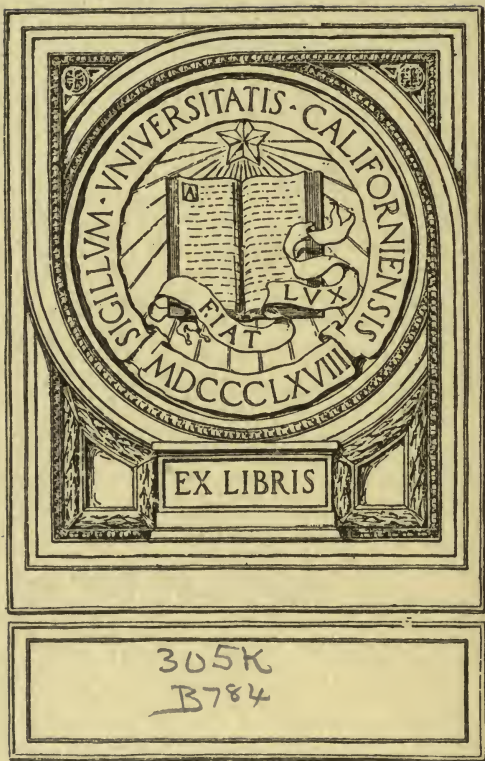


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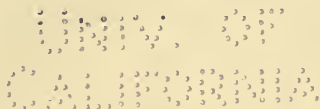
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AN ENGLISH STUDENT'S
WANDER-YEAR IN
AMERICA

BY

A. GEORGETTE BOWDEN-SMITH

HIST. TRIPOS, CAMBRIDGE; M.A. CORNELL.



LONDON
EDWARD ARNOLD

1910

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NO VIMU
ABSONJAN

TO

MISS J. L. LATHAM

Late Principal of St. Mary's College, Paddington

AND

MISS B. A. CLOUGH

Vice-Principal of Newnham College

WHOSE HELP AND ENCOURAGEMENT MADE THE WANDER
JAHR AND MANY OTHER THINGS POSSIBLE

AND TO THE

MANY AMERICANS

WHOSE KINDNESS AND HOSPITALITY MADE IT
PROFITABLE AND DELIGHTFUL

ABOVE ALL TO

“ GRACE ”

WHOSE FRIENDSHIP REMAINS THE
BEST THING IT GAVE



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INTRODUCTION

SOMEONE has said that no one has the right to judge the Chinese till he can write a Chinese love-letter ; certainly no one has the right to criticize America till he has learnt to look at it through the eyes of American friends, and this, without any doubt, the student from England learns to do. The present writer pleads that she went to and returned from her American studies without the very smallest intention of spoiling clean paper with her personal impressions. A year's reflection, however, left her in a very different frame of mind. She was deeply sensible that the circumstances of her sojourn in the States prevented her range of observation being either so wide or so thorough as she could have desired ; yet the impulse to clear and order her memories of things transatlantic, by committing them to writing, became almost too strong to be resisted.

She has been actuated also by another motive. She was frequently struck during her *Wander-Jahr* by the intense interest shown by so many Americans in things English, and also, it must be allowed, by what appeared to her some considerable misconceptions of English life and English character. Certainly a great deal of the very trenchant criticism levelled at English manners and customs is most richly deserved, although, perhaps, one is hardly prepared to acquiesce when an American states that "an Englishman never says anything pleasant for fear it should choke him." Anyone who can read between the lines of Mr. Price Collier's excellent and careful *England*

and the *English from the American Point of View*, will understand what are the prevalent misconceptions regarding Great Britain which he desires to remove, and also how curiously a very deep interest in England blends in the average American mind with a very hearty dislike for certain elements which are for him distinctively British. "Cold-roast English" is the phrase used to describe anyone who closely approximates to this ideal type.

The slowness with which English people adapt themselves to other social codes and customs often gives a very unfortunate impression. They *will* continue to bow stiffly when introduced, although the rest of the world extends a cordial hand. They *will* use both knife and fork throughout an entire meal, whereas all American children are taught to cut up their meat, lay the knife down, and continue operations with the fork in the right hand. They cannot bring themselves to express gratification at the first sight of a perfect stranger. Smiles, perhaps, in their less sunny atmosphere are too rare to be wasted on chance acquaintances. These sound trivial matters, but a little reflection will show how far a slight difference in social manners may keep people apart.

A far graver cause of misunderstanding exists between ourselves and these American cousins, who are so closely bound to us by common ties of language, of institutions, and even, in part at least, of race. It is true that English writers have very often over-estimated the community of blood and thought. It ought not to be forgotten that the late President returned public thanks to the Almighty that he had not one drop of English blood. But it is probably hardly too much to say that there is in England a sympathetic feeling towards America which differs in degree only, and not in kind, from that entertained for the Dominion and the Commonwealth, and entirely different from that felt for any Continental power. Perhaps a stranger has no right to state whether this be reciprocated

by the Americans as a nation or no? It is, however, historically true that since 1776 the United States has been far more powerfully influenced by French and German thought than by English. In matters political the young Republic looked to France. In the educational and cultural sphere it looks to-day to Germany. In spite of the common speech and common literary heritage, it has been, and is, Jena and Berlin, not Oxford or Cambridge, that have influenced American philosophy and life. Somehow the student in an American University may feel the pulsing of a common intellectual movement, which plays freely from Moscow to Leland Stanford, but which only sends chance impulses across "the narrow seas," and thus, in many respects, the two great English-speaking people are but dimly known to each other: suspicions and misunderstandings threaten to keep them still farther apart. In the Letters of Bishop Phillips Brooks there is a reference to a young Englishman: "hard, narrow, ignorant, like all his race." These are not the words of some bitter anti-British politician, but an utterance of the great preacher who has been described as the very flower of Christian charity.

Nothing but closer intercourse can remove the misunderstandings, and fortunately there are signs on both sides of the Atlantic of a desire for it. The formation of the Association for the International Exchange of Students, seems to have attracted wide support, and to have already shown considerable activity, although it has not yet been in existence for a year. Rhodes Scholars are, in many cases, taking back to America new impressions of England and the English. A Chicago Professor quotes from an Oxford letter that at least one American student is struck by the atmosphere of culture. He ponders over the fact that many things, to himself vague and dim, are household words with his fellow-students. "I tell you," then writes the Rhodes Scholar—from the University where men say

they “learn to loaf well”—“I must read all day and all night to get even with them.” Likewise English students in America learn to see beyond the old horizons.

It is true that one great English professional writer on education took a different view of the value of a *Wander-Jahr*. Richard Mulcaster, in the *Positions*, says on “Travel” :

“If there be defects in our own country, they can be remedied out of our own reason by giving good heed to the matter, without the need of borrowing from other lands. To travel is to see countries abroad, to mark their singularities, to learn their languages, and to return thence with an equipment of wisdom that will serve the needs of one’s own country. . . . What might those who travel have been acquiring at home? Sounder learning, the same study of language, and, above all, the love of their native land, which groweth by familiarity, but is mightily impaired by absence and an acquired fancy for foreign customs.

“What is the natural end of being born in a particular country? To serve one’s Fatherland with foreign fashions? They will not fit; for every country has its own appropriate laws and arrangements, and its special circumstances can be understood only by those who study its constitution carefully on the spot. What is quite suitable and excellent for other nations may not bear transplanting here; it may not fit in with the habits of our people, or, at least, the change might require so much effort that it would not be worth the cost. I do not deny that travel is good if it hits on the right person, though I think the same labour, with equally good intentions, could be spent with better results at home. . . . Foreign things fit us not; or, if they fit our backs, at least they do not fit our brains unless there is something amiss there. If we wish to learn from other countries, it is better to summon a foreign master to us than to go abroad as foreign scholars ourselves.”

This was the deliberate and reasoned view of the English

educationalist of the sixteenth century. His successor to-day even now prepares to reverse the decision. It is no longer a case of learning a foreign language or adopting a few foreign methods ; it is a matter of stepping out of a strangely quiet, self-contained calm into the rush and whirl of the movements which are shaping the destinies of the world. The student in an American University is more in the mid-stream of Western thought, more open to the last new word from Jena, Berlin, Copenhagen, Nancy, than he would be in any seat of learning in England. Above all, he will desire to do something to remove the ignorance of things transatlantic which so often irritates the American.

On the other hand, the American has a lurking desire to hear the English view of any matter, and he retains considerable respect for English opinion. He wishes to be understood, and not to be judged exclusively by those commercial aspects of his civilization which are apt to be the sole features of it that strike the distant observer. But it is by no means easy for him to make his meaning clear. In his enormous country, folk have to express a little more than they mean, or they would never be heard. In our crowded island, a whispered hint may easily convey its full meaning from John o' Groats to the Land's End.

“How shall he clear himself? how reach
Your bar or weighed defence proffer—
A brother, hedged with alien speech,
And lacking all interpreter?”

May the students who go from British Universities during the next few years do something to supply that need!

But the English have been accused—not altogether without justification—of an inveterate conviction that their special mission in life is to convert the whole of the rest of the world to the English point of view and to English ways. There is a typical story of the advent of three English

girls—alas !—from Cambridge to Bryn Mawr. The American record of the impression they left is as follows : “ Being possessed of a truly British frankness of speech, and having the support of their numbers and personal attractiveness, they soon made the community aware of its deficiencies. There was nothing that they did not object to, from the College pronunciation of Latin to the use of silver knives instead of steel, and the scarcity of ‘ puddings with eggs.’ ”*

Two things only remain to be added. Thanks are due to Mr. Maxse, who has kindly allowed the immediate republication of two papers accepted for the *National Review*. Further, it must be noticed by “Internationally Exchanged” Students that these pages have been written by a student who enjoyed none of the privileges which will be open to them. There was no Bureau of Information to which she could apply. With only two exceptions, the persons in authority whom she consulted apparently saw “no point” in her going. She had no “backing” from the English side to smooth her path, as trodden by a woman’s feet. Yet she can never be grateful enough for all she gained, nor cease to be anxious to see others go, who as she hopes will be given wider opportunities of studying American life, and who may have power to make its inspiration tell to better purpose here in England.

For herself, she will be content now if one little thing has been within her reach ; if she may awaken in one student the desire for an American *Wander-Jahr* ; or if she may bring home to others some perception of the means whereby in every department of life the American :—

“Turns a keen, untroubled face
Home, to the instant need of things.”

A. G. B.-S.

November, 1909.

* *Bryn Mawr : A Characterization*. H. T. Flexner, 1893.

AN ENGLISH STUDENT'S WANDER-YEAR IN AMERICA

CHAPTER I

ENGLISH STUDENTS IN AMERICAN COLLEGES

THE recently-formed Association for the International Interchange of Students has declared itself prepared to provide all information required by those who are attracted by the idea of an academic *Wander-Jahr*. But the regulations and requirements are so entirely different on the two sides of the Atlantic, that the personal experiences of a student who had to undertake the arrangement of her own American degree course without previous assistance may possibly be of some interest, and even of use, to those students who contemplate a similar enterprise.

A student familiar with the regulations and life of the Scottish and the younger English Universities would find the transition to an American "Campus" less striking than one from Oxford or Cambridge, but probably even then there would be difference enough in the general environment to render him grateful for any chance scraps of information which might help him to adapt himself to it. If it is becoming easier year by year to get information in this country as to the respective opportunities and advantages offered by the bewildering number of American Colleges, it

is still somewhat difficult to get really comprehensive and unbiassed advice. This is not entirely the fault of the advisers. There are so many things to be taken into account, and the personal element counts for so much on the Faculties, that conditions change very quickly, and past experience, even of comparatively recent date, may be quite misleading, and, moreover, the intending student should be quite clear as to the special object of his *Wander-Jahr*.

In order to get experience which shall be distinctively American, it is almost necessary to look beyond Harvard and Yale to the great State Universities, or to such institutions as Leland Stanford or Chicago. In Columbia may be seen a most interesting development of the City University, though it must not be forgotten that New York City has also a College of more recent date and still more democratic tendencies than the old foundation of colonial days. At the University of Virginia he may study the effects of degree requirements so high that only the barest minimum percentage of students succeed in graduating. At Oberlin or Brown he may share the refreshing freedom and irresponsibility of the smaller Institution to which young men and women come from outlying farm-homes, rather to "see life" than to devote themselves to more serious academic pursuits. At Minneapolis Madison or he may admire the crowning efforts of a whole community determined to secure the fullest benefits of the highest education for the greatest number, and will inevitably envy the lavish and splendid generosity which has secured the fine Campus on the Mississippi shore, and has housed the Library between the lakes of Wisconsin in marble halls. At Cornell he may watch the diversified ac-

tivities of a foundation that certainly does its best to make good the boast of its founder : " I would found an institution where any person may find instruction in any subject."

There is something very attractive and inspiring in a College life in which the students turn to such varied schools as those of History and Analytical Chemistry, Classics and Electrical Engineering, Philosophy and Agriculture, and where the advanced degrees may be taken either in Arts or Philosophy, Civil Engineering or Veterinary Science. In any case, the student who desires to enlarge his circle of thought by a year in the United States will not be thinking entirely, perhaps not even mainly, of such advance in his own special subject as he might have gained in his own University. Rather, he will welcome the intercourse with fellow-students whose circumstances and point of view differ most widely from his own, and he will seek a more intimate acquaintance with American institutions and methods than can possibly be gathered from any course of reading, however thorough. Meantime, he will no doubt wish so to plan his *Wander-Jahr* that it affords reasonable facilities for profitable work along some definite line, and here no doubt the Association will give most valuable assistance.

At present, the entrance and degree requirements of American and English Universities are so different that it is not altogether easy for a student to pass satisfactorily from one to the other. It must be frankly admitted that it is far easier for an English student to pass for a year to an American College than *vice versa*. It is true that an American can take an English University year and count its " credit " towards his own degree, but the computation is an exceedingly delicate

one. The unit of degree credit in the States is the actual hour spent in the class-room or laboratory, with the proviso that in certain subjects two hours of lecture or seminar count as one point in the final reckoning. In spite of this equalizing safeguard, some lectures are eagerly sought after as "snap-courses," whilst others have the academically unenviable distinction of being "regular cinches"—*i.e.*, of enabling the wary student to make the maximum amount of credit with the minimum output of energy. A student must "carry" a certain number of hours per semester, and he may not overstep a maximum in order to graduate. It can easily be imagined that an American passing to Oxford, and having to certify to his "Dean" that he was "carrying" the required number of lectures, would be quite likely to find himself overburdened with reading. Nor do American Colleges permit such intense specialization, even in the senior year, as is required for any Cambridge Tripos.

Should an American wish to spend an additional year abroad, he is, of course, far more attracted to Germany than to the older English Universities, while the younger have hardly as yet made their reputations. On the Continent a man can take his Ph.D., and have competent and sympathetic direction in research. This will no doubt be the case in a few years in Manchester and Birmingham, and even London, but, except in certain lines, the research student—unless so advanced that he only needs the facilities of laboratory and library—does not get in England the advice and encouragement which are the characteristic notes of the graduate departments of an American University.

The comparative expense of an English academic

year is much greater. A stranger has not the same chance of a Scholarship or Fellowship as a foreigner has in the fierce competition of the transatlantic Colleges for promising students, and he has to return after his year abroad with "nothing to show for it"—a serious drawback in a community which has formed "the degree habit." A stranger may, too, in the absence of any regular organization of the student life, drop out of sight. A new-comer may be classed with other new-comers, and a graduate student from the other side will be apt to resent this. In an American College all "Classes"—*i.e.*, each "Year"—is most thoroughly organized, and remains a decidedly self-contained unit. The graduate candidates for advanced degrees are also organized, and enjoy many privileges, and constitute the *élite* of the "Campus." From the American side one hears complaints that Rhodes' scholars have in some cases failed to enter into the ordinary student life round them. Experience in both English and American Colleges leads to the suspicion that absence of class organization may in many cases be answerable. It must be most difficult for a student passing from an organized College life, in which each individual has his special status, to take kindly to the purely fortuitous constitution of a society in which there are no bonds save those of personal relationships.

If, on the contrary, an English student wishes to pass to the United States, and take a fourth year for it, the way is delightfully open. The American Colleges spread their nets abroad in all waters, and bait them well with Fellowships. In the academic world there is no Monroe doctrine of exclusion. No University in the States cares where its Fellows come from,

but looks to it sharply that they are such as shall do it honour. In the Universities there is no room for the cry "America for the Americans." The number of foreign Fellows is not more striking than that of foreign-born Professors and Presidents. The many Canadians holding high University positions is specially significant. It is true that Canadian mothers still impress upon their sons and daughters that no temptations must draw them south of the line of the St. Lawrence, but year by year, the very ablest and most energetic are being beckoned by the wider spheres and higher emoluments across the boundary-line. It is one of the many indications of the extreme artificiality of that line—a fact to which the average Englishman insists on shutting his eyes.

If the English student goes to the States as a Fellow, his course will be mapped out for him, he will find a most hospitable welcome, and if only moderately tactful he will fit into his new environment with very little difficulty. He will find his Professors most anxious to assist him in every way, and he will marvel at the amount of time and thought they are prepared to give him. There can be little doubt that the advantages of a year's research in America are greater than those of a fourth year in England, even leaving out of account the enlarging and enlightening effects of transatlantic experience. Even in the case of a Fellow, however, it is advisable for the English student to bring some personal recommendations from his old University, and to have some reference there known to a member of the new. The very different implications of the degree course on either side sometimes render it necessary to have some outside statement as to capacity and attainment.

This is, of course, far more necessary in the rather exceptional cases in which an English student does not wish to specialize in his own field, but to take work in another. Although technically the courses at Oxford and Cambridge are "undergraduate," they correspond in actual demands to the more specialized work of the junior and senior years of an American College, and even—though without the necessary original "thesis"—to that for the A.M. or second degree. If the new Association for International Interchange of Students could do something to establish some sort of equivalence between the English and American standards of academic "credit," it would be of great advantage to both sides. A student who has only examination results to show may be landed in serious difficulties by the "accrediting" system, by which pupils from schools stamped by University approval and under University inspection matriculate without any examination for College entrance.

It takes a stranger a little time to find out how regulations—in older communities rigid as the laws of Medes and Persians—in newer lands yield to pressure if that be applied at the right moment and in the right way. On the contrary, it is a little disheartening to discover that a "class" which cost much hard work to secure, and ranked at home fairly high, represents nothing worth having abroad, and that a testimonial—so kind that its possessor is somewhat shy of presenting it—is tossed back with the comment, "*That won't do you much good!*" Patience and perseverance, however, will untie the knots of most American red-tape.

After many rather trying interviews, one student was admitted to graduate work in Philosophy on quite

inadequate and irregular grounds, partly because one kind-hearted Professor said she "looked intelligent," and partly because she asked whether, if the disgrace of failure fell on herself, and not on the Philosophical Department, she "mightn't at least have a shot at the A.M. "; but she nevertheless found, at the end of the first semester, that she was allowed to work exactly as she pleased. The case was further complicated by very ancient and poor school work. The much-harassed Dean of the Graduate Department, with his office thronged with waiting aspirants for advanced degrees, must have regretted that he had not checked proceedings at an earlier stage. Modern languages were easily provided for, but classical requirements were more troublesome. The Dean asked, "What did you do at school?" and the English student could only answer, "I can now do so-and-so," which didn't advance matters a bit.

"How much Latin did you read at school?"

"Very little, but"—with the courage of despair—"I could deal easily with any Latin charters for my historical work."

The Dean shook his head.

"Have you read Cæsar at school?"

"No; I only read what I wanted in illustration of my work the last two years."

"How many books of ^{the} Virgil did you read at school?"

"Two, I think"—here the student had a sudden inspiration, and added: "But I read all the others for my own amusement afterwards," hoping that would at least imply a certain amount of intellectual effort.

The Dean shrugged his shoulders hopelessly, and

wearily dismissed the unfortunate applicant to the Philosophical Department.

This student was lucky in that she had selected a College specially founded "as an institution where any person can find instruction in any subject." She found she was not the only student who had tried to shelter under its broad principle. In the early days of Cornell—so the story goes—a teamster in a Western State came to offer his services to the University, and upon being asked what he wished to study, he replied that he wished to learn to read. Upon being told that the public school was the place for that, he was very indignant, and quoted Mr. Cornell's words: "I would found an institution where any person can find instruction in any study."* The teamster does not appear to have succeeded in entering for his degree on that application. The English student was more fortunate, and has often had reason to bless the memory of Ezra Cornell.

The actual arrangements for registration are very businesslike and easily made. A few yards of duplicate cards, perforated at intervals and bristling with printed directions, are served out to all students, and after stating all the relevant personal information demanded—or as much as can be truthfully given—the various cards are torn off, handed in for the stamp of the various departments, and, after the fees have been paid, for the final approval of the Registrar: whose authority is supreme, whose methods are autocratic, whose ways are beyond the highest research, who has been known to threaten a student with expulsion for having in his possession an extra card, sent out by his

* *My Reminiscences of Ezra Cornell*, A. D. White, p. 21.

own office by mistake—or perhaps for looking at him “in that tone of voice”—and who has a song all about himself at the Senior Singing in the last week of the academic year, which is an honour shared by none of the Deans, not even by the President himself. It is never without a tremor that the student approaches the Office, not even on Commencement, when there is still one last chance that the Registrar may not have seen fit to provide the actual sheepskin, for which the newly-made Bachelor or Master exchanges the dummy roll he has received at the hands of the President.

The expense of a College year in the States, even with the return passage, and including a fair amount of travelling, is extraordinarily moderate. The Fellowships do not as a rule cover board entirely, unless the student is content to live very roughly. The tuition fee at Cornell is only \$75 (£15 12s. 6d.). Board can be had from \$150 (£31 5s.) a year. There are graduation fees, and the various “Class” and “Club” dues mount up expenses a little, but extras are on the whole insignificant. In most of the Eastern Colleges the fees are “a good bit” higher. In the West, again, they are lower, and the State Universities tend to be almost entirely free to their own citizens. The student who wishes to live economically will be more comfortable in a “Dormitory” or “Hall of Residence,” and under University management, than in a private boarding-house. The system of sharing rooms is, however, almost universal, at any rate in the poorer Colleges, and intending students ought to get someone on the spot to make early arrangements, or they may not get very satisfactory quarters—according to English ideas.

The actual necessities of life are well cared for, and the food provided is usually excellent in quality, and

well served. At most Colleges there is a well-equipped student hospital, where non-infectious patients are taken at small cost. Every student, whether "Frosch" or Graduate, is medically examined on entering. As a rule, gymnastics, and in Colleges holding the Morrill land-grant military drill for the men, is compulsory. Those who are pronounced unfit by the doctor are placed on a special régime of exercise, and have to report themselves from time to time to the medical officer. No one likes to be stamped as a "Physical Wreck," and both men and women do all they can to get registered as fit for the gymnasium, and the general standard of health is said to rise during the College years. The student has to fill up a very searching form at the first test, with columns for details as to family diseases and previous physical record. It must be admitted that there is nothing to prevent perfunctory dealing with this medical *questionnaire*, and that the double-rooming system renders it almost impossible to deal satisfactorily with any infectious complaint. Still, the care for the physical welfare of the students contrasts most favourably with English *laissez-faire* in this most important respect.

The English student will probably have some difficulty in getting used to new methods of work. The hours are long : eight o'clock sees the busy stream of students separating on the Campus to fill the various lecture-halls and laboratories. During the Summer School it is not unheard of for a lecturer to put on an extra class at 7.30 a.m. For an hour at 12.30 or 1 the Campus is almost deserted, but even before the clock has struck, the busy stream is flowing back again, or the sergeants are mustering the men for drill. The laboratories empty again at 6, but there are evening

Seminars, and the Research Students are busy with their experiments, and the University Library is usually full till the closing gong sounds at 10 or 10.30. As is the day, so is the semester. The short English Term seems a thing to laugh at when a Mid-West University, Perdu, works steadily from Christmas to June without a break. However, the long hours do lend themselves to a somewhat easy pace. Excellent as the lectures are in matter and style, they cover extraordinarily little ground sometimes, and there is not that sense of fierce drive during working hours that marks the British Honours Schools. It must always be remembered that the real "honours" work is done in America only at the graduate stage, and it is therefore most undesirable for a foreign student to register in undergraduate courses.

At the same time, no English student should omit "visiting" some of the undergraduate lectures. They are not only models in method, but afford the very best illustration of American determination to bring the highest culture within not only the reach, but the grasp, of all. This is specially striking in the Philosophical Department. Psychology is one of the alternatives "required" in many places for the first degree, and is, of course, treated from the experimental standpoint. Readers of American Pedagogy, Ethics, or *Æsthetics*, or even of American literature generally, must be struck by the preference for the psychological aspect and treatment of a subject, and by the conspicuous absence of that slipshod, vague, quasi-psychological terminology which is unfortunately characteristic of a certain type of English work. The Head of one American Psychological Department has worked out a most excellent introductory course

The lectures, chiefly of the nature of demonstrations—in working through the “Senses” and “Affection”—lay a firm foundation for future work. The first lecture lays stress on the fact that psychology is one of the natural sciences, and that to study psychology is to learn to psychologize—not to absorb a certain number of facts ascertained by the observations of others. As a rule, pupils in High Schools have already been introduced to the subject, but, nevertheless, it is deeply interesting to watch a crowded audience following the lectures with real enthusiasm and comprehension. The thorough grasp of the perceptive processes which results is in itself an excellent mental discipline, while it also enables students to deal with any psychological literature, and to prosecute the study of the more complex problems of the science with a saving hold on fundamental data. The Demonstration lectures are followed by a unique undergraduate Laboratory course, in which students work through the elements of the science by direct experiment. Those who intend to specialize in the subject attend further courses on Systematic, Comparative, and Abnormal Psychology: they read the History of the Science, and are assigned some original problem.

Similarly we may hear a “recitation” in Metaphysics, when perhaps an idealistic scheme of the universe will be gradually catechized into an apparently raw lad, which may be a revelation of Socratic success in drawing out unsuspected depths of thought in most unlikely quarters.

There is, of course, another side to the question. It may often appear to an onlooker that all the work is being done by the teacher. It is the elementary system sublimated to University level. It must be

remembered that the American College has no desire to cater only for the intellectual élite. There can be no "democratizing" of the highest education without the conscious and deliberate use of the best pedagogical method, and this intention does throw the heavier burden on the teacher.

The American College is quite aware of the dangers inherent in the "Lecture system." There are too many students to make it possible to have much written work, and papers are corrected by "junior instructors"—a process not too far removed from the "monitorial" supervision of Bell and Lancaster. It is especially in the Arts courses that the difficulty is most apparent. President Schurman, of Cornell, says :

"The course in Arts is believed to be easier than the course in engineering, or medicine, or law. This disparagement is probably well founded. Art students have not a definite goal before them like students in the professional and technical courses, and lazy students take advantage of the elective system, which is peculiar to the course in Arts. The evil may not be a serious one, and the character of the student population of Cornell and the all-pervading spirit of hard work are sufficient to correct defects in any College, once the Faculty is aware of their existence and determined on their elimination. Perhaps the Professors and instructors can improve their methods of teaching, making the work more interesting, stimulating, and vital. Perhaps they can get into closer personal touch with their students. It is indispensable that somehow, in the class-room or out of it, they give the students individual attention and training. Nor should undergraduates be given opportunities to shirk their regular work. It is little less than pathetic to read

in the Harvard Report (and the implied criticism is not more deserved by the Harvard Faculty than by others) that 'students themselves express the opinion that the instructor or assistants should, by means of frequent "quizzes," or conferences, keep them in their work, and enable them to read with greater understanding.'"*

The "quizz" consists of a fairly long string of questions to be answered in class, and represents little but memory work. The same is true of the periodical "tests," in which, should a student gain a certain percentage of marks, he is exempt from any final examination. The questions are always so marked that 100 per cent. is possible. Good students expect to make over 90 per cent., and it is not unusual for one who gets under that number to interview the Professor and demand the raising of the marks. When the marks are handed round—it is not etiquette to announce them publicly—the Professor will sometimes add: "If anyone thinks their marks too low, I shall be glad to talk the matter over with them." To a stranger this seems to open the way for rather undesirable elements, and, indeed, the tide of opinion is now setting strongly against "exempts." Of course, the strain of work is enormously lessened by not having to prepare for a final examination. In some courses "tests" may even be given fortnightly, and it must have been possible for some students to cram for these, and relieve their minds to such good purpose that the final mental residuum was not very great. On the other hand, in all work in which further advance implies and involves what has gone before, this mental discharge at short intervals may be defended from more than

* President's Report, 1906-7.

one point of view. Both the "quizz" and the "test," however, are apt to be irritating to students accustomed to work steadily along their own lines and on their own plans towards a final issue, which is really the most complete mastery of their subject of which they are capable.

If in certain respects the American student takes his work somewhat easily, the labours of the Professors are enormous. The vacations are very short, and most men take additional work in the Summer Schools. Nearly all are engaged in literary production, and all are most generous in putting themselves at the disposal of their students. Superficially, an English student is inclined to feel at first that there is a certain aloofness in the attitude of the lecturers to their classes. The English lecturer seems rather a guide, walking some way ahead, indeed, but still on the same road. The American takes the position of the man on the platform in the middle of a maze, authoritatively directing the movements of those wandering below. This attitude is, however, merely a matter of the classroom, and in his own office the patience and generosity with which a Professor will meet the most elementary difficulties are really wonderful. In the absence of any tutorial system, the professorial office hours are an enormous boon to the student. The graduate, above all, will never fail to meet with the utmost consideration and kindness, and the most insignificant individual will be able to profit to the full by that stimulation and encouragement in his work which can come to most students only through intercourse with those who are themselves original investigators.

It is just in this touch of original work that the English student will find American experience most

inspiring. It is possible to ridicule the minute points raised by some of the "theses" for the second degree, and to criticize the literary form of some of the University publications, but the list of degree subjects on any Commencement programme represents a very respectable amount of patient investigation, and does, moreover, imply the firm conviction that the true aim of the student is not to absorb, but to achieve some new advance in the frontier of human knowledge. The student finds, too, that the University deliberately aims at leading all to this position.

"Let us frankly recognize," says the President of Cornell, "that freshmen have just come from the High Schools, where their training has consisted almost exclusively of drill in languages and mathematics, and of memory work in history and in English. The ideal, therefore, should be that the first year of freshman work should only slightly depart from the methods of the preparatory school, but yet should introduce the student into the larger atmosphere of the University, and successively each year in College should depart a little farther from the more elementary methods of teaching, and should gradually lead the students up to the work of the senior year, which would in large measure consist of investigation and elaboration under the direction of teachers, and in association with graduate students as fellow-workers."*

It is believed to be only through a strong graduate department that a University becomes a place "in which the spirit of inquiry is in vigorous activity, and controls the intellectual life of the community." Through the corporate work of the "Seminar," which

* *Reaction of Graduate Work on the Other Work of the University*, p. 58.

tends to take the form of more or less original research, the graduate enjoys the inspiration of intellectual comradeship in fresh adventure. The atmosphere of the graduate school is regarded as highly beneficial to the Professors themselves.

“The almost universal confession of Professors is that if it were not for graduate work, they would fall into ruts in their undergraduate classes. The Professor needs contact with more mature minds than those of the undergraduate ; he needs the stimulus of necessity to keep abreast of the literature of his subject ; he needs the free criticism and discussion of his statements which he can get only from graduate students. The teacher of graduates cannot presume to speak *ex cathedra* ; he is a co-worker with his students in the discovery of truth. It is in the graduate department pre-eminently that the teacher can walk naturally in the footsteps of Socrates.

“A Professor thus engaged in investigation cannot fail to be a better teacher of undergraduates than one who is not so equipped. He may, indeed, not be so good a drill-master, but he will give to his students a better understanding of the *spirit* of his science, and of the direction in which it is advancing. He makes it possible for the undergraduate to feel the inspiration and zest of an individual search after truth, and to learn the methods by which advances in knowledge are effected. Nor does it matter that the specific knowledge which may be the subject of his graduate work differs from that which he communicates in his undergraduate classes ; it is the *spirit* which he gains by these investigations that counts.

“Thus for its effect upon the teacher alone the seminary of research has an importance far out of

proportion to the small number of students who may be taking work in it. It compels the teacher to go forward. It surrounds him constantly with competent critics. It forces him to submit his work to the judgment of keen minds. When we cease to grow ourselves, when we lose interest in new ideas, we at the same time become incapable of arousing enthusiasm in students, and we seem to lose our insight into the manner in which ideas are communicated to, or developed in, them. As long as one is doing serious work in his own department, no matter how humble in character, he is not likely to be the slave of formulas or to become a pedant ; but the moment he relaxes, the process of crystallization begins. The only hope for such a man is to get at work once more, and do something on his own account. In the great majority of cases, the result is not important for the learned world ; but it is highly important for the man's own intellectual life, and for his power of teaching. So long as the graduate student is with us, the Professor cannot safely cease to be a student himself. The ordinary man tends to become unproductive when limited solely to undergraduate teaching. The stimulus afforded by sharing in the productive work of a graduate department affords to most teachers the necessary conditions for keeping intellectually alive. And the so-called fine teacher of undergraduates who is not interested in scholarship and does not keep alive in his subject is nowadays a natural object of suspicion. Where there is no enthusiasm for ideas on the part of the teacher, there will be no response on the part of the student.

“Furthermore, the intimate personal relation into which a teacher is brought with his graduate students,

his constant contact with the fresh ideas of young investigators, prevents him from growing stereotyped and rigid in his views. This intellectual old age is more to be dreaded by the teacher than physical infirmities. Now, Dr. Osler has recently admitted that it is possible to escape the intellectual death which old age tends to bring by 'running with the boys'—by keeping one's mind young and fresh through intimate association and intellectual companionship with the vigorous and daring thoughts of younger scholars. It is the graduate work, and the graduate work alone, which supplies the conditions for this intercourse."*

Through membership of the Graduate Club, the students will be brought into a certain amount of social intercourse with all those engaged in the research work of the University, and will learn to appreciate something of what is being done in fields other than their own, and to admire that fine determination of American students which drives them back to a University to work for an advanced degree, taking their place contentedly beside far younger people, "in the seat of the unlearned," after years of independent work in the world beyond the "Campus."

The English student will also be impressed by the resolute overstepping of limitations. Even below the graduate school an American University expects its students to deal with books in the original. There are even special courses for the training and practice in rapid reading of German, or Latin, or Greek, and the former is naturally part of the indispensable equipment of the research student. In most branches he will find himself called upon to wade through any number of German *Jahr-Bücher* and dissertations, and he may

* *Op. cit.*, p. 55 *et seq.*

regret that he is not occasionally called upon to read an English article, if not from patriotic motives, at least for the sake of variety. He may begin to believe that the Arctic Circle is not the only sphere in which British discovery lags behind.

Meantime, both on and off the Campus, the student will find his *Wander-Jahr* rich in fresh experience in unlooked-for directions and in new friendships. Though the lines of English and American development have diverged widely enough during the last three hundred years, and though misunderstanding arises easily enough between them, the common bond of language and literature, and the common heritage which Old England bequeathed to the New, make friendships possible between the two races as between no other. One has, of course, friends of other nations and other tongues, but in whole tracts of life they are separated from one. With one's American friends one is not conscious of any such break in completeness of fellowship. The memories of friendly hands and hospitable homes that the English student brings back with him are not those of an altogether foreign land or of an alien community; they differ only in degree, and not in kind, from those he would gather in Canada or Australia, and will be the most precious gifts of the American University to the English student.

CHAPTER II

THE AMERICAN AT HOME

CERTAIN features, common in some degree to all phases of American student life, strike the foreign observer. No one can share it—even on the not altogether privileged footing of a “co-ed”—without looking back on it with sympathy, interest, and affection. The English Alumna of an American University may well feel “in private duty bound” to endeavour to hand on something of the inspiration derived from the busy life of the American “Campus,” as well as carry farther the lessons learnt in the American lecture-room.

Naturally, there are many types of American students, and there is every variety of American College life, from that of an old Eastern Residential University like Harvard to the modern developments of the new State University; from the country Colleges like quiet little Bowdoin or go-ahead Cornell, to those which, like Columbia and Chicago, are playing such an important part in the life of great cities.

The first impression of the Student World of America is that it is far less apart from the ordinary national life, and contains a far greater variety of elements, than that of England. This first impression is confirmed by the counter-opinion of American notices of English University life. It is hardly possible at any American College for a man to come up and act up to

the sentiment expressed in *Some Aspects of Modern Oxford*, that "it is a great thing to be able to loaf well." It is, of course, a defensible position that to "loaf well" is the true and exquisite modern rendering of the "living well" of Aristotle, but it is not an American ideal. Americans who have this taste are apt to spend at least some of their time in England. An American student can be so far removed from the "grind" that he never succeeds in working off his "conditions," and he will end by "being busted right out of" the University; but the whole atmosphere of the place is against anything like loafing, and usually he will be swept into the stream of the life round him, with all its manifold social activities and obligations, and its close connection with the larger life of the community. Even in a residential University the aspect of life, "as viewed from a College window," could not really be discriminated from that from any other point of vantage.

The strenuous competition, the scientific advertisement, the sound business administration, which characterize the "Combine" or the "Department Store" rule also on the "Campus." The American College influences American life vitally and directly through Presidential addresses and public meetings, not esoterically and academically in the balanced discussions of some modern symposium. Many of the graduate students, at any rate, have already played some part in actual life; many of the undergraduates are simultaneously wage-earning members of the community; many, again, are taking an active part in the social and religious work of the University town. It is not only that the open "Campus" and the large non-residential element forbids the weaving of that subtle

spell which at Oxford or Cambridge casts such a glamour over those who feel its magic, so that at last the whole outside world becomes a mere penumbra to its own self-contained life ; but it is that actually at every turn the student is reminded that he is a citizen, and must discharge his obligations to Society at large.

Scholarship may suffer ; indeed, it is the very usual complaint of the College Faculties that life, rather than study, is the characteristic of the American student. It has been even suggested by a writer in the *Yale Literary Magazine* of June, 1908, that one reason why some American students have failed to become an integral part of the student body at Oxford is that the ideals there are those of scholarship, and to these the young men of the American Colleges are so unused that they neither readily understand nor adopt them. Dr. Lockwood, speaking at Wellesley College on Present-Day Student Ideals in April, 1909, quoted this opinion, and, taking it as her text, went on to complain that the American Colleges have been over-invaded with a class to whom "intellectual work is as a tale out of season," whilst the greater number of the students are in College for the sake of the life, and to take part in College activities, and she pointed approvingly to the quieter, more retired life of the women of the English Colleges.

On the other hand, Americans do not overlook the drawbacks of a student life which has somehow secluded itself entirely from the normal life round, and it was from this same College, Wellesley, that in the previous year a warning note was struck in a series of short papers by Presidents and Deans of the Women's Colleges, on "What sort of women do the Colleges

desire to turn out ?” In this case the English College woman furnished the awful warning of all that was deplorable, unlovely, and unwomanly : with special reference to that neglect of style in “waist” and “coiffure” for which the professional Englishwoman has unfortunately become proverbial. In America a College career is a far too ordinary stage in a woman’s life to give her any “stamp” or “manner,” and there is no trace of that unhappy cleavage which sometimes shows itself in England between the domestic and the professional woman. The student, whether man or woman, is the great representative type of young America, and as such is well worth study.

The abounding energy of these young people, and the constant demands on it from all quarters are overwhelming, and for the most part the various College activities have the very remotest connection with study. The Dramatic Societies give modern German romantic dramas, French farces, Spanish comedies : the major part of the proceedings at the meetings of the English Club, the Deutscher Verein, and l’Alliance Française, are taken up with a Social Hour and refreshments. Of the Esperanto Club perhaps more is hardly to be expected for another decade or so. Even the Graduate Club, though its monthly meetings usually begin with a paper or lecture, will occasionally bend to “stunts” of the most absurd description, to Christmas parties, in which Santa Claus has a comic gift for everyone, from the President downwards, or dancing of the most informal character. Even a Philosophical Society, which has met to discuss papers on European and American Metaphysics of the Nineteenth Century, will wind up with a “spread” of ice-cream, and crackers, and round games. Certainly one almost needs ice-

cream after exhaustive studies of Lotze, Nietzsche, and Wundt, but it is distressing to find that all members of the Philosophical Club, except the Japanese, seem to agree that it was a pity the convivial element had not been made more prominent throughout. One Seminar at least, which meets at 8 p.m., closes its Psychological discussions at about 9.30 p.m., and shortly before the last summing-up, two of the graduates slip away to an adjoining room, where coffee is made, and mysterious salads and sandwiches are prepared, furnishing a most attractive spread, which, as too often do the previous discussions, ends in "smoke." But even putting aside all these extraneous and additional activities, there is a whole range of demands upon the energies of the student which hardly anyone dares to refuse. To quote Dr. Lockwood again : " We have set up an ideal in our Colleges called loyalty—to College, to Class, to Club, to Society. A noble god, but what of his worship ? He demands that we allow no College or Society or Club to get ahead of ours ; we must sacrifice time and strength, leisure and happiness ; recitation and study hours are as nothing in his sight. We must indeed live laborious days to bring the necessary offering to his shrine."

This is specially true of the " Class " spirit, whose exactions would most certainly be resented by most English College authorities. With the American passion for objective expression, and in the absence of any natural subdivisions within the Student Body, such as those of the Colleges of Oxford and Cambridge, each entering set of undergraduates is at once thoroughly organized, on an elective basis, into a close corporation, and is known by the date of its graduation year. Thus men entering in 1907 will be styled the " Class of 1911,"

and will regard themselves pledged to set that "year" as high on the pinnacle of Fame as possible.

In order to achieve this, they do not rely upon academic distinction wholly or even mainly. Since the Finals do not distinguish by any public recognition between a "good" or a "poor" class, and the "Phi Beta Kappa," though given for brilliant work, is gained, not by any definite effort, but by the suffrage of the "Faculty," therefore the emulation of the Classes finds its expression rather in the Class "Rushes," "Banquets," "Athletics," and "Stunts" than in more strictly academic spheres. At one of the smaller Mid-West Universities, the "Classes" wage Homeric contests round an old windmill, on whose battered sides they try to set their "number" uppermost. When safely painted up, class members keep vigilant watch below, and the "number" that remains untouched for twenty-four hours at the beginning of the academic year is suffered to remain till its supremacy is challenged by the next Freshman Class. At other Universities the character of the Class contest or "rush" is determined by the nature of the ground. When this is specially steep or uneven, the mad dash of the attacking "class" is not unlikely to result in very serious injury. Newspaper reporters make excellent copy of its incidents. The rougher Colleges win a most undesirable reputation. Presidential inaugural addresses thunder denunciations of the practice, and Seniors pledge their word to the Faculty to help put it down. But the Seniors leave, and the Freshmen arrive, and the "rush" goes on for ever.

Meantime the "Class" enlists not only the athletic, but the intellectual and artistic energies of its members. There is a Class Poet and a Class Historian, and above

all (for what is a democratic organization without its mouthpiece ?) a Class Orator, and a Class President, whose duties are both onerous and multifarious. At the close of its Junior and Senior Years, each Class publishes a "Book," excellently got up, containing articles, poems, illustrations, and other items of "Class" interest, including portraits of the most popular members of the Faculty and of all the members of the Class, accompanied by the most charmingly indiscreet biographies. The graduating class brings out, in addition to this, a "Souvenir," always of a most artistic nature, giving the Class-Day Programme. The proceedings on Class Day are of a very dignified character. The whole Class assembles, and the President takes the chair, supported by the other Class Officers. Some Minister of Religion is called upon to open with prayers ; the Chaplaincy apparently being the only office delegated to an outsider. The President makes his farewell speech ; then calls on the Treasurer to make the financial statement, which is followed by the reading of the Class History, and Class Poem, and special Oration. At a Co-Educational College, Class Officers will be carefully distributed between the sexes, although women are not usually eligible for the highest posts, and also have their own Class organizations.

The "Class" as a unit does not cease to be when it graduates. It still keeps a Secretary, and from time to time holds "reunions." On these occasions the old spirit revives. In the procession of Alumni from the Campus to the football ground, which precedes the Class-Day Banquet, the various years vie with one another in the appearance of their make-up, the nature of their "mascotte," and the general absurdity of their demeanour. The extravagance of the middle-age

rejoicings of the Class seems to make up for the dignity of its graduating "exercises," but the procession will be closed by a few grey-haired citizens in ordinary garb, who show that the solemnity of youth may be regained before the last members of the "year one" vanish for ever from the Campus.

The close Class organization, which really sets a barrier to intercourse between students of different years, rather tends to prevent the formation of very definite College traditions. Each Class as it graduates takes its memories with it, and very little is transmitted. It is rather expected that the graduate students even should hold themselves aloof from the undergraduates, and the Self-governing Body is too large to be a potent influence when compared with the far more intimate Class spirit.

Side by side with the general Class organization, however, there is in the American Colleges the special and unique institution of the "Fraternity," which plays an ever-increasing part in the student life, and which calls forth either whole-hearted praise or strong denunciation, according to the point of view of the observer. It is unfortunately impossible to get a really unbiassed opinion on the subject. A student must be either a member of a Fraternity or a "Barbarian," as those are called who have not enjoyed the privilege of initiation into any of the secret societies. An outsider cannot possibly appreciate to the full all the advantages which the Fraternity offers to its members; on the other hand, he occupies the most favourable position for estimating the drawbacks of the system. Feeling runs high on both sides. Professors have been known to forbid their "own daughters at any rate" to join a "Sorority," and the opinion of

Dr. McCosh, of Princeton, shows that even the men's societies are not without their objectionable features. He says: "They foster in youth, when character is forming, a habit of underhand action and underhand procedure which is apt to go through life. It should be our aim to rear open and manly characters. There is always a tendency in these secret societies to meddle with College Management, to check certain plans of the College authorities, and influence elections to College honours. They often tempt young men to drink and dissipation. Nearly every Professor acknowledges them to be an evil, but is afraid of them."*

On the other hand, Professor Tyler, of Amherst, sings the praises of the Fraternity as follows: "A band of brothers feeling a lively interest in the reputation of their Chapter, and in the character and conduct of all its members, in their social gatherings, their literary exercises, their mutual personal influence, and above all in the watch and care of the older and wiser over the younger, less mature, and perhaps less studious members, they guard the morals, correct the faults, stir the ambition, cultivate the manners and taste, elevate the scholarship—in a word, form the character, and fashion the life of the membership, and so contribute no unimportant element to the order, decorum, scholarship, and culture of the whole College. In fact, they act an important part in the system of self-government and training for the duties of citizenship in a free country."†

It would be manifestly unfair to say that the latter of these opinions gives the ideal, and the former the

* Quoted in Thwing's *History of Higher Education in America*.

† Tyler, *History of Amherst*, p. 263.

actual, aspect of the College Fraternity. The truth probably lies somewhere between the two, only it must frankly be acknowledged that the "societies" have come to stay, and it would now be practically impossible to suppress them, since thirty Fraternities have a national significance, with a thousand Chapters scattered over the whole Continent, and a membership of 200,000. It is, of course, just here that the real danger of the system lies, and some Colleges have minimized it by forbidding the creation of any Chapters of national Fraternities by their students. In any College where the Chapters are nationally affiliated, the Faculty, in dealing with any question affecting the Fraternities, is bound to reckon with not only the actual undergraduate members, but the ever-growing body of Alumni, who can, and sometimes do, oppose their whole weight to proposed reforms. At any moment, of course, this latent aspect of the matter might become acutely insistent. The particular Faculty may find itself opposed not only by a small section of its own students, but by a vast body of allied Alumni of every other College in the United States. Possibly, however, this contingency may never arise, or at least not in any very serious case. After all, one can reckon on a certain amount of common sense and right feeling, even amongst the Alumni Members of National Fraternities, and they are hardly likely ever to bring matters to extremes.

The "Barbarian" is more likely to be struck by other disadvantages—first of all, perhaps, by the invidious distinction which drives home and stamps the unpopularity of the unpopular. It is true that a tactless world does not allow any individual to remain long in doubt as to how he stands with his fellows, but

somehow it stings to find one's status officially recognized. The "Barbarian," perchance, consoles himself with the reflection that the societies are very cliquy, and somewhat foolish, while new members seem to be selected on rather snobbish grounds. Naturally, wealthy Fraternities will only elect men who can rise to their scale of expenditure, but it is a pity when money distinctions are recognized as constituting a cleavage in College life. The "rushing" of a popular man by several competing Fraternities is, perhaps, one of the worst features of the situation. Some Fraternities have a rule that no member may speak to a new student till the first semester is half over. This is in itself objectionable, as an artificial barrier to social intercourse. Nor can it be pleaded that the Fraternity stands for any distinctive literary or intellectual ideals or for any recognized standard of life and conduct.

Originally the College Society developed as a sphere for the exercise of that oratorical instinct which is so characteristic of American democracy. There was a Speaking Club at Harvard before the Revolution, which did not hold itself aloof from the burning topics of the day, since in the earlier seventies it was debating the "Pernicious Habit of Drinking Tea." There were also literary societies, each with its own special note and *esprit de corps*; but the Fraternity which first reached national significance, and which still retains the old intellectual stamp, was the "Phi Beta Kappa," established at the University of William and Mary in Virginia in 1770, whose aim was both patriotic and literary, and membership in which is still one of the two coveted academic distinctions of the American University. Till 1831 it remained a secret society.

The Members are drawn only from the two highest "classes," and from each a certain number are chosen entirely on a basis of scholarship, and a few others because they have earned distinction in other ways.

The younger Fraternities have not preserved this intellectual tinge. It has gone with the note of personal piety which, amongst the first "Laws, Liberties, and Orders" of Harvard College, required everyone to consider "the main end of his life and studies to know GOD and JESUS CHRIST," and specially commended prayer and the reading of the Holy Scriptures; or which, in the Moral Society, founded at Yale in 1797, required its members to regulate their conduct by the rules of morality contained in the Bible; to refrain wholly from any kind of profane language so long as they continued members; to endeavour by all prudent means to suppress vice and promote the interests of morality; never to be guilty of playing any game in which property was concerned, and to abstain wholly from playing cards. It may be doubted whether even the "Catholic Societies" or the "St. Paul," let alone the Y.M.C.A., are able nowadays to lay such a comprehensive burden upon their members. As for those Societies which have no definitely religious basis, "starting as Literary Clubs, the majority have ended by going in entirely for good-fellowship, though even these frequently give their conviviality a traditional literary or dramatic form."*

The activities of the Fraternities, indeed, are of wide range, including the running of their own "Dormitories" to the production of original comic operas. The handsome Fraternity Houses are a unique feature of American student life. The men are under no

* *Harvard University Guide*, p. 129.

supervision, though an Alumnus member of the Fraternity who happens also to be on the Faculty could intervene if there were any need, and the University insists upon some few regulations. Since some, at least, of the Fraternities recruit their members as a rule from "the more wealthy and socially prominent students," they have a tendency to introduce an element which the Faculties sometimes denounce as "undemocratic." The President of one University, indeed, has gone so far as to desiderate small College Dormitories run by the authorities in preference to the Fraternity Houses, which so often group themselves into "rich men's houses" and "poor men's." He thought he saw in the Oxford Quad and Cambridge Court, where the poor man and the wealthy roomed side by side, a hint of a student democracy which America might condescend to take from Europe, "with all its Monarchies and Aristocracies." "Sets" there must be in every community, but there is no occasion to have them fixed and stereotyped and officially recognized, as they undoubtedly are in the American Fraternity.

Nevertheless, even a "Barbarian" can see the good side of the system, and must perforce acknowledge that nothing could put a stop to it. America has been called by Mr. H. G. Wells the home of old-fashioned Individualism, and perhaps just for this very reason it is the breeding-ground for every form of association, from the great commercial "combine" to the thieving "club" of the East Side. It sometimes looks as if human nature could always be expressed by an identical formula—withdraw something from one factor, and it is immediately added to another. No one can be altogether an Individualist unless he is a

hermit or a fakir, and the American passion for co-operation cancels that ultra-Individualism which so shocked the idealist who hoped to find his Modern Utopia on the North American Continent. The American student, who is under no sort of rule or regulation, at once forges for himself bonds which death alone or his own resignation will sever.

A man may travel from one end of the Continent to another, and wherever he meets a member of his own Fraternity he may be sure of a welcome. In the actual Student-membership it draws a desirable cross-section across the rigid class organization of the community. It has been said that "in the American College the class is the charmed circle within which the individual student contracts most of his friendships and forms his most cherished associations. The sentiment of his class is that which influences him most effectually, and is to him often the only atmosphere of his social life."* Into this "charmed circle" breaks the more spontaneous and characteristic organization of the Fraternity, which does at least bring men of different years together, and provide lesser groups, which concentrate and utilize all those instincts of loyalty and *esprit de corps* which cannot but be somewhat vague and ineffectual when diffused throughout a whole University containing many diverse and most heterogeneous elements. In a certain sense the Fraternity represents those social elements and sentiments which an English student connects with his College rather than with his University.

At the opposite end of the scale from that occupied by the wealthy member of one of the leading Fra-

* Noah Porter, *The American Colleges and the American Public*.

ternities, who runs his "auto" and expands in magnificent hospitality at the Commencement House-party, stands the working student, who too often seems to have no time for any activities outside his College and his wage-earning work. These working students are amongst the very finest types of young American men and women; they have indeed learnt, just at that time of life when the lesson is hardest, to "scorn delights and live laborious days." Long before the dawn of the winter's morning, the "Furnace Boys" are going their rounds, starting the central heating of the houses on their particular beat before settling in to the engineering workshop or the chemical laboratory. Others find lodging and board with some Professor in return for "serving" his meals and sweeping his "porch" and "stoop." Some take a certain number of hours' work in a restaurant or dormitory, and take their food as best they can in some dark region between kitchen and dining-room. Special talents can be turned to account. In one Women's Hall of Residence a student made all the pastry for the innumerable "pies"—it was not very far from that pie-belt where the Pie appears at every meal from breakfast onwards—and he received in exchange his board and a little room in the basement of the Women's Annexe. The more favoured few find employment in various University and Dormitory posts; they correct papers, help backward students who have not made all "their conditions"; they assist in preparation and clearing up in the laboratories, take duty in the libraries, or act as door-keepers, and some of the women somewhat foolishly try to do two things at once, and undertake to "mind" a Professor's baby whilst studying for an approaching "quizz." Everything is done

cheerfully and bravely, and the few hours of leisure left seem to be all the merrier for the hard work that has gone before.

For many of these boys and girls the vacations only bring change of work. There is practically nothing of the "maintenance" grant in America. Free education is within reach of anyone, but he is supposed to earn his feed. The agricultural students scatter to the farms and gardens, the mechanics and engineers run an "auto" or a gasolene launch for some wealthy holiday-maker. Less specialized work is to be had in the form of waiting in the crowded summer hotels; some students in desperation take service or work in a factory. A good many are attracted by the specious offers of those insinuating "travellers" who are always on the look-out for fresh agents to push their special lines. All through the College year, some students are engaged in "selling" various articles, from fountain-pens to patent razors.

As the summer approaches, placards appear inviting men and women to undertake the safe, easy, and highly remunerative business of pushing the latest general encyclopædia. A certain sum is guaranteed to each agent, and he or she is assigned a certain town or towns, which is to be thoroughly canvassed. On all sales over a certain number the canvasser has an extra percentage. If there is one science which America has systematized and mastered beyond all others, it is the science of advertisement, and the young agents are not sent out to their work wholly raw and inexperienced. Classes are held for them, and the particular work they are to advertise is given them, together with a set of questions on its contents and remarks on its many merits. Their first business

is to master it thoroughly. "This work is a real high-toned one," as their instructor remarks, "and we do not ask you to say one word in commendation of it which is not strictly true." The would-be canvassers take the books home, and steal refreshing glances at it in the intervals of Latin composition and mathematical problems. It usually contains illustrations; it has an excellent index. The novices become enthusiastic, and dream dreams of many dollars. At this stage their training becomes more intense. "Classes" are held nearly every day. Specimen papers containing model "openings" are distributed.

"Good-morning, Mrs. Smith," runs one. "I hear your daughter Alice has a chance of graduating from High School this Fall. Now, what such a girl needs is a real handy work of reference. Your neighbour Mrs. Brown has just bought one off me for her son Tom—that's a smart lad, I guess—and she asked me to come around to get you to have a look at the pictures. See this article on 'Grease-Spots,' and this recipe for 'Strawberry Short-Cake,' and this 'Life of General Grant.'

"N.B.—The canvasser must ascertain that Mrs. Smith really has a daughter named Alice. We do not ask you to say anything but the solid truth."

It is really pathetic to see the time spent over all this preparation, and then, later on, to get heart-broken letters from the disillusioned, who have found a rival encyclopædia in possession of the field, or another agent already at work in the town, or its inhabitants sunk in such apathetic ignorance that no "conversational openings" avail to unloose their purse-strings. Too often the weary canvasser passes the last weeks of the summer as a hewer of wood and

drawer of water, and registers a wholesome vow never to become an agent for anything again.

The earlier agricultural Colleges were regulated on a self-supporting basis. It was hoped that the students' farm labour would pay expenses, but in practice this was found to be impossible. Nevertheless, the provision of suitable employment for "working students" is an important part of the business of most of the American Universities. The annals of many of them contain records of men who supported themselves during their College days as carpenters, masons, printers, accountants, and shorthand-writers. One College, whose Founder, having judged by his own case, "of the ability of young men of great talents and small means" to support themselves whilst studying by manual labour, found itself beset, almost before its doors were opened, by a multitude of young men eagerly demanding self-supporting labour in addition to academic instruction. Many had never done any skilled work, some had never even tried to work with their hands, but these were employed "as far as possible in grading roads, laying out paths, helping on the farm, doing janitor's work, and the like." Some of these were successful, most were not. It was found that, as to many of them, it would be cheaper to support them at an hotel, and to employ day-labourers in their places. Much of their work had to be done over again at a cost greater than the original outlay should have been. Typical was the matter of husking corn by student labour upon the University farm; it was found to cost more than the resulting shelled corn could be sold for in market.

But the expectations of the youths were none the less highly developed. One of them, who had never

done any sort of manual labour, asked if, while learning to build machinery, and supporting himself and a family, he could not lay up something against contingencies.* Hopes run less high to-day, even at "fair Cornell."

The rather curious social anomalies, resulting from the system of "working through College," are somewhat disturbing to English ideas. In the long run, of course, it makes no difference to a man that he should have been Janitor, or Furnace-Boy, or Sub-Librarian during his College years. At the moment, however, it works out strangely enough. The student who does odd "chores" in a Professor's family for board is not received on equal terms. The man who serves as "Waiter-boy" in the Women's Hall of Residence is not considered eligible to a Fraternity. Girls "rooming" in a cheap boarding-house run by co-operative domestic service may find that they are given the go-by by some of the more exclusive sets amongst the women. Where this snobbish distinction is not drawn, nothing can be finer than the spirit and determination brought out by the system, but it often entails a severe physical strain, and in an epidemic it is the working students who go down by scores. In the case of the women, too, there are other drawbacks. Yet, it is only those who know the under side of life who see the finest side of human nature in unexpected places, and if the girl who is working her way through, meets with treatment very different from that courtesy and deference for women which is one of the most characteristic and charming features of American manhood, she will also quite certainly find a stanch champion

* *My Reminiscences of Ezra Cornell*, A. D. White, p. 21.

in the most unlikely quarters. The order of Knight-Errant has its members even amongst the "Waiter-boys" of a Students' Dining-room, ready to come to the rescue of a damsel in distress, even though she should be only a despised "co-ed."

It would be quite wrong to describe the American student as rowdy or noisy. The spontaneous and purposeless outbreaks of Oxford or Cambridge would be as foreign to his nature as the proceedings of Scotch students on certain public occasions. He would not see the point of burning other people's property unless there was some real question at issue. He leaves that sort of thing to the mob in a coloured riot. His Class Days and Commencements mark solemn epochs in his life. He wants his breath to sing his "Hail to thee, our Alma Mater!" and does not care to waste it at such a moment on topical songs and jests of more noise than wit. On his Graduation Day, he and his fellows gather quietly on the Campus, and form a long procession, headed, it may be, by the University Band, and where the College is on the Morrill land grant, and therefore has compulsory military drill, marshalled by the University Commandant. When the first Candidates for the A.M. reach the Assembly Hall they divide, and are followed by all the rest, so that the Faculty, who have brought up the rear of the procession, march up the long lane and into the Hall, till the last Professor has entered, and the students form up again in pairs, and take their seats. Each batch of Candidates is presented *en bloc* by the Dean of his "College," and one by one each student ascends the dais, bows to his Dean, the President, and any other important personage present, and receives a dummy roll, which he will eventually exchange for the

actual sheepskin, witnessing to his right to all the "honours and emoluments pertaining to his degree in that and all other places."

There are times, of course, when the American student lets himself go, but these are on more or less legitimate occasions, and the proceedings are well organized. There is sure to be a strong protest from the Temperance party after a Student Banquet—a protest not altogether uncalled for, it may be frankly admitted—but, after all, the damage done is usually confined to the hotel crockery, and the next day's work in class-room or laboratory. The Term "Rushes" are regular class contests waged before crowds of spectators. The extravagances of "Sports Day," when the students hold a "Fair" in order to raise money for the various games, are condoned in the sacred name of athletics. The Side-Shows and Three-ringed Circus do not rouse more laughter than the running in of prominent members of the Faculty and Student Body for appropriate offences, and fines are paid with great cheerfulness in the Fair Court, while some notable persons are held up till a generous hand proffers a sufficient ransom. Of the Sports themselves a "co-ed." is not competent to write, though enthusiasm for the "Big Red Team" seizes even a temporary member of the community, when, far out on the heights beyond the Campus, the sound of the "Yell" comes floating up from the football ground. Both the "Yell" and "Block" shouting seem to have "come in" in England with the new Universities, and the Welsh Slogans rival the uncouth, half-Indian war-cries of the Universities of the Middle West. Perhaps the stage will soon be reached in which—as one American student put it—the coaching in the "Yell"

becomes a sort of outside course. The coaches are most carefully selected for the capacity of their lungs and the energy of their motions as conductors. A great football match, with its six or eight organized team "yellers," sometimes making the "Yell" phrases run round the stands like a volley, sometimes answering each other, like the port and starboard cannon in a salute, sometimes all shouting together with a deafening roar that makes the aural nerves tingle painfully, leaves on the mere stranger an impression, less of brilliant play and skilful generalship than of constant noise and wild gesticulations.

Occasionally the ruder impulses of the community find excuse for an outlet. The "hazing," which corresponds to "ragging," crops up now and again, especially at West Point, and at times with a sheer brutality, in the face of which a course of strawberry jam in the hair seems almost a delicate attention. Three stories are on record of the "hazing" in one of the smaller State Universities of the Mid-West which may serve as examples.

The son of a certain Professor happened to be one of those unfortunate individuals who succeed, without premeditation or intention, in rousing the resentment of his fellows. No one could "stick" him, and at last two men were deputed to give him a lesson in gauging popular feeling. They went to his father's house, and demanded to see the young man; each seized an arm, walked him down to the lake, and made him get out the family boat. He was ordered on, and forced to row well out into the centre. Then he was told to strip, and obliged to swim the whole way back, the boat always keeping just out of reach, till, more than half exhausted, he was allowed to crawl in.

Another victim had added to his original sin of being born the son of a millionaire, (the American phrase "undecently rich" is a fine product of a sane philosophy of life) the wanton and unpardonable crime of lighting his cigarettes with five-dollar bills. The Student Body decided to take action, and the unfortunate delinquent shared the fate of that hardened sinner—

"Old Floyd Ireson, for his hard heart,
Tarred and feathered and drawn in a cart,"

with the additional circumstance that the scene was the main street of the University town where all the churches occupy the corner lot of each block, and the hour was that pleasant one on a Sunday morning when all respectable members of the community have just performed their religious duties, and are streaming home to dinner.

The last case was more tragic. What the offence had been history does not relate, but the offender was taken down to the railway-track, and there blindfolded and bound down to the line. It so happened that an unused track passed close to the one along which the Great Western Express thundered, and it was to these grass-grown rails that the lad was tied. In due course the Express passed, and the tormentors went to release their victim, only to find a raving maniac.

But such dark stories as these are not typical, and the reminiscences of an Alumna are of a very different nature. They recall a very active, cheerful, and good-humoured set of young people, always ready with a helping hand, and never at a loss for "schemes" for new "stunts."

The elaborate nature of some of the latter, and the

spirit with which everyone throws himself into them, are a continual surprise. A College Operetta, written, composed, coached, and acted by students, is a marvel of pretty music, smart writing, and delightful dancing. Every "social" "goes" with a gaiety which is refreshing and infectious. Everyone is so thoroughly determined to see that everyone else has a "real good time." Each season brings its special opportunities for enjoyment. In the Fall there are nutting expeditions and preparations for Hallow-E'en and Thanksgiving: when the frost sets in there is the skating and tobogganing on the ice-packed slide, with coasting and ski-ing on the snowy hills, and delightful moonlight rides, packed under buffalo robes, in a great farm sleigh. With the spring come the distant tramps to fetch back trailing arbutus, and as the weather grows hot, there are the lakes and rivers for bathing and boating, and the depths of the cool green woods for picnics.

The academic year, too, has its red-letter days, marked by special celebrations. At the close of the first Semester, when the Freshmen are allowed to reject whatever badge of inferiority their elders and betters have imposed upon them, a torchlight procession winds its flaring way up to the Campus, and the little grey cap of the immature "Frosch" goes to swell the blaze of the bonfire that signals his initiation into the student ranks. In the last week of the College year the swan-song of the Seniors makes plaintive music as the evening deepens on the Campus. Some of the songs may be of a comic nature, and celebrate the fate of the "busted" and the tyranny of the Registrar, the toils of the "Lab" and the wiles of the "Stude" struggling in the examination snares of the "Proffs":

some will be given in solo and chorus, others accompanied by low humming, but over all hangs the pathos of "last days," and when the listeners join in the chorus of the College songs, there will be in all hearts a sense of deep regret that their Alma Mater, "glorious to view," will soon be only a memory, and the College chimes an echo of the past.

CHAPTER III

WOMEN'S COLLEGES

IN spite of the vast numbers of women in the State and other Co-Educational Colleges in America, the special Women's Colleges not only hold their own in popularity and scholarship, but seem to have established traditions of their own which constitute their peculiar atmosphere, and fit them to play a very special part in American life. It might have been thought that a Women's College, which granted its own degrees right up to the Ph.D., irrespective of the requirements of any University, would confer on its Alumnæ but a dubious distinction. The great American Women's Colleges have proved that this is not the case. The standard of Bryn Mawr ranks very high academically, and though the Faculty of a best private College can hardly hope to compare in strength with that of the best State Universities, the Women's Colleges are convinced that they can offer to their students advantages which not even the best State Institute can provide—advantages all the more precious, perhaps, because they represent elements apt to be overlooked in the general "democratizing" of the national life.

In the first place, the Women's College gives its students a far quieter and yet a really more ample life than is possible where co-education reigns. On the one hand, there is a certain absence of tension both in

the studies and the recreations of the College in which the requirements of women are the first consideration. On the other, where the leading offices in the self-governing body must be filled by women, instead of being absorbed by the men, the girls have opportunities of self-development and the exercise of activities beyond what is possible when they quite naturally fall into the second place at a mixed College.

This difference between the two types of students is specially noticeable in the athletic sphere. At a Co-Educational College, any interest in the women's games is naturally completely eclipsed by the wild enthusiasm evoked by the men's baseball and football. The women's basket-ball, however scientifically played, is merely their own affair, and does not concern the College. An English College woman, who asked a girl at a State University whether the students were keen on athletics, received the ingenuous answer: "I should just say we are! Why, we go down and watch all the football matches." So far as a passing stranger's observations go, they seem to show that it is only in the Women's Colleges that athletics in the English active sense play any large part in the lives of the women students. Indeed, it is not easy to resist the impression that it is only where artificially stimulated that grown-up girls care for such violent exercise as is involved in serious team games. Naturally the American climate, with all its extremes of temperature, is not conducive to great physical exertion, nor does the average American woman care to indulge in any.

These Women's Colleges, being degree-conferring institutions, are forced to have mixed Faculties; in some instances, indeed, the Principal is a man, and there is no idea of keeping a post for a woman if there

is any chance of a strong male candidate. It is, however, naturally at the Women's Colleges that the best women Professors find their widest and most congenial sphere, for it is only in very exceptional cases that a woman lecturer enjoys an entirely satisfactory position on the Faculty of a mixed University.

It is perhaps chiefly from the social side that the special Women's Colleges appeal to their supporters. There are many American families who would rather not send their daughters to share the very mixed companionship of the State University, and the Women's Colleges as distinctly aim at turning out refined and well-mannered gentlewomen as at upholding the standard of scholarship and encouraging research. The American woman is naturally dainty and trim, and few are the "grinds" whose studies absorb all their energies. To be generally charming and always well turned out is consciously included in "the whole duty" even of the College woman, and her College seeks to guide her development along these lines as on all others.

Even at a Women's College there is nothing cloistral about the life. The authorities seem to grant leave of absence very easily, and closing hours are accommodating enough to allow of theatres, dances, and sleighing or tobogganing parties. Every evening, the students can see any of their friends of either sex in the spacious reception-rooms, and have sundry opportunities of inviting them to dances or concerts.

Among the students themselves there is no lack of amusement. Dramatic performances are very popular, and take many forms. At one College there is a special Shakespeare Society, with a delightful Club-house built on the lines of an old-timbered Elizabethan

dwelling, and containing a theatre. In order to prevent the diversion of energies from more pressing intellectual pursuits, membership is only permitted to those who have attained a certain academic standing. Not infrequently the plays are written as well as acted by the students. Only a short time ago, one, the work of an Indian student, who herself acted the principal character, attracted considerable attention, both from the literary quality of the play and the dramatic powers of the authoress. Sometimes the plays written by a Professor in the English Department are performed, and the production of some form of dramatic entertainment is incumbent upon every College "Class" at least once a Semester. These performances are usually admirably managed.

The audience are conducted to their seats by "ushers," who hand round programmes, and are ready to lead a College song, or give a few "Yells" if there is any hitch on the stage, and there is any need to fill up an awkward "wait." There is hardly ever any restriction on the representation of male characters, so that a modern drama can be realistically rendered. The grace and intricacy of the dances, and the verve of the chorus, together with the elaborate dressing, fill the spectator from a more austere College life with wonder, and leave her marvelling how so much preparation and planning can possibly be fitted into the odds and ends of the few spare moments of a College day. Occasionally the nature of the entertainments is fairly audacious. One College conducts annually a solemn ceremony, symbolic of the union between the Junior and the Freshman Classes, and taking the form of a parody of the marriage service. It must hastily be added that it is not nearly so shocking as it

sounds, and that, since a great proportion of American marriages take place in private houses, there is nothing necessarily sacrilegious about the proceedings, which are certainly exceedingly funny.

Formal invitations are sent out by the Junior Class, "to the wedding of their ward Ima Freshman and Heesa Junior in the Gymnasium." As the guests arrive they are shown to their proper seats by ushers in dress suits, who, with irrepressible hair brushed up behind and feminine build, recall Thackeray's immortal pictures of Prince Bulbo. The proceedings open with a long procession of short-surpliced figures, chanting an absurd jingle to the strains of the "Wedding March," beginning with :

" Here comes the bride :
Ain't she a peach ?
With all her bridesmaids,
Lovely girls each " ;

and ending with :

" Here comes the groom ;
You'll see him soon.
Look at the fit
Of his new pantaloons."

The choir is followed by a couple of magnificent Hierarchs, with voluminous stoles and huge mitres, displaying the College colours in all their glory, and carrying enormous albums, a boy with the ring on a cushion, a little girl scattering flowers, and finally the representative members of the two Classes as Bride and Bridegroom.

The procession having filed in and placed itself in due order, the celebrant asks : " Wilt thou, feeble Greenling, take this noble Paragon, to wit this splendid

Junior, to be thy protector and counsellor in all affairs ” ; and then, turning to the “ Groom ” :

“ Wilt thou, great Junior, take her under thy wing and under thy thumb, and put her up to all the wily ways of the Sophomore till the Registrar tear you asunder ? ” To which the Junior responds :

“ You bet ! ”

And so the affair proceeds to its proper conclusion till the Hierarch dismisses the assembly with the words :

“ Let us dance ! ”

Certainly reverence is not a marked trait of the American character, but what may appear to strangers as irreverence is not intentional. Sometimes, however, American honour in its almost pathetic irresponsibility comes very near reaching “ the limit,” even in the best Women’s Colleges. There is a legend of a “ Class ” that became wildly excited over the Restoration Drama, and produced an original work on that very *risqué* model, of such a nature that the Staff, who had to sit and watch the performance, were in two minds as to whether they ought instantly to put a stop to the proceedings, or whether it was on the whole better to sit it out quietly, and pretend they noticed nothing at all unusual. The “ Class ” itself, in riper years, acknowledged that they believed the whole Restoration Drama contained nothing so absolutely appalling as one scene in their own play. The same Class, being anxious to read a lesson to the members of a wholly unoffending, but somewhat “ stodgy,” Christian Association, invited all its prominent girls, and put them in the front rows at a grand performance of tableaux from Cædmon. The Association was deeply gratified by the special invitation, and congratulated itself on the indication that it was at

last succeeding in making an impression on the College. The illusion did not outlive the raising of the curtain, and it is to be hoped their future lives never presented that front row of the audience with any spectacle quite so shocking as the one they were forced to witness on that occasion.

There are plenty of other forms in which the keen social instincts of the students find manifestation. Any excuse for a "party" is eagerly seized, and no pains are spared to mark the occasion with all due ceremony. In the winter there are late "spreads" to make and consume, "fudge" and home-made plum-cake, and in the summer there are strawberries and cream, with ices and lemonade, to discuss. Hallow-E'en sees the rooms full of corn-cobs and pumpkin lanterns, and round St. Patrick's Day, card-parties meet in a room, transformed by long trails of artificial smilax into a green bower, and feast on green ices shaped in shamrock moulds.

Besides the entertainments provided by the "Classes" and enterprising individuals, there are also those given by the various Fraternities, whose existence is almost more entirely regulated by social aims and activities than are the Men's Chapters. Though the women have very seldom as yet acquired their own residential Fraternity Houses, they own at some Colleges the most delightful little Club-houses, containing one large and one or two smaller reception-rooms, with an indispensable and thoroughly well appointed kitchen, where the elaborate salads of varied ingredients, and the pea-nut sandwiches and strawberry punch so dear to the heart of the College girl, can be prepared. At one Women's College, some half-dozen of these charming little Club-houses stand

in a row, looking out upon the waters of a beautiful woodland lake. Even where the Fraternities have no house they are assigned a reception-room in the College building, which is entirely at their own disposal.

It seems to be admitted by Americans themselves that there is a real danger that all these social activities, added to the many philanthropic and religious interests pressed on the notice of the student by various agencies, may absorb too great a proportion of the time and energy of the women. Dr. Lockwood, speaking at Wellesley in April, 1909, complains that both Church and World have their "ologies," and each is eager to lay claim to both efforts and allegiance of these impressionable and enthusiastic young people. Neither of them is willing to leave them in our charge for training in obedience and devotion until they have learnt to be strong for choosing as well as for doing. Each wishes them to begin at once some work for GOD and humanity, so leaving them scarcely one ideal of loyalty to that which now is and must be the first and supreme duty. Girls will carry their College course in a poor, shabby way, because far more interested in, and giving more time to, Settlement work amongst the poor of Boston. Some girls in the Student Volunteer Band are so absorbed by the idea of being missionaries, that their College work is of quite inferior quality because it is to them of wholly secondary importance.

As a means of fitting the student for life, these activities, so large in number, so great in variety, which we tolerate in our Colleges, appear to be a failure, and chiefly a failure because all this restless hurrying to and fro makes the girl deceive herself into thinking

she is building up character, into fancying she is doing a greater service to GOD and the community by holding a prayer-meeting, by absenting herself for a week to attend a missionary Conference, by visiting the poor in Boston, by giving a play, by being President of a Club, than by intelligent devotion to the real business for which the community should stand—the business of intellectual work.*

At Bryn Mawr, this busy life outside the regular curriculum takes one very pleasing form in the conducting of classes for the little coloured maids of the College. They show the greatest interest in their work, and one was heard to announce with great pride that she was now commencing a graduate course in History.

The average American undergraduate, especially in the more expensive Women's Colleges, is really quite a different type from the strenuous English student who is working, with very few exceptions, with some professional career in view. At Wellesley, only 40 per cent. expect to work at all, and of this number many will take positions for which their College work will be only an indirect preparation. It is quite natural in these circumstances, and perhaps even desirable, that the social side of life should loom larger than the intellectual. Seminar work, which, of course, counts for credit, absorbs energies which in England go into Literary, Scientific, and Historical Clubs, quite outside the ordinary compulsory curriculum. This ought to be taken into account when American and English College girls are compared, and the latter appear to devote more of their own time voluntarily to intellectual concerns. It is only the graduate student in the

* Dr. Lockwood, quoted in *Boston Evening Transcript*, July, 1909.

States who is really in a position to be measured with the English Honours student, and all the advantage of actual original work rests with the former.

Undoubtedly there is something in the American climate or nature, or both, that conduces to an easier, gayer attitude towards life. The American girl, though so self-possessed and mature in some ways, has not outgrown some rather childish ways, especially in the direction of practical jokes. The "Freshmen" suffer the sacking of their rooms by the Sophomores, and make what retaliation the ingenuity of woman can suggest, short of actual bodily injury. One Women's College was, some few years ago, periodically disturbed by elephant-hunts. The presence of one of these inconvenient animals having been scented, hue and cry would be raised, and all the rowdiest students would go tearing through the long corridors till it would be finally tracked to its lair under the writing-table of the greatest "grind" in the College. Eventually the elephant-hunters became so oblivious to all considerations, except those of following and ejecting their quarry, that they inadvertently led the pursuit through the room lying just above the President's study, at an hour when that distinguished lady was in it. The ringleader was summoned to answer for her conduct, and asked how she could possibly be so silly and childish. The heroine of the hunt answered quite gravely: "Well, Miss X., if *you* heard an elephant on the second floor of 'Kansas,' what would you do?" The President did *not* do what any English Principal would have been likely to do in similar circumstances, but the elephant never ventured to put in another appearance.

Self-government is not quite so marked a feature of

the Women's Colleges as of those Co-Educational Institutions where the women must perforce be answerable for their own conduct, and there is often no authority present able to relieve them of the responsibility. The Faculty of the Women's College does succeed in keeping some control of the movements of its students, although, from the English point of view, these often seem strangely free.

Even at Bryn Mawr, where, if anywhere, the rule of the President might be expected to be autocratic, the College Community is said by its own Alumnæ to be "democratic and self-assertive," and not "to hesitate to express its opinion on subjects that might be considered beyond its sphere. It is used to governing itself, making its own rules of conduct, and imposing without fear or favour on delinquent members its own penalties for misbehaviour, through its association for self-government."*

One feature of American College life that strikes a stranger as curious is the prevalence of the double rooms in the residential Colleges. At Bryn Mawr, several of the rooms are arranged so that two students share a common study, with two tiny bedrooms opening out of it, and, owing to the doorless nature of an American house, the little study looks more spacious than it really is, and probably is more airy than a room of equal size, if entirely shut off from the bedrooms. The cheaper rooms, however, and most of the rooms at the less expensive Colleges are shared by two students, and, strangely enough, many girls prefer to have a room-mate even where they might have secured a whole room. It is true that occasionally room-mates fall out over the control of window or radiator,

* *Bryn Mawr : A Characterization*, H. T. Flexner, p. 6.

hours of rising and retiring, the guarding of study hours, and the question of entertaining friends ; but on the whole the system works remarkably well, and gives one a very high impression of the good-nature, forbearance, and general adaptability of the American girl. The difficulty is less than it would be in England, for the libraries are well warmed and ventilated, and each student can secure a special place at a reading-desk partly shut off from the next person, so that she works more conveniently there than in her own room. Nor does she use her room for outside visitors in the way an English student does. The same care is not taken by the authorities to provide furniture that can be disguised or concealed, but a most uncompromising bed and dressing-table remain to defy all attempts at conversion into an apparent sitting-room. Possibly the American student would prefer the advantage of a really serviceable though obvious looking-glass, great chest of drawers, and hanging-“press” to those of disguisable furniture, accompanied by the inconvenience of a glass that no one could ever see her back hair in.

The great Women's Colleges of the United States date from slightly before the rise of the first Women's Colleges in England. Vassar, which was founded in 1861, has the honour of being the first, but it was very closely followed by Mount Holyoke, which, as a Seminary, had already had an unbroken history of over fifty years. Bryn Mawr did not open till 1886, and meantime Smith and Wellesley opened their doors, whilst there are numerous others of less academic significance, but not without a deep influence in their own special spheres.

These different Colleges are not without their own

special interests, and give each one its own particular stamp to its students. They have been, as a rule, singularly fortunate in their surroundings, whether just outside a little country town, like Smith and Mount Holyoke, which lie only a few miles apart in the beautiful hilly country on the banks of the Connecticut in South-Western Massachusetts; or whether right out in the country, like Wellesley, with its surrounding woods and its lovely lake; or Bryn Mawr, amongst the rolling, down-like hills of Pennsylvania. They vary in size, from a collection of great blocks, almost a small town in itself, like Smith, with its 1,200 students, to a little single building like that of Elmira, started many years ago as a strictly religious Seminary for the higher education of women, when the first great Women's Colleges were only just being founded. The religious tone of the Institution was marked even in its recreation, dances being forbidden even at the "hops," which had to take the form of promenading in couples to the sound of music. Even to-day, dancing only begins when certain old Members of the Faculty have retired from the scene. It can, of course, never compete with the great institutions which have sprung up since, but it shelters a very attractive, happy set of girls, plays a leading part in the life of the little "city" from which it takes its name, and the College reunions bear a pleasant witness to the old order of things, more devout, more quiet, more amateurish, than can be tolerated in the more strenuous competition of the professionalism of latter-day education.

Of all American Colleges, Mount Holyoke has had perhaps the most interesting history. The first impulses towards new theories and practice in educa-

tion are necessarily connected with great personalities, but the name of Mary Lyon, the Foundress of the old Puritan Seminary at South Hadly, belongs to that period, in the first half of the nineteenth century, when it was only just being suggested that girls needed something more than the elementary education offered them in the common schools. The English High-Schools were not open to girls at first, and those who were privileged to attend the Grammar-Schools or Academies were under masters. Mary Lyon was fortunate in enjoying the instruction of the Rev. Jasper Emerson, who was described by one of his pupils as equally solicitous for their spiritual as for their temporal welfare, and fond of drawing practical and religious instruction from his scientific experiments. To Mary Lyon, conscious of the superior advantages she had enjoyed, as compared with so many of her sisters, her own privileges became a call to strenuous effort. She was specially fitted by Nature to profit by Mr. Emerson's teaching, and to carry it farther, and her great desire was to found a Seminary where girls might be gathered together under the influence of noble and highly cultivated women. She was not rich, and her professional work as a teacher did not bring in enough to enable her to realize her project. Every cent had to be begged. Fortunately, she had a magnificent constitution, and in faith and hope she begged for the work she felt was so much needed. She missed no opportunity of reaching a likely supporter, either in summer heat or winter cold. There is a story of her returning late one night from a long sleigh-ride to the house of some rich people from whom she had hoped great things. She sank dejectedly into a chair, and said mournfully to a friend: "Ah,

my dear, they live in a big house, but they have small hearts!" Nevertheless, her faith triumphed in the end. The Seminary was started, and, with her great administrative capacity, she laid its foundation from the first on sound, practical lines. She had, moreover, the rare gift of inspiring others, and her noble, self-sacrificing life was as a trumpet-call to others to enter the battle-field. Religious motives dominated her life. She brought every power into the service of man and the glory of God. On her tombstone are inscribed words which she uttered near the end of her career, but which may well have been the motto of her life: "There is nothing in the universe which I fear but that I shall not know all my duty, or shall fail to do it."*

A life like Mary Lyon's cannot but leave some definite tradition behind it, and though the old rules enjoining an hour's private meditation each day have now gone, together with the little four-legged stools, or "pigs," which the pupils at the Seminary sat on during these pious exercises, perhaps because the uncompromising narrow wooden seat helped to prevent wandering off into day-dreams, there still lingers about the quiet, plain building on the shady Mount Holyoke Campus, that spirit of service and attitude of worship which was so characteristic of the Foundress. In the Faculty there seems a delightful sisterly feeling, and there is a "homey" sensation about the Common-Room, when the Lecturers gather round the open wood fire.

In order to keep fees low, all the domestic work, with the exception of the cooking, is done by the

* Thwing, *History of Higher Education in America*, p. 234 et seq.

students, who do not have to give more than half an hour a day, during which time they may be seen busy with broom and duster, and the general result does them honour. At table two students "serve" each table, and clear it, sitting down to their own meals as soon as they have served each course. Yet other students are "assigned" to Professors for laboratory work, or, in the case of married members of the Faculty, to eke out small salaries by services in aid in the nursery. The system seems a thoroughly wholesome one, and far better for a student than spending her spare time in coaching or any other sedentary work not very different from that of her "credit" hours.

At the opposite pole to simple Mount Holyoke, with its plain buildings and co-operative domestic service, stands Bryn Mawr, which for beauty and scholarly distinction ranks, perhaps, above any other Women's College. To some extent still connected with the Society of Friends, it has all the refinement and charm—and, it may be added, apparently the wealth—which seem to be so essentially associated with that religious body. With the exception of the first academic building, which is not quite so satisfactory æsthetically as the newer blocks which have sprung up round it, the body of the College is of grey stone, and of a simple but pleasing "late English Renaissance" type, consecrated long ago to education by the Colleges of Oxford and Cambridge. The halls of residence have the air of very comfortable old country houses: beautiful cloisters, with a central grass plot and fountain, stretch their cool length beneath the library, itself a very fine example of "Jacobean Gothic of the style of 1630," with a grand doorway and porch like that of Oriel. The main entrance to the College grounds

is through the noble Owl Gateway, with its four flanking turrets. No provision for research, comfort, or amusement has been forgotten. There is a fine gymnasium, under a fully qualified Director, with an adjoining room for examination and record of the physical development of students. There is a running or walking track for use in rainy weather; bath-rooms for use after exercise; a swimming-tank, well supplied with spring-boards, life-preservers, and other apparatus for the teaching of swimming. There is an infirmary, in which students with infectious diseases and all minor complaints are nursed by a trained nurse. There is a lunch-room for non-resident students, a sewing-room with accommodation for two seamstresses, and a hair-dressing room. There are special music-rooms, with sound-proof walls and ceilings. The studies have open fires, and in one of the "Halls" hot and cold water is laid on to each bedroom. The entire cost of tuition, board, and residence is from \$500 (£104) and upwards for undergraduates, and \$400 (£83) for Graduate Students.

The buildings are surrounded by beautifully laid out grounds, and command extensive views over the rolling Pennsylvania hills. There are, of course, good lecture-rooms, laboratories of all kinds, including one for experimental psychology, and a greenhouse for the use of the Botanical Department. The College has been the recipient of many large gifts, including a very magnificent one from that unwearied patron of Universities, Mr. John D. Rockefeller, and many from its own Alumnæ.

It must not, however, be imagined that Bryn Mawr simply aims at giving its students a good time in beautiful surroundings. From the first, the College has valued the quality of its students and Alumnæ

far more than their numbers. Every year, a large number of candidates for admission are excluded by failure in the entrance examinations. At the other end of the academic scale "there is also a strong effort made at Bryn Mawr to encourage a desire" on the part of the students "to continue their work along definite lines, and to become scholars and producers." There are usually sixty or seventy graduate students, of whom about ten per cent. come up from the Undergraduate Department. The Fellowships and Scholarships are open to graduates of all Colleges of good standing. Moreover, every year, Bryn Mawr sends abroad to England and Continental Universities, by means of her European Fellowships, the member of the graduating class who has received the highest average on her College course, the most able graduate of one year's standing at College, and the most able graduate of two years' standing, making three in all. Many of these European Fellows return to Bryn Mawr after their year abroad to complete their training, to receive the degree of Doctor of Philosophy.

This body of older and more serious women living with them exerts a strong influence on the undergraduates, and the work of the Graduate Department is very fine. Each separate Faculty has special provision for the guidance of graduates in their first attempt at original work. The various meetings of the Graduate Clubs discuss work on a very high academic level, and the close connection Bryn Mawr has, through her graduates, with other Colleges and other lands is of the greatest value to her own students.

The Quaker element at Bryn Mawr still finds expression at morning prayers. These are conducted by the President whenever she is in College, and she

uses that opportunity, when all the students are assembled, to address a few words to them on any matter of general interest at the moment or that appears to her to deserve public notice. This custom makes morning prayers a most exciting form of religious exercise, as no one can ever foretell what subject Miss Thomas is likely to speak on, and still less to forecast what she may say about it.

It is characteristic of American life, with its constant progress and untiring enterprise, that there seems no fear that College women, in spite of the ever-increasing numbers of graduates, will succeed in glutting the market. It has been calculated that 80 per cent. of the women seeking positions, find them without any difficulty. The greater number of wage-earning College girls take up teaching as a profession, partly because to do so is to follow the line of least resistance. It is naturally for teachers that most demands are made upon the College Employment Bureau, in which the girls register for posts. The candidate for employment suits herself with the minimum of trouble. If she elects a business career, the matter is very different. "She must enlist all her friends, and must make personal application to business house after business house. The physical and mental strain involved in the attempt to secure a foothold in business is so appreciably greater than that of securing a teaching position that it is small wonder that few apply.*

It is also as a teacher that so many girls find scope for their illusions and ideals. They have a natural desire to be with younger people, to keep in close touch with all that has made their College years so delightful,

* "College Girls' Careers," *Boston Evening Transcript*, July 21, 1909.

and, above all, it gratifies their missionary spirit, and in teaching or philanthropic work they feel they are directly lending a hand in helping to make the world a bit better.

At the same time, some 4 per cent. of last year's graduates have certified their intention of taking up some form of literary work, and still less, only about 3 per cent. are entering into the professions or general secretarial work. Just now in America there seems to exist an unusual interest in the College business woman. Articles appear in the newspapers urging the superior fitness of the College graduate for all and every kind of position, from that of rural bee-keeper to the city clerk in a big "Department Store." There is even an impression that businesses of every kind are being overrun by women with College diplomas. It is true that "College women are running restaurants, raising hens, 'clerking,' buying for dry-goods stores, and a hundred other things, but they are not last year's graduates nor the year's before. Hordes rush pell-mell into teaching, but many soon leave it for business."

"The reason assigned by the Professors who expressed themselves on this point was that the teachers' salaries are so small, the tasks so monotonous, and there is so little chance of making bad boys good, that many soon get discouraged. Still others find, to their surprise, that, instead of a natural liking for teaching, they have a strong distaste for it, and at the end of the first year take steps to get into something else. The number of College women who have forsaken teaching for business is increasingly large, and will continue to be, until College girls are relieved of the illusion that school-teaching is the safest, easiest, and most agree-

able of occupations. It is perhaps better under present conditions for the College girl to enter business with some previous bread-earning experience. Fresh from College, she is apt to be so full of enlarged ideas as to her own importance and ability that she is unwilling to do any ladder-climbing. She expects to be assigned a round near the top. But if she has failed as a school-teacher, or if teaching has failed to meet her expectations, she is too anxious to succeed in her next undertaking to let her pet notions or false pride stand in her way. The girls who have had to work their own way through College are usually the ones who take business positions immediately upon graduation. Their part-time work gives them opportunities to know something of the possibilities of such a career."

As a matter of fact, however, the Alumnae of the special Women's Colleges are not crowding into any profession. A large and pretty constant percentage of them either marry at once or live at home, with no duties except "social" ones. Many of this leisure class, indeed, devote some time to settlement and social service work, but without remuneration or fixed duties. There is, in this respect, a marked difference between the normal careers of a graduate of the Women's Colleges and of the State Institutions, and its explanation is quite simple.

"Co-educational institutions are not so attractive to a girl as a strictly girls' College, and in most cases the real reason for choosing a co-educational College is because the expense is less. It is therefore evident that the girls who will not have to earn their livings as soon as a College diploma is secured are the ones who can afford the strictly girls' Colleges."*

* "College Girls' Careers," *Boston Evening Transcript*.

This shows the very special place filled by the Women's College. It caters for a class of girl who, without it, would either stand altogether aloof from the highest forms of education, or approach it in the desultory form of "general culture" through occasional lecture courses. But the Women's College does more for this class of girls than this. It brings them into close personal contact with other women who are devoting their lives to the highest scientific and literary interests, and also with those whom circumstances are forcing into that economic arena which they themselves will never know at first hand. For girls of the rich, leisured class the Women's College does far more and far greater things than could any finishing school or course of foreign art or music training, and does much to prevent the cleavage between the leisured and the professional woman, which leads to so much unfortunate mutual misunderstanding.

CHAPTER IV

CO-EDUCATION

FOR some years past certain English educational reformers have warmly advocated co-education. In the smaller elementary schools it has, of course, always been the practice, and both in high-schools and boarding-schools it has been proved to work successfully, and, as its admirers state, to the advantage of both boys and girls. Some cautious persons, however, see reason to suspect that it is the boys' profit that is being chiefly considered in these experimental establishments, and that the girls are looked upon rather in the light of instruments towards the "refining" and "stimulation" of the boys than as ends in themselves.

In the past, when pedagogical methods were less self-conscious than they are now, co-education was practised from motives of economy and convenience. The daughters of the noble houses of Mantua shared with their brothers the instruction of Vitterino da Feltre. There is English evidence that in some cases little boys attended their sisters to convent, and girls went with their brothers to the chantry schools. It would, however, be difficult to find pronouncements as to the value of co-education as a method. Even if the educational theories of Plato's *Republic* are to be taken quite seriously, and girls were to receive not only the same instruction as the boys, but in company with

them, something would have to be allowed for the natural reaction against the customary segregation of women in Athenian Society and its consequences. A system which deliberately aimed at turning out women who would not object to appearing in the Palæstra, or to handing over their infants to public nurseries, hardly commends itself to modern ideas.

In the later English Renaissance, Mulcaster, in his *Positions*, pleads for the higher education of women. The Creator had bestowed "good wits" upon "young maidens," and it could not be wrong to cultivate them. Queen Elizabeth herself was a shining example of what might be accomplished in that direction. The custom of the English, indeed, had never been to deny learning to their women. The right of girls to enter the gates of Knowledge with the *Janua Linguarum* was also taken up by Bishop Comenius. All this, however, is a very different matter from the advocacy of co-education as a method whereby the benefits of the mutual interaction and stimulation of boys and girls on each other is secured. This is the avowed principle of modern co-educationists.

If it really be to the best advantage of both sets of pupils, the system ought to be universally adopted. It is said to be gaining ground in Switzerland, and spreading to the richer ranks of Society, who at first viewed it with disfavour; but it is, however, usually to America that the believers in co-education point as an example. The charm of American women and the courtesy of American men are cited as proofs of its value. It seems to be taken almost for granted that Americans themselves are unanimously in its favour, and that it has no serious drawbacks. Thus, English visitors to the United States will certainly be inter-

ested in seeing what they can of a system which, from many points of view, is still so alien to ordinary English opinion and practice, especially as the report of the Moseley Commission was, without exception, favourable to it ; and Miss Burstall, in her *American Education in 1908*, states that she did not encounter any serious opposition to it.

Of course, the United States is a very big country. Visitors to it may chance to fall in mainly with a section of society holding views which may be diametrically opposite to those held just as strongly elsewhere. Miss Burstall's conclusions on this subject have been questioned by other English investigators of American education, and the suspicion that American thought on this point is neither unanimous nor fixed has lately received striking confirmation in an article which appeared in the *New York Evening Post* of Saturday, April 24, 1909. The writer is Mrs. Allinson, a graduate of Bryn Mawr, who before her marriage was Lecturer and Dean of Women in a Co-educational, and also in a Women's College affiliated to a Men's University. She deals only with College work, and leaves out of sight the question of co-education in the secondary schools and the work of women graduates in the Universities. Speaking, therefore, only of undergraduates, she declares that the whole situation has changed during the last decade. Ten years ago the permanence of co-education in the American educational system was accepted either as desirable or as a necessary evil. To-day, in spite of the fact that the number of women students is far greater in co-educational than in Women's Colleges, there is a growing desire to re-open the discussion of the whole question. Mrs. Allinson does not write from the

standpoint of one who is still in the midst of, and confused by, the many practical issues involved. Her personal experience of a Women's College, a Co-educational State University, and a Women's College affiliated to a Men's University, has had time enough to clarify and settle, so that she can draw very firm conclusions, and, on the whole, she would herself decide against co-education at the College stage.

It must always be allowed that the great point in favour of co-education is its economy, both of material and personnel. Experience, moreover, proves that boys and girls between eighteen and twenty-two have about the same mental equipment; that they do not need to be taught the same subjects in different ways; that they can study biology and literature together; and that they can work in the same intellectual harness without impairing the ambition of the one sex or the health of the other. It has also been urged that, while boys do not seem to be the losers by such a system, girls may very well be the gainers; for whatever the reason, the Faculty of the best State University is stronger than that of the best Women's College, and the intellectual impulse is potentially greater.

A whole class of somewhat superficial arguments against co-education, which may be summed up in the pronouncement of one critic, "All reason is for it, and all sentiment against it," may be dismissed, but there is another set of objections to it which are not so easily set aside.

Mrs. Allinson guards herself against being supposed to refer to that small class of young men and women whose exceptional abilities or nature enables them to get the very best out of any environment: they will always triumph. But educationists have to consider

the great majority, whose minds and characters lack conspicuous originality, and whose development is materially affected by outside influences. In the case of most young people there are other forces than teaching and scholarship which make for intellectual training, and there are also other things than intellectual training which make for complete development. Here, at both points, the separate College for men or for women has the advantage of the co-educational. There is a necessary student life, rich in wholesome activities, which on the one hand develops the sense of responsibility and communal feeling, and on the other stimulates and widens the imagination, and makes the mind more plastic to the influences of learning and culture. Where co-education exists, the student life has additional and special dangers on its administrative side. Here it is probable that the boys suffer far less than the girls. In their more strenuous activities, in athletics, in debating, they are as satisfactorily or as unsatisfactorily developed as any undergraduates who are entirely withdrawn from feminine influence. "Girls, on the contrary, always play the secondary rôle in community offices, such as class organizations or the like, and their own separate pursuits, however well conducted, are never anything larger than tributary streams in the main current of University life. They lose, therefore, a certain breadth and experience, in spite of their often spacious surroundings. Even in a small Women's College the student life has a more definite end, a finer coherence, a truer charm."

"It is not in their work, but in their hours of beneficent idleness, that both boys and girls alike suffer from co-education." This matter is important, not only

because of its bearing on character, but because of the intimate connection between the kind of play with which students beguile their free time and the mood and manner in which they approach intellectual discipline. In all Colleges popular and social success bulks large, but in separate Colleges the popular judgment is at fault in its limitations rather than in its standards. In the Co-educational Colleges, however, it is the standards themselves that are in danger of becoming foolish and jejune, aping those of any frivolous social group, but lacking the compensations to be found in the larger world of men and women. In such conditions academic distinction and real nobility of character come to count for very little ; social success means everything. The "grind" and the "butterfly" live in distinct spheres, and the recreations of such College life at its best lose all attraction and originality. "Hard work often seems like a needle in the haystack of dances, calls, walks and drives. A certain kind of girl boasts that by 'cramming' in the afternoon she can keep every evening 'free for fun with the boys.'" A certain kind of young man seems to omit the cramming, if one may judge by the persistence with which he haunts the Reception-Room of the girls' dormitories. Mrs. Allinson goes on to state the belief that at its worst such a student life results in standards which "deserve a harsher epithet than foolish." The girls become too indulgent, and prevent the men feeling the constraint to climb to their highest level. The women suffer a certain dulling of the sharp edge of their spiritual perceptions, which shows on the surface in some hardening of manners. The writer therefore concludes that co-education is the most economical way of providing the same quality of instruction for

boys and girls, but that separate education develops the best student life, and exerts on mind and character the most subtle influences for good.

She claims that on the side of both the opponents and the advocates of the co-educational system there is a growing desire to re-open the question, which is once more becoming a live issue. There are even indications that its opponents are suddenly growing powerful. "In some institutions certain branches of study seem likely to suffer under the system ; in private Co-educational Colleges the number of men does not appear to increase. Those interested in the preservation of democratic standards have begun to fear that girls (and perhaps even boys) of a certain type and degree of worldly prospects will turn from State Institutions towards separate Colleges, bringing about the same unfortunate but apparently inevitable social cleavage which now exists in cities between the High and the Private Schools. Already in State Universities, young men are avoiding courses in literature and language, and girls are giving up classes in history and political economy."

The solution of the problem offered by Mrs. Allinson is the Women's College affiliated to a Men's University, which does not really differ very widely in position from that of the Women's Colleges at Oxford or Cambridge. She feels that more and more the principles of co-education are being abandoned by their staunchest adherents. The State Universities are coming to recognize that they cannot treat their women exactly as if they were men ; that it is desirable either to have dormitories provided for the women or to have some special regulations for houses where they board, and to have some women on, or as advisers to, the Faculty.

Under a system of affiliation, she believes "men would tolerate the presence of women," for they might feel that their presence did not imply "future encroachments, but the abandonment of co-education."

This article of Mrs. Allinson's has been quoted at length, not only because its writer represents all that is best in American life and scholarship, but because her varied experience entitles her to speak with authority, and also because it represents an aspect of the case which seems to be very seldom put forward in England. It appears to be almost taken for granted here that the more thoroughgoing the co-education, the greater the advantage to both men and women students. It is well to consider the less obvious disadvantages under which the latter may suffer. Again, Mrs. Allinson very clearly recognizes that what women students have to expect from men is at most toleration. Women can never be grateful enough to those University men who so nobly and generously championed their claims to the highest education in the last generation. They are thankful now for those Lecturers who allow them to feel themselves an integral and a not unwelcome element in a class. They do not, however, deceive themselves as to the true state of the case. One Lecturer is reported to have said that if women ever got the degree at the old English Universities, he should at once leave for China. His attitude was more pronounced and frank than is usual, but it is more than likely that the granting of even a limited degree to women at Oxford and Cambridge would be the signal for a new anti-feminist agitation.

In the United States, the "co-ed," as the woman student is called, may be surprised to find opinions concerning her, held and expressed in a country which

is sometimes represented as entirely dominated socially by feminine influence. A well-known University Professor, who has lectured in at least two European countries, repeated to an abashed woman student an epigram of his son's, who, on someone remarking that it spoke well for women that there was no feminine of "cad," interposed: "Oh yes, there is; it's co-ed!" It is not unusual to hear an undergraduate say, "No 'co-ed' can be a 'lady.'" In one State University new members of the Men's Fraternities have to swear on their initiation that they will never invite "co-eds" to the house-parties or festivities. Here, too, after the class "banquets," bands of noisy revellers, still sober enough to steer a somewhat devious course, gather round the women's Hall of Residence and shout for "Segregation" in accents which remind one why the "British Constitution" was such a useful toast for testing the steadiness of a man's head. Less than two years ago, the University of Chicago, founded for both sexes, seriously debated the possibility rather than the advisability of excluding women. Even where there is not such overt expression of aversion for the poor "co-ed," Professors, who find men forsaking their courses, whilst the numbers of women steadily increase, find it hard to take a calm and unprejudiced view of co-education. One of the foremost Canadian Professors of English found that the number of women in his course rose to 95 per cent. No thoughtful person—not even a "co-ed"—could help sympathizing with the depression consequent on such a state of affairs.

Even from the side of the women, as Mrs. Allinson's article shows, there is some distrust of co-education. The huge numbers at the great Women's Colleges—

Bryn Mawr, Wellesley, Smith, Vassar, and others—speak for themselves, and the feeling for it is not merely due to that “undemocratic” tendency which breaks out still, to the grief of sound democrats, even in the Great Republic. A girl who has much valued the breadth of view and inspiration that her course in one of the great Mid-West Mixed Universities has given her, will not unfrequently declare that nothing would induce her to send a daughter of her own to a Co-educational College. This is worth weighing. A system cannot be perfect when women feel they have faced it with an effort, and at a sacrifice to which they would be unwilling to expose their nearest and dearest.

Graduate work is open to women even at Harvard and Yale and Columbia ; but, at the latter at any rate, difficulties are put in the way of a student wishing to take such special courses that she would be the only woman present. One exceptionally brilliant girl, now a Doctor of Science, wished to enter for a course at Columbia. The Professor said he would be delighted to have her if she brought three or four other women with her, but not otherwise. There was not then a second woman in the States capable of carrying such advanced work in that particular subject, and the student was forced to forego her course. Courteous as the American man is as a rule, he seems at times to assert himself with a certain brutality, which is all the more surprising in an atmosphere so charged with deference to the *ewig Weibliche*. Both in “recitations” and in “seminars” a somewhat too glib “co-ed” will occasionally receive such a snubbing that an Englishwoman will wonder at the sufferer taking it quietly. However, the ordinary student is also

handled in the States more drastically than would be tolerated in England.

The opposition to co-education has been set forth the more strongly here because many English observers of the United States Educative Systems seem to have under-estimated it. It is not denied that the mixed system works well in many places, and has its strenuous advocates, not solely amongst those whose classes maintain a large percentage of men. The Western Universities are reported to "go for it solid," though there are whispers of dissentient voices, in spite of such cordial relation between the College boys and girls that "toosing" or "fussing"—which seems a sort of cross between "flirting" and "walking out"—seriously interferes with academic pursuits. At the Friends' Residential College, Swarthmore, the men have one wing, the women another, and both share the great dining-hall in the centre. The new Agricultural College, Macdonald, just outside Montreal, has also its one great dining-room for Faculty and students of both sexes. Most surprising of all, Hampton Institute, the great Coloured Industrial Institution, is of this completely co-educational type: the men and women meeting at meals, the girls having the privilege of naming the boys to sit at their special tables. It is only fair to add that Hampton is under strict military discipline and constant supervision, so that the whole life of the students is marshalled to the sound of fife-and-drum. It was such a system, *mutatis mutandis*, that for a time preserved the double monasteries.

It seems probable that with the re-opening of the question in the Colleges will come some misgivings as to the situation in the schools. It is, at any rate,

being recognized that co-education is the result of historical development, not of consciously adopted ideals of educationists. In Boston, for instance, Elementary Schools seem from the first to have been open to both boys and girls, but it was only in 1789 that a few educational reformers, realizing that there were many vacant places in the Grammar Schools between mid-April and mid-October, whilst the boys were withdrawn for remunerative outdoor work, proposed that girls should be allowed to occupy the empty forms. The reform was accepted. The girls and the remaining boys were placed in separate departments, and the two sexes alternated between the Grammar and the writing schools of the double-headed system then in vogue. In 1825 the six months of the girls' schooling was extended to eight, and in the same year, after much discussion, it was decided to open the first Girls' High-School. In 1828 the special Girls' School was abandoned, but girls were permitted to attend the Grammar School for the whole year, and to remain on till sixteen. Boys were still supposed to withdraw at fourteen, and had access to the English High-School not yet open to girls. The girls only had their own High-Schools after the opening of Normal Schools, in 1852, necessitated a higher training for women who desired to teach. From this point, began that gradual extension of the feminine element in the teaching profession, and the encroachment of women and girls on all educational institutions, till not even the Engineering Departments and Veterinary Colleges of the State Universities have been able to keep them out entirely.

The tide has risen to its full height, and there are signs of ebb. The Secretary of the Massachusetts

Board of Education now states that, so far as convenience and expense permit, the two sexes will be separated. He believes that the truest interests of women have not been served by turning them loose in schools in which the curriculum was one fashioned in the course of centuries with a view to man's life. He believes that women themselves will have to work out the sort of education a girl really requires, untrammelled by the traditions of the past. In short, let women beware of "man-made" education, if they really wish to do the best for themselves.

The same view, that girls profit most under a separate system, was also put forward by a late "superintendent," lecturing at the Chicago School of 1908. He was commenting on the fact (alluded to by Miss Burstall in her *American Education in 1908*) that apparently women in America took less interest in public affairs than Englishwomen did. He attributed this to the educational systems of the two countries. In America, a girl was forced into the general curriculum, and the "electives" were not elastic enough to enable her to develop freely along the lines of her own nature. In England, the separate girls' schools allowed of far more attention to languages, literature, and those æsthetic interests which are supposed to appeal specially to the feminine mind. The result was that, though the Englishwoman has had no training in self-government, little instruction in "civics" or political economy or sociology, yet she flings herself into political and philanthropic interests with an ardour which is commendable, however ungraceful it may appear in the eyes of the American, who is not apt to let a "cause," however sacred, blind her to the claims and charms of her womanhood.

Mothers sometimes deplore the necessity of sending their girls to a High School in a small town where there is no private school. The objection here is rather social than educational, but a superficial acquaintance with the perpetual social activities of the High School renders the attitude quite understandable. The High Schools ape the Colleges ; they try to have their own secret societies, though the authorities discountenance them. They have a never-ceasing round of dances and " club " meetings. The spectacle of the son of the President on the same school bench with the son of a plumber rejoices all fraternal spirits, but the rub comes in when that same plumber's son turns up at the White House to carry off the President's daughter to the school dance. As one distracted mother said : " How can I bear to let the town boys come and carry off my Mary at all hours ? " Half-measures are, of course, impossible. Those who attend a school must take their part in the school life. It is hardly too much to say that a great deal of what Mrs. Allinson says of the disadvantages of girls in a Mixed College applies with but little modification to the Mixed High School.

Even the most thoroughgoing advocates for a system co-educational throughout are apt to break down at certain points. In the School of Ethical Culture in New York, from and above the stage of the " Beata " Class in the High School, the ethical teaching is given to the boys and girls in separate sections.

Side by side with practical considerations making for separation, there is a growing body of expert opinion for it, represented, in its most extreme form, by Dr. Stanley Hall, Professor Münsterberg, and Mr. F. L. Hoffmann, the statistician. The case against co-education is being based on the grounds of racial

deterioration, through the "feminization" of the teaching profession, and the belief that if the whole national civilization should receive the feminine stamp, it would become powerless and without decisive influence on the world's progress; on medical and psychological grounds, showing that there are strong indications that separate education secures the best and safest development of both mind and body. It has been left to an Englishman, as President of the Chemical Section of the British Association Meeting at Winnipeg, to apply the test of chemical analysis to the present "artificial and unsuitable system of education," and to demand a thorough reformation of the education of women on chemical principles.

It is, indeed, daily becoming more apparent that the question of co-education is indissolubly bound up with a far larger one—the recurrent and never settled problem of the position of women.

Both in England and in the United States the Principals of the leading Women's Colleges have collected statistics to determine whether or no a College career affects the marriage-rate of the students. The inquiry is a peculiarly delicate one, as a great many obscure factors enter into it, but considering that even such institutions as Working Girls' Clubs tend to discourage the early marriages of their members, anything like a College life, which acts so much more powerfully in making a woman self-sufficient and self-supporting, will—other things being equal and the economic conditions such as they are now—keep many girls longer unmarried and prevent others marrying at all. But even this is a very small aspect of the whole matter at issue. There are many factors more important than her education in determining

the probability of a woman's marrying : her personal attractions, her chances of meeting the right man, even, perhaps, her worldly prospects, have to be taken into consideration. Nor should the benefits of a girl's education be judged by the percentages of marriage statistics, but rather by the sort of woman it makes her, whether married or single.

This brings us once more right up against the problem of what the real function of the ideal woman is. Wherever new opportunities are open to women and new demands made upon them they have to adjust themselves to the new position. This is the case all over the world just now. Have not Chinese ladies ventured to appear in public ? Are there not flutterings of the veil in Turkey and whispers behind the purdah in India ? Everywhere the same problem of the true position of women is being put, but from no quarter comes an authoritative answer. But whilst the solution tarries, education must go on. Whether the world ultimately returns to the matriarchal age, with all the horrors of its sheer barbarism, or resorts to the transition stage of brute force, symbolized in marriage by capture, with all its obvious advantages, racial and domestic, woman is neither at present the one clear element in a chaotic world nor a chattel ; she has reached the stage of self-consciousness and self-determination, and her education must reckon with these two factors. Those who have the responsibility and the direction of that education will do well to see the ultimate bearings of the various systems in vogue, to realize not merely what they are, but what they imply, and whither they are tending. In taking stock of the whole situation, the growing current of American opinion against co-education is not lightly to be set aside.

CHAPTER V

RELIGIOUS OPPORTUNITY

FEW things are more difficult than the attempt to form a just estimate of the spiritual state of any community. The judgment is inevitably warped by predilection or prejudice. What is true religion in Moscow is rank superstition at Exeter Hall. That may be new theology at the City Temple which at Mirfield is ancient heresy revived. The toleration of the Chinaman, combining the philosophic agnosticism of Confucius with the cult of Taoist divinities, appears as indifference to the missionary. The idols of the tribe, of the cave, and of the market-place, colour and obstruct that *lumen siccum* after which the investigator strives in vain, and realizes his failure. Nevertheless, there may be gain—of a reflex character, at least.

When Rudyard Kipling wrote, "What should they know of England who only England know?" he was not thinking of the special illumination which breaks at last, even on the obtuse "Islander," who, as he steps himself in the life and thought of an alien world, sees that "precious jewel set in silver seas"—to him instinct with life and inspiration, to those around him the object of cold criticism. Yet the wanderer may feel that only thus he has learnt to know his England better: he may even desire to reveal that

particular view of her to his own people—if perchance he could get them to glance at it. Much may be gained by thoughtful reading of such a book as Mr. Price Collier's *England and the English, from the American Point of View*, but more still from intimate intercourse with Americans themselves.

Among the views of England which most forcibly strike a "Britisher" are those which describe its society as a rigid class system, and its education as Church-ridden, and therefore—at any rate, in its national aspect—as beneath contempt. Americans very justly observe that, so far as elementary education goes, English discussions of the subject tend to confine themselves to ecclesiastical issues, to the omission of the weighty matters of actual pedagogical science, while the provision that certain high posts in the great public schools must be held by clergymen, and the preponderance of the clerical element at Oxford and Cambridge, are alleged as evidence of the obscurantism and hide-bound conservatism of the upper reaches of English education. If only that section of the Anglican clergy who deplore the palmy days of clerical supremacy in education could hear Americans declare that English education will never really progress till the last vestiges of clerical domination have been shattered, they would take courage, and be thankful that their lot has fallen unto them in such fair ground! They may look forward to the future with apprehension, but, according to American opinion, the present is all their own.

On the other hand, every now and again some voice is lifted up to denounce the purely secular system of the United States. Just as the alleged increase of juvenile crime in France has been connected with the

banishment of religion from the schools, so has the disappearance of the Bible from those of many of the States been held responsible for all the defects of American civilization, from the corruption of Tammany Hall to the facility of a Dakota divorce. "This is the state of things," they cry, "which obtains under a secular system of education, and let it be a solemn warning to those who would bring in a similar system in England."

No one has a really valid right to criticize a system till he has lived under it. Things have surprising potentialities, when viewed from the inside, which are often invisible on the surface. The defects of a thoroughgoing secular education are perfectly obvious, and they are sufficiently grave. There is, first of all, the pathetic fact that vast numbers of children grow up absolutely ignorant of the noblest ideals that have moved the world; they have been cheated of the best part of their heritage. The story told by an Australian parson of the Bush mother excusing her child for not knowing what happened on Christmas Day by saying, "It's months since we saw a paper!" can be matched in America by that of the "poor mountain white" whom some last echo of Christian teaching led to ask a passing minister to baptize her children. "I want them all to have Bible names," she said, "and I guess Ananias, Pontius Pilate, and Judas Iscariot 'll be about as good as any." Even if education be taken in a narrower sense, exclusive of the highest training of character, the loss to these persons on the cultural side is enormous. It is safer to quote American opinion on this point. "Already the effects of the present policy are being seen. For the average College student the first book of Milton's *Paradise Lost* is an

enigma. The epithets, the allusions, even most of the proper names, are unfamiliar. This is due to ignorance of the Bible. It is necessary nowadays to know something about Christianity as well as to be a Christian.”*

No doubt other countries, less free from “clerical domination” than the United States, have to deplore the same waning knowledge of the historic background of the Faith. It seems probable, however, that America represents a somewhat more advanced stage in the process. In a little town boasting a University of over 4,000 students, with full equipment of churches and excellent “stores,” the writer had the greatest difficulty in purchasing a Bible. The best book-store had only three—very ancient and shop-worn copies. “This does give us away,” was the remark of an American student who had come to help make the selection.

It is, of course, possible to treat this disappearance of the framework of Christianity as a matter of externals merely. But Americans themselves regard it as a symptom of the gradual loss of an atmosphere, which can never be a matter of indifference. From New Zealand have come warnings of the result of giving the first non-compulsory school-lesson to religious teaching. Dr. Murray Butler emphasizes the dangerous implications of a school system which entirely excludes religion. “Unless something is done,” he says, “religious knowledge, and with it a good deal else which is worth saving, will go out of the life of the next generation. What appears important enough to the elder generation to be systematized, organized, consciously studied, and paid for in

* Article by N. M. Butler in *Principles of Religious Education*.

a good circulating medium, will deeply impress itself upon the younger. What is put off with a hurried and unsystematic hour on Sunday will not long seem very much worth while."*

Here, again, there are no doubt persons who would prefer to restore that "unity which was once supplied by a common religious creed," and which in modern educational systems "generally is now lacking,"† by a common social and ethical aim. To such persons it may seem highly desirable to substitute for religious training moral and civic instruction, as set forth by Thain Davidson in his article "American Democracy as a Religion" in the *International Journal of Ethics* in 1899. But it is the rare spirits only who can find in any religion of humanity sufficient inspiration and consolation to enable them to deal satisfactorily with "a naughty world," and those who distrust the secular school do so because it tends to weaken the bonds which bind men in spiritual fellowship. There is a perfectly authentic story of a former graduate of Bryn Mawr who was asked by the President at their first interview, "What is your denominational affiliation?" "I'm sure I don't know," was the ingenuous reply, "but I guess poppa's a good democrat."

It is small wonder that America is the happy hunting-ground of strange sects and new prophets, and that there should be an almost morbid readiness to accept any authority which will put forward its claims with sufficient self-confidence.

Here lies the strongest case against the secular system. Though some have felt, with the author of *Father and Son*, that religion has always been a dividing,

* N. M. Butler in *Principles of Religious Education*.

† *Aims of School of Ethical Culture*.

and never a unifying, power between man and man, yet it is still more universally felt that the religious man cannot be an isolated unit; but the secular school cannot train in habits of worship, and cannot do anything to help the child to grow into a member of the community in its spiritual aspect. The question of religion in the schools is treated far too exclusively from the side of instruction, whereas it would be possible to argue, on very sound psychological and pedagogical principles, that up to thirteen or fourteen all the child needs is the exposure to an atmosphere of reverence, the inculcation of habits of devotion, and the storing of memory with the beautiful old stories which embody the noblest ideals of the race, and those time-honoured and perfect forms in which its highest aspirations have found expression. It was not for nothing that, in subjective Germany, Herbart warned teachers that the idea of Providence must be the all-pervading atmosphere of the schoolroom, but that the attempt to arouse a more intellectual conception of God might easily be made too frequently and too prematurely.

The supreme interest of American education for English observers is that it shows the further development, actual tendencies, and more remote effects, of those movements of which England itself as yet shows only the beginnings. Just as in England, so in America the first prime impulse towards education was a religious one. The purpose of the founders of Harvard is well expressed in the tablet on the west gate, recording the resolution of the General Court of Massachusetts Bay of October 28, 1636, to give a grant of £400 "towards a schoale or colledge." Well known as the noble words are, they may bear repeating: "After God had carried us safe to New England, and we had

builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civill government, one of the next things we longed for and looked after was to advance learning, and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

King's College, New York, now Columbia University, was an Anglican institution. The persistent labours of the Virginian Episcopate on behalf of the College of William and Mary were a recurring annoyance to the authorities at home. After the Revolution, it is true, French influence gave a philosophical tinge to American education, and it became the fashion for College students to profess themselves atheists. It was but a passing phase, and one that is not characteristic of the English-speaking race. By the early nineteenth century, the old Puritan substratum was once more coming to the fore. Mary Lyon, when she founded the Academy which, half a century later, expanded into Mount Holyoke College, required her students to spend an hour daily in solitary meditation. Wellesley, dating from the seventies, was marked by strong, if somewhat narrow, religious regulations. But those religious foundations were all in the nature of private enterprises, and two influences have combined to banish religion, probably for ever, from the public schools of America.

The first of these is Protestantism. It is, of course, notorious that the Pilgrim Fathers were not only as determined to secure conformity of practice as Archbishop Laud, but made strenuous efforts to control thought itself. Things advanced rapidly, however, in the New World, and before Cromwell had proclaimed

a quasi-toleration in England, Roger Williams, in Rhode Island, founded the first State openly committed to a policy of complete religious liberty. With this came some difficulty in the way of providing religious instruction in the schools which would suit everyone.

Matters might have been adjusted, had not, in the second place, the growing spirit of democracy made it impossible to arrive at any solution of the educational problem other than the wholly State system of public schools—schools free to all, and adapted to the needs of all, and in which there should be no distinction of class or creed. The first step in the secularization of the schools in order to attain the democratic ideal was the reduction of the religious element to its lowest terms. It was at first thought possible to preserve "simple" Bible reading, the Lord's Prayer, and a devotional hymn—just about the same, it may be noticed, as the more secular of the English County Schools, with nothing to correspond to the Bible teaching still possible in so many. It was only for a very short time that this compromise lasted. A discussion arose as to the particular version of the Bible to be used, and even of its use at all, in view of the presence of small non-Christian minorities. The expedient of a "conscience clause" seems to have implied an invidious distinction, which did not commend itself to the democratic ideal. In 1890, it was debated before the Supreme Court of Wisconsin whether the reading of the Authorized Version was doctrinal "sectarian instruction, and as such within the scope of constitutional statutory prohibitions of such instruction." It was finally decided that because in the Bible were many doctrinal passages on which particular tenets

had been based, and because such passages might reasonably be understood to inculcate such doctrines, therefore, to read the Bible is also to give sectarian instruction, and must not be permitted in any State school. The Court made it quite clear that its decision was not inspired by any animus against the Bible itself. "The precious truths of the Bible," it declared, "are best taught to our youth in the Church, the Sabbath and parochial schools, the social religious meeting, and, most of all, in the home circle. There, those truths may be explained and enforced, and the spiritual welfare of the child guarded and protected, and his spiritual nature directed and cultivated in accordance with the dictates of the parents' conscience."

In a supplementary decision the Court added: "These schools are called by those who desire to have not only religion, but their own religion, taught in them, 'godless schools.' They are godless, and the Educational Department of the Government is godless, in the same sense that the Executive, Legislative, and Administrative Departments are godless. So long as our Constitution remains what it is, no one's religion can be taught in our common schools."*

From this point, then, the school has become completely secularized, and, as Dr. Murray Butler says, can give only an incomplete education. "The religious aspect of civilization and the place and influence of religion in the life of the individual are excluded from its views," and this, he adds, is the first and most important fact to be reckoned with in attempting to secure the full development of the American child.

* Quoted in *Principles of Religious Education*, pp. 9 and 10.

Protestantism and Democracy, the two forces which have accomplished the complete secularization of the American schools, are working themselves out in England. Will they, at no very distant date, produce the same effects here? Some very competent observers say emphatically "No." The Bible teaching of the Council schools, however it may dissatisfy all who distrust any instruction without guarantee as to the competence of the teacher, and in spite of the vagaries of such boards as one which removed from the hymns used by the children all mention of the Trinity, remains a standing witness to the belief of England in Scripture, as part of the necessary equipment of an educated Christian. A Colonial Bishop is reported to have said he would offer up a special act of thanksgiving if he could see such Bible teaching introduced into the schools of his own diocese. In the Mid-Western States, a so far fruitless campaign, aiming at the re-introduction of the Bible into the schools, is being led by the Professor of English in one of the State Universities.

It is, in view of all the facts, and taking all the factors concerned into consideration, very remarkable that Bible teaching and Scripture examinations should still be possible in any State-supported schools of England. It is most desirable that the nation should realize this, and that all parties and all Churches should combine to preserve this public recognition of the Christian religion in the schools, and spare no efforts to make it more and more effectual. There is a fear that it will only be when it is lost that its immense value and potentialities will be fully recognized.

For, however confident some may be of the permanence of the Bible lesson in our schools, it is impossible to avoid the misgiving that what Protestantism and

Democracy have achieved in the United States they will inevitably accomplish here also. The mere fact of the existence of an Established Church increases the mutual pretensions and suspicions of sectarian parties. It is true that movements like the Student Christian Union are gradually bringing forward the cry of "Interdenominationalism," which engenders a more charitable spirit than that of "Undenominationalism." If this new movement makes sufficient progress in the next generation, all Churches might combine to deepen and strengthen religious instruction in the schools, as many are now combining to quicken the spiritual life of the Colleges. If, however, sectarian animosity once more triumphs and divides the religious camp, then inevitably secularism will run its full course.

In view of this possibility, it may not be without interest to survey a few of the special effects and opportunities for religious effort under a purely secular system.

In the first place, where the State schools become avowedly and completely secular, the Sunday-school takes on a new importance, for it becomes the one instrument whereby children can be systematically instructed in the faith. Those who have had varied experience of English Sunday-schools will not perhaps think it too much to say that the majority, in such important matters as discipline, ordering of the curriculum, training of teachers, method, and testing of work done, will not bear comparison with the more inferior village schools. No one will deny that, in spite of general disorder and pedagogical futility, there is much of permanent value in the mutual interaction of teacher and pupil; but of real solid instruction the less said the better. The defects are inherent in all

voluntary untrained work, but the American Churches have made determined efforts to overcome them.

In 1899 a series of admirable lectures were arranged by Bishop Doane of Albany, under the auspices of the Sunday-School Commission of the Diocese. The various speakers were experts in their various lines, and included such well-known men as Professor de Garmo, then President of the Friends' College at Swarthmore, now Head of the Pedagogical Department of Cornell; Professor Stanley Hall, of Clark University; Professor R. G. Moulton, of Chicago, whose work on the literature of the Bible deserves to be better known; and Professor Nicholas Murray Butler, of Columbia University. The addresses have been published together under the title of *Principles of Religious Education*, and show plainly not only where the duty of the Churches lies, but how it can best be accomplished. Professor Murray Butler, for instance, finds his solution of the educational problem implied by the secularized school system in a thoroughly re-organized Sunday-school, which must be an educational, not a proselytizing, agency. "It must," he says, "cease to be merely a part of the missionary work of the parish, and become a real factor in the educational work of the community." In each parish it should have the full complement of elementary grades: several should combine to provide secondary classes, and there should be sufficient training centres to produce fully-qualified and competent personnel. The teachers should be trained and paid. They should look upon their work, not as philanthropy or as missionary work, but as something larger, because it includes both—namely, educational work.

The Sunday-school course of study must be carefully

looked to and ordered. "It is at present—I say it with all respect—too exclusively pious. Religion is much more important in civilization and in life than the Sunday-school now teaches. It is more real. It touches other interests at other points. It must reach out beyond the Bible and the Catechism. It must make use of biography, of history, of geography, of literature, and fact, to give both depth and vitality to what it teaches and enforces. . . . It must comprehend and reveal the fact that the spiritual life is not apart from the national life, not in antagonism to it, but that the spiritual interpenetrates all life, and that all life is of the spirit."* These words come with all the more force as the utterance, not of the professional minister, but of one of the leading educationists of the country.

The inadequacy of the ordinary Sunday-school is further emphasized in the same series of addresses by Professor de Garmo. "We find the work in charge of anybody and everybody who is willing to undertake it. The classes are taught by people of all possible grades of intelligence and of religious knowledge, and finally we find but slight attempt at adapting the subject-matter of instruction to the intellectual capacity of the children, so that it is quite possible for children to attend Sunday-schools from their very earliest years until adult life without acquiring very much fundamental knowledge of the Scriptures. Instead, therefore, of a graded course of instruction, with adequate time for presentation by a trained body of teachers, we have heterogeneous selections presented in the main by untrained teachers and for very brief periods once a week. In addition to all this, our system is woefully lacking, in that it fails to reach at all a large

* N. M. Butler, *Principles of Religious Education*.

part of the children.”* And he contrasts the advantage of the child in the German and English schools, who still receives some form of systematic teaching under trained teachers.

This is enough to show that the Americans are alive to the needs of the Sunday-school, and to realize a situation in the United States, is to meet it. It must be remembered also that the American Sunday-school touches all classes of the community, and is not hampered by the educational limitations of those who leave school at fourteen. The work done in the senior class of a well-run Sunday-school is sometimes more severe than that expected of the corresponding class in the High School.

Meantime, even in the schools themselves certain facilities have been granted to such bodies as the Young Men's Christian Association, which has been permitted to give classes on the "Life of Christ" in the common schools, out of lesson hours, with free light and heating. It is, of course, very doubtful whether this is strictly constitutional, and the Young Women's Christian Association has conscientiously refrained from taking advantage of any similar openings. Many opportunities, however, have been found for starting Bible study in the private girls' schools. The pupils have frequently taken up the work enthusiastically, and it has in some cases led to regular Scripture classes, for which "credit" has been allowed towards the number of marks required for graduation.

From the United States Bureau of Education itself have come suggestions for the study of the Bible in the Colleges: "The History and Literature of the Hebrews and Jews may and should be studied as other history and

* *Principles of Religious Education*, p. 63.

literature are studied. The peculiar religious element need not be dealt with, and modern sectarianism is not to be found in the Bible. Such a large and influential portion of universal history and literature should not be ignored and left to chance instruction.”*

From Columbia University comes the news that Bible study has been placed on the curriculum for the first time, and will be offered as a regular credited subject for students next year. “Courses are to be given by Chaplain Knox, and those who enrol in his classes will receive credit for the work towards their degree. The introduction of the new course is in line with the policy of furthering religious education amongst the students, and indicates that the newly-erected chapel is already beginning to exert an influence on the life of the Campus.”† Teachers’ College, now connected with the same University, offers opportunities in both Sunday-school Instruction and Biblical Literature, so excellent in scope and treatment that the extract from the syllabus, in each instance giving the lecturer’s name, Dr. Hodge, is worth citing. Here is one of the courses :

“SUNDAY-SCHOOL INSTRUCTION. LECTURES, DISCUSSIONS, WRITTEN AND REFERENCE WORK, AND THE OBSERVATION OF SUNDAY-SCHOOL MANAGEMENT AND TEACHING.

“One hour weekly. This is a course in the curriculum, management, and methods of teaching for the Sunday-school, as determined by the principles and practice of modern education. The discussions em-

* Quoted by Rev. Pascal Harrison, *Principles of Religious Education*, p. 118.

† *Boston Evening Transcript*, Saturday, April 24, 1909.

brace the subject-matter, curriculum, textbooks, bibliography, and methods of religious education ; Sunday-school architecture, equipment, and administration ; and successful plans of re-organizing Sunday-schools upon modern educational lines.

“ Students will be required to observe and report on the teaching and management of one or more local Sunday-schools, preferably the school conducted at Teachers’ College, and to present lesson plans and specimens of such work as may be expected from Sunday-school pupils.”

The other course offered is :

“ **BIBLICAL LITERATURE. THE LITERATURE OF THE OLD TESTAMENT. LECTURES, READINGS, CONFERENCES, REFERENCE AND WRITTEN WORK.**

“ Two hours weekly. This course embraces a survey of the history of the Hebrew nation and the rise of their sacred literature, and an examination of the Old Testament as a library, both as a source of the historical opinions and religious ideals of the Hebrew people, and as a national literature. The different books are studied as developments of the several kinds of Hebrew literature. The respective standpoints and the original ideas and special messages of the different writings are noted, along with the spiritual, intellectual, and literary qualities which account for them as religious masterpieces. Selections are read from the historical writings, the Books of Proverbs, Job, and the Psalms, and several of the prophetic books are read entire. The bibliography of Biblical literature will receive attention. One comprehensive paper, based on the syllabus of the course, is required from each student.”

The Women's Colleges have "required" Bible study, and even in State or semi-State institutions there are classes in Semitic literature and Greek Testament which do not differ greatly from "Divinity" classes.

The absurdity of dropping out of the curriculum the ethical and historical foundations of Western civilization is being recognized. The Rev. Pascal Harrison says that the requirement of Bible study for College students has been held to interfere with the sovereign rights of the American. "It seems that a boy reaches the age of consent earlier in religious matters than in intellectual. Horace's *Odes* and Greek philosophy, but not the Prophets or the teachings of JESUS, may be required studies for him."* He desires nothing less than compulsory Bible study in every College in the country, State institutions included. He would see study conducted by means of the best books, and with the most skilful teachers obtainable. He grants that "it is a sad commentary on former methods, that the phrase prohibiting teaching what is 'sectarian' in religion should be quoted as forbidding Bible study. Doubtless legal difficulties differ in the various States. It may be that the time has not yet come when it would be fitting to press the claims of formal Bible study on certain State institutions. Meantime there is abundant opportunity, with rare, if any, exceptions, to include Hebrew History in Ancient History, Bible Literature in literary courses, Biblical ethics in general ethics, until, in entire conformity to law, the students are put in possession of a fair knowledge of Bible facts."†

* *Principles of Religious Education*, by Rev. Pascal Harrison.

† *Ibid.*

The Colleges themselves have been anxious to disprove the charge that "undenominational" means "irreligious." Ex-President White, of Cornell, in the little pamphlet, *What Profession shall I Choose?* argues that a modern clergyman can have no fitter training for his calling than a course at Cornell. It may be mentioned, by the way, that this was the University of Mr. Stokes, whose Indian labours in their Franciscan setting speak for themselves of the spiritual type that may be evolved in "State institutions." Dr. White protests also against the charge of "irreligion" brought against the University:

"Nothing can be farther from the truth. While the institution is non-sectarian, its foremost aim is to promote and aid in the development of an American civilization, moral and religious in the highest sense. Hence it was that one trustee of the University built a commodious and beautiful University Chapel, that another fitted up a room for the Young Men's Christian Association, and that another friend endowed a preachership, which enables the University to give its students sermons by the most distinguished preachers of all the great denominations. These preachers, as has already been stated, do not present sectarian tenets. On the contrary, their aim has always been to present the great fundamental principles and facts in morality and religion. While the University authorities do not drive students to the University Chapel, they have attracted them by thus presenting a series of sermons which form an epoch in the educational history of this country. This plan has been successful. Instead of listless audiences of unwilling students, the Cornell University Chapel has, as a rule, contained large audiences of students, attentive and thoughtful."

The denominational system having vanished, the authorities have had no wish to see the religious side of the student life starved. At Cornell, besides the regular Sunday sermons, special courses are given for a few weeks at a time. In 1908 the Rev. Hugh Black gave a three weeks' course, with five sessions a week, on "Religion as Experience" in the great auditorium, which was well filled. Harvard has had its chapel since 1744. The attendance at its services is now voluntary. The five preachers annually appointed each take daily prayers for about three weeks in the half-year, and each preach four Sunday evenings, and each during his time of office is at the service of any student who may wish to consult him. There is, perhaps, a tendency for the æsthetic elements of worship to overbalance the spiritual or intellectual. As a young Cape Dutchman studying at Cornell shrewdly observed: "At Vespers, the Rev. gentleman seems so anxious not to encroach on the time of the choir that he hardly manages to get far beyond his text." Still, the beautiful music and the sermons by men universally respected must be a power for good.

More striking even than the provision by the College authorities for the spiritual needs of the students, is their generous encouragement of every form of religious enterprise amongst the students themselves. Not only will a University partly endow buildings for the use of all religious associations or contribute towards the support of a Christian Association Secretary, but the Faculty do all they can as individuals to take part in and help forward their work. The words of the Hon. R. T. Paine at the dedication of Phillips Brooks House speak for themselves:

"Think how numerous are the buildings gathered

on the grounds of Harvard, and what a vast variety of uses they fulfil. Appleton Chapel, devoted to GOD ; the Memorial Hall, alive with the patriotic ardour of the noble dead ; Sever, University, Harvard, Holden, Gore, the gymnasium, boat-house, and soldiers' field, and so on through the long, familiar list of names, each devoted to some of the electives which men may take.

“ To this interesting variety of buildings, suggesting so many studies and careers, the life of Phillips Brooks has prompted his friends to add this Phillips Brooks House, in the hope of strengthening the religious spirit of Harvard, always so stanch from its first Puritan origin, to increase the study of holy things, and to make the worship of GOD the career of some, and an essential part of the life of all.

“ And so this Phillips Brooks House comes into the group of College buildings and into College life as an added incentive to select the great elective of spiritual communion ; to recognize as the fundamental fact of human existence that man is made in the image of GOD, that only in the filial acceptance of this immortal truth can man develop nobly all his faculties.

“ May this Phillips Brooks House warn men against the mangled horror of a life wherein the divinest faculties lie dormant till at last they are seemingly lost in atrophy. May it irresistibly invite, by the example of the great life of Phillips Brooks, all who will to follow in his steps, and keep their souls open towards GOD, their mental powers expanded, and their spiritual faculties ennobled by the inpouring of the Holy Spirit, till they come to the measure of the stature of a perfect man.”

Here all the religious and philanthropic energies of the students find a home. The Catholic Society occupies quarters near the Episcopal St. Paul's Society,

and the interdenominational Y.M.C.A. offers a welcome to all who care to come. The half-yearly card of these various societies, with their "receptions" to Freshmen, their business meetings, their services, special preachers and classes, show how much is going forward.

The classes and addresses will often be taken by members of the Faculty, and there is about them a simplicity and a directness which is very often lost in more professional ministrations. Somehow, when a Professor of Political Economy speaks of the "Bible and Life," his weight as an authority on "values" and "standards" helps to drive his words home. When the Dean of Arts and Head of the Pedagogical School talks of the Supreme Master of Man and the beauty of the Life of Lives, old words seem instinct with fresh meaning.

Where no one is officially responsible for the spiritual welfare of the student, the more earnest among the Faculty will all rise to the responsibilities of their position. There is little room for the *odium theologicum* under a secular system, and ethics and metaphysics are apt to veer round in the direction of religion. Again and again, at lectures or on public occasions, a student used to the colder, more reserved atmosphere of an old English University would be surprised by the simple statements or expressions of feeling on the part of those who would hardly have been classed by anyone as "religious" men. In 1907, the inaugural address of the President of a semi-State University ended by invoking a blessing upon the new students. The following year, in his speech at Commencement, he addressed the graduating class in these words :

"Doctors of Philosophy, Masters and Bachelors of Arts, you are leaving us to carry out into the world what we have endeavoured to give you here. Do not

forget that you all belong to three great Republics. You are members of the United States, or some other State, and must live for it as good patriots. You have been initiated into the great Kingdom of Science, and it is yours to advance its conquests. Above and beyond all, you are citizens of that great Republic which an old writer called the *Civitas Dei*. So live and work that you may be worthy members of all three."

Where the establishment of the secular system means that it becomes the brave and the manly thing to take a positive rather than a negative standpoint in religious matters, it is not without its compensations.

Professor de Garmo, indeed, believes that the healthiest development of the religious spirit is most likely to be achieved under such a system. Whether that actually be so or no would require very nice discrimination to determine. It may at least be a comfort to those who apprehend the worst, to see the opinion of one who has compared the religious school systems of Germany and England with the secular one of America :

"I think it is the almost uniform testimony of observers that the Christian attitude of mind is not always to be measured by the amount of religious knowledge a people may possess. There is such a thing as formalism in religion, so that it is quite possible for a people to possess a high degree of intelligence in such matters with a low degree of active Christian spirit. It is quite possible for the religious to remain a thing apart from the active life. The extent to which the mental attitude towards GOD finds its counterpart in the mental attitude towards one's fellow-men does not depend primarily on the amount of religious knowledge one has. It depends on the

quickenings power of GOD within the soul, on breadth of sympathy, on the development of the social instincts, on the inculcation of human interests in the heart. . . . History shows us races who pray to their gods and prey on their fellow-men. My own observation leads me to think that the influence of religious teaching in America is more potent in arousing this human sympathy, this Christian attitude of mind in the community, than is the case in any of the countries with which we are contrasting our own. We are accustomed to think that religion is a life rather than a doctrine or a body of knowledge, and it can only be a life to the extent in which the Christian spirit is inculcated in the youth."

In conclusion, from an address by Dr. Baker, President of the University of Colorado, may be quoted the following remarkable plea for the inclusion of a course in Scientific Theology even in the State Universities :

"The facts of man's higher intellectual and emotional life are the most important data for investigation. . . . Permit me to speak from the standpoint of history and philosophy. The Christian religion is a chief source of our present civilization, of the character of our institutions, of the growth of altruism, of the equality of man, of the supreme worth of the inner meaning of charity and liberty. It has given the world the highest examples of pure and devoted lives."*

Wholly and, as it seems, finally cut off from anything in the nature of authoritative doctrinal teaching in their schools, American educationists are pleading and working for the inclusion of Christianity in all its aspects—historical, ethical, metaphysical, and theological—in national education in all its stages.

* Address given at Milwaukee, 1897.

CHAPTER VI

AN HISTORIC SENSE

A COUPLE of miles or so from the sea, where the sluggish Piscataqua winds its way between the States of Maine and New Hampshire, stands the picturesque old town of Portsmouth. Its main street is old-fashioned to a degree, and with a dignity rare even in such corners of old England as the railway, with all its attendant "improvements," has spared. In a way, it recalls such a sleepy seaport as the Essex Maldon, though it has a flavour of departed glory more apparent than that which somewhat obscurely hangs about old Weymouth. At the topmost pitch of a steeply-rising street, stands its old church, designed by one of Wren's pupils, and externally no poor tribute to the influence of the master. Inside, the æsthetic quality is Georgian of the worst, but there are redeeming features in its carefully-preserved relics. The church plate was all presented by Queen Anne, whose care for the spiritual welfare of her dominions overseas seems to have been as profound as her solicitude for the poorer clergy at home. In a glass case reposes a valuable copy of the "Vinegar" Bible, so called from the quaint substitution of that word for "vineyard" in the parable of the Labourers. Some thoughtful person has carved upon the wooden frame the appropriate text: "Whatsoever things were written aforetime were written for

our learning." Unfortunately, no one has yet pointed out the precise lessons to be drawn from the unusual application of the term "vinegar." Carefully preserved also is a copy of the Book of Common Prayer, which has had many vicissitudes. During the Revolution, a horseman rode into the church and cut out the prayer for the King with his sword. The Colonial resources did not run to reprinting such a big book, so a single leaf was executed with the President's name instead of George III.'s, and duly pasted in. This was too much for some loyal Briton, who tore the new leaf out.

When the great President and Madame Washington attended Divine service, the ordinary seats in the Governor's old square pew were not good enough to mark the township's reverence, so the two old carved chairs were carried down from their place within the communion-rails, where they still stand.

The little old town is worthy of its church. Old Colonial houses, with pillared porches and fine Queen Anne doors and windows, stand flush with the sidewalk in front, and behind look into pleasant, shady gardens. It can boast worthy citizens, too. Down one of the narrow streets leading to the river is a house connected with the name of Paul Jones, and in the reading-room of the Athenæum, the fine old clubhouse that dates from Colonial days, hangs the portrait of a hero both English and Americans may join in honouring. When in 1752 the Home and Colonial Governments combined to organize that attack upon Cape Breton which resulted in the taking of Louisburg, and prepared the way for the capture of Quebec, the command was entrusted to a Portsmouth man, William Pepperell. In his gay uniform and periwig,

he looks out of his frame upon the charter which granted him fresh arms in honour of his great achievement. In one quarter they hold a tiny fleur-de-lis borne on a shield. The new Baronet may well have felt a proud man as he sat for his presentation portrait, but he probably never foresaw the vast consequences which were to flow from his victory—the power of France in the New World shattered, and the eleven Colonies free to defy the authority of the Mother-country when her protection was no longer needed.

Portsmouth has felt the vibration of more recent world movements. When the Spanish-American War broke out, the dwellers on the coast of Maine and New Hampshire went in daily fear of Spanish bombardment. They seriously talked of abandoning their homes for safer quarters inland. It was only when Spanish prizes and Spanish prisoners began to arrive that their fears were allayed. Many and stirring are the yarns told of the voyages home in charge of prizes. The Americans could spare no executive officers, and paymasters had a fine time of it. One, a well-known character, with two Americans and a chart, which blew overboard as they left Manilla, brought home a schooner and her crew. The log of the voyage is somewhat of a curiosity. One entry states: "Longitude and latitude both unknown"; and adds: "Having no instrument, am unable to verify my position." At last they sighted a lighthouse off the coast, and turned north, sailing from light to light, never knowing where they were, and unable to make a harbour, till at last, far north of Portsmouth, they managed to run in between the reefs, and sent off a boat to ask the lighthouse-keeper their whereabouts.

The presence of the prisoners in the old Navy Yard

across the river was a problem. Patriotism suggested that no one should show any kindness to the enemies of the country. Hospitality whispered that here were strangers to be entertained. In the end the latter conquered, and many are the kindly memories of the dark-eyed, courteous Spaniards. Many of them, however, were too proud and homesick to be sociable, and pined away in silent loneliness till exile ended in the little graveyard by the Piscataqua.

Still more recently the Navy Yard sprang into world notice, when the Russian and Japanese Delegates signed their Treaty of Peace in one of its great buildings. This is now one of the historic monuments of Portsmouth, and has been adorned outside with an entablature in brick of Geneva crosses, whilst a commemorative tablet in bronze has been dedicated in one of the churches in the town by the Pope of the Russian community in New York.

So the old New England town has garnered and guarded its historical associations, and a visit to it may well prompt thoughts of the attitude of any community to its past, and of all that attitude may signify.

It has been said that, after all, the true Bible of any nation is that nation's history. From the philosophical point of view, it will be acknowledged with Bergson, in his *Évolution Créatrice*, that the Past never dies, but eternally evolves in that abstract moment we call the Present. As Rachel Levin put it, "The Future does not come from before to meet us, but comes streaming up from behind over our heads." Nevertheless, men differ much in their attitude towards the past. Some ignore it tactfully. This may lead to rude shocks, such as that experienced by a certain Australian community, greeted by a well-meaning new

Governor, with a cabled Kipling quotation, which alluded to just those matters which no one ever mentioned. It may combine the utmost regard for antiquity with a total inability to preserve tangible memorials or reliable records. The Chinese, whose whole lives are a crystallization of immutable old-time custom, have allowed even the memory of the sites of their most famous ancient cities to die. A people may find the dead hand of the past and its accumulations checking and blocking every forward movement, and yet neglect to draw from it instruction and inspiration. Most nations with a fairly long history find themselves in this position. There is one other course. The past may be honoured and its memory carefully preserved. It may be brought home to the young as the best means of helping them to understand the present and to be ready for the future. This is the American attitude, and it finds conscious expression in the national holidays as well as in the schools, in the pride in local and family records as well as in the academic treatment of all subjects of study.

Miss Burstall, in her careful book on *American Education in 1908*, has drawn attention to the excellent methods of historical teaching in the schools, and has expressed the opinion that English teachers have more to learn from Americans in this direction than in any other. This will be endorsed by any unprejudiced critic, with the corollary that it would hardly be possible to find another people in whom the sense of their own past is so vital, who cherish it with greater piety, or whose conception of its function in the present is so all-pervading.

☞ In many ways, indeed, the United States is an ideal sphere both for the teacher and student of history.

The short three centuries of its historic past are not enough to be unmanageable, though full of interest. Its pre-history is refreshingly simple, and such problems as it does present can be worked out quite independently of the main body of historic doctrine. Its interpretations of the past are not exposed to those violent upheavals, to which a swing of the critical pendulum towards Roman, Saxon, Celtic, or Danish "origins" exposes less simple foundations. No part, either, is really remote. One long life spans the gap between the men of to-day and those of the heroic revolutionary age. Octogenarians may have heard stories of the War of Independence told by those who fought in it. No very great effort of imagination is required to reconstruct the past. There was nothing in the life and institutions of the Pilgrims that a child of twelve cannot, in some degree at least, understand. Yet, in this brief period, American life has run the full gamut of historical development. It knew the village of the Indian hunters, with its simple extensive cultivation and primitive arts, from the first settlement of a civilized race in the wilderness; the periods of paternal government or exploitation by a distant monarchy; the rule of petty lordships in the South, and of fully self-governing communities in the North. It lived in perils of Indian massacre or determined hostility of white rivals, contesting the control of the New World; through dark days of superstitious mania and religious persecution, tasting to the full all the advantages of slave labour, and draining to the dregs its inevitable consequences; through the sweets of the first victory, which stayed the French advance and made the taking of Quebec possible; through the intoxicating success of a handful of farmers against the English Redcoats; through the awful throes of

Civil War; to the establishment of a great World Power.

Nor is this past a mere matter of chronicles. Its monuments are everywhere present. The tide of progress so soon flowed westward that the old towns of the east remain strangely untouched. Where there is plenty of room and labour is dear, it is not worth while to demolish the old to make way for the new, as so often in older countries. New England towns are rich in Colonial relics. Farther west, round the Great Lakes, the soft-sounding place-names recall Indian tribes or those intrepid Jesuit explorers, who risked their lives in the wilderness—*ad majorem Dei gloriam*—and for the honour of France.

Above all, there is no page in its history which it would desire to keep closed. It is chiefly in its foreign relations that the motives and methods of a country in an earlier generation fail to commend themselves to those who come after. It is, perhaps, just because Americans have been so free from foreign complications that they are so happily convinced that their country has always been in the right, and free from any touch of that unrighteousness and self-assertion that stains the record of the nations of the Old World. The "jumping" of New Mexico is not a part of their history that seems familiar to most of them. They take the sensible view that it was absolutely impossible to fulfil the engagement to compensate the Loyalists after the War of Independence—and, after all, the Loyalists were, of course, traitors—but they do reproach themselves with having allowed Great Britain to hold the mouth of the St. Lawrence, and to keep any rights on the Great Lakes.

A course of uninterrupted expansion is apt to en-

gender a certain national sensitiveness, which at times finds rather curious expression. An American visitor to Quebec remarked indignantly, when she saw the cannon captured in 1812: "Why, I'm sure! we've any number of their horrid guns down home!" At the same time, it is fully realized that "the British public is as impervious to criticism as an elephant's hide to stabbing by sticks of boiled macaroni."* When the American won the long distance in the Olympic Games, a picture from a comic paper was sent by an American to an English friend. It was headed, "The Tables Turned," and showed, under the date 1776, a British Grenadier flinging away his musket and tearing down the road from Lexington, with three Yankee farmers holding their sides with laughter, in the rear. Below, dated 1907, was the winner of the race, in full Stars and Stripes, and poor old John Bull panting in the rear. But, of course, the poor old thing always is behind, from the American point of view, and it is really only kind to tell him so.

With its keen historical outlook, again, young America seems firmly convinced that the purely artificial boundary between Canada and the United States is a very temporary affair. Public utterances may touch on the enriching of American public life by two ideals of government, and lay stress on the mutual inspiration and emulation of the Dominion and the Republic. Meantime, the passing Britisher will be informed by ardent schoolboys that the Stars and Stripes could be carried from Quebec to Vancouver to-morrow, and by more cautious undergraduates that the next quarter of a century will see a new star for Canada, added to the growing constellation on "Old Glory." The Britisher

* *England and the English*, Price Collier, p. 79.

may manage to turn the conversation by an adroit reference to some pressing problem, but will inevitably be left wondering how many young Englishmen know *how* artificial is that long line from the Atlantic to the Pacific, and whether they think it really worth the preserving, and by what means ?

Any contact with American schools and colleges shows at once that historical teaching is not valued simply and solely as imparting knowledge of the past, but far more for its cultural and patriotic influence. The complaint has been made that, as a rule, Americans have a merely superficial and inaccurate knowledge of history, and up to a certain point this criticism stands. It must, however, be remembered that, according to the confession of English public schoolmen, the British equivalent to this semi-knowledge is complete ignorance.* No child can graduate from the American common school without having had a really thorough course in the national, with at least some view of general European, History; nor can any student specialize in the English sense—so that he can take a “first” in Science, Classics, or Mathematics—and remain unacquainted with the general course of the great movements of the medieval and modern world. The average American’s study of history may not have been very profound, but it will have given him such a survey of the great field to be explored that any further excursions he may choose to make will be consciously

* A schoolmaster, speaking at the Annual Meeting of the English Historical Association in 1908, said: “A young man went from Oxford to learn German in Hanover, preparatory to entering the Diplomatic Service. He was astonished to hear Hanover had once belonged to the English Crown, and to hear of what Bismarck had done.”

guided by certain great landmarks, instead of being blind ventures into a trackless desert.

The objects of the history teaching in schools have been defined by the "General Outline" of the Ethical Culture School as follows :

" 1. The imaginative reconstruction of the life of other times and of other peoples.

" 2. The recognition of the essential likeness underlying the differences of race, nationality, condition, and development ; the perception of the identical humanity that lurks behind the alien masks of Babylonians, Egyptians, Romans, the feudal types, etc.

" 3. The extension of the mental horizon by the ability to understand foreign traits, to transfer oneself to foreign view-points, and, somewhat after the fashion of the poet, to enter into modes of thought and feeling outside of one's own experience.

" 4. Also, to call out judgments on previous types of civilization in their totality, to indicate in a large way their defects and consequent failures, but especially the permanent contributions which they have made to the cause of human progress.

" 5. To present in their great proportions the heroic figures of human history ; to show their dependence on the age and the conditions in which they lived, and at the same time the inexplicable excellence which raised them above the common level ; to inculcate an attitude of reverence toward them ; and to distinguish in their case, as in the case of whole nations, between their achievements and their limitations.

" 6. To foster the historic spirit, the spirit of patience and piety towards the past, while at the same time arousing devotion to the ideal of progress.

" 7. To elicit a sympathetic response to the great

movements which have passed in succession like waves over the field of human history, and thus to communicate to the student a certain cosmic uplift, a sense of pathos, of submission combined with hope.

“ 8. As an incidental result, to train the mind to trace effects to their causes ; to discipline the memory and develop the faculty of expression.”

Some English schools would be thankful to secure even the bare “ incidental results ” of the above magnificent scheme ; not many, one fears, aim even at “ submission combined with hope,” far less at a “ certain cosmic uplift.”

The connection of the historical work throughout the school is made with that in Literature, in Ethics, and Art, and the various festivals and commemorations—especially those in celebrating Thanksgiving and Patriots' Day—offer opportunity for the employment of historical materials.

In the elementary school, the work does not take a connected chronological form till the sixth grade, with pupils of about twelve. Up to this stage, all instruction is by stories, which are acted out or illustrated in the handicraft lessons. The field touched is very wide. In the first grade, in which the central topic is the “ home,” a few typical peoples of widely separated climes (the Eskimos, the Dutch, the Arabs) are studied, and some of their simpler characteristic industries imitated. In the second grade, the social and industrial life of primitive peoples, so far as it can be related to the life of to-day, is the subject. Illustrations are given from the legends of American Indians, ancient Greeks and Hebrews, and Hindus. The children learn the use of the first tools, and how they were applied to industrial processes. The hunter, the shepherd, and

the primitive farmer are taken as typifying phases of human development. With grade three the central thought becomes the conquest of nature by man. The children are now just at an age when they enjoy working out the problems connected with procuring food and clothing and building, lighting and furnishing a home, as they were presented to such typical pioneer settlers as Robinson Crusoe, the early American Colonists, and the peasants of Norway and Sweden. From this point the transition is easy to the exploration of the world as a whole, and the wakening spirit of adventure sallies forth once more in company with Jason and Ulysses, with the Norsemen and the early navigators of the modern world. The ground has now been prepared for a clearer imaginative interest in the American origins themselves. The English, French, and Spaniards are studied in their Old-World setting, and the delight in romance is fostered by stories of the age of chivalry, of Roland and the Cid, of Robin Hood and the Chevalier Bayard. With the study of the actual period of colonization in America, the work enters the strictly historical phase, and becomes both more intensive and more comprehensive through the final grades and the four years of High-School work. It is noteworthy that in the first year, Ancient History is again the special subject of attention. After a rapid survey of primitive peoples, and the steps leading from savagery, through barbarism to the early civilizations of Babylonia, Egypt, Phœnicia, and Persia, the remainder of the year is spent on Greece, to the death of Alexander the Great. Special emphasis is laid on Athens as the centre of Greek art and letters, and a careful consideration of parallels in American History is made.

Throughout, local features and traditions are utilized

to the full, even to the distortion of the proportion of the whole course. In the Mid-West, for instance, the time spent in elaboration of the Jesuit explorations may sound extravagant to English notions. Very often, indeed, a "recitation" appears a time-wasting method. In the Model School, in connection with the School of Education in the University of Chicago, a whole lesson was taken up with hearing different versions by the class, of an imaginary audience accorded by King Louis to a Jesuit Father and his Indian converts. One little boy read a very spirited production, but insisted, in spite of all the teacher's protests, in making the Monarch address the poor Indians as "Villains!" It all seemed conducive rather to picturesque than discriminating historical knowledge, but that result is one of the pitfalls of the "recitation" unless very skilfully conducted. At least, there can be no doubt that interest is roused.

The present President of the University of Missouri used to tell the story of how he succeeded, through merely local interest, in rousing the thirst for knowledge in two young farmers. Their father's land was on the coast of New Brunswick, and they were the dunces of the little ungraded country school, and the despair of the young teacher, only a few years older than themselves and getting his first pedagogical experience. He had tried every avenue of approach and every subject, without any sign of intelligent response. Not willing to own himself beaten, he drew them on to talk about the farm, which at any rate they knew thoroughly, and were ready enough to discuss. They happened to mention an outlying meadow, protected from the sea by what was called the "Frenchman's Dyke." The teacher seized the opening, and remarked on the

strange name, asked how the embankment had come by it, and whether there were any Frenchmen round. The lads looked at one another, rather vexed to find there was anything connected with the farm of which they could not give a clear account, and they had to acknowledge they knew nothing about it. The offer of the loan of a local history, which might throw light on the subject, was gratefully accepted. From the French in Canada the boys were tempted back to the Old World, and then to the story of the great conflict for supremacy in the New. Finally one boy became so engrossed in his historical studies that he took an All-Canada scholarship, and went to College. The bid for "cosmic uplift" had vindicated itself in one case at any rate.

The characteristic note of American pedagogy just now is a social one. Education by private tutor, according to transatlantic standards, would be an altogether inadequate affair. The actual knowledge gained, even in the form of more foundations for a future superstructure, is not of such importance as gradual adaptation to the social environment. It is from this point of view that such writers as Dr. Dewey and Professor Murray Butler consider historical teaching, and it has the disadvantage of introducing an ulterior motive. It may be questioned, however, whether this is not less undesirable than having to frame the school work in order to suit external examination requirements. From this the system of leaving certificates and accrediting frees the American schools.

It is not always culture or ethics that provides the ulterior motive for historical teaching in the public schools. Wherever there are large numbers of newly-arrived immigrants, the schools take their share of the

great work of transforming them into American citizens. The schools of New York East Side are a revelation of what can be accomplished by direct teaching in patriotism. It is true that the conditions are ideal. The pupils have had their wits sharpened by the transition to new conditions at a most susceptible age. They are fully persuaded that their future depends on their learning all they can. They welcome eagerly every scrap of information about the institutions of their adopted country. It is a curious experience to watch an Assembly Hall full of little Slavs, Jews, Syrians, Teutons, Scandinavians, and Latins saluting their new flag with all the ardour of a newly-inspired patriotism, to hear them sing "My Country, 'tis of Thee" in English which is still broken, and then to hear them learning how that liberty which they have come to seek was first fought for and won on English soil, and embodied in the cherished institutions of the English-speaking race. It shows a Britisher in a flash what his country means as he had never realized it before. One almost resented the violent breaking off of these children from their own proper traditions. Already there is a movement—most clearly expressed by Miss Jane Addam, of Chicago—to help the immigrant too to preserve something of his own native inheritance.

For the American born also, the history lesson is a school of patriotism. Miss Burstall has stated that the modern textbook is free from bias of any kind. This was not the case some years ago. The present writer was told by a Boston lawyer how from his school histories he had so imbibed a hatred and suspicion of England that on first landing there he felt everyone returned the feeling, and would be unwilling

to have anything to do with him. A Swede, educated in the United States, told an Australian friend that she had always learnt at school that the British were a tyrannous, brutal, and bloodthirsty nation. It is consoling to find to a certain extent that her College course led her to correct this first impression.

Of the historical work done in the Universities it would indeed be difficult to speak too highly. The Head of the Historical Department in one Women's College, who had had English experience at both of the old Universities, has expressed the opinion that there is no work being done in historical research at either Oxford or Cambridge comparable to that of Harvard alone. There can be little doubt that the American insistence on Seminar work and a thesis involving really original work for the Masters' Degree, does inspire students with the belief that it is incumbent on them each to add his own brick to the temple of Knowledge.

At one semi-State University, whose chief glory lies in engineering and agriculture rather than in the Liberal Arts, the Head of the Historical Department rouses the enthusiasm of his students to a remarkable degree. He holds his introductory "Session" in the University Library itself, and begins by pointing to the surrounding shelves, and saying: "This, ladies and gentlemen, is your textbook—and no other will serve your purpose." His lectures do not attempt to convey information, but to do what students need to have done for them. They set the subject to be studied in its true proportions and proper light. They demand sympathy with and reverence for the past. The students are especially requested not to take notes, and, indeed, what he gives does not need to be set down *in schönem Schwarz und Weisz*, to be remembered.

A visitor who heard his masterly handling of the principles and significance of that most difficult period, the Catholic reaction of the sixteenth century, will not soon forget either his suggestive treatment or the appreciation shown by his audience, for the most part raw country lads from lonely farms or little townships. The Professor had no notes, and spoke quietly and deliberately, almost as if thinking aloud, and for his own enjoyment reviewing the second of the great movements that have tended to set the whole modern world in two eternally hostile camps. Each student, as a help to his private study, was given a printed scheme of topics under one general head, and prefaced by a list of sources, original and secondary, with a brief account of the standpoint and special value of each author. These notes are extraordinarily comprehensive. One set, on the "Republic of Art and Letters," under the reaction, treats of the rise of a European Republic of Letters, the Philosophers, Philologists, Printer-Publishers, Jurists, Publicists, Historians, Poets, Dramatists, and Novelists; proceeds to deal with Architecture, Sculpture, Painting, Industrial Arts, and Music, and closes with the progress of the Sciences. Another set, on the "Results of the Protestant Revolution," which takes the results to faith and worship in the rise of the new State Churches and the sects, the growth of free thought, and the rise of tolerance, goes on to suggest the following out of the subject in morals, education, and government, and concludes with a reference to the reaction as the inevitable consequence.

Such work as is done in England by coaching is done in the Seminar. Each Seminar has its special room, to the shelves of which, any books specially required are

removed from the library stacks on receipt of a signed order by the Professor. Here, work is done from original sources, and there is valuable opportunity for intercourse of the students with the Professor and with each other. When really well conducted, it is unquestionably the most inspiring form of work, although, like the "recitation," it does sometimes waste time, and may drop to the level of what English students do out of work hours for College Historical Societies.

Historical work is, moreover, by no means confined to the Historical Department. It is very striking to find, on reading through any College "announcement," that no subject in Science, Art, or Philosophy is studied apart from its history. This is no doubt due to German influence. *Kunst* and *Philosophie-Geschichte* are no parts of an English curriculum. They are, one supposes, "taken as read," although that is a phrase students interpret for themselves in two entirely different ways. The History of Philosophy is a required introductory course for students who intend taking Ethics and Metaphysics. It is a particularly difficult subject to handle, and unless really serious reading is done, is apt to degenerate into a "snap" course—*i.e.*, one in which the required "credit" can be obtained with the minimum effort, and the lectures may give neither History nor Philosophy, but a series of discrete biographies. In the Sciences and Arts, where a definite progress is maintained, and technique and method transmitted and improved, the case is different, and the sense of historical development inculcated leads to a very determined spirit of research.

Even in the School of Household Arts, the historical aspect is not forgotten. Such topics as "The Develop-

ment of Shelter ” ; “ The History of the House, and the Origin of Architectural Forms ” ; “ The Historical Development of the Early Nursing Orders, Religious and Secular ” ; “ The Economic History of the Household ” ; “ The Development of the Household Industries and their Elimination from the Household ” ; “ The History of Domestic Service and Women as Wage-earners ” ; “ A General Chronological Treatment of the Development of the Fine Arts ” ; “ A Study of Fabrics : their Beginnings in the Arts and Industries of Primitive Life ” ; “ The Development of Spinning and Weaving,” must be taken in connection with the general courses on Sanitation, Hospital Economy, Household Administration, or Textiles and Needlework.

Outside the educational establishments of the country, various societies and leagues carry on historical and patriotic propaganda. There is a real passion for association in the United States, and new grounds for social combination are always being discovered. Rumours have been heard—only, it is true, on this side of the Atlantic—of an American Society of Noble Salic Scions, all descended from crowned heads. That sounds almost too shocking to be true of a country which suspects the “ Colonial Dames ” (not without some justification) of aristocratic tendencies. More truly and characteristically American are such societies as the “ Veterans of the Grand Army ” and “ Daughters of the American Revolution.” Even here such a newspaper as the *Boston Transcript* scents dangerous possibilities, but consoles itself with the reflection that “ pride in country, no matter if boasts of ancestry be added unto it, in the long run nearly always results in good.” Besides offering prizes for historical work in

the schools, these associations do much to quicken interest in the past and encourage research. This may take the shape of vindication of family claims, which good democrats feel needs some apology.

“There are some who say the ‘Daughters of the American Revolution’ have developed ‘class.’ Pride of several sorts they do develop—pride of country first, State pride undoubtedly, and, as is very natural, pride of family. ‘Proud!’ said one candidate, after digging into musty State archives for her credentials, ‘I’m fairly bursting with pride, for I’ve learned that while I can only go in on the strength of a Lieutenant, yet almost an entire regiment from my State was made up of members of the family. I’m prouder of all those than I could be of several Generals. That means real patriotism!’”

But these excursions into old records may tend to undermine class distinctions, as in the following case :

“A conservative New England town, where caste has flourished since the days of the Mather dynasty, has a chapter, proud of its roll of distinguished names, which received a letter of introduction from a Southern chapter, presenting one of its members who had recently moved North to teach. ‘I can’t say we are altogether pleased. She seemed rather a nobody, you see. But when she arrived at the first meeting,’ said the one who let the cat out of the bag, ‘her pin had five bars, including two Generals and one of Washington’s own personal aides. That was a lesson. Not a single one of us could boast more than three officers’ bars, and this little Southern nonentity had five. I tell you, we all felt mighty small, and not nearly so conscious of our own importance.’ Caste in that town had received a severe blow.”

The "Daughters" have even been known to read apathetic citizens a lesson in outward reverence to national symbols. The paper quoted above adds: "Just a little shy of anything that savours of outward demonstration, Americans need the stimulus and example of those to whom symbols are matters of importance.

"In a Broadway restaurant the orchestra has played a tune that is popular. All over the room, men and women are still humming, 'Shine, Little Glow-worm, Glimmer.' Then come the jovial strains of 'Yankee Doodle.' It is a medley of national airs this time, with, following hard upon 'Hail, Columbia!' the clarion call of 'Oh, say, can you See, by the Dawn's Early Light?' The stout lady in bespangled jet, dining with her distinguished-looking husband, drops her fork, postpones the investigation of her *pâté*, and rises stanchly. Two matrons across the way set the example to a somewhat astonished gentleman, whose wittiest sally they have ruthlessly interrupted. A dashing-looking girl in red by the door drags a lazy escort to his feet."

Still better work is done in genuine research, and for this the "Daughters of the American Revolution" deserve full credit. The words in which the Boston paper acknowledges this may stand for a summary of what the historical sense is working for and achieving in the United States.

"How much that is forgotten in the history of a country or State, lost in the multiplicity of national affairs, has been rediscovered by the activity of local organizations! It was the demand of the 'Daughters' in one State that led to the appointing of an archivist, and the unearthing, from the dust of antiquity, of old

treaties, muster-rolls of regiments, officers' commissions, dead-and-gone Governors' proclamations, ancient maps and deeds—papers most valuable to the modern historian, to whom the original sources are the only reliable fountain-head of truth. The organization that preserves our ancient monuments, that commemorates our historical anniversaries, that celebrates our heroes, and that fosters a love for the past in a country that lives too much in the present and speculates in futures, deserves to flourish like the green bay-tree of Biblical simile."

CHAPTER VII

NATIONAL HOLIDAYS: AN AMERICAN HINT IN PATRIOTIC EXPRESSION

ON a hot summer's evening on the 4th of July, a little group of friends sat in a sloping meadow, watching the sky darken and the stars come out above the picturesque and far-flung peaks of the Presidential Range. Since sunset the day before, the sleepy old New England county town had been the scene of wild and noisy excitement. All day long on the 3rd, the one store had been besieged by the entire male youth of the country-side, purchasing anything and everything that could be made to go off with a flash and a bang, whilst the girls laid in stocks of horns with which to contribute their share to the annual celebration. There had been a continuous hot spell of several weeks. The shingled roofs of the wooden houses were so sun-dried that they hardly seemed to need the stick of a rocket or a chance spark from a Roman candle to set them ablaze. Older residents expressed some alarm as to possibilities of fire, and looked to the ancient painted buckets of the original volunteer fire brigade, dating from the first quarter of the last century, and still capable of rendering useful service at a crisis, before the modern fire-engine could struggle up from the railway town in the valley below. A visiting minister, taking his summer holiday in the mountains, had even

taken upon himself to appeal to the storekeeper to hold back his combustible goods for cooler weather, to the intense indignation of all the youthful inhabitants. The only result of the protest had been that the officious stranger had been serenaded the whole night long by concerts of horns, interspersed with interludes of fireworks. Nervous housewives had sat up all night, in the hope of detecting the first faint odour of burning wood, and giving the alarm in time. The select men had gathered round the step of the store—the State was “prohibition,” and there was no more convivial meeting-place—to discuss the general situation, and be ready to deal with any feature of it that seemed to call for interference. The Sheriff got out his dark-lantern and patrolled the boarded sidewalks, outwardly a terror to youthful mischief-makers, inwardly a prey to wild apprehensions as to what “the boys” might perpetrate, if they caught him in a lonely block.

In the end, however, it had all gone off peacefully enough. The bell of the old academy—no longer the centre of higher education since the High School was built in the town on the main line—had rung out as cheerily as when it called the boys and girls of two generations ago to their studies. The horns had made night hideous, and the squibs and torpedoes had scared the bats and the night-birds, without doing any more damage.

In the morning, the village green had been the scene of a fiercely contested game of baseball — “married *v.* single.” The play was vigorous rather than scientific, but no spectators could have been more enthusiastic than the wives and sweethearts, who gathered under a shady maple on the grass-grown platform round

the only stone building in the village. Its tiny heavily-barred windows and great iron door survived to recall its original use as county gaol, when, in the old days, the wide coaching-road had run through the county town on its way along the broad upland ridge. To-day all the traffic moves down in the valley, where the long trains of cars go rambling North to Montreal and South to Boston. Prisoners are no longer kept in the old county town. Gay vines drape the uncompromising squareness of the stone walls; the shingled roof has been gaily painted; a gilded dome gives it an air of jaunty distinction; and the interior has been turned into a public library. It had made a charming background for the groups of women in their light summer dresses, and the solid walls were a good sounding-board for the alternate outbursts of "toots" from matrons and maidens, as they hailed the triumphs of their respective champions. As the day grew warmer and warmer, interest in the game had seemed to flag, and, by twos and threes, the spectators had sauntered home for "noon."

By four o'clock the green was once more filling up. Waggons were driving in from the neighbouring farms and being hitched to surrounding trees and palings. The audience, for the most part displaying a flag or the colours, took their seats on the benches which had been set under the maples in front of the old church. The four slender wooden pillars of the portico, the graceful lines of the pediment, and the airy belfry are said to have been designed by one of Wren's pupils. At the corner of the opposite block was one of the earliest mansions of the settlement, and beside it the low shanty which had been the office of its first lawyer. To the side of the church, another old house faced the

green, and its display of American and Spanish flags betokened the residence of the local hero—one who had fought his country's battles, and was well qualified to take a prominent part in the day's proceedings.

The band had driven up in a hay-waggon, decorated with boughs of birch and fir, and, using it as their bandstand, played patriotic selections between the addresses, which were delivered by the editor of the local paper ; the Baptist minister ; the local hero, an Admiral ; the Universalist minister ; and that Episcopal visitor who had incurred the resentment of "the boys" by "butting in" to interfere with their fireworks.

The proceedings were opened with the solemn reading of the Declaration of Independence—a document it would do the British no harm to listen to now and again. It is enlightening to hear the epithets used to describe the conduct and character of "our Most Gracious Sovereign Lord, King George III.," and to realize how the English of the eighteenth century—men, too, who prided themselves on being sons and upholders of freedom and lovers of justice—struck their contemporaries on the Atlantic seaboard. One has a lurking suspicion that the British character, as drawn in the vigorous language of the famous Declaration, read, as it is, in every American community on every recurring Independence Day, underlies the American view of Great Britain even to-day.

After this historic opening, the audience had settled down to consider more modern aspects of the national life. The Admiral, smart and dapper in his white uniform, gave a bright little sketch of the progress of the Navy in his own times. When he had joined, the crews had been almost entirely recruited from foreign-born men. It was so rare to find a really English-

speaking sailor that a bo'sun who was a bit of a wag had once nailed on the mainmast the notice: "No English spoken aft of this." This was all changed now: the Navy had grown, and was taking a more prominent part in the public eye; the Gloucester fishermen were coming into the Service, and the American people were beginning to realize that, even for a great Continental Power, the future lay—to some extent, at least—on the great waters. He had ended with a capital description of "the Fourth" on board a warship, the discipline and executive control of which seemed to grate on the nerves of the Universalist minister, whose really fine oration had been a masterly exposition of the text, "It is better for a man to misrule himself than to be well governed by anyone else." The speeches on the 4th of July are a valuable opportunity for airing political views, which the near approach of a Presidential election does not render any the less acute. The speeches vied with one another, not only in singing the virtues and glories of their native land, but in expressing that horror of "Socialism"—*i.e.*, central control of corporations—that dread of the overweening influence of any one individual—President Roosevelt has been publicly alluded to as "Theodore Rex"—that anxiety lest more centralization should mean the encroachment upon jealously guarded State rights, which seem to constitute the most cherished convictions of the good democrat.

After the whole assembly had joined in singing "The Star-Spangled Banner," it adjourned to the side of the church, where public-spirited ladies had provided lemonade to refresh patriotic throats. As the horses were hitched to and the children packed into

the waggons, some kindly spirits sought out the one Britisher present, evidently fearing she might be feeling a bit badly. "I was just tickled to death," the Admiral's wife had remarked, "to see you sitting there listening to the old Declaration. You just mustn't take it to heart, you know. We like the British all right now, I guess." "You mustn't think we bear you any ill-will," another friend added. "What that Declaration really means, is that our two countries are at peace now, and they're going to remain so." The prompting motive was so considerate that the Britisher was really touched and grateful, in spite of some inward workings of the national spirit which burned to explain that, after their "licking" at the hands of the Yankees, the British had found themselves faced by an armed Europe, patrolling the seas and trampling the battle-fields of half the world; since which time they had enjoyed little leisure for rumination on the past, so that "let bygones be bygones" was certainly the average Briton's frame of mind towards the American War of Independence.

The afternoon had closed with one last, more intimate, act of celebration. In the old home of the family that had given its name to the town, hangs, amongst other old-time relics, a musket, which has been fired with much ceremony—and some trepidation—every 4th of July since 1775. That memorable year it was not used. When the levies were called out, its owner had shouldered it, only to have it refused by the Colonel as too old-fashioned and dangerous to be carried against the enemy. The valuable old flint-lock had, indeed, been imported in 1689. At the present time, every "Fourth" as it recurs is expected to be its last. It is given a very small charge, and the

trigger is pulled by a string from a safe distance ; but year by year it flashes out its defiance of British tyranny, consoling itself, maybe, for the forced inactivity of the actual war-years.

When this formidable weapon had been duly discharged, the last "stunt" of the day was over, and the firing-party retired to the meadow to cool off. The stars sparkled in the clear sky, and the fireflies flashed about the bushes, when one of the group embarrassed the Britisher by asking, "What are your national holidays?" It was terribly humiliating to have to confess that we had none ; that Bank Holidays had no patriotic associations ; that the King's Birthday was purely a matter for "the Services," and that well-meant efforts to introduce Empire-Day celebrations met with callous indifference, even where they did not encounter active opposition. The faint expression of astonished incredulity on the face of the inquirer, coming after the varied impressions of the day, brought home once more to the Britisher the conviction that John Bull and Cousin Jonathan have grown very far apart from each other during their two and a half centuries of independent life. It is so natural to Jonathan to seize the psychological significance of a commemoration, and to run its social and ethical opportunities for all they are worth, nor does he feel ashamed to express his emotions or to call upon his fellows to share them. In his vast country, where the enormous distances and new conditions make for untrammelled individualism, he delights in association of all sorts and for all purposes. He rejoices in objectifying latent forces and inspirations. Students are initiated into "Fraternities" with secret rites, and hold high festival at stated intervals. Aristocratic tendencies embody

themselves in the Society of Colonial Dames ; democratic, in that of the Sons and Daughters of the Revolution. The Civil War works out its inner meaning through the League of the Grand Army of the Republic. The birthdays of Washington and Lincoln, the father and the saviour of their country, keep before the whole school population the things that those heroes stood for.

With John the case is very different. If he does happen really to experience an emotion, he is very unwilling to express it in public, and he is very apt to pretend that he does not see anything to make a fuss about. In Canada, Dominion Day seems to be taking its place as a significant national holiday ; in Australia, Empire Day seems to be on the way to helping both to form and express the sense of Imperial solidarity. But in Great Britain itself, as Mr. G. K. Chesterton pointed out, in some of his brilliant paradoxes in his "notes" in the *Illustrated London News*, the thing is impossible. In the schools, indeed, the children are being helped to realize, through their Empire-Day "exercises," something more of what their country is than they can "who only England know." Still, there are schools in Great Britain in which the Union Jack is an offence. The invited speaker, in one girls' elementary school, was warned that the "governess" considered the Empire one of those subjects which should never be alluded to in polite conversation. A University sermon, specially advertised for Trafalgar Day, ran its course without so much as mentioning the name of Nelson. This, perhaps, touched the high-water mark of British reticence, but it is not without significance.

It may be that the British temperament is impatient

of any direct expression of the deeper emotions. The speaker who so mortally offended the schoolboys in *Stalkey and Co.* would very likely have gone down all right in an American High-School. Perhaps, forced to live at such close quarters, the individual finds his only safeguard in resenting all attempts at close social action. Perhaps, again, the past has been too full to admit of the selection of national heroes or national events which should really sway the sentiment of the whole people. There are enthusiasts who place wreaths on certain monuments on special days, but the crowd takes no notice, or passes with a grin. Even in private affairs, times and seasons are little marked. A girl does not collect all her friends at a luncheon-party in order to announce her engagement. There are no impressive "graduation exercises" for the children leaving school, no ceremonious "commencement," with solemn procession, prayer, and exhortation, for the student at the close of his University career.

On the whole, the balance of advantage seems to lie on the side of the Festival. It was a true and deep instinct which preserved the Hebrew Passover, and set the Hebrew children asking generation after generation, "What mean ye by this service?" Reserve and economy of emotional expression are good, but emotions which never find expression are not likely to become strong sentiments—the motive-power of heroic action.

To American thought, the Festival lends a desirable charm and significance to life, and is specially valuable in its educational influence upon the young. In the public schools, Washington's and Lincoln's birthdays, Arbour Day, Memorial Day, and Thanksgiving are widely commemorated. Their gaiety and associations are not excluded even from the reformatories. Mr.

Percival Chubb, of the New York Society for Ethical Culture, says :

“ It is by these commemorations, as by nothing else, that we can feed in the young those emotions of admiration, reverence, and love which are the fundamental forces in education, as in life. It is thus that we can develop—unconsciously, of course—that underlying consciousness of kind, of human solidarity, of co-operative unity, which may offset the crude and narrow individualism that everywhere menaces us.

“ As to the way in which the fundamental ethical ideas, which the festivals are intended to embody, are brought home to the child, it may be remarked that the didacticism is indirect. The fundamental pictures of the home and the family, the city and the State, the nation and humanity, and that other ‘ natural piety ’ of which Wordsworth sings, are nourished in the child by indirect methods of art. The ground for the seeds to be sown in is often prepared, especially in the lower grades, by some preliminary explanations or discussions ; but it is by the poetic emotional appeal through the outward to the inward seeing eye and the comprehending ear, that the festivals carry their messages of family affection, of patriotism, of humanitarianism, of gratitude, and of joy to the unsuspecting hearts of the children.”

The practice that has worked out this far-reaching and all-embracing theory in the School Festival may be commended to the notice of those who are trying to make “ Empire Day ” a vital element in the schools. The Ethical Culture School, recognizing that, though “ the festival may involve new labours, it does not add a new subject to the curriculum,” has set itself the task of seeing how it should fill the place and serve the

purpose of the popular festival, in co-ordinating and utilizing activities already engaged in. This has been its chief value in the artistic and imaginative development of the race.

“The great popular festival of the past has been a means of co-ordinating, for the purpose of one great ceremonial celebration, the work of the artist and artisan, the actor, the dancer, and the singer, so as to produce an organic and massive unity of effort. . . . By following this clue, a very genuine and natural correlation of school subjects and activities may be obtained, and the School Festival, instead of involving disturbance of the school work, becomes an actual aid, by imparting to it reality, meaning, and coherence. But this demands careful organization and planning on the part of the school.”

For years the Ethical Culture School has been working at this problem, and its methods and results may be briefly set forth :

“At the close of each school year, it is decided what festivals are to be celebrated during the coming year, and each one of those is apportioned to a grade or grades, according to possibilities of utilizing some part of their regular work in English, history, art, music, physical culture, manual work—in fact, almost every subject studied. Occasionally some modification of the work is called for, but as a rule the festival adapts itself to the work rather than the converse. ‘Variety is sought for’: the festival—say Patriots’ Day—that is in charge one year of the seventh grade, studying the revolutionary period of American history, may next year be entrusted to the sixth, studying the contest for supremacy between the English and the French. Christmas or May Day may be celebrated,

now by the fourth grade, now by the tenth. In one festival the tableau will predominate ; in another the story element ; in another the dramatic or the lyric. Sometimes the 'book' is written entirely by the children ; sometimes the material or the plan—say of an older-time May Day or Harvest Home celebration—is supplied ; sometimes a classic play or masque—Shakespeare's 'As You Like It,' or Milton's 'Comus,' or an adaptation from 'Hiawatha' or 'Christmas Carol,' or a miscellany of 'Mother Goose' dramatization by the youngest—will serve. The type is determined by a careful regard to the peculiar aptitudes or the pressing needs of the grades, a festival being occasionally assigned to a grade because it needs the special training and discipline which a selected piece of work will afford. And let it be added here that, more valuable often than any other result achieved, is the discipline in manners, in courtesy, in considerateness, and in the recognition of worth, which the 'team-work' of the preparation calls for."

It may be of interest to show the actual programme of one particular festival, as carried out, in 1904, by the sixth grade of the Ethical Culture School on Patriots' Day. It took the place of the ordinary morning session, beginning at 9 a.m. It had been developed as part of the work in English and history.

"The leading idea of the historical work is the meaning of the contest between New England and New France for supremacy in the New World, and the festival has served to bring to light the growth from the restricted patriotism of the English and French pioneer to the larger American patriotism which has joined together the peoples of all nations in the bonds of freedom and humanity. (1) 'The Indian

in the American Wilderness,' scene near an Iroquois' camp ; the sachem tells the story of the origin of the Iroquois Turtle Tribe. (2) 'The English in New England,' illustrating the love of home and the love of mother-country ; song, old English ditty ; scene, a settler's clearing. (3) 'The French in New France,' in the service of France and the Church ; Scene 1, the top of a ridge between two rivers ; Champlain takes possession of New France ; song, Gregorian Chant, Ninety - fifth Psalm ; Scene 2, an opening in the forest ; the Jesuits on the way to Quebec to make their report ; Scene 3, near a river ; the voyageurs carry their furs to a trading-post ; songs, (a) 'Canadian Paddling Song,' (b) 'Petit Jean,' (c) 'V'la l'bon Vent.' Scene 4, clearing near a fort ; after a battle ; the French surrender to the English ; the prophecy of future union. (4) 'The American of To-day' ; scene, outside the St. Louis Exposition, on the eve of completion ; the prophecy fulfilled."*

Between the scenes, were interspersed patriotic songs by the entire school. Two things at least stand out in this attractive programme—first, the careful thought which planned it ; secondly, the appeal made to every side of the children's nature. It can hardly be doubted that these celebrations do impress their lessons very forcibly on those who take part in them, and serve also to connect the school-work with actual life—one of the most difficult educational tasks, especially with scholars from less cultivated homes. Is it not possible that, if "Empire Day" were planned for on the same generous scale, it might provide just that element most needed in the elementary schools ? The Empire is,

* *The Function of the Festival in School Life*, by Percival Chubb (Ethical Pamphlets, No. 9).

after all, a concrete actuality which touches the children's lives at many points. It can be used to develop the geographical as well as the historic sense ; it can be utilized in ethical appeals from the negative or positive standpoint, as preferred ; it has its heroes, simple as James Cook, far-seeing as Pitt or Rhodes, and many more who are mere names to the children, if even that, instead of being household words and sources of inspiration for character and conduct. It may even, if this is not too shocking to British reticence, be used to stimulate emotion and form a deep-rooted patriotic sentiment, which should find expression in a sense of gratitude for the past, obligation for the future, and public service in the present. There is more hope of developing the civic virtues through these indirect methods than by direct instruction in "civics."

Of the national holidays, none is more distinctively and delightfully American than Thanksgiving Day. It was the first spontaneous social expression of the feeling of the whole community, and such, to a great extent, it still remains. Christmas Day was one of the Popish superstitions put down by Puritanism, and has only taken its place once more in Protestant Churches, as the old fear and hatred of Rome have subsided. The associations of the English Harvest Home were not such as the Pilgrims would wish to preserve. In the middle of November, when the crops have been gathered in, a national commemoration combines the home and family note, characteristic of the Old-World Christmas, with the religious aspect of the Harvest Festival, raised now, by the President's message, from a merely local and agricultural to a national significance. In the third week of November a Proclama-

tion is issued jointly by the President and the State Governor, calling on all citizens to return thanks for the mercies vouchsafed to the nation during the past year. The Roman Church alone, it is said, holds aloof from any public recognition by some form of Divine service, and in every home, all members of the family and lonely neighbours gather round the festive board. Even the "stranger within the gates" will surely find some hospitable acquaintance who will not suffer him to be all alone on Thanksgiving. The continuous celebration since that first terrible autumn, when only the discovery of an abandoned Indian store of grain had saved the community from starvation, renders it instinct with historical association. The roast turkey and cranberry sauce speak of the freshly-exploited resources of the new home; the pies—mince, apple, and pumpkin—recall the festal fare of the old country. Conversation flows naturally in the direction of the past. Someone in the party is sure to have had a Pilgrim ancestor or to be descended from the last survivor of an Indian massacre. Local legends and history carry thought back to the first days of farm or township. Stories of the Civil War and the coloured people and the immigrant raise national problems and surmisings as to what may take place before next Thanksgiving.

In church, the preacher will base his discourse on the Presidential Proclamation. To American ears it may read as a "noble and modest utterance," but the "stranger within the gates" may perchance smile at this description, when he gets hold of the day's paper, and finds that the nation is represented by the man in the parable to whom ten talents were entrusted. The President might have his misgivings on some

points, but on that at least he would lay his bottom dollar. On second thoughts, even the stranger may come to the conclusion that simple, downright recognition of facts is better than a false modesty which blushes to state the convictions it cherishes most firmly.

There is, after all, something very striking and attractive about these truly National Holidays, bringing the same message to the smallest shanty as to the White House itself, initiating the child and the newly-arrived immigrant into the fuller knowledge and appreciation of their glorious heritage.

It may be impossible to evolve, to order, fit occasions for the expression and deepening of the national self-consciousness. Christmas and Good Friday, where still observed, have lost their religious significance for those for whom they are merely holidays, and it would seem undesirable to most of those for whom they are still "holy-days," to confuse them with anything extraneous, even if of a national character. The Bank Holidays are mere cessations in the constant weary round of toil. They bring no message beyond that of rest and enjoyment. The associations they accumulate are purely individual. Perhaps an arbitrary and artificial selection of suitable turning-points in the nation's history, of certain of its noblest heroes, would have defeated its own object. But unquestionably the people are the losers. The saints in the old calendar led lives too remote to be the inspiration of the masses of the modern world. The great figures of our own nation remain unknown, and no national holidays keep in the public view the lessons of the great historical anniversaries which mark turning-points in man's advance along the centuries. In the glare of

local interests and the clash of party strife, there is little opportunity for rousing the thought of the nation as a whole, whilst those who speak of that wider nationalism, which must include overseas Britain, if the Empire is ever to rise to its high destiny, remain voices crying in the wilderness.

CHAPTER VIII

THE FARMER

No one can be any length of time in the United States without realizing how entirely the country still rests upon an agricultural basis. The huge mushroom cities and vast manufacturing output, which bewilder the stranger with their rapid growth and feverish activity, are soon discovered to be mere incidents in the national life. It is the man with the hoe who still counts for most in the national economy, and it is from the farms that the leading men still come. "I pity any man who hadn't the good-fortune to be brought up on a farm," said a Methodist Bishop in an address. "The cities are perpetually destroying the men bred on the farms," observed a city school "superintendent." The great movement, first westward and then north, across the Canadian Border was, and is, the migration of farmers. Agriculture is at once the staple industry and the most pressing problem of the whole country.

The Americans are still faced by the temptation attendant on the over-bountiful profusion of natural resources. Dr. Andrew D. White, Ex-President of Cornell, contrasts the "simple farms exquisitely tilled" of the Scotch Lothians, "giving a good support to a thrifty population," with "the present system of routine cultivation—the practice of impoverishing

land, and then running away to soils more fruitful, with the intention of ruining and running away from them in turn."* It is indeed an immensely complicated situation. In the eastern, earlier-settled districts, agriculture is in the process of adaptation to new conditions, in the course of which some farms have been abandoned and others enlarged, as, in the keen competition, some farmers have increased in prosperity and others have retrograded. Here, already, the exhaustion of soils demands the aid of science. Farming in these States is no longer the easy rule-of-thumb business of former days. Here, it is only "with industry and energy, which are the gifts of Nature or the products of family training, and with intelligence, which it is the function of education to stimulate and augment," that farmers can "face the future with assured hope and confidence of successful results."†

In the newer States, meantime, the wasteful policy of the migratory farmer is still working destruction. Professor Hugh H. Winkenworder, of Colorado, said not long ago that, "although the United States is the most prosperous nation of to-day, the American people have done too little to insure the continuance of prosperity, by properly conserving the natural resources of the country. We are rich because we have laid Nature under tribute. If we impoverish Nature, her tribute must cease." If the farmer on old land has to meet the competition of the world and the multifarious demands of modern civilization on impoverished soil, by greater ability and higher intelligence, condescending to permit, in President Schurman's words, "the illumination of his ways by the touch of science," the

* *What Profession shall I Choose?* Andrew D. White, p. 24.

† Cornell, *President's Report*, 1906-7, p. 61.

pioneer farmer of the Western prairies must be taught enough agricultural science and be inspired with sufficient regard for the public good to restrain him in his headlong course of wholesale destruction. They pass on their way like the terrible ones of the Prophet Joel. "Before them, the land is as the Garden of Eden, and behind them a desolate wilderness." For both aspects of the problem there is but one remedy—superior education and scientific method.

To supply this need has been one of the prime objects of the American Colleges. "Modern Universities, accordingly, give agriculture a place side by side with the learned and technical professions and vocations. And why not? In what calling can science make a man's work more fruitful? And are any other objects more worthy of study than those with which the farmer deals? If it is worth while analyzing gases, it is surely worth while analyzing soils. If men study bacteria and insects and flowers, why should they not give equal attention to horses and cows and fruit and grains?"*

The importance of this thorough scientific training is, of course, recognized, as President Schurman adds, "even in an old conservative country like England," for here, in its most aggravated form, is felt the pressure of competition and land exhaustion. In other directions, however, the agricultural problem is more acute in America, for there, the loneliness and monotony of rural life is intensified by the isolation on the great farms, and the distance from any centres of population, and the long, cold winters, with their forced inactivity, even many miles south of the "land of the waiting spring-time."

* Cornell, *President's Report*, 1906-7, p. 62.

Not a few lads feel they must do anything to escape from such a weary round as the life of their fathers. The insanity statistics of the United States show that, though the percentage of dementia is highest amongst men of the professional classes, it is highest amongst the women of the farms. Here, too, the remedy lies, in part, in better education, in a training which will give new possibilities to, and awaken fresh interest in, "the daily round, the common task," and open wider horizons in which the mind may expand and free itself from the terrible cramping monotony of unvarying toil. It is also partly social, and the "Farmers' Institutes," held for a few days in the most convenient centres in a wide district, combine musical and other attractions with their more solid times, till they become as much social as educational factors in rural life. In Canada, the work done by special "Women's Institutes" in outlying districts is said to be particularly fine. They constitute a system of perambulating lectures and demonstrations in all sorts of domestic matters, covering the care of dairy, poultry, and garden. The "Institute" is held for two days only in any one centre, and from miles round the women drive in to enjoy, for that brief space, the unwonted delights of fresh faces to look at and the interchange of such ideas as loneliness and hard work have spared.

Behind the problem of the soil and the life lies that of the farm-children. The complaint is being raised, both in England and Scotland to-day, that the rural schools do nothing, or at most very little, to educate the child in its actual environment. The lessons are too bookish, and if they do not remain apart from life altogether, as a matter merely of class and textbooks, tend to lead the pupils away from their natural country

surroundings towards interests which make for town life. They are not taught to find stimulation in the familiar things of country life or to seek an outlet for energy and ambition in its activities. The same problem, more intense just because more vital to the deepest needs of the national life, is felt also in the American educational sphere, and here, also, the specific remedy is being applied. "It was conceived that the fundamental difficulty with our agricultural conditions was that there was no attempt to instruct the children in matters that would awake an interest in country life, and therefore that the place in which to begin to correct the agricultural status was with the children and the rural schools." The situation was felt to be so serious that the greatest pains were taken to find out exactly what were the special desiderata both in matter and method, and the success of the experiment, especially in the State of New York, has fully justified the preliminary caution and delay. "For the purpose of determining what should be done, many rural and village schools were visited" for an entire year, and simple lessons were given on natural objects. The result was that all the instructors were impressed with the readiness with which the children imbibed the information, their keen desire for it, their appreciation, and the almost universal interest which the teachers took in this kind of work. It was clear that the greatest good which could be rendered to the agricultural communities was to awaken an interest in Nature-study on the part of teachers and children.*

It is, perhaps, specially easy to introduce experimental courses into the common schools of America.

* A. C. True, "Popular Education for the Farmer" (*Year-Book of Department of Agriculture*, 1897).

If the insecure tenure of the teacher in many States is somewhat disheartening, it does at least tend to make everyone in the profession singularly alert and eager to take in new ideas. Many teachers have to look forward to a series of examinations which oblige them to furbish up old information and acquire new. The motto of the American teacher is that of that sturdy old pedagogue, Bishop Comenius, who said: "I am ready to be the teacher of teachers or the disciple of disciples" in the cause of education. Many teachers, too, who have had to start work before taking a full College course go back to a University for the Summer School, and by gradually accumulating "credit," improve their professional status. It is with the American school as with the American business. If better methods or better machinery "come along," that which is old has to vanish away. In the case of practical Nature lessons in the rural schools, the actual generation of teachers were not, of course, really qualified to give them, but individual deficiencies were supplied by expert advice and organization. In order to facilitate the teaching of this new subject, special leaflets were issued to show how Nature-study should be presented to the pupils—leaflets so excellent in matter and method that they are said to have been "read with the greatest enthusiasm by educators and others who have examined them."

The tentative work of this first experimental year helped also to fix the method of the lessons. Mr. True reports that "the outgrowth of this work with the schools is that it seems certain that the best way in which to reach the pupils and the teacher is by short and sharp observations on plants, insects, and other natural objects, and not by means of definite lectures

of stated length." The giving of specimen lessons and the distribution of occasional literature were not adequate to the constant demands of systematic school instruction, and soon there developed regular courses of instruction by correspondence. Reading on definite subjects was assigned, and thinking was stimulated by periodical questions. The instruction thus begun could then be carried forward either in the Summer School or through extension work. Model classes were given to illustrate the method of teaching Nature-studies directly related to agriculture. The text of the subjects taught would be furnished by some of those leaflets already in the hands of the teachers.

Through this new movement, the rural schools are being gradually transformed, and the promoters of the scheme are satisfied that they have established the most effectual means of elevating the ideals and practice of rural communities. The work has become more thoroughly organized in all its various departments. In the schools themselves, there have been well-thought-out and progressive object or Nature lessons, together with field-walks, and in rural schools, incidental instruction in the principles of farm practice. For the benefit of the teachers, there have been the correspondence classes, with courses of directed reading, binding together the Universities, the rural schools, and any rural literary or social societies.

Above all, the most potent factor for evoking that interest in Mother Earth, which seems latent in nearly all her children, is the school-garden. On a bright day in the Fall, someone comes from the nearest agricultural centre to speak to the children about gardens. They are asked to say what things they have noticed growing in those near their own homes. A few of the

more intelligent and observant will be asked what they would care to grow if they had a plot of ground of their own, and why. Then they hear of a vacant lot which would be the very thing for a set of little gardens. The nature of the soil, the aspect, the water, and the market are described, and vivid pictures are drawn of what a boy or girl might grow, and how many dollars they might turn over in the course of a year, if only they could get a little bit of land there. Then, just when the children's eyes are at their widest, and every hand is grasping an imaginary spade or hoe, comes the *dénouement*. That vacant lot is offered to the school.

Every little group may have a plot for co-operative enterprise, and a day is fixed for the first clearing and thorough digging; and during the last warm days of the Indian summer, everything will be prepared for the quiet winter rest under the snow. Then, in the spring, when the first bleached patches of grass begin to show, comes all the excitement of settling what shall be planted in the school-gardens. Here the Director of Studies has need of all her tact. The co-operative groups have such large ideas as to the capabilities of the most minute of small holdings, such an unfortunate predilection for showy things which can be grown quickly and without much attention, and it would never do to let them feel that they were cultivating something that was not their own heart's choice.

In the end, in spite of a sturdy dissentient minority, the instructor succeeds in persuading the groups to embark on a really educative course of small cultivation, and happy are the school-hours spent on it. At last comes the crowning joy of reaping the fruits of honest toil, and the solid enjoyment of sharing profits

after the excitement of selling in the real market. It is the firm American belief that nothing short of economic actuality will enforce the value of practical instruction, whether in agriculture, domestic science, or manual labour.

The great aim of the work is, however, educative—not only from the industrial point of view, but also from that of character. The very remarkable woman who has worked up and still supervises the Nature-study of the schools in New York State has a deep-rooted confidence in the power of growing plants to attract and draw out the best energies of young minds. She would almost trust an opening flower to transform the life of the most hardened criminal. Certainly, remembering the revelation that a flowering bulb may be to whole families in a London slum, no one who has watched the response of a class to her teaching would have the heart to question her faith. Surely, too, Nature-lessons, connected with the actual work of the children, and enforced by strong though indirect appeals to their self-interest and to the dawning instinct for social co-operation, must be the supreme means of training them in just those directions which are most needed. This, indeed, is what the Americans claim for their special work in the rural schools.

“Children need, beyond all else, to be taught to observe carefully and correctly, and to state their observations in clear, terse language. The ordinary child, whether on the farm or in town, actually sees comparatively little in the world about him. The wonders in the trees and plants, in park or meadow, of birds and insects flying about the house, floating like shadowy visions under his eyes, ‘seeing, he sees not.’

“The child needs a teacher who can open his eyes and

fix his mind on the realities amongst which his daily life is passed. This accurate observation of natural objects and facts is the only foundation on which scientific attainments can rest—the scientist is chiefly a man who sees better than his fellow-men. But it is also a great help in practical life. Many farmers acquire much of this power by their own unaided efforts. And these are the very men who most regret that they did not in early life have the help of a trained teacher. The farmer's child lives where he has the best opportunities for such training. It would benefit him in the practice of his art, and it would add an interest to his life which would do much to wean him from a desire to leave the farm for the turmoil and uncertain struggles of the town. With proper provision for the training of teachers in normal and other schools, it would be entirely feasible to have this Nature-study in all our common schools within a few years. It is such teaching that the child mind craves. With it, the school becomes a delightful place and the teacher an angel of light.”*

So imbued are the Americans with the value of such teaching in the schools that they have made it a very special feature of the school system, being reared from the first foundations in Porto Rico. Here, in the country districts, the agricultural schools are situated, and have adequate grounds for the maintenance of school-gardens and for practice in elementary agriculture. In the Southern States, the deepening of the interest in the farming industry is one of the chief aims of the “coloured” schools.

As elsewhere, the work in the higher levels of educa-

* A. C. True, “Popular Education for the Farmer,” p. 286 *et seq.*

tion preceded that in the lower. The interest in and the demand for scientific agricultural training of the most advanced type dates back to the first years of the Republic. As early as 1790, Washington, in his address to Congress, said: "The advancement of agriculture, commerce, and manufacture, by all proper means, will not, I trust, need recommendation," and he was prepared to provide for those objects, as for the promotion of science and literature, either by "affording aid to seminaries already established, or by the foundation of a national University." For a time, however, the encouragement of new methods was left, after the English model, to agricultural societies and local fairs. In 1792, the College of New York, indeed, could boast of a Professor who lectured not only on natural history, but also in chemistry and agriculture. Samuel A. Mitchell published essays on manures, and trained young men to take their farming scientifically. In 1794, a philosophical society, of which Washington was an honorary member, appointed a committee "to prepare a plan for establishing a State Society for the Promotion of Agriculture, connecting it with the education of youth in the knowledge of that most important art." Suggestions were made for the endowment of professorships annexed to the University of Pennsylvania and the College of Columbia, and other seminaries of learning, for the purpose of teaching the chemical, philosophical, and elementary arts of the theory of agriculture. Even at this early stage, it was proposed to utilize the common school system by making the county schoolmasters "secretaries of the county agricultural societies, and the school-houses their places of meeting and the repositories for their transactions and models," and the

Legislatures were to have power to enjoin on these masters the "combination of agriculture with other parts of education." Private Agricultural Colleges began to spring up in answer to the demand for more scientific training, and after 1838 they began to make strong bids for State aid. In the University of the State of Michigan, at Harvard and Yale, special courses in scientific agriculture were held between 1840 and 1850; but the foundation of the American Agricultural College system dates from Mr. Morrill's Land Bill of 1861, which assigned 30,000 acres of land for each member of Congress of the several States, for the establishment of industrial Colleges. Passed just at the time when the difficulty of finding officers for the Civil War was most acutely felt, the Bill enjoined that no College could claim a grant under this Act, if it did not give its students instruction in military science. The object of the Bill was "the endowment, support, and maintenance of at least one College where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts, in such manner as the Legislatures of the States may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life." Senator Morrill himself said that the sole purpose of his Bill was not "the teaching of agriculture, but the opportunity for those engaged in industrial pursuits to obtain some knowledge of the practical sciences related to agriculture and the mechanic arts, such as they could not obtain at most of our institutions called classical Colleges, where the languages—Greek and Latin,

French and German—absorbed perhaps two-thirds or all the time of our students whilst in College. But it was never intended to force the boys of farmers, going into these institutions, so to study that they should all come out farmers ; it was merely intended to give them every opportunity of doing so, and to do so with advantage if they saw fit. Obviously, not manual, but intellectual, instruction was the paramount object. It was not provided that agricultural labour in the field should be practically taught, any more than that of the mechanical trade of a carpenter or blacksmith. Secondly, it was a liberal education that was proposed ; classical studies were not to be excluded, and must therefore be included. The Act of 1862 proposed a system of broad education in Colleges, not limited to superficial and dwarfed training, such as might be supplied by the foremen of a workshop or of an experimental farmer. If any would have only a school with similar forms of labour and instruction, or something other than a College, they would not obey the national law. Experience in manual labour, in the handling of tools and implements, is not to be disparaged ; in proper time and place it is most essential, and generally, something of this may be obtained either before or after the College term, but should not largely interfere with the precious time required for a definite amount of scientific and literary culture, which all earnest students are apt to find far too limited.”*

Macdonald, the fine new Agricultural College near Montreal, insists on a year's practical farm training for all students before taking the degree course. This is not compulsory in the States, but, as a matter of fact,

* Quoted in *Agricultural Education*, p. 22, C. W. Dabny.

very few take the work without actual farm experience.

There is no doubt that the Morrill land grant has done much to democratize College education. The Universities and Colleges were, before 1862, almost exclusively for wealthy and professional men. The new Agricultural Departments of the great State Universities came in to fill a gap in the educational system, for they first gave to all people, rich and poor alike, the opportunity of getting the highest training combined with the advantages of a liberal culture. The entire course in these State Agricultural Colleges is free of all charge to all students, saving small laboratory fees and similar expenses. The exact subject-matter and nature of instruction to be given is decided by the State Legislature, so that the provisions of the Act may be interpreted to suit the specific needs of the various States.

Further appropriations were made by the Second Morrill Act of 1890, which applied only to instruction in agriculture, the mechanic arts, the English language, and the various branches of mathematics, physical, natural, or economic science, with special reference to their applications and the industries of life and to the facilities for such instruction. "It was permissible, further, to make provision for the separate instruction of blacks and whites, in such States as preferred this arrangement."

The Universities co-operating with and responsible to the State—for these State Colleges strive to execute their trust, "not only faithfully, but with the utmost wisdom, devotion, and enthusiasm"—do not lose sight of the more liberal aspect of the College course. The agricultural student "receives special

instruction with reference to his profession, and general instruction with regard to his duties as a citizen and as a man.

“As to the former, during an entire year, there is instruction in applied agriculture, with field practice two afternoons in each week. A well-conducted farm, amply equipped, gives the student facilities for observing and taking part in practical work, while, in connection with the experiment station, he has the opportunity of seeing the best experimental work. The agricultural museum serves to illustrate both the earlier and the more recent methods, implements, and products. The botanical department, with its laboratories, collections, and greenhouses, where various experiments are constantly going on; the laboratories in general and agricultural chemistry; and the department of veterinary science, give fundamental principles and practical applications. The student, from time to time, visits, with the Professors, the better farms and herds of the surrounding country, as well as the more important agricultural fairs.

“As to *general* discipline and culture, every effort is made to develop his observing and thinking powers, to make him not only practically and scientifically acquainted with his profession, but to give him the ability in thought and expression which will fit him to exercise an influence for good in the community.”*

The entrance requirements for the course include physical geography, United States history, arithmetic, including the metric system, algebra to quadratics, one foreign language, some knowledge of science, and

* *What Profession shall I Choose?* A. D. White, p. 25 et seq.

either ancient, general, or English history. It is, indeed, a preparation fairly comparable with that for a literary or scientific course.

The instruction for the Agricultural Degree yearly becomes more and more specialized. Separate buildings, laboratories, and shops are springing up on every Campus. The four years' course is said to correspond, in scope and thoroughness, with those in philosophy, science, and engineering. The students spend fifteen hours weekly in lectures and recitations, ten hours in laboratory or practical work, including the time devoted to military science and drill.

Amongst the technical studies are agronomy ; zoo-techny ; agrotechny ; rural engineering and rural economics, or farm management ; agricultural chemistry, horticulture, and forestry ; veterinary science ; zoology with entomology ; botany, including vegetable physiology and pathology ; geology ; meteorology ; and drawing. On the purely scientific side, the students are obliged to take algebra, geometry, trigonometry, physics and chemistry, with laboratory work in both the latter subjects. On the culture side, they take English, at least one modern language, psychology, ethics or logic, political economy, and general history. Besides all this, in one of the State Colleges, at least, the Dean is a remarkable man, of far-reaching views and strong personality, who sets himself the task of drawing out from the agricultural course those forces and inspirations which have, in some times and places, been considered the exclusive prerogative of the "humanities." Sunday by Sunday, the "boys," with a sprinkling of "girls" to enliven proceedings, gather in his hospitable home, and listen to his readings of great

authors, or to his own stores of shrewd wisdom. Month by month, the great hall of the "Ag" building re-echoes to the sound of cheerful young tongues at the "socials," till, at the close of the evening, the Dean's deep voice rings out in a few concise words of encouragement and inspiration, the memory of which will stick by the "boys" as long as that of the familiar chimes of their *Alma Mater*. That Agricultural College is doing far more than raising the level of agricultural science and practice throughout its State.

For those unable to spare time for the four years' course the University provides a short course during those mid-winter weeks when the ground is frost-bound and snow-covered, and all farm-work must perforce stop. These short courses and special schools for dairying, horticulture, and other subjects begin on January 1, and last for twelve weeks. At the same time there are special courses in all forms of domestic science for the farm-women, many of whom come in with their men-folk and enjoy the unwonted break in their lonely, monotonous lives. A fair amount is crowded into the time. There are lectures on foods and feeding, breeds of live stock, agricultural chemistry, soils, meteorology, the elements of vegetable physiology, the chief facts of veterinary science, and even some of the leading facts of bacteriology.

The students have also the opportunity of laboratory practice in the treatment of soils, stock-judging, dairying, vegetable physiology, and courses in practical horticulture.

These short courses are largely attended and much appreciated. Some students come back, winter after winter, for additional training, and others manage to

make up the full work of the four years' course by the "credit" obtained in special classes, distributed over the scattered periods during which they can manage to get away from their farms.

There are, however, many farmers who are unable or unwilling to take advantage of work at the University itself, and for these the State Colleges cater in two ways—by "Farmers' Institutes" and by conducting experiments and investigations. This agricultural extension work has been nowhere more fully developed than in the State of New York, through Cornell, which has been true to the intention of its founder, who declared that he would found a University "where any person may find instruction in any subject." The Department of Agriculture, at any rate, has done its best to substantiate the claim.

The "Farmers' Institutes" are the latter-day development of the earlier public meetings of agricultural societies and State Boards, to which has been added the extension work of the Colleges. They bring together the workers in agricultural sciences with practical agriculturists, for the discussion of questions of mutual interest. The farmer gets the benefit of the information obtained by scientific investigation, and the scientist gets the chance of learning what are the special needs and difficulties of the farmer, whilst the theories of the laboratory may, through their advertisement in the meetings, be adopted and brought to a practical test on the farms.

It is characteristic of American methods that these agricultural "Institutes" are combined with social gatherings, and enlist the active co-operation of the several localities. Local committees arrange for the

“hall,” for the musical and literary programmes, and for the “General Exercises”—a useful and comprehensive term of surprisingly varied actual content. Out of these meetings grow field experiments, correspondence classes, reading circles, itinerant agricultural schools, equipped with the very best teachers, and sent out as a reward to the most intelligent and energetic communities. The figures showing the extension work in the New York College of Agriculture for the year 1906-7 may be of interest :

“Number of readers in the farmers’ reading course, 2,855 ; number of readers in the farmers’ wives’ reading course, 21,867 ; number of children in the junior naturalist clubs, 18,966 ; number of teachers in correspondence, 2,655 ; number of co-operative experiments, 517 ; number of experimenters, 300 ; number of experimental plats, 2,000 ; number of counties in which the experiments were carried on, 55 ; number of bulletins issued, 14.”

In the same year, the main investigations conducted in the College of Agriculture itself were as follows :

“In entomology, the study of the joint-worm of timothy-grass, of the insect pests of rhododendrons, of the minor pests of ornamental shrubs, of the oyster-shell bark scale, of the life-history of the violet gall-fly in greenhouses, and its methods of treatment ; in plant-breeding, the breeding of various strains of timothy, brome grass selection, the development of different strains of mangels and rutabagas, the substitution of root crops for silage, root-crop production experiments, studies of vetch, clover and alfalfa ; in animal husbandry, beef production in New York State, and the use of skimmed milk for the production of pork ; in

agronomy, factors that influence the growth of clover, alfalfa and peas, an alfalfa survey to determine where alfalfa will grow and how best to grow it, investigations of the hairy vetch to determine what place this plant will occupy in New York agriculture, and the influence of fertilizers on the yield and quality of timothy hay ; in horticulture, investigations of the little peach disease, black rot of grapes, and diseases of beans, and an orchard survey of Niagara County ; in poultry, husbandry experiments on the fertility of eggs and fowls and the feeding and breeding of poultry ; in plant pathology, various investigations into the diseases of plants, especially of grapes ; in dairying experiments, on the manufacture of milk products, the making of sanitary milk, and questions involved in the handling of market milk ; in soil investigations, research into fundamental questions in regard to soil fertility, the adaptation of crops to particular soils, special methods of soil treatment, and a soil survey of Niagara County."

Through the extension work, these academic investigations have become a matter of practical politics, and have promoted the study of scientific agriculture, and developed the habit of observation, especially amongst the younger farmers. Through the itinerating schools, the State has been enabled to inaugurate a number of most interesting and promising experiments, to promote agricultural knowledge, and to encourage Nature-study in the common schools. These itinerating schools introduce to the notice of the farmer only those methods which have been already tested at Cornell. In the lectures and meetings during the two or more days of the "school," certain instructors take up different lines of work, giving by far the greater part

of their attention to underlying principles rather than to mere facts and methods.

The courses and methods of the Agricultural Colleges have been criticized by the representatives of the older "liberal" educationists, as lacking pedagogical form, marked by confusion of studies, and wanting in orderly sequence in the progress of instruction. Their defenders reply that agriculture is not an independent science, but an art. The course must, therefore, teach the sciences related thereto, each one including numerous branches. At any rate, in every department of life the American believes that sound practice must be based on sound theory, and that this can, and must be, a matter of sound instruction, and consciously adopted by the practical worker.

"The real and important need of which the farmer is conscious is for a knowledge of conditions, and not of methods or of skill in manipulation. When he really understands the reasons for that which goes on round him, the right method will appear. The difficulties lie with explanations, not with mechanical processes, and, besides, agriculture is not a business involving such delicate and intricate operations that attendance in a college would be justified in order to learn them, although the modern dairy, the forcing-house, and the fruit-garden do require skill. But I venture to assert that no machines or practical methods have yet become available to the agriculturists whose use the clear-brained inmates of our farm homes have failed to master. The spraying of fruit with fungicides and insecticides illustrates how readily the necessary manipulation was acquired, when the reasons for these operations became evident. It is the explanations of scientific theory which the extended course of study should give, in

order that the farmer may know how to adapt himself to the varying and complex conditions which he meets in his work.”*

To secure this, the whole State system of education is manipulated from its lowest to its highest levels, and there is direct communication, not only between the practical farmer and the scientist, but between the University and the common schools.

* Professor Jordan, Director of Maine Agricultural Experimental Institute, *Report of Bureau of Education*, 1896.

CHAPTER IX

ÆSTHETIC TRAINING : ITS PROVISION AND ITS RESULTS IN AMERICAN LIFE

THERE seems to be a very widely prevalent opinion that Art is the monopoly of Europe, that the æsthetic revelation of Eastern life in India, China, and Japan can only be appreciated after special initiation on the part of those nourished on the orthodox Western canons of beauty, while the great New World developing across the Atlantic finds its only significant expression in the more material fields of commerce, science, and politics. A distinguished young Scotch divine, considering a "call" to America, was at first held back by the thought of missing all the artistic and historic environment of the Old World—a frame of mind which aptly illustrates the very general impression of the United States as a place where "business" is the be-all and end-all of life, and the "fine shades" are apt to drop out of sight altogether.

Closer intercourse with Americans and personal acquaintance with American life not only corrects this view, but may even bring an earnest and sympathetic inquirer to the conviction that, not only is the general level of æsthetic taste in every direction far higher in the States than it is in any European country save Italy, but that nowhere are more efforts being con-

sciously directed towards the raising of that level, or better results being obtained in the process.

It must at once be frankly admitted that a modern and progressive civilization reduces diversities of conditions to a dead level of comfort, in which the picturesque element is apt to vanish. All the efforts of Miss Jane Addam, of the Hull House Settlement, to save for Chicago the national dances, music, and costume of the numerous immigrants who flock to the Queen City of Lake Michigan, will hardly avail to save some scanty relics of Old-World custom from the all-invading universal conventionality of the new. The picturesque-ness of the more backward countries of Europe, born of isolation, ignorance, and poverty, cannot possibly survive in the keen, strenuous atmosphere of American life.

It is, however, surely not in these humbler manifestations that the æsthetic spirit of a nation is to be gauged, but in the loftiest attainments of Art in any of its highest branches. In literature, as probably Americans would themselves admit, the supreme note has hardly yet been struck, although there are critics who rank Mr. Henry James above George Meredith. It may be questioned whether there is any body of work by a transatlantic writer which represents quite the same achievement as that of such Europeans as Ibsen and Victor Hugo, or even Tennyson and Browning. The case is different in Music, Painting, and Architecture. The work of Horatio Parker would appear to be on the highest plane ; Mr. Sargeant's portraits can hang side by side with Vandyck and Velasquez, and stand the comparison ; Henry Hobhouse Richardson not only left buildings, the originality and delicate charm of which take the spectator by storm, but founded a

school which continues to enrich the country with edifices of a very well marked, strongly characteristic style. One of the leading French architects is reported to have stated, during a visit to Boston, that he considered his own art a more living and national affair in the United States than anywhere else in the world. One may allow something for French politeness, but an unprejudiced visitor is quite likely to come to a somewhat similar conclusion.

The Americans themselves have expressed the conviction that it is through architecture that the æsthetic instincts of the new democracy must find expression. The plastic and pictorial arts, which in other forms of society find their opportunity in the gratification of the taste or vanity of a few individuals, become, in the modern world, the handmaidens of great constructive artists, whose aim is the service and edification of the many. Nowhere, perhaps, has a modern community so fitly expressed its noblest side as in the great Public Library at Boston. There, in that stately treasure-house, where "the precious life-blood" of master spirits is freely offered to all who are worthy, Sargeant has flung upon wall and ceiling the modern conception of the highest inspiration and activity of man. In his characteristic and magnificent assurance, the artist has shown the emergence of the Monotheism of the Hebrews against the dim, confused background of the strange divinities of the Ancient World. Below, the wonderful frieze of the Prophets advances from a semi-mythical Moses to the three who hail the near approach of the Redeemer. Opposite, is the medieval religion of renunciation and sacrifice, and all will be completed by the regeneration of the world through the labour of man for his fellows. Yet in no part of this great work

does the symbolic or didactic overpower the æsthetic. Inevitably it challenges comparison with the work of Tintoretto in the Scuola di San Marco in Venice, and of Raphael in the statues of the Vatican. It is an achievement of the same order and in the same rank.

In the Library of Congress, again, in Washington, the Americans have produced a beautiful and truly national monument. Designed and built by officers of the Engineers, glowing with infinitely varied marbles, and full of ornament, it has been censured as somewhat over-decorated and wanting in repose; but, all the same, its extravagance is less ostentatious than the natural expression of the vigour and exuberance of a young people, with its own future and the whole world before it.

The modified Romanesque, introduced by Richardson after his Continental studies, is both attractive in itself and well adapted to modern requirements and the clear atmosphere and climatic conditions of the North American Continent, whilst it makes no break in the neo-classical tradition. It accords well enough with the spirit of the Wren-designed buildings of early colonial days, or that of the French style of the early nineteenth century. Even the Spanish cloisters, with their distinct traces of Moorish influence, which have determined the character of the most beautiful colleges of the West, may be held to represent a collateral branch of the same architectural idea. America owes Richardson a debt of gratitude for having broken the spell of pseudo-Gothic and its derivatives.

There are, of course, American Colleges and churches which merely repeat or recall work of an entirely alien spirit, in a totally different world. In such great Roman Catholic cathedrals as St. Patrick's in New

York, and the Episcopal ones to be built in that city and just outside Washington, this conscious adoption of Old-World models, implying close historic connection, is not devoid of appropriateness. It may, however, be doubted whether it does not also imply a certain intellectual pose, an attitude of aloofness to the intense modern life around, a hankering after ideals which are not those of the nation as a whole. The true art of a nation should surely draw its inspiration, but not its actual models, from other lands and other times. Some such feeling as this, for instance, prevents the generally Gothic appearance of the University of Chicago being entirely satisfactory. Mr. Cobb may, indeed, have selected "an appropriate architectural style" when he planned the Campus buildings on the lines of the Oxford quadrangle; Mr. Coolidge may have so closely modelled the Mandel Hall on St. John's, Oxford, that it makes an Oxford man feel positively homesick; the Law School may recall King's College Chapel, and the tower of Mitchell be "almost an exact copy of that of Magdalen," the interior of Hutchinson "a replica of the hall of Christ Church"; but it all lacks that genuine forceful note that is struck by such widely different College buildings as those of Harvard, Columbia, Madison, or Cornell.

The Romanesque of Richardson is free from any such confusing associations. His greatest work, Trinity Church, Boston, and one of his most charming, the Harvard Law School, are noble and impressive examples of the true American spirit. In all his work there is thorough adaptation to purpose and climate; his deep porches and wide entrance-arches suggest complete freedom of access, welcome shade in the summer heat and shelter in winter storms. The

actual decoration, lavish at times in his interiors, is restrained and broad in the exterior, and singularly well executed. The carving of the capitals, both outside Trinity Church and on Austin Hall, Harvard, is so individual and delicate that it suggests the employment of very special workmen. It would not be at all surprising if this had been the case. The founder of the University of Cornell, when building his own house at Ithaca, having visited several quarries in various parts of New York State in order to choose the best possible building stone, "employed some German stone-carvers who had recently left work upon the cathedral of Cologne, brought them to Ithaca, and allowed them to work on, with no interference, save from the architect; if they gave a month or more to the carving of a single capital or corbel, he made no remonstrance. When he had thus secured the best stonework, he selected the best-seasoned oak and walnut, and called skilful carpenters from England."* This determination to secure the best æsthetic results at all costs is a marked feature in American art, and it is having its reward in the raising of the level of artistic appreciation and expression throughout the country.

It may very likely appear to a European visitor to the United States that the picturesque features in the early days of American settlement, and in certain elements of its actual life, have been greatly underestimated. It is true that the struggling Puritan community of New England had neither the leisure nor the superfluous wealth to spare in order to aim at beautifying life. To live at all was just about as much as could be managed at first. The quaint little pictures of the

* *My Reminiscences of Ezra Cornell*, Andrew D. White, 1890, p. 37.

Pilgrims' first houses, which illustrate a delightful little book entitled *Homes of our Ancestors*, resemble each other very closely, and recall early efforts to depict "the House that Jack built." There is the same uncompromising plan of simplicity and elevation, the same bare provision of door and window and sloping roof, with its couple of chimneys, and beyond this, nothing. Nevertheless, the founders of these primitive homes were persons of considerable refinement, and the austere charm of the Puritan dress, and the solid furniture which seems to have filled the *Mayflower* and succeeding vessels, have never quite faded. It seems less of an effort to travel back to the atmosphere of the early eighteenth century in New than in Old England. Again, in the South, where the life of the Union was rendered easy by the services of their slaves, æsthetic feeling developed on singularly refined and graceful lines. The old State House and church in Philadelphia, the charming colonial mansions of Germantown, and the supreme example of a Virginian country-house at Mount Vernon, are revelations of a height of culture, extraordinary in a young community, at such a distance from the centres of civilization. In spite of easier communication and more rapid material progress, Australia hardly yet seems to aim at what Virginia had apparently attained a century and a half ago. If the institution of slavery must be alleged as the basis of this advance to a state of society which seems to have been eminently noble and distinguished, it is a distressing admission, and it must be acknowledged that America has in the end paid for it dearly enough.

Still, the influence of that dignified old Colonial life, with its graceful wooden adaptations of Wren's stone buildings, its public offices reared of specially imported

English brick, its fine portraits by Stuart and other native-born artists, its silver-embossed harness and inlaid furniture, its knee-breeches and silk stockings, its powder and ceremony, not only evince the determination of the Colonials to enjoy afresh the best that the Old World had had to offer, but to give it an abiding home in the New. Direct imitation as this early Colonial civilization undoubtedly was, the translation of the borrowed forms into other materials gave a genuine indigenous tone to some of its achievements. Just as the change from wood to stone, in so much primitive art, gave a new impulse and direction to æsthetic tendencies, so the appearance of neo-classical forms in wood gave a peculiar graceful touch to Colonial architecture. The effect of the wooden pillars of the mansions and the vestibules of the churches is quite different from that of their stone prototypes, and cannot have been without its influence on American taste.

After the War of Independence, when everything British was odious, as savouring of tyranny and oppression—so that a French traveller of the period states that it was seriously proposed to adopt Hebrew as the native tongue instead of English—inspiration was naturally drawn from the European people which had rendered such material assistance to the new-born sister Republic across the Atlantic. Georgian types gave way to domes and pillared façades, just as the old Colleges and Latin schools, modelled on English Universities, gave way to schemes for a general system like that of Napoleon's Université de France and innumerable academies. This movement also has bequeathed a noble heritage to the nation, whether in the stately Capitols which rise over beautiful Washing-

ton, from the mazes of the circling "elevated" of bustling Chicago, or amongst the shady avenues of Montpellier, the quiet little capital of Vermont.

The United States has also been singularly fortunate in the note of real poetry contributed to its life by the Indians. There is no occasion to sing the praises of the noble savage in the style of the Romanticists of the early nineteenth century, but a few rambles through the galleries of the ethnological section of the Field Museum in Chicago, with its exquisite work in feather, fibre, and wicker, the elaborate patterns of the coloured sand-altars of Arizona, and other products of Indian skill, are enough to reveal its truly æsthetic element. In order to note the difference, one may contrast such primitive art as that of the Australian aboriginal, incapable of affecting the ideas of the white race with which it is in contact.

At the present day, several writers are emphasizing the value of the contribution of the coloured race to American life. The negroes seem to be peculiarly sensitive to æsthetic influences, and may some day, especially in music, achieve expression in forms of permanent value.

On the other hand, Miss Jane Addam, of Chicago, has rendered familiar the idea that the immigrant—poor, ignorant, and despised by those who, in the Jamesian phrase, "have already arrived"—has his peculiar function in the capacity to feel and express beauty. She tells somewhere the story of an ice-cream vendor from Greece, who hopes to repay the great American people which has received him by giving them just that in which he feels they are lacking. As he tramps the streets with his barrow, he burns to bring to the bustling crowds the vision of white temples under

a cloudless sky ; of yellow rocks thrusting their rugged chains into a sparkling, sunlit sea. He finds, to his sorrow, that those who pause to eat his icecream will not wait to listen to his message ; but Miss Addam implies that some day his children or their descendants will find some way of giving the message of beauty so that the world shall be compelled to listen and to understand.

Americans are not content to leave the æsthetic development of the race to chance inspiration or the unconscious working of the environment. The deliberate manipulation of the latter, for the sake of providing beautiful and efficient influences both in school and College, proceeds to an extent undreamed of in the general English educational world. The practice and theory of American art training is well set forth by Professor Nicholas Murray Butler in his *Meaning of Education* :* “ We should no longer think of applying the word ‘ cultivated ’ to a man or woman who had no æsthetic sense, no feeling for the beautiful, no appreciation of the sublime ; therefore we should be justified in saying, on all psychological grounds, that that nature was deficient and defective.

“ To-day we find art creeping into the schoolroom ; instruction in colour, in form, in expression is being given. The young child is surrounded with replicas of the classic in art, and so, unconsciously and by imitation, he is being taught to adapt and adjust himself to this once forgotten and now recovered element in human civilization, an element that certainly is, like the scientific and literary elements, an integral part of the child’s inheritance.”

Dr. Butler is, of course, a convinced Herbartian,

* *Meaning of Education*, p. 23

and naturally includes "teaching the mind to feel" in that "æsthetic revelation of the world" which is to lead to the fullest development of many-sided interest. The English theory of education, such as it is, is also distinctly Herbartian, but it can hardly be said that there is anything in the nature of serious art training in the ordinary run of English schools. Music is being more scientifically taken, with the conscious aim of leading the pupils to a deeper appreciation of great works; but, as a rule, the drawing or painting is not much more than practice in skill of eye and hand, and hardly seems expected to open the doors of the Palace of Art. One may even hear the principal of a school ask at a staff meeting, "Isn't there someone here who knows something about drawing, to take it in Form II.?" One has only to substitute history or science or French for drawing to appreciate the full implication of the question.

It may be remembered that the Moseley Commission gave special praise to the æsthetic side of American education, and particularly to the training in applied art, which it ranked above anything to be seen, even in Germany. It is, indeed, just in this use of applied art as the medium of instruction, that the supreme value and advantage of the American system lies. In England the schools of art grew out of the schools of design, the object of which had been the application of sounder æsthetic principles to manufactures, and were at first under the Board of Trade and the somewhat incongruous inspectorship of the officers of the Royal Engineers. But there seems to be a constant tendency to specialization and separation, and the division of life into watertight compartments, the contents of which must under no circumstances what-

soever interfere with one another. Art, with a big "A," is far too much confined to framed pictures and statuary; only a very small minority connect it with the decoration of the ordinary objects of daily use. Pupils therefore "stump" or "wash" or "model" in the hope of attaining a frame or a pedestal—honours which ought to be reserved for the few choice spirits of every generation. If only art training aimed rather more at appreciation and less at production, many acres of canvas would remain unsullied, and much respectable artistic skill might be profitably directed to the beautifying of everyday life.

The American's practice is just the opposite of this. He aims at seeing life one and seeing it whole, and for the general run of pupils the important thing is to be able to deal with his surroundings artistically. If he wishes eventually to devote himself to pure art, his training in applied work will have injured his genius no more than the goldsmith's tools did that of Ghirlandajo or Raibolini. Moreover, according to the principles of American pedagogy, this mode of procedure offers three great advantages. First, it is peculiarly fitted to appeal to and draw out the nascent æsthetic instinct; secondly, it gives that relief to drudgery, which will carry the child through work of a protracted and continuous nature; thirdly, it is capable of very close and early correlation with the "informational" side of early education.

As regards the first point, it will probably be conceded that the child's earliest attempts at expression are symbolic and indicative rather than æsthetic; what charm there may be in his blots or lines will lie rather in their spacing and combination than their

inherent beauty or meaning. Primitive art—where it is not merely a form of pictorial or ideographic writing—would seem to be of this character, and children can be easily guided to make their own designs decorate a given surface or object, and through such effort, to distinguish the actual values of tone, colour, and line. The work produced in such schools as the Horace Mann in New York and the Model School in Chicago is a revelation of what can be done by sound training. At the Horace Mann Schools in the winter of 1907-8 three beautiful rugs, woven by pupils after their own designs, hung side by side. The subject had evidently been assigned, and to a certain extent the colouring, but in each case, though the *leit-motif*—a cottage by a bridged stream, with a couple of tall trees behind and a few long streaks of cloud—was the same, there was that sense of power and satisfaction which marks a bit of individual creation. Miss Katharine Dopp, in her suggestive book on the *Place of Handicrafts in the Elementary School*, gives a beautiful illustration of a rug woven for the principal's office by a class from their own design, into which they had worked the most characteristic features of the locality.

In the second place, the conception of art as the sweetener of labour was part of the æsthetic doctrine of Ruskin and Morris, but it has been left to the Americans to make it a matter of actual politics in the schools. Miss Dopp, in the book just referred to, has noticed the use of primitive peoples of chant and dance and festival to cheat the curse of labour by intermingled play. Possibly the origin of ornament is somewhat similar. The rude markings by finger or pointed stick may have been the device of the potter to

beguile the monotony of turning the clay ; the crossing of the dyed strands in mat or cloth may have enabled the weaver to sustain the weary drudgery of the task. For the sake of the " play " with spacing and colour, the child will learn to endure steady work. The School of Ethical Culture in New York keeps this object closely in view. The earliest art work is applied to objects which can actually be used by the child : designs for Christmas cards, bead and pottery work for little gifts in the first grades, advancing to wood-carving and craft-work in the higher ; and throughout, the technical practice from Nature and memory finds expression in design applied to various objects, and related to other subjects. To quote the " General Outline of Course of Study," " technical instruction is given as much with a view to developing an appreciation of art as to creating proficiency." " It is the aim of art teaching to awaken in the pupils an intelligent regard for the beautiful in Nature and art ; to cultivate a taste for refined and simple surroundings ; to encourage the artistic expression of individuality." " The close relationship of this work with that of the Manual Training and Domestic Art departments is kept in mind, and advantage is taken of the points of contact which Nature-study and other objects afford."

For the correlation of the art work with the other school lessons, Miss Dopp is again full of suggestion, planning the curriculum on Dr. Dewey's theory that it is by working out in the school the life of the actual community, that the child can be best led into its goodly heritage. Starting from the simple domestic arrangements familiar to it, the child engages in primitive forms of industry, and lives again the life of the Indian

wigwam and the log-cabin of the Puritan, advancing to the refined arts of Colonial days. Art, handicrafts, history, literature, and Nature-study combine in one delightful whole.

It is not only in the schools that Art lives in harmony with other sides of life. In the School of Household Arts, one of the departments of Teachers' College, Columbia University, Domestic Art is studied side by side with Domestic Administration and Domestic Science by those who aspire to be "teachers of the household arts, and professional workers in household management and its allied fields." A glance at the first annual announcement (1909-10) is sufficient to reveal the wide and liberal nature of the course of study provided. In every case, the student has to attend lectures dealing with the historic development of the particular art she is studying, with a comparative view of its actual position in every part of the world. In the Fine Arts both Art Appreciation and History of Art must be taken. Lectures upon the nature of the space arts show by illustration and comparison that certain principles of structure are common to them all. "This affords opportunity for appreciation of harmony and composition, and is a preparation for the historical study to follow." The main topics of this part are: "Principles of structure in the space arts, theory of design, composition of line, composition of dark and light, theory of colour, art criticism."

"In the historical study a general chronological order is followed, but the facts as to dates, authors, and periods are not discussed at length, such knowledge being derived from the reading. The lectures are devoted to critical study of the style and artistic importance of historic examples. The subjects are, in

brief outline : Primitive art, Egyptian architecture and design, Japanese and Chinese art, the arts of India, Greek art—the Parthenon ; Roman art—Pompeii ; Byzantine and Gothic architecture and design ; early Italian painting and sculpture—Giotto and his school ; the art of the Renaissance ; Venetian painting ; Spanish, Dutch, and English art ; landscape painting ; modern art ”—and all this for “ teachers of the household arts and professional workers in household management and its allied fields.”

By way of contrast, may be quoted the notice of the “ Literary Course ” in the prospectus of the Royal College of Art, whose object it is “ to train art masters and mistresses for the United Kingdom, and for the instruction of students in drawing, painting, modelling, and designing, for architecture, manufactures, and decoration. It states that “ Lectures are delivered on the general history of art, together with that of special periods, such as Greek and Roman sculpture, Early Christian art, painting and sculpture in Italy during the Renaissance, the northern schools of painting, and various crafts.” English education is often rather Miltonic ; there is so much that the student is expected to pick up by the way, or miss altogether, as the case may be. There may even be some lurking Puritanical misgiving that to study the “ appreciation ” of art seriously is dangerous, to say the least of it. *Æsthetics*, or even the history of art, are not yet recognized subjects at the English Universities. Illustrated lectures on the art of the French Romantic School were given a few years ago, in which the colouring of the pictures shown was never even alluded to. It seems to be only in a literary form that the beautiful may be made a serious study, with the exception of such plastic

art as can safely be brought under the head of archæology.

Nothing is more striking than the stress laid upon the æsthetic side of life in an American University. The buildings may be of quite recent date, but they will aim at impressing those who use them. The students may be raw farm lads, with little enough of the art-lover about them, but it will be their own fault if they escape altogether untouched by the humanizing influences of their *Alma Mater*. She will call them to their studies and ring them home in the evening with tuneful chimes from some lofty tower ; she will gather them for worship under bright mosaics and painted windows ; she will teach them to value the art treasures by housing them in such “ notable specimens of architecture ” as the beautiful Walker Art Building of Longfellow’s old College, Bowdwin ; she will see that even her lecture-halls do “ service to æsthetic culture,” like the museum in Goldwin Smith, Cornell, “ with its wealth of beautiful casts admirably arranged and amply spaced,” wanting only, as the President laments, labels and “ a brief catalogue ” to make it of still more educational value. “ She will train a student choir to add ‘ fine music ’ to the influences of the Sunday services, and to take part in the annual musical festival. She will be able to flatter herself that “ a student who lives four years in this atmosphere of art—plastic, pictorial, poetic, and musical—must be strangely obtuse if, along with scholarship and intellectual training, he does not carry away with him some æsthetic culture, some interest in art, some love of beauty which, like gold shot through silk, will enrich and brighten all his subsequent life.”*

* Cornell University : *President’s Report for 1906-7.*

Undoubtedly art counts for something in an American University. Its psychological department will be considering the true basis of æsthetics just as seriously as that of ethics. Its Professor of History will spare a special section of his treatment of the Catholic reaction, to deal with the Republic of the Arts in all its branches. Its School of Education will be considering how appreciation of art in all its forms can best be brought home to the child mind. In the Faculty of Arts, students will be passing from the Poetics of Aristotle to the Art Poétique of Boileau in a very popular course in "Criticism," or working out underlying principles from examples of ornament in one on "History of Art." Meantime they are themselves learning to apply æsthetic canons, whether to literary expression in a "Short Story" course, or in some form of oratorical or dramatic effort. The drama is looked upon as a most valuable means of æsthetic culture. The services of travelling companies will be secured by the University to represent classical works. At the University of Minneapolis the Professor of English specially invited the members of the local theatrical company to a course of lectures on the drama, in order to encourage the production of work of a higher order in a more æsthetic way. The English and Language Departments, with the Classical School, are constantly giving performances in their own particular line. The University bill-stickers are weekly announcing such entertainments as "Alt Heidelberg," "Twelfth Night," "Le Voyage de M. Périchon," "El Nido," or "Homeric Dialogues."

At the Women's Colleges, again, special stress may be laid upon charm of speech. Miss Flexner, in her "Characterization" of Bryn Mawr, says that "perhaps

the most distinctively characteristic point shown by the summary of College requirements is the stress laid by them on English. One-sixth of a student's whole time as an undergraduate must be devoted to a study of English Literature, and to the improvement of the power of expressing herself in English. She must study not only the construction of sentences and paragraphs and the meaning of words; she must also learn the proper enunciation of vowels and consonants, and the proper accentuation of syllables in so far as they can be taught in a short time. Her attention is called to the provincialism and inaccuracies of her individual pronunciation, and exercises are given to help her to correct the faults. The mere serious comparison of her way of speaking with that of her companions and of her teacher—an Englishman highly trained in the art of enunciation and the management of the voice—be she never so careless and indifferent, calls her attention at once to the varying beauty and harshness of various tones of voice and various enunciations. When mimicked by her teacher, her way of vocalizing a given sentence leaves her no possibility of self-delusion. She may make jokes about the matter, and often, in fact, does; she may practise trilling her 'r's,' for instance, so persistently and so loudly as to be a nuisance to all her neighbours until a skit in the College paper celebrates her wilful zeal, to her great delight, but she can never again be wholly careless of her speech. She will be aware that her accent is provincial, and will do her part to uphold a standard of good usage."*

It is, of course, partly the large foreign influx that necessitates the pains taken by Americans to secure

* *Bryn Mawr: A Characterization*, reprinted from the *Bryn Mawr Alumnae Quarterly*, January, 1908.

the purity of their speech, and few things shock them more than to hear a lesson given in an English school by a teacher with a strong Cockney accent.

The care for æsthetic culture reaches far beyond the schools. It is not enough that the common schools in the great cities have their orchestras and their Dramatic Clubs. In addition to the school provision for encouraging the appreciation of the Fine Arts, the Children's Theatre, recently organized in New York, is utilizing the dramatic instinct, so characteristic of childhood, as a means of culture, and the prizes offered by the Hawthorn Club of Boston for the best answers to a set of practical questions on the Art Museum and its treasures induced about 500 children between the ages of nine and fifteen to visit the galleries in a serious spirit. The children are said to have visited the Museum many times with the ten questions in their hands. "They became interested in what they saw; they studied the objects and asked questions about them, gaining knowledge enough to answer, in some way, the entire series of questions forming the basis for the prize contest. Many of them answered the questions so intelligently that it was difficult for the judges to decide which was the best set of papers, and it is regarded as remarkable that the one finally selected is the product of a little Italian girl, thirteen years of age, who had never been inside the Museum before this prize contest began."

It may be asked, What is the net result of all this æsthetic effort? Visions of globe-trotting Americans "doing" European galleries rise up and suggest a somewhat doubtful answer. In reply the inquiry might be made, How many English of the same class and general educational level would take the time and

money to "do" the galleries at all? Why do the Americans think the sacrifice well worth while?

An unprejudiced observer will be forced to admit that in more than one direction the Americans are aiming at and obtaining results that for ourselves are simply below the educational horizon. In music, for instance, the great German conductors declare that there is no audience in the world so truly appreciative as that of Boston. The Americans seem to be as tuneful as the Germans themselves. The College Operettas and Sing-Songs, the Senior Singings at the close of the academic year, and the high artistic level of such performances as Saint-Saëns's "Samson and Delilah" and Parker's "Hora Novissima" by student choirs to crowded audiences in a small country town, leave no doubt as to the results of the musical training. When Erasmus visited our shores, he said: "England is the land of song, as Germany is that of beer." Great Britain and Ireland were once rich in varied native folk-music. There must be still a basis of music in the nation, but very little is done to bring it to the surface.

In their ordinary, everyday life, again, Americans care far more for artistic finish and effect than we do. In their food, their clothing and their homes, there is a regard for how things look which adds much to the general pleasantness of life. It is particularly noticeable in all their magazines, announcements, and advertisements. A College notice-board is really an artistic delight. The College souvenir, class-book, or journal is a model of attractive lettering, illustration, and general get-up. School assembly halls, even in New York, East Side, are impressive and stately, and will contain a really good copy of some portrait of Washing-

ton or some first-class print. None but really good reproductions of pictures are hung in the schools at all, and those admitted are properly spaced. The attention is not diverted from the actual pictures by dotting them about the wall, so that the eye gets a space pattern instead of a spaced band of pictorial interest.

Even more valuable than these objective gains is the conviction that art has its vital message, and is part of the noble inheritance into which every member of the community must be rendered capable of entering.

CHAPTER X

DOMESTIC ART AND SCIENCE

NOT very long ago, the Principal of an English Training College was lecturing on the Practice of Education. The special matter under consideration was the formation of the curriculum, and particularly, which subjects, in these days of overloaded time-tables, must be included, and which could with advantage be excluded. Amongst the latter she very decidedly placed cooking. It could have no place, she argued, in a liberal education, and it was for the latter that educationists must contend in these materialistic and utilitarian times. There were misguided people, she knew, who professed to teach cookery as an art and application of science. To do this was to ruin science without any countervailing benefit to cookery. Girls were to be educated as human beings, not as potential housewives. In any case, cooking was an affair which a woman could always hire someone else to do for her, whilst she devoted her own time to higher interests. Even a married woman would in this way do most for the true welfare of the home and family.

Some of the students in training, to whom these remarks were addressed, had had Colonial experience in South Africa and Australia ; some were looking forward to work in Canada ; others had seen something of life in the New World. To one, at least, it was a

revelation of how far apart English secondary education lay from the actual needs of modern life, if its horizon extended beyond England itself. She thought of some of her American friends, wives of University Professors, for whom again and again the choice lay between preparing the family meals themselves, and the intolerable alternative of "boarding" with a crowd of chance companions. She wondered whether the reproach levelled against Englishwomen was true, that only in rare instances would they face the domestic toil of that pioneer life, which so many Colonial women have to take as a matter of course. She realized, too, how little she herself was prepared to acquiesce in a state of society in which the community should be permanently divided into those who could indulge their higher aspirations and those who could be hired to do all the daily drudgery.

It startled her into the recognition that she had apparently lost the English point of view without regretting it. She was not comforted when the lecturer went on to say that if a woman ever needed to turn to and do for herself, she could always then pick up all the knowledge and skill required. To a certain extent that is no doubt true, and the woman who has learnt to apply her knowledge practically, will always succeed just so far as her knowledge goes. What the listening student feared was just this—that a woman into whose early training no domestic arts had entered would not only be ignorant of many simple yet fundamental matters, but would always be inclined to feel the drudgery rather than the dignity and interest of domestic work. There is also another aspect of the question, which is just coming into full view, and which must become still more insistent in the future.

England is at last awaking to the fact that secondary education is not the privilege of a class, but the right of all who can profit by it. Every year, more girls attend County Secondary Schools, and every year—unless the country is to grow steadily poorer—the number of those who can and will exercise their higher intellectual powers will increase, whilst the number of those who are prepared to serve in the homes of others will decrease. It will probably be conceded, even by strenuous advocates of a liberal education, that both needlework and cookery must be integral parts of the curriculum of the County Secondary Schools. Those, however, who are not ashamed to confess that a girl's education should aim at fitting her for the probable circumstances of her life, may well fear that, if the High-School and University trained teachers in these schools take the view of Domestic Art and Science, which appears to be implied in the attitude described above, it will inevitably re-act upon the pupil's own conception of life.

It has already had its effect on English modes of living. It is a common complaint that the cooking of the English working classes is worse and more wasteful than that of any other people, and many different causes have been assigned. No doubt all of these have their share, but there is another not so frequently alleged. In no country in the world has the woman of the leisured classes been able to free herself so completely from domestic concerns as in England. Nowadays, only a minority of philanthropic mistresses will even face the inconvenience of training a raw servant. Good cooking and dainty service are considered matters of the servant's training, not of the mistress's supervision, with the inevitable result that

where first-class service cannot be had, comfort goes too.

Even in our institutions, there is no sort of standard of living. Colleges are innocent of any form of scientific dietary, and it is not considered a shame to have good materials spoiled by bad cooking or slovenly service. In two large philanthropic institutions, one for boys and one for girls, it was, till recently, customary in both—and in the case of the girls' school still is—to give the children only one plate for their meat and pudding at dinner, the cleaning between the courses being performed, more or less effectually, by means of a bit of bread. The fact that girls accustomed to see meals served in this fashion are hardly likely to aim at a high standard of comfort in their own homes never seems to have occurred to the authorities, who declare that the requirements of the County Council, under which the educational work of the school has recently been placed, no longer allow of the withdrawal of the girls for industrial and domestic work, so that the washing of the extra plates is an impossibility. That the dainty service and orderly eating of meals have in themselves an educational value was beyond their view altogether. The managers of the Boys' Home, meantime, complain somewhat bitterly that the interference of a Woman-Inspector has necessitated the employment of another kitchenmaid in order to serve the boys clean plates for their pudding. The same Inspector seems to have given additional offence by venturing to suggest that the Managers might add to the value of the institution by hanging some pictures on the walls. The addition of æsthetic influences to such luxuries as a second plate for pudding is more than English philanthropy can stand. It is just here that American thought and

practice is so inspiring. Determined "to see life one and see it whole," the elementary schools are directly aiming at making domestic science and the household arts a vital part of the curriculum, whilst the teachers are being trained towards that end in the Universities. Americans would be the first to acknowledge that the system is not yet perfect. Women holding diplomas in household administration have occasionally proved to have been unable to combine the ounce of practice with their imposing pound of theory. It may be questioned whether, in the past, other countries have not led the way in this department.

At the present moment, however, and as far as England is concerned, America has a great deal to teach in the way of the thorough and systematic organization and co-ordination in the teaching of all the allied subjects, grouped under the attractive term "Home Economics." It is noteworthy that Americans base the need of domestic science and art in the elementary schools on just that general progress which in England seems to be used as the ground of their exclusion. Mrs. Richards, of the Massachusetts Institute of Technology, as one of the principal speakers at a Conference of Educationists held in July, 1909, said :

"The new order of things has come, but women, so far, have not been given the means with which to utilize it. To whom shall we turn for experience and knowledge? The management of American industries, the methods of the American business world, stand at the very front, brought there by using the lessons of experience to form a definite science of business methods. The home cannot be maintained without labour—how much labour, depends upon the perfection of machinery, and then woman's greater flexibility of

thought and adaptability of manipulation. She must feel the sense of power over things.

“The girl needs as much manual training as the boy ; the means may be different, but the goal is the same—trained workmen to do better work. For the well-being of her family, she should be taught to know the machinery of the home and how to care for it, as well as the boy, who is trained as an engineer or for some industrial enterprise, knows his plant. The family, the house, its furnishings, its management, its daily care, its needs in mechanical appliances, its ethical standards, and the share of the income it needs to carry it on successfully under twentieth-century conditions, must be determined, and we must fully realize the bearing of mechanical and economic changes upon the material surroundings of the home life. This preparation cannot be too closely interwoven with all school work.”*

The same sentiments were echoed at the Clark University Conference on Child Welfare, held at the same time, with a view to the establishment there of a Child-Study Bureau. The health of the race, after all, must depend to a great extent on the home and its management.

“Miss Virginia E. Graeff, director of Kindergarten training in the State Normal School of Montclair, N.J., in speaking on ‘Household Activities in Relation to the Kindergarten and School,’ advocated a more thorough training of girls in the performance of household duties. She said : ‘Someone has said, “We have put a halo around the man with the hoe,” and it is time that someone idealized the woman with the broom. In teaching High-School girls, an effort should be made to interest them in household activities. When it is realized that

* *Boston Evening Transcript*, July 9, 1909.

only 18 per cent. of the American homes keep one servant, and only 2 per cent. keep more than one servant, it is evident that the American girls should pay more attention to this branch of training. Even Julia Ward Howe, the author of "The Battle Hymn of the Republic," wrote "The Thoughtful Washing-Day." '*

This shows a very different state of affairs than is indicated by the assumption that any woman can find someone to whom she can delegate her household "chores," and unquestionably it represents the situation which faces the English County Secondary Schools.

Miss Burstall, in her *American Education in 1908*, has emphasized the admirable arrangement of the cookery class-rooms, their neat and convenient stoves and lockers, on the outside of a hollow square of tables, inside of which is the teacher, so that she can command any point where the operations seem to demand her personal supervision. Whenever a visitor gets a chance of "observing" a cooking class, whether in the East Side of New York or in the Model School attached to the School of Education in Chicago, she will have no doubt as to the excellence of the method, or the keen interest of the pupils. The lessons are divided into theory and practice. Talks are given on the scientific principles and physiological bearings of the special subject to be demonstrated, and then the class adjourns to the cooking "laboratory" to work it all out. Special attention is always paid to the cost and nutritive value of the materials, and how they can be treated to the greatest advantage from the points of view of economy and health. Sometimes the proper mode of procedure is arrived at by heuristic methods. A class of children, aged about ten or eleven, was seen

* *Boston Evening Transcript*, July 9, 1909.

in Chicago discovering how to make white sauce. The incidental manufacture of starch and interesting lumps of boiled flour evidently provoked the keenest interest, and even amusement, and there was constant reference throughout to what had been learnt in the "recitations."

The cooking of food is not considered apart from its consumption, and here also the methods are practical as well as theoretical. The pupils learn from actual experience that the "proof of the pudding is in the eating," and the demonstration would not be considered final without this crowning stage. The feeding of school-children is occupying the attention of educationists in the United States as well as philanthropists here, the difference being that the keen eye of the former detects an opportunity which seems somewhat neglected by the latter. In New York City, an Association for the Care of Children's Health endeavours to save the pupils in the common schools "from the stale pastry and decaying fruit of unscrupulous pedlars, whose stock is often stored overnight in places of unimaginable filthiness." For thirty-five cents a month (1s. 5½d.), a child can have its crackers and milk, whilst those unable to pay are fed, and without being stamped as recipients of charity. At another school, the noon-soup is sold at a cent a bowl. But the American educationist is not content to rest solely in the physical benefit of a little extra food of better quality. Both in Maine and Massachusetts, the "cultural possibilities of the noon-hour in rural schools" have been exploited. "An enthusiastic school-teacher in Maine has made an experiment in warm lunches, the children doing the actual work, the teacher serving as buyer and steward. Each scholar brought napkins, knife,

fork, cup and saucer, and plate. A school committee-man gave a kerosene stove. The cooking was done by children between eight and fourteen years of age, and unless girls had done their lessons they could not serve as cooks. A similar experiment in Methuen, in this State, as described by the town superintendent of schools, figures in the United States report to fine advantage. In this case, the attempt was intended to supplant the luncheons eaten from paper bags in solitude, by regular sitting down to a well-ordered table with some dishes cooked at school. In this way the noon-lunch became a means of social training, and an improvement was immediately noted in table manners and quality of food, and even in the quality and neatness of the clothing of the young people.”*

A chance has been seized of giving a lesson in domestic science, which has the inspiration due to the feeling of its immediate and practical utility. In Boston itself, “in the High School of Practical Arts, the cooking classes prepare a number of dishes each day for sale to the students of the school at noon. Carefully selected furnishings for the lunch-rooms of schools are found to be the means of teaching students the appreciation of things of taste and beauty, and the folly and loss in injuring them.”† The American educators have raised the problem of the feeding of school-children to an entirely new level. To quote again from the *Boston Evening Transcript* :

“The main question with educators nowadays is not the original one : Shall the municipality furnish food in the school-houses ? That responsibility seems to have been accepted as a necessary means of securing

* *Boston Evening Transcript*, May 11, 1909.

† *Ibid.*

the equality of opportunity for which any public-school system stands. The moot question now is whether the food should be served by the authorities as sent in from an outside contractor, or should be prepared in the school and by the school, and served at a regularly set table as at a College commons. This report finds that the feeding of children may properly be regarded as part of the public education if it can be shown that there are certain facts about foods and certain habits of eating which can be best given to young children by actually preparing and serving the food in the schools."

In this matter Boston has played a leading part. The pioneer was Mrs. Richards, of the Massachusetts Institute of Technology, who was first moved to undertake the work by discovering, through chemical analysis, the dangers lurking in the food sold to children. This point is worth emphasizing in view of the reproach of useless and barren theory, which is so often levelled against attempts to treat domestic arts from the scientific point of view.

"The food was originally prepared, under Mrs. Richards' supervision, in the famous 'New England Kitchen,' which has now been absorbed by the Women's Educational and Industrial Union. Now the supervision of the lunches has been taken over by the School Board, which provides the room and the equipment and a certain amount of the care, while the Union, pledged to provide the food at cost, prepares and serves the food, working in connection with a committee of head-masters."*

The preparation and serving of food to schools has, in fact, been developed into an important department

* *Boston Evening Transcript*, May 11, 1909.

of the public schools' curriculum, and has received full recognition in the Report of the United States Commissioner, which reaches the conclusion "that the opportunities which the public schools afford for teaching children the nutritive value of different foods, and for training them in table manners, are not sufficiently well appreciated in America, and that, besides serving to feed and instruct the poor children, they might become quite as valuable in accustoming the children of the rich to rational simplicity."*

The syllabus of the Ethical Culture School in New York is as excellent in its treatment of Domestic Science and Art as of History or Music. It is a sub-heading under the general term "Manual Training," and is carried on concurrently with shop-work in the mechanic arts by both boys and girls. It is not till Grades VII. and VIII., the highest forms of the Elementary School, that the boys specialize in boats of built-up and frame construction, principles of sailing, water-wheels, and speed relations and power values; whereas the girls content themselves with a short course in bench-work, designed for instruction in the use of the principal wood-working tools, whilst they devote most of their manual energies to the study of heat and its application to materials previously studied, through a simple course in preparation of food, based on the sequence of a meal, and to elementary dressmaking and the study of historic costumes. The purposes of all the work in the grades and its delightful character can be best appreciated by extracts from the syllabus itself.

"The aim of these departments is to establish positive interest in those industries which have been main-

* *Boston Evening Transcript*, May 11, 1909.

tained because of their permanent value to the race. These activities are the outgrowth of the three most fundamental needs of man—*i.e.*, food, clothing, and shelter. They are approached from the historical and evolutionary standpoint on one side, and from the child's native interests in his own environment, on the other.

“ Above the fourth grade, the types of industries are gradually narrowed down and differentiated. For practical purposes, such types are selected as will best meet the child's future needs.

“ The idea of evolution is more consciously worked out as a clue in the investigation of cause and effect. Attention is called to æsthetic, utilitarian, and economic values. Increasing gain in speed and technique is now looked for as proof of mental as well as manual development.

“ Above the eighth grade, the crafts begin to take definite form. The attempt is made to secure from the pupils an intelligent application of the principles and the practical knowledge gained in the lower grades.

“ GRADE I.

“ Study of homes and home activities. The home familiar to the child contrasted with homes of Arctic and Tropical peoples. Types of industries : painting, papering, decorating, and furnishing of playhouse. Incidental study of material used in constructing house, furniture, dishes, rugs, curtains, and bedding. Outdoor construction of homes of Eskimo and Filipino. Activities involved (in connection with studies of homes) : tool-work, sewing, weaving, pasting, painting, and basket-making.

“ Home industries of Kindergarten continued, with

more regard for experiment and more appeal to the understanding. Storing of vegetables and grains, canning and drying of fruits, milling of graham and white flour, cooking of cereals and candy.

“ GRADE II.

“ Study of primitive life : the hunter, shepherd, farmer. Preparation of luncheons. Making of Christmas gifts, valentines ; simple costumes and decorations for festivals. Types of industries : simple cooking, tool-work, sewing, spinning, dyeing, weaving, basket-making from natural and prepared material, cardboard work, paper folding and cutting.

“ Study of food and its preparation among primitive people : finding of nuts, berries, roots, and fruits ; baking, broiling, and boiling of meat ; parching of nuts ; primitive manufacture of sugar, syrup, meal, butter, and cheese.

“ GRADE III.

“ Study of primitive life as illustrated in *Robinson Crusoe* and by the early pioneers of America. Types of industries : building, furnishing, and lighting of the house ; procuring of food and clothing. Activities involved : tool-work, cord-work, netting, sewing. Making of Christmas gifts, valentines ; material for festivals and class presentations.

“ Making samp, cornbread, apple-jelly ; manufacturing hard and soft soap, candles ; evolution of household utensils ; forms of dishes ; production and control of fire.

“ GRADE IV.

“ Based on explorations and discoveries and the history of early New York. Types of industries : tool-

work, sewing, basketry, rope-making, and manufacture of silk.

“ Analysis of food materials, leading to an understanding of the gross composition and crude classification of same.”

In Grade V. shop-work is specialized off from general manual training, and leaves the domestic arts to fall more and more to the share of the girls, who make a special study of starchy materials and albumen as seen in eggs and milk. They also busy themselves with the preparation of dyeing of raw materials, sew baskets and objects needed in the class-room, and do simple embroidery from designs made in the Art Room.

With Grade VI. begins a close correlation with work in History and Literature. In connection with Colonial Agriculture, the relation of the soil to food consumption is studied, with the resulting understanding of gross composition of products and crude classification of same. In connection with Colonial Industries, raw materials are prepared and dyed, spun and woven, and designs are made for the loom and for printing on fabrics. Costumes are made for the School Festivals or for the pupils' own use.

With the High-School, a more scientific instruction is given, together with more thoroughly practical work, whilst separate sessions are devoted to the science and art of the home. Under the first head :

Food is refined, analyzed, and classified. Effects of temperature on types determined and applied. Development of the meal studied, with rise and justification of Dietary Standard. Planning, cooking, and serving of dietary meal. Some study is made of Household Biology. Bacteria of daily life : useful type studied in cheese and butter making ; dangerous type

studied in dust and dirt. Yeasts and moulds studied in bread-making, canning, and preserving. Germ theory of disease. Home nursing. Cuisine for invalids. The course is completed by some idea of home sanitation (suited to city or country conditions). Selection of house-site, building laws, arrangement of rooms, water-supply, garbage, sewerage, heating, lighting, ventilation, plumbing. General furnishing, kitchen equipment, cleaning. The domestic service problem is stated, at any rate ; not even the founders of the School of Ethical Culture have ventured to formulate the solution, though they would no doubt seek it somewhere along the lines of Mr. H. G. Wells's "happy, comfortable, servantless homes of the future."

Under domestic art, the lessons descend to depths of feminine activities which may surprise some English advocates of a liberal education. It is, at any rate, noteworthy that a school, founded to awaken "serious intellectual interests and enthusiasms, in order to counterbalance the pleasure-loving and self-indulgent tendencies fostered by the life of a great commercial city," should in the same breath claim to have "given greater breadth and richness to its curriculum by adding Manual Training as an integral and valuable part of elementary education. The promoters of the school do not, therefore, apologize for giving their graduating girls, in their last High-School year, one term of elementary work in hat making and trimming, one term in drafting, cutting, fitting, and making of a simple unlined shirt-waist suit, to say nothing of binding two books, one in half and one in full leather, with two courses of basketry and textiles in applied art ; in connection with the Art Department to make sure of the *Æsthetics*.

Where the school work in Home Economics is so carefully planned, the training of teachers must be correspondingly thorough. The First Annual Announcement of the School of Household Arts, now a separate Department of Teachers' College, seems to give the very last word on the subject. The new building, erected at an expense of over half a million dollars, represents a complete equipment for instruction and research in the household arts and sciences. In the walls of the entrance-porch are depicted, in mosaic tile tablets, the household arts of women, whilst the history of these arts will eventually find suitable representation in the decorations of the various laboratories and studios.

Inside, nothing appears to have been forgotten. There is a laundry laboratory, with fixed tubs, ironing tables, and all necessary apparatus for hand-work, side by side with the wash-wheel, extractor, mangle, and steam-drying room of a power laundry. There is a testing laboratory, in which advanced study of mechanical appliances for the household—ranges, fuels, etc.—can be carried on. The Lecture Room, Library, and Study Hall can be thrown into one for exhibitions or large gatherings, and contain display cases and commodious storage, shelves for pamphlet collections, and duplicates of specially needed books. The cooking laboratories have individual installations of stove, kitchen cabinet, and sink for each student. A special room is provided for class exercises in institutional or large-quantity cooking. Adjoining, is the table service laboratory, with facilities for table-setting and the service of meals. In a separate room, experimental cookery may be carried on by advanced students.

In the Division of Textiles and Needlework, besides

four large laboratories for instruction in garment-making, dressmaking and millinery, there is a students' work-room, where sewing-machines and work-tables may be used out of class hours. Besides all equipment for elementary and advanced instruction in Household and Physiological Chemistry and Nutrition, there is, adjoining the Nutrition Research Laboratory, a "demonstration apartment," consisting of six rooms, arranged in typical city style, and utilized, not only for instruction in interior decoration and house-furnishing, dining-room instruction, and home-nursing, but for the residence, "under experimental conditions," of the subject "during research work in human nutrition."

It will be interesting to learn the fate of these "subjects," and to see whether any society of "anti-nutrition researchers" has to be formed for their protection. New York, with its constant influx of various immigrants, is in a singularly favoured position to deal with problems of this nature.

Students who have satisfactorily completed either an approved curriculum in a Secondary School covering the usual requirements for College entrance, or a two years' course in a College, scientific, normal, training, or technical school, with at least two years' work in modern languages, English literature, mathematics, and the natural sciences, with one year's work in history, and who can show special qualifications for pursuing the major subject selected, are eligible for the degree of Bachelor of Science or for the Bachelor's Diploma in Teaching. It will be acknowledged that the entrance requirements do not err on the side of leniency. Students not fully qualified may enter, and make up their minus "credit" by extra work, but such "conditioned" students find the work very arduous.

Special classes, for which neither diplomas nor credit towards degrees are offered, may be taken by students who can only give part of their time. After taking courses in Household Administration, including elementary household management, marketing, accounts, home-nursing, care of infants and small children ; in textiles and needlework, including the designing and making of all sorts of garments and millinery, with the "economics of clothing and weaving" ; in food preparation, from elementary to advanced cookery, with invalid and economic cookery, and a course in the planning of meals and table service for the family ; with the addition of classes in house structure and sanitation, elementary anatomy and physiology, and the first principles of chemistry, the student who has satisfactorily met the requirements of the class, and made an attendance of not less than 80 per cent. of the sessions, may obtain a certificate which has a certain commercial value for women seeking work as housekeepers.

The professional work, either for would-be teachers of domestic art or science, or for the technical certificates in Hospital Economy or Household Administration, are of course still more severe and thorough. The inclusion of æsthetic instruction under household arts, and of "dietetics" and "nutrition" as necessary branches for those preparing to undertake the responsibility of managing school and College dormitories, hotels, and asylums, etc., are features worthy to be adopted in other countries, where distrust of the expert seems to mark—possibly also to mar—a good deal of the catering in large institutions. In the United States, only trained experts can now hope to obtain posts as institutional dietitians in hospitals or dormitories, as visiting

dieteticians in connection with settlements and philanthropic societies, or as managers of lunch-rooms and similar undertakings.

The writer may under-estimate the value placed on trained household administration in England. She can only state her own experience. The Principal of an institution invited her to apply for the post of steward, while knowing that her knowledge of "dietetics" and allied subjects was nil. She has since heard the steward of a kindred institution boast that she stated in her application that she had no special qualifications, and knew nothing about housekeeping, and was at once accepted.

The inauguration of the excellent course in the theory and practice of domestic arts in the Ladies' Department of King's College may change all this. From personal experience of what institutional food in England can be, the writer devoutly hopes that it may!

Domestic Science, with practical work, finds its place also in the curriculum of the Universities, usually in connection with the College of Agriculture. Some of the most interesting developments are the short courses offered to the wives and daughters of farmers, who come in with their menfolk during the slack weeks in winter, and study the care of infants, dairying, horticulture, and fruit preserving, whilst the men are busy with farm problems. In Macdonald College, the magnificent co-educational institution near Montreal, opened in 1908, the agricultural side is not open to women, who, however, find their needs met in the various branches of "Home Economics." At such a University as Cornell, it is most refreshing to watch some of these farm-women, after the lonely long months at home, enjoying the intercourse with other

minds, turning over the free literature liberally provided by the U.S. Department of Agriculture, and taking their instruction in the form of friendly talks from a very delightful and attractive graduate of Columbia, who always addresses her class as "Girls," irrespective of age and status. The whole atmosphere is so "homey" and informal that the students seem to be having the "time of their lives."

At the same time, the work done is thoroughly sound and scientific, as well as eminently practical. The pamphlets issued embody the results obtained in the office of Experiment Stations. The writer has before her one on the "Principles of Nutrition and Nutritive Value of Food," which discusses in simple language the chemical composition of the body and of food, the function of the latter as building material and fuel, and its value in supplying energy; explains how the functions and nutritive value of food are learned by careful experiment; points out the importance and bearing of the saying, "We live not upon what we eat, but upon what we digest," and proceeds to expound American and European dietaries and dietary standards, with reference to the needs of the body and the pecuniary economy of food. A few words from the summary are worth quoting:

"Other things being equal, foods furnishing nutrients which can be most easily and completely utilized by the body are the most desirable, since they will not bring unnecessary exertion to the various organs. Many kinds of food which, in their natural state, hold the most valuable nutrient in such form that the digestive juices cannot easily work upon them are so changed by the heat of cooking that they become easily digestible. Thus the importance of proper

cooking can hardly be over-estimated. Things which please the palate stimulate the flow of the digestive juices ; for this reason, food should be made appetizing. An attractive diet pleases the æsthetic sense ; hence refinement in food habits is as desirable as in other phases of our daily life. The sense of comfort and satisfaction produced by even the appearance of food well cooked and served is of indisputable value. Fortunately, such satisfaction is within the reach of almost all."

The last sentence is typical, and, as Miss Burstall, in her *American Education in 1908*, has stated, dainty, well-cooked, and appetizing food is the rule in the United States, and not the exception, and everywhere, pains are taken to secure it. It is marvellous what excellent cooks raw Irish and Scandinavian girls become after only a few weeks in an American family. The negroes are perhaps specially adept in the culinary art, and again and again an English guest is surprised at the dainty lunch or supper, cooked and served by a little frizzle-headed darky. It is true that the hostess herself will often have stepped out to the kitchen to mix the salad or prepare the dessert, and she will have given the repast just that touch of her own individuality that makes American hospitality so charming. The same thing holds good of institutions. Really attractive food is partly a necessity of the climate. When the thermometer suddenly rises from near freezing to over 80° F. it is difficult to eat from a stern sense of duty. It is at such times that the value of the varied diet, the provision of fruit and vegetables, and the dainty service becomes apparent.

The actual money laid out on materials is probably more than in England. An institution does not reckon

on catering under \$3 (12s. 6d.) a head cost price, and the usual price for board is from \$4.50 (18s. 9d.), which, of course, has to include service and fuel, besides profit. It is, however, the thought and care that make the real difference. At one of the great Women's Colleges, the steward had invented a special device for improving the quality of the coffee, and in addition she always watched the making of it, to insure that the due proportion of coffee to water was observed. "If the maids put in half a cup over a gallon of water," she said, "the coffee isn't good." The excellent meals served in the lunch-rooms at such institutions as Teachers' College in New York, or the Hull House Settlement of Chicago, in a "Little Hungary" down on the East Side, or at a chance restaurant in a country town, or at the little Students' Inns, which open close to a University Campus, are both dainty and extremely moderate.

The comparison of household expenditure in different countries is exceedingly difficult. What is a luxury in one place may be a necessity of life in another; the quality of food should be considered as well as its cost. Where comparisons between English and other domestic budgets are attempted, the balance appears to work out this way or that, according to the tariff views of the investigator. Last winter it was stated in a Free Trade play produced in London that a loaf of bread cost more in the United States than in England. This is a most ambiguous statement. Even in England the price of bread per pound is not uniform. A 4-pound "household" loaf could a few years ago be obtained in Whitechapel for 4d., at a time when elsewhere it was 5½d. It is not pretended that the quality was identical, but neither was the weight. Over an East-End

counter, all bread is weighed, and a slice or a roll is thrown in to make up. The ordinary housekeeper must lose many pounds in the course of the year, and, in consequence, the price of her bread must be considerably more than she imagines. With which of these two English loaves—for they still differ—was the dramatist instituting the comparison? Again, no self-respecting American housewife buys bread at all—she buys flour: the comparison should lie between the price of that, plus any extra firing, and the cost of the English loaf. No doubt the tenement-dwellers of the great cities buy bread, but they are so largely of Continental extraction, and so addicted to a diet of macaroni and beans, that a comparison of the relative prices of wheaten bread would be no fair indication of comparative cost of living.

The writer's own suspicion—after buying meals while travelling in Italy, Belgium, Germany, Russia, Finland, and the United States—is that the cost of a simple diet and the bare necessities of life are much the same in all those countries, though it is only in the English-speaking world that wheat is the sole grain of universal use. Eggs, milk, and fruit are certainly rather cheaper, even in such cities as Chicago, than in most English places, and housekeepers were complaining of a rise in all dairy produce, though still about $\frac{1}{2}$ d. per dozen eggs and per quart of milk under English town prices. At the one hotel in a very unattractive-looking railway-town the writer had a breakfast of excellent coffee, hot toast and butter for 15 cents ($7\frac{1}{2}$ d.); for 30 cents, the Martha Washington Hotel in New York gives a really delicious three-course luncheon. The same can be had in an Albany restaurant for 40 cents; bed and breakfast, with fruit, cereal, steak,

and hot cakes, at a railway hotel, were charged 50 cents; the dishes at the Hull House lunch-room were mostly 5 cents ($2\frac{1}{2}$ d.) each. Even if English prices at similar places might be less, the quality of the food and its appeal to the "æsthetic sense" would quite certainly be less also. Meat may be dearer. Of course, any accidental circumstance, like the shortage of beef consequent on some cattle disease in 1907, will send up the price where supplies are mainly from one source.

Undoubtedly the English visitor in newer countries misses some home comforts. He has been accustomed to have his boots cleaned and his hot water fetched, but he may come to see that it is just as well to let these personal services be performed by each individual for himself, and there is much in the furnishing and running of an American home that makes one English woman, at least, feel that the time and thought devoted by educational authorities in the United States to "Home Economics" is producing very good results.

CHAPTER XI

“ MAKING CULTURE HUM ”

IT has been said that it is the avowed intention of the City of Chicago to “ make culture hum.” To the uninitiated English ear the phrase may have a somewhat paradoxical ring, but to those who have been privileged to enjoy even a short sojourn in the University of the Queen City of Lake Michigan it will be full of meaning, and may even stand as a motto for one aspect of American enterprise.

Few things strike a visitor to the United States more than the determination of the whole people to secure a many-sided culture. The thirst for education, the belief that knowledge is power, are completed by the earnest efforts of educationists to provide a truly liberal course of study for all technical and professional students, and by the patient and continuous endeavour of the individual to enlarge “ his circle of thought ” and approach more nearly to a well-rounded and many-sided interest.

It is, of course, possible to argue that remedies are only consciously adopted where disease is rife ; that the deliberate insistence on the value of the humanities is merely an offset to the materializing and absorbing influences of American life ; that where “ culture ” reigns there will be little need to labour for the extension of her kingdom. It is admitted by Americans

themselves that an atmosphere surrounds the more cultivated communities of the Old World which has yet to be created in the New. No one appreciates this better than those who return to an old University after a *Wander-Jahr* in some brand-new, pushing, striving institution of the New World. Yet it is just such wanderers, again, who feel that, in the Old World, this precious atmosphere is the privilege of the fortunate few, whilst the many, who are slowly waking to the belief that for them also knowledge and art have their treasures, hardly know which way to turn for guiding hands, and too often fail to find any.

Naturally the difficulty of combining a general or liberal culture with the severe technical training necessitated by modern professional demands is felt as keenly in the States as elsewhere, but it is being deliberately faced, even to the point of recommending an extension of the period of study for students in engineering, so that they may be required to study the elements of a liberal education before entering upon their strictly technical work.

President Schurman, of Cornell, says : " The modern engineer, if he is to be truly educated, needs the culture of the humanities—that liberalizing and expansion of mind which comes from the study of literature, history, and philosophy. . . . With the constant increase of professional subjects rendered necessary by the advance of engineering science and the practice of modern engineering, the curriculum of the four years' course has grown more and more technical, and less place than ever now remains for any of the liberal arts. The result is that all over the country men are graduating in the engineering courses with an ignorance of literature, history, and the other liberal arts so dense that no

proficiency in science and technology can save them from the charge of being uncultured, especially when, as so often happens, as a necessary result of their limited reading of literature, they are unable to express themselves, either in speech or writing, in correct English prose.

“ If six years of study were required of him, the student in engineering could complete in the first three years the forty to forty-four hours of science now prescribed, and, in addition, about fifty hours in such humanistic ideas as literature, history, political science, etc. ; while in the last three years he would devote his mind, enlarged and vitalized by the study of the liberal arts and of physical science, to the mastery of the technical subjects, in which he could not fail to show a facility and superiority of work which it would be unreasonable to expect and difficult to discover among the students, so much less liberally trained, who now pursue the four-year courses in engineering.”

The President goes on to apply the same principle to other departments.

“ What has been said of the engineering courses applies with still more force to the work in architecture, since architecture is pre-eminently one of the fine arts, which are naturally associated with liberal culture. The leading architects and teachers have come to recognize, not only that the technical training given in the professional schools should be improved, as it might be by strengthening the Faculties, and by attaching to them practical architects of recognized standing to supervise and criticize the work in design, but also that some liberal education in the humanities should be required of students before they are admitted to the technical course.” *

* Cornell University, *President's Report*, 1906-7.

At Cornell, even the agricultural students are not exempt from the claims of liberal culture, and are required to take courses in English, at least one modern language, psychology, ethics or logic, political economy, general and constitutional history.

The same note is struck in ex-President Andrew D. White's little pamphlet, *What Profession shall I choose, and how shall I fit myself for it?* Speaking of business life in general, he adds : A man " should be so equipped that if he should obtain success in business he can enjoy it rationally. It is not too much to hope that this country may have more and more business men who, out of hours of business, may, by their knowledge and culture, be powerful for good in the communities where they live and in the country at large. To young men intending to enter business life, even if they have no strongly scholastic tastes, courses are now thrown open. The course in *Science and Letters* and the course in *History and Political Science* are especially fitted for such, since they include, first, the disciplinary studies which strengthen the mental powers ; next, those studies for general knowledge and culture so necessary to the citizen and to the man ; and, finally, that training in writing and speaking so valuable to any man desirous of exercising an influence in his day and generation. Four years spent in either of these courses will also give to the young man entering business a large acquaintance with young men in various parts of the country ; will increase his judgment by increasing his knowledge of men ; will, by training in the societies for discussion and debate, develop his power to influence the community, and will in most cases stimulate tastes for reading and for investigation, which are the greatest safeguards against dissipation and the settling

upon a low plane of life in after-years. What our country is to need most hereafter is not so much men to push and fight their way to the front as men so educated that they shall stand on a basis of moral obligation—able to develop what really goes to make the true strength of a country, and when they shall have secured a fair fortune, able to find pleasure in some other use of it than stock-jobbing, doubtful speculation, and senseless luxury.” It is scarcely going too far to say that if any American student should be so ill-judged as to remain “uncultured” in spite of Presidential and Professional exhortations and generous facilities, it is entirely his own fault.

If opportunities of culture meet the student at every turn, they are not beyond the reach of the vast numbers outside the Colleges, and nowhere, perhaps, are they to be found to such advantage as in those pleasant summer “meetings” which owe their origin to the Chautauqua movement.

It is said that when the German historian of the United States was asked what, in his opinion, was the most characteristic sight to be seen in America, he replied, “Go to Niagara Falls, and then round the corner [of New York State] to see Chautauqua.” There, near a little village in the woods, is the centre of a great enterprise, which combines, not only instruction and amusement, but religion and culture, with accommodation for both on a generous scale—from the Hall of Philosophy, open to the summer breezes and holding three to four hundred, to the huge amphitheatre, dug out of the hillside, roofed in, and lit by electricity, and capable of seating five to six thousand. The movement has spread from its originators, the Metho-

dists, to all schools of thought. In 1899, President Roosevelt gave an address at Chautauqua, and was booked by the Roman Catholics at Plattsburg, on Lake Champlain, for the next, and for the Jewish Meeting the year following. The natural outgrowths of those meetings for religious exercises, which were the only form of social gathering amongst the Puritans, Bible-study and the Biblical training of the Sunday-school, were originally, and still are, dominant features of the proceedings. The control of the institution is in the hands of a legal corporation representing religious as well as secular interests. The work is not carried on for the pecuniary profit of the stockholders, but primarily for philanthropic purposes, and to Christianize popular education. How thorough the educational opportunities offered are for the Chautauqua Degrees of B.D. and B.A. may be seen by a glance at the curriculum, which includes Latin, Greek, German, English, mathematics, psychology, political economy, history, physical science, geography, and biology. Besides these, there are classes in art, music, physical culture, Kindergarten, and science of education. The teacher may take courses in psychology, pedagogic principles, application and method. The preacher can study Hebrew and the Old Testament, Greek and the New, the Bible and Protestant Theology, Ecclesiastical History, Christian Science, Life and Literature.

But Chautauqua caters for others besides those who can study at the level of the degree requirements. It arranges for reading circles, or for individual readers in lonely districts, a four years' course of general reading, at the end of which a certificate may be obtained, which does not, however, count as a "credit" towards

the degree. These reading certificates may be taken in History, Literature, Science, Art, or Pedagogy. Where a sufficient audience can be gathered, lecture courses on special topics connected with the Literature are given. The membership “ dues ” are \$5 per annum ; the number of circles has now reached 10,000, and a quarter of a million readers will be taking such a course as Roman History. Through these reading circles and others like them, either in connection with a University, as in the excellently worked out scheme of the University of Chicago, or run by some philanthropic or religious association, or even in some merely local group, “ culture ” is pursued and diffused to an extraordinary extent. The Librarians of the Public Library find a run on all their stiffest books in some particular line. The “ char-lady ” consults her employers as to the best work on the Jesuit explorers for a paper she has to read before her local circle. An old farmer, carting goods for a house-moving, will strike work altogether when it comes to taking the books, and will settle down to look through some serious volume he’s heard of, but never had a chance to get a sight of. In little country-towns, there will be a musical society, which not only meets to enjoy the performances of its members, but also to discuss papers on musicians and their works ; or a Literary Club, which reads and comments on the works of Maeterlinck or Sudermann.

The unprejudiced mind will echo the words of the founder of Chautauqua, Bishop Vincent, when he says : “ The full-orbed Chautauqua idea must awaken in all souls a fresh enthusiasm in true living, and bring rich and poor, learned and unlearned, in comradeship, helpful and honourable to both ; education, once the

peculiar privilege of the few, must in our best earthly estate become the valued possession of the many. . . . Chautauqua pleads for universal education, for plans of reading and study, for all legitimate enticements and incitements to ambition, for all necessary adaptations to time and to opinion, for ideals which shall at once excite the imagination and set the heart aglow. . . . Show people, no longer young, that the mind reaches maturity long after the public schooldays end, and that some of the best intellectual and literary labour is performed in and after middle life. College halls are not the only places for prosecuting courses of study. College facilities are not the only opportunities for securing an education. A College is possible in everyday life for all who choose to use it—a College in home, shop, street, market, farm, for rich and poor, the curriculum in which runs through all of life, a College which trains men and women everywhere to read and think and talk and do . . . this is the Chautauqua idea.”

It is, indeed, the great glory of the movement that it has brought wider culture within the reach of all, and has proved that education need not stop with schooldays, even for those who graduate from the common school into the ranks of manual labour. As Dr. Morrell E. Gates has put it, “The true significance of the Chautauqua movement seems to me, not to lie chiefly in the great Summer Conference, in the crowded lectures, and the enthusiastic Conferences, nor in the inspiring addresses at Chautauqua itself, nor in the diplomas awarded there, but in the Chautauqua circles throughout the land, in more useful and wisely-directed home reading and intelligent general conversation in the home circle, wherever its influence extends.

Not only is it true that neighbourhoods, which have been stagnant from the lack of any common thesis for conversation higher than the local group, have been stirred to new intellectual life when the circles met to consider the facts of Science and History and the noble thoughts and perfect form of the best literature of all times, but in the home circle as well, in the family life of thousands of homes, children and parents have new things brought into their horizon and talked about with a warm interest.”

The way in which the circles have touched levels of the national life lying aloof from all other agencies of the higher education has been acknowledged by Mr. Herbert Putnam, who, when Librarian of the Boston Public Library, said : “ Chautauqua has been successful in reaching a vast body of individuals not reached by more formal processes of education, and successful also in bringing them, at least for a time, even if but superficially, into touch with the highest in literary and scientific achievement.”*

There are hundreds of affiliated and derived movements of the same kind throughout the country, and the smaller and humbler efforts have a special interest and charm of their own. The summer meetings, which draw regular attendants, who come year after year, and in many cases own their own cottages in the village, always take place where there are natural attractions of wood and wave. The lakes and rivers offer many delightful holiday resorts, where the young folk can bathe and boat, whilst their elders find shady nooks in the beautiful woods. One such place, Ludington, on the eastern shore of Lake Michigan, is filled,

* Quoted from “ Summer Schools ” : H. B. Adams in *Monographs on Education in the United States*.

summer after summer, by the Eppworth League, which carries on "Chautauqua" work for one of the Mid-West regions. Easy of access, by rail through Grand Rapids or by steamer from Milwaukee, just opposite on the western shore, the Hotel Eppworth stands in a clearing of "the Forest Primeval." Here, on the bluffs overhanging the great lake, the "first growth" pines have been suffered to remain and rear their lordly height above the summer cottages that nestle under their shelter or perch on the steep sand-banks just out of reach of storm waves. With a stiff breeze, the waters of Lake Michigan develop white horses and send dashing breakers to roll along the white sand till it is hard to believe they beat and swell in the centre of a great Continent, and not on its ocean marge. The constant sight of great steamers appearing out of and disappearing into a watery horizon completes the illusion. Only the ear detects a fancied something of monotony in the roll of the long lake breakers, and misses the familiar musical irregularity of the seventh wave as the tide ebbs and flows on the real sea-coast.

The Eppworth Hotel is evidently built for fine weather, and testifies to the settled character of the climate. The great bare dining-room, ornamented only with trails of stag's-horn moss and dark branches of pine and hemlock relieving the nakedness of the unstained wood; the only sitting-room—entry, lounge, and office combined—where men smoke, children play, dogs quarrel, peripatetic musicians perform, and serious Eppworthites discuss questions of deep literary and scientific interest; the little bedrooms, not unlike the temporary loose-boxes of a travelling circus, evidently designed to suit patrons whose sole luggage

is a “ hand-grip,” are certainly not luxurious, and tend to encourage out-of-door life. So must the overcrowded little cottages, especially those which are run as boarding-houses, round the tables of which gather surprisingly large numbers of “ paying guests.” If, however, actual accommodation is poor, according to English ideas, the fare provided is generous and well cooked and palatable, and in the hotel is served by women students making what they can towards their board in the coming Semester. Out of doors everything is delicious. It is even possible that the delights of tramps over the moss, under the fragrant pines, dips in the sparkling waters, and even quiet loafing on the fine, warm sands or the little landing-stage, where the waves lap and break pleasantly, distract some more frivolous spirits from the high ideals and strenuous intellectual pursuits of the “ Chautauqua idea.”

The more definitely religious exercises occupy one special week, and the rest of the programme is given up to more secular interests. The lectures are given in a wooden theatre well adapted to its purpose, as, indeed, the erections of such a practical people as the Americans almost invariably are. From any part of its sloping auditorium the speakers can be both seen and heard. The Professor of English in one of the Mid-West State Universities had been asked to give one of the more popular courses. It so happened that she had never attended a “ Chautauqua ” meeting, and was so imbued with their religious aspect that she did not venture to offer anything less Biblical than “ Scripture Characterizations.” The typical characters she selected were Moses, Samuel, and Saul. The opening address gave a somewhat sketchy view of the great Hebrew leader and a fine description of Egypt and the

Sinaitic desert. The audience "just loved it," and wished they "could have sat all night and listened to Mrs. X.," but such was the general thirst for information that the lecturer was beset by one eager student at the exit who wanted to know the name of the mother of Moses, an awkward question for a Professor more versed in Miltonic theology than Hebrew traditions, and without a reference Bible handy. Literary persons undertaking courses at Methodist Summer Meetings will be well advised to be chary of encroaching on the sphere of the Biblical Department.

The evenings are devoted to amusement of a cultured and elevating type. One week there will be orchestral and vocal concerts in the theatre; another, lantern views of foreign lands; during a third there will be open-air dramatic performances by a touring company. The class of play performed is a good index of the "high-toned" level of these entertainments. In 1908, the Chicago Open-Air Company performed, under the great pines of Luddington, Browning's "Blot on the Scutcheon," Milton's "Comus," and a translation from Goldoni. The "stage" was a bit of gently-sloping ground, with sufficient space between the trees to accommodate the cast without too much crowding. The audience had picked their way along the lake beach and by a winding "Indian trail" through the woods, guided by bonfires of six-foot logs, casting an intermittent glare through the thick trunks and sending wreathing smoke-clouds to melt through the "star-proof" boughs. The company was English, and the beautiful voices and enunciation of the chief characters were remarked on and greatly appreciated. The blue moonlight and the ruddy blaze from the logs made the woodland scene a fit setting for Comus and his noisy

rout. The lady was charming ; the brothers—as Milton made them, and therefore let them pass ; the revels of Comus and his crew most spirited. Only at the close was one false note struck, when the lost children had been safely clasped in the arms of their noble parents, the neighbours tripped on for a country dance, in the course of which a gay Cavalier stepped forward and sang “ Drink to me only with thine eyes ” to a lady whose reception of it succeeded in giving to that most exquisite love-lyric an entirely vulgar interpretation, not rendered less odious by the fact that she was busily engaged in chewing gum throughout the performance. Still, there was the culture all right, even if the chewing-gum was thrown in, and there, on the hard benches, sat old and young, listening, with almost painful attention, to the moralizings of the elder brother and the somewhat aggressive “ modesty ” of the lady. That a certain proportion of the spectators were thoroughly bored is possible. After all, Comus is “ caviare to the general,” but the mere fact that such an audience should care to sit out “ Comus ” at all was sufficiently impressive. Lest it should be thought that the pursuit of culture in the Mid-West is confined to Methodists, it must be added that this same company had been performing all the summer in public gardens just outside Chicago and drawing full houses.

Besides such Summer Schools as these, there are regular courses at most of the Universities. These sessions have a leavening of popular lectures and a flavour of holiday-time about them ; but at Chicago and the University of Virginia, the summer quarter is one of the regular terms of the academic year, and work can be taken in any University during the long vacation, which will count on towards a Degree.

Although, therefore, these Summer Schools play to a certain extent the same part as the English Extension Lectures, they are so far more systematic and definitely connected with the regular College curriculum that they should be considered under that head rather than under that of general culture. In the same way the extension work of the American Universities, which is assuming ever vaster proportions, is doing for the Colleges what the telegraph and sample system have done for local markets—*i.e.*, removed spacial barriers. The University of Minnesota is reaching out specially to the women in outlying districts. The University of Chicago has elaborated a complete and much-utilized system of instruction by correspondence, issuing lists of books, occasional papers and “quizzes,” the answers to which are duly corrected and returned.

Second only to the Universities, in their effort to spread culture amongst the great masses of the people, are the State Libraries, and in this great work Wisconsin leads. Like so many other fine things, it owes its inception to the generosity of one man, Governor Doty, who, in the early days of the States, “threw open to the use of the people, without other restriction than decent and orderly behaviour, his own magnificent collection of books.

“The Library Commission of Wisconsin, which now has an annual appropriation from the State of \$23,500, carries on its work through three chief departments; one of these provides travelling libraries, one provides instruction for librarians, and the third has charge of the document collections at the capital, and provides references on all subjects for the legislators.

“The travelling library of Wisconsin is an institution

that has done more for the establishment of book collections in small towns than any other one thing. The State Commission provides collections of sixty volumes, each containing fiction, travel, and scientific works of the highest value. Wherever there is a village too small to support a permanent collection, or an un-incorporated settlement in the same situation, the people may form a Library Association, empower a secretary to act for them, and send for such a collection. The books, packed in a strong case, are shipped to them by freight at their expense. The chief regulation which comes with them is that they must be kept in a place to which the public has free access at least twice a week. This may be in a schoolhouse, in a store, in a church, in a public hall, or in some citizen's house, but it must be open under easy conditions to the whole citizen body. There the collection remains not more than six months, at the end of which time, experience has shown, it becomes so thoroughly read that interest in it flags. It is then returned and exchanged for a new set. For towns and villages which need more books, a fee of \$50 provides a collection of 100 books and puts the village on a circuit with nine others, with which its collection is exchanged semi-annually for five years.

“ Of course, all this work by the State, which, though thorough, has not been expensive, has not been undertaken with the idea that communities will sponge upon the Madison treasury. No effort is spared toward forwarding the establishment of self-supporting free collections in every town, with the purpose of reaching the present condition of Massachusetts (which is the only State, I believe, in which every town has its free library). When the Commission began work in

1895, there were thirty-eight free libraries in the State. Now there are more than 150, and the number is rapidly increasing. The effect of this has been remarkable in many ways. In the first place, nearly every one of the towns thus establishing a library has desired a building for it. These buildings have in many cases been built by local families as memorials to famous old lumbermen or other pioneers, but Mr. Carnegie has also furnished a large number. The building of them has called to the State a number of architects, who make a speciality of this class of work, and who bring to it a study of library architecture from all parts of the country—a study in which the State Commission aids them. As a result the buildings are, almost without exception, extremely graceful, even beautiful, of varied types, but in universally good taste. These buildings, located with care for the best display of their architectural charms, have had an influence in directing the local architecture of the villages, so that town halls, churches, and even residences, have been designed with a view to preserving the standard set by the library.”

Not content with providing books, the Wisconsin State Libraries aim at training readers to care for them, and have replaced the old closed stacks by open shelves, freely accessible to all. It is stated that, while Eastern librarians continue to complain greatly about the loss of books, Wisconsin steadily reduces the number of obstructions between the book and the reader.

“Everything the library possesses is thus set out where each may help himself. Ever ready to give assistance the librarian is, but for the majority of readers, the directions on the cases giving the classification of the books there contained are sufficient aid.

The ‘ free book ’ idea has been preached so thoroughly by Mr. Hutchins, and more recently by the State Commission, that it is regarded as rank heresy to advocate any other doctrine. The losses are almost nothing, the trouble of replacing books is slight, as care is quickly learned, and children, as well as grown folks, are taught to regard the Public Library as being as thoroughly theirs and for their own use as is any man’s private library for himself. Even the low glass partitions which have been put in some libraries are being removed. ‘ Keep the books clean and in order ’ is almost a State slogan.

“ The basement of the Watertown Library shows the rest of the Wisconsin plan—a club-room for men, where they may smoke and talk or make themselves comfortable before an open fire with books taken from the shelves in the room above ; a large and a small classroom for lectures, for children’s stories, or for the use of school-teachers in extending their class-room work to the library.”*

The children’s story hour is a usual feature of librarians’ work in the United States. The youngest children seem to rise to the idea of self-improvement. In the children’s room in the beautiful Public Library of Boston, the tables and chairs are graduated in size, from ordinary dimensions to Kindergarten proportions. The readers, even at the Lilliputian table, appear absorbed in their books, and never lift their heads as a curious visitor steps behind to discover that the engrossing volume contains no reading other than a huge alphabet enlivened by pictures. The little student evidently shared the tastes of a Suffolk labourer who was unable to read, and so used to turn up at the

* *Boston Evening Transcript*, February 10, 1909.

reading-room to ask for a paper "wi' a bit o' gaze to un."

It would hardly be fair to take Boston Public Library statistics as typical. An abnormally developed desire for culture is only natural at the hub of the Universe. An extract from the fifty-seventh annual report of the Public Library is, however, worth quoting: "On a single day in December last, 158 children, by actual count, came into the rooms of a single branch library between three and five o'clock in the afternoon, and this was not regarded as an unusual number." The following are some of the inquiries recently made for information at one branch during three days:

"Can you give me a book explaining the causes of moisture in the atmosphere?—A book about the Civil War, for a man?—Who was the best author of the life of Napoleon?—What a pity Carlyle did not write his life!—Have you something on Whitney's cotton gin?—Have you the Directory for 1907?—Do you have the daily papers?—Can you tell me the nationality of Cooper's mother?—What does *good-bye* really mean?—Can you tell me enough about 'the Star-spangled Banner' for a composition?—How does the number of words in Greek compare with the number in English?—

"Some of the subjects upon which information was asked by readers at Bates Hall during a few weeks were:

"Treatment of the Indians by the United States Government.—A dream-book to tell the meaning of dreams.—Identification of a Religious Order from the dress on a doll.—Some nice book.—Shakespeare's 'Taming of the Crew.'—Casero's [Cicero's] 'Essays on Senility and Friendship.'—Picture of an apricot for a grocer's label.—The *Grub Street Journal*.—Silvering of mirrors.—A medical book for a young man studying to

be an undertaker.—An occupation adapted to a nervously prostrated man.—Sanctification.—Veal.—Tara and his harp.—Etiquette of mourning.—Effect of colours on human conduct.—The saloon.—Wall Street terms.—History of pantomime and education of the nervous system.”

The titles of two of the works asked for suggest a culture “ humming ” too fast for mental digestion, but there are stages of growth where a terrific appetite is a good sign. The next list at least indicates a stern determination to get to the bottom of things :

“ One day in December last, readers in Bates Hall asked information on the following subjects :

“ Who predicted the greatness of New York City ?—Shakespeare’s songs.—Poem of singing leaves.—Livery Companies of London.—Pictures of wood nymphs.—Life of Nero and newest fiction.—Use of egg-albumen.—Glaucoma of the eye.—Emma Marshall’s novels.—Climate of Para, Brazil.—Boys’ clubs.—Foreign menus for Christmas dinners.—Predestination.—Psychic treatment of nervous diseases.—Laundries.—Coffee-houses.—Hypnotic therapeutics.—Signs of the Zodiac.—New Thought books.”

It is scarcely necessary to add that the librarians are specially trained to give information in any subject, and that the marvellous system of cataloguing enables them to lay their hand on the right shelf for the best authority, even if unaware of its existence. Behind the whole of the library world, too, lies the great Congressional Library at Washington, with its bibliographies and carefully-tabulated information, at the disposal of all inquirers. Those who have hunted down strange volumes in dusty University libraries, aided only by luck and mother-wit, will appreciate the

double catalogues and marking system of American libraries.

The Art Museums, again, are not allowed to stand as mere repositories of the treasures of the past, but as living teachers in the present. The *Boston Evening Transcript* describes a prize competition amongst South-End children as foreshadowing the broadening use of the Museum of Fine Arts. A paper of ten questions was set, which the children answered from their own observation and research. The questions may be useful to those who wish to develop still more the possibilities of such loan exhibitions as those of Lambeth and Whitechapel :

“ 1. What is your favourite portrait in the Museum ? Who is the artist, and why do you like it ?

“ 2. What is your favourite landscape ? Who is the artist, and why do you like it ?

“ 3. Which is your favourite cast ? Who is the sculptor of the original, and where is it ?

“ 4. How many departments are there in the Museum ? Name them.

“ 5. Which interests you most, and why ?

“ 6. What is the greatest treasure the Museum possesses ?

“ 7. Tell something of its history, and how it came into the possession of the Museum.

“ 8. How many years has it taken to collect all the beautiful things the Museum contains ?

“ 9. Have many people given a great deal of time and talent and money towards making the Museum what it is ?

“ 10. Why have they done this ?

“ About 500 children between the ages of nine and fifteen years were invited to enter the com-

petition. More than 200 of them, from fourteen organizations and schools, accepted, and went to work under detailed directions, and it brought them into contact with a world that was new to them. Coupled with their visits to the Museum, the first for most of the competitors, was an incentive leading them in earnest search from one department to another, until they had acquired a working familiarity with all the rooms that are open to public view. Only one carried off the prize, by virtue of true merit in the written answers to the questions, but ten others received honourable mention from the judges, and the 200 who won no special distinction gained a knowledge which may be most helpful to them as a continual source of pleasure.”

Perhaps no American “ culture ” agency is more original than the Children’s Educational Theatre, first started by Miss Alice Minnie Herts in New York, and since, seeking adoption in Boston. Five years ago, Miss Herts became manager of the amusement department of the Educational Alliance. The entertainments provided were mostly given by “ up-town ” amateurs, of uneven talent, and with no knowledge of the predilections of their audience. On “ off ” nights, the hall was let to Clubs in the neighbourhood, many of them much given to dramatic effort, but without much discrimination. Miss Herts desisted possibilities of “ culture ” in two ways. First, a company of young people, eager to act, could be got together, and trained to appreciate and express work of the highest order. Secondly, this company could become the exponents of dramatic art to the neighbourhood. So was formed “ The Educational Theatre for Children and Young People,” with most excellent results.

“The theatre gave some sixty performances a season—Sunday matinées and occasional Saturday evenings—of plays such as the following: “The Tempest,” “As You Like It,” “Ingomar,” “The Little Princess,” “Editha’s Burglar,” “Little Lord Fauntleroy,” etc. The audiences of the matinées were made up mostly of children. The hall seats 800, and on Sunday, sometimes as many as 1,000 were turned away for lack of room. The Saturday evening performances were mostly for older persons. Now that the new Sunday laws are enacted in New York, the Sunday matinées have had to be discontinued, although this law does not seem to affect the cheap dives at which it was supposed to be aimed. This has much crippled the work, for, of course, Sunday afternoon is the only free afternoon for working people, and at the evening performance, the children cannot come unaccompanied.”

It is sad to have to state that Miss Herts’ work was misunderstood. “Some persons actually think the plays are given by a kind of stock company of a limited number of young children, with almost nightly performances, and goodness knows how many rehearsals. Others, wandering in the slough of Puritan tradition, mumble indignantly, ‘Well, who says it is a good thing for children to go to a show, anyhow?’ regardless of the fact that the problem was not whether they go, but what they see when they go—for go they will, if they have to beg, borrow, or steal to get there. Still others say they do not believe in spending so much time in ‘this training children for the stage’! It is purely inherent kindness of heart that makes us lay these misconceptions to the shortened name, ‘Children’s Educational Theatre.’ It seems ludicrous or

tragic, according to our several temperaments, that the name which was devised with infinite toil and discretion by the prominent educators, writers, and theatrical men interested in the movement, should lead to such results. Nevertheless, Miss Herts and her company have continued to play, and early this year (1909) gave a performance of Mrs. Burnett's 'Sara Crew; or, The Little Princess' before an enthusiastic Boston audience. In the very centre of culture, it won high approval and hearty appreciation of the benefit the performers themselves derive from their dramatic efforts. "As for the young folk themselves—Jew, Italian, Irish, apparently all nationalities—in their English there was only once or twice a foreign vowel detected. Their speech was pure, unaffected, and of gently modulated tone. Their gesture and pose seemed to grow spontaneously out of the character they were impersonating and the lines they were speaking, which means that they understood and were creating from their own comprehensions, that they themselves had gained a wider personality from the intimate understanding of character and of poignant and truthful situation. One could not chat with them without feeling the keen mental grasp of it all. And yet this was not a specially chosen cast. From the several casts of the play, (the same cast does not play at each performance) only those played yesterday whose turn it was. There were other Saras, other Ermengardes, other Beckeys among the guests at the party, who, to quote again, 'may do it a bit differently, but quite as well as the present cast. For,' adds Miss Herts quaintly, 'we have no talent. We have only dramatic instinct, developed and brought out, according to the ways of the Educational Theatre.' And this is the

glory of the little Theatre. 'It has the "God-given" instinct for play, pretending, make-believe which Sara herself had, the dramatic instinct, and develops it in these actors for their own educational advantage. The means of this development, the slow and leisurely training, is a gradual progress toward self-betterment. The end, the quality of the finished and perfected play, is not primarily the important thing with these wise directors. They feel that their actors as individuals are of more importance than the play. Their work is for them.' '*

And in this wise does the great American people "buy up the opportunity," and see that all who wish may profit by it. Through the University Extension and circulating State Libraries, from Methodist Summer School and East Side Theatre, sounds the one stanch determination to "make culture hum."

* *Boston Evening Transcript*, February 13, 1909.

CHAPTER XII

ECONOMICS AND CHARITY : AN AMERICAN OBJECT-LESSON IN REFORMATORY METHODS

IT is over a century since the arch-foe of the English called them a nation of shopkeepers. To-day, their candid friends never weary of pointing out their deficiencies in sound business principles. On an insular scale, shopkeeping may perhaps be carried on without that complete grasp of the science and art of advertisement, that masterly combination of individual genius and extensive co-operation, that audacious confidence which consigns to the scrap-heap machinery which merely threatens to become old-fashioned, and that magnificent manipulation of social and political forces which characterize the vast enterprises of American business. Nor are these methods confined to commerce and industry.

“Nothing is worth doing unless it really pays,” is the transatlantic equivalent of the old saying, “Nothing is worth doing unless it is worth doing well.” This slight change of expression, involving, as it undoubtedly does, the adoption of a far more strenuous and self-conscious attitude towards life in general, does tend to make English minds misinterpret American ways. It shocks the British sense of decorum to have every great building, museum, library, church, invariably appraised at so many thousand dollars. It takes a little

time to realize that this form of valuation really means that some community, individual, or congregation cared enough for art, science, culture, religion, to invest just so much in that specific instance in order that a commensurate return might be reaped. The round sum is mentioned in order to state the facts in a convenient symbolic form.

Again, it grates on an English ear to hear a University President, in his inaugural address, recommend the study of the Classics, not on the grounds of wider and deeper culture, but because certain eminent lawyers and politicians attribute their success in life to the liberal, rather than to the professional, side of their education.

An English audience is inclined to smile when an American, discussing the best methods of some form of religious work, assures them that the Churches can't afford to indulge in those which "do not pay."

Nevertheless, it is this whole-hearted conviction that Business is Business, in each and every connection, and that everything must be run so as to "pay" in every sense of the word, that is likely to remain with the English visitor to the States as one of the most useful, most needed and far-reaching lessons to be gained there. After all, the idea is one already familiar in the very highest sphere of religious thought. The Gospels themselves warn the "children of light" to take as examples the "children of this world," who are so much "wiser in their generation," and picture the "faithful servant" as one who lays out the money entrusted to him at the highest rate of interest.

In every department of American life, it is interesting to observe the conscious adoption and working out of sound business principles, but in none more so than in

the sphere of charity—using that word in its old Christian sense as something warmer and deeper than mere philanthropy. It is to be seen in the widely-extended network and thoroughly centralized organization of those “Associated Charities” which, exhibited in their perfection in Boston, Massachusetts, and Chicago, have their counterparts in many a small township; in the generous scale and equipment of the Settlement work in the great cities; and, above all, in the Reformatory work, from the Probation system upwards. The quality and training of the officers under that system, and the facilities given them under the Juvenile Courts, are wonderfully fine, and one can only marvel that other countries are so slow in adapting the idea to their own requirements. Moreover, in two institutions, standing within a score of miles of each other in the State of New York, between Lake Seneca and the Pennsylvanian Border, may be seen two deeply interesting and apparently most successful attempts to reform the juvenile offender and first criminal, by means of complete trust in, and thoroughgoing application of, unqualified economic law. In both cases, it would be frankly admitted that behind the law was the Gospel and the three Christian Graces—Faith, Hope, and Love—but in both, the ostensible and actual reforming agency is sound economic theory and practice. One of these institutions is the New York State Reformatory at Elmira; the other is the George Junior Republic.

The Reformatory, affectionately referred to by former inmates as “the College,” stands on a moderately high tableland just outside the pretty little “city.” From the terrace in front of the attractive residence of the Superintendent, the eye may turn to the picturesquely crested and wooded hills above the fine range

of buildings, or sweep the wide avenues and trim "yards" of the embowered shingled wooden houses in the valley below, and the surrounding fields of maize and tobacco. The Reformatory proper, with its parade-ground, garden, and park, all exquisitely kept by the inmates, covers nearly 16 acres. Beyond, lies a farm of 280 acres, which is worked in connection with the institution, and the produce of which contributes towards its maintenance. It had its origin in a new trend of public opinion with regard to the treatment of the criminal, which found embodiment in the law enacted in the State of New York in 1869, authorizing the establishment of an institution for the reception of male felons between the ages of sixteen and thirty, not previously convicted of any crime punishable by imprisonment in a State prison. Americans do not claim to have originated those new ideas. They acknowledge that Maconochie, rich in his experience at Norfolk Island, had outlined to a Parliamentary Committee measures and methods akin to those in use in the States to-day, and that Sir Walter Crofton was successful in incorporating like methods in the prison system of Ireland; but they claim that the belief that many prisoners, under proper treatment, may be reformed has taken deeper root in America than in any other part of the world, so that belief in the possibility of the reformation of the criminal may properly be called the American idea in penology. Certainly the whole aspect and atmosphere of the place is such that the Elmira Reformatory might well have inscribed over its main entrance, "Hope now and ever, all who enter here!"

Scarcely less interesting than a personal visit to the Institution itself is the perusal of its *Handbook*—an

artistically printed and illustrated volume of 137 pages, containing a brief history and full description; a detailed account of the various courses of instruction, literary and manual; an article on the effect of reformatory treatment of crime; extracts from various reports; an abstract of laws relating to the institution; and a delightful story, being the "Institutional Experiences of Peter Luckey," from his first appearance as a shabbily-dressed East Side thief on the platform of the Elmira Station, through his first bath and interview with the "kindly-faced Superintendent," anthropometric registration, schooling, drill, and apprenticeship in bricklaying, to the little letter which finally closes his record at the "College," and which may speak for itself:

" — 18TH STREET, NEW YORK,
" March 14, 190—.

" MR. SCOTT,

" DEAR SIR,

" I make report to you, sir. I am staying at my Aunt Kate's four weeks now. My boss says I take pains with my work. I worked at the trade all but three days. I got \$11.40, and I got new cloes and a watch and chain. I did not get into fites, as I told you. Hoping you are well, Mr. Scott,

" Very truly yours,

" PETER LUCKEY."*

The whole *Handbook* is an admirable illustration of American methods. Its æsthetic qualities, its basis of psychological and economic theory, its interesting and attractive style, all combine to make it a most excellent

* *Handbook of the New York State Reformatory at Elmira*, 1906, p. 110.

and valuable advertisement of the good work being done by the institution. It must be an expensive book to get up, but one "guesses it pays."

The general principles underlying the methods are admirably summed up in an extract from the Annual Report of 1900. It declares that "reformations serviceable to the State are of habitudes, tastes, and capabilities, from the anti-social predatory to orderly legitimately productive inhabitants.

"The vital principle of such reformations is training by doing. . . .

"The field of reformation with each prisoner is, subjectively, the human organism, the mind and the feelings, or moral impulse; objectively considered, it is his economic relations, his personal habits and associations, and his worth to any community.

"The truest test and evidence of reformation is had in actual performance, observed and recorded while under training in seclusion, and, again, when released conditionally, but living at large.

"The pre-requisites and facilities for such reformations are :

"1. Indeterminate sentence; committal of prisoners, with its conditional release clauses.

"2. A marking system and accounting with each prisoner, which should include wage-earning necessity, with safe and other expenditure opportunity.

"3. Trade school, so comprehensive and complete that each prisoner pupil shall learn and practise the occupation best for him to follow on his release.

"4. School of letters, covering instruction from the Kindergarten Grade to and including the academic, together with a supplemental lecture course.

“ 5. Military organization, training, and drill, embracing every inmate not disqualified.

“ 6. Physical culture and well-appointed gymnasium, with bath and massage appliances for scientific use, to renovate the physical man, compensate asymmetries, and augment vital energies.

“ 7. Manual training proper, with tool-work, etc., for use to aid recovery from discovered physical defects.

“ 8. For more direct appeal to the moral and spiritual consciousness, there should be provided a library of carefully-selected and widely-distributed books, with class-study of literature and authors ; art education by use of the stereopticon, with lectures, and, when practicable, occasional art exhibitions, carefully selected and explained ; music, both vocal and instrumental, always high-class, given and practised to quicken sensibilities and for refinement ; oratory, directed to inspire heroism and patriotism ; these, together with religious services and ministrations.”*

Turning later on to the principles of good reformatory administration, General Superintendent Brockway lays down that “ the entire life of the prisoner should be directed, not left to the prisoner himself ; all his waking hours and activities, bodily and mental habits, also, to the utmost possible extent, his emotional exercises. So thorough and rigorous should this be that unconscious cerebration, waking or sleeping, will go on under momentum of mental habits. There should be no time for the prisoner to revert to vicious characteristics.”†

These extracts bring out very clearly some of the most marked features of American thought and practice. The reader will probably have been struck by the in-

* *Handbook*, 1906, p. 119 *et seq.*

† *Ibid.*, p. 121.

sistence on a thoroughly reasoned and consciously adopted theoretical basis ; by the psychological phraseology ; by the wide and scientific provision for physical culture ; by the stress on the economic and social sides of life ; by the generous educational facilities ; by the close association of excellently-planned æsthetic training with religious work, and the results so confidently expected from the former.

It is so alien to English practice to set forth high aims at any length, or to base methods upon any reasoned theory, that the American gift for self-expression and love of exposition is apt to have a somewhat repellent effect and to wake the suspicion. "Methinks the gentleman doth protest too much." The actual working out of the theory of criminal reform, as seen at Elmira, however, can rouse nothing but the most profound and sincere admiration. That the material structure and all equipment and apparatus are excellent goes without saying. The Americans look upon wise expenditure as the soundest form of economy, and never appear to have any difficulty in finding the proverbial "ha'p'orth of tar." Every prisoner has to attend both the trade school and the school of letters, in both of which some of the inmates find occupation as instructors, by whom a considerable portion of the instruction and routine work of the schools is performed, and who attend a semi-weekly normal class, at which methods of teaching are rehearsed and plans for improvement considered. The subjects taught in the school of letters comprise arithmetic, language, history, Nature-study, ethics, sociology, and literature. Many of the foreign-born inmates come entirely illiterate, and begin in the Kindergarten with elementary work in reading and writing, in attention lessons, and other preparatory

work, enabling them to enter the regularly classified lowest (tenth) grade. From this stage the pupil advances till in the first grade (intermediate) he is discussing "choice extracts of prose and poetry," using individual forms of expression, acquiring perfect familiarity with all kinds of letter-writing, doing essay work to gain "accuracy," "style," and "fluency," and paying some attention to "biography," "criticism," and "debate." In the classes of American History, Nature - Studies, Ethics, Sociology, and Literature, lectures are given by the School Director, the Chaplain, and Visiting Teachers ; and, as aids to memory, printed memoranda, called "outlines," are issued to the pupils, containing the salient points upon which the lectures are based, and examinations are held periodically.

The success of the literary education given in the institution school may be gauged by the standard of the articles in the *Summary*—an 8-page weekly, edited and printed by the inmates, and issuing extra 24-page numbers on each of the national holidays.

The contents include general news of the outside world, editorial comments, local institutional items, occasional articles by inmates or citizen officers, notices and records of changes in grade, promotion, etc. All matter of a criminal or otherwise objectionable character is carefully excluded. The following table of contents, from the special number for Thanksgiving, 1902, may be of interest :

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In the trades school, an inmate may learn to be a barber, bookbinder, brass-smith, bricklayer, cabinet-maker, carpenter, clothing-cutter, electrician, frescoer, hardwood-finisher, horse-shoer, house-painter, iron-forging, machine-wood worker, machinist, moulder, paint-mixer, plasterer, plumber, printer, shoemaker, sign-painter, steam-fitter, stenographer and typewriter, stonecutter or mason, tailor, tinsmith, or upholsterer. The institution has to face the question of the disposal of prison-labour goods. A great deal of work can be absorbed by the actual buildings and grounds, and everything needed on the premises is made there. Naturally, however, there is a large surplus in many of the departments, and this has to be destroyed, in deference to "labour" principles. It is to be hoped that as a wider and saner view of economics prevails, this form of highly uneconomic waste may come to an end.

The industrial training is, however, merely one side of the economic process by which the young criminal is fitted to take his place as a serviceable member of the community. Each prisoner, in order that he may be taught the value of self-support, has a personal account, credited with a small daily amount, intended to represent wages, and debited with the cost of all he receives, be it for meals, lodging, clothing, medical attendance, or fines incurred, nothing being furnished gratis with the exception of his first outfit and a few necessary articles of like character. The authorities at Elmira claim that it is possible for a prisoner of average health and intelligence to defray all his institutional expenses and still have to his credit, when released, a small balance, sufficient to pay for his transportation to place of employment, and temporary subsistence until he

receives his first wages in free life.* Moreover, just as the inmate's good conduct secures his decoration with a badge of honour, bestowed on promotion to the highest grade, so his industry and skill enable him to obtain a small credit balance, with which, if a first-grade man, he may take a seat in a separate dining-room, where he may indulge in a more extended dietary, served on neat table-linen and dainty ware, and enjoy the privilege of conversing at table in select parties of four or six. The humanizing effect of all this cannot be over-emphasized. That the majority of the prisoners "graduate" from the "College" well fitted to play an honourable part in ordinary life is not for one moment doubted by the authorities. They claim to be quite certain of the permanent reformation of 80 per cent. No absolute release is granted till prisoners have been out on parole for at least six months, during which time they are under very considerable supervision, entailing so much labour upon the supervising agency that, in New York City and Buffalo, the Prison Association and Parole Agent receive pecuniary compensation from the Reformatory. The other peace officers, however, throughout the State give their services without charge. There seems to be no difficulty in getting employment for the ex-prisoners. They have received an excellent training in the trade school; they have been exposed to the most admirable influences—sociological, æsthetic, intellectual, and religious; and, after all, as the doctor of the institution says, "The world is full of very kind, good people."†

The military training of the inmates is a particularly interesting feature. It is not generally known in England that there is a considerable amount of com-

* *Handbook of 1906*, p. 11.

† *Ibid.*, p. 53.

pulsory military work in the States. No Agricultural College can claim the Morrill land grant without it, and at Elmira, practically all the prisoners are "permitted and required to avail themselves of the advantages incident to military training." By the way, the felicitous combination of the verbs to "permit" and "require" may be commended to the National Service League as an agreeable substitute for that most unpopular word "compulsory."

The Reformatory Regiment numbers approximately 1,200 men, and is divided into four battalions of four companies each. The Colonel is a citizen officer, as are the Majors and Captains, but the Lieutenants, Sergeants, and Battalion Adjutants, with the Regimental Adjutant, are all inmates, and the prospect of promotion acts as a very necessary sweetener of the cordially-detested and very complete system of military drill. Every day, except Sunday, Wednesday, and Saturday, there are general military exercises from 10 a.m. till noon; Wednesday and Saturday afternoons are entirely given up to them, and on both these days a dress parade is held, which is open to the public. This function is one of the "sights" of the little town, and there is usually a group of spectators waiting, when the Regiment marches on to the ground. The men wear their ordinary dark blue uniform, with the addition of sword-belts. Their weapons are wooden models of rifles, only the Lieutenants and Regimental Adjutant carrying real swords. The brass band, numbering twenty-five, and conducted by a most imposing and energetic inmate drum-major, wearing a sort of shako, plays in excellent time and spirit. The brass cannon is beautifully kept. The gun crew in the Fall of 1907

happened to be all coloured men. In answer to a question on the subject, the institution doctor explained : " Well—yes ; it doesn't do to attempt to mix black and white too much, though we're by way of making no difference here, so we just put all the darkies on the gun." The saluting of the flag, and the accuracy and precision with which a " somewhat unique combination termed the ' silent manual ' " is carried out, are most interesting and impressive. It is curious that, in spite of the training in the saluting of the flag which the children get at school, a considerable number of the men looking on do not trouble to remove their hats.

Confident as the authorities are that the reasonable co-operation of at least 80 per cent. of the prisoners can be secured by moral means alone, they frankly admit that there is a residue, for whose intractable natures something more is required. To release them unreformed were in itself a crime against Society at large ; to keep them with the reformable majority hurts others and hinders the usefulness to the State of the Reformatory itself. To remove them to another prison is to concede to them an apparent triumph, confirming them in misconduct, and inciting others to similar misbehaviour. Restricted diet and confinement of any sort must lower the physical tone and react for evil on the whole mental and moral disposition. " The necessary repression in treatment is had without injury, only when it is derived from invigorating measures. To proceed to repress the evil alone, without supplying at the same time a tonic for good, is destructive. The bracing disciplinary measures supply both, suppression being incidental, stimulation the main reliance for recovery. Physical treatment by invigoration finds

its last resort in the shock of some brief physical pain." Superintendent Brockway concludes, in words which may be commended to ultra-opponents of corporal punishment in any case: "The only harmless stimulating physical treatment is—for such as must suffer it—the safest and surest and that which has always been used, rarely abused—*i.e.*, the too much contemned measure—spanking. Conferred authority to use this means, shown by occasional application of it, greatly reduces the number of occasions when the physical treatment is needed."* Notwithstanding this sane and sympathetic view of a form of discipline which will soon only exist in the most expensive and aristocratic schools of England, the manager's report of 1904 stated that it had been entirely abolished, while the intractable residuum remained to be dealt with on other lines.

The increase of scientific knowledge of abnormal psychology suggested that many of the impossible inmates might be subject to some form of dementia. Men, on their admission, and subsequently, are carefully examined and watched for symptoms of insanity. If anything suspicious is detected, a transfer is promptly made to the State Hospital for the Criminal Insane. The few remaining intractables, seldom numbering more than fifty out of an approximate 1,200, are placed together in a separate wing of the institution, cut off entirely from the rest of the inmates. In this reformatory within a reformatory, the food is the same as that outside, and there are no special physical discomforts or restraints. Work is provided, which a man may perform with the others in the broad corridors if he is quiet, and must perform in his cell if he misbehaves. Officers, carefully selected

* Extract from Annual Report of 1900.

for their dignity, patience and firmness, are placed in charge. Thirty days of perfect demeanour entitle a third-grade man to promotion, meaning restoration to the general life and activity of the institution. Failing this, he remains indefinitely secluded from all except those of his own class. As a matter of fact, few remain over a month, and none beyond two or three.

The managers observe: "The psychology of it is not easy to explain, but, as a matter of fact, even the most hardened and troublesome men soon become exceedingly anxious to get out of this comfortable but humdrum sort of place, and put forth efforts to that end as surprising as they are pleasing.

"Any day the edifying spectacle can be seen of men who heretofore prided themselves on their criminal records and general toughness, and who would regard corporal punishment or physical restraint, like handcuffing, as a tribute to their greatness, and who would seek conflict with authority as a means of becoming heroes in the eyes of milder men, scrubbing the floor or darning socks all day, and treading lightly and speaking softly, in the hope thereby of getting a chance once more to enjoy life by taking part in the military and trades-school work."

Interesting as the Reformatory at Elmira undoubtedly is, and full of suggestions, it is not so entirely fresh and inspiring as a somewhat kindred institution not far distant, in which a private individual has been granted certain rights by the Government of the United States which enable him to carry out an experiment so admirable in its success and so unique in its methods that no visitor to America ought to omit seeing it.

Scarcely an hour and a half by rail from Elmira, lies

the little township of Freeville, from which may be reached the George Junior Republic, a truly marvellous institution, in purpose a reformatory for unruly boys and girls, in actual practice the Bad Child's Paradise—a State within the State, a most enchanting little world of its own, combining all the attractions of rampant make-believe with the solid enjoyments of real life. It may be doubted if anything on quite similar lines could succeed in any other place but that wonderful young Continent across the Atlantic, or with any other set of young people than those precocious American children, who seem to breathe an atmosphere of self-government from their cradles and to have an innate propensity for running any sort of business ; but half an hour in the Junior Republic is enough to cure the most confirmed pessimist. "When I feel real bad about things in general," said an old friend of Mr. George's, "I just run over to the Junior Republic, and then I know the world's all right." Accounts of it have appeared from time to time in English magazines, but the fact that it is still unknown, even by name, to a good many persons, may be put forward as an excuse for attempting once more to bring it to the notice of English people.

At Freeville Station, the visitor bound for the Junior Republic finds waiting the "Republic Bus," an ancient and gaily painted vehicle, mounted on very spindly wheels, and recalling the famous "Deadwood Coach" of Wild West shows. The "citizen" driver, intent on his horses and the commissions he has been executing for the community, is usually too absorbed to be able to furnish much information to strangers, who may, however, be lucky enough to find themselves travelling with a Republic "House-Mother" returning

from an early morning's shopping in Freeville. From some such source, much may be gathered as to the internal economy of the settlement, and especially of the harassing responsibility of those who have charge of the girls. These last are probably worse material in every way than the boys. A girl has to go pretty far before she lands herself in any kind of reformatory, and is far less amenable to economic discipline, and does not respond in the same way to the demands made upon her character by a thorough going system of self-government. Though the sexes are nominally equal, the office of President is not, in fact, open to girls. Whether this bar weighs on their social consciousness, or whether it is simply that domestic work and laundry are monotonous and dull, while—as one citizeness put it—"the boys has all the fun on the farms," the girls do appear somewhat less bright and intelligent than the boys, give far more trouble, and turn out less brilliant successes.

The little settlement lies very prettily in the folds of the great hills. The farm-land is still somewhat bare-looking, but sheltering woods lie on one side, and under the crisp white sprinkle of the first snowfall, the neat little wooden cottages look very snug and attractive. Each cottage has its House-Mother, who superintends the domestic labours of the citizenesses. The children are encouraged to make their rooms look bright and pretty, and anything cosier than the rooms of some of the senior boys it would be difficult to find.

Except in extraordinary circumstances, citizens enter at thirteen, but do not come of age till they reach the mature age of fifteen. The voting age used to be fourteen, but experience proved that the young vote was not always advantageous to the best interests of

the community, and the franchise law was amended. One citizeness, employed in the laundry, was very keen on getting her vote. She had come in at thirteen when people came of age at fourteen, and now the age had been raised just before her fourteenth birthday. "If they rise it again to sixteen," she added thoughtfully, "I think I shall have to quit the Republic."

The founder of this idyllic community, Mr. George, denies that he and his few officers do anything more than look after the business concerns of the estate and direct the studies. He believes that such improvement as the children need can be obtained by the joint working of economic law, the principles of self-government, and the inspiration of Christianity. Save for the Business Manager, Trade Superintendent, Schoolmaster and Schoolmistress, and the Industrial Instructors, all the officers of the little society are elected from among the children themselves by the citizens of fifteen and upwards. All citizens pass from the "outside world" into the complete and separate jurisdiction of the Junior Republic and its laws, as embodied in the Constitution. This interesting document is sometimes mislaid, so that visitors cannot be sure of an opportunity of mastering its intricacies. It is owing to such an accident, and the general dislocation consequent on Thanksgiving Day, that the present account of the Junior Republic is less scientific than it ought to be.

The motto of the Republic is "Nothing without Labour," and the citizens must earn all they need, all wages and expenses being paid in the special currency of the Junior Republic. To carry United States money, unless special permission has been obtained, is a penal offence, as is the carrying of tobacco. If

friends or relations send presents to citizens, the parcels are put in bond in the store, and can only be taken out when the consignee has paid over full value declared—in good Junior Republic metal. In other terms, the citizens pay cheerfully a duty of 100 per cent. on all goods from the outside world. The store showed a pleasing collection of goods. There is no uniform, and the selection of the style and material of their clothes is part of the education of the girls at least. Every citizen goes to school for five hours daily, and works for pay for another five. Those boys who are preparing for College find it necessary to give more time to their books, and consequently find it very difficult to earn enough to make both ends meet. They have to do many little odd “chores”—they fetch the milk, chop the wood, etc., and can also, by unskilled labour such as ditching, make up their board money with fewer hours' work than if learning a trade on apprentice wages. All the officers are salaried, and even the jury receive a small fee. The aspirant to a College career is lucky if he be elected President or Judge, as he can then dispense with all, save a very few hours' manual work. Board varies, according to the table money which the individual citizen can afford. At the best girls' cottage the fare is excellent. The girls sit at neatly-laid round tables, with nice cloths and a little pot of ferns in the centre. The Carpenter Instructor boards there, and pronounces the blessing before meat. The menu on a chance day was tomato soup, roast meat with mashed potato and carrot, mince-pie, and a huge cup of tea. Two girls take it in turns to serve. They all show an honest pride in everything belonging to the place. When a visitor remarked how excellent the bread was, one of the little

“servers” said quickly: “It ought to be—our boys make it!” as if that fact must be enough to guarantee the quality.

All the buildings have been put up, decorated, and furnished by the labour of the citizens, and very tasteful it all is, the fine library, schools, and chapel being particularly pleasing, though simple in style. Besides these activities and the farm-work, the citizens carry on the manufacture of a special line of wafer-biscuits, of which they purchased the recipe from the inventor, and for which they have more orders than they can execute.

The waifs and strays and juvenile criminals who find their way to the Junior Republic do not at once become transformed into model members of society. Old tendencies have to be slowly eradicated, and their manifestation suppressed. The whole penal system is entirely in the hands of the citizens. The Court sits once a week. An elected boy Judge tries all cases of misdemeanour, and all criminal cases amongst the boys; girl criminals are had up before a Judge of their own sex, but for misdemeanours they go before the boy Judge. It is interesting to learn that, some years back, the girls elected a coloured Judge, a remarkable instance of the triumph of character over racial prejudice. The list of convictions for a month leaves no doubt as to the class of child from which the citizens come. Besides the ordinary charges of bad language and insubordination, which were only what might be expected, there were cases of such offences as thieving, perjury, and bribery. Truancy is also punishable. Even after the citizens’ return to the “outside world,” they remain for some years amenable to Junior Republic law, and if in any way they come into conflict

with State's law, they are handed over by the real police to be dealt with by the "Junior" authorities. The punishments meted out by the citizens do not err on the side of leniency. It is somewhat startling in the boys' prison to find culprits in cages so constructed that, though lying down or standing is possible, to sit upright is not. The cages are only occupied, however, at night and in the short intervals between schooling and labour. Sentences of a year's duration are given. Happily, good behaviour for a fortnight ensures its mitigation to a sort of probation. The prisoners all wear uniform.

Girl prisoners are not shut in cages, but have to occupy perfectly bare cells. It is here particularly that the girls show their worst side. The girl prisoners are heavy and sullen-looking and slatternly, and seem so abandoned as to attempt to make light of disgrace. As one remarked, "The prisoners have just as good food as the rest, and I guess the girls don't care any"; but when it was pointed out to her that it was a shame to a girl to sleep in a plain bare cell and wear an ugly uniform, whilst all the rest had pretty rooms and nice "waists" and hair-ribbons, she hung her head, and admitted that she reckoned "they did care some." The prisoner in charge of the kitchen so forgot herself as to giggle hopelessly when visitors came round. Only six cells were in use at the moment, but it was within the memory of girls that the whole twenty had once been full, a fact which would seem to suggest that the citizens are at times subject to "sympathetic" criminal outbreaks. Prisoners are deprived of tablecloths, but the girls sentenced to a "Fraternity," which is a lighter form of punishment, have an oilcloth, though they, too, have to walk single file, and have

no intercourse with the rest of the citizens, who may not even go to the prisoners' cells without special permission.

The visitor from the Old World is apt to suspect that some subtle form of management or direction must lie behind all this apparent self-government, but Mr. George, the Founder—"Daddy," as the citizens affectionately call him—strenuously denies anything of the kind. He protests that he just lets things work themselves out as freely as they do in the world outside, and that everything comes out quite simply and naturally under the rigid and uninterrupted influence of ordinary economic conditions. If he is asked what happens if a citizen is ill and cannot work for his board, he replies, "What happens if a man in the outside world falls sick?" and explains that the more provident put by a little, and the weaker sort have to be helped by subscriptions "taken up" by their fellows. If the absence of any form of Socialistic tenets be commented on, he will fling back his head and laugh like a boy, whilst he assures the inquirer that if the Junior Republic were worked on a Socialistic basis it would require an absolute monarch at its head to keep everything straight.

Nevertheless, in spite of all Mr. George's disclaimers, no one who has seen "Daddy" surrounded by the citizens will doubt that his personality contributes enormously to the success of the undertaking. The closing hour of a certain late November afternoon in the prettiest girls' cottage will not be forgotten by any who shared it.

One of the citizens was leaving that night for that great complex "outside world" which seems like a distant dream from the Junior Republic standpoint.

He had come to say "good-bye" to "Daddy," and the girls gathered in the long, pleasant living-room to sing a farewell song. One girl—a musical genius who had been found playing in the New York streets—sat down to the piano, and started the Republic anthem. She turned her face up towards "Daddy's," so that he might follow the words as she led the song. A few boys strolled in, and grouped themselves round the parting citizen. They sang well, taking natural parts, but what impressed the spectators was not the music, but the affection for "Daddy" which shone on each young face, and his complete absorption in his large adopted family. At last the moment of parting came, and the self-governing citizen became nothing but a lad with the bare unknown world before him and the door of home closing behind. Before his fellow-citizens he bore himself bravely enough, but once outside the door of the living-room, his head dropped and his arm was flung across his eyes as he leant against the wall, an image of deep dejection, only to pull himself together again when "Daddy" stepped out to put a fatherly hand on his shoulder and whisper words of encouragement. It was a strangely pathetic little scene, quaintly relieved by the giving of the Republic "yell" by the assembled citizens, as the old coach rumbled away over the snowy road into the darkness.

The idea of Labour Colonies, of the reformation of the wastrel and the work-shy, of the rescue of the young from contaminating environment, is in the air. Perhaps reformers from the Old World may find hints and inspiration in the New. Over there, somehow hope seems more natural than despair, faith in progress rather than acquiescence in degradation. There is surely something encouraging, too, in watching the beneficent

action of those economic principles which are sometimes too hastily condemned here, whilst we wait and dream of artificially controlled communities to be actuated by motives which the race has hardly as yet evolved.

The message of the American attitude in these matters may be summed up in some words from the *Elmira Handbook*.

“The Reformatory System appeals to its advocates as being a reasonable, scientific, practical, and Christian way of dealing with criminals. Its methods should be extended, and their application made general. No longer should Justice be represented by the figure of a woman with bandaged eyes, holding in her hands scales, weighing out justice and punishing the guilty; but the figure should represent universal Motherhood, with eyes open to the possibilities of humanity, and a heart throbbing with compassion and mercy towards her unfortunate children.”

CHAPTER XIII

THE SOCIAL SETTLER

THE use of the term "New World" sometimes carries with it a misleading connotation—something of the feeling that makes the emigrant call it "God's country," and that roused those expectations in Mr. G. H. Wells which were destined to be so rudely disappointed on a closer acquaintance. Up to a certain point, of course, America is still a new world, the home of the pioneer and the prospector; but even here, the warning note sounded by leading public men speaking of the terrible neglect in safeguarding natural resources, the appalling pictures drawn of the wholesale and irreparable destruction wrought by the migratory farmer, and the increasing influx of Americans into the Canadian North-West, show that even in agriculture the problems of the United States are no longer of the "new" countries.

Politically, the United States has had the advantage of transplanting ready-made institutions, and developing them quietly in accordance with the spirit of the nation. Much that in older countries remains, dead relics of a bygone age, to encumber and hinder, has never existed at all in the new democracy across the Atlantic. Yet even this clean sweep of certain features of the old régime may not have been without its drawbacks, some of which, it may be remembered,

appeared to need consideration even in the first days of the Republic, to such an acute observer as Alexander Hamilton. Into this highly-developed political organism, also, are absorbed, year by year, thousands of adult citizens, whose knowledge of the characteristic institutions of their adopted country is nil, and who have had not the remotest training in self-government. The Syrian and Armenian, the Dago and the Sheeny, almost inevitably fall into the clutches of the "Boss," who, indeed, whatever his crimes may be as regards the normal independent citizen, has actually proved a real political foster-father to the unfortunate half-fledged immigrant, who has not yet, in the Jamesian phrase, "arrived."

Industrially, if America is indeed the new world, in that here, if anywhere, the methods are of the very latest, and the scope of enterprise the most extended, it is not new in the sense of escaping the problems of the Old World. The land will soon cease to afford that blessed field for unskilled labour which used to make every man feel that as a last resource there was sure to be work "out West." On New York East Side, the now condemned Dumbell Dwellings witness to the existence of a Housing Problem. The National Child Labour Committee demonstrates that in some parts of the South the Compulsory Education law is almost a dead-letter, and even in cultured New England itself, during the school year of 1908-9 "a boy nine years of age was found regularly employed in a factory in Vermont. In Massachusetts and New Hampshire, children of eleven have been found so employed." "In the coal-mining regions, thousands of young boys, from ten to fifteen years of age, are constantly employed in the coal-breakers, wearing themselves out in

the hard and unprofitable labour involved in culling the slate and rock from the ceaseless streams of coal. In the Central States, large numbers of boys are employed in the glass-houses, working half the time by day and half by night under conditions which make for physical deterioration and moral degradation. . . . In the agricultural districts the canning factories demand the labour of an army of children.”*

At a meeting on Child Labour in a little country town in New York State the present writer heard from the Secretary of the Consumers' League an account of an absence of legislation and a callousness to the claims of childhood which recalled the state of things in England in the first half of the last century. When the meeting was over, the Secretary, who was evidently somewhat annoyed to find there had been strangers present, remarked, “I should never have said all I did had I seen you sitting there,” an interesting comment on the reliability of the general information obtained by travelling commissions on educational or other matters.

Undoubtedly, in spite of its magnificent resources and the absence of the crushing inheritance of an age long past, America is faced by just those social problems which confront the rest of the civilized world; aggravated even by the States Rights Doctrine, which necessitates the carrying of certain measures of reform in every separate Legislature of the Union, and the continual influx of large masses of people, of the most heterogeneous speech and creed, the most varying standards of living and conduct, introduced suddenly and almost without preparation into the social life

* *Child Labor and the Public Schools*, Everett W. Lord, p. 6.

and political machinery of a great self-governing community.

However, if there is one thing about the American that is more certain than any other, it is that it is he who consistently declares that "there is no such word as 'cannot' in the lexicon of youth," and that his favourite motto is "Do it right now." Acting on these principles, he is dealing with the vast social problems that beset him through the agency of the various Settlements, which, originating just at the same time as the earliest London Settlements, and partly under the impulse of the same movement—for the two American foundresses had been students at an English Women's College—have spread to most of the great cities, where they are carrying on work of the most thorough and far-reaching character.

The scope of the multifarious activities of the American Settlement on the one hand, and its very close connection with ordinary life on the other, are perhaps its most salient features. There seems no end to the aspects of the work carried on at Hull House in Chicago. It is impossible to investigate them all in a day, or even to find out what they all are. There are the residential "Clubs" for boys and girls; there is the Industrial Museum, preserving and fostering the native artistic instincts of the newly-arrived immigrant; there are the maps and statistics which embody careful inquiries into the life and migrations of the various nationalities as they pass through the great Queen City of Lake Michigan, to be gradually distributed throughout the Middle West, making way for newcomers, the Irish, the Italian, the Slav, the Greek, the Czech, and the Syrian, filling a few streets for a term of years in turn, and then vanishing, to be gradually

absorbed into this strangely uniform body of the Great American People. In airy hospital tents on one side of the fine block of buildings, weakly babies are persuaded that life is worth living, in spite of most insistent evidence to the contrary in the home environment and general antecedents. Not far off, bigger children play in a spacious "yard," with the usual beloved sand-heap in the corner, partly roofed in, so that even on wet days, out-of-door play is possible. On the opposite side of the main edifice, are the dining-room and the restaurant. In the former, the customer sits at a daintily-spread table, and is "served" by neat maidens, who fetch the well-cooked fare steaming from the kitchen. Just across the main entry, those whose purses are lighter fill their own plates at a hot counter in the "Caffehria," and enjoy an excellent meal for a dime or sufficient food for a few cents. Yet a third class of consumers are catered for on the premises. In a quiet room round the corner, is the municipal milk-distributing office, cool and sweet, where the shelves are stacked with little bottles labelled with the exact age of the infants for whom they are intended. The quantity is measured and the quality determined by the municipal medical faculty, and all that remains to be done when a mother brings her baby and presents the signed medical card entitling her to a meal, and stating the age and special requirements of her child, is to replace the patent stopper by a "comfy." The temperature of the milk is kept up and carefully tested by a thermometer, so that no delay should be necessary. From the same office there is, in the hottest summer weeks, free distribution of ice.

Wage-earning mothers are provided for on a higher flat of the building, where, high above the noisy, dusty

streets, are pleasant bright nurseries opening on to a roof garden, also furnished, like the "yard" below, with a much appreciated sand-heap. The babies in the neat cots represent the dominant migratory races of the moment. The whitest little Swedes lie next to brownest Syrian mites; a precocious Greek crows and chuckles next to a stolid Slav; and the lovely Italian babies look out on life through the dreamy, melting eyes of a Raffaella "Bambino." In these charming nurseries, as elsewhere, American philanthropy is far-sighted and generous. Nothing suggests that niggardly holding of the hand when the bare necessities have been provided, which is apt to throw the dingy shadow across the institutions of less enlightened communities. The walls are gay with well-framed, carefully-chosen pictures; the toys are not all somebody else's cast-offs; the nurse in her spotless white and the artistic crawling-rugs are like those of a thoroughly well appointed nursery in a good home. A sufficient staff is kept really to feed, play with and care for the children properly. If ever babies had a fair chance in the first months of life, it is those fortunate little immigrants who sleep and kick and feed their lives away in the beautiful nurseries of Hull House, and the object-lesson of perfection of care and management is by no means thrown away upon their mothers.

As the children grow older for them and for their parents Hull House provides recreation, instruction, and expert advice. There is a fine lecture-hall, a gymnasium, rooms for classes of all sorts, and practical work in the trades school, whilst the "settlers" are probation officers, superintendents of public playgrounds, organizers of various clubs, promoters of holiday schemes, leaders of municipal reform, strenuous

upholders of the inimitable possibilities of the newest American, and in general, "neighbours" to the whole community.

It is, indeed, rather the idea of "neighbourhood" than that of an institution, which is dominant in the American Settlement. This is much helped by the fact that so many of them are "mixed" Settlements. At Hull House, several married couples have flats in the "block," take their meals in the dining-room, and live their ordinary lives as neighbours to those about them. This means that the Settlement becomes their home and its work their real life. It strikes one as producing a very different atmosphere from that of a Settlement which is rather a "sphere" than a "home," and the work of which is rather a "profession" than a "life." The close association of men and women in the work tends to counteract a good deal of artificiality and one-sidedness, and, in conjunction with that marvellous buoyancy which is such a marked characteristic of Americans, lessens that intolerable strain which, sooner or later, seems to wear down the nerves of the toughest Settlement worker.

Somehow or other, with all their belief in the expert, Americans seem to escape from over-specialization wherever possible. The head of one New York Settlement is also wife of a University Professor, mother of a fair-sized family, and a professional woman, and certainly does not look as if she found any difficulty in discharging the multifarious duties involved in her various capacities. Miss Jane Addam, of Hull House, whose *New Ideals of Peace* so forcibly express the highest aim of the new democracy, is a personality of national significance. She has been described as the only saint America has produced, and it is said that

an English politician, when asked who was the greatest man he had seen in the United States, answered, "Miss Jane Addam." Not only is Hull House and all its work due to her, but she led the way in the herculean task of city reform, and is founding what may almost be termed a new school in social thought. Whilst Universities were gratefully accepting benefactions from the enormous profits of the most detested of the "Trusts," Miss Addam refused a contribution from the same source. While there exists in the Eastern States an association concerned with the endeavour to safeguard the predominance of the Anglo-Saxon character of American civilization, Miss Addam asks by what right is that particular element to crush out others, and has set herself the task of preserving the various distinctive customs and institutions of the immigrant nationalities, which she holds to be valuable contributions for the enriching of the national life. The Museum at Hull House exhibits specimens of the handicrafts of the various races, with all their different styles and traditional artistic canons, and those immigrants who possess the secrets of any special art are encouraged to transmit it to the next generation. At the Play Festival, held in Chicago in 1908, groups of dancers, in their national costumes, revealed unexpected depths and persistence of racial characteristics, with the beauty and dignity compatible with the simplest forms of primitive peasant life.

Nor does Miss Addam stop with censuring the obtuseness of the Dominion Government for failing to find some means of stretching the fiscal system to accommodate the communal agrarian institution of Dukhobors. She blames even the "Sweet Land of Liberty" for attempting to impress a ready-made

nationality, social system, and morality upon the immigrants it absorbs, instead of developing that native contribution each brings with him. She complains that, even in morality, the qualities natural to the ruling class have been imposed upon the classes below, whilst their own native virtues—meekness, kindness, gentleness—have been altogether neglected in the one-sided attempt to foster courage and truth. She even goes farther, and expatiates on the singular tenderness and domestic charm of the first murderer she came to know intimately. She has, indeed, carried into the work of the Social Settler that wider, deeper sympathy which is alone capable of finding the true solution of the social problem.

The American criticism of most philanthropic work in England is that it is tainted with the Lady Bountiful spirit, instead of being inspired by that of the "Neighbourhood House." That most bitter of all reproaches, "undemocratic," is levelled at the whole atmosphere of the English Settlements. The head of the Nurses' Settlement in New York even complained that some people insisted on the necessity of allowing educated opinion, and not mere man's sentiment, to lead the world; but this can hardly have been meant to apply to England: it was probably a sweeping condemnation of European tendencies as a whole. Undoubtedly there is much to admire, both in the spirit and the method of an American Settlement. There is a delightful absence of that ingrained consciousness of class distinctions which makes it so difficult to form really satisfactory relations between different classes in less fortunate countries. There are fewer barriers of thought and custom between different sections of the community, and where distinctions are met with, they

often appear to be very finely drawn and somewhat artificial.

The American Settlement, again, always seems to enjoy unlimited financial backing. They own their own country places—the Nurses' Settlement, indeed, has six—where the holidays are enjoyed in true democratic fashion and on a co-operative basis. It was almost consoling to learn that there are minor disadvantages connected even with this ideal system. The cook, for instance, occasionally gets so absorbed in tennis that no meals are prepared; but what could be more "democratic"? Many wealthy supporters, too, send generous gifts to the various Neighbourhood Houses. The nurses receive thirty quarts of beautiful milk daily from a rich man who has a hobby in herds.

The industrial side of the Settlements has a special interest as being, like everything else in the States, on a thoroughly sound economic basis. The work at Hull House is rather educative than industrial, and aims at conserving the handicrafts of the new immigrants, and with them their native artistic gifts, rather than at developing new industries and training workers in them. At Greenwich House, in New York, the handicraft is primarily a means of developing the latent powers of the individual and helping the unskilled to become skilled workmen.

"Another thought of the Settlement, and a new one, is beginning to be entertained, and that is as a workshop. For where the educational work blooms into industry, a new interest is aroused. Where work has a market value it wins respect. As fast as the work of the classes is saleable, it commands the pride of all the friends of the House, even though they be in no way connected with this branch of its work.

“ This department is properly both a school and an industry. Beginners are taught, and as rapidly as their work comes up to the standard required by the school for sale, wages are paid. The products of this department have now passed the amateurish stage. Lace of many varieties—Irish crochet, Carickmacross, pillow lace—is made. Orders are taken. Lace is mended. A group of expert lacemakers has been developed. The designing is controlled by experts, and the results have been surprisingly good. A second group has been trained as weavers, and rugs are now on sale which are of good design and excellent workmanship. The beauty of these products, the interest taken in their work by the makers of these beautiful things, the educative effect upon the whole neighbourhood group that comes in contact with Greenwich House, give this department a unique value. It has given an impetus to efficient work in all departments by its wholesome regard for a money value.

“ Similar in development is the department of modelling and carpentry. The woodwork has been the best sort of ethical training we have ever discovered. The interest, regularity, conscientiousness of the boys have been developed in a way that has surprised us. The ‘bad’ boys have turned ‘good’ under the combined influence of good instruction and real interest. The aim, as in the case of the lace and weaving, is to turn the carpenters into wage-workers as soon as practicable.

“ With the modelling, still more interesting results are being obtained. Modelling pure and simple has never proved a success except in isolated cases ; as lessons in pottery, the whole tone of the work has changed. There is now very great interest, the classes

are increasing in number, and the spirit of eagerness that prevails is noticeable. This is because the thing modelled is useful. To feel the clay turning into a candlestick or salt-cellar or bowl or jug gives a rational excitement to the situation, that modelling as pure manual training or as working with the end in view of being a sculptor's assistant would hardly be likely to bring. To model the clay, to glaze one's own work, to fire it and use it—this all makes of pottery a most attractive pursuit. As this work improves we hope to sell it.”*

The close association of men and women in the American Settlements must render their work particularly broad and many-sided. In some cases the men only board at the Settlement, in others it is a joint residence ; in all there appears a more thoroughgoing co-operation of men and women than seems possible elsewhere.

The various “ clubs ” and boarding-houses for boys and girls connected with the Settlements are run on self-governing lines to a surprising extent. In the case of younger girls, the impression made on the casual visitor was rather that of waste of time and energy, owing to the absence of direction and external management. The idea of the little “ Clubs ” that meet on stated nights at an East Side Settlement House is rather that of a College “ Fraternity ” than of an English Boys' or Girls' Club. At some Settlements these are mixed. The “ Clubs ” do not take more than ten or twelve members. They have their badge and their motto, and are severely exclusive, and remain as a little close association till the members marry and drop off. Even “ Democracy ” must have its forms

* *Greenwich House Report*, 1907.

of exclusiveness, and the very general spirit of cliquishness that reigns alike in the College Fraternity and the East Side "Club" seems to provide a welcome escape from the all-pervading brotherhood of a Republic in which all men are declared to have been created equal, though the framers of the famous Declaration very wisely omitted to state whether it was also their conviction that they were born so.

The dislike of any form of management from above does sometimes appear to be carried to excess. At Hull House, the Boys' Residence and the Girls' are run entirely by the inmates on self-governing principles. "We don't want any visiting ladies poking round and interfering," was the comment of the cicerone. To the visitor it seemed throwing away a valuable opportunity of bringing young lives into contact with older, possibly wiser, and at any rate somewhat more experienced ones, just at the time when guidance and friendly counsel are most needed.

In the fierce American summer, great efforts are made by the Settlements to help their poorer neighbours out into the country. The various country homes and camping-grounds connected with the Settlement Houses accommodate the affiliated "neighbours," and vast are the numbers of toilers in the great industrial centres who manage in this way to enjoy a cheap holiday. Only an hour's ride by electric-car from Chicago, one of these summer encampments stands on a bluff overlooking Lake Michigan, and was in 1908 the scene of a little Conference on summer outing work. The delegates were all engaged in such work themselves, and represented the "Associated Charities," the Settlements, the University, the Churches, and the District Nurses. It was all delight-

fully friendly and informal. The "Conference" met under the pines, where the high bluff jutted out between two little sandy coves, the dull booming of the slow lake rollers below making a background of sound for the speakers' voices, and the vast expanse of water sending whatever air was stirring in the sultry, thundery atmosphere. The subjects discussed were eminently practical—country outings; the camp, its organization and equipment, with reports of the various Chicago summer outing activities, followed by general discussion. The most insistent questions were: "Who shall be entitled to summer outings?" "How shall we meet the financial question?" "What shall we eat?" "How shall we get the daily camp work done?" "What shall we do in cases of sickness?" "What, and how much school work is suitable for summer camps?" "What sports and entertainments shall we have?" and, finally, "What cooperation can be had from the people in the locality in which outing work is being done?" The discussions showed how much practical common sense and admirable organization had contributed to the success of the various undertakings. Up to that year, for instance, all the children's holiday work had been carried on without any expenses, save those incurred for postage, and printing, and office outlay. All the children had been boarded free by country folk, and all the railway fares, up to 200 miles from the city, had been given by the four great companies. The Secretary had opened the campaign by sending out letters to invite suitable persons to become local chairmen in places where children were likely to find good holiday homes. These were followed up by visits of an advance agent to work up the local systems.

Her visits had begun in May, and in mid-July were only just over, having covered pretty nearly all points on the great lines, west, south, and north of Chicago, within a radius of the 200 miles for which the railway companies were willing to grant concessions. She had called on all the ministers of every denomination, on all presidents and secretaries of women's organizations, on the editors of the local papers. The ministers were asked to lead in a charitable work, the "honourable women" to co-operate for the social good, and the editors were provided with "copy." Bulletins were posted in the post-office and stores. Meetings were held, and all objections met. Civic and local pride was appealed to, with the satisfactory result that 3,000 children were given free holidays.

The workers themselves realized that these free outings could not continue to meet all the needs of the city children. Under such a system, it was almost impossible to send away the very poorest and roughest. Already there had been complaints that children had been given the free holidays who could well have afforded to pay. Very often this was based on sheer misunderstanding of the different conditions in town and country. The city child boasted of always getting ice and bananas at home, and its country hosts forgot the free ice distribution, the cheap fare in large centres, and, most important factor of all, the irresponsible desire to impress its rural hosts. Some very poor children had been sent, and must have rather astonished their hosts, for when they came home they said: "Country folks do live so funny; they always sit at tables to eat, and each one has a plate and knife and fork to hisself." The idyllic days of the free holiday, with its social intercourse untainted by any considera-

tions of board-money, are evidently nearing their close even in the State of Illinois.

The discussion of ways and means was particularly interesting from its bearing on the question of the comparative cost of living in England and America. The present writer had been used to catering for a working girls' holiday at just under 5s. a head per week, including light and firing, and was quite put out to find a deaconess announcing her rate as \$1 per head, and the leader of a boys' camp cutting his expenses down to 80 cents. It was a relief to hear that the last steward only gave meat once or twice a week, had a dinner sent out by the Church every Thursday, and that his suppers were only bread and milk and fruits, and his paying guests found a good deal of fault with the meagreness of the fare. With the most expensive holidays, running up to over \$1 per head, the fare was evidently excellent. Meat, indeed, might not be given more than four times a week, but ice-cream appeared on the menu of at least one dinner in the seven.

Scarcely less interesting than the accounts of the various methods of the different "camps," were the glimpses of the actual camp life. The day begins early. At 6 a.m. the rising bell sounds, and at 7 a.m. breakfast is served in the great wooden building, which, with the exception of the "nursery," is the only permanent structure on the ground. The waitresses are all working girls from the city, who get free board and lodging in return for their services, the cooks being the only paid staff. At 8.30 a.m. the smaller children trot off to the Kindergarten, and their elders to the Vacation School; all the lessons bearing the "Nature" stamp, and being closely connected with the actual environment and the needs of the Campus, and includ-

ing work in the kitchen-garden. Meantime the adults are busy putting their tents in order for the daily inspection. The neatest is privileged to fly a flag for the day, and there is the keenest competition for the honour.

The accommodation is severely simple. A mother and her children—fourteen being the age limit—occupy a “family” tent, though where there are only one or two children, two women share. The tents are double, and provided with wooden floors. The beds are light, wooden, two-tier cots, and, with the inevitable “rocker,” form the only furniture provided. Visitors are, however, allowed to annex and use any empty packing-cases or boards they may find lying round, and curtains and white oilcloth are served out for the manufacture of dressing-tables. Some of the tents are exquisitely tidy. Besides the banner of honour, the Inspector bestows a large card, with “GOOD” on it, to the best tents, and a list of “honourably mentioned” is added, so that no one need feel that his efforts have been unrewarded. The quarters were probably incomparably more comfortable than those of hoppers, or of the first pioneers in a new country, but they must appear fairly startling to city-bred eyes. It was not surprising to hear that there were sundry complaints, and that in some cases families had returned precipitately to Chicago by the next train after their arrival.

However, the camp accommodates some 300 people each week. During that space, the children are being led out into the inexhaustible world of Nature under the great pines, and along the sandy lake shore; the boys are applying manual training practically in the making of benches and bridges, and the mothers themselves, in the delightful “baby

fold," are learning the very best methods of bathing, feeding, and general management of infants under a trained worker. A store, providing for all reasonable needs at moderate cost, and recreation of every kind, is not forgotten. The boys from Hull House, who camp on the next "lot," have their baseball ground in a little dell behind a narrow cove. Every evening, there is some form of entertainment. A quiet open-air reading-room holds an excellent library, and in the afternoons the children gather round a trained storyteller for an hour of breathless delight. The little community has its business centre in a well-equipped office with a much occupied stenographer. Of the twenty-five workers who are responsible for the successful conduct of the enterprise, only some four or five are paid, and the necessary labour of the camp is apportioned amongst the campers. Naturally there are great difficulties connected with the actual working of the camp, and the people resident in the immediate locality are not always inclined to welcome their temporary summer neighbours. Apart from the risk of infection, there is no doubt that it is exceedingly difficult to keep such a large camp perfectly sweet and pleasant through the very hot weather, and the business management has not perhaps yet succeeded in working out an ideal scheme. Year by year, however, as the campers gain experience, things work more and more perfectly, prejudices are removed, mistakes are remedied, and the residents who wander into the camp for its sing-songs, or down to the beach for its Sunday afternoon Vesper Service, end by becoming staunch supporters of the movement.

The idea of the Social Settler is by no means confined to the actual settlements. It has become the con-

venient heading under which may be summed up all the ideals of racial and municipal betterment. The press give an occasional sheet of news of the most varied description under this title, and the term "social work" covers every attempt to assist and guide State and municipal efforts for the betterment of social conditions.

The various Women's Leagues and Clubs are taking hold of all problems, from the turning back of the undesirable immigrant and the raising of the standard of living of the more backward races, to the cleansing and re-construction of insanitary alleys, the obtaining of legislation on "clean market requirements," and the furthering and development of education in all its branches. In Boston, the Women's Municipal League has already six sub-committees, and deals with such pressing and obdurate city problems as "City Waste Disposal," "Markets," "The Milk-Supply," "The Smoke Nuisance," "Streets and Alleys," and "The Destruction of Disease-Breeding Vermin"; whilst under its social welfare department, it is considering "Housing," "Children," "Art," "Music," "Industries," "Immigrants," and the "Theatres." In the summer it takes selected children, whose health needs building up, daily to one of the parks round Boston, where for three months they are able to spend all their time out of doors, with athletics and Nature-study at first hand, and paving the way for a re-consideration of the city education policy, which should include the building of schoolhouses on the edges of the great parks, and modification of the curriculum in the interests of health.

In Minneapolis and other cities of the Mid-West,

the Women's Clubs are drawing all classes of the community together for the common purpose of mutual self-improvement and the raising of municipal and social standards.

It is, above all, for and amongst the children that the Social Settler works. It is this pre-occupation with the coming generation that gives all sections of American life that confident hope in the future, that buoyancy of outlook which is so refreshing to visitors from an older civilization. It has even found its external expression in the recent organization of a Child Welfare Bureau at Clark University, which is to bring together all workers in every branch of social activity, and to systematize their experience and increase their efficiency.

It is hard to say whether the American Social Settler is right in denouncing almost all English Settlement work as vitiated by the consciousness of class distinction. It is certainly true that its absence in the poorer members of the community adds enormously to the ease and pleasure of intercourse between people who would find it difficult to bridge the gulf yawning between them over here. One's visits there seemed to be regarded as really friendly, and there seemed no suspicion as to one's ulterior motives. There was no hesitation as to what form of treatment was really most suitable, and the general level of good manners is wonderfully high and easy. The common-school system in smaller places, and the absence of any semi-official parochial visitation, make social intercourse between different classes far more easy and spontaneous than it can be for many a long year with ourselves, except in special cases when circumstances have combined to break down purely artificial barriers.

The American Social Settlement may be left to speak for itself in the person of Mrs. Simkhovitch, Director of the Greenwich House Settlement in New York :

“ To the neighbourhood the Settlement still appeals most strongly, I believe, as a ‘ friend of the people.’ The neighbours believe that we want to help those who need help of any kind. In this aspect of the life of the House we appeal to the neighbourhood as the politician appeals—the definite friendly help is simple, is easily understood. As a second sort of district leader, then, we send nurses among the sick, flowers to the shut-in or to those in sorrow, offer bathing facilities to children, give occasional help in times of financial distress, send children and tired mothers away to the country for a health-giving holiday.

“ Another thought of the Settlement is that of the school. That is the place where the teachers live, where girls learn how to sew and cook, where boys learn to model and to handle tools, where they tell the children interesting stories, where they teach the children how to sing, where good manners are instilled with the dancing lessons, where the older girls get a training for home life, and children are better employed than being ‘ on the street,’ where every mother’s son is himself a good boy, but being led astray by every other mother’s son.

“ A third thought of the Settlement is that of the club, the place where young men and young women meet and develop, by means of their own associations, a capacity to act for themselves that makes for strength and character, and that keeps the club members away from less innocent places and more debasing pleasures. The parents are glad that this opportunity, limited as it is, exists for the development of the rational and

normal social activity of their older children. The concerts, the entertainments, the dances, that centre at the Settlement are appreciated in a general way, and the district regards the House as friend and neighbour, as a new kind of school, and as a clubhouse. In its friendly capacity, it is recognized that the Settlement group is deeply interested in all sorts of neighbourhood improvements, in helping to get the new library placed near by, in securing the new public bath now so tardily in process of building.

“The Settlement’s thought of itself is, however, simpler than that of its friends or critics. It must continue to think of itself as a group of persons animated by a common faith in democracy, attempting to bring about the implications of democracy as they affect local life. It perceives that it can do nothing without a profound knowledge of and participation in local life. It is, therefore, primarily a student, not in the academic, but in the artistic sense—an appreciator.

“In all these conceptions of the Settlement there is a subconscious appreciation of its moral aspect. The neighbours feel the moral note in the Settlement’s life and value it. The discovery that the House is in no sense a mission, that it has no propagandist end in view, makes it incumbent upon the neighbourhood to predicate some other central motive. It perceives that the creed of the Settlement is democracy—a belief in the plain everyday human being, and a willingness to stake everything on this belief.”

CHAPTER XIV

THE SCHOOL UNIVERSAL

THERE is a phrase which is peculiarly characteristic of American life and thought, and which hardly any other community has as yet adopted for its motto. It is "The School Universal." It betokens not only the ideal of the public school system, with its one curriculum and one discipline, shared by all citizens alike ; not only that steady democratizing of education which opens the highest University work to all aspirants ; not only the passionate pedagogical faith that there is nothing worth knowing which may not be deliberately taught ; not even the reaching out of the educational system to provide for the " culture " of all classes and all ages far beyond the statutory school years ; but the conviction that at the present day, when all the institutions of society show signs of weakness and decay, when the ties of the family are loosened, when the rights of property are questioned, when " the Churches " are relaxing their hold, either on dogma or upon their members, the School alone is gradually integrating and shaking itself free from the control of every authority other than that of the State itself, and is rapidly becoming the one social institution with unquestioned sway over every individual citizen to the same extent and in the same degree. The School now stands alone as the one universal feature of any society.

Only the School can—in these latter days—discharge the task of universalizing the benefits of civilization.

This whole-hearted faith in the School Catholic is one of the most striking and inspiring features of American life. It finds expression in such works as Professor Dewey's *School and the Child* and *School and Society*. It underlies the broad and admirable treatment of educational questions by such men as Dr. Murray Butler and Dr. Stanley Hall. It keeps before the eyes of educationists an ever-growing ideal towards which the School must approximate—an ideal which will only be realized as the private institution, with its sectional class spirit or its proprietary profit, disappears, and the true School Universal takes its place, to educate each individual up to the limits of his capabilities, to give to each and all that training which the State, as declaring the common will, decrees.

With the evolution of the School as the universal feature of Society, must come also the professionalizing of the teacher. In its every branch, the teaching profession must have trained workers. Time was when "knowledge" was held to be the all in all of the teacher's equipment. To-day, more and more stress is being laid upon training, till, with the professionalizing of his status, the teacher will come to adopt a professional code. More and more, too, he will realize his responsibilities. He is gradually inheriting the moral work of the priest. His intercourse with the class is so intimate, that his soul, like the hands of the physician, must be aseptic. His relations with his pupils approximate even to a higher form of parentage. To him, if to anyone, belongs the privilege of creating the next generation. The idea of the School as a place of mere instruction has gone.

What it is becoming may be seen in the striking words of Professor Murray Butler: "If education cannot be identified with mere instruction, what is it? What does the term mean? I answer: It must mean a gradual adjustment to the spiritual possessions of the race. These possessions may be variously classified, but they certainly are at least fivefold. The child is entitled to his scientific inheritance, to his literary inheritance, to his æsthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without these he cannot become a truly educated or a cultivated man."*

Nowhere in the world, can the conscious working out of this ideal be more profitably studied than in the United States. Nowhere in the world, perhaps, is the School problem so varied and so complex. Nowhere are all difficulties being faced and met in a more generous, single-hearted, and optimistic spirit.

In America, as in England, there is the standing difficulty of the latter-day cleavage between the town and the country, and the corresponding difficulty in so adjusting the curriculum in city and rural schools that in each the individual child may gain what it specially needs. Facts which may be brought home to the country child easily enough are hid from the eyes of the slum-bred boy. The institutions of civilized life and their growth—all, indeed, that constitutes the historical side of education—are beyond the comprehension of the class in a rural school. To the city child, they are sufficiently illustrated by his familiar surroundings to be brought within his ken. There is the further danger that in the rural schools the teachers—who must be at least more or less city-trained—tend to draw the

* N. M. Butler, *Meaning of Education*, p. 17.

children into the world of books, leaving that of Nature unknown. The work of the New York rural schools and the development of Nature-study and educational agricultural work under the State College of Agriculture are directly meeting, and to some extent at least solving, this difficulty.

In the urban schools, there is the same inadequate provision for technical training which besets the educationists of older countries. In the great New York City schools, the masters of the woodworking classes complain that neither time nor money enough is given to make the work of the grades of any real value. But America is grappling with the problem on broader lines outside the "grades," and even there, as Miss Katherine Dopp's *Place of the Handicraft in Elementary Schools* shows, some school authorities have decided what sort of manual training they desire to have, and are determined to see that they get it. Already, foreigners are flocking to the United States to obtain industrial education. The following extract from an article by Mr. G. Mukiji in the *Boston Evening Transcript* on "Hindus in America" represents them as impoverished at home, and needing what only the States can give :

"The English established schools and colleges where a good classical education could be obtained, but no practical sciences were taught, no useful arts. Indian youths, failing to secure a bread-winning education in their own country, looked first to Japan, and began emigrating there in large numbers. From the Japanese, they learned of American technical institutions and of the exceptional educational advantages to be enjoyed here, and in the year 1901-2 a few students crossed the Pacific and entered the California schools. This

was the entering wedge. At present, there are about seventy-five Hindu students in the different Universities of the country, pursuing various lines of study, mainly engineering and agriculture.”*

But the Americans are not content to supply technical training solely to those who have left school and desire to take up some trade. They are convinced that it must be part of the equipment of every child, and are now working to that end.

At the March meeting of the Merchants' Association at Boston, Dr. Andrew D. Draper, Commissioner for Education in New York, urged the universal establishment of general industrial or trades schools, to be part of the compulsory educational equipment of the State system, and affording every child the opportunity of a course beyond the grades and at High-School level, but adapted to the needs of those whom the present literary and scientific High-Schools do not attract. It was a mistake, he said, “not to make a new system of

* This cutting from the *Times* of July 3, 1909, contrasting the Kiao-chau High-School with the proposed plans for the University at Hong Kong, is a significant comment on Mr. Mukiji's remarks: “The Germans, though the last comers, have set to with their usual systematic thoroughness. The latest official report of the German authorities at Kiao-chau contains instructive details concerning the High-School which is about to be created there for Chinese students. Though in name only a High-School, its scope is even larger than that of the proposed University of Hong Kong; for, in addition to a medical and a technical branch, there is to be an agricultural branch, including forestry, and a political science branch, comprising international law, State and administrative law, mining and maritime law, political economy and finance. The technical branch, to which special importance is evidently attached, is to include mining, electrical and railway engineering, together with architecture and shipbuilding.”

general industrial or trades schools a recognized part of the public school system. The usual opinion tended rather toward technical than to vocational trades schools. That appeared to be an error.

“In fact, there is no lack of Engineering Colleges, and what is needed is the training of more workmen rather than of more engineers. I am convinced that any plan for training skilled labour which does not articulate with the public school system will prove as inadequate as the other attempts to meet the difficulty.

“The vital bookwork of the elementary schools ought to be done in six years. At from twelve to fourteen years, the child ought to have the choice of either one of three kinds of advanced schools : (1) the present literary and scientific High-Schools, with some natural modifications in the scope and courses ; (2) the commercial or business High-Schools, which are now being established ; and (3) general industrial or trades schools. The public must hold on to the children until they are qualified for some definite undertaking.

“The industrial schools must be adaptable to all local conditions, and train, either for factories, where employés work together and with machinery, or for the constructive trades, where men work by themselves. Wherever there are, say, twenty or twenty-five boys or girls who need instruction in any employment, it should be provided. It should be provided at hours which will recognize their need to earn money a part of the time. The buildings, the instruction, and the atmosphere should be more ‘shoppish than bookish.’”

The same note was struck by a later speaker, Dr. Charles Summer Howe, who addressed the Association as follows :

“The education of the past has been the training of the mind, and of nothing else ; but more than 90 per cent. of the young people who attend school will later earn their living, not by their brains, but with their hands, and until within a few years, we have considered it absolutely unnecessary to give any training to the hands. Even now we do but little, comparatively, in this direction.”

Mr. Howe told of the Cleveland Technical High-School, where boys are prepared to take positions in manufacturing plants. After urging the business men to take up the matter of industrial education as a subject of vital interest to them, he said :

“For the boy who leaves school when he is fourteen, whether graduated from the Grammar School or not, there should be furnished a school, probably a night school, similar to the continuation schools of Germany. These give the boy elementary instruction in the various trades, at the same time teaching him practical mathematics, language work, and some elementary science. He may take the work in these schools while he is serving as an apprentice, or while he is working as an unskilled man or boy. In the course of two or three years, the boy has learned enough to fit himself for a higher grade of work.

“But these schools have only touched the outskirts of the problem. The thousands of boys in every city not attending school, many of whom are not working, or if they work during the day are turned loose at night, boys who are making almost no progress in educational or trade development, and who in many cases are learning more evil than good, may become a serious menace to our country. An education which would fit these boys for something better vocationally, would

not only be of great advantage to them, but to the community in which they live.

“The experience of certain trades schools which have been in existence for a number of years would seem to show that it is possible to teach trades in this way. The Williamson Trade School, the Winona Institute, and the Trade School of Milwaukee are all, as I understand it, turning out journeymen. Many, if not all, of their students receive the pay of journeymen as soon as they graduate.”

In Chicago, the new industrial form of High-School has proved a great success. The danger of merely teaching a trade, instead of fitting a pupil for life, has been foreseen and guarded against. There is to be no mere training of eye and hand which does not imply and involve proportionate mental development. Massachusetts, with a new State Board of Education, “expected to take a lurch towards technical training which will be epoch-making in its educational history,” strikes a warning note.

“It will require some care at this stage of the proceedings to maintain the balance delicately between the new education and the old. The schools of Massachusetts have been doing an important work for several hundred years. That work may be improved, but it need not, in any enthusiasm for the new, be discredited. The time has clearly come for its broadening and development along vocational lines, and the new Board of Education, as now constituted, is sure to see this done, provided its leaders can agree among themselves on a definite programme. But the Board should remember also the essential democracy of the American school system. It should avoid anything like decreeing a life's occupation for a boy at the age

of fourteen, on the basis of his financial backing or other condition of his home. The industrial programme should never obscure the obligations of the State to provide that cultural basis which is fundamental in all education and theoretically available for any of the lines of life's interest which may subsequently develop. This is the time to let progress be accompanied by reasonableness."*

In the cities, again, there is the problem of delinquent childhood—chronic truants and incorrigibles, the slum boy who, if left to himself, develops into the hooligan. The working of the Juvenile Courts and the probation system is an immense help in dealing satisfactorily with this class of pupil, and New York City has not only established a special central school for truants and incorrigibles, but, through its Public Education Association, employs a "Discipline Nurse," and backs up her work with "scholarships" and other means for rescuing a family and building up a home. Strange are the stories told of the redemption of whole families through this agency, which is only invoked as a very last resource.

But in some respects, the work of the schools in the great American cities is unique. Nowhere else has the community to deal with thousands of foreign-born children of most varied nationality, tongue, and custom. Nowhere does the State, through its schools, make such careful provision for the thorough assimilation of the immigrant and for his initiation into the institutions and standards of his chosen land. Nor is the work confined to the children. The schools of the East Side of New York are as busy in the evening as by day. The lessons are mostly simple language, as

* *Boston Evening Transcript*, June 30, 1909.

the first business of the new arrivals is to learn English. In the entering classes, less shy pupils will stand up and greet a visitor in some phrase or "sentiment" in very faltering and broken English. In the later stages, they are reading and writing little compositions. Sometimes a young mother will bring her child with her, and the small creature will make far more progress than she does, and stand up proudly to announce, "I learn my mother!"

Even in the ordinary school, the work will be in a foreign tongue to all the pupils. The very greatest pains is taken to secure good language teaching. Dr. Murray Butler says: "It is of the utmost importance that the pupil should have correct English speech. Downright inaccuracy of speech should be considered enough reason for a teacher's removal."*

The teaching of English is, indeed, most carefully thought out, and, considering the great difficulties it has to meet, is very successful. In a boys' Grammar School on the East Side, where the Principal is noted for his belief in language as an educative instrument, the work is really surprising. The boys are quite poor; one or two even may be out at elbows, a very unusual thing even in the New York slums. Coming from foreign-speaking homes, they naturally use literally translated sentences, such as "I stand up at six-thirty," "I go by my aunt every Sunday." Starting from such a basis, the level of excellence reached in analysis, grammar, and paraphrasing is wonderfully high. The writer heard a class forming phrases to illustrate the use of long strings of synonyms. The boys showed great keenness, and were eager to read their sentences. The subject-matter was particularly

* *Meaning of Education*, p. 165.

striking. Far from merely taking their cue from each other, they launched into lengthy descriptions of or allusions to history they had been reading, or the current events of the moment. There were spirited references to the Battle of Waterloo, the taking of Quebec, and the relations of Washington with Arnold. At the close of the class, the teacher distributed an admirable little illustrated newspaper, for which the boys subscribed 10 cents (5d.) a year. It contained no stories, but articles on scientific subjects and the news of the day in simple language. One realized that these boys were not likely to suffer from that conscious inability to express themselves which so often hampers the English—chiefly, but not only, those who have been educated in the elementary schools.

The foreign-born parents are very apt to blame American institutions if their children are troublesome, but they find the school, even then, a very present help in trouble. One Russian Jew brought his little girl to the Principal of an East Side elementary school for girls whilst the writer was present. He complained bitterly that the child was getting out of hand, and that in this "dreadful country" he might not beat her. In the old home he could have beaten her—broken her head—killed her!

"Oh, but you can beat her if you want to," said the Principal. "You can even take a strap to her," watching the child narrowly to see if she showed any signs of wincing. Seeing that she was not a scrap frightened, the Principal made her take off her rings, brooch, beads, and side-combs, confiscated them, and made the father promise to buy the child no more till she had earned the right to wear the old, by good behaviour. The father carried off the little girl in

triumph. The right note had been struck, and she was reduced to complete submission.

The teachers in these schools are expected to report all cases of poverty and uncleanness, and the Principal can get a mother fined for sending her children to school really dirty, and can compel the school nurse to wash a child if the mother has failed to do so after due warning. The School Universal does not stop at educating the children ; it has its mission to the parents also. Free lectures are constantly announced, and many public meetings are held in the school buildings.

The activities of the great new public school on the East Side are very varied. One of the finest is a palatial-looking building accommodating about 2,000 pupils. The auditorium, a fine hall with good busts round, a good replica of a full-length portrait of Washington over the platform, and seats for 1,500 on the floor and in the gallery, is used for all school "assemblies" and "graduating exercises." The writer arrived just before the close of the school year, and heard a rehearsal of the ceremony. The school orchestra of sixteen accompanied admirably a hymn set to Handel's Largo and "My Country, 'tis of Thee." In the Principal's office, three stenographers were hard at work, and whilst visiting various classes, the writer constantly saw typed notices brought round of school items for the children or of free lectures or entertainments for their parents. The children's Dramatic Club and Music Guild give school performances once a week, and open ones at rather longer intervals. These clubs are organized and helped by the teachers, but are all "self-governed" and run by the pupils themselves. In these large new schools the

work is "departmental," and the variety of work done is, perhaps, almost more than the pupils can manage. When a class in theory of domestic science gives anything between 58° and $107\frac{2}{3}^{\circ}$ as the normal temperature of the human body, and a literature teacher accepts as sufficiently correct the placing of the Victorian Era in the last half of the eighteenth century, there is an apparent danger of superficiality.

The teaching on the practical side is always strong. The keenness of the girls over preparations for making apple-sauce and of boys over a demonstration lesson in electro-magnets left nothing to be desired.

What New York is doing for the new immigrants has also been attempted in various degrees by other great cities, such as Chicago and St. Louis, where great bodies of differing nationalities arrive, to be gradually absorbed into full citizenship.

No less pressing is the great educational problem of the South—that of the negro and of the "mountain white." Both involve most difficult work, which is being carried on with great devotion and foresight. New England supplied most of the first teachers for the coloured institutes and schools, but gradually, Hampton is turning out trained men and women who are willing to devote themselves to their own race, and—most hopeful sign of all—quadroons and octoroons, who in the North, up to a certain point, live free of any colour bar, will spend their vacations in the South, helping in Summer Schools and short courses. Even the white South is beginning to realize that education alone can place the coloured people on a satisfactory footing, and Hampton Institute is seeing to it that the education provided is of that sound industrial and agricultural nature needed, and combined with the moral discipline

demanding by a people who have been called upon to make the advance from barbarism to civilization at one bound, and hampered by all the deteriorating influences of generations of slavery.

The story of the schools, founded by Miss Berry for poor mountain whites, ranks with the romance of pedagogy, only to be matched, perhaps, by those pathetic Russian village schools, where an enthusiastic master keeps his most promising boys sleeping, living, and studying in the schoolhouse through the long winter, and raising them to such a level of thought and expression that at last the Government steps in to check his efforts. Miss Berry's work, however, does not end in tragedy, but in showing the way to the States Education Boards, who are gradually taking up and extending the work.

The ignorance and roughness of the children of these Southern mountains are proverbial; yet they represent probably the finest English stock of the New World—the descendants of those gentlemen who sought their fortunes in old Virginia—and there has never been any foreign intermixture.

In these scattered districts, nothing but a boarding-school would serve, and the first pupils helped to build it, and now do all its work in addition to their studies. Even in the mountains, the young American thirsts for "culture."

"When Miss Berry went out, seven years ago, to recruit her first pupils, she found two boys in an unkempt cabin in the far hills, boarding themselves and paying a superannuated pedagogue \$2 a month to teach them Greek!"

The success of the school has been such that "Miss Berry could fill her school with rich men's sons in the

time it takes to send 150 letters by mail. One father recently urged her to take his son, and offered to make a gift of \$1,000 in addition to the boy's tuition."

It is characteristic of her methods that she refused. One rich man's son might ruin the school.

"It is for boys who cannot get any other school facilities. No boy younger than sixteen is received, nor any boy who has had more than nine months of schooling. Imagine the intellectual need of grown boys who are scarcely beyond the A B C stage, and the satisfaction of helping boys who are so eager to learn."

The school fees are somewhat curious and varied. One boy brought a team of oxen for his tuition. "There are no servants on the place. The boys do all the work, and the dignity of honest labour reaches its fullest exemplification here. These boys have found that a man may get down on the floor and scrub, or thrust his arms into soapsuds like a woman and wash clothes, and still be a man. They do it well, too. And that is not all—they follow the plough with equal facility.

"The waxed floors of the Palace at Versailles do not shine any more brilliantly than those of Miss Berry's log-cabin. A company of a dozen or more boys do all the cooking for the school. They make jellies and preserves from fruit raised on the place. Others make butter and cheese in the dairy. A lady in the Ogden party asked :

" 'Do you find that you feel less manly for doing these things ?'

" 'No,' said the boy, with his musical Southern drawl and a twinkle in his eye, 'but we feel a little afraid of its effect on the ladies.'

“To work is part of the boys’ education. Most of them expect to be farmers when they finish. That fact alone justifies the statement made above—that the school is a great practical success. A further proof lies in the fact that there is a waiting list of 200—more than the total number in the school at present. If Miss Berry had \$10,000 with which to build a dormitory, those 200 boys would be received. Somebody has given \$5,000 worth of material.

“Another reason why the boys work is that it costs Miss Berry \$100 a year to board and teach them, and she only asks \$50 for tuition.”*

Work of the same nature is also being done now for girls by the State. The pupils arrive at any age and in any stage of knowledge or ignorance. Once, a girl of seventeen was sent to one of these mountain schools because her parents hoped to prevent her marrying an undesirable suitor. Education was the very last thing they wanted for her. She arrived, wearing a long trailing skirt and a gay-coloured satin “waist.” The family was wealthy and money was no object. At the first meal, she took her place with the others, and when the meat was served and the rest took up their knives and forks, she gave one wild look round the table, and then grasped her meat with her fingers and began operations. The young teacher in charge of the school felt that the first lesson would have to be in table manners. She took a plate and knife and fork, and, calling the new pupil into a separate room, proceeded to give a demonstration in civilized eating. The new pupil kept her eyes fixed on her, and made no remark till it was all over. The teacher, who was only a few years older than the girl herself, was of course growing

* *Boston Evening Transcript*, April 24, 1909.

more and more embarrassed, and was not a little relieved when she heard the remark, "Waal, I guess you do it real pretty!"

If the school aims at being universal in reaching every class of pupil, it is hardly less so in its curriculum. There must be nothing short of initiation at least into the whole of that great heritage represented by modern civilization. This is most striking at the College level in the American educational system. Some words of President Eliot, of Harvard, are characteristic :

"In any system of education, there should be studied more ways of expression than speech. American education has neglected drawing, which, as admirable training for the eye and hand, should have been more extensively attended to in our national education than it has been. I hope Proctor Academy will teach its pupils some means of giving pleasure to other people. That's one of the most precious things to be got out of an education. Giving pleasure to others is, I suppose, the surest way of getting durable satisfaction in this life.

"What are the commonest means of giving pleasure to others? The power to read aloud, to act, to recite, to commit to memory good literature with the ability to repeat it to others, to tell a good story, to exhort, to dance, to be graceful, to move and stand gracefully.

"I've often said that if there were one subject of instruction I'd be willing to have prescribed at Harvard, that would be a course in dancing. We've not thought enough, in studying education, of this matter of some means of giving pleasure to others."*

If not "required," dancing is part of the "credit" curriculum at the Chicago Summer School. The follow-

* *Boston Herald*, January 15, 1909.

ing notice was up in the School of Education in August, 1908 :

“ If anyone wishes to take a course of social dancing at \$4 the term will he sign his name below ? The classes will be held on Wednesday evening in Lexington Hall. They are for beginners in the Art.

“ N.B.—ALL COME ! *It counts as work !*”

At the Universities, courses are given in several subjects not usually included in an English curriculum. Oratory begins with breathing exercises and vocalization, and advances to the culminating efforts of the prize and inter-collegiate debates. Unquestionably, the art of verbal expression is throughout on a higher level in the States than in England, but somehow the English temperament seems to have an ingrained distrust of it. Of one of the great American schoolmasters, Mr. Charles Cotes, of Charleston, South Carolina (1820-1850), English by birth and education, it is recorded that “ he could not share the American taste for oratory as the revolutionary type, and so the declamation which his boys went through was a perfunctory affair—at least, so far as the master was concerned.”

It is almost as difficult for the English mind to reconcile itself to College work in the English Department, taking the form of a course in short-story writing. Yet no one who seriously compares the artistic finish and technique of the magazine work in the two countries will fail to recognize the superior excellence of the American story. In actual practice, of course, both in High-School and College, all the theme work, aiming at style and form, with matter as a secondary consideration, does in many cases drop to the level of bricks made, not without straw, but

without clay. In making these criticisms, which are often heard from Americans themselves, it is only fair to draw attention to a statement by Major Craigie at the Winnipeg meeting of the British Association. He advocated, as vitally necessary in English schools, the bringing into "the foreground a co-ordinated study of English language and literature. Awkwardness, poverty of expression, and stammering utterance marked many Englishmen of high academic distinction. But the American, who, on account of the incessant tide of immigration, had to assimilate the congeries of all the nations of the earth in the shortest possible space of time, had so co-ordinated the study of his ancestral tongue in the schools of his country, that the pupil emerged completely equipped for the use of persuasive and oratorical language wherein to express his thought and wherewith to gain his ends"—words which our educationists would do well to lay to heart.

The belief in training in theory and in expert direction has even led to the unique institution of the Vocation Bureau, carried on in Boston by Professor Parsons till his death in 1908, as part of the social work of the Civic Service House. His defence of the systematization of career-choosing may be summed up in his own words :

"No one would think of building a dwelling or a business block," he said, "without carefully selecting an appropriate and advantageous site, and drawing a well-considered and scientific plan, with the help of an architect or expert builder. And in building a career, it is quite as important to make a wise location, lay the foundations properly, and work up by a well-considered and scientific plan."

The method lay in bringing every external con-

sideration to bear upon the question. As said Professor Parsons : " The memory is tested, and the general intelligence so far as possible, the senses also, and delicacy of touch, nerve, sight, and hearing reactions, association time, and so forth, where these facts appear to be important elements in the problem. For example, an artist needs, among other things, a good visual memory and delicacy of touch ; a dentist should have keen sight, delicate touch, correlation of hand and eye, and plenty of nerve ; and if the verbal memory is deficient or the auditory reactions are slow, it would probably be difficult to become a thoroughly expert stenographer. So, again, slow sight and hearing reactions would be one indication against the probability of becoming highly expert at telegraphy or a thoroughly competent chauffeur."

The thoughtful question-sheet affords much food for reflection, perhaps also for amusement. Take, for instance, the inquiries as to the attitude towards employers :

" Do you watch for the bell to ring, and stop as soon as it gives the signal ?

" Do you realize that wages depend largely on the efficiency and productive value of the workers ?

" Do you hope to be an employer yourself some day ?

" By what method does advancement generally come, according to your observation ?

" Through what means do you expect to secure advancement ?"

Not less searching are the questions on habits and appearance :

" How was each evening last week spent ?

" What would you do and be if you could ?

“What are your distinguishing characteristics and attainments ?

“Which are you proud of ?

“Which are you not proud of ?

“Do you know the social and economic value of a cordial smile ?

“Do you shake hands like a steam-engine, a stick, or an icicle, or like a sensible human being and warm-hearted friend ?”

It is scarcely surprising that, on the death of Professor Parsons, there was no one pre-eminently fitted to take his place as vocation counsellor. This deficiency is now being repaired in a characteristically American fashion.

“In pursuance of Professor Parsons' scheme, a school for vocation counsellors has been established as part of the work of the Evening Institute at the Young Men's Christian Association. Professor Parsons not only helped more than one hundred persons to find their places in life, but he established a new profession. Every Saturday evening a class of forty-five men and women assembles to study the calling of the Vocation Counsellor.”

The course is conducted with the “strict business-like methods of any professional school. Every student is made to feel that the giving of Vocation Counsel is not an idle fad, but a serious occupation. Besides attending the weekly lecture, each member of the class must spend at least three hours a week in ‘laboratory practice,’ examining applicants for vocation counsel, and formulating the advice he believes appropriate to the case. He must report his results for discussion, and must occasionally examine applicants in the presence of the class. There are exercises also in

career analysis, examination of the characters of men who have achieved, and discovery of the reasons for their success.”

It is reassuring to learn that it is considered essential “that the Vocation Counsellor should possess mature judgment, a good general education, and a wide experience with men. The candidate must have attained the age of twenty-five years, and he must have had a High-School education, as well as a satisfactory experience of two years in teaching or business or social work. Unless he also possesses the spiritual qualifications of tact, insight, and sympathy, he is given no assurance of obtaining the school certificate.”*

The perennial problem, “What to do with our boys?” is evidently in process of solution in Boston.

It would almost seem as if the limits of the systematization of instruction had been reached, and that the School—with a very big “S”—had vindicated its claim to the term “Universal,” and yet, not the least healthy sign about American education is the profound dissatisfaction with its results, which finds expression, not only in the public utterances of the leading educationists, but also in the private admissions of university professors as well as school-teachers. As a matter of fact, the failures they deplore are simply those inherent in the gigantic task of raising a whole nation to the highest level of intellectual culture and technical skill. There are some so-called failures which are worth many minor successes.

The Press shows how large educational questions loom in the public eye. It is almost impossible to pick up a paper without finding in it something about the schools: articles on special educational developments,

* *Boston Evening Transcript*, January 16, 1907.

accounts of attempts to benefit children in the poor schools, school dentistry, organized playgrounds, open-air schools, the needs and aims of the teaching profession, descriptions of the achievements of special localities to encourage others. Papers like the *New York Evening Post* and the *Boston Evening Transcript* give up a whole sheet to news of the College world. The range of subjects brought under this head is enormous. It runs from presidential addresses and reports of educational conferences to the discussion of its internal affairs and special aspirations of the Y.M.C.A. ; from the relations between the Universities and the Schools to chatty letters from Professors in Europe during their Sabbatical year. It advertises new textbooks and new pedagogical methods. It publishes, under the names of the various Universities and Colleges, items concerning the Alumni Associations, changes in the Faculty, alterations in the curriculum, and additional buildings. It reports special lectures and dramatic and other entertainments given by College Clubs. It mentions missionary enterprises financed by Princeton, and a large increase in the number of theological students at Boston University, and that Wisconsin has received, for chemical research, the largest quantity of raw earths ever placed at the disposal of a single investigator. From the University of Pennsylvania comes the announcement of "an interesting development in student life" in the formation of an Undergraduate Lecture Association, whose purpose it is to give free public lectures in the auditorium of Hinton Hall ; one was to be on "Confucius," by Tai Chin Quo, of China, and another on the "Book of Mormon." Only a few miles away, intellectual Bryn Mawr was preparing to listen to the "Social

Ideals of Democracy ” as expounded by Mr. G. Lowes Dickinson, of Cambridge, England. From Boston comes word of the “ ‘Technique’ Rush.” Says the writer :

“ For many years it has been the custom to have a rush for the first copies of the ‘ Technique,’ the first twenty-five copies of the Class Book, issued by the First Year, being numbered and autographed by the President. These are taken to a booth in the rear of the Art Museum on Trinity Place, and at the crack of a pistol, about twenty students make a rush for a small open window near the top of the booth, when the books are distributed numerically in exchange for the green rush tickets. This year there were several thousand spectators, and a moving-picture machine made a graphic record of the event, and will be produced in one of the theatre circuits.”

From Cornell, it appears that, “ after considerable discussion, the students in arts and sciences have voted against the adoption of a proposed ‘ honour ’ system in the College. Objection was urged, not against honour, but against system. It is felt that more can be accomplished by student sentiment than by a set of rules. The unanimous disapproval of any unfairness in College work shows the spirit prevailing amongst the students.”

These pictures, exhibited at random from many more in a chance issue of the *New York Evening Post*, may serve to show the diverse character of the College news which is expected to appeal to the general public, and also something of the universality of the interests and activities of the American Colleges themselves.

In the American University, the school in the highest sense of the word has certainly come to its own. To American thought, if the schools are the builders, the

Universities are the architects, of national life. The University in the United States consciously takes a stand midway between the German and English ideals. The "English" University is, of course, for the American, always Oxford and Cambridge. Not yet has the transatlantic view embraced the new English Universities and their work. The American University gives technical training as the German does, but wishes also, through its undergraduate departments, to provide for the needs of general culture. This may be one of those complex things which it is easier to define than to describe, but the educationists of the States, the Presidents and Deans, are for ever trying to make the undergraduate courses approximate to it. Nothing less than the "many-sided interests" of Herbart will serve their turn. If the School has, by Professor Dewey, been brought into its proper relations with Society, the University is being brought into closer and closer touch with life itself.

The American University, through its travelling libraries, its Farmers' Institutes, its extension work, and its correspondence courses, draws those whose circumstances do not permit of a University career, into direct relations with itself. By its "required courses," even where the "elective system" reigns, it ensures that no student shall specialize for his profession until he has secured a broad basis of general interests and sympathies. Through its advanced degrees, and the stress they lay upon original research, the obligation to increase the sum of human knowledge is laid upon the student. By a return to the point of view which saw in philosophy the crowning glory of a seat of learning, it is endeavouring to correct the narrow spirit and other dangers of excessive specialization.

Dr. Baker, President of the University of Colorado, says : " The American College of to-day contains more elements than the Universities of any other land. Broadly speaking, it represents the ideals of the Platonic philosophy, the direct inheritance of England ; the characteristic of the German, the modern scientific method ; and the practical demands of American civilization.

" England's system of education tends to maintain social distinctions and an intellectual conservatism that are harmful both to the aristocracy and the common people.

" In the American State University, men come together as a Faculty, bringing with them training or educational ideals gained in the best Universities of the world. They place themselves in touch with the schools, the Press, and all the State agencies of influence and control ; knowing the needs and demands of the people, they take the lead in the line of national progress.

" The State University virtually, if not formally, is part of the Public School System, and as such, holds peculiar and influential relations towards the Public High-Schools. It furnishes them with teachers trained in the University ; it scrutinizes the courses of study and character of the methods, and finally approves schools of standard merit."*

It is hardly possible to over-estimate the importance of the rôle played by the University in American life. It has been said that the President of Harvard is the most influential man in America. It will not be forgotten that President Roosevelt's name was mentioned

* Dr. Baker, *University Ideals*, address given at Milwaukee, 1897.

as a possible candidate. Other Presidents and Professors have passed to the Campus from ambassadorial posts. A College President or Dean is not merely a scholar, a professor: he is also a public man, and, perforce, a thorough man of business. On a topic of national import, his opinion is considered worth having. It is to the State Universities that a State Governor turns for support in efforts to cleanse public life. No demands are too great to make on the University.

"It should not stand blindfolded, as the Sphinx, under terrible social problems, but its eyes should discover ways of relieving the increasing wants of suffering humanity, and its voice should be as a bugle in clearness and a flute in sympathy, calling men to help men more.

"It should not, as it cannot, step over the threshold of domestic rights, but it should so train women that they, in wifely and motherly, may worthily train the generations yet to be.

"Let the College have a vitality as broad as human life itself. Let it reach the American people as a people.

"Let not the American College be obliged to offer excuse for its mere being, because by its remoteness from the people it is useless; let, rather, every American home be obliged to offer excuses for not sending its sons and daughters to the College, because the College in its abounding usefulness is so near the home. *Life, life, life*—that let the American College stand for, that let the American College be."*

The same author has enlarged on the reverse aspect of the question in his *College Training and Business*

* Thwing, *The American College in American Life*, p. 311 *et seq.*

Men, in which he urges the advantages of a College course upon all those whose work is to lie in controlling and directing some portion of that vast commercial and productive enterprise characteristic of the United States. Less distinguished writers have carried the same theme down to lower levels. One article in a New York daily advocated the taking of a College course by young women who aspired to rise to the higher positions in the great "departmental stores" of the cities. It is not at all an uncommon thing to meet, in the cheaper Colleges, young girls who have been putting by during a few years "at business" in order to take a year's College work, and go back to a better position and higher salary. So truly does the American College touch life at every point, and the ideal of the School Universal permeate the thought and inspire the practice of the whole people.

CHAPTER XV

COMPENSATIONS

It is a very trite saying that human nature is the same everywhere. Yet people often show surprise when they come across actual illustrations of the maxim. This is, perhaps, because they forget that if there is any variation in one part, there must be a compensating alteration elsewhere in order to strike the balance.

It might even be possible to arrive at reliable constants in any large groups of humanity, so that if one observed a defect of a particular quality in any one department of human life, one might quite safely prognosticate an excess in the complementary field. For instance, when one finds a country like Russia, where the Government interferes with and regulates the comings and goings of private persons, one will at once expect that the individual will be free to go his own way, absolutely untrammelled by public opinion, and may prove by actual experiment that this is indeed the case. In the United States, on the other hand, where one of the great political parties consistently proclaimed that "it is better for a man to misgovern himself than to be well governed by anyone else," he will immediately suspect that the minor details of private life will be dominated by an iron rule of custom. He will find, on further investigation, that this is so—that people must all dress alike, have their

houses built facing one way, have their meals served after one manner, and must, moreover, be invariably "glad to meet" any chance stranger to whom they are introduced.

In the great Republic which recites, on every fourth of July, the sentiment that "all men were created equal," he will at once look about him for those "great masses of a weaker race to which" it "is in part unwilling or in part unable to open the freest and fullest opportunities of self-equipment and self-respect."* If, from one point of view, he agrees with Mr. H. G. Wells that America is the hotbed of old-fashioned individualism, from another he will allow that its people are the most long-suffering of all the inhabitants of earth. Anyone who has, with the deepest interest, watched an entire house being moved bodily across to another block, and in its passage wait for at least three weeks at the cross-roads, blocking the traffic of the little town in four directions at once, will be able to argue for either point of view with equal facility and justice. When he has observed with approval the delightfully free intercourse of American girls and boys, he will at once look round and behind all the apparent liberty for the unwritten code of rules that regulates the proceedings.

The first he will come across is that of the open door. The doors of the smaller reception-rooms of the Women's Colleges are sometimes removed from their hinges to prevent any infringement of this fundamental rule, and alas! for the reputation of a woman who should venture to fly in the face of all propriety by closing the door of the room in which she is receiving a man visitor! She may be out fishing with a man all

* Murphy, *The Basis of Ascendancy*, p. 56.

day, or tobogganing with him all night, but never shall she shut the parlour door on herself and a visitor. Liberties in any direction, indeed, always must entail restrictions in others. In a country where divorces are to be obtained without any very great difficulty, it is not surprising to find the Women's Civic League of one State capital, earnestly urging the licensing of betrothals, and enforcing a minimum duration of twelve months for all engagements. At first sight of a new country, there is something strikingly fresh in its unfamiliar forms, but on a little closer inspection, the variety disappears, and it is the same old human nature again, without disguise and without alteration. It must be understood, then, that anything remarked on as in excess or defect is not so inherently, but merely as indicating the direction in which a compensatory defect or excess is to be looked for.

A Russian lady, who had spent some time in the United States, could never become reconciled to what seemed to her the extreme conventionality of American society. "The women are perfectly sweet," she used to say, "but how can they tell people they're glad to see them come and sorry to see them go, when they're simply bored with them?" There is perhaps just a touch of conventional formality about American life. The stranger takes some time to become accustomed to being waited upon at breakfast, and to see all the guests at a "reception" standing waiting till "served" by one of those officially told off for that purpose. The way the English "grab" their food at breakfast, and the rush of the guests for refreshments on the self-help principle at an "At Home," to the well-bred American, hardly seem the manners worthy of a civilized people. On the other hand, there is a

delicious simplicity about American homes that some sophisticated societies may well envy. The easy entry of the visitor unannounced, and the anxiety of a host to clean his guest's shoes, the kindly, heart-meant hospitality which apparently has never dreamed of the possibility of entertaining strangers being any trouble, the joys of clam-bakes on the shore, and the delights of corn-roasts in the woods, have something of the flavour of those simpler, happier, and less self-conscious days which only dawn on new countries. Who could really enjoy a well-charred, thickly-buttered corn-cob at an English picnic ?

English manners are proverbially stiff, and the English "Mees" is still represented on the Continent as pronouncing most things "shocking." It is certainly a trifle disconcerting, even to a somewhat travel-hardened Englishwoman, to find she has managed to express herself in such terms that she has really shocked an entire roomful of Americans. They were far too well bred to emphasize it, and hastily turned the conversation, but anyone but a thoroughgoing pachyderm must have noticed the slight expression of shock shown by all the company. It was not till later that the offender learnt how very few parts of the body may be mentioned in polite American society, even if only ladies are present. An old Irish crossing-sweeper in Philadelphia, wishing to warn a passing lady that her skirts were held somewhat high, called out: "Drop your dress! I can see your form!" instead of using the obvious noun for those useful limbs, which, however, it is said, the Queens of Spain also never possess.

Once, this embargo on plain speaking caused some embarrassment to a well-known minister who was

addressing a vast audience of women students at a Christian Association Conference. He had been relating the thrilling experiences of an American missionary in Turkey. He held his audience spell-bound as he described the arrival of a crowd of fugitive American women at the Mission House. They were taken in and cared for, and then, with horrid threats, came clattering up a band of Kurds in pursuit. The intrepid missionary did not hesitate. She determined to go out and face them. "Snatching from the wall her country's flag, she placed it on her——" There was an awkward pause, and the minister gave a sort of gasp. There was a word, of course, which fitted the occasion admirably, but he knew that he should never dare to use it. The audience listened in sympathetic apprehension. They ran over in their minds all the possible and impossible words that could be thought of, for the feminine instinct had divined that there was one place, and only one, where that courageous woman would inevitably display "Old Glory."

Unfortunately, it was impracticable to indicate the proper location even by a periphrase. An English tongue in the audience had hard work to prevent crying out: "Use the word you want, and don't mind us!" Luckily discretion kept the upper hand. At last, after what seemed an interminable time, and many wild glances round the walls and ceiling for an inspiration that would not come, the speaker wiped his agitated brow, and said: "She placed her country's flag upon—her shirt-waist!" That address made an impression it is given to few ministers of any denomination to achieve.

The curious differences of accent, usage, and pronunciation which have, in the course of three centuries,

differentiated the mother-tongues of England and America, would repay careful study.

Every now and again, the English get hurt when the Scotch or the Americans plume themselves on a more scientifically accurate use of Shakespeare's English than that of his own fellow-countrymen. An impartial critic, however, would unquestionably have to allow the claim of the American for careful pronunciation throughout the great mass of the people, though even in England, the effect of compulsory schooling is being seen in the gradual diminution of the more flagrant inaccuracies and a far wider extension of more cultivated ways of speaking.

With a very general diffusion of cultivated speech, the visitor to the United States would naturally expect to find a corresponding diffusion of good manners, and in this he will not be disappointed. English people very often complain of the incivility of porters, the servers in shops, hotel servants, and others, and it is true that there is a certain independence of tone and manner which makes for brusqueness. On the other hand, the attention received when travelling or in an hotel in the States is not to be measured by the amount of the "tip" to be expected, and a woman travelling alone meets with far more consideration, and can rely on finding someone ready to assist her in any difficulty more readily, one fancies, than in England. Perhaps, however, the experiences of a stranger are always those of helping hands, and it is not for an Englishwoman to say how strangers may chance to fare in her own country. She does know, however, that it would be impossible for them to meet with more kindness and courtesy than an Englishwoman does in America.

If it be true that "manners maketh man," it is also

true that manners must be made in childhood, and, contrary to the usually received impression of American children, manners are very well and very early taught there. It is true that the absence of a "nursery" in the great majority of homes, and the consequent devolution of many duties and cares on the mother, which elsewhere fall on the nurse, tend to the appearance of a certain amount of naughtiness in the "parlour," which in other places would be simply relegated to the "nursery." In compensation, however, it means that children have one, and not two, codes of manners. They can't have superfine drawing-room ways to put on with their evening frocks and another set for use with their overalls, but something between the two, and ready for use on all occasions. The little boys are taught from their earliest childhood to be specially gentle and courteous to women, and this is a part of their training which the mistress in the Common Schools does not allow to drop. Just as they miss the shyness of the regular nursery child when "dressed up" and sent down to face "company," so do they miss the awkwardness of the "hobbledehoy" and "flapper" stage. No doubt some indefinable bloom of prolonged youth and a surprising simplicity which is very characteristic of both girls and boys in England are lost in the more public life of the American family, but the system has its advantages, and especially in making less difference between class and class, and thereby aiding the direct diffusion of good manners.

The poorer children are far more amenable to order, far brighter, easier to amuse, than English children of the same stamp. Possibly, the very different school discipline noticed by Miss Burstall in her book on

American Education, and by the Moseley Commission, has had its share in the general result. The writer has vivid recollections of a Sunday-school picnic overtaken on the shores of a lake by a terrific thunderstorm. The children had to be crowded into the porch of a deserted "summer cottage"; the rain came down in torrents; games were an impossibility; the thunder and lightning reduced the little girls to tears; and yet no one was cross, no one was rude, and everyone did his or her best (and particularly *his* best) to see that at least everyone else had "a real good time."

There is the same kindly consideration for others also amongst the students, with a pleasing deference even to the despised "co-ed," which would send even the rowdiest men, streaming down from some meeting on the Campus, off the side-walk into the muddy road if a woman was coming up towards them. Even the athlete, running on the ash track, who has "shoved" off a chance pedestrian, will not omit to gasp out "Thank you" as he rushes past.

With all this urbanity, and in spite of its advanced civilization, there is no possibility of being any considerable time in America without perceiving that it still has, and is influenced by, its pioneer fringe—far more so even, one sometimes feels, than the far newer Australia. At first sight, the open "yards" of the houses, the unlocked doors, the general air of free come and go, gives the impression that the acme of the settled order has been attained, and that disorders of all kinds must have been banished long ago to some wild regions "out West" and "down South." Later on, one may come to feel that the exposed, wholly unprotected dwelling is the mere expression of a wave

of ultra-democracy. "All our yards were fenced twenty years ago," said the inhabitant of one little town, "and then we all thought that railings were terribly undemocratic, so we pulled them all down." There may even come a time when the strange stories of self-help and summary justice which are current in the South and West no longer sound so entirely remote from the actual life one is sharing. One begins to understand, and perhaps even can no longer entirely condemn, methods of procedure which are anything but legal. Meantime, the mere fact that "out West" society protects itself by its own right hand, without invoking the arm of the Law, and that in the South practice has gone round and behind the Law, has perhaps reacted on the whole national conception of Law itself. If Mr. Price Collier can state that the English "characteristic of law-abidingness" is still to him, after many years, a ceaseless source of wonder; if he can say that England is a land "where justice is swift, unprejudiced, impartial, and sure," and admit that "there is still something to learn from the English,"* an Englishwoman may be forgiven, if she seemed to detect in America something of a very different tendency, something that certainly taught her to appreciate the worth of her own national characteristics.

* *England and the English from the American Point of View*, pp. 7, 16, 413.

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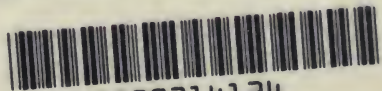
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