent of schools, who under the general direction and control of said committee has the care and supervision of the public schools.

By the law of 1870 two or more towns are allowed to unite in the employment of a superintendent.

By the law of 1888 and subsequent amendments any two or more towns the valuation of each of which does not exceed $2,500,000, and the aggregate number of schools in all of which is not more than 50 and not less than 25, or any four

or more towns, without reference to the minimum limit in the aggregate number of schools aforesaid, the valuation of each of which does not exceed $2,500,000, may by vote of the several towns unite for the purpose of the employment of a superintendent of schools. When such a union has been effected it cannot be dissolved because any one of the towns has increased its valuation so that it exceeds $2,500,000 (up to the limit of $3,500,000), nor because the number of schools has increased beyond the number of 50 or decreased below the number of 25, nor, for any reason, for the period of three years from the date of the formation of such union, except by a vote of a majority of the towns constituting the union. Whenever the towns, in addition to an amount equal to the average of the total sum paid, or to the sum paid per child, by the several towns for schools during the three years next preceding, unitedly have raised by taxation and appropriated a sum not less than $750 for the support of a superintendent of schools, and have employed a superintendent of schools for one year, they receive from the treasurer of the Commonwealth $1250, $750 of which is to be paid for the salary of the superintendent of schools, and $500 of which is to be apportioned and distributed on the basis of the amount appropriated and expended for a superintendent in the towns forming such district for the year next preceding, which amount is to be paid for the salaries of teachers employed in the public schools within such district. Towns whose valuation exceeds the limit fixed may unite with towns of low valuation in the employment of a superintendent of schools, and the towns of low valuation receive a *pro rata* appropriation from the State.

Towns may by vote authorize their school committees to arrange such unions in accordance with the provisions of this Act as may be most advantageous, subject, however, to the approval of the State Board of Education; and any district so formed by committees so authorized and with such approval has the same validity as if formed by direct vote of the towns. This is the most important and far-reaching school act of the State for the past twenty years.

Under the provisions of the Act of 1854, 100 towns and cities employ superintendents; under the provisions of the Act of 1870, 13 towns, and under the provisions of the Act of 1888, 149 towns do the same. In other words, 262 of the 353 towns and cities of the State employ 164 skilled superintendents to oversee and direct the work of the schools. Of these 164 superintendents, all but 29 give their entire time to supervising schools; 21 of the 29 teach for a portion of each day. These towns and cities receiving skilled supervision represent 91.4 per cent. of the number of schools in the State, 93.8 per cent. of the pupils, and 94 per cent. of the population. The fifty districts comprising 149 towns receive annually from the State $62,500. In addition to this staff of superintendents, there are in the larger places supervisors of drawing, music, writing, nature-study, and physical training.

In but few places does party politics play any part whatever in the selection of school committeemen, and in no place probably has politics any voice in the selection of a superintendent of schools. To the great credit of the State the schools of Massachusetts have ever been free from the baneful influence of party politics in selecting school officials and in shaping a school policy.

Educational gatherings—The State Teachers' Association, whose membership is composed of educators in the various grades and institutions of the State, meets annually the Friday and Saturday following Thanksgiving, usually at Boston, occasionally at Worcester or Springfield. The State appropriates $300 annually for its support.

Each county in the State has a large and active membership. Middlesex county has two associations. The largest halls where these annual meetings are held are taxed to their utmost to accommodate the teachers who attend. The State allows each county $25, Middlesex and Dukes counties, $50, to help defray the expenses.

Some fifteen or twenty teachers' institutes of one day and evening, under the direction of the State Board of Education, are held in various sections of the State. These institutes have been graded of late into primary, grammar, and high-school sections.

While the work at the State and county associations is largely in the nature of inspiration, the work at the institutes is in the line of direct instruction—how to teach to the best advantage the several subjects of the school curriculum. The evening meetings are planned with direct reference to the people, to interest the fathers and mothers, taxpayers and voters in the work of the schools.

The New England Conference of Educational Workers is the most active and valuable educational organization in the State. As its name implies, it is an association of educational workers whose membership comes almost wholly from Boston and vicinity. The work is done by eight subcommittees —general education, kindergarten and child-study, form-study, color and drawing, elementary science, physical training, manual training, music, and geography. Members are assessed one dollar each year and are allowed to join any committee or committees they choose. These committees meet each month, usually Saturday mornings, for a discussion of reports, investigations, etc.

Some of the other educational associations are the classical and high-school teachers' associations, one for the eastern and one for the western part of the State, the Harvard Club, the Massachusetts Schoolmasters' Club, masters' and sub-masters' clubs in the several counties, the Massachusetts Town and District Superintendents' Association that meets three times each year, the New England School Superintendents' Association, and the New England Normal Council, composed largely of Massachusetts educators.

Public sentiment—That public sentiment is with the public schools is evidenced by the attention they receive, the attitude of the press, editorially and reportorially, the liberal and often lavish appropriations made for their maintenance, and the loyal support of all classes without regard to wealth, politics, nationality, or religion.

The total expenditures for school purposes the past year were $12,390,637, or $9,132,291 exclusive of money for buildings and repairs, making a tax of 4.72 mills on the dollar of the State's valuation. The average expense per child be-

tween five and fifteen years of age was $28.72, ranging from $58.45 in Hull to $3.00 in Gay Head; based on the average membership, the average expense was $34.05.

The State school fund is now $4,070,548 and is being increased each year $100,000. This increase is to continue until the principal amounts to $5,000,000. The yearly income of this fund is apportioned and distributed among the several towns of the State on the following basis:

One-half of the income of the school fund is used for general school purposes; the other half of the annual income is distributed as follows: Every town whose valuation does not exceed $500,000, receives $275; every town whose valuation is more than $500,000 and does not exceed $1,000,000, receives $200; every town whose valuation is more than $1,000,000 and does not exceed $2,000,000 receives $100; and every town whose valuation exceeds $2,000,000 and does not exceed $3,000,000, receives $50.

The remainder of said half is distributed to all towns whose valuation does not exceed $3,000,000 and whose annual tax rate for the support of public schools is not less than one-sixth of the whole tax rate for the year as follows: Every town whose public-school tax is not less than one-third of its whole tax receives a proportion expressed by one-third; every town whose tax as above is not less than one-fourth, one-fourth; every town whose tax as above is not less than one-fifth, one-fifth; every town whose tax as above is not less than one-sixth, one-sixth. This plan of distribution is to the advantage (1) of the poor towns and (2) of those towns whose public-school tax is large in comparison with the whole town tax. Ninety-four towns and cities have a valuation of over $3,000,000 and therefore receive no State aid; 259 of the 353 towns in the State receive from the income of the school fund from $100 to $516.77.

The State farther aids the small towns by appropriating for the payment of teachers' wages. Two dollars per week are allowed for increasing the salaries of teachers in towns whose valuation is less than $3,500,000, providing (1) that the salaries paid by the town are not less than the average paid to

teachers in the same grade of schools for the past three years, and (2) that by said addition no teacher receives more than $10 per week. Fifty-four towns in the State have a valuation of less than $3,500,000 and are entitled to State aid in this direction.

Free public libraries—Through public and private assistance free public libraries have been established and are maintained in all but ten towns of the State. In four of these ten towns good association libraries are maintained, though not free to the public. As the population of these ten towns is only 4680 in a population of 2,500,183, less than three-fifths of one per cent. of the population of the State are without free library privileges.

The rapid increase in free public libraries in small towns is due to the creation of the Free Library Commission in 1890, and the granting to towns not having a free public library $100 worth of selected books when the towns have accepted the provisions of the Act, and provided for the care, custody, and distribution of the books. These towns are required to annually appropriate for the maintenance of the library a sum of money not less than $50 if the valuation of the town is $1,000,000 or more, $25 if the valuation is less than $1,000,000 and not less than $250,000, and $15 if the valuation is less than $250,000. Towns having a valuation of not more than $600,000, and supporting a public library previous to 1892, were allowed $100 worth of selected books. The dog tax is required to be devoted to the support of the public library or public schools.

In many of the towns and cities special arrangements are made for supplying the schools with books from the public library, and thus the library is made to co-operate powerfully with the school in the education of the young.

Summary—The strength of the Massachusetts public-school system rests in its nearness to the people. This close management and control by the people insures live interest and loyal support. The town system, as distinguished from the district system, allows unity of work and management, and uniformity of school taxation.

Again, the State agency system, whereby the city graded schools and the remote rural schools receive frequent visits from State supervisors, has resulted powerfully in creating and sustaining a right public spirit, and in bringing to teachers, superintendents, and committees the needs of the schools and the best ways of meeting these needs. Expert supervision by State agents, town and city superintendents, and school committees, has raised the average of the schools to a very high standard.

Again, a further summary of the strong features of the Massachusetts public-school system should recognize the general diffusion of knowledge, the number and grade of the schools from the kindergarten through the high school, the support of evening and manual-training schools, and the aid granted to the Agricultural College and Institutes of Technology, the care of truants, young criminals, and unfortunates; the tendency toward consolidation of weak and scattered schools into strong central schools, the proper equipment of schools in their buildings, their heating, lighting, ventilating, and sanitary arrangements; the quantity and quality of free text and reference books, the maintenance of free public libraries, the establishment and liberal support of State normal and city training schools, the number, variety, and popularity of teachers' associations and conferences; the average length of time the schools are maintained, the average attendance of pupils, the progressive and thorough nature of the work attempted, the enrichment of the curriculum, and the improved methods of teaching. In general it may be affirmed that the people, taxpayers and voters, are united in their efforts to make the schools of the old Bay State the best in the world. And without doubt they are such.

WEAKNESSES OF THE MASSACHUSETTS SYSTEM

Great as is Massachusetts educationally, deserving of all the credit given her, there is another feature that should receive notice. The very course that has brought the schools to such a state of perfection, after these many years, has its "other side" that prevents the State from attaining the eminence it

might. In the first place the town system, the utter lack of control by State or county authority, allows the people of any community to hold back appropriations, employ cheap teachers, and ignore compliance with the plain and explicit provisions of the State school law. As a result, while Massachusetts can show some of the best schools in the country, and the average is certainly high, it can show some of the poorest. In some of the towns it would take the trumpet of a Gabriel to awake the community to a realizing sense of its real condition, and the chances are that the condition will remain until that trumpet is heard. The schools in many of the ninety towns without a superintendent have not only no supervision, but they have poor teachers, scant supplies, no course of study, poor work, and poor results. State and county authority to compel towns to select good teachers, to provide competent supervision, to enforce the truant laws, and to take advantage of every means available to make the schools what they ought to be, would redound to the great advantage of the children taught.

Again, while permanency in service and freedom from politics in the membership of the State Board of Education have much in their favor, there is such a thing as too long a tenure of office and too long a lease of life. The Governor can make but one change per year in the membership of the board. It thus requires five years for any radical change of policy. As a result no change occurs. The office is an honorary one and often goes begging. The members serve without compensation. They spend little time in visiting schools and in finding first-hand the present condition and special needs of the schools, and as the agents who give their time wholly to the schools and ought to understand the situation rarely meet the board or any committee of it,—not more than once in four or five years,—and are rarely if ever questioned as to their work and impressions, the members must get their knowledge of the condition of the schools, if they get any, from a perusal of the annual reports published a year afterward—a task no one is ever expected to undertake. And in the management of the normal schools, the most important work of

the board, the "deestrick" system prevails, though eradicated from every other phase of the Massachusetts public-school system. Each normal school is assigned to two members called the Board of Visitors. The chairman of the board has almost absolute control of "his" school. He names the principal and assistant teachers, merely subject to confirmation by the full board (and courtesy demands that his or her nomination shall prevail), looks out for the equipment of "his" school, pleads the cause of "his" school before committees of the legislature, visits "his" school occasionally, especially at graduations and dedications. No change is ever made in the personnel of these visiting committees except as a change is made in the membership of the board, once in eight, sixteen, or twenty-four years. The result is that the members know little of the work of any normal school, save their "own." In fact, for the past twenty years the board has emphatically and persistently decried the district system of school management in the towns and cities of the Commonwealth and has just as persistently followed the district system in its own work. During the past three years there have been new principals selected in seven of the nine normal schools. Five of the seven men selected had never had any normal-school training or experience whatever, their school work having been confined to other fields. It is well understood and not disputed that close friendship or some other personal consideration was the deciding factor in the mind of each chairman who made the nomination, except in the case of one school. This is no reflection on the men selected. They are doing good work, and so would a hundred other men in the State do equally good work, if given the opportunity. If the selection of normal-school principals must be confined to residents of the State and to men without special training, the board should require a year of study and observation in the best normal schools of this country and abroad, as the least possible preparation for the direction and management of schools so important as training schools for teachers.

An illustration of the spirit of the people and the lack of

leadership by the State board is found in the establishment of the four new normal schools. The movement began in the city of Fitchburg in the fall of 1893. Petitions were circulated, public hearings were held, the school committee and city government requested the establishment of a normal school in that city. In a short time other sections of the State became interested in securing the new normal school. The agitation was continued and carried into the legislature, and as a result four new normal schools were authorized. The State Board of Education, which should have led in the movement, made no recommendation in their annual report of that year, the fifty-seventh, and in fact made no reference whatever to the movement. It was well understood that, if not actively opposed to the establishment of any new school, the members were not at all interested in the project, though they did finally give a reluctant consent to the establishment of one additional normal school when the movement was too far along to be held back.

The secretary of the board is not State Superintendent and is given little supervisory authority. He has a great amount of work to do, and from the time of Horace Mann to the present time the work has been remarkably well done. If the secretary were given more authority, if he were allowed to have any voice in making nominations to the normal schools and in shaping the policy of the board, the work of the board would be better done.

The agents are a moral and advisory force in the State; they work as they please without let or hindrance. What is most needed in Massachusetts at the present time is a radical change in its State management. It is well recognized throughout the teaching force of the State that the State Board of Education, as now constituted, though made up of as estimable a body of men and women as the State affords, is the weak spot in the Massachusetts public-school system.

A State board to serve for three years, and be ineligible after a second term, six years, responsive to public opinion, recognized leaders in the profession, in touch with the public schools, willing to spend time in the interests of the schools,

with authority to enforce the school laws and see that they are conscientiously executed, would relieve the situation immensely. Such a board would have influence with the legislature and in the profession such as is not dreamed of at the present day. And if the meetings of the board were open to the public, as are the school committee meetings in any city of the State, if the newspaper reporters, teachers, superintendents and State agents could know the business transacted and the course taken to reach certain results, the effect would be salutary.

The secretary and agents should be given authority and responsibility. They should be paid good salaries, enough to command the most expert service in the country. They should be allowed a large voice in the selection of teachers and in the management of the State normal schools. They should be given the strictly professional direction of school affairs, while the board should content itself with attending to the business end of school administration. The relations here suggested are similar to those existing between superintendents and school committees in the best-managed schools of the State.

The schools—In the requirements for the establishment and maintenance of schools, but little account is made of any penalty. As a consequence, where good schools are most needed, good schools do not exist. This can be said of too many places in 1898 as well as in the time of Horace Mann.

In reference to manual training, the law of 1894 provides that it shall exist as a part of the high-school system in cities of 20,000 and more inhabitants; the Act of 1898 changed this to read "as a part of both its elementary and high-school system." This law allows a wide interpretation of what constitutes manual training; it does not limit the length of time manual training is to be pursued, whether it shall be six months or four years; and no penalty is suggested for noncompliance. As a consequence the cities required to have it are taking their own course,—having it or not, and having it as they choose.

Evening schools are maintained in only 55 of the 353 towns

and cities of the State. The term "kindergarten" was not found in any school law of the State until 1898. While kindergartens have become well established in Boston and in several of the larger places in the State, it is an integral part of the public-school system in comparatively few towns and cities.

The normal schools are independent creations of the principals and local visitors of the board. Each school is *sui generis*, doing an independent line of work. There is as much difference in the work and worth of these schools as can well be imagined. Model and practice schools are being added to the old schools in a mild sort of way, while the schools lately established give promise of a wide expansion of the idea.

The assistant teachers are most of them underpaid, receiving less than the same service commands in the best high schools of the State. As a consequence, the teaching force cannot be expected to receive the recognition that it should. The normal schools should have the cream of the teaching force of the State, specialists of recognized standing. Some few of the teachers come within this class; a large majority, far from it.

Attendance—The truancy laws for enforcing compulsory attendance have many loop-holes. The last two reports of the State Board of Education refer to Agent Walton's investigation into the attendance and truancy conditions of the State. Mr. Walton found that out of a school population of 26,968 children between eight and fourteen years of age, in certain towns and cities visited, 1398 failed to attend school for the full time required by law, 140 days, because of disability, 1380 because of parental neglect, and 125 because of truancy. The same ratio throughout the State would have given 13,570 cases, with 705,640 days of illegal absence; and if the law had been enforced and the parents fined $20 for every five days' absence, $2,822,560 would have been to the credit of the local school funds!

The compulsory law, so far as its enforcement with penalties is concerned, is essentially a dead letter. Probably not a

half dozen parents in the State are brought into the courts annually on the charge of neglect to give their children the required amount of schooling. The reasons for the non-enforcement of the truancy laws are the inefficiency of the local truant officers, the expense to the towns and cities in looking closely after absentees, expense of court proceedings and the payment of board bills in truant schools, the fear of exciting neighborhood feuds, indifference of school authorities, and general apathy of the people on this question.

Teachers—The fact that no test is required for entrance into the teaching ranks, that school authorities are at liberty to employ whom they please, educated or ignorant, good, bad, or indifferent, allows many incompetent persons to engage in the work, especially in towns without a superintendent. A few years ago the legislature gave the State Board of Education authority to examine and license teachers, but as a matter of course made it an entirely optional matter with teachers. Elaborate plans were prepared and published, but no examinations were ever held.

The Tenure of Office Act provides that annual election of teachers may be omitted in the towns and cities accepting the act, but it does not prevent the school committee from dismissing a teacher any time thought proper, the teachers having no special security by reason of the operation of the Tenure of Office Act.

In many towns the salaries are low, $5 or $6 per week; in fifty-nine towns the average salaries paid during the past year were less than $30 per month,—out of which the teachers were expected to pay their board and washing bills, dressmaking and millinery bills, traveling expenses, and lay up money for a rainy day.

Supervision—Supervision by the State Board of Education is merely advisory. There are elements of strength in this form of supervision, and there are elements of great weakness. Supervision by school committees elected by the people is good, so far as it goes; it looks mainly to the business end of school administration; the professional element is entirely lacking. Supervision by paid experts is good or

poor as is the man employed to supervise. In the selection of a superintendent no standard is required, no tests or examinations made. School committees are allowed to select whom they please.

The law confers no authority on the superintendent except to excuse cases of necessary absence from school and to grant labor certificates to young people to work in the mill after they have attained a certain age and have attended school the required length of time. The superintendent is merely the agent of the school committee and is given as much or as little authority as the school committees are willing to relinquish.

In the matter of union districts, any town may withdraw from the union after a three-years' trial of the plan, and a majority of the towns may withdraw if they choose at the close of the first year, and thus break up the district. Any disaffected teacher or committeeman can easily stir up enough feeling and make a strong enough combination at the annual town meeting to upset all the good work well under way—as is done in some of the towns each year. Compulsory supervision for all the towns of the State, with some standard set for the selection of the man or woman to fill the important office of supervisor, is much needed.

Again, the many inconsistencies, lack of harmony, and different interpretations given the school laws of the State disclose an imperative necessity for a speedy codification of the same. The school laws are a Chinese puzzle to lawyers and laymen alike. And if any point can be made against the public sentiment of the State it is in the fact of the extreme conservatism displayed in the treatment of any new educational problem, the idolatrous respect for town and local sentiment, the fear of State control and compulsory laws, the generally settled opinion that Massachusetts leads the procession in everything educational, and that there is nothing to be learned from her neighbors.

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III

THE LATIN AUTHOR IN FRENCH SCHOOLS

Up to a very recent date the text of the Latin author, as explained by the teacher and made the basis of the student's exercises in and out of class, was the chief instrument of the secondary education in France. This period of education began with the study of Latin and ended with the baccalaureate or other certificate of studies. It comprised the schooling of the average student for eight years between the ages of ten and twenty. Formally it prepared him for the special and professional schools of the university. But it was supposed to impart to all students, even to those who had no intention of pursuing higher studies, the one necessary social qualification for entering on any public career—the ability to express thought correctly and with due clearness and strength.

The Latin author was thus not only used for acquiring a practical knowledge of the Latin language and for training the student in general grammar by comparison with Greek and the vernacular. It was also the means of practicing the student in the vernacular itself, and of making him master of the essential elements of style and literary form. The study of philology, whether in Latin or the vernacular, was not contemplated. Moreover, the two hours (with Greek, three hours) given to this training daily, out of a total of four or five hours of class, did not allow of that universal instruction which modern systems attribute to the secondary education, but which was then reserved for the later years of university education proper. The training of a man's youth would have been considered a failure, if he came from it unable to think clearly and to express his thought correctly and forcibly. The "classical" authors (*i. e.*, used as a text in "class"), between ancient languages and the vernacular, and with a considerable amount of history,—sacred, ancient, and

French,—were expected to supply sufficient matter for the student's thinking during this period of his training.

The late official reforms in the French university tend more and more to restrict this training of the pupil and to enlarge his material "instruction," but the traditions connected with the Latin author still prevail in the teaching even of the vernacular. These traditions first took form at a time when a mastery of Latin was necessary for all literary and scientific work. They were afterward incorporated in the *Ratio studiorum* of the Jesuits, who became the most accredited teachers of the age. With the progress of the vernacular in literary and scientific use they were modified, notably under the Port Royal influence; but they were never essentially changed. It may be impossible to say how far they have been the cause of the correct, lucid, and expressive use of language which distinguishes all classes of the French people. Certainly, the training to which they belonged turned out students who, after four first years of classical studies, were able to write both Latin and their own language without grammatical faults, and who, after three more years of school work, had regularly acquired a certain elegance of style with a practical handling of the ordinary literary forms, from the familiar letter to the formal dissertation or speech.

I desire to set down in order the principal class exercises which were connected with the Latin author. All existed in my own time and were brought to bear on the cultivation of the vernacular. It is understood that at least one hour daily of the private study-time would be devoted to the written exercises which were presented and examined in each day's class. This was in addition to the preparation of the oral exercises of the class itself.

I. The teacher began with a *prælectio* of the portion of text to be studied. In its complete form, rarely adopted of late years, this would be something as follows:

The teacher reads aloud, with proper inflections, an entire sentence of the Latin text. This, like certain other parts of the class-work, must originally have been intended to accus-

tom the student's ear to spoken Latin, which was long the language even of mathematical teaching. It also gave that sense of the sound of good Latin which is so often wanting in recent Latin composition.

The teacher then takes up the sentence in the order of thought and, phrase by phrase,—not word by word,—subjoins a vernacular translation. (This first current translation of the Greek author, in the higher classes, was often made in Latin.) The students followed in their books, but were not allowed to take notes. The quick-witted, with happy memories, were undoubtedly thus relieved of much of the dictionary work which is required in the modern systems of teaching languages, but the careful exercises which followed were supposed to secure a thorough knowledge of all that concerned the mere vocabulary of the author, while the time thus saved was applied to the practice of what had been learned.

The teacher briefly explains any historical or other allusions that might hinder a clear understanding of the text. He thus takes the place, judiciously, if he is competent to the task, of the indiscriminate notes which are found in English editions of the classics, but which are almost unknown in the small and cheap text-books of the French. In the same way, he calls attention to peculiar idioms, grammatical exceptions, striking contrasts or resemblances with the vernacular, or Greek, and to instances of precepts lately learned. If the portion of the text under consideration is logically connected with what has been seen before, as in an oration of Cicero, he retraces the "argument." In the higher classes grammar, without being neglected, gradually yielded to literary and rhetorical analysis, illustrated, in proportion with the teacher's own private reading, by parallels and criticism.

This first exercise was active on the part of the pupils only inasmuch as it was for their immediate interest to listen and understand. The teacher regularly took pains to dictate the few explanations which the students would need to have present to their minds during private study. He would also proceed on the spot to question the students concerning

what he had said. It was a means of practicing them in things already learned, as well as of holding their attention and making sure that he was properly understood. A teacher would thus take half of the class hour to himself. In the higher classes side-authors were read without a *prælectio*, or even "at sight."

II. From the text thus explained a sufficient number of sentences was chosen as matter of a first written exercise. This consisted, in the lower classes, in a grammatical analysis, more or less complete, according to the grade of the class, of each word preceded by its literal translation. The words were taken one after the other, in the order of the text. This forced the student to attend to the meaning of each word by itself, instead of relying on his memory of the current *prælectio*.

The analysis was plain parsing, *i. e.*, the simple naming of the part of speech and of the exact inflection, with the short instance, such as *Ego nominor leo*, by which the rules of syntax are referred to in French schools. This naming of the rule is not without importance. No more attention was paid to the reasons or metaphysics of syntax than to philology. Grammar was only a means to acquiring a correct use of language; and the example from a familiar class author, like the one cited from a fable of Phædrus, was at once an authority and a remembrancer of the use. The rule itself, which might be asked for in full in class-time, would be regularly of the English sort—"*Quum* meaning 'since' takes the subjunctive." It would certainly be as different as possible from a modern rule denoting a quite other idea of the study of Latin, whether as means or end: "*Quum* signifying causality, conditionality, or contingency requires the subjunctive," etc. The "logical analysis," which has been added of late years in French schools, is also remote from metaphysics, consisting in the mere breaking of a sentence into its parts.

In the higher classes this first exercise would consist in a literary or rhetorical analysis of the text—of the *elegantiæ* in point of Latinity, of the period, of figures and, even in this century, though more and more rarely, of the *topica* dear to

Cicero and not unknown to Bain. I do not speak of the analysis of the whole course of argument and of the formal parts of an oration, which was no mere class-day exercise. In general, this work of analysis was an application of the precepts already learned. It formed a main part of the oral repetition of the entire text in class and was accompanied, more and more fully with each advance in grade, by a running parallel with the vernacular.

III. During the first part of the next day's class, the students had their turn at the text. This was not a repetition of the teacher's *prælectio*. First, the student who was called on read aloud the entire sentence. Then he gave the *mot-à-mot* or word-for-word translation, as literally as possible, putting each Latin word before the French equivalent and taking the words in the logical, or French, order. Finally, without repeating the Latin, he translated the whole sentence into "good French." I think it is still considered the paramount duty of every teacher of Latin in a French college to see that this oral translation is genuine French and not a bodily transference of Latinisms into French words.

It does not suit my purpose, and it would fill a small volume, to tell the various "industries" by which the living teacher makes sure that each pupil is thoroughly exercised in the text of the author. The running fire of parsing down the class, the public correction of the written exercises, the word-criticism in the lower classes and the literary criticism in the higher, may be imagined, not only here but in connection with the exercises yet to be described. It should be mentioned, however, that French teachers as a rule seem to make it a point to bring in everywhere the minutest observations and controversies concerning the details of their own language. That this is appreciated by the students would appear from their gravest possible criticism of a teacher—"He does not know his French!"

IV. The second written exercise would be a translation of some portion of the text into "good French." A passage was chosen having some literary completeness, such as an entire letter of Cicero, or a description or narration contained

in a paragraph of an oration. As the *prælectio* of the teacher went forward daily in the author, there could be no question of subjecting the whole text to the four or five written exercises of the week. These were intended to secure exact study of parts, which would be continued for the remainder in the oral repetitions in class.

The written translation was made only after the prescribed portion of the text had already been repeated—*mot-à-mot*, "good French," analysis, and all—in study-time and in class. It was also an approved habit that each of these written exercises should be kept within the week's text. Thus, the Monday *prælectio* would supply the matter of the written analysis, of the Tuesday oral repetition, and of the written translation if that were given out for the next exercise. The analysis would naturally set the week's work going; but a live teacher would vary the days of the other exercises in order to profit better by the more interesting portions of the text. The written translation was practically an exercise in French prose composition, and it was criticised and corrected as such. The observations made at the public correction of these exercises bore especially on French habits of expression as distinct from the manner of the Latin text. This was also done in regard to differences of literary form. Thus from Cicero's *Letters* (once a favorite text-book of the lower classes) the use of "Dear Terentia" and "My dear Brutus," with the wealth of closing formulas in which French letter-writers delight, would be learned.

Everywhere, so far as I know, scrupulous attention is paid by the teacher to the spelling, use of capitals and division of syllables, and punctuation of all written exercises. The accomplished teacher is also recognized by the orderly disposition of his pupils' work. Elementary items are that all should use the same size of paper, with a like margin for the corrections and the writer's name in the same corner of the page. One side only of the leaf is written on, as for the press. These details, which may seem trivial, are yet of the same importance to the student as the corresponding literary habits are to the formed man.

V. Until well on into this century, Latin composition was made an exercise based on the author. Except, perhaps, in the Jesuit colleges, this has now been abandoned for a graduated course of printed *thèmes*, doubtless to save the teacher the trouble of picking out his own exercises from the class text. But the old exercise, in one form or another, is still used for vernacular composition. This makes the French author as much a means of literary training as the Latin textbook itself. It may be said that the unity of this literary training, which persists after all the modifications of three centuries, consists in the use of an author as the students' model and subject of exercise.

The committing of long passages to memory from the authors, Latin and French, explained in class is universal; and "unseen" texts are dictated. Various exercises of composition, following the text of the author read in class, come under the general head of "imitation." This is the name still used in books of "models" and exercises published by professors of the University of France in the first part of this century. There was the servile imitation, which copied exactly the form and structure of the Latin sentence, substituting for the principal words others belonging to a new subject. Or, again, the student was made to put an entire thought, which was often dictated to him, into the mold of a period marked out in the author. Such exercises, which have been used from the time of Cicero in acquiring Latin style, have their comical echo in the *pensées fines* I have heard demanded from the pupils of the new *lycées* of young girls. Paragraphs, with a proper varying of the sentences and practice in collocation for the sake of emphasis, were "imitated" in the same way, in Latin and in French. The exercise gradually became freer with the student's progress. But, to the end, his narrations, descriptions, and the *discours*, both Latin and French, which prepared him for the final examination, were written with definite models before him.

The professors of rhetoric follow much the same method to this day in the vernacular. It is often objected that these exercises are mechanical and destroy the originality of the

student's talent. A sufficient answer would be to point, with Matthew Arnold, to the classical qualities of French style—qualities which are possessed by nearly every writer of the language. It is well, however, to add that, while originality may be a merit in the matter to be expressed, it is often a mere sign of incompetence in the expression itself.

There were yet other exercises, often done orally, which practiced the student in the author's language and style, but which also demanded constant reference to the vernacular. They consisted, for example, in choosing out idiomatic turns of speech and happy expression, in varying sentences to appreciate the force of collocation or the use of synonyms and circumlocutions, in giving a literal expression to figures. To reproduce a poetic passage—such as the death of Laocoön—in prose was a favorite method of composition. Exercises of this kind, varied endlessly by the trained teacher, have evidently a purely literary end in view: a copious diction and ready handling of form. They may be partly responsible for that indulgence in commonplace, in abstractions, generalities, and cut-and-dried phrases, which distinguishes the intellectual make-up of the French. In reply it might be said that elsewhere mediocrity is commonplace without literary form; and that all the better French writers show an adequacy of style to thought which would be looked for in vain outside of the classical authors of antiquity and a few exceptions in the other modern literatures.

To sum up the school training thus imperfectly described, a few plain statements may be made of its leading principle and methods, of its claims and actual results. A comparison with other systems will show its merits and defects.

1. The aim of the secondary education is to teach the growing mind to think and to express thought.

2. The means to this end is the study of "classical" authors. To such study the "few precepts" of grammar or rhetoric are subservient, the text of the authors furnishes the "many examples," while the teacher bases on the text the "very much exercise" which makes the study effective.

3. The teacher cannot remain a benevolent hearer of reci-

tations prepared by the students without his help. He is forced to work, not only with the class, but with each student whom he " exercises."

4. Such a training is supposed to verify the principle laid down by Sir Joshua Reynolds for the cultivation of art. " If we consult experience, we shall find that it is by being conversant with the inventions of others that we learn to invent." The study of authors (at once " authorities " and " models ") aims at leading the student on, according to his ability, to the final period " that emancipates him from subjection to any authority, but what he shall himself judge to be supported by reason."

5. In practice, the students of schools and colleges throughout France have been trained in this way for three centuries. In no other modern nation is the habit of clear thinking, with the correct and forcible use of language, so nearly universal among all classes of the people except the absolutely illiterate.

It is beyond my purpose to consider further the oft-repeated criticism of French methods as being too mechanical and "not sufficiently calculated to stimulate independence and originality." It is possible that these virtues are without the scope of the secondary education or depend on other things than the training of schools.

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IV

THE TRAINING OF THE TEACHER[1]

If I were asked to define the mission of this institution in view of the beneficent intent of Mr. Peabody when he devised his princely bequest, my statement would be this: To aid in the formation and recruitment of a teaching profession which should devote itself to the cause of public-school education in the South.

As between public education and private education, the former has the right of eminent domain. The modern state, as a measure of self-preservation, has made itself a public educator. Education has become a branch of the public service, maintained and supervised at public expense, and teachers are state officials, acting under legal sanctions, and paid, at least in part, out of the public revenues. There is no interference with schools conducted by individuals, or by religious denominations; but the state has such a vital interest in the quality of its citizenship that it has become the dominant patron of education. The South is now in a state of rapid transition from private education to an education prescribed and supported by public authority; and the great problem of the day is the creation of a teaching class competent to administer this branch of the public service with intelligence and skill.

There will never be a teaching profession in the exclusive, compact sense in which there is a legal or a medical profession. Teaching is a profession of the military type. As all who bear arms are not professional soldiers, so all who teach are not professional teachers. In both cases there is the regular and the volunteer, the former educated at some West Point, the other trained for a brief service in some camp by official experts. The regular has a vocation, and remains

[1] This extract from Chancellor Payne's forthcoming report to the Trustees of the Peabody Education Fund is printed, with pleasure, by request.

permanently in the service of his country; the volunteer's service, however valuable and important at the time, is merely an incident in his career. The institute, the training class, and the county normal school are in scholastic life what the soldiers' camp is in military life; while West Point and Annapolis are typical of the higher institutions devoted to the education of professional teachers, the characteristic feature of whose course of study is the history and science of education.

As I understand it, the prime function of the Peabody Normal College is the education of professional teachers, as distinguished from the training of volunteer teachers; or, in more definite terms, the preparation of men and women to become teachers and guides, endowed with powers of initiative and command, rather than the preparation of men and women to do the more mechanical work of the schoolroom.

Of course all the men educated at West Point do not become actual military leaders, but the course of education is such as to make of every man a possible leader—the typical quality aimed at is leadership. Similarly, the aim of normal schools of the higher type is leadership; and, while it is not possible for all their graduates to reach this high vocation, it being dependent on circumstance as well as on ability, those who fall short of it are still qualified for efficient service as subordinates.

It goes without saying that the prime, the fundamental qualification for teaching service of high value is scholarship. It is true that there are some poor teachers who are good scholars, certain moral or mental defects operating to defeat success; but it is certain that no one need hope for permanent and growing success in the teaching profession without the instincts and habits, and some of the attainments, of the real scholar. To secure and retain professional standing, a teacher must earn the confidence and respect of the better educated people in the community in which he lives. The vocation of teaching will not become a recognized profession until in the popular mind the terms "teacher" and "scholar" become synonymous. It is a very significant fact that the

" trained " teacher adds little to the repute of the teaching profession, it being understood that " training " at best implies mere technique or manual dexterity, and carries with it the suspicion of shallow learning; just as elocution, the noble art of vocal expression and interpretation, has fallen into disrepute through the performances of young persons who mistake sound for sense and gesticulation for eloquence. The spirit of the age has set in strongly toward the mechanical, the empirical, the practical. This spirit has become rampant in normal schools. Teachers are no longer to be educated, but " trained "; and this " training " is to be done in " laboratories," where students are encouraged to operate on children. The inevitable but deplorable consequence of this fad is that normal schools have lost the respect of educated men, and it is very commonly taken for granted that a teacher " trained " in these schools is a man or woman of slender scholarship, who expects to succeed by " devices " and " methods." There seems to me but one way to rescue the vocation of teaching from this false position, and this is to return toward the older conception that a teacher must be a gentleman and a scholar. Over the entrance of every normal school there should be this legend: " Teaching: the noblest of the Professions, but the sorriest of Trades."

It is for the reasons here set forth in outline that one main line of my policy in the administration of the Peabody Normal College is the purpose to make some degree of liberal learning the professional endowment of each graduate; to hold fast to the doctrine that teachers are to be educated rather than trained, and that scholarly habits and instincts are of more value than empirical devices and methods. Seeing that the teachers are the real guardians of the State, why should we set for them a lower standard of attainment than that which Plato prescribes for the guardians of his ideal republic? " Lovers, not of a part of wisdom, but of the whole; who have a taste for every sort of knowledge and are curious to learn and are never satisfied; who have magnificence of mind, and are the spectators of all time and all existence; who are harmoniously constituted; of a well-pro-

portioned and gracious mind, whose own nature will move spontaneously toward the true being of everything; who have a good memory, and are quick to learn; noble, gracious, the friends of truth, justice, courage, temperance." [2]

Surely this ideal is scarcely attainable in any school of the present, but it may be approached; and who will say that it is not wise to lure our pupils forward as far as possible on this pleasant way?

But a school may be addicted to liberal learning of this high type and still not be a school for the professional education of teachers. A teacher must first of all be a scholar both in attainment and spirit, but in addition to that knowledge which every well-educated man should possess, he must also have that special and specific knowledge which distinguishes the teacher from the mere scholar. All the professions stand in the same case. The lawyer, the physician, the clergyman, must be scholars, but each must also have that special knowledge which fits him for the practice of his profession—knowledge which educated men in general need not have. There is knowledge of this specific sort for the teacher's professional use, and it is this which differentiates a normal college from a college of the ordinary type. The history and the science of education; the principles of school organization and school management; the science of education values; school hygiene and school legislation; the construction of rational courses of study for schools of various grades; the principles of school supervision—these and kindred subjects comprise a vast field of study and constitute a body of special or professional knowledge of larger volume than that which enters into the education of the clergyman or the lawyer. It is a distinctive aim of this college to communicate to its students as much of this knowledge as its limited teaching force makes possible. Our scheme of instruction now offers ten courses of professional study of four months each. Five of these courses are required of every student as a condition of graduation, while the other five are optional or elective. Additional courses of professional in-

[2] *Republic* (Jowett), 475–487

struction would be offered if a larger teaching force would allow it; but even as it stands, it is not believed that any normal school in the country offers a course of study that is more truly professional, or that gives its students a better equipment for a high grade of teaching service.

It is believed that the best way to teach a liberal art is to teach the essential doctrines and principles that underlie that art. Law, medicine, and theology are taught on this plan. It is legal science that the student learns at the law school; and it is out of this science, on the occasion of actual experience, that he must evolve his art. At the medical college it is the science of medicine that the student learns. He may visit patients with his preceptor, and may witness surgical operations at the clinic; but while a student, he is not allowed to administer medicine to the sick, nor to practice surgery upon the wounded. It is out of his science and his observation, when his professional course is terminated, that he must evolve his art. In those vocations in which the hand is principally concerned, the handicrafts and trades, an art is doubtless best learned empirically, by assiduous manual practice; but in those higher employments where the major or exclusive effort is mental or spiritual, an art is best learned by first compassing the science which underlies it. Now teaching is an almost purely spiritual act or art, scarcely involving the manual or muscular dexterities at all, but in its real essence closely akin to the supremest of human arts, the art of lofty living; but it is the procedure in all ethical systems first to master a theory of life, and then to evolve out of it, through daily experience, a corresponding art of living. The Sermon on the Mount is pure precept or doctrine, first promulgated and learned on authority and then expanded into all the phases of righteous living. "First know and then do," was one of the oldest and wisest precepts of Greek philosophy, and it would be well if we could turn aside from such misleading cant as "We learn to do by doing," and recast our modes of teaching on the basis of a principle that is catholic and statesmanlike. Whether in the making of a horseshoe or in the construction of a treaty, the point of departure is

knowledge; and as we rise in an ascending series through the grades of activity lying between these two extremes, the empirical element in instruction gradually diminishes until in the last member it dwindles to the zero point. In the category of human activities teaching is to be classified with statesmanship rather than with blacksmithing.

A school of children is now universally regarded as a necessary adjunct to a normal school. In most cases this supplementary school is employed as an experimental or practice school (now known in *fin de siècle* terms as a "laboratory"), in which students are supposed to serve a sort of apprenticeship in teaching; while in other cases it is simply a well-organized and well-taught school, in which students observe models of good school work as done by competent teachers, and known as a model school, or school of observation. The Peabody Normal College has such a supplementary school, containing about three hundred pupils, representing eleven grades of the typical public school, occupying five school-rooms, and taught by five teachers. It is employed, not as a practice school, experimental school, or "laboratory," in which students experiment on children and thus "learn to do by doing," but as a school that may serve students as a model which, in whole or in part, they may reproduce in their own practice, and which represents to them, in the concrete, what the theory of the school had before represented to them in the abstract.

My objections to the use of the supplementary school as a "laboratory" are as follows:

1. A school taught by a rapid succession of pupil teachers cannot be a school worthy of imitation and reproduction.

2. Insistence on technique tends to defeat the culture aim of education. If study is to beget scholarly instincts and habits, knowledge must be pursued for its own sake, in an atmosphere of freedom and repose.

3. The formal prescriptions and arid criticisms of the training school foster a dreary and lifeless routine that defeats the main purpose of education—the love of learning and the

quickening of the intellectual powers. Teachers and pupils attain freedom only through truth, and the larger the truth the greater the freedom. Rules have their place in education, but they should follow principles, not precede them, and much less supersede them. When teachers are very ignorant, rules are doubtless more serviceable than general principles; but in a school where professional teachers are being educated such ignorance is not to be presumed.

4. Except under extraordinary conditions an experimental school cannot give to students what may be called an experience in the honest sense of this term, much less an amount of practice equivalent to an apprenticeship in teaching. After what term of service may one be called an experienced teacher? The very lowest minimum that would seem to me to justify such a declaration would be ten weeks, or fifty days of five hours each, making two hundred and fifty hours in the aggregate. Let us suppose each of the five teachers employed in the Winthrop Model School to devote three hours a day to practice work. This would yield seventy-five hours a week, three hundred hours a month, or two thousand four hundred hours a year. There are one hundred and twenty students to share this opportunity, so that the maximum experience of each student is only twenty hours, or four days. In other words, it would require a school of ten times our present teaching force to afford our students the minimum of practice that would constitute an experience in teaching. I know of no normal school provided with a supplementary school large enough to furnish its pupils with enough practice work to constitute a real experience in teaching. It is almost a pure illusion to regard a few days of such practice work as a training in the art of teaching.

5. At best, the conditions under which this experience is gained are so peculiar, so abnormal, that it may fairly be questioned whether it is not a disadvantage rather than a real help. There is no virtue in experience *per se;* it may be very helpful or it may be very harmful, all depending on the conditions under which it takes place. In order that a young teacher may turn his experience to profitable account, the

following conditions should be supplied: The school, or the class, should be his own; he should work in the light of some clearly conceived principle; there should be present to his mind some ideal as a model for imitation; he should work with composure, with nothing to stimulate his self-consciousness; whatever criticism is passed on his work should be sparing and judicious, and administered in private.

In the practice school the class taught by the student is not his own; it very recently came to him from a fellow-student, and will soon pass into the hands of another student. He teaches in the presence of official critics, pencil and note-book in hand, who are present for the express purpose of criticising, and who, therefore, *must* criticise. These critics being his fellow-students, what probability is there that their criticisms will be wise and just? Besides, what chance is there that the work of this tyro will be done with serenity and composure? What veteran teacher would expect to succeed in the presence of four or five official critics? I have witnessed this practice teaching in normal schools of the best class, and I have purposely understated the adverse conditions under which students attempt to learn the art of teaching in these pedagogical "laboratories."

An easy calculation has shown that our supplementary school of children cannot furnish our large classes with practice work enough to constitute even the semblance of real experience, but it is large enough and complete enough to serve as a concrete whole to be observed, studied, and imitated. This is the original notion and intent of a *normal* school; that is, a school organized and taught in such a way as to serve as a *norma*, measure or pattern, by which its students are to try their own schools.[3] Naturally, students will teach as they have been taught, and their first impulse will be to make their schools like the one with which they are most familiar; and if the students of a normal school were all destined to organize normal schools of their own, no other rule or pattern would be necessary; but as other and different

[3] *Normal School*, a school whose methods of instruction are to serve as a model for imitation (Webster).

schools will require their skill, a supplementary school for observation and study becomes a necessity. Without such a corrective and guide, a college education might disqualify a student for work in a primary or a secondary school. The importance of having a wholesome school, well graded, well governed, and well taught, as an organization to be studied and comprehended, will readily appear when it is recollected that probably three-fourths of our students had never seen such a school previous to their entering college. To all such our Model School is a concrete, living object-lesson.

In the school, as in the Church and in the state, there is the conservative party, holding that the roots of all true progress reach far back into the soil of the past; that there should be no break in the continuity of life; that a better future is to be a gradual and equable evolution out of a good past; that the first duty of the reformer is to interpret with becoming reverence and modesty the past achievements of the good and the wise: and the radical party, holding that revolution is the main instrument of progress; that the first and main duty of the reformer is to destroy; that each new generation must discover for itself by experiment and induction the principles of human conduct; and that universal unrest is the sign and condition of human progress.

Listening merely to the noise that is made in the educational world by the loud-voiced and not over-modest reformer, we might conclude that the school is in a very bad way, that nothing has really been settled in the way of principles and methods, but that the whole scholastic *régime* is to be created *de novo*. A striking phenomenon of the times is a rapid succession of educational fads, some philosophical, some methodical, some enduring for a season, others disappearing after a fitful effort to maintain an existence. A favorite vocable to conjure with has been "Apperception." It is sufficiently vague to be attractive, and sufficiently indefinite to accommodate different shades of interpretation. Competing, but less fortunate fads, have been "Concentration," "Interest," and "Congruity." These form a sprightly troop of hobbies, each for a season the favorite of an enthusi-

astic group, but all the subjects of unforeseen and vexatious mishaps. No one can predict the events of the coming season, but the course will certainly have its varied attractions. This is the way we go; but what a pity that the noblest of the professions should be subject to such ignoble conditions of growth!

Just now the hobby of the normal school is the so-called "laboratory." This term, deliberately chosen, marks the height or the depth of the experimental method as applied to education. The name is pathetically suggestive. Children are *material*, and on this material young men and women are to operate for the double purpose of making discoveries in infant psychology, and of learning the art of teaching by the experimental method. As vivisection, so much in vogue in biology, rediscovers from year to year, at the cost of numberless lives, what is well known in physiology; so the "pedagogical laboratory" rediscovers truths in the mental life that in one form or another have been well known for centuries. It is barely conceivable that, after countless experiments and disasters, some essentially new truth may be added to what is already known; but it is infinitely more probable that in each bushel of new chaff there will be found only the one grain that in kind is as old as the Pharaohs and their mummies. It is so easy to assume that there are no ancient landmarks which our forefathers have set! So modern and so scientific for each callow scholar to mark off the highways of knowledge with milestones of his own devising! But the supreme pity is that this laboratory method as applied to education may become sporadic, and so, little by little, unsettle and corrupt public opinion as it bears on human interests of such infinite moment that no method should be tolerated which is not conservative and cautious. Seeing that education is the architectonic or master art, it should be the most conservative of all the arts; of all human institutions the school should be the one the least addicted to change, the least exposed to innovations. To be conservative is to be neither stationary nor retrogressive, but to be wisely circumspect and cautious while adapting old methods to new needs. It is the school that is

piloting the race across the centuries, and its hands should ever be held firmly on the helm, and its eyes steadily fixed on the compass. In such a voyage experiments in navigation are not only perilous, but criminal.

I may have taken too much space to say that in the administration of your college it has been my set purpose to impress upon it the spirit of a wise conservatism, to inspire all its students with a decent respect for what they inherit from the past, and with a resolute purpose to create better conditions of life for their successors on the earth.

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V

TEXT-BOOKS IN AMERICAN HISTORY[1]

In submitting to the Association the first report of the Committee on Text-books, it seems proper that a statement of the principles on which the Committee have proceeded should first be made.

The Committee early reached the conclusion that a practical, rather than a purely theoretical, treatment of the field allotted to it was not only most in harmony with the examples set in previous meetings of the Association, but was also likely to prove of most interest and value to teachers, whether within or without our own membership. Accordingly, it was decided to choose for the first report a particular portion of the historical field now generally cultivated by secondary schools, to examine critically a selected list of text-books in that field, and to offer such observations on the general text-book situation in that department as seemed either naturally suggested or particularly called for by our investigations.

For the present report the Committee have chosen American history. A number of well-known text-books have been carefully examined, in accordance with an uniform plan, and some of the results embodied in the pamphlet which has been placed in your hands. It is hardly necessary to say that the list of books chosen makes no pretensions to completeness; indeed, it probably includes less than half of the text-books in American history still used, more or less widely, in the schools. The aim has been, rather, to make the list representative of the general average of books now in use, particularly in New England. It will be found to comprise most of

[1] This report, with the accompanying notes, was presented by the Standing Committee on Text-Books to the New England History Teachers' Association, at its meeting in Boston, October 15, 1898.

the recent and best-known manuals, together with some older and less valuable ones, which, because either of their wide use or of their typical character, it seemed well to discuss. With a single exception, the list is limited to narrative text-books covering the whole period of American history. The Committee would have been glad to widen the scope of their inquiry, and to have included not only as complete a list as could be made of text-books now in the market, but also lists of books dealing with special periods, topical analyses for class use, reference manuals for teachers, and the like; but the labor involved in such an undertaking, together with the fact that, from unavoidable causes, the full working force of the Committee has not been available, compelled us to deal at present with but a portion of the field.

In the preparation of the notes now submitted, we have chosen to impose upon ourselves certain definite restrictions. There seemed to be no good reason why the Committee should resolve themselves into a select group of book-reviewers, and assume to relieve teachers from the necessity of consulting standard periodicals in which worthy publications are regularly appraised. Nor have we felt that we ought either to praise or to condemn any book as a whole; for to do so would turn the report into a free advertisement for authors and publishers. On the other hand, most teachers are glad to know, from a disinterested source, something of the formal make-up of a book before deciding upon its possible adoption—its size, its equipment of maps, illustrations, and pedagogical aids; its distribution of space among the broad divisions of the subject; its positive limitations or deficiencies, if it have any, and the grade of pupils for whom it is designed. The notes now before you aim to answer, briefly and concisely, some of these questions. To suppose that they will relieve the teacher from the necessity of personally examining any book, before adopting it for his class, is wholly to misinterpret the intentions of the Committee; but we have hoped that the notes might help teachers to decide whether or not they cared to examine a book at all.

It might seem, at first thought, that the appointment by

this Association of a committee on text-books was a sufficient ground for assuming the wisdom and necessity of text-books in teaching history in secondary schools. Occasional remarks in previous meetings of the Association, however, together with similar expressions elsewhere, from time to time, seem to indicate that such an assumption would not be universally indorsed, and that to some teachers, at least, the text-book appears rather in the light of an evil, to be tolerated because of present human weakness, but for deliverance from which one should earnestly pray. If such were the prevailing view, then the function of the Committee might perhaps best be performed by displaying, at each meeting of the Association, a suitably inscribed banner, on which the words, "Down with the text-book!" should have chief place.

The Committee are unable to subscribe to such an extreme view of the matter. It is true that the teaching of history has long proceeded under great and serious disadvantages. The text-books have often been crudely put together, partial or inaccurate in their statements, ill balanced and misleading in their general treatment. It is equally true that, in recent years, there has been a marked growth of interest in the so-called library or laboratory method, and that the place and meaning of history in the school curriculum have greatly widened. But we cannot think that the prevalence of inadequate text-books, however annoying, or the introduction of newer methods, however valuable, have placed the text-book, as such, in the catalogue of things no longer needed: on the contrary, we are of the opinion that the text-book is of indispensable usefulness in the elementary study of any historical field. The day has, to be sure, gone by when a completely satisfactory presentation of the subject is to be sought for within the covers of a single book; but it is also to be hoped that the day may never come when teachers or pupils shall think it necessary to discard scholarly attempts to sum up for them the assured knowledge in their chosen field. It is no true spirit of historical research which is willing to accept only such statements of fact as the student himself has personally investigated; it is, rather, an essential trait of the

modern historical student that, while he asserts his right to investigate any question for himself, he does not exercise that right save where he has reason to doubt the thoroughness or sufficiency of the work of others.

The Committee, without expressing any opinion in reference to methods of study, are unanimous in favoring the largest possible use of collateral reading and the largest training in methods of historical investigation which time will permit. They cannot, however, as has been said, think that the study of history in elementary schools can dispense with text-books. Beyond all question, there is a considerable body of assured fact in the field of American history; it is the result of the devoted labors of many trained investigators: it is not open to cavil or dispute; to doubt it is to write one's self down a fool. So much of this body of fact as is adapted to the needs of the classroom, the pupil is clearly entitled to have presented to him in usable and labor-saving form. The revolt against text-books is in reality a revolt against hard, formal, lifeless methods of teaching, which reduced history to a dreary succession of names and dates, and made repetition of an author's phrases a sufficient criterion of historical knowledge. The trouble is not in being obliged to use a text-book, but in being obliged to use a poor one—not so much in the failure of the writer to present his matter properly as in the often-time failure of the teacher to bring the subject-matter of the book into vital connection with the pupil's mind.

The limitations of text-books in American history have been made very apparent to the members of the Committee in the course of their inquiry. A large number of manuals still extensively used are, in their judgment, little adapted to the work they profess to do. The older style of text-book was a curious product. Its author was frequently a literary hack, ready to compile a dictionary, annotate a classical text, or write an algebra, as occasion offered. Of special training in history he had none; but he had read a good deal, had a number of apt stories at his command, and made up for his limited knowledge by a vivid and pliable imagination. To

such a writer, the preparation of a school book in American history was an easy task. Details aside, the general formula was quite unvarying. Say nothing about the physical features of the continent, but extol the virtues of the noble Indian; dwell on the brilliant intellect, the undaunted courage, and the magnificent faith of Columbus, the hardships of the Pilgrims, the grim sternness of the Puritans, the simplicity of the Quakers, and the quaintness of the Dutch; show how the Revolution was due solely to the brutal tyranny of the British, and how Washington and Franklin had, in supreme degree, all the virtues ever exhibited by men in their respective spheres, and not a single fault; characterize the Constitution as "the greatest product of the human mind," but avoid much reference to it after its adoption; cut up the period after 1789 into four-year morsels, and give to the mastication of each about the same amount of space; dwell on the enormities of England after the peace of 1783, and the glorious victories of the war of 1812, not omitting mention of Jackson's cotton bales and Perry's green-timber fleet; show what a lovely thing the era of good feeling was, and how the South went all wrong about nullification, slavery, and the Civil War; add in an appendix the Constitution, the Declaration of Independence, and a list of Presidents; and then enliven the whole by a profusion of fancy pictures, including "Washington Crossing the Delaware," "A Winter at Valley Forge," "An Emigrant Train," and "Welcome, Englishmen!"—and you had a book admirably adapted to the training of citizens and patriots.

On such stuff were many of us fed in our youth.

It is still, unfortunately, true that authors can be found to write, and publishers to print, text-books framed after such a model; but there can be no question that their productions are no longer received with the favor they once were, and that their early disappearance, save perhaps in remote districts, may confidently be hoped for. On the other hand, the Committee have been impressed with the generally high character of recent text-books in this department. The average ones are immeasurably superior to the best of a gen-

eration ago. With few exceptions, they are the work of specialists, who are not less able to write a large book because they have chosen to write a small one. One no longer expects arbitrary outlines, or dry and formal statements, much less the biased emphasis so often mistaken for patriotism. Our text-book writers, as a rule, now tell only the truth, and tell as much of it as the immature mind can assimilate; they strive after solidity of substance as well as attractiveness of form; and they view the pupil as a person naturally interested in all that has been done in the world, rather than as a child to whom the acquisition of knowledge is always and forever a dull and grievous task.

In the various characteristics which go to make up a satisfactory text-book in American history, it may frankly be said that recent writers show many intimations of approaching perfection. The extent to which they fall short is the measure of the teacher's disadvantage. The Committee have hardly felt able to draw, either for themselves or for the Association, a picture of the ideal text-book; on the contrary, they have kept ever before them the fact that the teacher is a more important factor than the book he uses; that a teacher without an individuality of his own can scarcely be called a teacher at all; and that the kind of pupils to be dealt with, and the time and facilities available for the work, are factors of which no one book can take universal account. In criticising, accordingly, the list of books selected, the Committee have sought rather to keep in mind certain characteristics which, in their judgment, every text-book should possess, and to test each work by these standards.

The broad natural divisions of a manual in American history seem to be, first, some account of the physical geography of North America; then, in order, the successive periods of discovery and exploration, the colonial development, the struggle for independence, the period of the Confederation, the constitutional period from 1789 to the close of the second war with Great Britain, the period from 1815 to the outbreak of the Civil War, the Civil War itself, and, finally, the period from 1865 to the present time.

Of these several periods or natural divisions, the first is, with few exceptions, either systematically ignored or else treated with excessive brevity. It would seem as though every teacher of history must by this time realize the value and necessity of physical geography in connection with any historical course; but such does not seem to be the opinion of the text-book writers. Of the books noted in the list before you, those of Channing and Scudder are the only ones which give a proper exposition of the physical conditions of the continent, or show the bearing of these conditions on the course of the history. Most of the books either make no reference to the subject whatever, or give it but brief incidental mention. One can sympathize with the pupil who pictured the mountains of western New York as a solid mass of rock, with precipitous sides 1200 feet high, and who excused Cornwallis's lack of success in the South by explaining that the whole region was a swamp between the mountains and the sea.

Early writers of text-books made much of the period of discovery and early exploration, and dwelt on its romantic and thrilling experiences. Recent writers show an almost uniform tendency to keep this period strictly subordinate. If the result is not always happy, it is often as much because the subject does not readily lend itself to brief and interesting treatment, as because the writer shows any lack of skill.

When we reach the colonial period, we find two classes of writers. Those of the one class lay chief stress on the story of our national beginnings, while those of the other subordinate the account of our national origins to a fuller treatment of the revolutionary and constitutional periods. The histories of Eggleston, Fiske, and Higginson may be taken as illustrations of the first class mentioned. The Committee do not think that any hard and fast lines can be drawn at this point, or any fixed rule of proportion adopted. They are, however, struck by the fact that the literary interest of works like those just named is often out of proportion to their value as all-round presentations of the subject, and that the tendency to dwell on picturesque and relatively unimportant incidents,

for the sake of enlivening the narrative, contributes to make the work an entertaining reading book rather than a useful text-book. No one of these authors has, in our judgment, succeeded in giving a well-ordered view of American history as a whole. On the other hand, the disposition to subordinate the colonial period may undoubtedly be carried so far as to obscure the real foundations of our national life. For practical purposes, a clear, concise, and systematic account of the colonial period, omitting all details not necessary to make clear the course of development, seems to be all that is needed in the average high-school text-book; and the Committee think that this can, as a rule, be adequately set forth in a third of the compass of the volume.

If the handling of the colonial period illustrates the author's personal interests and his sense of proportion, the treatment of the struggle for independence tests his fairness and impartiality. In discussing the causes of the Revolution, text-book writers have sounded pretty much the whole scale of motives. England has been pictured, on the one hand, as an arbitrary oppressor, and, on the other, as the helpless victim of political environment. Under the influence of deeper study and a keener sense of justice, however, the element of bitterness which so often entered into the discussion of this subject has largely disappeared; and, while the treatment of the Revolution in the text-books still leaves much to be desired, it is now seldom dogmatic and unsympathetic.

The period of the Confederation is treated with great brevity by nearly all of the writers under consideration, and few of them devote much space to the formation and adoption of the Constitution, or to comparison of the Constitution with the Articles which it superseded. Undoubtedly, the period is a difficult one, and one also on which our knowledge is as yet deficient; but there is great room for improvement at this point, especially in the grouping of events and the indication of causal connections.

The period since 1789 is variously handled. The larger number of books still follow, more or less closely, the regular succession of Presidential administrations, and group their

facts with something of mathematical exactness. The Committee feel that such an arrangement has little besides chronological convenience to commend it, and that a topical treatment of the whole period is the logical and appropriate method. Some of the recent manuals, such as Channing's and Scudder's, have made praiseworthy advancement in this direction. The second war with Great Britain is now commonly dismissed with the brief mention, while Gordy alone pays special attention to the opening of the West. Similarly, international relations, so important in the colonial period, are but lightly referred to after 1815, save at the time of the official enunciation of the Monroe Doctrine.

The constitutional period is strewn with controverted points, and the person who should read a dozen text-books in succession could hardly fail to get some amusement out of the efforts of the writers to assume an impartial and yet definite position. The one greatest issue of American politics, of course, has been slavery; and the apparently unavoidable necessity of taking sides on that question has been a thorn in the flesh to the text-book makers. In the years immediately following the war of the Rebellion—the years which saw the great growth of interest in the study of American history—the dominant opinion of the North in regard to the "peculiar institution" of the South was definite and vigorous, but hardly sympathetic; and instructors of youth could scarce forbear dwelling on the evils of slavery, and picturing the South as marching perversely, through long years, to its final ruin. To the average Northern patriot, slavery and all its accompaniments were moral evils, wholly without excuse; and he wished that fact taught to his children. But as time healed the wounds of war, and a new South rose upon the ruins of the old, thoughtful students, especially those too young to remember for themselves anything of the war, came to think that there might, after all, be something to say on the other side; and we began to have school books that, in a way, apologized for the South, and explained the adherence to slavery on scientific rather than moral grounds. Here, again, there is a middle way; and the best of our recent books

treat these questions of sectional divergence with impartiality, and in a true historical spirt. It is no longer thought necessary to apologize for slavery; but it is no longer permissible to treat the subject with passion and blare of trumpets. That a small section of the public is still reluctant to have the story of our immediate past told without bias is shown in occasional outbursts from Grand Army posts; but the good work goes on, in spite of the wrath of men.

It is possible to sum up, though in general terms, these various formal characteristics. Of the eighteen text-books examined by the Committee, only two offer an adequate exposition of the physical features of the continent. In the more recent books the native races and the periods of discovery and early exploration are treated with marked brevity, and the colonial period, with a few notable exceptions, is subordinated. There is a growing disposition to exhibit more fully and impartially the causes of the separation from England; but an uniform topical treatment of the constitutional period is not yet general. The discussion of such controverted questions as nullification and slavery is almost uniformly fair and void of offense, though, in the judgment of some of the Committee, decidedly lacking in thoroughness and grasp. The treatment of the period subsequent to 1865 does not aim higher than a chronological enumeration of important events.

As regards details, the Committee would note an increasing tendency to reduce strictly military movements to their lowest terms, and to emphasize the battles of statesmen and politicians more than those of soldiers and sailors. The removal of the tomahawk, the musket, and the 70-gun frigate from the chief places in our national synagogue is an advance step for which teachers and the thoughtful public may well be grateful. An important exception to the rule, however, is found in the treatment of the war of the Rebellion. As we have left the great struggle for national consistency further behind us, it has become possible to study its details more closely; and an examination of text-books issued within the last fifteen years shows, on the whole, an increasing pro-

portion of space devoted to the purely military phases of the war. The Committee note with satisfaction the diminishing emphasis on the merely picturesque elements in American history, among writers who aim at balance and proportion. The long chapters once allotted to the manners and customs of the Indians, and the hardships of the log-cabin period among the whites, are being condensed into paragraphs, and the pupil referred to contemporary sources for a more truthful portrayal of such matters. What are commonly classed as administrative questions, such as the civil service, the treatment of the Indians, the public-land policy, and many others, are hardly more than touched upon by most of our authors, although McMaster specially emphasizes general economic characteristics.

There remain to be considered four points by which the usefulness and success of an historical text-book are fairly to be judged. Those are the illustrations, the maps, the indications of collateral reading, and the pedagogical aids.

How far a school book in history should also be a picture book is, perhaps, a matter of taste; but the usefulness of pictures, when wisely chosen and intelligently used, is undeniably great. It must be confessed, however, that history has suffered much at the hands of art. The fancy picture, resting upon no historical data known to man, has been the bane of our school books. The aim of such pictures is to interest and instruct, but their effect is more often to mislead and misinform. Who sketched for us the death of De Soto, or the first landing of Columbus? What pictorial artist accompanied Washington to Fort DuQuesne, or saw the soldiers of Wolfe scale the cliff at Quebec? Who tells us that Puritan women always sat bareheaded on a log, with their feet in the snow, while their husbands negotiated with the Indians? or that Miles Standish performed the superb muscular feat of holding his shooting-irons at arm's length before him, as he marched through the forest? or that Dutchmen of note always sat with one leg on a chair, puffing at a pipe of unmeasured capacity? To name these things is to condemn them; yet it has been possible, within a brief period, for one of

the most profusely illustrated text-books on our list to be issued, with pictures largely of this unreal character.

The Committee do not wish to express themselves as opposed to pictures, but they feel bound to condemn, in the strongest terms, the use of fancy pictures in school books. On the other hand, they do not think that such illustrations alone as those inserted, for example, in Johnston's history—state seals, flags, and similar formal objects—are quite what is desired. In their opinion, the illustrations should be drawn, as far as possible, from contemporary sources, they should be of historical value and significance, and they should invariably be inserted where they logically belong. A few of the more recent text-books, among which may be mentioned those of Montgomery, Channing, and McMaster, have pictures of such character; but it still remains true that no text-book in this field has yet used illustrations with anything like the success with which they are used in Gardiner's *Student's history of England*.

Interest in historical geography is of comparatively recent growth in the United States, and has not yet spread anywhere near as widely as it ought among teachers, either in colleges or in secondary schools. Few of the maps in the books examined by the Committee are entirely satisfactory, most of them being either inaccurate, or poorly drawn, or both. To be sure, the errors are often small; but they are errors, nevertheless. The increased use of sketch maps is a feature to be commended, though here, again, the quality often leaves much to be desired. The striking similarity of many of the maps to those found in certain well-known reference books seems to indicate a common, though uncredited, origin for some of them; and more than one text-book on our list would, we fear, be lacking some of its splendor if its author had observed the Scripture which saith, "Thou shalt not steal."

Systematic collateral reading is now a recognized method in the teaching of history, and recent writers of text-books generally aim to provide for it by inserting selected lists of books likely to be available for such study. While, as has

already been said, it does not fall within the province of the Committee to express any opinion in regard to methods of teaching, they are disposed cordially to commend the use of a reference library wherever one is to be had, and to welcome the efforts of writers to provide suitable lists of books for student use. In their opinion, however, such references should accompany the text, either in the margin or in footnotes, and should not be exclusively massed either at the beginning of each chapter or at the end of the book. Select lists of books, however well chosen, seem to them of limited practical usefulness unless associated closely with the portion of the text which they are intended to illustrate. None of the books examined, if we except the Sheldon-Barnes volume, makes more than occasional reference to original or contemporary sources. The amount of such material now available, in carefully edited reprints, leads the Committee to think that the systematic use of it ought to be greatly increased.

Lastly, most text-books in history are now equipped with something in the way of pedagogical aids. The simplest form of these takes the shape of perfunctory questions on the text, placed at the foot of the page or at the end of the chapter. If such devices ever served any useful purpose, the Committee have been unable to think what it could have been. A step forward was taken when topical analyses, presumably for blackboard use, were inserted at convenient points. Some early writers called them "skeletons," and all but a few of those examined by the Committee seem to merit the name; for while they are harmless, they are dry, hard, and dead. Most of this sort of thing a live teacher can best draw for himself. Suggestive questions and topics for pupils stand on a different footing, and many of these aids not only display intelligence and ingenuity, but can hardly fail to stimulate those for whom they are intended. The most elaborate pedagogical apparatus with which the Committee are familiar is that prepared by Miss Thompson for Channing's *Student's history*, and contains much that may be profitably used even by teachers for whose classes the book itself is too advanced.

While the investigations of the Committee have brought

to their notice much that is imperfect, and not a little that they can but condemn, their general conclusion is one of encouragement and hopefulness. The teacher of American history has never had as good tools to work with as are provided for him to-day. In all that pertains to formal structure, proportion, balance, and unbiased truthfulness, the better class of text-books show a steady advance. They are not, we think, as perfect in their way as text-books in Greek, Latin, and physics are in theirs; but they are certainly much better than they ever were. Their great and conspicuous failure, as it seems to us, is that they are not interesting. The old-style history, such as some of us studied in our youth, often had, in spite of its glaring defects, a certain picturesqueness and vividness, a certain suggestion of reality, which its modern successor lacks. We learn to-day from our text-books a vast number of things which our fathers did, and through doing which they are said to have made the State; but we are not, as a rule, made to see just *why* they did them, or, for that matter, how they *could* have done them without being dreadfully bored. Are our national annals really dull and tame? Have the great issues over which men fought with sincerity, learning, and zeal no present interest for us? Along this line, we think, will be the progress of the immediate future. Just now, indeed, the teacher of American history finds a new and heavy burden laid upon him. For years we have been demanding that the makers of text-books should subordinate purely military incidents to the general course of events, and have been insisting that the victories of peace should be given a greater prominence than those of war. To a considerable degree the demand has been heeded, and the teaching of our history has been brought more and more into accord with our historic policy. Since last we met as an Association, however, the whole country has been stirred with the excitement of foreign war, and our youth have seen, in all classes, an awakening of interest in the nation's doings in which military and naval successes, physical prowess, and territorial expansion have held chief place. The teacher may well view with concern the effect of our war

with Spain upon the teaching of American history in secondary schools. We shall certainly hear a good deal of specious talk about patriotism, and we cannot expect an easy task in convincing pupils that the military hero is but one kind of a hero, after all. Your Committee feel that the situation is too critical to be lightly ignored; but they feel, also, that the gains already made in the direction of better books and better methods of instruction have in them the essential elements of permanence, and that, while not unmindful of the dangers and discouragements, it will not be necessary to fall back or give way. For after everything else is said and done, the one sure hold of history, as of every other study in the curriculum, is not in the knowledge it imparts or the mental training it gives, but in the intellectual and moral interest it arouses and maintains. It is precisely this that our text-books have not, in any large measure, yet attained; but for the coming of it—an intelligent, truthful, sane, and living interest—we think we may confidently hope.

Respectfully submitted,

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NOTES ON TEXT-BOOKS IN AMERICAN HISTORY

1. **A New Grammar School History of the United States.** By John J. Anderson. New York: Maynard, Merrill & Co., 1897.

Contains 448 pages, with meager index. There are 8 full-page colored maps, and 29 maps in black and white. The 97 illustrations comprise numerous fancy pictures.

Helps are plentiful, comprising review outlines and chronological tables at the end of each chapter, the usual tables of Presidents, States, etc., perti-

nent extracts in the form of foot-notes, and 18 pages of notes at the end of the volume. There are no references to collateral reading.

Of the 337 pages of text, 33 are allotted to discovery and exploration, 91 to the colonial period, 61 to the struggle for independence, 3 to the period of the Confederation, 37 to the period 1789–1815, 42 to the period 1815–61, and 60 to the period since 1861.

With the exception of the exposition of the causes of the Revolution, which is somewhat narrow, the general treatment of the subject is clear, orderly, and impartial, though lacking distinctive features. The style is simple and readable.

2. **Studies in American History.** By M. S. and E. Barnes. Boston: Heath, 1893.

Contains 431 pages, with good index. Of the 22 maps, 4 are colored, 9 are full-page, and 3 double-page. The maps illustrating French settlement and the land claims of the thirteen English colonies follow Mac Coun. There are three plans of military operations during the Revolution. The illustrations, 104 in number, are well chosen, but the portraits are poorly executed.

The work is not a narrative text-book. Each period is represented by a series of well-chosen extracts from sources, connected by brief paragraphs by the authors. A list of important events is given at the end of each period, with accompanying questions; there is also a study of the text at the end of each chapter. References to collateral reading follow each chapter, with a detailed list of authorities at the end of the volume.

About half of the space is devoted to the period before 1789, while 30 pages suffice for the period from 1789 to 1815. There is no account of the physical features of the continent. In general, the later portions of the book are the best. The treatment of the colonial period is rather fragmentary.

The work may be called suggestive rather than satisfactory. Its profitable use as a text-book requires a skillful teacher, somewhat mature students, or a narrative text-book as an accompaniment. There is a "Teacher's Manual," in a separate volume, for use in connection with this work.

3. **Barnes' Brief History of the United States.** See Steele, No. 18, *post*.

4. **A Students' History of the United States.** By Edward Channing. New York: Macmillan, 1898.

Contains 603 pages, fairly indexed. There are 10 colored maps, and 42 sketch maps in the text. The 119 illustrations have exceptional historical value, although the execution is not of uniform excellence.

The apparatus of helps is elaborate. An introduction on methods of teaching is supplemented by suggestive questions appended to each chapter, both prepared by Miss Anna B. Thompson. Extended lists of books for reference, prefixed to the several chapters, are re-enforced by numerous marginal citations of authorities. An introductory section gives three lists of books for school libraries.

The distribution of space gives 20 pages to physical characteristics, 36 to discovery and exploration, 144 to the colonial period, 43 to the struggle for independence, 43 to the period of the Confederation (including an extended account of the Constitution), 90 to the period 1789–1815, 111 to the period 1815–61, and 112 to the period since 1861.

The book is designed for pupils in the last year of the high-school course, and assumes previous elementary study of the subject. It is not largely stored with facts, but dwells on leading events and critical moments. The colonial and revolutionary periods are most successfully treated. Throughout, comparatively little attention is paid to military details or the picturesque and anecdotal side of American history. The author has sought clearness, accuracy, and impartiality of presentation rather than mere attractiveness of style; accordingly, the work will serve best in deepening an interest already somewhat developed.

5. **History of Our Country: A Text-book for Schools.** By O. H. Cooper, H. F. Estill, and L. Lemmon. Boston: Ginn, 1896.

Contains 441 pages of text, with full index, 7 colored maps, and numerous sketch maps in the text. The portrait illustrations, 11 of them full-page, are fairly well done; many of the others are fancy pictures.

An excellent topical analysis follows each main division of the subject, with summaries and "thought questions" at the end of each sub-division. An appendix gives an outline of American literature.

Forty pages are given to discovery and exploration, 99 to the colonial period, 58 to the struggle for independence, 13 to the period of the Confederation, 39 to the period 1789–1815, 82 to the period 1815–61, 49 to the Civil War, and 44 to the period since 1865.

The authors are connected with various public schools in Texas, and the book has been prepared "in the belief that there is need of a text-book on the history of the United States which would represent fairly and impartially all sections of the Union." Viewed from this standpoint, the narrative, while giving more than ordinary space to events in the Southern States, is remarkably free from prejudice at critical points, and on general issues is often colorless. On matters not involving sectional controversy the treatment is fairly successful, though brief, and without distinctive features.

6. **A History of the United States and Its People for the Use of Schools.** By Edward Eggleston. New York: Appleton, 1897.

Contains 416 pages, with good index. Three of the 72 maps are colored, and 69 are less than full-page. Many of the maps represent small sections of the country. There are no plans, diagrams, or tables. The text is profusely illustrated, the pictures being generally good in both selection and execution.

The book is furnished with helps in the way of questions, topics for further investigation, composition subjects, blackboard illustrations, etc. Some of the chapters have brief suggestions for collateral reading.

The aim of the author seems to have been to make a readable presentation of such aspects of American history as are generally considered interesting to young people. Accordingly, his treatment of the colonial period, and of the military phases of the Revolution and the Civil War, is most detailed and satisfactory, while constitutional development is not emphasized.

7. **A History of Our Country.** By Edward S. Ellis. Boston: Lee & Shepard, 1898.

Contains 440 pages of text, with meager index. There are no colored maps, but a few sketch maps in black and white, most of them small. The illustrations are profuse, consisting mainly of small portraits and fancy pictures.

A paragraph of topics for review follows each chapter, with a skeleton outline of important events at the end of each period. Appended to the chapters are also useful biographical notes. A few references for reading are given in the appendix.

The distribution of space gives 35 pages to discovery and exploration, 87 to the colonial period, 84 to the struggle for independence, 6 to the period of the Confederation, 48 to the period 1789–1815, 56 to the period 1815–61, 70 to the Civil War, and 54 to the period since 1865.

A primary aim of the author seems to have been so to display his facts as to awaken and stimulate a fervid patriotism. To this end, much attention is given to military events and exciting incidents, and less to matters not easily susceptible of vivid presentation. If that be regarded the patriotic view which holds the United States to have been providentially guided, by picturesque routes, to the position of chiefest among the nations, the book is successful. The style is at times boyish, and causes receive less attention than events.

8. **A History of the United States for Schools.** By John Fiske. With topical analysis, suggestive questions, and directions for teachers, by Frank A. Hill. Boston: Houghton, Mifflin & Co., 1894.

Contains 495 pages, with comprehensive index. Seven full-page colored maps, 30 smaller maps in black and white. The maps have well-chosen subjects, but are not always carefully drawn. A large part of the 178 excellent illustrations are portraits. The statistical and documentary matter of the appendix is mainly unhackneyed.

References to collateral reading are given at the end of each chapter, and, in an appendix, lists of books treating of the several States and the main epochs of the history, together with selected titles of historical novels, poems, etc. These lists are least adequate for the later periods.

In the apportionment of space, 30 pages of the text are devoted to discovery and early exploration, 99 to the colonial period, 55 to the struggle for independence, 4 to the period of the Confederation, 37 to the period 1789–1815, 49 to the period 1815–61, and 48 to the period since 1861. One page is given to the Mexican War, 2 pages to the Monitor-Merrimac engagement, 2 lines to Farragut at Mobile, and 5 lines to Gettysburg.

The style is agreeable, but the book is not largely stored with facts. It is a pleasing interpretation of early American history with reference to the author's well-known views of causes and permanent results, rather than a simple, concise, and well-ordered narrative. In the constitutional period, its strength is in the entertaining treatment of episodes, rather than in exposition of fundamental principles and the general course of development.

9. **A History of the United States for Schools.** By Wilbur F. Gordy. New York: Scribners, 1898.

Contains 478 pages, with brief index. There are 3 single-page and 6 double-page colored maps, and 24 maps in black and white. The profuse illustrations, many of them fancy pictures, are, as a rule, indifferently executed.

Many topics of minor importance, omitted from the text, are treated in notes at the end of each chapter, where are also questions on the text. Chronological tables follow each period. Somewhat indiscriminate references to collateral reading precede each chapter. An introductory note discusses methods of teaching.

The 443 pages of text are apportioned as follows: 25 to discovery and exploration, 104 to the colonial period, 64 to the struggle for independence, 9 to the period of the Confederation, 50 to the period 1789–1815, 68 to the period 1815–61, 50 to the Civil War, and 69 to the period since 1865.

The author has aimed to select typical events and to call attention primarily to causes and formative influences. As contributing to this end, he has emphasized personal elements, local manners and customs, and physical conditions. The development of the West receives special notice. Save for its selective method, the book is a straightforward narrative, without noticeable features. Its style adapts it to the needs of grammar-school pupils.

10. **Young Folks' History of the United States.** By Thomas Wentworth Higginson. New York: Longmans, 1896.

Contains 439 pages, with moderately full index. The 12 maps are in black and white. There are 95 illustrations, many of them fancy pictures.

There are numerous questions on the text, and an appendix of "books for consultation," unclassified. The appendix also contains chronological tables.

Of the 345 pages of text, 24 are devoted to the "earliest inhabitants" and "mound-builders," 28 to discovery and exploration, 105 to the colonial period, 54 to the struggle for independence, 5 to the period of the Confederation, 33 to the period 1789–1815, 38 to the period 1815–61, and 57 to the period since 1861. Of 33 pages given to the Revolutionary War, Concord and Lexington and the Gaspee affair receive five.

While stress is laid upon the colonial period and the life of the people, with subordination of purely military affairs, picturesque features receive rather excessive consideration. The treatment of controverted points is fair. The style is agreeable and occasionally graphic. In general, the interest of the book is in its literary form rather than in its historical substance.

11. **A History of the United States for Schools.** With an introductory history of the discovery and English colonization of North America. By Alexander Johnston. Revised and continued by W. M. Daniels. New York: Holt, 1897.

Contains 499 pages, fully indexed. Six page maps in colors, 45 small maps in black and white. The illustrations, 170 in number, are of a rather conventional type—portraits, State seals, and familiar cuts.

There are chronological summaries at the end of each chapter, and occasional statistical tables. There are no references to parallel readings, and the bibliography at the end of the volume is hardly adequate. Questions on the text are given at the foot of each page.

Twenty pages are given to discovery and exploration, 75 to the colonial period, 38 to the struggle for independence, 10 to the period of the Confederation, 48 to the period 1789–1815, 100 to the period 1815–61, and 136 to the period since 1861. The treatment of the different periods, though at times somewhat vague, is sound and intelligent, and controverted points are handled with fairness.

In its short paragraphs and general typographical arrangement, the book adheres to the form long familiar in school histories. The style is rather heavy, and the volume as a whole is a bit dry; the work is, however, one of sound and painstaking scholarship. In formal presentation of the subject it occupies a middle ground between the older style of text-book and such recent ones as those of Montgomery and Thomas.

12. **The Growth of the American Nation.** By Henry Pratt Judson. Meadville: Chautauqua Century Press, 1895.

Contains 359 pages, cursorily indexed. Twenty maps, 2 double-page in colors, the others small; 72 illustrations, but no plans, tables, or diagrams, and no apparatus of questions or topical suggestions. A few general references are given at the beginning of each chapter.

In the apportionment of space, the period before 1776 is subordinated, the account being restricted to a clear and forcible presentation of important characteristics and formative influences, with stress on the American point of view. The treatment of the constitutional period is clear, emphatic, fair, and well defined. Particularly suggestive is the discussion of slavery.

The book is a discussion of movements and an exposition of principles rather than a detailed statement of facts; its expressions of opinion, therefore, are often pronounced. It would be used most successfully with mature pupils already acquainted with the elements of the subject.

13. **A School History of the United States.** By John Bach McMaster. New York: American Book Company, 1897.

Contains 476 pages of text, well indexed. Thirteen large and 14 small maps in colors, 40 maps and plans in black and white. The numerous illustrations are fresh and genuinely instructive; the portraits, however, are rather too small to be satisfactory.

The helps consist of summaries at the end of each chapter, with useful tabular views. Practical and well-selected references to collateral reading are given throughout in footnotes.

Space is apportioned as follows: 25 pages to discovery and exploration, 99 to the colonial period, 28 to the struggle for independence, 20 to the period of the Confederation, 78 to the period 1789–1815, 118 to the period 1815–61, and 98 to the period from 1861 to the present time.

The noticeable feature of the book is the attention given to economic and social interests, and their bearing on political events. The style is readable. The connection of events and the development of important issues are not always well exhibited.

14. **The Leading Facts of American History.** By D. H. Montgomery. Boston: Ginn, 1898.

Contains 437 pages, fully indexed. Three double-page and 7 single-page colored maps, with numerous sketch maps in black and white. Many of the smaller illustrations are indifferently executed; a few are fancy pictures.

An appendix contains an extended chronological table, questions on the text, a topical analysis for slate and blackboard, and a select list of books for reference. Numerous explanatory foot-notes accompany the text.

Forty-eight pages are devoted to discovery and exploration, 100 to the colonial period, 37 to the struggle for independence, 5 to the period of the Confederation, 29 to the period 1789–1815, 64 to the period 1815–61, 39 to the Civil War, and 43 to the period since 1865.

The book, as a whole, is a successful attempt to present the history of the United States to young pupils. There is sufficient information, with frequent judicious comment on the significance of events, but a minimum of moral reflections. The treatment of the strictly political phases of the colonial period is least satisfactory.

15. **The Students' American History.** By D. H. Montgomery. Boston: Ginn, 1897.

Contains 578 pages, excellently indexed. There are 3 double-page and 7 single-page colored maps, 17 maps in black and white, and numerous small sketch maps. All but 1 of the 16 illustrations are in facsimile from manuscript or printed originals.

There are no questions, topical outlines, or other similar helps. The appendix contains a select classified list of books, and a list of authorities used, reference to the latter being made by numerals inserted in the text.

The apportionment of space gives 26 pages to discovery and exploration, 136 to the colonial period, 46 to the struggle for independence, 10 to the period of the Confederation, 63 to the period 1789–1815, 118 to the period 1815–61, 63 to the Civil War, and 58 to the period since 1865.

The book is similar in general plan to the same author's "Leading Facts," but is intended for older pupils. The treatment is generally well-balanced, with emphasis on political and constitutional elements. The discussion of controverted subjects attains healthy impartiality.

16. **A History of the United States for Schools.** By W. A. and A. M. Mowry. Boston: Silver, Burdett & Co., 1897.

Contains 437 pages, with good index. Sixteen of the maps are colored, 29 in black and white; there are also sketch maps of small sections. The full-page colored maps are from Mac Coun. The illustrations number 159.

Each period is preceded by a blackboard analysis, and followed by a chronological table. The body of the text has much accompanying matter, biographical and explanatory, in smaller type. The appendix contains a few familiar documents and useful tables. There is an account of sources of information, especially for teachers, at the beginning of the book, and at the end a list of supplementary reading for pupils.

Eighteen pages are given to discovery and exploration, 104 to the colonial period, 59 to the struggle for independence, 7 to the period of the Confederation, 29 to the period 1789–1815, 52 to the period 1815–61, and 93 to the period since 1861.

The story is told with simplicity and directness, and in a way to interest young pupils. In the selection of facts, political and military incidents predominate, underlying forces being little exposed. The treatment of the slavery issue is not profound. Events in their chronological relations rather than in their logical dependence are chiefly exhibited, but the estimates of permanent importance are generally just. The mechanical execution of the book is especially pleasing.

17. **A History of the United States of America.** With an introduction narrating the discovery and settlement of North America. By Horace E. Scudder. New York: Sheldon & Co., 1897.

Contains 520 pages, with full index. Of the 40 maps, 13 are colored, 8 are full-page, and 6 double-page. The 120 illustrations are well chosen and fairly executed.

At the end of each chapter are questions on the text, search questions, and suggestions for compositions and debates. At the close of each period is a chronological table and a topical analysis. Brief but well-selected references to collateral reading are given in foot-notes.

Space is about equally divided between the periods before and after 1789. The political development of the colonies is rather adequately presented, as are the causes of the Revolution and the period of the Confederation. The constitutional period is treated topically, rather than by Presidential administrations.

The book is attractively written, but its presentation of the subject, though at times of superior merit, is not uniformly definite and well balanced.

18. **A Brief History of the United States.** By J. D. and E. B. Steele. New York: American Book Co.

Usually known as Barnes' history. There are several revisions, the last bringing the narrative to 1896.

Contains 305 pages of text, fairly indexed. Six double-page colored maps, 11 maps in black and white. Many of the illustrations are fancy pictures.

There is a plentiful equipment of suggestions to teachers, questions on the text, chronological tables, and topical analyses for blackboard use. A paragraph of references for reading, not well discriminated, follows each main division of the subject.

The book may be said to represent the picturesque and traditional view of American history. Much space is given to details of colonial life, military events, and the early careers of prominent men. There is little suggestion of extended research, and no sufficient exposition of either constitutional, political, or social influences. The book is intended for pupils of grammar-school grade.

19. **A History of the United States.** By Allen C. Thomas. Boston: Heath, 1897.

Contains 418 pages of text, fully indexed. Four single-page and 4 double-page maps, 6 maps in black and white. The maps, while not uniformly accurate, are for the most part of superior quality. Most of the 95 illustrations have historical value; some of the smaller ones, however, are poorly executed.

The appendix contains, besides useful tables and familiar documents, a full list of important dates and an extended topical analysis. Elaborate references to collateral reading precede each chapter, while an annotated list of important books is given in the appendix.

The distribution of space gives 10 pages to discovery and exploration, 89 to the colonial period, 32 to the struggle for independence, 11 to the period of the Confederation, 37 to the period 1789–1815, 93 to the period 1815–61, 54 to the Civil War, and 87 to the period since 1865.

The author has aimed to give special prominence to the constitutional period. While the book as a whole is somewhat lacking in literary interest, details are well chosen, the treatment throughout is impartial, and the general balance and temper admirable.

VI

WHAT IS A UNIVERSITY?

In response to repeated and urgent requests the Editor is glad to reproduce this very significant and well-informed article, which originally appeared, unsigned, in the London *Spectator* of February 12, 1898.

In the Queen's Speech we find a reference to that evergreen question of a teaching University for London as a subject on which we may look for legislation. We do not propose to weary or perplex the reader with a discussion of the various schemes which have been put forward for years to secure the object in view. Rather would we ask the question, What is a University? For, if London is at length to be endowed with a real University, it is very necessary that we should know what such an institution ought to be—or at least that we should know what it ought not to be. It is rather humiliating to us that London should be the only great city or capital in the world without a University; for we need scarcely point out that a mere Examining Board like that at Burlington Gardens, excellent as it may be, is not a University save in name. Every capital in Europe, save Lisbon, The Hague, and London, has its University; and three of these, the Sorbonne in Paris, and the Universities of Berlin and Vienna, are now the greatest teaching centers in Europe. New York and Chicago, Philadelphia and Baltimore, contain great and well-equipped Universities; Columbia, in New York, being one of the best appointed schools of learning in the world. Besides these, there are the old foundations of Harvard and Yale, whose achievements have been so honorable to New England. Sydney and Melbourne, Cape Town and Toronto, also have their Universities, which are of considerable importance, and which redeem these new counties from the reproach of mere materialism in life and thought. Of our old and unique Universities of

Oxford and Cambridge there is no need to speak; and, imperfect though their structure is, the Scottish Universities have achieved results beyond all praise. It is London, almost alone of great cities, which can show no great seat of learning within her walls. The fact is not creditable to the world's greatest city; but now that some attempt is to be made to do away with this reproach, let us see how the Universities of the world may be classified, what is the prevailing tendency as to the academic ideal, and what are the factors which any University worthy of London ought to embrace.

Roughly speaking, there are five types of the modern University, which we may classify as the French, the German, the English, the Scottish, and the American. Colonial Universities have followed more or less the English type, and need not be particularly specified; while in most Continental countries the German type prevails. It is sad to note, by the way, the great decline in the Universities of Spain and Italy, so great and beneficent in the Middle Ages. Salamanca is little more than a name, while Padua and Bologna, perhaps at one time the greatest European Universities next to Paris, though by no means destitute of important scholars, have no longer their ancient fame. To return to our first type, that of France. Here we have had for a century a great centralized academic system, organized by Napoleon. France is the literary country *par excellence*, and in science it is second to none; yet the thinkers of France have not generally approved the rigid centralization of Napoleon as applied to so fluid and subtle a matter as culture. They have complained of the system as fettering intellect and as fatal to originality, and they have pointed to the superior results obtained under the German system of free culture. The Universities have been organized under the Collège de France, and instead of being independent seats of learning, each with its own individuality, they have been, as it were, local bureaus of a great central department. Recently the views of the critics have partly prevailed, and there has been some decentralization, and greater freedom has been imparted, with the result that private generosity has been stimulated, and the University of

Montpelier in particular has been enriched by large donations. The founding of the École Libre in Paris has also stimulated liberty as contrasted with routine, and Paris is now beyond all question the foremost school of political science in the world, even German and American students repairing thither. We may say, therefore, that the French type of a bureaucratic University is almost self-condemned, and that it is being largely modified to-day. This is due in no small degree to the influence of Germany, whose Universities are her most precious possessions, to which is attributed by some French critics the rapid rise of German power after generations of weakness and strife. There is no centralized system of culture in Germany, each University is independent, each has its own characteristics, and each has been free, though it is hazardous to say whether under the present rule in Germany this freedom will continue. The German University is not residential, its students live where they choose without any collegiate discipline, but with curious customs and obligations of honor of their own. Essentially the German University is exactly what the University of Paris was in the Middle Ages—a great teaching corporation; and this must be held to be the chief function of a University. In our time the Universities of Berlin and Leipzig have been the greatest centers of teaching in the world. Merely to name their leading professors is to indicate the best that has been done in thought and research—Ranke, Helmholtz, Von Sybel, Curtius, Mommsen, Virchow, Fechner, Pfleiderer, Treitschke, Hofmann, Wundt—no other seats of learning can yield such names. The intellectual life of Germany is expressed by the University as it is not either in France or England. Mill, Spencer, Grote, Huxley would in Germany have been University professors; here they were unconnected with any University. This is not only true of the University of to-day, it was true of Germany at an earlier date. Kant and Hegel were University professors, and even so unacademic a personage as Goethe spent years at two Universities, Leipzig and Strassburg. A free teaching institution reaching even the lower classes (we have known a milkman take the Doc-

torate of Philosophy at Leipzig), tending to immense specialism, but embracing all knowledge and expressing the highest ideal of the nation's culture—such is the German University.

The English type is different. Here we have the collegiate system with its reminiscences of school discipline, and its æsthetic charm unknown to the German University. The chief drawbacks to Oxford and Cambridge are the low standards for the majority, the excessive competition, and the comparative absence of what the Americans call "post-graduate" work. There is too much of the school element, too little of the serious work of the mature student. The Universities have not yet quite recovered from the effects of those generations of cultivated ignorance and lettered idleness so severely exposed by Gibbon and Adam Smith. On the other hand, the strength of Oxford and Cambridge lies in their deep humanity, their lofty standard of life, their aloofness from everything that is vulgar, mercenary, or partisan. They recall to an age crammed with facts the old Greek idea, that beauty is even more important an aim than knowledge. It is to be hoped that, on the one hand, they may soon receive needed pecuniary aid, for they are falling behind in equipment; and that, on the other, they may not be too much "popularized." We freely acknowledge the good of the "Extension" movement, but it is well to understand that a University never can be made, and ought not to be made, a "popular" institution. Let every efficient person have the easiest access to its portals, but recollect that it is for the few, not for the many. It would almost seem as though the Scottish Universities afforded a standing contradiction to this last doctrine, for they are for the many. But then Scotland is an almost unique country; learning is valued there as it is not valued in England, and the tradition, so honorable to the Scottish people, dates from the Reformation. Scotland's Universities are as characteristic of the soil as are those of Germany. Like the latter, they are teaching institutions essentially, but their popular character makes the teaching of a too elementary kind. It is quaint to enter a Scotch lecture-

room and to hear professors of world-wide reputation taking a class in what is practically school work. We have the deepest respect for these hardy schools of the intellectual virtues, but they are too much given to elementary work to be as effective for culture as they should be.

We now come to the American Universities, by which we mean the greater institutions of culture, not the hundreds of petty colleges to be found in all parts of America. Some of these, in our judgment, come nearer to the ideal of a true University than any of the other types. Beginning on the old English collegiate system, they have broadened out into vast and splendidly endowed institutions of universal learning, have assimilated some German features, and have combined successfully college routine and discipline with mature and advanced work. Harvard and Princeton were originally English colleges; now, without entirely abandoning the college system, they are great semi-German seats of learning. Johns Hopkins at Baltimore is purely of the German type, with no residence and only a few plain lecture rooms, library, and museums. Columbia, originally an old English college (its name was King's, changed to Columbia at the Revolution), is now perhaps the first University in America, magnificently endowed, with stately buildings, and with a school of political and legal science second only to that of Paris. Cornell, intended by its generous founder to be a sort of cheap glorified technical institute, has grown into a great seat of culture. The quadrangles and lawns of Harvard, Yale, and Princeton almost recall Oxford and Cambridge; their lecture-rooms, laboratories, and post-graduate studies hint of Germany, where nearly all American teachers of the present generation have been educated.

What then, should our new University of London be like, if we get it? What type should it follow of those we have glanced at? On the whole, it seems to us that the American type would suit our purpose best. The old French Napoleonic type is out of the question, modified as it is being in France itself. Oxford and Cambridge are unique and cannot be reproduced in London, even if it were desirable. The

Scottish Universities are admirable in their way, but they are too much in the nature of high schools. Germany is supreme in learning, but she has not the æsthetic charm of the academic grove, which we do hold to be an invaluable agency in the formation of a high and gracious type of character. We cannot reproduce in London the academic repose of Harvard embowered in sylvan calm out of the way of all business and noise; but we can take in some measure the Harvard and Columbia models, and combine them, say, on a Berlin superstructure. We need a big sum of money—two millions would be scarcely too much—and we need a great space—say at Westminster—filled with noble buildings where every subject known to man will be taught, where great libraries, museums, art galleries, and laboratories shall be found, and yet where the ideal of culture shall be exalted over the ideal of accumulation of knowledge. The standard should be high, alike as regards entrance and degrees, and the payment of teachers should be sufficiently high to prevent able men from being attracted to the other side of the Atlantic. Is this too large and noble an aim to be realized in the world's greatest and richest city?

VII

REVIEWS

The school system of the State of New York (as viewed by a Canadian)—By JOHN MILLAR, B. A., Deputy Minister of Education. Toronto: Warwick Bros. & Rutter, 1898. 204, p. $1.50.

This is an official report, "prepared under the authority of the Honorable the Minister of Education, as an Appendix to his Annual Report." The author is of the opinion that "no part of the Republic, not excepting even Massachusetts, presents a more valuable study to the educationist than New York," and this in spite of the fact that "that State may not have schools that have gained as much fame as some schools in a few other States." He believes that "no other part of the Union has made so much progress in education within the last dozen years as the Empire State," and that "the development in some directions will be regarded as wise by those who attach importance to some features of our own system. The wide area of the country, its immense population, its great resources, and its many large cities with their extensive trade and manufactures, bid fair to put New York educationally in the front place in the United States, as it is already commercially and politically" (p. 3, 4).

The twenty-four chapters of the book deal with "Education and the national government," "State systems," and "New York State government," as well as with the various topics falling directly under the subject in hand. A brief reference to several typical chapters will suffice to indicate the value of the work as a whole.

In a chapter on "Teachers at work" the author gives the fruits of his observations in many classrooms in various cities. He notes the overcrowded classes; a prevalent desire on the part of the teachers ("many of whom," he asserts, "were doubtless well-trained for their duties") to show results in the presence of a visitor rather than to teach; greater readiness in

oral recitation, and less facility in written work, than is observable in the Province; well-informed teachers, able to bring their knowledge to bear on the subject in hand; happy pupils, devoid of fear; admirable discipline, secured without corporal punishment; liberal systems of promotion; education in patriotism, which he regards effective; obligatory instruction in the evils of intemperance, about which he expresses no opinion; respect for authority—disregard of law and order being attributed by the author "to defective systems of training exhibited in European countries, which have not yet been abandoned in the home by the immigrant part of the population"; and, finally, the fact that the teachers are "almost invariably on the side of religion."

The judgment of the Deputy Minister on the subject of uniform examinations is interesting and instructive. He regards the "papers set at various examinations of the State of New York" as "not nearly so searching as those submitted [*sic*] to candidates at similar examinations in the Province" (p. 93); and he holds that the Ontario "system, while giving perhaps greater prominence to examinations, recognizes more fully the importance of the educational effect upon the pupils" (p. 88).

In the arrangements for training teachers, also, the author finds important differences between the system in the Province and that in the State. The significant fact is noted that while 400 normal graduates from Toronto and Ottawa cost the Province about $100 each, 860 graduates from the normal schools of the State cost the State, on the basis of the total expenditure, between $400 and $500 each; and it is hinted that the cost would be lessened and the efficiency increased by the adoption of the Ontario system (p. 112). Regarding the higher training of the teacher, however, the author holds that "it is in every way defensible, the plan of reviewing academic subjects in a professional school"; that "much of the work in the Albany Normal College"—the only institution for the higher training of the teacher which is given more than a passing reference—"on account of the comparatively low standards for admission, must be largely academic"; and that "attendance at a normal college will

always be comparatively limited if persons who have never attended a training school, and who may not even have high academic qualifications, are eligible to be appointed to the most responsible positions in connection with the schools" (p. 123).

The most difficult and most important part of the author's task was to understand, explain, and criticise the University of the State of New York. How far he has succeeded may be judged from the following quotations: "It is claimed that the institution of these impartial tests, applied in a systematic manner, have [*sic*] enabled the university to compare the results of instruction in different sections of the State, and to suggest important methods of raising the lower schools toward the standards of the best" (p. 170). Speaking of the higher academic examinations he says: "What will perhaps surprise many high-school masters is the fact [!] that the local authorities (virtually the principal and his staff) determine who receive [*sic*] these certificates. There is a Central Board, which prepares the questions for examination, but except in case of an appeal, the papers are not examined at Albany" (p. 170). Speaking of the privilege of allowing candidates to pass in different subjects at different times, the author remarks, "If, however, the Regents' examinations were to become general among students of the high schools, it is quite probable the evil effects on the organization of the school would call for some such method as is followed in this Province" (p. 172). "One acquainted with the growth of our system cannot help, however, but believe that many important changes are almost sure to be made as regards the mode of examining the papers, the style of the questions, and the value to be assigned to the certificates awarded" (p. 172-73). Regarding the relations of the Board of Regents with the Department of Public Instruction the author quotes with approval from an editorial in the REVIEW in which the authorities are urged "to simplify and economize supervision and administration, and to make a single educational system for the Empire State" (p. 180).

Higher education is represented only by Vassar College, in the sketch of which the author fails to do justice either to

the college or himself. " Only in the case of young women in wealthy circumstances can a course at Vassar be taken " —it is not stated by whom—for the alleged reason that the minimum fees amount to $400, which does not include solo-singing and " many additional items," or medical attendance, text-books, " and many other articles." The regulation that " with every application there must be a deposit of $10, in order to secure room " is carefully noted. There is an evident desire not to give an ill report of the institution, for it is said that " the work is of no superficial character," and that " unlike some ladies' colleges Vassar has little to do with work that is taken up in the high school "; but one is naturally at a loss to understand the import of the statement that follows: " and a degree from the institution, though not as suggestive of high scholarship as those from the best American universities, stands fully as well as those obtained from a large number of institutions that grant B. A. degrees " (p. 185-86).

On the whole it may be doubted if the worth of this book is commensurate with its cost. Its facts cannot be accepted without verification, nor can its judgments be taken without allowance. As for its style, it must be said, with all due respect, that it is never elegant, rarely forceful, and often not even clear; and that where the language is clear, the material is too often ill-chosen and ill-arranged. There is hardly a page in the book where the reader's attention is not distracted and his temper roiled by the author's crude and bungling attempts to write the Queen's English. The use of arm's-length phrases like " in the case of " instead of hand-to-hand words such as " to " and " by," the weakening of force and destruction of sense by wordiness and indirection, and a general flabbiness of structure, ineptitude of expression, and impotence of conclusion, are characteristic blemishes.

To American students of education this report will be chiefly valuable for two things which it suggests: first, that the educational system of the Province of Ontario is well worth our careful study, and, second, that one of the things most to be desired for our guidance at the present time is an adequate and luminous presentation of the facts of the

school system of the State of New York, prepared by a trained observer sufficiently "detached," for use as a mine of suggestion and argument in the reorganization which is impending.

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Problems in the psychology of reading—By J. O. QUANTZ, Ph. D. (Monograph Supplements to the *Psychological review*.) New York: The Macmillan Company, 1898. 51 p. 50 cents.

The purpose and scope of the Supplement is shown by the following from the Introduction:

> We have books and articles innumerable telling us, from both the literary and the pedagogical point of view, how to read. But the psychical processes in reading have not been experimentally investigated. . . The present research is an attempt to consider some of the problems which are presented in the process of ordinary reading: for example, What are the factors which make a rapid reader? . . . Rate of reading is the main problem, and an endeavor has been made to gain an initial understanding of some of its factors. Visual perception is first studied, with color, form, and words (§ II). Eye and ear are then compared as avenues of knowledge (§ III), and with these another form of mental tendency is discussed; namely, motor-mindedness (§ IV). In this connection lip-movement in silent reading is considered. Other sensory and intellectual factors are investigated as possible influences in reading (§ V). All these are correlated graphically with reading rates, with a view to the discovery of their interrelations.

First let it be observed that the author is to take the psychological rather than the literary or pedagogical point of view of reading. And he further limits his discussion to those psychical processes which can be "experimentally determined." He thus proposes to reduce the process of reading to mechanical measurement in the experimental laboratory. Such measurement, of course, is necessarily limited to the sensuous elements in the reading process; at least, the author so limits it, as shown by the scope and character of his investigation. It must be clearly understood, therefore, that we are not to have treated the psychical experience which constitutes reading; but rather one aspect of that experience, and that the most insignificant.

The author's peculiar point of view is further limited in his declaration that "rate of reading is the main problem." And so it is, if we understand it to mean the rate of fully realizing the spirit of the selection read. If one should say that he had read *Hamlet* in two hours and another should say that it required him four hours to read the same, we should have no idea as to which is the most rapid reader. We should need to know the degree of appreciation—the breadth and depth of the experience—in each case before the question of rate would have any meaning whatever. But the author considers rate apart from the real reading experience—the rate of word perception, through eye and ear, and these as modified by lip-movement. For his purpose readers are "visionaires," "auditaires," and "motaires"; the last, however, being confined to *lipaires*. The Supplement abounds in tables and diagrams giving the exact measured results of experiments on the eye and the ear rate, taking into account, also, lip-movement.

The point is to state, in exact figures and curves, the rate of perceiving words as mere things, apart from their meaning and the spirit of the selection in which the words are found. This fact indicates that the author is not using but abusing that great instrument of research, the experimental method. He isolates one phase of the reading experience and treats it as a thing by itself; and thus destroys its true nature in order to measure it. Perception in reading is one element in a complex experience, and cannot be measured by itself. On first thought one is apt to be pleased in finding the perceptive rate stated exactly, even to the smallest fraction of so many words per second, yet on second thought he knows that such exactness is impossible. The reading experience is a fusion of elements,—perception, association, imagination, idealization, organization, and feeling and will,—and no measurement of any one is possible when separated from the others; and, of course, not possible without such separation. The doctor, in his zeal for tabulated results, is not content merely to chloroform his subjects in order that they may peaceably submit to experimentation, but he electrocutes them, and then measures the remains for coffin and suit of

tables and diagrams; and, withal, so absorbed in the funeral ceremony that he shows no remorse for the deadly work he has done.

Now these exact measurements indicate just what the author had in mind when he said, "Rate of reading is the main problem." In this can the author be serious? If I should write to him saying that I had read his Supplement, and on exact measurement found my rate to be thus and so, specifying that I had controlled my lip-movement by pushing the tongue under the upper lip as directed, sometimes even biting my lip, would he not suppose that I was poking fun at him? Would he not, if he be of the "motaire" type, hurl it back at me and exclaim, "In the name of common sense and in the two hours, what did you get out of the thing?" This suggests the theory that this Supplement may be intended only as a subtle bit of irony leveled at the old mechanical notion of reading which made excellence consist in glibness of running the words, without stammering, stumbling, or stuttering. But considering the number of things of the same general character in the name of experimental science and under the seal of sworn seriousness, and the encouragement universities now give to this kind of thing in the name of original research for which the author is usually doctored, I still feel that the author thinks that he is in earnest; and that he is as innocent as an Englishman of the deep humor that pervades his performance. No, evidently he is after the figures and not the fun of it. But there's the rub; why should he search for the figures? Some aspects of reading are investigated not because the results are worth anything, but because they can be experimentally determined. The method defines the problem and not the problem the method. Billings suggested the idea that while it is a good thing to keep a dog to kill the rats, it does not pay to keep rats to keep the dog busy. It seems that the doctor pronounced rate of reading to be the main problem, not because it is true, but because that could be tabulated in figures by his forsworn laboratory method. This accounts for the incongruity between the high-sounding treatment and the worthlessness, to say nothing of the unreliability, of the results. Note

the author's fearless and heroic grappling with the problem of lip-movement. Here we have him loading a twelve-inch gun to shoot a sparrow. Think of Byron delivering his Apostrophe to the Ocean to a mud-puddle! of science and philosophy marshaling their facts and focusing their arguments against the inoffensive and helpless lip! Now we have serious business in hand, for we are to search for "the real nature and significance of lip-movement"; to get "a deeper insight into the nature of it" and thus find "aid in answering the practical question of how to deal with it." This deeper insight declares lip-movement to be "a specific manifestation of the general psycho-physical law of dynamogenesis, by which every mental state tends to express itself in muscular movement."

In so far as I can discern, this is in perfect accord with the doctrine that *an idea tends to express itself*.

But seriously, is lip-movement to be classed as one of the problems that confront the teacher, and if so, does he not know as well before as after measurement how to deal with it? Although the author disclaims the educational view, yet he claims great educational value for his interpretation of lip-movement. "The pedagogical [*sic*] value of this interpretation of lip-movement is evident. On our understanding of the child's mind depends our intelligent direction of it. Knowing that certain practices, instead of being mischievous habits, acquired through carelessness and deserving of censure, are but the natural expression of inevitable physiological tendencies, we shall be able to deal with them more sympathetically. It may be desirable that the child or adult should escape from the retarding influence of lip-movement in reading; knowing the nature of the imperfection will enable him more wisely to direct his efforts in outgrowing it." What encouragement and direction must the teacher, fagged out with the problem of lip-movement, find in these noble and sympathetic words! Is not the author hunting here for a rat to keep his experimental dog busy?

I have said that the author's chief concern is with the perception rate of words as things; yet he occasionally recognizes "the degree of intelligence" exercised. "Whether

the supposition just made, that the degree of intelligence exercises some influence on rapidity of reading, is true to any considerable extent, is difficult to verify, since all tests of mental capacity are inadequate and unsatisfactory." The author has made the supposition that "general intelligence" —"intellectual ability"—may have something to do with "reading rate." He seems almost startled at having ventured this hypothesis, since, of course, he cannot verify it experimentally. If the doctor were not playing hide-and-seek with himself in this matter, would he not at once admit that he knows beyond all question that intellectual ability has much, very much, practically all, to do with reading rate; and, also, that tests of mental capacity are not at all inadequate and unsatisfactory? That he really believes this, and that he knows that his whole discussion is comparatively worthless as determining the factors in the reading rate, is obvious from his concluding paragraph:

> It might be added as a particular verification of these particular conclusions that by far the most rapid reader of all those tested is a young woman whose extent of reading is exceptionally broad, and who possesses a strong tendency toward eye-mindedness, a marked power of mental concentration, and intellectual ability of high order—all of which have been found to be positive factors contributing to rapidity of reading. She is a brillant conversationalist as well, and in writing cannot make her pen keep pace with her thoughts, thus showing an unusual quickness of mind.

Now we have it in a nutshell. Of course the "strong tendency to eye-mindedness" is thrown in that this paragraph may not appear to be a "dead give-away" on all that precedes. The writer, after having held us experimentally bound for fifty long pages, declares the question before the house out of order, and moves its reference to the court from which he had taken his appeal—the court of unmutilated experience and common sense.

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VIII

EDITORIAL

The Advance of Psychology

Professor Cattell's presidential address before the anthropological section of the American Association for the Advancement of Science, published in *Science* for October 21, is excellent reading for teachers who wish to know the steps by which the modern scientific point of view has asserted itself in the field of psychology. The address gains in luminousness and force by reason of its more or less popular character; and, in addition, Professor Cattell is one of the very few men of science now living who can write so as to be easily understood.

He points out the original and inevitable relation between philosophy and psychology, and summarizes with excellent judgment, it seems to us, by saying that under the guidance of philosophy psychology was at times schematic and unreal, but never unfruitful or regressive. It lacked something, however, and that something was supplied when, in Professor Cattell's fortunate phrase, psychology was cross-fertilized with the natural sciences. When this happened the modern scientific era of psychology began under the leadership of Lotze (1852), Fechner (1860), and Wundt (1863). Wundt's laboratory, established in 1879, and his journal, *Philosophische Studien*, begun in 1883, gave the new territory a capital and an organ. From that time the development has been continuous and rapid.

The main result of the present psychological activity has been to emphasize the close relations that exist between psychology and the physical and natural sciences on the one hand and the so-called humanities on the other. Professor Cattell illustrates this interdependence of psychology and the other sciences by the following striking example:

Much is being written just now regarding the relation of consciousness to the brain. The question is: Do perceptions, thoughts, feelings, volitions stand in causal interaction with the brain, or are they an epiphenomenon, accompanying changes in the brain but not influencing them? Are our ordinary actions complex reflexes due to physical stimuli and the structure of the nervous system, or are the changes in the brain that precede movements initiated and directed by consciousness? The question is one of facts, that should be settled by scientific methods; and the solution will by no means concern psychology alone. The two greatest scientific generalizations of the present century are the conservation of energy and evolution by survival of the fit. Now, if consciousness alters, however slightly, the position of molecules in the brain, the fundamental concept of physical science must be abandoned. If consciousness have no concern in the actions of the individual, we have one of the most complex results of evolution developed apart from the survival of useful variations, and the Darwinian theory has failed.

It is a just subject for congratulation that the American universities are contributing so largely to the advance of psychology; it is not too much to look to them, too, for guidance in establishing its applications.

Sporadic Philistinism

At one and the same time ominous reports of outbreaks of philistinism come from St. Paul, Detroit, and Syracuse. While details differ the fundamental characteristic of the eruption is the same in each of the three cities, namely, unwillingness to follow trained and skilled professional leadership in the conduct of the schools, coupled with local applications of a nativist or know-nothing policy. The last element is powerful in Syracuse and, to the city's shame be it said, is controlling the workings of a so-called reform board of education. We are told that not long since, a post at sixteen hundred dollars falling vacant, a majority of the board actually proposed to appoint two local candidates at eight hundred dollars each, rather than to "let sixteen hundred dollars a year go out of the city" by bringing in a competent person! At that rate education will leave the city, and quickly too, even if the money stays behind. It is little less than a public outrage that a man of Superintendent Blodgett's experience, skill, and capacity for leadership should find his labors in behalf of the city he so

generously and so successfully serves limited and interfered with by an obscurantist board of education.

In St. Paul things have been going from bad to worse ever since Superintendent Gilbert resigned to accept his present post at Newark, N. J. The treatment of Mr. Curtis, his successor, was contemptible. Just now the new superintendent is, we are sorry to say, making St. Paul an object of derision and contempt by the enunciation of theories that emulate those of Pastor Jasper of Richmond who leaped into fame with the battle cry, "The sun do move."

The situation in Detroit is extremely complicated, but if an intelligent and compact body of men and women will attend vigorously to the arousing of public sentiment, the schools will yet come out safely on the right side.

Eternal vigilance is the price of many other things besides liberty. The envious, the sullen, the disappointed, the self-seeking, and the disorderly may always be counted upon to unite to tear down any new structure that is not carefully guarded by its architects and friends. What they do not understand is a "fad": their ignorance is mistaken for common sense. What they do not like is "waste": their limited appreciation does duty as good judgment. Exposition, argument, demonstration, illustration,—perpetual and patient,—are needed to keep any city school system in motion along progressive lines. The superintendent who does not actively educate public opinion as to the work and needs of the schools is unconsciously preparing the way for the overthrow of what he holds most dear.