PROBLEMS IN MODERN EDUCATION

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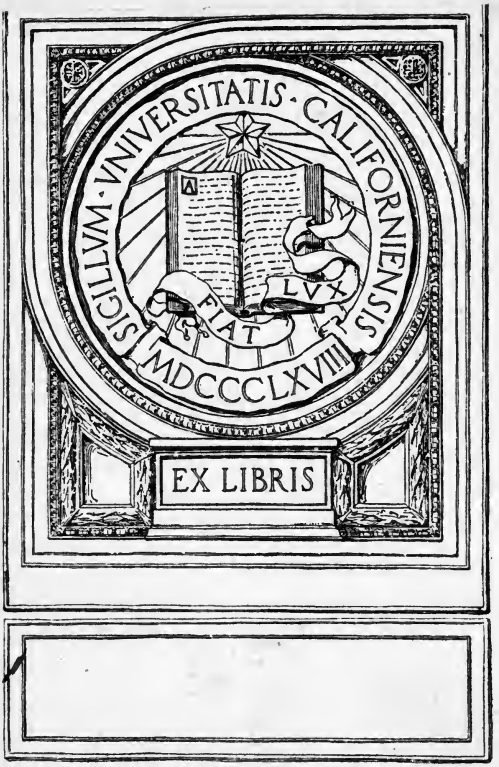
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PROBLEMS IN MODERN EDUCATION

ADDRESSES AND ESSAYS

BY

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FOREWORD

This volume is composed of some of the essays and addresses which, in spite of the many exacting duties of a busy professional life, I have found time to prepare. All but four of the papers here brought together were delivered before Texas audiences, two of the exceptions being written for national educational societies, the third for the Association of Southern Colleges and Preparatory Schools, and the fourth for the Southern Educational Association.

The essays and addresses were, in each instance, born of a desire to meet the demands of a practical situation; and were, therefore, concerned, not so much with the presentation of abstract ideals, as with the application of well-recognized educational principles to the solution of school problems that abound in our day. If there be a unifying principle in the several discussions, it is that of concrete idealism, which is the controlling, characteristic attribute of human evolution, and which insists upon the wisdom and necessity of reckoning with environment in order to obtain desirable results.

THE AUTHOR.

The University of Texas.

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PROBLEMS IN MODERN EDUCATION

I

THE ATTITUDE OF THE MAN OF SCIENCE TOWARD EDUCATIONAL CRITICISM [1]

These are lively times in which we live. The unanimity of opinion that obtained among our forebears in the savage or the barbarian stage of culture has gone apparently forever. Political, industrial, social, and religious insurgents are found on every hand, and they are filling the earth with their raucous voices. In the world of education, also, there is great unrest. Critics, lay and professional, many of them uninformed, many others misinformed, and a few, not many, well informed, are animadverting upon any and all phases of educational endeavor. Opinions widely varying, often-times contradictory of one another, are expressed concerning the meaning and purpose of education, as well as concerning the culture-materials and the method of procedure by which the aim may be wrought out. Great difference of opinion is, furthermore, expressed con-

[1] Presidential address delivered at The University of Texas, November 18, 1910, before the Texas Academy of Science. Printed in the *Educational Review* of April, 1912, and included in this volume by permission of the publishers.

cerning the administration of kindergartens, elementary schools, secondary schools, normal schools, colleges, universities, trade schools, professional schools, schools secular and religious, and schools public and private. Surely, within the last few years we have had enough educational advice to last an ordinary planet for centuries, and the overconservative man is ready to exclaim to the advisers in the language of Job: "You make me weary," while the radical man rejoiceth that the atmosphere of insurgency is invading even the most time-honored academic haunts.

Now, in the midst of this educational confusion, which, in the judgment of some good people, practically amounts to chaos, what should be the attitude of the man of science, who, as Huxley says, "is one who simply employs *trained and organized common sense*, whose methods differ from common sense methods only so far as the guardsman's cut and thrust differ from the manner in which the savage wields his club, whose vast results are obtained by the use of no mystical faculties, by no mental processes other than those which are practiced in the humblest and meanest affairs of life"?[2] It is certainly to the man of science, the man of sanity, whose opinions regarding any matter are formed only after a careful investigation and comparison of the facts involved, whose judgment is not warped by prejudice or self-interest,

[2] Huxley's "Science and Education Essays," Appleton Edition, 1898, p. 45.

the man who has sense enough to get at the correct evaluation of things—it is to this man that the educational world must look for a rational settlement of our present disturbed conditions.

I have just now intimated in a general way what should be the attitude of the scientific man in these days of educational contention; but I deem it worth while to spend a short time in translating this general statement into somewhat more specific terms.

In the first place, the scientific man of the twentieth century should be a man who *knows;* he should be far better informed than his predecessors of ancient and mediæval times. He should realize the force of Lord Bacon's contention that "*Antiquitas seculi* is *juventus mundi,* and that these times are the ancient times, when the world is ancient; that those elder generations fell short of many of our present knowledges; that they knew but a small part of the world, and but a brief period of history; that we, on the contrary, are acquainted with a far greater extent of the world, besides having uncovered a new hemisphere, and we look back and survey long periods of history." [3]

The scientific man now needs that kind of intellectual equipment that makes him the heir of the ages, that renders him competent to sit in judgment, and that gives him the right to ex-

[3] Quoted from an article on Lord Bacon by Von Raumer in Barnard's "English Pedagogy," p. 86.

press, without apology, the conclusions he has reached. When a large number of men so qualified shall have turned their attention to educational matters, many vagaries with which the popular, and even the professional, mind is afflicted, will enter upon the sleep that knows no waking, and the time will speedily come when the man armed with only superficial knowledge, gathered at odd times on the run, will be accorded no respect whatever, and when, the crust of his stupid egotism having been broken, he will no longer have the courage to present, with any degree of assurance, his half-baked notions. On the coming of that day there will be great rejoicing in the world of learning for the publication of articles, bulletins, and books for which there is neither justification nor excuse, will then be placed under the ban.

Again, to be intellectually qualified to deal with educational problems, the scientific man will realize how tremendously complex is the question of education. As the life of man becomes more and more varied, as more intricate and more difficult phases of human activity appear from age to age, so the education which obtained in the days of the primitive man, simple in philosophy, in means and in method, has, by slow processes of evolution, lost its simplicity, and it is now struggling to respond to the demands that grow out of the complex conditions of modern society.

It is just here, in the evolution of the school,

to meet changed and changing conditions, that the services of the man who knows are of the greatest value. Perhaps the most imperative need at the present day is the development of the truly scientific spirit among those charged with the direction of educational institutions; for it is only that spirit that can think into unity the many diverse phases of the problem, and can assign to each phase its proper place and rank.

The fundamental defect in pedagogical thinking has been the over-emphasis given to some one feature of human development at the expense of other features no less important. It is the scientific man that thinks whole thoughts, that rare form of thinking for the want of which the Greeks, as Socrates pointed out, lost the very foundations of intellectual and moral progress. It was a similar mistake made during the Middle Ages when education was conceived to be confined to other-worldly interests exclusively. It was again shown by the humanistic movement, which, notwithstanding the incalculable blessings which it brought to the world of learning and the world of action, itself became enfeebled by lifting into undue prominence the linguistic phase of education, or rather, by refusing to recognize other phases just as necessary. Another kindred error is perpetuated even in our own day by those who clamor for only practical, utilitarian policies to dominate the school.

Now, it is the man of science, who, endowing

and fortifying himself with the truth that is revealed by the study of the world's best thought and by first-hand investigation of education as it actually exists to-day, will be able to seize upon the elements of permanent worth in all of these conflicting theories.

The opinion is here advanced that, as a result of his study, he will contend that, as there are all-enduring elements in human nature, there are also certain enduring forms of human culture, forms which the accident of occupation or nationality should not eliminate; that every human being born into the world is born with the intent that the possibilities of humanity may be realized in him, and that, therefore, any educational policy which tends to convert man into a mere work-animal, that seeks to peasantize him, that aims to professionalize him without humanizing him, that labors to produce an animal like unto a strong beast of the forest, or that seeks in any way to abridge opportunities for the full fruitage of his entire human nature, is to be condemned, and that without remedy.

Is it not safe to conclude, therefore, that knowledge is the first essential attribute of the man of science, enabling him to keep his balance in the midst of educational upheavals, and to maintain his serenity of spirit in the midst of a perfect babel of voices? Surely, this is a lesson that democracies should learn, that knowledge, real knowledge, born of the travail of thought and experience,

differentiating as it does, the physician from the quack, the lawyer from the shyster, the statesman from the demagogue, is likewise the first indispensable element of educational sanity and progress.

In the second place, the attitude of the man of science should be strongly marked by a strong and ready sympathy. To the normal mind the whole wide world is full of valuable and interesting physical and spiritual phenomena, and it would, therefore, seem to be obviously foolish, not to say wicked, for an educational worker to entertain feelings of indifference or hostility towards workers in reputable fields other than the one in which he himself is engaged; but, alas, in education it is too often the perfectly obvious, the self-evident, the axiomatic that must be proved. It is for the want of this actual sympathy that the elective system in colleges was for years the storm-center of discussion. Upon occasions without number natural scientists and classicists engaged in debates in which there was manifested far more heat than light, and all for the want of an intelligent regard on the part of each debater for the subject represented by the other. The narrow specialist who loses touch with experts in other branches of learning is cultivating that mental blindness which, according to the late lamented William James, causes one to be forward in pronouncing on the meaninglessness of forms of existence other than his own, which prevents him

from tolerating and respecting those other forms, and which renders him unable to realize that neither the whole of truth nor the whole of good is revealed to any single human being.[4] To express the same thought in another way: It is the cultivation of egoistic feelings that has made it so difficult to settle the vexed question of the elective system. Even to-day one not infrequently reads that the elective system has broken down, and there is a great rejoicing by a certain type of mind that there is held out the hope of a return to the good old days of the cast-iron curriculum, when everybody had to learn what was required of everybody else seeking academic distinction.

It is this want of sympathy that sometimes causes one to hear with eagerness that students studying the classics do so under protest and with great listlessness; but at the same time he is altogether forgetful of an actual and very material fact that there are many students, or rather pseudo-students, pursuing other than classical studies, whom ex-President Patton, of Princeton, once described in these words:

"The student says to his teacher 'You are the educator, and I am the educatee. Now, educate me *if you can.*'"

It is because of this inability to appreciate another's point of view that the college professor

[4] James's "Talks to Teachers on Psychology," pp. 263-4.

not infrequently underestimates the value and the necessity of the executive man. For example, on one occasion a member of a university faculty, a man noted in two continents for his scholastic attainments, said to me: "Do you know what I would do if I were elected a college president?" I replied, "I have not the remotest idea." Whereupon, he remarked, "I would resign at once in order that I might abolish the office."

The professor's remark might prove wholesome, if not comforting, to the college president here and there; but the professor, himself, together with not a few of his contemporaries who sympathize too deeply with themselves, and who are suffering from inability to do justice in estimating the services of the executive man, would do well to recall a passage to be found in Cicero's "*De Senectute*," a passage which may be translated rather freely as follows:

"Downright stupid is the argument of those who contend that, while some of the sailors aboard a vessel are climbing the masts, while others are running up and down the decks, and while still others are emptying the bilge-water, the pilot, holding the helm and sitting at the stern at his ease, is a mere useless and ornamental supernumerary. Their judgment is foolish indeed, for it is the pilot by whose talent, authority, and judgment the course of the ship is directed, and the safety of all on board is guaranteed."

My friend, the professor, and those of his class,

seem to forget that the average college president stands sorely in need of qualifications of the highest order, which were thus described by Dean John O. Reed, of the College of Arts of the University of Michigan, who, when that institution was in search of a successor to President Angell, gave this advice:

"He should bring to the University the financial genius of Messrs. Morgan, Carnegie and Rockefeller combined, then possibly salaries might go up. He should possess the united powers of research of Darwin, of Pasteur, of Helmholz, and of Mommsen, then maybe 'productive scholarship' would get a show. He should be able to organize and disorganize railroads, mergers, trusts and holding companies with a skill and finesse that would make J. J. Hill or E. H. Harriman look like one of Mr. Heinz's fifty-seven varieties; this would encourage economic and business administration. All this for the glory and the advancement of Alma Mater. For his own individual needs the new president should have the ideas, the ideals, the forceful rhetoric, and the persistent purpose of T. Roosevelt, Esq., also the eyeglasses and the teeth; he should have an epidermis equal to two thicknesses of sole leather and the forceful, striking manner of Professor John H. Sullivan. He may then be able to meet the legislature, the Board of Regents, or his separate faculties and make each of them 'sit up.' Like bad boys in school we can each of us think of at least one professor who has been 'spoiling for a licking for months,' and the new president ought to get to him quick."

There are, perhaps, not a few members of college faculties in America who have read with satisfaction an article in a recent number of the Nation, containing this sentence:

"There is a fine opening for a new institution to show what the college can be wherein the personal domination by the president is abandoned; and in its stead we have a company of gentlemen and scholars working together, with the president simply as the efficient center of inspiration and coöperation."

It would be well, however, for college professors and the general public to know what a very capable college president has said in reply to the suggestion just now quoted. This college president, who is a scholar, also, says:

"Concerning this statement two things may be said with a considerable amount of emphasis. The first is that the condition described in the last four lines is precisely what is to be found at every American college and university that is worthy of the name, and that no evidence to the contrary has ever been produced by anybody. The second is that, while the attempt to create a contrary impression may be originally due to ignorance, when persisted in, it can only be attributed to malice." [5]

Many other absurd and very unseemly contentions now misdirecting and dissipating the ener-

[5] Nicholas Murray Butler in *Educational Review*, Volume 40, p. 324.

gies of the world's educational workers would cease if only the spirit of hospitality, of real friendliness, of genuine open-mindedness should be allowed to have free course. With that spirit dominant, such questions as academic freedom, the autonomy of the high school, the education of woman upon equal terms with man, the respective provinces of the normal school and of the university department of education, the value of various forms of industrial education, high standards for professional degrees, the democratizing of all education, and scores of other vexatious problems could be, and would be, peacefully and easily settled, for the issues would then be determined, not in that gladiatorial arena, where the weapons used are prejudice and lung-power, but in the realm of amicable conference, where reason is the arbiter, and where every worthy cause is guaranteed a decent, respectful hearing.

But the scientific man, in his attitude towards educational criticism, in addition to the attributes of rational knowledge and sympathetic feeling, will manifest executive disposition and power—he will carry over into the world of action what is alike dictated by his reason and prompted by his heart. If, for example, a well-informed layman, and one unusually interested in the welfare of colleges, takes the time and the pains to write two volumes,[6] di-

[6] Birdseye's "Individual Training in our Colleges," 407 pp. (The Macmillan Co., New York), and Birdseye's "The Re-organization of our Colleges," 396 pp.

recting attention in one to what he conceives to be the fundamental defect in college life, and in the other to the advisability of a thorough reorganization of the modern college, the scientific man, if convinced of the correctness of the suggestions made, will at once give his support to the reforms proposed. When an especially competent and fair-minded critic publishes the results of his twenty years' educational observation and experience,[7] pointing out clearly and unmistakably that efficient teaching, as well as rational research, is a legitimate function, an imperative function of the university, and when the same author exposes, not in malice, but in the interest of truth, the actual status of the medical schools in America,[8] the truly scientific man will not brush aside every suggestion by exclaiming in the language of race bigotry, "There is nothing of value in the lucubrations of this man; his name, Abraham, is enough for me." He who needs to make no apology for his professional conduct, will accept at its true worth every criticism, whether made by Jew or Gentile, realizing the faithfulness of the wounds of a friend, and demonstrating his own integrity and courage by ref-

[7] Flexner's "The American College," 235 pp. (The Century Company, New York.)

[8] "Medical Education in the United States and Canada: A Report to the Carnegie Foundation for the Advancement of Teaching," by Abraham Flexner, 326 pp. (Published as Bulletin No. 4, by the Carnegie Foundation for the Advancement of Teaching, New York.)

ormation of life, even though it lead to the destruction of long-cherished ideals or to the elimination of an educational institution that for years may have, because of either ignorance or malice aforethought, been deceiving the people.

I have cited only three or four instances in which the scientific man should manifest his will-power in order that educational ideals pass into substantial realities; but, especially in a democratic country, where assertion too often passes for argument and impudence for wisdom, the opportunities to render such service are great in both number and variety. The continuous demonstration of courage in seizing these opportunities will indeed be valuable, for it will establish the fundamental truth unknown as yet in some regions, that in school affairs school men are the natural and legitimate leaders, without whose leadership an absolutely essential element in the promotion of rational progress is wanting. It may require some nerve to do so; but, when the proper occasion offers, the scientific man, the man who knows, should not hesitate to submit evidence of the inefficiency of the schools of his own community or his own state. A little stiffening of the backbone is sometimes needed to convince a people in a democratic state of society that the separation of their schools from the domain of partisan politics must be accomplished if the schools be saved. Some firmness must be shown if tax-payers are to be converted to the

doctrine that, in the equipment and the maintenance of the modern school, liberality of investment is the part of wisdom, while parsimony is foolish, if not criminal. To stand for the scientific study of education in any of its phases, to contend that such study, dealing, as it does, with the evolution of man, is as difficult and as important as any other branch of human learning, will, in some places, require the exhibition of no small degree of determination.

But it is this display of executive energy that furnishes the real test of human worth, a universal truth the delightful Portia, in "The Merchant of Venice," expresses in these words: "If to do were as easy as to know what were good to do, then chapels had been churches, and poor men's cottages princes' palaces." If the educational world is to make advance, the strenuous life must be lived, and the man of science will fail to make good if he confine himself to an academic or a sentimental view of the world, and if he do not bring things to pass. Holding fast to this truth, he will lend his aid when the fresh-water college is summoned to trial before the bar of public opinion (and the day is not far distant when that trial will occur), when campaigns to insure better support, better organization, and better teachers for the schools are inaugurated, and when any other righteous reform of education calls at an opportune time for volunteers.

In conclusion, I am rejoiced that the signs of the times warrant the belief and the hope that scientific men, blessed with knowledge and insight, endowed with charity and catholicity of spirit, and stimulated by courage and confidence, are destined to exercise greater and greater influence in educational affairs. Few of these men, it is true, will be accorded places in the world's pantheon of fame; thousands of them, avoiding the lime-light of publicity, will patiently work in obscurity, perfectly content if only the principles they espouse shall eventually be triumphant. Nevertheless, it will be through the labors of such men, efficient in service, but neither officious nor offensive in performance, that mighty achievements in the educational world will be won. To them the accomplishment will be dearer than the credit therefor; but, when truth's record is finally made up, each of them will be found worthy of such a tribute as Kipling, in his "Pharaoh and the Sergeant," thus pays to the nameless heroes sent by England "to make a man of Pharaoh":

"But he did it on the cheap and on the quiet,
And he's not allowed to forward any claim—
Though he drilled a black man white, though he make a mummy fight,
He will still continue Sergeant What-is-name—
Private, Corporal, Color-Sergeant, and Instructor—
But the everlasting miracle's the same!"

II

SOME CONTRIBUTIONS OF THE NINETEENTH CENTURY TO EDUCATIONAL PROGRESS [1]

It is a comparatively easy task for the believer in social evolution to exhibit the great progress the world made from 1801 to 1901 in the four great institutions of the family, the church, civil society, and the state. It is the purpose of this paper, however, to set forth, at least partially, the changes wrought in that other institution, the school, changes which have been as marvelous and as far-reaching as those which have occurred in any other field of human endeavor. It is proper to state as a further preliminary that the marked educational influence of other agencies is duly recognized, but that, on this occasion, it is desired to confine the term *education* to that single institution which has for its sole function the purposeful training of the young.

In the first place, the Nineteenth Century has, by reason of its spirit of critical investigation, completely changed the world's idea respecting the aim in education. In former centuries several aims obtained. Among the ancient Jews, for

[1] A paper read before the Texas Academy of Science, June 10, 1901.

example, it was that of a pious, virtuous life seeking to reach the ideal of holiness commanded by the Almighty. Among the Spartans and the Romans it was the splendid physical training and the unswerving patriotism necessary to promote the safety and majesty of the state. Among the Athenians it was the harmony of moral, physical, and intellectual development, the æsthetic element being dominant. Among the early Christians celestial citizenship was the controlling ideal. With the educators of the Renaissance the aim was learning, and learning confined chiefly to the ancient classics of Greece and Rome.

But the world-spirit of the Nineteenth Century could not be satisfied with any of these partial aims, for new conceptions of human life, brought about by new conditions, demanded that education should result in something more than the production of a kind of pietism, which, by reason of its disregard of human relationships, is dangerously akin to mysticism. Nor could the narrow view that man is to become a mere creature of the state, a tool for civic use, or the mere creature of any social whole, be longer tolerated, for the belief in the doctrine insisted upon by Kant that every human being is his own end, is fundamental to the ideal of modern education. The idea that either the body or the soul should receive exclusive attention could not longer survive, nor could adherence to mere scholarship as an ideal be longer maintained.

That ancient and mediæval educational ideas have been discarded, the testimony of hundreds of eminent thinkers of the Nineteenth Century and the practices of the better schools throughout the civilized world furnish abundant evidence. Let us briefly examine only a small portion of that evidence.

Herbart, the successor of Kant at Königsburg, declared that the only and the whole work of education can be summed up in the concept morality. "Morality," says he, "is universally recognized as the highest aim of humanity and, consequently, of education"; but he goes a step further and declares that morality is the whole aim of both humanity and education; but it is a morality which is founded upon, and includes, enlightenment and training of the whole self through the development of many-sided interest.

In Herbert Spencer's essay, "What Knowledge is of Most Worth?" which was published in 1859, and which attracted world-wide attention, the aim is defined thus: "To prepare us for complete living is the function which education has to discharge." By complete living Spencer does not mean living in the mere material sense, but in the widest sense. "The general problem which comprehends every special problem," he contends, "is the right ruling of conduct in all directions under all circumstances—in what manner to treat the body; in what way to treat the mind; in what way to manage our affairs; in what way to bring up

a family; in what way to behave as a citizen; in what way to utilize all those sources of happiness which nature supplies; and how to use all our faculties to the greatest advantage to ourselves and others. And this being the great thing needful for us to learn, is, by consequence, the great thing which education is to teach."

Rosenkranz expresses the generally accepted view when he says: "Education has for its end to lead man to actualize himself through his own efforts." Tompkins expresses a similar view in these words: "Teaching is the process by which one mind of set purpose produces the life-unfolding process in another." Dr. William T. Harris has formulated the aim in these words: "Education is to elevate the individual to the level of the species."

But it is useless to multiply quotations bearing upon this point. The educator of to-day, through the labors of his predecessors of the last century, has obtained clear vision of the true goal of education. He understands, as it has never before been understood, that to be educated means to be prepared to enter efficiently and hopefully upon the work of the world's civilization; it means to have interest and power and skill with respect to the several phases of human life; it means, in one word, to become a man intellectually, morally, physically; a man in all the fullness and glory that have, through the evolution of the race, found a place in the content of that term.

It was reserved, furthermore, for the Nineteenth Century to discover and formulate the specific aims of elementary, of secondary, and of higher education, an achievement which has served to organize and rationalize the whole process of the school, and which has assigned definite functions to each period of school life. The aim of the elementary school, which is to occupy the time of the child from the age of six to fourteen years, is to give him a mastery of the school arts, such as reading, writing, and arithmetic, as well as some degree of skill in their use. It is not expected that the pupil in the elementary school will gain a mastery of nature or of human nature. The law of his being is such as to preclude his dealing in a thorough manner with such subjects as require a careful, discriminating, and exact judgment. The pupil here looks upon each event in his mental progress as largely independent of every other event. He lives in the realm of the particular, and he is, therefore, on account of his intellectual infancy, unable to draw logical conclusions with reference to the nature of things or to the conduct of life.

The distinctive aim of the secondary school is to furnish the pupil with general culture, that is to say, to give him insight into the world of human learning. The general culture is to disclose to him the real nature of life and is to show him, by means of the close relationship existing between his school studies and life in the world, the

possibilities that are spread out before him.

The aim of higher education is to give a mastery over some particular field of human learning. It presupposes on the part of the student such previous training as has furnished substantial foundation for the successful prosecution of the work of the specialist.

The Nineteenth Century, having transformed the aim in education, it followed as a natural consequence that the materials of instruction should likewise be altered. The curricula of the elementary and the secondary schools of the great nations of the world to-day provide for instruction in the two great groups of human learning, one pertaining to nature, and the other to human nature. This expansion of the curricula was born of the world-wide belief that the traditional tripos of Latin, Greek and mathematics produced a one-sided development, a development, too, that has too little bearing upon the problems of life. The school, being free from the domination of artificial aims, has to a great degree been free from the use of artificial means. It is for this reason that the study of the vernacular has assumed a dignity co-ordinate with that of other languages, and has, in fact, supplanted the ancient languages for use in the beginning of the child's education. While the vernacular has not, in some quarters, been regarded as highly as it should have been, yet these words, uttered by the common-sense philosopher, John Locke, do not now justly apply

to many an institution in Great Britain and America: "If any one among us have a facility or a purity more than ordinary in his mother tongue, it is owing to chance or his genius or anything rather than to his education or any care of his teacher." No doctrine in education has been more completely removed from the realm of debate than that training in the use of one's own tongue wherein he is born, and in which and with which he is to live his intellectual life, is an indispensable factor in a liberal education.

Time forbids a detailed statement concerning other subjects, which, for the purpose of general culture, are to be found in the curriculum of the elementary and secondary schools. I may, therefore, be allowed to say, somewhat dogmatically, that the curriculum which is inherited by the Twentieth Century contains five co-ordinate groups of study, as follows:

1. That group by which nature in its quantitative aspect is considered, including mathematics, physics, chemistry, etc.

2. The biologic group, which explains the phenomena of nature in their qualitative aspect.

At least a general knowledge of these two groups is conceived to be necessary for one to understand the physical world in which he lives, and is equally necessary for him to understand the existing forms of domestic, social, industrial, political, and even religious life, for, while it is unquestionably true that man's conquests in the

realm of natural science have been the means by which he has conquered the forces of nature, it is also true that they have been made to contribute largely to the result of that higher contest in which man has gained the victory over himself.

The third, fourth and fifth groups of study relate to man, exhibiting him in his three-fold nature of intellect, sensibility and will. In grammar, for example, which is a representative of the thought-group of studies, the pupil learns that man is a thinking being, becomes acquainted with the nature of thought, and finds revealed one phase of his own existence. In the study of literature, which represents the art group of studies, he learns something of the ideals of humanity, and ultimately perceives how surpassingly good is that which is beautiful. The study of history, which represents another group of human nature studies, reveals man in his volitional aspect. While literature sets forth ideals to be reached, history records those to which man, by the exercise of will, has already attained.

Training in these five groups of study undoubtedly finds its *raison d'être* in the modern aim in education, and, properly carried on, realizes that aim, furnishing the youth continuous opportunity for the development of his entire being, giving him acquaintance not only with the externalities of life, but also with that inner spirit which is the very essence of life, individual and social.

The modern educational ideal has had marked influence in changing the curriculum of the college and university, also. It would be interesting to trace the evolution of this curriculum during the last one hundred years; but I deem it sufficient to give the final result only. It cannot be better stated than in this paragraph, taken from an article which was recently written by President Jordan of Leland Stanford Junior University:

"Each man should follow as near as may be that line of effort which will do the most for him, which will enable him to realize the best possibilities of his own life. There is no single curriculum, no ideal curriculum, and any prearranged course of advanced study is an affront to the mind of the real student. . . . Among men must exist a division of labor. No one man can master even a single branch of science. Mastery means willingness to forego knowledge in other fields. . . . The course of study thus is a relic of mediævalism. . . . The keynote to the education of the future must be constructive individualism. . . . We may answer Mr. Spencer's question: 'What knowledge is of the most worth?'—that which is worth most to me. The mission of the university is to furnish this knowledge, just this knowledge which I need, and to furnish it to me."

In matters pertaining to school discipline the Nineteenth Century made remarkable progress. In olden times, the authority of the schoolmaster was considered the chief element in discipline; the

rod, which was his first, as well as his last, resort, became the symbol of his office. In the schools of ancient Romė, daily lessons began at an early hour, and we are told that the screams of the pupils, caused by the blows of their teachers, were a source of so great annoyance that gentlemen living near the schools, and yet desirous of prolonging their morning slumbers, were obliged to remove their quarters to quieter neighborhoods. Montaigne gives this testimony concerning the schools of his day:

"It [the school] is a real house of correction of imprisoned youth. They are made debauched before they are so. Do but come in when they are about their lessons, and you shall hear nothing but the outcries of boys under execution, with the thundering noise of their pedagogues, drunk with fury. . . . A cursed and pernicious way of proceeding! . . . How much more decent it would be to see their classes strewn with green leaves and fine flowers than with the bloody stumps of birch and willows!"

But with Pestalozzi's experiment in Stanz, which took place near the close of the Eighteenth Century, kindness, love, and rationality of procedure have become more and more prominent in the management of schools. Corporal punishment is more and more passing into disuse, for it is now generally believed that intellectual and moral results are to be achieved through the use of intellectual and moral means. Compulsory

obedience may do in the management of dumb creatures; but in the development of a race of freemen it is singularly unreasonable and uniformly unsuccessful. It is for this reason that, in the school, which is founded to unfold the powers and, thereby, the freedom of the human spirit, arbitrary, autocratic, despotic government should not be tolerated. Because of the fact that a man is worth only as much as his will is worth, it follows that one great function in the management of children is to cultivate the continuous free expression of human wills along right lines of conduct.

The political significance of this doctrine of freedom was thus emphasized in an address delivered before the Edinburgh Philosophical Society some years ago by Thomas F. Bayard, the Minister of the United States to Great Britain:

"The freedom of its individual members is the essential basis of the freedom of the state. The individual freedom of man's mind and soul is the instrumentality by which the world under the very laws of its origin and progress has been raised from brutality and barbarism to its present state of civilization."

The introduction of the democratic ideal into the management of the school is, however, by no means inconsistent with that other idea, that the individual must have regard for law and for righteous authority. In fact, it is through the

sovereignty of law that the freedom of the individual is to be protected and fostered.

Again, the Nineteenth Century has discovered and formulated a body of doctrines with respect to procedure in instruction, thereby bringing definiteness and sanity into method in teaching. Rousseau, who, as it were, was an eloquent voice crying in the wilderness, noted the complete absence of scientific knowledge in the practice of the schools of his day, and, hence, declared that, if one should desire to teach aright, he should adopt policies diametrically opposed to those in vogue. In his day, as in the centuries preceding, it had not occurred even to the guild of schoolmasters that there is any vital relation between psychology and pedagogy, and so teaching was little more than a mechanical process. In the Nineteenth Century, however, through rational, practical study of real psychology, some fundamental educational laws have been established, and have been made to lend dignity and certainty to the teaching process. Method, therefore, according to the modern notion, is not a mere trick or a device determined by the fancy or the peculiarity of the teacher, or by the age, sex, or nationality of the pupil, but by laws governing the development of the human mind. Through the application of this simple truth, teaching has been removed from the plane of empiricism, and has been placed among truly scientific pursuits.

In the method of the old education there were

but two prominent factors—the cultivation of the memory for words, and compulsory obedience through fear of punishment. The new education rejects as unsound and irrational the study of mere words, and insists that the process of teaching, from beginning to end, shall be concerned with ideas, and ideas, too, that are to be gained by the self-activity of the pupil. The method of the old education was dogmatic: all truth was thought to be known, and the pupil was to accept it without daring to call it in question: the modern teacher's method is inductive, and stimulates the pupil to examine things for himself, compare them for himself, and express his own conclusions for himself. The method of the old education laid an embargo upon thought; that of the new education is in harmony with the belief that, through freedom of thought, is to come the glorification of the race. The method of the old education relied upon fear as the supreme motive to learning; the method of the new education relies upon the inherent interest in the subjects of study. That this great change has taken place, is attested by every well-conducted oral recitation, by every real science lesson, by every map, by every piece of apparatus, and by every laboratory of the present day.

The fact that the Nineteenth Century attached new and great importance to method, led inevitably to another advance in education, the establishing of schools for the professional education

of teachers. Early in the century Pestalozzi, after the failure of his work in Stanz, in Burgdorf, and Munchenbuchsee, established in Yverdun what was, perhaps, the most celebrated institute of which the history of education gives account. The dominant thought of its founder was that, since the elevation of the people depends upon their education, it is absolutely necessary that those who engage in educational work be prepared therefor by special training. For years his institute was the center of the greatest pedagogic interest. Many teachers from European countries and from America found their way to Yverdun to study under the direction of Father Pestalozzi and his assistants. The Prussian government, for example, sent seventeen young men to take a three-year course in order that they might return to their fatherland prepared, as the Prussian minister of instruction said, "not only in mind and judgment, but also in heart, for the high function they were to follow." It was the spirit of Pestalozzi which these young men and others imbibed, and which was infused into the German schools, and which has made the schools of that nation famous for pedagogic excellence. From the Germans other nations have borrowed the idea of professional training and to-day teachers' seminaries, colleges for the training of teachers, normal schools, and schools of education in universities furnish the most positive evidence that the doctrine of special education for teachers is

one which this century will not be called upon to establish. The attitude of universities, which are the most conservative of all institutions of learning, instead of being hostile to this doctrine, is distinctly favorable. During the last quarter of a century all the leading universities of America have provided for instruction especially planned for men and women who expect to adopt teaching as their vocation. Occasionally in university circles even yet one hears that scholarship is the sole qualification for successful teaching; but this opinion, which is expressed by persons who draw conclusions from insufficient data, is certainly obsolescent, if it has not already reached the stage of the obsolete.

The Nineteenth Century, furthermore, decided that education should not be confined to the privileged few, the clergy and the nobles. The doctrine of universal education which Comenius had advocated in the Seventeenth Century had to wait for two hundred years or more to receive practical recognition. Even Rousseau, the great apostle of human rights in the Eighteenth Century, frankly said that men in the lowly walks of life have no need of education. But, in the last hundred years, in all civilized lands, provision has been more or less adequately made for the instruction of all classes and conditions of society, females, as well as males, the poor, as well as the rich.

In order that this idea of universal education

might become effective it was necessary that it be placed under the control of the state. For ages the church had been the dominant power in the management of schools, and, notwithstanding the fact that tuition was free to paupers, large numbers of the people, even in the most enlightened countries, were illiterate. For many reasons the failure of the church to provide education for all, and education of the right kind, was inevitable. Early in the Nineteenth Century the new doctrine that education for the masses should be added to the functions of the state, received a wonderful impulse from the labors of Pestalozzi, who may be justly considered the father of popular education. Fichte's addresses to the German nation, delivered in Berlin shortly after the victory of the French at Jena in 1806, had marked effect in producing the conviction that education is fundamentally necessary to the upbuilding of a nation. The king of Prussia himself was persuaded to this belief, saying, "We have lost in territory, our power and credit have fallen; but we must, and will, go to work to gain in power and credit at home. It is for this reason that I desire above everything that the greatest attention be given to the education of the people." It is a well-known story how the development of an efficient system of popular schools regenerated the German states, and how it resulted finally in the wiping out the disgrace of Jena with the victory at Sedan and the triumphant

entry of the German troops into the capital of France, and how France, in turn, learning a valuable lesson from her calamity, at once began active work to rebuild her fallen fortunes through the ministry of education. In the last twenty-five years she has established and equipped an educational system upon which she is expending immense sums of money, and which is destined to unify and strengthen all the forces of her national life. In England and her dependencies, in other nations of Europe, and even in far-off Japan the idea of public education has taken deep root.

In our own country, however, which, above all others cherishes the ideals of democracy, has the cause of public education received the most loyal support. The national government has rendered liberal aid by setting aside, as an endowment for public education from the public domain, 86,138,473 acres of land, an area greater than the combined areas of Maine, New Hampshire, Vermont, Connecticut, Massachusetts, Rhode Island, New York, New Jersey, Maryland, and Delaware. The value of the lands and of the money which have been devoted by congress to educational purposes amounts, according to Commissioner Harris, to almost $300,000,000.

But the appropriations of the national government are but a small per cent. of the expenditures for public schools in America. The general government, aside from maintaining a bureau for the purpose of gathering statistics and dissemi-

nating information upon the various phases of educational work, has nothing to do with the control of public schools. The maintaining and direction of these schools are undertaken by each of the several states. The statistics compiled by the United States Commissioner of Education give us some idea of the seriousness with which the problem has been attacked by the states of the American Union. In 1897-8 the number of pupils enrolled in the public elementary and secondary schools in the United States was 15,030,030. In the instruction of these pupils nearly 500,000 teachers were engaged, while the value of the property used for school purposes was not far from a billion dollars. To defray the necessary expenses of this vast work, a sum averaging $18.06 per pupil and equal to a tax of $4.27 upon every inhabitant of the country was expended.

But America has not rested content with providing only elementary and secondary education at public expense; many of the states have founded universities, which are supported by public endowments and revenues. It is true that the extension of public education to include university training has met with determined opposition; but the same arguments that have been made against public education in any form are the very reasons that have been advanced against public higher education. It is reasonable to conclude, therefore, that these arguments which have been unable to stay the resistless march of the elementary

and the secondary public school, will not be able to retard to any great degree the progress of the state university. Surely the lover of democracy can rejoice in this great contribution of the Nineteenth Century—state education, which, theoretically at least, has the primer at one end and graduate work in the university at the other, an achievement more colossal than the building of the pyramids and more glorious than the conquests of Alexander.

Yet another contribution of the Nineteenth Century consists in the development of industrial and technological education. For centuries the so-called learned professions, medicine, law, and theology, monopolized the time and the thought of educated men. It was not believed that a really comprehensive education was necessary for those who were to engage in industrial and commercial pursuits; but the great development of material resources in the Nineteenth Century, amounting, practically, to revolution, required that the old wasteful and unscientific methods employed in the production, manufacture and distribution of commodities must be abandoned, and that the world's industrial affairs must be managed by men especially trained for their work. Hence arose the scientific and technical schools. It would be interesting to trace the history of these schools, but the limits of this paper forbid. There is one thing, however, to which it may be well to call attention. The thoroughly

modern technological school has two purposes, one of which is to afford training for special pursuits, the other, which is, in fact, the more fundamental and without which the former cannot be obtained, is to furnish in large measure such instruction as is necessary to a liberal education. The technological school of the highest type is not confined in its operation to the teaching of trades or the making of tradesmen: it is equally concerned in the making of men.

In this paper I can only barely mention two other contributions. The first is the kindergarten, the function of which is to give systematic training to children too young to enter the elementary school; and the second is university extension work, the many forms of which are designed to benefit men and women who are prevented by the force of circumstances from pursuing their studies in school and college.

In conclusion, let us inquire, What is the significance of all these contributions? Upon what principle can be explained the accomplishment of a task so stupendous as to involve, first, the most radical changes with respect to the aim in education; second, the vast expansion of the culture-material to accomplish this aim; third, the discovery and application of scientific method in instruction; fourth, the provision for the professional education of teachers; fifth, the organization and the partial development of gigantic systems of public instruction at public expense; sixth,

the increase of the number of the learned professions by recognizing the dignity of the applied sciences; and lastly, the extension of the privilege of education to the child in the kindergarten and the parent in his home? There can be but one answer—it is the spirit of real humanism, the spirit of social democracy, which is the distinctive characteristic of the Nineteenth Century.

III

HERBERT SPENCER'S INDIVIDUALITY AS MANIFESTED IN HIS EDUCATIONAL THINKING [1]

The educational world is greatly indebted to more than one outsider for valuable criticism and direction. The beneficial influence of Rousseau's "Émile" despite its many palpable absurdities, cannot be easily overestimated. Montaigne, Bacon, and other men who were not practical teachers, have contributed in no small degree to the art, as well as the science, of teaching. Herbert Spencer, also, finds a place, and a commanding place, among this class of man's benefactors, for the fact that, when he was only seventeen years of age, he served as a supply-teacher for three months, does not justify us in enrolling him in the ranks of the schoolmaster.

In this paper it is obviously impossible to discuss many of the important questions in education about which Spencer has written with so great a vigor and persuasiveness. Your attention is, therefore, invited to a hasty presentation

[1] A paper read in Atlanta, Georgia, February 24, 1904, in a symposium upon the educational theories and work of Herbert Spencer, before the Department of Superintendence of the National Educational Association.

of only one topic, *Spencer's individuality as manifested in his educational thinking.*

In dealing with school problems, as with those in other fields of thought, Herbert Spencer was singularly free from the influence of traditional opinion, and was, at the same time, little moved by the beliefs of his contemporaries. In his last work, published in 1902, is found this sentence, disclosing his marked individualistic type of mind: "Early in life it became a usual experience for me to stand in a minority—often a small minority, sometimes approaching a minority of one."

Quick, in his "Educational Reformers," very properly devotes a chapter to Spencer, in whom are to be found the essential attributes of leaders in reform—ability, disposition, and courage to expose error, however old and well-beloved, and to champion the truth, however new and unpopular.

The four essays on education which Spencer contributed to British magazines in 1854, 1858, and 1859 are almost fierce in denunciation of the educational theories and practices of his times. It is no wonder that many conventional school men in the English-speaking world read his philippics with mingled feelings of disgust and dismay. If Spencer were right, they were wrong; if his teaching should triumph, theirs would become discredited. Teachers of the classics, especially, looked upon him as the chief of the Philistines, and with tongue and pen sought to

punish him for what they called his pedagogic presumption and wickedness. It is believed (and I share the opinion) that he erred greatly in his estimate of the value of Latin and Greek, that he did not accord to the languages and literatures of the ancient Greeks and Romans the high culture-value they actually possess. It is thought, furthermore, by some eminent educators, our own United States Commissioner of Education among the number, that Spencer's conception of the educational value of the fine arts, including literature, the noblest of them all, is not to be justified upon grounds either *a priori* or *a posteriori*. Still other objections are urged against his conclusions with respect to what knowledge should find a place in the instruction of children and youth; but, in spite of the floods of criticism that have swept over his essay treating of what knowledge is of most worth, the unprejudiced student of educational history will not fail to honor him for valiant championship of the cause of natural science. It is because of the work of Spencer, Huxley, Agassiz, Eliot and other great leaders in education, that the studies pertaining to the natural world have, at length, gained admission to the charmed circle of the liberal arts. Even in our own day are to be found educated men who yet regard these studies with indifference or distrust; but a half-century ago Spencer was not far from speaking the literal truth when he said:

"Had there been no teaching but such as is given in our public schools, England would now be what it was in feudal times. That increasing acquaintance with the laws of phenomena which has through successive ages enabled us to subjugate Nature to our needs, and in these days gives the common laborer comforts which a few centuries ago kings could not purchase, is scarcely in any degree owed to the appointed means of instructing our youth. The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence—is a knowledge that has got itself taught in nooks and corners while the ordained agencies for teaching have been mumbling little else but dead formulas."

Again, in the closing paragraph of the essay in which science is lauded for both its disciplinary and its practical value, he was not wholly wrong, though, perhaps, not altogether just to the traditional curriculum. That paragraph reads as follows:

"We must say that in the family of knowledges, Science is the household drudge, who, in obscurity, hides unrecognized perfections. To her has been committed all the work; by her skill, intelligence, and devotion have all the conveniences and gratifications been obtained; and, while ceaselessly occupied ministering to the rest, she has been kept in the background, that her haughty sisters might flaunt their fripperies in the eyes of the world. The parallel holds yet further. For we are fast coming to the

dénouement, when the positions will be changed; and, while these haughty sisters sink into merited neglect, science, proclaimed as highest alike in worth and beauty, will reign supreme."

The *dénouement* has been reached, but with a different result from that prophesied by Spencer in 1859, for neither science nor the classics nor mathematics nor philosophy nor any other subject is now allowed to exercise dominion over her sister-subjects or even to display aristocratic airs in their presence. Thanks to the characteristic spirit of this age, there has been firmly established not only democracy among men, but also democracy among studies, including even the science and art of education.

From what has just been said, one would conclude that, in his plea for the teaching of science, Spencer refers to natural science alone. With him, however, science is a much more comprehensive term, including the new subjects (the natural sciences) and, also, the old subjects, but the old subjects so transformed by rational thinking as to render them practically new. For history, language, and other human-nature subjects as he found them, he had no word of commendation whatever, strenuously insisting that, only through the understanding of the science of these subjects, can results in anywise desirable be attained. What he means by knowing the science of a subject he expresses in many different

phrases, some of which are here given: "Knowledge of realities," "knowledge of constitution of things," "knowledge of the content of things, not of mere symbols," "organized knowledge," "rational knowledge," "knowledge of general truths," "knowledge of fundamental principles, or laws"—with all of which ideas the modern conception of education is in hearty accord. He nowhere better sets forth his view concerning the dominating spirit of science than in this description of the scientific man:

"While towards the traditions and authorities of men its attitude [the attitude of science] may be proud, before the impenetrable veil which hides the Absolute its attitude is humble—a true pride and a true humility. Only the sincere man of science (and by this title we do not mean the mere calculator of distances, or analyzer of compounds, or labeler of species; but him who through lower truths seeks higher, and eventually the highest)—only the genuine man of science, we say, can truly know how utterly beyond, not only human knowledge, but human conception, is the Universal Power of which Nature, and Life, and Thought are manifestations."

Herbert Spencer, not content with attacking the traditional curriculum, pleads vigorously for reform in the theory and practice of the several phases of education. In place of ignorant, if not wicked, neglect of training of the body, he prays for scientific physical education; in place

of arbitrary and artificial means of moral development, he asks that rational and natural plans be adopted; and, in place of the old-time principles of authority and pain in educating the intellect, he advocates with convincing eloquence the doctrines of self-activity and interest. In these several departments of education he called upon men everywhere to repent, and he may not improperly be called the educational John the Baptist of the Nineteenth Century.

But some school superintendent or college professor who finds, for reasons familiar to us all, his tenure of office more or less precarious, may retort that it is very easy for a great layman like Spencer to play reformer; that the schoolmaster, on the other hand, must needs be a more timorous soul; that he cannot afford to break with his environment, especially with that part of it which includes the board giving him employment, for there is danger that another locality will most probably be added to the itinerary of his professional life. It is not to be disputed that the teacher has long been extremely diplomatic, not to say lacking in nerve, when brought face-to-face with progressive measures. It is none the less his business to cultivate that open-mindedness to truth and that courage of conviction characteristic of Spencer, for personal independence is an unmistakable attribute of manhood, and the first great qualification of the teacher is that he be a *man*. Of course, in manifesting his academic

freedom and in laboring for reform, it is, by no means, necessary that one abandon the sense of the righteous opportunist or the speech and the behavior of the well-bred gentleman.

Again, it may be suggested that Spencer, having neither wife nor children, could well afford to stand on the firing line of educational reform. Death under such circumstances would not involve unoffending victims. In reply to this view it may be said that, if a man love houses and lands, wife and children, more than he loves truth, he is not made of the sterner stuff the reformer needs. Furthermore, to him who falters in the discharge of professional duty, these words of the Psalmist bring consolation and courage: "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." It is well also to remember that courage is born of doing things, and that the world is now looking, as never before in the history of the race, for men able and willing to think their own thoughts, and then to act upon their own responsibility.

Time is left to call attention in briefest word only to the fact that Spencer's individualistic spirit was so intense as to prevent him from tolerating or even seeing the natural trend toward social unity. When but twenty-two years of age, he published in the *Nonconformist* an article emphatically condemning the education of the people as a function of government. In "Facts and

Comments," published only a year before his death, he reaffirms his belief that state education is both unjust and unwise. This view is sadly out of harmony with that of the modern pedagogue, philosopher, and statesman. If there is any one sign of our times more significant than any other, it is that the state, with ever-increasing activity, is to provide for all the people genuine education, which involves far more than intellectual training (a fact not taken into account by Spencer), and which has for its supreme purpose the enrichment of institutional life through the generous development of the free, self-active spirit of the individual. In ancient Sparta man belonged, body and soul, to the state, there being two inevitable results—the atrophy of the spontaneity of the individual and, in consequence, the final overthrow of the state itself. In the eighteenth century individualistic sanctions became sovereign, and the individual, as well as the state, was compelled to endure the Reign of Terror. The modern state, realizing the necessity of both individual strength and social solidarity, seeks, through proper educational means, to harmonize these two forces, which are, at times, apparently antagonistic, but which, in reality, are mutually helpful. It is strange, indeed, that so plain a lesson in history did not reveal itself to the great mind that gave to the world the term, Evolution. The fundamental educational principle, over-emphasized by Spencer, that the sanctity of the in-

dividual human being should be kept inviolate, needs to be supplemented by a second great principle, that of social service, which is destructive of individualism but not of individuality—a principle which conditions the material and the spiritual progress of humanity.

IV

THE DETERMINING FACTORS OF THE CURRICULUM OF THE SECONDARY SCHOOL [1]

Since the days of ancient Greece the curriculum of the secondary school has undergone many changes. As educational ideals have been modified, at times even to the point of revolution, so courses of study have been as often recast. One of the most encouraging truths which is revealed by even a dilettantish study of the history of education is that a compulsory curriculum for all succeeding generations of men is not only undesirable, but also positively impossible. This paper, therefore, without attempting to set up a curriculum to be worshiped by the schoolmasters of the present and future, will be restricted to the discussion of general principles which should guide intelligent authorities in mapping out the work of the secondary school. These principles will be briefly discussed under two heads, viz.: (1) Civilization as a great determining factor; and (2) the individual student to be educated as the other.

[1] A paper read in Waco, Texas, December 27, 1901, before the Texas State Teachers' Association. Printed in the *School Review* of October, 1902, and included in this volume by permission of the publishers.

I. CIVILIZATION AS A DETERMINING FACTOR

The school is not an artificial institution existing for and by itself. It finds its reason-to-be in the needs of civilized life, and its chief glory in ministering to those needs. Man is pre-eminent in the animal kingdom because he is an institution-building animal, his highest wisdom being displayed when he perfects the school, by which insight is attained into other forms of institutional life, and by which, as a result of this insight, civilization is strengthened and enriched. If the doctrine be accepted that the school is maintained for the sake of civilization, it follows that the arbitrary, artificial curriculum, born of pedantry, or of zeal not according to knowledge, or of anything else tending to divorce the school from the world and its work, is not to be tolerated. The one great question, the correct answer to which will determine the culture-material seeking recognition in the secondary school is: *Does it have such characteristics as give it organic relationship with the development of man for intelligent and effective service in and for civilization?*

It would not be difficult to frame a curriculum which would conduce more or less to the training of the so-called faculties of the mind, and which would, nevertheless, have little, if any, value so far as the demands of civilized life are concerned. As illustrations of this truth, one easily calls to

mind the folly of scholasticism and of all forms of ascetic education. The important fact to be kept steadily in mind, is that it is the civilization of the present (emphasis being placed, of course, upon its higher elements which are ever looking forward to the evolution of the future civilization from that of the present), which is to exercise determining power with respect to the studies to be assigned to the secondary school. The emperor of Germany, in his opening address at the famous school conference in 1890, manifested at least partial comprehension of the importance of adjusting school programs to modern needs, as the following extract from that address gives evidence:

"The main trouble lies in the fact that since 1870 the philologists have sat in their *Gymnasien* as *beati possidentes,* laying main stress upon the subject-matter, upon the learning and the knowing, but not upon the formation of character and upon the needs of life. Less emphasis is being placed upon practice [*konnen*] than theory [*kennen*], a fact that can easily be verified by looking at the requirements for examinations. Their underlying principle is that the pupil must, first of all, know as many things as possible. Whether this knowledge fits for life or not, is immaterial. If anyone enters into a discussion with these gentlemen on this point, and attempts to show them that a young man ought to be prepared, to some extent at least, for life and its manifold problems, they will tell him that such is not the function of the

school, its principal aim being the discipline or gymnastic of the mind, and that, if this gymnastic were properly conducted, the young man would be capable of doing all that is necessary in life. I am of the opinion that we can no longer be guided by this doctrine.

"To return to schools in general and to the *Gymnasium* in particular—I will say that I am not ignorant of the fact that in many circles I am looked upon as a fanatical opponent of the Gymnasium, and that I have therefore often been played as a trump-card in favor of other schools. Gentlemen, this is a misapprehension. Whoever has been a pupil of a *Gymnasium* himself, and has looked behind the scenes, knows where the wrong lies. First of all, a national basis is wanting. The foundation of our *Gymnasium* must be German. It is our duty to educate men to become young Germans, and not young Greeks or Romans. We must relinquish the basis which has been the rule for centuries, the old monastic education of the middle ages, when Latin and a little Greek [*einbisschen Griechisch*] were most important. These are no longer our standard; we must make German the basis, and German composition must be made the center around which everything else revolves." [2]

I have intimated that the German emperor's insight into the matter at issue was only partial. His idea that the schools of the German nation are to cultivate Germans, should it have free and unlimited course would forever arrest the develop-

[2] *Educational Review,* Volume 1, pp. 202-3.

ment of Germany at the civic grade of culture, making it then impossible for her to arrive at the higher stage of human culture, which is the dominant idea in modern civilization. The doctrine for which this paper contends is, not that the school should make only Germans, or Americans, or Englishmen, but that the all-controlling purpose of the schools of every nation should be to make men who, by no means delinquent with respect to civic duties, have an abiding sense of their obligations to humanity. The lives of such men are in harmony with the spirit and the letter of the declaration of the Roman emperor, "As Antonine, my country is Rome; as a man, the world."

It is this doctrine of real humanism in which Huxley believed, his faith being nowhere more clearly expressed than in this paragraph, to be found in his address delivered in 1868 at the South London Working Men's College:

"The politicians tell us that you must educate the masses because they are going to be masters. The clergy join in the cry for education, for they affirm that the people are drifting away from church and chapel into the broadest infidelity. The manufacturers and the capitalists swell the chorus lustily. They declare that ignorance makes bad workmen, that England will soon be unable to turn out cotton goods or steam engines cheaper than other people; and then Ichabod! Ichabod! the glory will be departed from us. A few voices are lifted up in favor of the doc-

trine that the masses should be educated because they are men and women with unlimited capacities for being, doing, and suffering, and that it is as true now as it ever was that the people perish for lack of knowledge." [3]

Huxley was too broad to be only a Briton. He understood that the common element in humanity, reason, is that which makes human culture possible, and that, in proportion as this element, rather than the accidental circumstance of nativity or race or power or wealth, is honored in a nation, is the true life of the nation advanced and are the higher interests of humanity subserved. One could not, for example, doubt that, if both the British and the Boers had been guided by the dictates of reason, the war in South Africa would have been impossible; and that, if Spain, in her conduct toward the Cubans, had been reasonable, she would not have lost her possessions in the Western World.

The contention that the curriculum of the secondary school should be fashioned according to the ideals of modern life, implies that past systems of education in their totality are to be looked upon with suspicion, for they prevailed in times far different from our own, and they were maintained to suit views of life in many particulars directly at variance with the notions we moderns cherish. It is not contended, however, that every-

[3] Huxley's "Science and Education Essays," p. 77.

thing in the past is to be ignored, simply because it is in the past. One can conceive of no stronger evidence of educational insanity than failure to recognize that the present is the result of evolution from the past, and that existing ideals are but the union of past ideals which, by reason of their permanent value, have survived.

Taking it for granted that no one will question the claim of modern civilization to be a determining factor in the formation of the curriculum of the modern secondary school, it may be well to review the more important particular lines of culture this factor determines.

In the first place, training in language is of primary importance. As Aristotle pointed out centuries ago, language, constituting as it does a characteristic difference between man and brute, makes possible bonds of social union founded upon the needs other than those of mere nature, and consequently furnishes an indispensable basis for human culture. It is through the real study of language that insight is to be gained into the nature of thought, and it is, therefore, language-study that forms an important part of the great thought-group of studies in the world of learning. Any instruction in language which regards the mere forms of thought as of transcendent importance, and which disregards the real thought itself, tends to cultivate a habit largely prevalent even in our own day, the habit of talking volubly without actually saying anything.

The study of language, furthermore, furnishes the means whereby the pupil may become possessed of that great inheritance to which he is entitled, and which embraces the greatest of all the arts, literature. There is no surer evidence of the highly civilized man than that he is a lover and a reader of the best books, those books which reveal with transcendent beauty and power the struggles of the human spirit toward the realization of its highest ideals. If the educational system of the old Greeks has in it any lesson for the schoolmaster of to-day, it is this: The nation which cultivates assiduously in the minds of the young the knowledge and appreciation of great classics is engaged in a work of the highest practical importance, for it is doing that which vitally affects its own moral and spiritual welfare, and it is as true with respect to nations as to individuals that only moral and spiritual excellence can endure—a truth which may be overlooked in these days of territorial expansion, of billion-dollar industrial investments, and of stupendous material development in every direction.

The subject of language-study may be looked at from another standpoint. In the elementary school the pupil learns in an empirical and fragmentary way something of his own language; in the secondary school he should begin the reflective study of the vernacular in order that he may eventually gain such mastery of it as will insure him the ability to use it with ease, precision, and

power. The belief, widespread for many centuries, that the youth could, without sustained and systematic effort, acquire this ability, has not until our own day manifested signs of obsolescence. Leaders of educational thought are now, however, agreed that the "acquisition of a competent knowledge of English is not an easy, but a laborious undertaking, for the average youth—not a matter of entertaining reading, but of serious study; that indeed there is no subject in which skilled and systematic instruction is of greater value." [4] With respect to paying serious attention to the vernacular, the ancient Greeks have given the world another valuable lesson, for their linguistic training was acquired exclusively through the medium of their own tongue, other languages being absolutely proscribed.

The folly of attempting to substitute a foreign language for the vernacular in the training of the young is nowhere illustrated better than in the utter failure of the famous schoolmaster, Sturm, in his experiment, carried on for a long series of years in Strassburg. With a determination which would brook no opposition, he endeavored to restore the long-lost skill in the use of the two great languages of the Greeks and Romans. He, accordingly, prohibited both teachers and pupils from conversation in German. Even games were not permissible without the condition that the speech employed therein be con-

[4] Eliot, "Educational Reform," pp. 99-100.

fined to Latin. His aim, which was to denationalize the young Germans, was not forgotten by him for a moment. His lengthy and detailed directions to the teachers of the several grades in every instance had direct bearing upon the accomplishment of his great purpose, which was to see the men of his own age writing, haranguing, and speaking Greek and Latin with power equal to that which flourished in the noblest days of Athens and Rome. After more than forty years spent in earnest endeavor to accomplish his cherished ideal, he himself confessed his total failure; but, strange to say, he ascribed the cause of failure to the teachers and himself, and not to the fact that Latin was not the native tongue of the boys he had been training. Nevertheless, even Sturm could not help realizing that eloquence is by no means confined to Latin, for he observed that Italians, Spaniards, Frenchmen and Germans could be eloquent in their own tongues. Concerning Luther, he said:

"Had there been no Reformation, had the sermons of Luther never appeared, and had he written nothing at all save his translation of the Bible, this alone would have insured him an immortality of fame. For, if we compare with this German translation either the Greek, the Latin, or any other, we shall find that they are all far behind it both in perspicuity, purity, choice of expression, and resemblance to the Hebrew original. I believe that, as no painter has ever been able to surpass Apelles, so no scholar

will ever be able to produce a translation of the Bible that shall excel Luther's." [5]

But, because the work of the world demands that each worker be familiar with his own language, and be able to levy great contributions upon it, it is by no means certain that the modern secondary school should be patterned after that of ancient Greece by forbidding the study of a foreign language. The Committee on College Entrance Requirements, in its report made to the National Education Association in 1899, is distinctly favorable to the study of foreign language. It is not necessary, I take it, to enter into an extended argument to show the justice of this position. The value of the literatures of Greece and Rome can be questioned by no scholar. How these literatures are inextricably interwoven with the modern literatures is evident upon the most superficial examination. It is, therefore, easy to conclude that the study of ancient literature will directly, as well as indirectly, aid one in the appreciation of modern. Furthermore, the linguistic training to be derived from the study of a foreign language, ancient or modern, is of positive value with respect to the vernacular. There is no better training in English than that which requires a translation from a foreign tongue into the idiom of our vernacular. The opinion is here advanced that by high-school students that will

[5] Barnard's "German Teachers and Educators," p. 222.

not go to college, as well as by those that will have the privilege of instruction in higher institutions, benefit of the highest order is to be derived from three or four years' study of at least one foreign language.

Another human-nature study which is demanded by modern times is that of history. The value of this subject for guidance and also for discipline has in recent years been acknowledged. History is not concerned so much with names and dates and isolated facts as it is with human motives connected therewith. It is not so much interested in any given set of details as it is with the principles by which those concrete data are bound together in a series of causes and results. The study of history should, therefore, afford the student a basis for the interpretation of modern life. It is believed that the stage of adolescence, which is the high-school stage, is a particularly opportune time for the study of that subject which deals with the significance of human action, and which gives to the youth entering upon the transition stage just preceding manhood conceptions of many-sided human nature. In the elementary school the child is taught through stories and narratives and biographies many things which will be of service in his future historical study; but it must be borne in mind that this elementary work is scarcely to be considered as real history. The world needs men that are students of relations, that can gather facts, classify them, and in-

terpret them, and that can understand processes of transformation of idea into reality. Certainly, there is no greater demand made upon the citizen of a modern state than to be able to do just such thinking as is required in anything like an adequate study of history.

It is not necessary to discuss at length other secondary-school subjects determined by modern civilization; but they cannot be dismissed without a word. The intricate and almost infinite application of mathematics to the industrial arts is sufficient justification for its place in the program of the secondary school. Mathematics is the tool by which man has conquered nature, and it must forever remain an effective instrument for ministering to man's comfort and convenience. Its disciplinary value has been greatly overrated, because it has been believed to extend to fields of discipline to which, by reason of its nature and limitations, it must forever be foreign; but its value for the training of observation and reasoning with respect to the phenomena of its own field, is incalculable and indispensable, and civilization is in no whimsical mood when she demands that the school afford excellent opportunity for the acquirement of mathematical knowledge and discipline.

The great natural-science realm of learning has likewise received the unmistakable approval of modern civilization. The time was when it was considered unworthy and even impious to study the phenomena of nature. Within the last cen-

tury, however, through the marvelous contributions of science, she has demonstrated her worth as a necessary factor in human life. It may be truly asserted that more and greater changes have been wrought by science upon our material life within the last few years than have been wrought in any thousand years before the nineteenth century. It may be said, furthermore, that the method of science, as well as its progress, has no small effect upon the spiritual side of man, for its method is the only true method to be employed in the study of any problem, endeavoring, as it does, to cultivate an open attitude of mind, the love of truth, the willingness to adopt it, and the courage to stand for it, when once adopted. If the school is to be kept in touch with real life, it cannot afford to neglect this great group of subjects, which is admirably adapted to give the youth such training as will enable him to feel at home in this world, and to face it, at least, without fear.

Again, the needs of modern life make large drafts upon the physical forces of man. In no former age of the world have health and strength and endurance been so desirable and so necessary. That the obligations to meet these demands are scarcely acknowledged by the makers of school programs, is no evidence that the obligation does not exist. It has been demonstrated beyond all doubt, and over and over again, that development of mind without training of the body is a useless,

not to say a wicked, system of education, and yet adequate provision for physical training is to be found in comparatively few secondary schools in America. Here is an opportunity for a reform to be led by an educational crusader worthy to rank with Pestalozzi and Horace Mann.

Let me briefly recapitulate the discussion up to this point: (1) Civilization is a determining factor of the curriculum of the secondary school. (2) The civilization that is a determining factor is modern civilization. (3) Modern civilization requires that the secondary school curriculum provide (*a*) for physical training; (*b*) for language, including the vernacular and foreign tongues; (*c*) for representatives of other great groups of subjects pertaining to human nature; and (*d*) for yet other groups of studies relating to the natural world.[6]

To summarize the whole matter, modern civilization requires that the many-sided phases of modern life which are concerned with problems pertaining to the external and internal worlds, be considered as the objective basis of the curriculum, and that due regard be paid to each of these several phases. To adopt a fragmentary view by over-emphasizing a study adapted to one phase only, is the result of distorted vision, and will, in the end, defeat its own purpose. All forms of human activity are sacred, and all sub-

[6] Among these groups is, of course, the industrial group —manual training, domestic science, agriculture, etc.

jects having for their ultimate purpose the development of these several activities are both important and honorable.

But, while it is demanded that representatives of all the great groups of learning be found in the school curriculum, our civilization, more than any other the world has ever known, believes in the wisdom of division of labor, and, consequently does not ask that the curriculum be the same for all pupils, regardless of qualifications and regardless of individual characteristics and interests. This statement leads to the discussion of the second determining factor of the curriculum of the secondary school.

II. THE INDIVIDUAL AS A DETERMINING FACTOR

By a certain class of present-day educators who are guilty of the folly of setting up a theory and then compelling facts to conform thereto, it is argued that the wisdom and experience of schoolmasters should, at least by this time, have been able to evolve a uniform course of study well suited to all youths aspiring to a liberal education. The human mind is ever searching for unifying principles, and it is no wonder that it has been a favorite doctrine of teachers that there is one plan of education, in comparison with which other schemes are decidedly inferior. For years in the olden time the trivium, consisting of grammar, rhetoric, and dialectics, was considered the

sacred trinity of the secondary school; and it is a well-known fact that since the curriculum of the Renaissance was enthroned in the pedagogic heart, many of the greatest scholars and greatest teachers have honestly believed that in Latin, Greek, and mathematics is to be found another sacred trinity, and that they are the only disciplinary studies *par excellence.* No one can exaggerate the blessings to the human race following the discovery of the languages and literature of Greece and Rome. For the revival of humanism, whose chief instruments were the classics, the modern world cannot have too great reverence; of the intrinsic values of Latin and Greek and mathematics as means of culture to-day, it would be difficult to form too high an estimate. But, in order to accord high honor to these three subjects, it is not necessary to declare that they shall be studied by all people desirous of obtaining a thorough education. To prescribe them for all students simply because of their disciplinary value is assuming that all minds are patterned after a common mold and are, therefore, responsive to the same forms of discipline. The belief that there is a uniform boy is a myth, and any system of education founded upon that myth is irrational.

It is just at this point that the modern graded school system is most vulnerable. The greatest weakness of that system, and the one which in recent years has been most clearly pointed out,

is the policy which makes the idea of uniformity dominant, the policy which is founded upon the delusion which contends that all children are born with equal and like powers of mind, and that the same treatment of these powers in different individuals will produce the same results. Now, upon even slight observation and reflection, every one reaches the conclusion that children are not born equal as to mental power any more than they come into this world equal with respect to physical being. Everyone knows that even children found in the same family manifest the greatest differences as to mental characteristics and adaptations. Any institution, therefore, which by uniform treatment seeks to destroy the personality of the individual, is pursuing a policy which prevents both the individual and society from enjoying the development of his peculiar talents to the highest degree.

In the selection of culture-material for the elementary school, it is not so necessary to regard the characteristic differences of children, because the elementary course of study is primarily intended to place the child in possession of the school arts, which he will afterward use regardless of the branches of learning his special powers and interests may lead him to undertake. This view of the elementary school is itself questioned by some; but the student in the secondary school has certainly reached the age when he begins to disclose his individual interests, and school

authorities can perform no greater service to him and to the world than to furnish him abundant opportunity to follow the lead of his special aptitudes. If the secondary school were so conducted as to convince parents that it furnishes every youth what is best for himself, and if the youth were likewise possessed of the same idea, we would never again be called upon to listen to a series of answers to the question, Why are so few boys to be found in the higher grades of the public schools?

That colleges and universities are recognizing the wisdom of consulting the needs of the individual is evidenced by the fact that their courses of study are largely optional. In our own country there is not a reputable institution of higher learning in which the old four-year curriculum, prescribed for all students, obtains. In Germany for many years absolutely free election of university courses has prevailed. The American universities have further shown their disregard of the idea of uniformity by allowing different studies to be presented for entrance. The president of the oldest university in this country, in his annual report of 1896-7, thus expressed the view which has year by year been gaining in popularity among thoughtful students of education:

"The future attitude of Harvard is likely to be, not continued insistence upon certain school studies as essential preparation for college, but insistence

that the gate to university education should not be closed on the candidate in consequence of his omission at school of any particular studies, provided that his school course has been so composed as to afford him a sound training of some sort. . . . Harvard University has long represented the principle of election of college studies, and has found nothing but advantage in the application of that principle. It is natural that the college should seek to further the adoption of the same principle in secondary schools and in requirements for admission to college."

The University of Texas is in harmony with the modern view on this subject, for the only absolute requirements for entrance are English and elementary mathematics (algebra and plane geometry). The history requirement may be absolved in four different ways—by presenting general history or American history or English history or by a combination of English and American history. The other entrance requirements are elective. Of foreign languages one or more may be selected from the group composed of Latin, Greek, French, German, and Spanish, and the privilege of election is extended to the natural sciences, physiology and hygiene, physical geography, botany, physics, and chemistry.[7]

[7] In 1910 these subjects also are included: Civics, manual training, solid geometry, and trigonometry, bookkeeping, domestic science, and agriculture. Advanced entrance requirements obtain, furthermore, with respect to English, foreign language, and the natural sciences.

The chief objection urged against any attempt to consult the special preference and capacity of the high-school pupil is the contention that the policy of election, founded, as it is, upon the doctrine of interest, will lead the pupil to avoid the performance of any task not particularly agreeable to himself. Now, no one questions the great desirability of training the student to habits of industry. Educational thinkers of every faith and order unite in the belief that all the functions of the school have ultimately but one purpose—to add to the number of the world's patient, continuous, effective workers; but the objection just now mentioned does not correctly represent the results of the application of the principle of election. The charge itself is open to criticism, for it is founded upon a misconception of the doctrine it attacks. The great value derived from the performance of a disagreeable task arises, not from the fact that the task is disagreeable, but because it is organically related with a desirable object. The adult whose life is one round of disagreeable acts, having no connection with agreeable results, is not living the life a human being ought to live, but is dragging out a miserable existence, from which all joy and hope are eliminated, and compared with which such slavery as once existed in the South is a paradise. The truth is, that even the ascetic of old daily persecuted his body, not because he rejoiced in suffering *per se*, but because he gloried in ordering his

life in such a way as he believed would eventually place his feet upon the spiritual mountain-tops, and give him visions of glory for which his soul had long been yearning.

Again, the etymology of the word "interest" (*inter* and *est*) discloses its educational significance. Any study becomes full of interest in the pedagogic sense when the student rightly considers it vitally connected with the process of his own self-realization. If this vital connection be not clearly perceived by him, or at least strongly believed by him to exist, the fundamental motive to strong and persistent effort is lost. Seeing no justification for the burdens laid upon him in prosecuting the study, he refuses to bear them altogether or he expends his energies in devising ways and means to bear as few of them as possible. The compulsory pursuit of any distasteful study thus leads the pupil to be satisfied with only partial scholastic success, and leaves with him no stimulus to prosecute that subject in its higher aspects. At the earliest opportunity he will not only refuse to press forward to complete mastery; but, in conformity with a well-known law of the mind, he will also proceed to divest himself, as nearly as may be, of what little knowledge or discipline he may have suffered himself to acquire. This psychological principle is well expressed by Vergil, when he puts into the mouth of Æneas the words, which, when translated somewhat freely read as follows: "The mind shudders

to remember grief, and, consequently, runs away from it." [8]

To what extent the adaptation of the curriculum to the individual student should be carried, is a problem to which many solutions may be offered; but the doctrine which this paper seeks to emphasize is that, no matter what answer be given to the question concerning the degree of election in the secondary school, some form of election, by the student, by his parents, by his teachers, or by them all acting conjointly, is indispensable if his own capacity and special talents are to be considered and developed.

The two fundamental doctrines which have been treated in this paper, constitute an indestructible foundation for the curriculum of the secondary school. Local conditions, and others not so local, now prevent the adequate application of these doctrines; but there is abundant evidence to justify the belief that the future has in store a day when the secondary school will discharge every reasonable obligation to the individual pupil and to the civilization of which his life is to be a component part. To help speed the coming of that day is the pleasure, as it is the duty, of every lover of learning and every lover of man.

[8] Vergil's "Aeneid," Book II, l. 12.

V

THE UNIFICATION OF COLLEGE DEGREES[1]

At the last meeting of this association a speaker declared that "for a long time the B.A. degree has stood for all that is best in culture and education." At this same meeting President Charles W. Dabney, of the University of Tennessee, recommended that "all academic degrees except the B.A. and, possibly the B.S., be abolished." He has not the shadow of a doubt that the B.A. degree represents liberal culture, but his qualification of "possibly" with respect to the B.S. degree may be taken as evidence that he does not consider the two degrees as occupying the same plane. In an address, delivered by President Eliot, of Harvard, before the members of Johns Hopkins University in February 1884, the B.A. degree was said to be "the customary evidence of a liberal education." Dr. Hinsdale, of the University of Michigan, referring to this matter some years ago, thus stated a well-known fact: "But it is England and her educational depend-

[1] A paper read in Columbia, S. C., November 3, 1899, before the Association of Southern Colleges and Preparatory Schools. Printed in the *School Review* of February, 1900, and included in this volume by permission of the publishers.

encies that have given this degree its highest standing in the world of letters. In these countries it has long been the badge of an educated man." President Schurman, in a paper written in March, 1897, to explain Cornell's action in coming to the one-degree basis, said that the B.A. degree has long stood for the fullest measure of liberal education. But it is needless to multiply witnesses; in England and America it is the general belief that the B.A. degree, above any other degree, signifies that its holder has pursued courses of study, completion of which ensures a liberal education.

Nor is it at all surprising that this degree has been chosen as the standard of culture, for, while with respect to many things there is nothing in a name, historic facts are frequently crystallized in names, as a short statement of the rise of university degrees will attest. The first degrees granted by mediæval universities were *Master* and *Doctor*. They were first granted at Salernum, Bologna, and Paris, to persons who had demonstrated their fitness to teach or to practice law, medicine, or theology. These two titles, which were used interchangeable, in the beginning had no connection whatever with the "arts" studies, university work, as intimated above, being confined to professional instruction. Later on, because of the fact that universities were either the outgrowth of the "arts" schools, or were developed in association with them, the "arts" faculty

was added to the professional faculties of law, medicine, and theology, and hence arose the practice of conferring the mastership or doctorate for proficiency in the "arts" subjects also. It is altogether probable that the early doctorate or mastership was not a formal degree, but merely a license, or a faculty to teach (*licentia docendi*, *facultas docendi*). It may not be improper to remark here, by way of parenthesis, that the old universities considered it their chief duty to give men preparation for teaching and that modern universities are resuming a function which, for causes not necessary to recount, was allowed to lapse, but which thoughtful men everywhere are beginning to realize is a factor of no mean importance in the progress of education.

In the course of time the mastership was confined to "arts" graduates in the University of Paris, an example which had great influence upon other universities, while the doctorate was reserved for those who completed their studies in one of the professional faculties, law, medicine, or theology. In Germany, however, the two titles were not distinguished, but in the end *Master* was eliminated and *Doctor* came to be applied to "arts," as well as to professional studies. Even the term "arts" has disappeared and *philosophy*, the chief of the "arts" studies, has been adopted instead.

A brief inquiry concerning the Latin term, *artes*, may be of advantage in tracing the history

of "arts" degrees. The word *studies* is, without doubt, the best English equivalent for the Latin, *artes*. The ancient Greeks and Romans did not make the clear distinction between the arts and the sciences that exists in modern thought. The seven liberal arts, which formed the curriculum of secondary education in the Middle Ages, embraced (1) the trivium, consisting of grammar (Latin grammar, to be sure), dialectics, or logic, and rhetoric; and (2) the quadrivium, composed of arithmetic, geometry, music, and astronomy. These seven studies were not intended to give training for professional or industrial life, but were designed to afford that mental development which free men should enjoy. These "arts" having been incorporated into the work of the universities, the University of Paris led the way in establishing the practice of granting the degree of Bachelor of Arts to boys who, by completing the trivium, had reached the half-way point in the "arts" course. It is believed that the practice of European guilds had decided influence upon the question of university degrees, for the universities were themselves, in reality, only guilds of learning. As mastership in a guild was preceded by a period of apprenticeship, so mastership in "arts" followed a term of bachelorship. While prosecuting the studies of the quadrivium, it was also the duty of the student, who had completed the trivium and had received his B.A. degree, to assist the masters in instructing the

freshmen, the new aspirants for what might be called the *apprentice* degree in learning. Upon receiving his B.A. degree the youth was said to enter upon arts (*incipere in artibus*). The degree, consequently, looked forward to the time when the "arts" studies would be completed and when the bachelor would enter upon his career of mastership.

According to Professor Laurie, of the University of Edinburgh, the title first used to indicate completion of the trivium was *baccalarius*, meaning a cowherd in the service of a farmer, *bacca* being low Latin for cow (*vacca*). Afterward an error in etymology, which intimately connected the laurel berry with graduation, transformed *baccalarius* into *baccalaureus*. Whatever may be the derivation of the term bachelor, it is certain that, up to the time of the great Renaissance, the B.A. degree was conferred upon boys about 17 or 18 years of age when they had finished the first three "arts" studies, grammar, dialectics, and rhetoric. Though this course occupied the time of the student for three or four years, it would to-day be considered as much inferior to the course of the modern secondary school. There was no provision made for the study of Latin or Greek literature, the study of Latin being confined almost entirely to grammar. Latin, it is true, was the language of the scholars and of the church; but it was not taught as one of the "arts." Greek was not given a place

among the seven liberal arts. Logic and rhetoric were taught in their elements; but the training they afforded, was derived mainly through demands made upon the verbal memory. The mathematics given was of a superficial character, while the astronomy did not rise above the dignity of astrology.

With the Renaissance in the fifteenth century came great changes in the educational world. The rediscovery of the literatures of ancient Greece and Rome and the consequent enthusiasm which it aroused for the humanities, and which spread over Europe with incredible rapidity, not only established places for Latin and Greek among the "arts," but also resulted in making the classics almost the only "arts" taught in the schools. The classical curriculum fastened upon European nations by Sturm and Ascham, was given almost world-wide sovereignty by the Jesuits. America, as was natural, followed the example of England, and enthroned the classics. No more powerful influence has appeared in educational history than that of the humanists, with whom scholarship derived through the study of the ancient classics became the ideal, *the summum bonum*, and in fact the *solum bonum*, of education. It is this ideal that has determined the significance of the B.A. degree for hundreds of years. A bachelor of arts, up till very recent times, has been little more than a bachelor of the classics. The requirements for this degree were

fixed before many studies with which we are acquainted were born. The modern languages and literatures, including English, the natural sciences, and historical and sociological studies were, for the most part, if not altogether, either unknown or confined to the contributions of the old Greeks and Romans. To this day it is said that, "if there is any branch of learning in no way connected with Aristotle and Plato, which is lectured on at Oxford, it is an oversight," so tremendous has been the power of tradition. The B.A. graduate of Harvard in the early days had spent four years engaged chiefly in classical study, and had complied with the following conditions for graduation, which are quoted from the records of that institution: "Every scholar that on proof is found able to read the originals of the Old and New Testament [and translate] into the Latin tongue, and to resolve them logically, withal being of godly life and conversation, and at any public act hath the approbation of the overseers and the master of the college, is fitted to be dignified with his first degree." Of course the preparation demanded for entrance into college was along classical lines. Henry Dunster, Harvard's first president, formulated admission requirements as follows: "Whoever shall be able to read Cicero or any other such like classical author at sight [it is refreshing to see this sensible provision for election], and make and speak true Latin in verse and prose, *suo ut aiunt Marte*,

and decline perfectly the paradigms of nouns and verbs in the Greek tongue: Let him then and not before be capable of admission into college." As late as 1856 the required study of Greek and Latin occupied at least two-fifths of the Harvard student's time. A great majority of American colleges and universities at the present time require candidates for the B.A. degree to be trained in Latin and Greek both before and after entering upon college or university studies. In the Report of the United States Commissioner of Education for 1896-7 there is given a tabulated statement of the B.A. degree entrance requirements of four hundred thirty-two colleges and universities. Latin is required by four hundred two of these institutions, both Latin and Greek by three hundred eighteen, a modern language by sixty. A modern language is made optional with Greek in twenty-five, while, in addition to Latin and Greek, it is required by forty-three. Surely no further proof is necessary to show how strong is the hold the classics have upon the traditional B.A. degree.

It is worthy of note, however, that the classical requirements have lost much of their rigor. In their golden age they represented almost the entire curriculum. Before election of studies was known, the four-year curriculum exacted of the student study of Latin and Greek throughout his college career. Examination of the B.A. degree requirements now in vogue in this country reveals the

fact that emphasis is laid upon the classics before, rather than after, the student's entrance into college. It is safe to assert that none of our leading institutions require the four-year study of either Latin or Greek in college, the great majority being satisfied if, for one year, or at most two years, the student shall experience the joys and sorrows incident to classical instruction. Even in Oxford University the requirements have been marvelously changed, indeed revolutionized, for in that oldest of English universities, there are now as many as seven avenues to the B.A. degree, which is conferred upon men completing satisfactorily the work of any one of these schools: Literæ humaniores, mathematics, modern history, theology, jurisprudence, natural science, and Oriental studies. Within any one of these schools there is also an almost indefinite number of options. There are, of course, what may be termed entrance requirements with respect to the classics, but they are by no means severe, the Greek texts of Mark and John, four books of the *Anabasis* and four books of Cæsar being considered sufficient. In Harvard the B.A. degree can be granted to one even though, during his collegiate course, he may not have studied the classics a single hour. Harvard, nevertheless, still retains a classical requirement for entrance. These facts just now presented justify the conclusion that the colleges have, to a large extent, broken with their traditions, and have, to some

degree at least, adjusted their curricula to meet the demands of a new social order; but they prove also that, while the influence of the classics has waned, it is yet powerful in the regulation of graduation requirements. There are fewer than a half-dozen reputable American institutions in which the classics, in some form or another, are not absolutely prescribed in all, or nearly all, the courses leading to purely academic degrees.

Being germane to this discussion, the inquiry is now raised, why has our typical college course, which was inherited from Oxford and Cambridge, and which was built upon the traditional tripos of Greek, Latin, and mathematics, been subjected to so great changes? In the first place, as successful men in the various professions began to achieve renown in the world of culture also, even though they had not received the traditional scholastic training, it began to dawn upon the minds of the people that subjects other than those found in college courses are valuable as means for mental discipline and for securing that indefinable result known as culture.

Again, men looked about them and observed that tremendous changes, and changes conducive to progress, had been effected in all departments of human endeavor with the exception of the most important of all, that of education. Herbert Spencer represented the opinion of a large class of men when he declared in an essay published in the *Westminster Review* in 1859, "If we in-

quire what is the real motive for giving boys a classical education, we find it to be simply conformity to public opinion. Men dress their children's minds as their bodies, in the prevailing fashions." Spencer was far from being a utilitarian of the baser kind in education, yet he condemned that practice which, if it did not proscribe absolutely, assigned a very insignificant place to those knowledges that are more or less positively related to the arts of life. His school of educational thinkers criticised the point of view of the old curriculum, saying that it looked almost entirely, if not altogether, to the very ancient past for its ideals; that it emphasized the history of ancient, to the exclusion of modern, nations; that, without realizing the power of the modern classics, it glorified the ancient languages and literatures; and that it almost totally disregarded the natural sciences, that field of modern learning by whose cultivation the world's civilization has been born anew. Not only in the mother-country, but also in America, where the practical spirit is stronger, the clamor for the new studies and the demand for their introduction into the curriculum became so strong that one by one they were grudgingly admitted. In many American institutions they were considered as extras or "side-fixings," and for years they bore the brunt of flippant jest and cruel sneer. Nevertheless, the recognition, however slight, of a new study compelled the shortening of the time

that had been given to the traditional studies, for it was idle to demand that the four-year course be increased one year or more. As the new studies fought their way into the colleges, the B.A. degree, which had all along maintained its majesty in the world of the liberal arts, gradually came to represent less of classical culture. In fact there is ground for belief that the degree granted by colleges having a fixed four-year *potpourri* curriculum does not represent culture of any kind. The compulsion of the student to devote himself in rapid succession to Latin, Greek, mathematics, physiology, botany, zoölogy, history, philosophy, French, German, political economy, etc., prevented him from undue specializing, it is true; but it also stretched out his breadth of culture to so great a degree as to reduce its depth at any point to little, if any, above zero.

The great majority of these *potpourri* curricula were arranged without any regard to controlling doctrines of education. Expediency, willingness to effect compromises even at the cost of truth, the strength and aggressiveness of professors and regents were some of the factors determining whether a study should gain prominence or sink into insignificance. These curricula are rapidly becoming obsolete, for they are foolish, preposterous and disastrous, and they perpetrate such outrages upon the most elementary educational principles as cannot be tolerated in an age which, above all preceding ages, is de-

manding sanity, as well as zeal, in pedagogical performances. Fourteen weeks in the study of a science may result in the memorizing of a few definitions and made-to-order classifications; hitting the ground only in high places in traversing any great field of human learning may cultivate a certain kind of mental agility; but such practices cannot beget any real discipline.

To the leaders in natural science belongs much of the credit for the improvement of courses of study. Encouraged by the Morrill Act, which was passed by Congress in 1862, and of which nearly every state in the Union has since taken advantage, teachers of natural science demanded that it be taught intelligently. None knew better than they that a smattering of science, gained without experience in the laboratory, is without profit, is a delusion amounting almost to a crime, and that such a science is utterly unworthy to rank with Greek, Latin, and mathematics as a liberal art. They recognized that, far from being a liberal art, it was a liberal humbug of colossal proportions. As late as 1872 Professor Jordan, now President Jordan, of Leland Stanford Junior University, complained of the condition of science teaching. He was at that time professor of natural history in an Illinois college; it was his duty to give instruction in zoölogy, botany, geology, physiology, physics, chemistry, mineralogy, natural theology, and political economy. No wonder he confesses with Spartan brevity that

he taught "a little of each to little purpose." [2] At one time he attempted to establish a small chemical laboratory, but the board of trustees informed him that students should be kept out of what was called the "cabinet" in order that the apparatus might not be hurt and the chemicals wasted. But Professor Jordan and his colleagues persisted in their determination to dignify work in science. Among the great leaders may be mentioned Agassiz, who may be regarded as the father of the B.S. degree, and whose labors in Harvard marked an era in the history of that institution. So thoroughly has the educational value of science been demonstrated that in all reputable colleges it is now no longer questioned.

Similarly the modern languages (including English), history and the sociological group of studies were raised to the plane of the liberal arts. The new studies having gained actual, not nominal, recognition, college faculties were compelled to decide that no student could be expected, within the short period of his academic life, to give attention to all the subjects in which instruction was offered. For this reason the third phase of the B.A. curriculum appeared, the phase through which it is now passing, and which has for its characteristic feature the elective system of studies. This system, which prevails to a greater or a less degree in the colleges of the country, recognizes the inherent value of all stud-

[2] Jordan's "Care and Culture of Men," p. 187.

ies, new as well as old; but even yet, so far as the B.A. degree is concerned, it is generally held that Latin, at least, is indispensable, for which, in the now almost unlimited range of the liberal arts, there is no adequate substitute. The system of election, however, has greatly modified the requirements for this degree, which is now conferred upon men and women that have pursued widely varying courses of study.

The several courses leading to the B.A. degree as now conferred by Tulane University represent fairly well the evolution of that degree, the principle of election, however, being somewhat limited, as it is confined to four-year curricula instead of smaller groups of subjects or to individual subjects. Tulane has three B.A. curricula. The first is denominated the "Classical Course," in which Greek and Latin are required in each of the four years, and mathematics in the freshman and sophomore years. That the Tulane authorities believe the classical to be the best of the three B.A. courses, this paragraph, taken from the catalogue of 1898-9, leaves little room to doubt:

"The Classical Course, following well-approved lines, requires both Greek and Latin, thus affording to the student willing to submit to the invaluable and unsurpassed mental discipline of these studies the opportunity to obtain a solid classical education."

The "Literary Course" is the "Classical

Course" so changed as to permit the substitution of modern languages for Greek. The great majority of the college world would commend Tulane for recognizing the equivalence of Greek and modern languages, and for conferring the "arts" degree upon graduates of her literary course. Too often the B. Lit. or the Ph.B. degree has been adopted to gratify those not able or willing to meet Greek requirements, thus giving also at the same time no offense to the defenders of the old faith who maintain that any change whatever with respect to the traditional requirements of the classics for the "arts" degree would be fraught with danger to the student, and with ruin to the cause of genuine culture. The "Latin-Scientific Course," the name given to the third of Tulane's B.A. curricula, requires no Greek, and only one year of Latin. The freshman studies are the same as those prescribed in the "Literary Course," while the remaining three years' work is identical with that prescribed for aspirants for the B.S. degree, consisting largely of the natural sciences, together with mathematics and modern languages. It is easy to understand why the term *scientific* is applied to this course, but why the prefix *Latin* occurs is inexplicable to one not acquainted with the history of the arts degree. This third B.A. curriculum was established to meet demands made upon the university authorities, for the Tulane catalogue informs us that "it has been added to

meet the suggestion of many, as specially adapted to preparation for the Medical Department." Other students than those having in view the profession of medicine are allowed to pursue the "Latin-Scientific Course." This third B.A. curriculum offered in Tulane fairly represents the present degree of advancement toward the coordination of college studies. Most men are now willing that the "arts" baccalaureate be conferred upon a graduate if only Latin be one of the studies by means of which he has acquired liberal culture.

There can be but one other phase in the evolution of the B.A. degree. Even now there are indications that this fourth phase is at hand. Harvard no longer requires Greek and Latin as collegiate studies, her classical requirement not extending beyond the Latin of the secondary school. The eminent Greek scholar, Professor Goodwin, in the Phi Beta Kappa address delivered at Harvard in 1890, stated with evident regret, that a Phi Beta Kappa man could graduate from that institution without having read a word of Greek or Latin during his college career. Concerning the decadence of time-honored ideals, he remarked: "I regret this breaking-up, but we must accept it as a stubborn fact." Times have indeed vastly changed since the Middle Ages, and educational ideals also have changed to meet the new requirements of the changed civilization. Already some of the leading universities of America have ac-

cepted without qualification the doctrine of equivalence of studies, and, with a desire to foster all studies, and to discriminate against none, have made it possible for the B.A. degree to be obtained regardless of training in either of the ancient classics. Some other institutions, as we have seen in the cases of Harvard and Tulane, are not far from the adoption of a similar policy, for their absolute classical requirement is really of little consequence.

There is abundant testimony from another quarter also. During the last ten years there has been much discussion of problems pertaining to both secondary and higher education. Of high-school and college professors there have been many conferences, at some of which the question of election of studies has received no little consideration. At these conferences it has been no unusual thing to hear such statements as these, which were made at a meeting of the North Central Association of Colleges and Secondary Schools, held in the city of Chicago, April 1 and 2, 1898:

"So far as Latin is concerned, it is a well-known fact that the trend of universities to-day is in the direction of dispensing with Latin as an absolute admission requirement. A student who is a candidate for the B.A. degree is now permitted to enter Harvard, the University of Pennsylvania, Stanford, Cornell, not to name others, without Latin." [3]

[3] President Rogers, of Northwestern University.

"I was for thirteen years a professor of Latin in Tulane University at New Orleans. I love Latin dearly, but I am against requiring it for all courses anywhere." [4]

The Committee of Ten, which was appointed in 1895 at the Denver meeting of the National Educational Association to investigate the question of the college-entrance requirements, and which consisted of five college professors and five teachers engaged in secondary schools, made two or three preliminary reports, and then submitted its final report last July as the result of four years' exhaustive study. In the first preliminary report, made in 1896 by Chairman Nightingale, himself a man trained in the classics as a student and for more than twenty years as a teacher, an honored member of many classical conferences, occurs this paragraph, which represents the views of a great number of teachers in the secondary schools:

"College courses ought to be so adjusted that every pupil, at the end of a secondary course, recognized as excellent both in the quality and quantity of its work, may find the doors of every college swinging wide to receive him into an atmosphere of deeper research and higher culture along lines of his mental aptitudes. We do not mean that secondary courses should be purely elective, but that this elasticity, based upon psychological laws, should be recognized

[4] President Jesse, of Missouri State University.

by the colleges. There is no identity of form, either in mind or matter, in the natural or the spiritual world, and, since power to adapt one's self to the sphere for which nature designed him is the end of education, every student should find the college and university the means by which that power may be secured. If this principle is correct—and who shall prove its fallacy?—why is not the degree of B.S. or Ph.B. of equal dignity and worth with that of A.B.? Or, in other words, why should not all degrees be abolished or molded into one which shall signify that a man or woman has secured that higher education best suited to his talents and the far-reaching purposes of his life?"

In the last report of the Committee is to be found a series of recommendations in the form of resolutions, the sixth of which advocates four units, *i.e.*, four years of training in foreign language study as a college admission requirement, and as a constant in the course of study of the secondary school. Truly Professor Goodwin made no mistake when he said that we must accept the breaking-up of old ideals as a stubborn fact.

Whether many other American institutions will follow the lead of Cornell and Stanford and adopt the policy of conferring B.A. without regard to the classics, cannot be foretold with certainty. The fourth stage in the evolution of the degree may have a fatal attack of arrested development, but the evidences, only an insignificant portion of

which has been given in this paper, are sufficiently strong to create the belief that Latin, as well as Greek, must become reconciled to its "manifest destiny," and must be content with holding a rank no more distinguished than that held by other studies that are, and of right ought to be, classified among the liberal arts.

A brief examination of baccalaureate degrees other than B.A. is not foreign to this discussion, for the new studies have not only made extensive invasions upon the B.A. curriculum, but have also fortified themselves by means of separate, independent curricula leading to new degrees. Historically considered, so far as America is concerned, the first genuine recognition given the new studies was the creation of the new degrees. The old studies had been so long associated with the old degree that the humanists were unwilling then, as many are to-day, to disturb a union believed to be sacred, while the apostles of the modern subjects were ready, if not eager, to establish a new academic degree which they hoped would, in the course of time, be considered equal, in fact superior, to the traditional degree. The degree of Bachelor of Science was first conferred in this country in 1851 upon the four members of the graduating class of the Lawrence Scientific School, Joseph Le Conte and David Ames Wells being among the number.

The B.S. degree was in the beginning greatly handicapped, both because it was considered in-

ferior and because it was distinctly inferior to B.A. At Harvard the requirements for admission into the Lawrence Scientific School were decidedly less rigorous than the regular entrance requirements of the college. Nearly a half century this inequality was maintained, for in President Eliot's report for 1897-8 we read:

"The most important piece of work accomplished by the Faculty of Arts and Sciences for the year under review was the revision of the requirements for admission to Harvard College and the Lawrence Scientific School. . . . The faculty had also agreed upon a preliminary statement of the terms of admission to the Lawrence Scientific School, which involved a gradual raising of the admission requirements for that school to substantial equality with those of the college, although the range of acceptable subjects was larger than in the college."

In another paragraph of the same report there is evidence that the elder Agassiz's dream of breaking up the old college routine had been almost, if not altogether, realized. "The status of the scientific student in Cambridge," says Dr. Eliot, "has completely changed within ten years; he is no longer an outsider, but a comrade and an equal of the college student in every respect. He has the same rights in the same building and associations; is eligible to the same clubs, teams, and crews; shares with the candidates for the A.B. the delights and charges of Class Day, and gradu-

ates on the same day after the same period of residence."

The struggle which the B.S. degree encountered at Harvard has marked its history, but frequently with less success, at other institutions. With respect to this matter President Jordan, of Leland Stanford, writes:

"Most of our colleges have, at one time or other, arranged courses of study not approved by the faculty in response to the popular demand for many studies in a little time. Such a course of odds and ends is always called 'the scientific course,' and it leads to the appropriate degree of B. S.—Bachelor of Surfaces." [5]

In relation to the history of the B.S. degree, President Jordan can fitly use the language of Æneas,

"quaeque ipse miserrima vidi
Et quorum pars magna fui,"

for in three states he has been a conspicuous figure in educational discussion and progress. He himself tells how he remembers long and dreary faculty meetings, in which were devised scientific courses, short in time and weak in quality, for students voluntarily or necessarily declining to become candidates for the B.A. degree. "There was," he declared in an address delivered in 1893, "no scientific preparation or achievement required in these courses. They were sci-

[5] Jordan's "Care and Culture of Men," p. 175.

entific in the sense that they were not anything else. Their degree of Bachelor of Science was regarded, and rightly so, as far inferior to the time honored B.A. In the inner circle of education, it was regarded as no degree at all. Gradually, however, this despised degree has risen to a place with the others. . . . In our best colleges to-day the study of science stands side by side with the study of language and the one counts equally with the other." That the B.S. curriculum did not always train students in science, is not questioned by anyone acquainted with college history. There has been a time when, in one institution, at least, it was possible for a student to obtain the B.S. degree without completing a single year's work in a natural science. But that time has happily passed away. It is, nevertheless, a fact, admitted by every member of the faculty of that institution, that the requirements for the B.S. degree are even now by no means coördinate with those for the B.A. degree.

Illinois University furnishes additional proof that the B.S. degree, in order to acquire respectability, has spent years in the effort to level itself up to the B.A. requirements. President Draper, in a discussion of the elective admission requirements, which were made effective in that institution for the first time in September, 1899, maintained that the new plan for entrance rests upon the assumption that the several bachelor degrees

are of equivalent value. "The scheme," he explained, "assumes that the degree of Bachelor of Science does, or ought to, imply a discipline, or educational training, equal to that of the Bachelor of Arts; that the man who is trained primarily in scientific work ought to be as liberally trained as a man who has been trained in the humanities. And it was particularly in our effort to make the degrees of the different colleges in our university of equal value, that this new scheme was adopted. It raises, I might say in passing, the entrance requirements for courses leading to all degrees, in our university, except that of Bachelor of Arts, from, I think, 20 to 40 per cent." It is, therefore, plain that the University of Illinois, up to the beginning of the present scholastic session, has not required of her B.S. students as rigorous training as of her B.A. students, and it reasonably follows that, up to this time, her B.A. degree has been justly entitled to preëminence.

Concerning the B.S. degree Cornell University furnishes proof similar to that already set forth in this paper. Up to 1886 a student desiring to enter her B.S. course was examined only in the elementary subjects, to which was added French *or* German covered by *one* year of high-school instruction, *or* advanced mathematics. The requirements ten years later were so changed as to embrace, in addition to the elementary subjects, French *and* German covered by three years' high-

school instruction in each of the two languages, *and* advanced mathematics. President Schurman, referring to this matter in 1897, wrote:

"Cornell early became convinced that the granting of 'cheap degrees' is in every way hurtful to the interests of true education. . . . The old B.S. and B.L. were unfair rivals of the B.A. . . . The whole trend of legislation at Cornell in the past has been in the direction of equalizing the dignity of degrees by equalizing the difficulty of obtaining them."

In Tulane University the B.S. course has been so strengthened as to bring it up to the B.A. standard, and it is now claimed that the two courses, "though directed in different pursuits in life, are parallel and equivalent in the amount, proportion, and exactness of the training and instruction offered."

On this point additional testimony, which the history of the B.S. degree in many other institutions furnishes, seems unnecessary. Enough has been presented to establish the general proposition that, at the expiration of a half-century of discussion, experiment, and contest, the degree of Bachelor of Science has become respectable, and that, at least, the college world is beginning to respect it as a title which bears witness of liberal culture. It is only just to remark, before passing from this phase of the discussion, that the science men and the modern-language men have at every stage of the evolution of the B.S. degree

manifested an earnest desire to make the curriculum leading to it equivalent to any other bachelor curriculum in respect to the quantity and also the quality of the requirements both *before* and *after* admission to college. Wherever they have been allowed, they have fully demonstrated that, under favorable conditions, *i.e.*, when all subjects were granted equal favor by college authorities, the B.S. degree has steadily increased its requirements, and has established its claims to respectability, and has, particularly in later years, gained marked popular favor among students.

The struggles of the degrees of Bachelor of Philosophy and Bachelor of Literature have been similar to those of the degree of Bachelor of Science; but have not been crowned with so much success. Created to meet the wants of students not able or not willing to comply altogether with the classical requirements for the B.A. degree, established in many instances that persons of inferior preparatory training of any kind might be admitted to college and given the opportunity of securing diplomas of graduation, it is no wonder that these two degrees have been regarded as unworthy of ranking with that degree which has all along been the standard for measuring liberal culture. They have often been considered, and properly so, by both students and faculties, as species of "consolation prizes," doled out to those unable to secure more excellent and honorable

awards. Notwithstanding the fact just now recounted, there has been for some years a well-defined and partially successful effort to strengthen and enrich the courses leading to these degrees. Among educational leaders there have been constantly deepening convictions that requirements for all Bachelor degrees should be equalized; that the granting of "cheap degrees" lowers the standard of culture and becomes a prolific source of other educational evils. As these convictions have here and there been transformed from idea into reality, these two minor degrees have gained caste, and, like the B.S. degree, they are now in some places accorded decent recognition as badges of culture. The fact is that, the inequalities in the requirements for the several Bachelor degrees once being removed, the differences remaining dwindle into insignificance. One is consequently not surprised that President Eliot, after calling attention in his annual report, dated January 9, 1899, to the fact that the aggregate of the new degrees conferred in 1898 by eight of the leading colleges exceeded the number of B.A. degrees awarded by the same universities, and after showing how great have been the inroads made upon the fields of liberal culture, territory which was formerly occupied exclusively by the old degree, submits this reflection:

"It is, therefore, a pressing question how to secure and defend a legitimate province for the degree of Bachelor of Arts."

This same question was raised at Cornell as soon as the requirements for the several degrees were equalized, and during the session of 1895-6 it was decided that, because liberal scholarship is the one common aim of all students prosecuting study in the liberal arts and pure sciences, only one degree be granted to signify that this one aim of the undergraduate has been realized. It was argued that the purely academic department of Cornell is the expression of a single educational principle, with which the multiplication of degrees is clearly inconsistent. The conclusion was reached, which answered President Eliot's "pressing question" four years before he propounded it, that the legitimate province of the B.A. degree is the entire range of studies that have demonstrated their fitness to bear the title of liberal arts, all studies that are not to be classified as belonging to technical or professional education.

From the foregoing discussion of the new degrees one may, not without reason, conclude that history will, in all probability, repeat itself, and that the B.A. degree will again hold undisputed sway in the realm of the liberal arts, but a realm amazingly and gloriously enriched by the policy of expansion which has characterized the world of learning during the latter half of the Nineteenth Century.

VI

THE ORGANIZATION OF THE DEPARTMENT OF EDUCATION IN COLLEGES AND UNIVERSITIES [1]

It is the purpose of this paper to set forth the relations which the department of education should bear to other departments in colleges and universities, and to determine, if possible, a scheme of organization by which those relations may be justly maintained. After a brief historical survey of the professional education of teachers, the situation as it is to-day will be presented in detail, and then will follow a discussion of the question at issue.

I. HISTORICAL SURVEY

In the university of ancient Athens questions pertaining to the department of education were neither important nor troublesome. Notwithstanding the fact that the Greeks seriously undertook the reflective study of human nature, and founded schools of philosophy whose influences

[1] A monograph discussed by the National Society of College Teachers of Education at the meeting held in Chicago February 26 and 27, 1907.

have survived to this day, problems belonging to the theory and practice of teaching were not scientifically considered; hence there arose among the Athenians no professor of education to disturb his colleagues, or to be disturbed himself, because of efforts to make satisfactory adjustment of the study of education to academic environment.

In ancient Rome, also, the education department was unknown; not even a course in education was offered. So, too, the universities in the Middle Ages got on very comfortably for centuries without the assistance of education professors. The fact is that the study of education was born in modern times, the Jesuits being first to give the subject serious consideration.

Along with other new subjects the study of education has had a long and an arduous struggle to secure recognition. In prolonging the contest two causes have been especially aggressive and efficient. The first of these causes may be stated thus: The Renaissance established classical learning as the ideal of education, and faith in the efficiency and all-sufficiency of the culture-material embodied in the languages and literatures of ancient Greece and Rome became as unyielding as that of Jonathan Edwards in the five points of Calvinism. Education, therefore, as well as every other aspiring new subject, experienced the greatest difficulty in entering the charmed circle of the liberal arts, for, in the

field of learning, as in that of politics, the way of the "trust-buster" is hard.

The second of the causes is the opinion, long entertained by people generally, including even teachers themselves, that there is no science of teaching. Somewhat more than twenty years ago the Hon. Robert Lowe, a leading educational officer in England, declared that there could be "no such thing as the science of education." [2] Englishmen accepted this declaration without question, and not a few American educators heard it with manifestations of delight. But it is unnecessary to go even twenty years into the past for proof that the study of education is not universally regarded with favor. In 1904 Prof. Barrett Wendell, of Harvard University, contributed to a popular magazine an article from which these sentences are taken:

"Of all our educational superstitions, we may freely admit, none is more instantly apparent than that which worships the classics and mathematics as idols. And yet the newer educational superstition, which bows the knee to pedagogics, is beginning to seem more mischievously idolatrous still." [3]

Even to-day are to be found members of the Harvard faculty and of the faculties in other

[2] Quick's "Educational Reformers," p. 379.

[3] "Our National Superstition," *The North American Review*, September, 1904, p. 401.

colleges and universities who, if possible, surpass Professor Wendell in expressions of contempt for education as a university study.

In spite of the hindering causes above detailed, in spite of the fact that some of the leaders in the study of education have been blessed with more zeal than either scholarship or sense, in spite of the ravages wrought by fakirs and camp-followers swift to take advantage of opportunities afforded by the exploiting of a new idea, the history of the university movement to dignify the office of the teacher, to establish education upon the basis of reason rather than upon that of tradition and caprice and empiricism, to elevate education to the plane of other worthy subjects, stands in need of no apology, for it contains a record of the deeds of many faithful, intelligent, courageous souls, who, enduring crosses and despising shame for half a century or longer, have been actively engaged on the firing line of educational reform. That record cannot here be given in detail; but attention is invited to a review of some of its more important features.

Thomas Hopkins Gallaudet, so Dr. Will S. Monroe has recently discovered in his study of the life of Henry Barnard, was the first American professor to conduct education courses in a university. For at least two years, beginning in 1832, Gallaudet gave instruction in the philosophy of education at the University of the City of New York, now called New York University.

This information, revealed by the Barnard correspondence, Professor Monroe says, is confirmed by Hough's "Historical and Statistical Record of the University of New York."

In 1849 President Wayland, of Brown University, offered his resignation of the presidency of that institution because he was unable to inaugurate educational reforms he considered necessary. His resignation, however, was not accepted, the corporation appointing a committee, with Dr. Wayland himself as chairman, to prepare a report concerning the new policies which he believed should be inaugurated. The report of the committee was submitted in 1850. Among the new courses which were recommended, and which the corporation afterward adopted, was "a course of instruction in the science of teaching." [4] This, commonly regarded as the first course in education ever given in an American university, was announced under the name of "Didactics," and was described in the Brown catalogue as follows:

"*Didactics.*—This department is open for all those who wish to become professional teachers. A course of lectures will be given on the habits of mind necessary to eminent success in teaching; the relation of the teacher to the pupil; the principles which should guide in the organization of the school; the arrangement and adaptation of studies to the capacity of the

[4] Barnard's *Journal of Education*, Volume 13, pp. 778-780.

learner; the influences to be employed in controlling the passions, forming the habits, and elevating the tastes of the young; and on the elements of the art of teaching, or the best methods of imparting instruction in reading, grammar, geography, history, mathematics, language, and the various other branches taught in our higher seminaries. All these lectures are accompanied with practical exercises, in which each member is to participate.

"For the benefit of teachers generally a class has already been formed consisting of persons not connected with the university. . . . Lectures are given at the lecture room of the high school, on Benefit Street, twice a week on the various topics embraced in the course of elementary teaching." [5]

The first professor of didactics in Brown University was S. S. Greene, one of the thirty-one Boston schoolmasters, who had helped to make Horace Mann famous by attacking, in 1844, his celebrated Seventh Annual Report, a document devoted especially to advocacy of the study of education. In 1854, for want of funds, the Chair of Didactics was abolished at Brown University, her students being thereafter permitted to study education courses in the Rhode Island Normal School, which had been established in Providence. Education did not again find its way into the Brown University curriculum until almost fifty years had passed.

The next effort to establish education as a col-

[5] *Educational Review,* Volume 19, p. 112.

lege course was made in Antioch College by Horace Mann, who, after serving twelve years as Secretary of the Massachusetts Board of Education and a term or two in Congress, became, in 1853, the president of the institution just now named. It is believed that the instruction given was that of the normal school, rather than of the university, grade. How long even this kind of instruction was given at Antioch, is not surely known; but it certainly ceased with the downfall of the College in the early days of the Civil War.

A feeble legislative attempt to provide instruction in education at the Missouri State University was made in 1867; but the effort resulted in failure, there being at that time no one in that state to "show" the Missourians how the thing could be done. That was before the days, we remember, of the vigorous and progressive administration of President R. H. Jesse.

In the State University of Iowa, from 1856 to 1873 there were efforts to insure instruction to teachers, finally culminating in the establishment of the Chair of Mental Philosophy, Moral Philosophy and Didactics. The Didactics being only a tail, and a very small one at that, attached to those two big mental and moral philosophy canines, it is no wonder that they found it both easy and amusing to wag in any way they pleased the caudal appendage they held in common.

To Michigan University, possibly, belongs the honor of establishing in this country the first

bona fide professorship to be devoted exclusively to the professional side of the equipment of teachers. This chair was established in June, 1879, when there were in the English-speaking world only two college chairs of education—the Bell chairs in Edinburgh and St. Andrews. The Michigan chair was founded as the result of the persistent efforts of President Angell, who, both as a student and as a professor in Brown University, had profited by his acquaintance with President Wayland. In the circular describing the proposed work of the new chair these purposes were enumerated:

"1. To fit university students for the higher positions in the public-school service.

"2. To promote the study of educational science.

"3. To teach the history of education and of educational systems and doctrines.

"4. To secure to teachers the rights, prerogatives, and advantages of the profession.

"5. To give a more perfect unity to the state educational system by bringing the secondary schools into closer relations with the University." [6]

In 1882 that great college president, F. A. P. Barnard, of Columbia, in his annual report made a strong and a comprehensive plea for giving the study of education standing-room in the university. I would that there were time to quote his

[6] Hinsdale in *Educational Review,* Volume 19, p. 118.

entire discussion of the value of the study of education, for the argument is so clearly, fully, and convincingly made that to-day it stands in need of no revision. Space enough is taken to give here only the last sentence, which reads:

"In no other way which it is possible . . . to imagine, could the power of this institution for good be made more widely, effectively felt, than in this [professional education of teachers]; in no other way than in this could it do so much to vivify and elevate the educational system of this great community, through all its grades, from the highest to the lowest."

It was largely because of President Barnard's insight and executive power that the great State of New York and the country at large have enjoyed the benefits of the pedagogical instruction once offered in Columbia's School of Philosophy and Education, and now given in Teachers' College, into which the education portion of that school has been merged and from which lovers of sound learning and sane teaching in all parts of the Union are receiving both inspiration and practical guidance.

Following the example of Michigan and Columbia, Cornell, Wisconsin, Kansas, Indiana, Leland Stanford, Harvard, Texas, Missouri, Colorado, Nebraska, Minnesota, California, and the great majority of other reputable American colleges and universities, have established education chairs,

or even departments of education, coördinate with the departments of law, medicine, and theology.

From 1860 to 1907 many other things, truly, happened—things which have not been set down above, but which are not devoid of interest. For example, in 1860, Dr. John M. Gregory, then State Superintendent of Public Instruction, first gave to the senior class and some other students in Michigan University, a short course of lectures, his services being considered as a kind of pedagogic *lagniappe.* Many have been the changes wrought in order to develop the embryo professional lectureship of the early days into a teachers' college, such as may be found in Columbia, in which to-day are found a greater number of professors and instructors and more courses of instruction than obtained in all of the departments of an average university a generation ago. It would be sad, and it may be unprofitable, to relate how the pioneer professor of education received such treatment as would lead one to suspect that he was in the habit of sitting on the back steps of the institution he served and of receiving such occasional crumbs of comfort as the more charitably inclined of his colleagues and the student-body were constrained to give him. It would be a painful task, though it might point a moral, to recount the perilous situations which educational courses occupied during the storm-and-stress period—counting at times nothing at all toward an academic degree, at other times re-

ceiving only partial credit, under the ban here, hiding out there, and all the time searching for some *modus vivendi* that would be, in any degree, tolerable. It is, indeed, a far cry from those days to our own, in which education ranks with Latin, Greek and mathematics, and, in some universities, with law and medicine, and in which the professor of education has no cause to complain of unjust discrimination of either a social, a professional, or even a financial character.

II. THE PRESENT STATUS OF THE PROFESSIONAL EDUCATION OF TEACHERS

1. *In America*

In order that the plans for the organization of the professional education of teachers, as it now obtains in American colleges and universities, might be definitely and accurately known, resort was made to the questionnaire, which, to the average professor of education, is a present help in time of trouble. The questionnaire in this instance included the following questions:

1. Is the education work in your institution organized into a separate department, coördinate with the departments of law, medicine and engineering?

If it is so organized, give:

a. The requirements for entrance into the Department.

b. The requirements for graduation therefrom.

c. The name of the degree conferred by the Department.

2. Or is the education work organized into a school cöordinate with the school of English, mathematics, Latin and other schools composing the college of arts, or academic department, and do all courses in education count toward academic degrees?

3. Or is the work in education given only incidentally as a part of the work of the school of philosophy or of some other academic school?

4. If the department of education obtains, describe the powers of administration, showing how its faculty is related to other faculties in the institution.

5. Please give in briefest outline the historical data concerning the founding and the subsequent evolution of the professional education of teachers in your institution.

6. I shall be greatly indebted to you if you will give me a brief statement (a) of an *ideal* plan for organizing the education work in colleges and universities, and (b) of that plan which, in view of present conditions, you believe it would be the part of wisdom to adopt now.

Responses were received from forty-two institutions. An examination of the answers to questions 1 to 4 inclusive discloses great variety in the plans of organization. Education is organized as a department coördinate with law and medicine in the University of Arkansas, Leland Stanford Junior University, the University of Chicago, the University of Minnesota, the University of Missouri, the University of Nevada,

Teachers' College (New York), New York University, the University of North Dakota, the University of Cincinnati, the University of Texas, Syracuse University, and the University of Wyoming.

It is organized as a school coördinate with the school of English, of mathematics or of history, or of any other academic study, in the University of California, the University of Colorado, the University of Florida, Northwestern University (Evanston, Illinois), the University of Indiana, the State University of Iowa, the University of Kansas, the University of Nebraska, the University of New Mexico, Cornell University, Ohio State University, Western Reserve University, the Oklahoma University, the University of Tennessee, the University of Utah, the University of Virginia, the University of West Virginia and the University of Wisconsin.

In Harvard University education is organized as a "division," which has about the same signification as expressed by the term school, as used above.[7] In the University of Illinois there is what is called the School of Education; but it is not a school in the narrow sense; nor is it a department coördinate with law and medicine. It is, as nearly as may be determined about half-way between a school and a department, and is coördi-

[7] Divisions in Harvard sometimes include more than one subject. Education, prior to February, 1906, belonged to the "Division of Philosophy."

nate with what is known in the University of Illinois as the School of Music, or the Library School.[8]

In each of some other institutions education is an integral part of the work of a school to which is assigned some other subject, also,—generally philosophy. In the University of Alabama, the University of Georgia, the Louisiana State University, the University of Rochester, and the University of Oregon the school is known as the Department of Philosophy and Education. In the University of Pennsylvania, education is a part of the School of Philosophy, as is psychology, as well, the three subjects, however, being given equal rank. In Clark University education is included in the Department (school) of Philosophy and Psychology, and in Brown University it is a province of the Department (school) of Philosophy.

In Bowdoin College there is only a single half-year course in education, and that course is conducted by the Professor of English.

In Johns Hopkins University and Vanderbilt University no provision whatever is made for edu-

[8] The University of Illinois, in order to promote efficient administration, is divided into the seven colleges (Literature and Arts, Engineering, Science, Agriculture, Law, Medicine, and Dentistry) and five schools (Music, Library, Science, Education, Pharmacy, and the Graduate School). This division does not imply that the colleges and schools are educationally separate. They are interdependent, and form a unit.

cation courses. Chancellor Kirkland, after confessing Vanderbilt's neglect of an important university function, thus expresses his regret:

"I am sorry to say that we have no Department of Education, and do nothing for the professional training of teachers. I regret this state of affairs exceedingly, and hope that, before many years, it will be possible for us to show something different."

In each of the colleges and universities where education is yoked with philosophy, *i. e.*, where, to express it mathematically, it is a half-school, or even less, courses in education have the same rank as is accorded other college courses, and, therefore, they count toward academic degrees. There has been no report to the effect that education courses are considered inferior or subordinate to those in philosophy. On the contrary, from Oregon comes the rather remarkable testimony that philosophy is, in the university of that state, now subordinated to education, and that this subordination will probably remain undisturbed. Education courses in the group of institutions we have just now been considering are elective, being open usually only to students above the sophomore year. In the Louisiana State University, however, a course in descriptive psychology may be elected by freshmen, while sophomores may elect courses in educational psychology and the history of education.

In the colleges and universities in which there is a school of education coördinate with other schools, such as English, history, mathematics, etc., education professors have the same rights and privileges as are enjoyed by other academic professors. In fact, education, as it is organized in each of these institutions, is considered merely as one of the many schools into which the academic department is divided. Education courses are elective, being offered to students that are, as a rule, of junior rank, or higher. In the state universities generally the completion of education courses, along with prescribed courses in other schools, leads to teachers' certificates, some valid for two years, others for four years, and still others during the life of the respective holders. In each institution in this group education has, undoubtedly, won the distinction and the reputation of a liberal art. It is not dependent upon, or subservient to, any other subject. As Professor Olin, of Kansas University, says:

"The School of Education in Kansas University is separate, and has no entangling alliances, is not even (to use a Münsterberg expression) the vermiform appendix of the department of philosophy."

In those institutions in which education departments coördinate with the departments of law and medicine are maintained, the regulations concerning organization, administration, admission and graduation are varied. At the Universities of

Arkansas, Missouri, Nevada, North Dakota and Wyoming students able to enter the freshman class may be admitted into the department of education. At the Universities of Minnesota and Texas and at Chicago University, Teachers' College of Columbia University, Leland Stanford University, and the University of Cincinnati no regular student below the rank of junior is permitted to enter the department of education. At the School of Pedagogy in New York University graduation from a college approved by the Regents of the New York University is required for admission.

The graduation requirements of the departments of education in those schools admitting freshmen include courses equivalent to those required for obtaining the arts degree. To complete this work requires the usual four years, the University of Arkansas being an exception. In that institution the student is graduated upon the accomplishment of two years' work. In the education departments requiring junior standing for entrance two years' additional work must be successfully done to meet graduation requirements. Among the requirements for graduation from any of the departments of education is included what may be considered teachers' professional courses, varying both with respect to number and time-limits.

A graduate of the department of education in the University of Arkansas is given the degree of

L.I.; but courses which absolve requirements for this degree may be counted also toward the academic Bachelor's degrees, which may be obtained by an additional two years of successful work. In the University of Minnesota and the University of Cincinnati the B.A. degree is granted to the graduate of the department of education. In Leland Stanford Jr. University and the Universities of Nevada and Wyoming the degree of Bachelor of Arts in Education obtains. In Teachers' College the Bachelor of Science degree is granted; in Missouri University the degree of Bachelor of Science in Education is conferred; in the University of Chicago arrangements have been perfected to bestow the degree of Bachelor of Arts, Bachelor of Philosophy, Bachelor of Science, as well as Bachelor of Education, the requirements for the degree last named being much the more rigorous.

The School of Pedagogy of New York University confers the degrees, Master of Pedagogy and Doctor of Pedagogy. Teachers' College of Columbia University and the University of North Dakota confer upon education graduates certain teachers' diplomas, which may be considered as quasi-professional degrees.

The organization of the departments in American colleges and universities is by no means uniform; but in each institution where a separate department, or college, of education has been established, it enjoys the same rights, privileges,

and powers as are accorded to any other department, or college. The administrative officers of the education department conduct its internal affairs, and the education faculty is represented in the university council, or senate, which deals with general policies.

2. *In Some Foreign Countries*

In English universities comparatively little attention is given to the study of education, the teachers' training colleges having very largely monopolized the field, apparently with the full and free consent of the universities themselves. The Oxford University Calendar for 1903, for example, in its faculty of arts, lists as an Education Reader, Maurice Walter Keatinge, the author of an excellent translation of the "Didactica Magna" of Comenius.

In Cambridge University the late Robert Hebert Quick in 1879 delivered the first lecture on education offered under the auspices of that venerable institution. That year he was employed to deliver eight educational lectures at Cambridge, the honorarium bestowed upon him being twenty-five pounds. So far as I am informed, the education work at Cambridge since Quick's day has increased from eight lectures a year to a dozen or more. Some additional work in education, however, is done by both Oxford and Cambridge, but my understanding is that it takes the form of ex-

tension courses, and that they are not considered worthy of credit toward university degrees.

The University of London for some years has been holding examination for students in pedagogy, said examinations being open to graduates of that institution and of other approved universities. Whether the University of London, under its new management, provides for the teaching of education courses, I have not been able to learn. The student that successfully passes the education examination is granted the "Teachers' Diploma." Preparation for the passing of the examination can be made at the London Day Training College, which is supported by the London County Council, of which John Adams, the author of "Herbartian Psychology Applied to Education," is principal.

In Edinburgh University, the organization of which embraces the six faculties (we would call them departments), of arts, science, divinity, law, medicine and music, education is assigned to the department (school) of philosophy, which is one of the four departments (schools) of the faculty of arts. For carrying on the work of education there is one professor, who gives a course each in the theory of education, the art of education, and the history of education.

In Glasgow University education is likewise confined to the school of mental philosophy, which is a part of the faculty of arts. The education courses at Glasgow consist of one hundred lec-

tures dealing with the theory, art, and history of education.

In St. Andrews, the oldest of the Scotch universities, there is an education professorship, ranking with the professorship of Greek, mathematics, etc., some subjects, such as French, physiology, political science, being assigned to lectureships.

In Aberdeen University education courses are organized as a lectureship under the aegis of the faculty of arts. In Aberdeen, furthermore, there has been recently formulated a scheme providing for the training of secondary teachers. This work will be open to graduates only and to those who may otherwise satisfy the Senate of their fitness to profit by the training. The course is to extend over a year and, besides lectures, will include discussions, essays, and reports upon practical work. Aberdeen grants a diploma in education which presupposes the holding of the M. A. degree.

In German universities education courses, as a rule, are given by professors of philosophy.[9] The *Deutscher Universitäts Kalender,* Leipzig, 1905 (Vol. I), reports only two full professors giving their whole time to education courses. One of these is an honorary professor and the other is in the theological faculty. In addition to these two full-time professors, there are reported fifteen professors and assistant professors and

[9] See Appendix.

eleven *privat docenten*, each of whom divides his labors between education and some other subject. There are reported six lecturers, also, making a total of thirty-four men identified with education courses given in twenty-one German universities, in which opportunity to study education is offered.

The German university is organized into the four departments, or faculties, philosophy, theology, law, and medicine, the philosophy faculty corresponding to the American college of arts, or academic department. Up to this time there has been no disposition on the part of educational leaders in Germany to remove education from the position of one of the subjects in the philosophy faculty and to elevate it to the rank of a faculty itself.

In this connection we should not forget that, in Prussia, at least, the professional training of the teacher in the secondary school is promoted by agencies outside the universities. The university graduate, undergoing a protracted and searching examination, spends a year, his *Seminarjahr*, in professional study in an educational seminary organically related with a secondary school which maintains a nine-year course of study. The next year, the *Probejahr*, he serves under constant and expert supervision as an assistant teacher in a secondary school. However great may be the quantity of this training, and however excellent its quality, it is not within the

purpose of this paper to inquire. We are now interested in the German university's contribution in this direction. This contribution is described by Paulsen, of the University of Berlin, as follows:

"The third task of the philosophical faculty is to prepare teachers for the higher schools. Here we meet the peculiarity that practically no special arrangements are made for this purpose in the course of instruction; preparation to become a teacher is simply synonymous with the equipment of a scholar." [10]

In the University of Paris education courses are in the domain of the faculty of arts. Until recently, when he was elected Deputy, M. Buisson was in charge of the education work, delivering lectures on Mondays, Tuesdays and Saturdays.

At the University of Bordeaux a professor in the faculty of letters directs the education work. On Thursdays he deals with questions of moral education, on Saturdays he explains pedagogical authors, and on Mondays he looks into the seminar work of candidates for the Doctor's degree.

In Australian universities there is only one professor of education, the Principal of the Teachers' Training College acting as an honorary professor in the University of Melbourne and giving extension lectures on education. There is, how-

[10] Paulsen's "German Universities," p. 416.

ever, an agitation for the endowment and inauguration of chairs in the three large universities of Adelaide, Sydney and Melbourne. In each Australian state there are normal schools and a teachers' training college.

In New South Wales teachers may obtain their bachelor's degrees by attending evening lectures at the university, while successful young teachers are sometimes given leave of absence on salary for three or four years to attend day lectures, their university fees being paid for them. In this way they obtain the bachelor's degree; but they must enter into bond for their fees, to be paid should they leave the service within ten years from graduation.

III. HOW SHALL THE EDUCATION WORK IN COLLEGES AND UNIVERSITIES BE ORGANIZED?

The facts set forth in the first and second sections of this paper are ample evidence that, from the standpoint of the individual, teaching is considered a most important practical function of modern society. Other similar testimony, almost without limit, is easily available. The immense sums of money spent annually upon schools for children, youths and adults in every civilized nation settles the question as to the value set upon the services of the schoolmaster. His labor, as regarded from the civic and the spiritual point of view, also, not infrequently in these later days,

receives the highest commendation. This paragraph, taken from an address delivered by President Robert C. Ogden before the Ninth Annual Session of the Conference for Education in the South, held in Lexington, Ky., in April, 1906, is fairly representative of the increasing faith of the American people in the far-reaching influence of the men and women engaged in teaching:

"The school teachers of America are the trustees of our democracy. By them our bulwark of intelligence is made strong or made weak. But they are strong as we sustain them, and they are weak as we desert them. When this country realizes its dependence upon, and obligation to the teachers of America, the least appreciated of all who serve society and the state, then will appear the Golden Age. The teacher, not the millionaire, is the hope of the state. The richest man or woman is the teacher to whom the gratitude of former scholars is offered in affectionate and enduring homage. Such an one has riches that gold cannot buy and an estate that is beyond all risk of fire and flood, earthquake and volcano." [11]

Along with this respect for the teacher's work has been developed the conviction that a calling so important individually and socially demands special study upon the part of those preparing to discharge its difficult and delicate functions. This accounts for the fact that teaching as a subject of study found a place in the curriculum of

[11] *Southern Educational Review,* October, 1906, pp. 10-11.

the normal school, an institution founded primarily to prepare teachers for positions in the elementary grades, a purpose by which to this day it is dominated. The universities, furthermore, at home and abroad have given recognition to the study of education because of both its disciplinary and its practical value. It is true, as remarked in the first section of this paper, that there are some people who have not yet accepted the concurrent judgment of educational leaders upon this matter. Such minds, suffering from either too little education or from much misdirected education or from feebleness of imagination or from inability to comprehend or to love new truth, are not such as need to be addressed in a paper of this character. If it be admitted that the modern university is under bond to preserve, propagate and extend all forms of learning that minister to the welfare of the several professions in which men are engaged, it is certain that the profession of teaching should not be overlooked, for it is one which, as old Mulcaster said away back in the sixteenth century, "maybe not be spared." But, surely, we may consider it no longer necessary to debate the question whether teachers should make special preparation for their work. "Train your teachers," says an English writer, "has long been the cry. . . . But the task of crying in the wilderness is a pleasure compared with fighting with wild beasts at Ephesus; in other words, the chief difficulties in connection

with this side of educational progress arise only when actual schemes are under discussion." [12] Let us now consider some of the more important features in the organization of this work in college or university.

In the first place, in view of the evidence already submitted that education is, in point of difficulty and dignity, the peer of law or medicine, it seems certain that it should enjoy the benefits of that organization which is granted to the professions already thoroughly established. In America the professional college, or department, is granted an organization distinct from, and independent of, the college, or department, of arts. It is precisely this recognition which education is now vigorously striving to obtain throughout the country, a recognition which the signs of the times indicate will be achieved within the life of men now members of this association. It was during the Nineteenth Century that the professional education of the lawyer and the physician was scientifically organized, and was raised to the plane of efficiency and respectability; one of the most important duties of the Twentieth Century is to perform a similar service for the professional education of the teacher.

The advantages of organizing the teacher's work into a department, or college, are numerous. Only some of the more important of these advan-

[12] Adkins in *Westminster Review*, February, 1905, p. 177.

tages can, at this time, be noted. It is obvious that the department organization at once registers in the most authoritative and effective way the university's conviction that teaching is, indeed, a profession worthy to rank with other professions, and, consequently, worthy of the loyalty and best service of men of talent and determination. The force of this contention is, by some people, lightly esteemed; but even casual investigation reveals the fact that universities have uniformly exercised powerful influence in molding educational public opinion, and that, in no former century, has that influence been so widespread and effective as it is to-day.

Another desirable result from the department organization is to add to the student-body of the university a large number of serious-minded, capable students, the influence of whom, for reasons over and above mere increase of attendance, is not to be despised by professors and administrative officers.

A third benefit, and one not easy to overestimate, is that the department organization develops in prospective teachers an *esprit de corps*, or, as the sociologist would express it, a kind of class consciousness. Any one familiar with college life will testify to the value and vigor of that species of college spirit engendered by the common interests which bind together all the students of a department. As long as the education student remains in the college of arts he is simply an arts

student, and he either fails to manifest any sense of professional spirit at all, or, making the attempt to do so, he soon finds that he is "lone wandering, if not lost." The love for one's profession (it is but a truism to remark, but even truisms in education are sometimes called in question) determines in large measure the degree of his consecration to its service, as well as the character of his achievements therein. The world, looking on, makes up its verdict concerning any profession precisely in accordance with the judgment which the profession makes of itself. If the college plan of organization should lead teachers to magnify their own office, not by word of mouth only, but also by dignified professional conduct, that consummation alone would justify such organization.

Again, the department of education, vigorously and generously administered, guarantees the certainty of reproducing in large geometrical ratio university scholarship and ideals, for the very nature of the teaching function itself constitutes every one that exercises it a prophet and a priest of learning. The dignity of the professional department appeals emphatically to ambitious and gifted men and women, upon whom, as teachers, more than upon any other or all other classes of students, the university must depend in the discharge of one of its greatest duties, the duty of fostering educational progress. Have we not, then, substantial grounds for rejoicing when we

are reminded that the modern university is resuming the function of educating teachers, a function which was regarded as fundamental by the mediæval university, crowded as it was with men eager to learn and afterward to teach?

Among the questions demanding consideration none is more important than the question of requirements for admission into, and graduation from, the university department of education. With respect to one thing there should be no disagreement—university standards should be maintained. No professional school should have the right to bestow the honor of university graduation upon students for the completion of courses of instruction inferior as to time-limits or as to the quality of work required. Those universities that are conferring teachers' degrees upon candidates of only junior rank are pursuing a mistaken policy, whether it be regarded from the standpoint of the university or from that of the professional teacher.

It is perfectly clear, also, that graduation requirements should include a liberal number of courses in education. Professional insight and spirit are plants of slow growth, and can scarcely be developed beyond the embryonic stage, much less to maturity, by only one or two three-hour-a-week courses for a semester or two. At least two-thirds of the required courses of the average medical college is strictly professional, the remaining one-third being more or less closely re-

lated to medicine. In the usual college of law nearly all the courses are of the professional type. So, too, if we believe that the instruction of teachers along professional lines is necessary, we should show our faith by our works, and should require it in sufficient quantity to accomplish professional results. Awaiting the manifestation of such faith, we may reasonably expect the United States Commissioner of Education, in his annual reports upon professional education, to continue to furnish comprehensive accounts concerning law, theology, medicine, dentistry, pharmacy, and veterinary medicine, and to make teaching conspicuous by its absence from the list of professions meriting his attention. The opinion is here advanced that, as a minimum, there should be required for graduation five professional courses, the time-requirement of each course being three lecture-hours a week throughout the academic year. Certain academic instruction may, furthermore, be regarded as quasi-professional. Any subject in which the student is specializing and in which, after graduation, he himself will instruct students, rightfully belongs in the professional category. Just as the lawyer-to-be studies law, which he will later use in his practice, so the education student that is to become a teacher of mathematics, say, pursues arts courses in that subject in order to acquire not only academic, but also professional, culture. This peculiarly intimate relationship of the education with the arts department, a relationship

not enjoyed so largely by other professional departments, is understood none too well. It, therefore, seems expedient to say with emphasis that the proper organization of a department of education makes ample provision for the prosecution of academic courses as no small portion of the teacher's professional equipment.

It may seem idle to suggest that the strictly professional courses should bear the unmistakable stamp of university thoroughness; but occasionally one hears, even from unsuspected sources, that these courses are wanting in more than one vital particular. For example, President Ament, of the State Normal School in Warrensburg, Missouri, in an address delivered before the Southern Educational Association in November, 1905, thus delivered himself of rather positive convictions concerning pedagogy in American universities:

"Barring, possibly, the work of Stanley Hall, at Clark University, little or no real university work in education has been done in our country. The work at Columbia University is too much on the order of the normal school to measure up to the standard we have in mind. The departments of education in some of our universities are sorry affairs. They deal out a sort of quasi-educational philosophy, tinctured with a mild infusion of pedagogy of very doubtful value, doing on the whole work far inferior to that of our best normal schools. I do not know what DeGarmo is doing at Cornell, but I believe, if his hands are not tied, he will eventually create a university

faculty of education that will accomplish work in this greatest and most serviceable of all departments that will measure up to university requirements—a faculty under whom experienced teachers could study with real profit—a faculty whose publications would be sought by thinkers throughout the educational field. As students in such a department none but experienced teachers or normal graduates should be admitted." [13]

Though President Ament's verdict as to pedagogy in our universities may be open to drastic criticism, yet his declaration as to the insufficiency and inefficiency of our work would be endorsed by not a few people to-day connected with American institutions of learning. Our best reply to such attacks is to see to it that our education courses "make good."

Somewhat foreign to this discussion is the question of what professional courses should be offered to education students, and what ones should be required of them. This question is of sufficient magnitude and importance to be the theme for a separate paper to be discussed by this association. Let me dismiss the question here by calling attention to what is reported from many quarters as a great defect in our education work, *i. e.*, the failure to furnish opportunities for systematic observation and practice under competent supervision. Dr. Frank McMurry, in answer to question 6 of the questionnaire makes a special

[13] *Proceedings of the Southern Educational Association,* for 1905, pp. 114-115.

plea for the doctrine that, in education, training enters as a necessary element, a view held by Aristotle and by Plutarch when they maintained that, in human development, the three factors, nature, habit, and reason, are to be taken into account.

The academic attainments to be exacted of the candidate for entrance into the education department are yet within the region of debate. The University of the City of New York would make a Bachelor's degree the prerequisite, which is, essentially, Prussia's policy concerning teachers of secondary schools. I am convinced, however, that, if this be the ideally correct policy, American universities, particularly those under state control, are not yet ready for its inauguration. Our graduate departments are still in their infancy, and the number of graduate students is small. The task before the state university today is to give to the country annually many teachers qualified for high-school positions, for principalships, and for superintendencies of schools, and successful in a superlative degree would be the accomplishment of that task if only education graduates of the bachelor's rank were employed in those positions.

By some, including Professor Hill, of Missouri University, and Professor Bennett, of the Louisiana State University, it is believed wise to admit freshman students to education courses. Still others are of the opinion, which is the prevailing

one, that only students of junior standing or higher should be permitted to enter upon the study of education. There is not wanting argument in behalf of each of these views; but the matter is yet among the many educational problems that are awaiting solution.

Again, what degree or degrees should be granted by the department of education, is one of the vexing questions invariably arising when effort is made to formulate regulations which designate and control the functions and relationships of that department. It has already been pointed out that uniformity as to the bachelor's degree to be conferred upon education students does not obtain. In some institutions the Bachelor of Arts degree is bestowed; in other universities Bachelor of Arts in Education, Bachelor of Science, Bachelor of Science in Education, Bachelor of Pedagogy, Bachelor of Education, and Licentiate of Instruction, respectively, are the badges significant of the teacher's professional culture. Which of these degrees, if any of them, is to be preferred?

In answer let us eliminate at once from the discussion the contention, not infrequently made, that the whole degree-granting system should be abolished. That system, right or wrong, is thoroughly engrafted upon university organization, and its overthrow is a matter of concern only to minds that revel in the region of pure thinking.

Another elimination, it seems reasonable, should be made, viz.: that no purely academic degree should be shared by the arts department with a professional department. This second elimination is, of course, debatable; but, taking the situation as it is to-day, it seems the part of practical wisdom to freely admit that, though the boundary line between academic and professional culture is, at least, variable and, at times, indistinct, academic degrees belong only to the college of arts, which, it is commonly believed, functions for the sake of general culture. The conclusion, therefore, is unavoidable that a degree having professional significance be set aside for education students. Because of the intimate relations existing between the education department of the college of arts, to which reference was made above, because of the fact that education courses, certainly in the main, may themselves well be considered as arts courses, and because of the additional fact, that by far the greater portion of the teacher's professional education is along academic lines, it is not unreasonable to grant to the teacher a degree in which the term *arts* should be included. The opinion, however, has already been advanced that a professional term should likewise characterize the degree. It is, therefore, recommended that the degree of Bachelor of Arts in Education would fairly represent the two elements of culture, aca-

demic and professional. Unquestionably the tendency in the American college world is toward a single Bachelor's degree for academic students, that is, the degree of Bachelor of Arts, which, in the English-speaking world, has long been the badge signifying a liberal education. It is for this reason that the degree of Bachelor of Arts in Education is to be preferred to Bachelor of Science in Education.

Lack of time forbids a discussion of the advanced degrees that should be conferred upon education students. Reasons for favoring the degrees of Master of Arts and Doctor of Philosophy, and others, equally valid, perhaps, in behalf of Master of Arts in Education and Doctor of Education, could easily be found. The question, however, is passed up for consideration, if it be deemed advisable, at the approaching meeting of our society.

One other matter, which I shall scarcely more than mention, is that all students seeking preparation for teaching be required to elect their courses in conference with some member of the education faculty. It would be advisable, in fact, that even a freshman whose intention it is to become a teacher, should elect his entire college course with the advice and consent of the department of education. This policy now obtains in The University of Texas.

In the foregoing discussion no attempt has been

made to define the relations which a school of education should bear to other schools and to the various departments, or colleges, of the university. To determine such relations would be exceedingly easy, indeed. There is little, if any, doubt that under such conditions, education should be considered as one of the arts, and therefore should have such standing as is accorded any other of the arts schools. Though the argument hereinbefore submitted, has been, I trust, sufficiently clear and ample to show that organization as a school is, under the present circumstances, neither wise nor just, yet local conditions may, of necessity, at times dictate such organization. Where only one professor of education can be employed, it is beyond reason to expect him to conduct the minimum number of courses which should be required of all students aspiring to graduation from the education department.

To recapitulate: In the foregoing discussion attempt has been made to establish these general propositions:

(1) The education work in the unversity should be organized as a department coördinate with other professional departments.

(2) The education department's requirements for admission and graduation should, at least, not fall below similar requirements in other departments.

(3) Both the academic and the professional work required of educational students should be respectable as to quantity and quality.

(4) The Bachelor's degree to be conferred by the department of education should be the Bachelor of Arts in Education.

(5) The university courses of all prospective teachers should be chosen under the direction of the department of education.

A word now, in conclusion, as to the future of our work. While the world is gradually coming to the appreciation of the great truth, that education is conscious evolution, it must be the one comprehensive purpose of the university movement for the professional education of teachers to give emphasis to the conscious, or voluntary, element in the process. That movement, in order to deserve and to secure the most liberal encouragement, should not strive to erect colossal joss-houses for the idolatrous worship of pedagogy; it should not be the means of encouraging professional phariseeism among teachers; and it should not seek to establish organizations conspicuous on account of merely external proportions. On the contrary, it should clearly demonstrate its consecration to the twin causes of genuine learning and rational teaching; building upon the wisdom of the past and conserving that of the present, it should extend modestly, but surely, the confines of the knowledge of education; and, finally, it

should contribute its reasonable service in the working of what seems to be the will of God in the spiritual disenthralment of our modern democratic society.

VII

CONTRIBUTIONS OF WILLIAM TORREY HARRIS TO THE DEVELOPMENT OF EDUCATION IN AMERICA[1]

Within the short time-limit assigned to this paper, it is impossible to treat, in an adequate manner, the educational contributions of the man in whose honor we are assembled. Your attention is, therefore, invited to a brief discussion of only three importants phases of a life, all of which, it may be truthfully said, was dedicated to the cause of education.

I. PROFESSIONAL STUDY OF EDUCATION

The first precious gift which Dr. Harris laid upon the educational altar was a continuous, conscientious, thorough, scientific, and philosophic study of the profession of teaching. More than any other man of his generation did he have first-hand acquaintance with the various phases of educational theory and practice. There had been great educational leaders in this country before his day. Horace Mann, for example, had manifested great insight with respect to popular edu-

[1] A paper read January 25, 1910, in Austin, Texas, at a memorial service held in honor of W. T. Harris by the Students' Association of the Department of Education of The University of Texas.

cation, and there had been men of marked ability in the college world; but, unquestionably, Dr. Harris was our first truly great educational philosopher, the first American who, because of long and earnest study of the psychology, the history, and the philosophy of education, was prepared, and, therefore, was entitled, to speak with such confidence as was enjoyed by none of his predecessors, in this country and by exceedingly few, if any, of his contemporaries. When we remember that, sometimes, even where least expected, there is entertained the belief that for the teacher no professional study of education whatever is necessary, and when we not infrequently hear the contention that the completion of three or four more or less elementary and introductory courses in the study of education is all-sufficient, we have all the greater admiration for him who demonstrated the worth and the wisdom of life-long devotion to a subject so intimately connected with the progress of the school and the welfare of the race.

It was by means of his philosophic study of education that Dr. Harris attained remarkable insight into its several problems. Dissatisfied with partial views, he sought for the ultimate meanings of things, it being the universal alone with which he could be content. Accordingly, the narrow, one-sided aims often proposed for education by laymen or superficial educational amateurs, seem trifling in comparison with his view

upon the same subject. With him, education is a world-building process, whether considered from the standpoint of civilization or from the standpoint of the individual. With him, education has for its supreme end the elevation of the individual to the level of the species, or, in other words, the adjustment of the individual to his environment so that he may participate in the blessings, in the activities, and in the progress of the institutions into which he is born, and in which he is to live his physical and spiritual life. This elevation, however, is not to be accomplished by a mechanical, but by a self-active process, and is to lead to the self-determination of the individual. Education, as Dr. Harris understood it, is distinctively a means of sociological evolution. He considered it a truism that "man has two natures, one as animal, as individual, as passive product of heredity and of his physical environment,—and the other nature realized in institutions, as the family, civil society, the church, and the state."

His splendid professional study likewise brought to him clearness, as well as breadth and depth, of thinking concerning the manifold means by which man is to accomplish the end in education. It was his ability to think into unity the great diversity of elements found in the complex problem that enabled him to evaluate in a masterful way the culture-materials for the elementary school, for the secondary school, for the college, and for the university, and that gave him the

power to designate, without difficulty, the respective functions of the traditional studies, as well as the newer ones, including object lessons, the natural sciences, modern languages, and vocational subjects. It is not surprising that this extremely delicate and difficult task could be so easily accomplished by him, for he was accustomed for years and years to commune with such choice spirits as Socrates, Plato, Aristotle, Comenius, Fichte, Rousseau, Kant, Herbart, Hegel, and Rosenkranz, and he had, thereby, endowed himself with the wisdom of the centuries. This training enabled him, as Emerson would say, "to resist the usurpation of particulars, to penetrate to the catholic sense of things, to disregard what the mere moment might dictate, and to listen for what the years and the centuries might say." [2]

Again, it was his splendid professional study that led him to adopt sane theories concerning problems relating to professional education, including the professional education of the teacher. From this same source he was qualified to speak convincingly concerning rational method in instruction, in school management, and in the larger field of school administration and supervision.

The one comprehensive result of his really marvelous investigation of educational problems, and that which unified his thinking into a consistent whole, was an unconquerable faith that education, in its broadest sense, is the great agency by which

[2] Emerson's "Essay on Montaigne," last two paragraphs.

the amelioration of the race and its salvation from ignorance and superstition and poverty and immorality and crime are to be achieved. He believed, with Emerson, that "our education should be brave and preventive; that politics is an afterwork, a poor patching; that we are always a little late; that the evil is done, the law is passed, and we begin the uphill agitation for the repeal of that of which we ought to have prevented the enacting; that we shall one day learn to supersede politics by education; that what we call our root-and-branch reforms of slavery, war, gambling, and intemperance, is only medicating the symptoms; that we must begin higher up, namely, in Education." [3]

II. ADDRESSES AND WRITINGS

The second great contribution of Dr. Harris to educational history consists of books and articles which he wrote and of addresses which he delivered. His activities in these directions were extraordinary with respect to quantity, to quality, and to the range of subjects treated. A bibliography of his writings prepared by Henry Ridgely Evans and published in the Report of the United States Commissioner of Education for 1907, contains 479 different titles. The reading of this bibliography alone would consume more time than has been set apart for the exercises of the evening.

[3] From Emerson's "Essay on Culture."

Among the books which he wrote are Hegel's "Logic," which is a critical exposition of the genesis of the categories of the mind, and "Psychologic Foundations of Education," in the thirty-nine chapters of which the author sets forth the psychological explanation of the more important educational factors in civilization and its schools. In the 70's of the Nineteenth Century, in collaboration with Supt. A. J. Rickoff of Cleveland and Professor Mark Bailey of Yale University, he published a valuable series of readers for use in the elementary schools; for a number of years before his death he was editor of Webster's "International Dictionary"; for more than twenty years from 1867 he was editor of *The Journal of Speculative Philosophy*, and was the chief contributor to its columns.

As superintendent of the public schools of St. Louis he prepared thirteen annual reports that established his reputation as an educational thinker of the highest rank. On account of these reports the French government conferred upon him the honorary titles of "Officer of the Academy" and "Officer of Public Instruction." Many reforms which have, in recent years, found their way into the public schools throughout the country were first ably advocated in these reports. From 1889 to 1906 he was at the head of the United States Bureau of Education, submitting its annual report, which commanded the respect and admiration of the educational public through-

out the world. For many years he was the editor of the "International Education Series," published by the Appletons, writing for each volume of the *Series* a preface and sometimes an introduction, the preface and introduction in more than one instance being of greater worth than the contents of the work itself.

In hundreds of articles which he wrote were discussed the educational questions that have been raised in the last half-century, a period which seemed to devote itself to educational inquiry and criticism. Here are some titles, taken almost at random: "Text-books: Their Use and Abuse," "The Defect in the Graded School System," "Pestalozzinism," "Cöeducation of the Sexes," "Industrial Education," "The Value of Each Branch of Study in Giving Man the Mastery of His Instrumentalities," "Libraries," "Oral Instruction: Prescription of Its Province in Education," "Art Instruction," "Grammar as an Intellectual Culture Study," "A Brief for Latin," "The Education of Women," "The High School," "Promotion and Classification of Pupils," "A National University," "School Hygiene," "Moral Education," "Culture and Discipline versus Information and Dexterity," "The Kindergarten: Its Philosophy," "On the Nature of Play," "Pedagogics as a Province of Education," "Thoughts on the History of Education," "The Place of the Study of Latin and Greek in Modern Education," "Educational Psychology," "Elective Studies,"

"The Church, the State, and the School," "Chairs of Pedagogics," "The Modern Growth of Cities and the Education Demanded Thereby," "Compulsory Education in Relation to Crime and Social Morals," "Art Education the True Industrial Education," "University and School Extension," "Vocation versus Culture, or the Two Aspects of Education," "Grading in Country Schools," "Simplified Spelling," "Curriculum for Secondary Schools," "Education for Negroes," "The Old Psychology versus the New," and "The Future of the Normal School."

For many years Dr. Harris was the most conspicuous and the most useful member of the National Education Association. The annual proceedings of that organization were enriched by the papers which he read, as well as by the discussions in which he engaged and by the reports which he made. He was a member of the Committee of Fifteen, serving as chairman of the Sub-Committee on the Correlation of Studies. The report of this Sub-Committee, which was, of course, written by himself, is an epoch-making contribution to educational literature, and has, perhaps, had more to do than any other single publication with the rationalizing of pedagogic thinking concerning the course of study. To some of the minor details of that report it is believed by some reputable school men that valid objections can be offered; but the fundamental contentions have not been successfully questioned, and

there is every reason for believing that this report will become one of the educational classics of America.

Dr. Harris, furthermore, rendered conspicuous service as a member of the Committee on Rural Schools, serving as chairman, and writing the report of the Sub-Committee on Instruction and Discipline. Here, again, he manifested his ability as an educational leader, for he submitted a clear and cogent presentation of rural educational reforms which relate to instruction and to the course of study, and which have been receiving the serious consideration of the states of the American Union since the publication of that report in 1897.

Of the addresses which he delivered before educational, philosophic, literary, penological, and other societies, it may be said that none was the result of immature reflection; that each of the addresses, though brief in compass, was comprehensive in outline and unified in structure. It is remarkable that the number of these addresses was so great; but the superior quality of their content is even more remarkable.

III. EXECUTIVE WORK

A third contribution made by Dr. Harris to educational progress was his splendid service in the realm of educational administration and supervision. While he was blessed with great in-

formation and insight gained by professional study, and while he was unusually gifted with ability to present, by voice and by pen, the results of that study, yet, philosopher though he was, he, like Miles Standish, could both write and fight. In the practical realm of realizing educational ideals his talents were as conspicuous as in the realms of the student and of the author. During the thirteen years he was superintendent of schools in St. Louis, those schools were organized into a really efficient, unified system, and came to occupy first rank among the city schools of the nation. It was largely through the labors which he performed and directed that the high school, whose very existence had frequently been in danger, was established upon a permanent foundation; that the kindergarten was incorporated into the system of public schools; that the city normal school became a really serviceable agent of progress; that the interval of promotion was shortened, thus breaking up the compulsory lock-step movement of pupils; that the elementary school and its teacher attained dignity and respect; that the school principal became a responsible and useful factor in school administration and supervision; that problems relating to school buildings came to be considered worthy of scientific treatment, and that the profession of school architecture came to be regarded with favor by the public at large; that physical education received such approval as to be deemed an indispensable element

in the public school system; that the school library was established as an important adjunct to other instructional forces; that the movement to dignify the office of the school trustee and to select him because of his honesty, his competency, and his interest in educational affairs, grew in vigor and in popular favor; and that militant public opinion was aroused in behalf of the several phases of school improvement.

In an article which he contributed to the *Educational Review* in 1892 he accurately and adequately described the functions of the ideal school superintendent, functions which he himself had discharged with rare fidelity and success. Here is the concluding and summarizing paragraph of that article:

"The efficient superintendent, therefore, sets into working order three educative influences to support the one great work of education in the school system: namely, an educative influence in wise measures and correct insight, for members of the school board; second, an educative influence, resulting in insight into methods, and a growth in personal self-control, and besides these a culture in literature and art and science, for the teachers; thirdly, for the community, an enlightened public opinion which knows what the schools are actually doing, and can intelligently explain merits and defects, and tell what changes are desirable for onward progress." [4]

When, in 1889, President Harrison appointed

[4] *Educational Review*, 3:172.

Dr. Harris United States Commissioner of Education, school men throughout the country most emphatically approved the choice, and prophesied that great things would be accomplished by the new Commissioner. In the seventeen years of service in that office, he more than fulfilled the prophecies made when he entered upon its labors. His protracted, thoughtful study of professional problems, his sharing with his fellowmen by means of oral and written discourse the fruits of that study, and his practical administration of the affairs of a great city school system, had equipped him admirably for the larger contributions he was to make to educational history. The annual reports published during his commissionership are positive and enduring evidence that the work of the Bureau properly administered is valuable to the nation, contributing in high degree to that unification which is essential to our educational progress. These reports furnish abundant testimony that Dr. Harris's labors in connection with the Bureau were eminently successful, for, in Washington, as in St. Louis, he manifested the rare combination of philosophical insight and practical executive power. It would be difficult to overestimate the worth of these reports, for, in a very significant sense, they have become a kind of educational clearing house, not only for the United States, but also for the civilized world.

It was an easy matter for Dr. Harris to discharge the duties of a national office, for neither

provincialism nor intolerance could find a resting place in his soul. He was greatly concerned with the promotion of educational progress in the North, in the East, in the West, and especially in the South, with whose people he sympathized in their efforts to solve their peculiarly difficult problems in education. In one of his addresses, delivered in a national congress of education, he referred to the struggles of the South, remarking that the percentage of its population attending school is very large, as large as that of Saxony, even, and then he adds that "this is a wonderful showing for the wisdom and self-sacrifice of the Southern people, who are, indeed, building a New South, with the school as its cornerstone."

IV. CONCLUSION

Many and varied were Dr. Harris's contributions in the realms of professional study, productive authorship, and school administration. In each realm he was remarkably efficient in service, and, what is rarer still, was entirely free from officiousness or offensiveness in performance. The latter especially charming attribute of his personality was, no doubt, born of the fact that, as Plato would say, "He had tasted how sweet and blessed a possession philosophy is," and had, accordingly, become a thoroughly just man, a just man being one—again to quote from Plato—who "does not permit the several elements within him to meddle with one another, or any of them to do

the work of others; but he sets in order his own inner life, and is his own master, and at peace with himself; and, when he has bound together the three principles within . . . and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he will begin to act, if he is to act, whether in a matter of property or in the treatment of the body or some affair of politics or private business; in all of which cases he will think and call just and good action that which preserves and coöperates with this condition, and the knowledge which presides over this, wisdom; and unjust action that which at any time destroys this, and the opinion which presides over unjust action, ignorance." [5]

When the Carnegie Foundation conferred upon Dr. Harris, in 1906, the highest retiring allowance permitted by its rules, an annual income of three thousand dollars, it was an honor most worthily bestowed, because his was a truly great spirit, accomplishing great things in a great way, and because the contributions of his life-work constitute an imperishable inheritance of American education.

[5] Plato's "Republic," 443.

VIII

THE CLUB WOMAN AND THE DEVELOPMENT OF EDUCATIONAL PUBLIC OPINION [1]

Being the one institution charged directly with the development of the rising generation, the school is a most powerful agency in the protection and the promotion of individual and institutional welfare. It is, therefore, of priceless value, and every citizen is under bond to maintain, by word and by deed, in private and in public, its integrity and usefulness. While women are not armed with the ballot in Texas, yet they contribute in no small degree to the creation and development of public opinion. In matters pertaining to the education of youth, they are especially influential. They can have no greater duty, and can obtain no greater privilege than to exercise continuously and earnestly a strong and wholesome influence in behalf of the very best educational advantages it is possible to obtain. It is the purpose of this paper to discuss some phases of school work in which this influence can be well directed.

1. *The physical conditions under which chil-*

[1] Read in Houston, Texas, November 17, 1904, before the Texas Federation of Women's Clubs.

dren are to spend their school life should be sanitary, comfortable, and attractive.

Clean, healthful, beautiful buildings and grounds have desirable effects not only upon the body of the child, but also upon the mind and character. The Greeks of old had greater insight with respect to this matter than do many people living in modern times. By careful attention to the needs of the growing body such a race of men and women were developed in ancient Greece as have not been surpassed through all the centuries that have followed. They believed, furthermore, in surrounding the young with works of art stimulating to the healthful imagination. In Plato's "Republic," which sets forth an ideal scheme of education, we read:

"We would not have our guardians grow up amid images of moral deformity, as in some noxious pasture, and there browse and feed upon many a baneful herb and flower, day by day, little by little, until they silently gather a mass of festering corruption in their own souls. Let our artists rather be those who are gifted to discern the true nature of beauty and grace. Then will our youth dwell in a land of health amid fair sights and sounds; and beauty, the effluence of fair works, will meet the sense like a breeze and insensibly draw the soul, even in childhood, into harmony with the beauty of reason."

If our women, appreciating the philosophy of Plato's words, should mold public opinion in every

community in this state in accordance therewith, in no city, town, or hamlet in all this commonwealth would there be found a schoolhouse that is a caricature upon architecture and that is less inviting than the building in which criminals are confined.

2. If the priceless blessings of good schools are to be enjoyed by our children, only competent teachers should be employed to give them instruction.

The teacher who does not represent in his own person the ideals of true manhood is incapable of leading younger people to appreciate those ideals. While it is necessary that the teacher be a scholar, he must first be possessed of the manners, as well as the higher attributes, of the well-bred gentleman. But scholarship also is imperative. Certainly no one can teach what he himself does not know. It is a safe rule to adopt that the teacher be at least four years in advance of the pupils he is to teach. No teacher, for example, should be employed in a high school who has not the training equivalent to that to be derived from the satisfactory completion of courses of study leading to graduation from college. Furthermore, a truly qualified teacher is one who is familiar with, and is vitally interested in, the problems of his own profession, and consequently with the literature relating to that profession. He is daily studying these problems, and is becoming more and more familiar with them, not

only at first hands, but also through the thought of the leaders in education. He spends his money in order that he may obtain professional growth. His long vacations are not consumed in absolute idleness or in flitting from watering place to mountain resort. At least a portion of every summer he spends in study in some institution which offers opportunity for professional advancement. His salary may be small; but he wisely invests a portion of it in order that he may become a larger man, feeling assured that large salaries are never found hunting for small men.

The truly professional teacher, again, in the securing and holding of official positions, is not depending upon political pull, upon membership in any religious denomination, upon ties of consanguinity or affinity, or upon any form of graft, however veiled or specious. He modestly submits upon proper occasions his personal and professional merits, and he is willing to be judged by them, and them alone. This is the very essence of honesty and fair dealing. If we wish our children to have these qualities indelibly stamped upon their lives, we should strenuously insist that the men and women who teach them should be reasonably reputable guides with respect to culture and character.

This, then, is the second lesson of the evening: The women of this Federation should have an abiding interest in developing in their several communities a strong and vigorous sentiment in

behalf of the selection and retention of teachers upon only one basis, the basis of merit.

3. *The third lesson is like unto the second. The school superintendent should have all the qualifications of the teacher, and some one has said that he should have these qualifications raised to the second power.*

The superintendent of schools is, in a large degree, the teacher of teachers. If he be a weak man, a time-server, a political trimmer, no one should be surprised if the principals and teachers under his supervision manifest similar weaknesses. The leader in any organization invariably stamps his own qualities of mind and heart upon its every department. In every community, perhaps, the greatest public interest is its system of schools. The head of that system should be a man who devotes himself exclusively to the duties of his office. Those duties being of an educational character, he should be distinguished because of his discharge of educational functions. These functions are so numerous and so complex that they will require all the time and all the talent of the most gifted of men. To discharge them faithfully and acceptably requires a man who is not an expert as a mere job-holder, a skilled manipulator of political methods, but one by whose worthy leadership in educational affairs the opportunities for the development of sturdy character will, year by year, be multiplied in every school under his supervision. In him every teacher will find a

trusted counselor and friend, every parent a judicious adviser, and every child a courageous defender of his rights. There is connected with the public service no officer in whom the women of this organization should have a more intelligent concern.

4. *The members of the board of trustees in every school district should be composed of intelligent, patriotic, and prudent men.*

The law very wisely forbids the payment of a salary to a school trustee. It is the theory in America that everywhere will be found capable and honorable men who are sufficiently interested in the schools to give their services as trustees without financial compensation. It is the theory, also, that these trustees shall be trustees in fact, and not in name only. Should the trustee of an estate of a deceased person prove recreant to his trust, adequate penalties are fixed by law. It is especially disreputable for a man to be dishonest, or even careless, in the management of property interests belonging to others. If anything, it is still more disreputable for the trustee of a school, because of the seductive blandishments of grafters of greater or less venality, or because of the influence of powerful social, sectarian, or political pulls, to barter away the spiritual rights of the children of his community. One of the great rights of every child is that he is entitled to the best possible instruction obtainable. The selection of the teacher who is to give that instruction

is in the hands of the trustee, who has taken oath that he will properly administer the trust imposed in him. A trustee mindful of his obligation will not favor the system of the spoilsman, but will adopt the policy recommended a year ago in the report to his school trustees by Superintendent S. M. N. Marrs of Terrell, Texas. From Superintendent Marrs' report these extracts are taken:

"The statement is frequently made, 'Everything else being equal, I believe in employing our own graduates to teach in our schools.' I know that every one of you, as a member of the school board, endorses this statement fully. But when you have teachers of many years' experience, holding college or normal school diplomas, or life certificates, who have been successful in their work, make application for positions in our schools, are our graduates with a few months' experience, and holding second-grade county certificates, or possibly first-grade certificates, their equals? I would not detract one iota from the successful work of those of our teachers who, by their genial personality and indomitable energy, have given such entire satisfaction; but I would remind them that progress should be their watchword, and that they should take advantage of every opportunity to place themselves upon an equality with other teachers who have spent some of the best years of their lives in preparation for the noble duties of the profession. And when this is done, when our graduates go to the normal schools and the colleges, and return to us upon an equal footing with other teachers, holding their diplomas, earned by hard study and close application,

I am very sure they will receive favorable consideration and be given an opportunity to prove whether or not they possess the other elements of the successful teacher.

"So long as you fail to demand of your home teachers the same preparation you require of those from a distance, you contribute to their negligence in this respect, and instead of your leniency's being a kindness, it becomes a real injury."

There is but one single question for the trustee to ask if he wishes to fulfill the obligations of his position, and that question is, in every instance, What action on my part is demanded by the best interests of the children for whom the schools have been established and for whom they should be conducted? To answer this question correctly requires a greater degree of intelligence than some people imagine, and a higher degree of honesty than some men have inherited or attained. The good women, as well as the good men, in every community certainly love their children and should, therefore, find it easy to agree to elect to membership upon the board of school trustees only such men as clearly demonstrate intellectual and moral fitness therefor.

It stands to reason, from what has just now been said, that the board of trustees should be divorced from partisan politics. The school is an institution in whose blessings the children of people of all shades of political belief have a right to share. It is the only institution upon which all

parties can certainly unite. Republicans, Democrats, Populists, Mugwumps, Socialists, all are interested in the education of their children. It would certainly be unrighteous and un-American to conduct such an institution along narrow political lines. Time forbids an extended discussion of this point; but I cannot forbear quoting these sentences, taken from an address made last July by Andrew S. Draper, Commissioner of Education of the State of New York:

"It seems to be accepted all around that 'politics,' or partisan influences of any kind, operating with the dark lantern, shall be met with resentment, and that with emphasis. That is something; but it is far from all. We not only do not want men and women in the educational organization simply because they have won the gratitude and support of some other kind of organization which is doubtless right enough in its way; but we want men and women who have taste and training which may be strikingly useful in the upbuilding of an educational organization."

In Texas, school affairs have been managed with singular freedom from corruption and debauchery. The really vicious ultra-partisan management of educational interests has been rare in this state; but in these days, when, in many parts of our country, the spoilsman and the grafter are searching for every possible opportunity to ply their nefarious practices, it is incumbent upon us to fix, once for all, if possible,

uncompromising faith in the doctrine that the schools shall be run for the benefit of our children, and for their benefit alone. It should be a matter of great pride to every citizen of Texas that the Regents of the University, ever since it was founded twenty-one years ago, have kept in mind the fact that it is their sole function as Regents to administer a great educational trust, and that they have, therefore, not been subservient to any other than educational influences. They may, at times, have been mistaken in their judgments; but these have been mistakes incident to the fallibility of human nature, and have been in no sense crimes committed with malice aforethought.

In the work of quickening and strengthening public opinion in behalf of the proper administration of our public schools, I am sure the members of the Texas Federation of Women's Clubs can render valiant and valued service. Any form of public service is sure to fail of greatest success whenever public interest is wanting. The club women undoubtedly have ways and means by which interest in educational questions can be kept vigorously alive. The mothers' club has, in many places, been an effective agency in this direction. Far be it from me to speak with scant praise of its splendid service; but I beg to suggest that it should be supplemented in every school district by the organization of an educational association, to include in its membership men, as well as women, an association to coöperate with teachers,

principals, superintendents, and school trustees in strengthening public opinion in behalf of better schools and better school facilities; to study, really study, the conditions necessary to genuine progress; and to assist generously and sanely in devising plans, and, when proper, in executing plans, to insure those conditions. It seems to me that it is intended by Providence that the education of children should be of equal concern to fathers and mothers. Surely we cannot expect that work to be in the highest degree successful if the masculine element of our population be practically excluded therefrom. Other means, for example the organization of fathers' clubs, to meet very seldom, will be suggested to your minds. But whatever plans may be adopted, surely here is a rich and a well-nigh unoccupied field of endeavor in which results of inestimable value may be achieved by this Federation. To the most fruitful tillage of this field you are invited by every competent and faithful teacher and school officer in this state, as well as by every child whose powers of mind and heart are calling for favorable conditions of development.

Finally, while club women are deserving of highest commendation for their study of many of the difficult problems of our modern times, problems of domestic economy, of municipal politics, of state politics, of national politics, of world politics, problems of dress, of social functions, of art, literature, history, philosophy, love, law, trade,

religion, etc., yet it is respectfully, but earnestly, urged that they should not fail to give liberally of their time and their talents to the consideration of another question, which is fundamental to questions of home, society, church and state. That question is, What shall be done to and for and with the child, by whose proper education the highest hopes of humanity are to be realized, and in whose life and advancement the brain and heart of womankind can be most effectively employed? Should the club women in this state aid in the development of the doctrines that the physical conditions about our schoolrooms should be wholesome and beautiful; that the teachers of Texas children should be men and women of sound scholarship, high character, and real professional ability; that school superintendents should be educational leaders worthy of the cause they represent, and that the trustees of our public schools should be men of unquestioned probity, generous insight, and commendable patriotism—I say, if the club women of this Federation should add their great influence to the promotion of these four fundamental doctrines, unborn generations of Texas children will have reason to bless your memory, the angels will hear the story of your good deeds, and the Lord of heaven and earth will know you every one by name.

IX

THE EDUCATION OF THE MODERN WOMAN [1]

In different ages of the world there have prevailed many varying and ofttimes contradictory opinions concerning the education of woman. Throughout the centuries she has been an interesting and also a more or less perplexing problem; but, as a latter-day cynic has confessed, "If woman makes all the trouble in life, it is woman who makes life worth all the trouble." Inasmuch as her education has always been influenced by the sphere of her functions, we need not be surprised that, in her progress from the slavery by which she was fettered in the days of our savage forefathers to the time when she is coming to be recognized as an individual and as a coequal with man,—I say we need not be surprised that her education throughout these long centuries has responded to many modifying influences.

In ancient Sparta, which was, at best, but an armed camp, great attention was necessarily paid to physical development. Her free citizens were

[1] A commencement address delivered May 26, 1908, at Baylor Female College, Belton, Texas.

to be so trained in bodily powers and in patriotic virtues as to render them strong and willing defenders of the state. Literature, art, and philosophy were despised. These two great educational aims, patriotism and physical power, were to be wrought out in the development of the women, as well as of the men. From infancy to womanhood the one dominant thought of their lives was that the mothers in Sparta were to give the state vigorous and hardy and loyal warriors. The Spartan woman had, comparatively speaking, little domestic life, her husband being the absolute creature of a state which was a perfect type of a highly communistic institution. The Spartan man, who, by law, was compelled to marry at the age of thirty years, spent his life in the service of his country, being prohibited from residing at the home of his wife, whom he was able to visit only by stealth.

In Athens, respectable women led only domestic lives. We read in the famous funeral oration delivered by Pericles in honor of his countrymen that had perished during one year of the Peloponnesian War, these consoling words:

"If I am to speak of womanly virtues to those of you who will henceforth be widows, let me sum them up in one short admonition: To a woman not to show more weakness than is natural to her sex, is a great glory, and not to be talked about for good or for evil among men."

In Xenophon's "Economics" is given in detail the Athenian view concerning woman's functions and her education to fit her therefor. Living in accordance with that view she confined her talents to the discharge of domestic duties, the rearing of children, the oversight of servants, and the economic disbursement of the funds provided for the support of the family. It was only the woman without social standing that turned her attention to matters of politics or to those of any other character not closely related to the home. In the Golden Age of Greece, the immortal Fifth Century, all the respectable citizens of Athens would have held up their hands in holy horror, had there appeared in their midst a woman possessed of the independence and intellectual qualifications of many an American woman of the present day. In that classic city social functions were attended by men only. Woman had the honor and the pleasure of preparing banquets for her lord; but she herself was conspicuously absent from the banqueting board. As she was set apart for strictly domestic functions, only domestic elements entered into the system by which she was educated.

The futility of this educational regimen for women was understood by Plato, the greatest of the Greek philosophers. In that imperishable work, "The Republic," he described an ideal nation in which philosophers should be rulers, and in which wisdom, courage, temperance, and justice

should abound. In his Utopian state, education is to be the fundamental activity which is to insure the permanence and righteousness of government. His ideal education, which is to consist of physical, intellectual, and moral elements, is to be shared by men and women alike, his reason therefor being expressed as follows:

"The same education which makes a man a good guardian will make a woman a good guardian, for their original nature is the same."

In Rome somewhat greater freedom was enjoyed by woman than in Athens, and she exercised a greater influence upon man. The Roman matron has survived throughout the ages as a type of high-minded womanhood; but the historical record discloses the fact that, while higher education was organized and greatly developed for the male portion of the population of Rome, no provision in this direction existed for that other half of the population which belonged to the opposite sex. It is true that Musonius, who lived during the period of the Hellenized Roman education, favored the extension of the opportunities of higher learning to women; but he lived far in advance of his age, and his views were by no means popular. The prevailing opinion was that woman should be a home-keeper; that, if she should visit philosophers, she would become bold and presuming; that contact with other than

domestic matters would cause her to abandon household occupations; that she would live surrounded by men and engaged in philosophical and political discussions; that, while she might learn to argue subtly and be an expert in analyzing syllogisms, she ought to be at home engaged in spinning or in some other necessary employment that would render her husband's home life satisfactory and agreeable.

During the Middle Ages, when, on account of various influences, the secular learning of the old Greeks and Romans had well-nigh passed away, woman, in common with man, shared the darkness of the ignorance that prevailed. It was during these times that the ascetic, other-worldly view dominated both life and education. Aside from strictly domestic duties, only the nunnery opened its portals to women. The views which generally obtained are well represented in the advice given by St. Jerome to one of his widowed friends inquiring of him as to the proper education of her daughter. This good man suggested a stern regimen of physical asceticism; urging that the body be considered an enemy, to be subdued by fasting and by mortification of the flesh. The same monastic element is prominent as to the intellectual and moral development which he approves. He advises that only the Bible be read and studied; that the arts be tabooed; that the daughter never listen to musical instruments; that she be kept in ignorance of the uses served by the flute

and the harp; that she should not be found in the streets of the world, or in the gatherings and in the company of her kindred; that she is to live in retirement. She is not to feel more affection for one of her companions than for others. She is not to be allowed to speak with such an one in an undertone. In his opinion the most desirable place in which she could be brought up is in a cloister. Said this great church father:

"If you will send us Paula, I will charge myself with being her master and nurse; I will give her my tenderest care. . . . I shall be more renowned than Aristotle, since I shall instruct, not a mortal and perishable king, but an immortal spouse of the heavenly king."

It is true that when the Feudal System arose, a somewhat different conception of the functions of woman obtained, and that the social element entered more largely into her life and into her education. She became more or less proficient in the forms of etiquette, and in poetry and music, as well as in religious and domestic duties; but it must be remembered that this education was confined to a small percentage of the population, that is to say, to the families of the feudal barons.

The feudalistic view is perhaps well expressed by the celebrated essayist, Montaigne, who lived in the Sixteenth Century, and whose chivalric gallantry led him to disbelieve in the development of

woman along rigorous lines of study. If she must study, however, he advised that she should study poetry, saying:

"It is a wanton, crafty art, disguised; all for pleasure, all for show, just as women are."

Even Rousseau, the most vigorous of all the educational reformers of the world, and the author of the most celebrated educational classics ever written, the "Émile," preaches the doctrine that the whole education of women should be relative to men; that to please them, to be useful to them, to make themselves honored and loved by them, to educate the young, to care for the older, to advance them, to console them, to make life agreeable and sweet to them,—these are the duties of women in every age. He believed that a woman of culture is to be avoided like a pestilence, "for," says he, "she is the plague of her husband, her children, servants,—everybody."

Richard Mulcaster, who was the celebrated master of the Merchant Taylors' School in the Sixteenth Century, and who wrote a book concerning the theory and practice of education, recommended that a woman should be perfected in "reading well, writing faire, singing sweete, and playing fine." These studies he considered as needful. More advanced studies he believed might be undertaken by women that are to become wives of leaders among men, but by him,

as by all his contemporaries, the idea that the higher education of woman should be primarily for her own sake, was not entertained.

Probably the first great writer of education to set forth in unmistakable terms the doctrine of universal education for men and women alike was Comenius, the last bishop of the Moravian church. In his monumental work, "The Great Didactic," he gives these reasons why women should be allowed to engage in the pursuit of knowledge, advanced, as well as elementary:

"They are endowed with equal sharpness of mind and capacity for knowledge (often with more than the opposite sex), and they are able to attain the highest positions, since they have often been called by God himself to rule over nations, to give sound advice to kings and princes, to the study of medicine and of other things which benefit the human race, even to the office of prophesying and inveighing against priests and bishops. Why, therefore, should we admit them to the alphabet and afterwards drive them away from books? Do we fear their folly? The more we occupy their thoughts, so much the less shall folly find a place."

A thoroughly modern view, held by many of the more intellectual women, as well as by some of the more intellectual men of the present day, is thus expressed by the president of Bryn-Mawr College:

"Women's education should be the same as men's,

not only because there is, I believe, but one best education, but because men and women are to live and work together as comrades and dear friends and married friends and lovers; and because their effectiveness and happiness and the welfare of the generations to come after them will be vastly increased if their college education has given them the same intellectual training and the same scholarly and moral ideals."

Having thus very briefly and all too inadequately sketched, as it were, the history of opinion regarding woman's education, let us spend a few moments more in an attempt to answer for ourselves the question, Of what should the modern woman's education consist? Let us take it for granted, without argument, that woman's education should fit her to discharge, readily and effectively and agreeably, duties in the institutional life of which she is to become a part, and that these duties will relate to the home, to civil society, to the state, to the industrial order, and to the church. If she be qualified for service in these several institutions, no one would question that her life would be full of the richest worth and solidest satisfaction. It is to be understood, of course, that no individual woman, as no individual man, would equally distribute her time and her talents in the service of these several institutions, but would exercise rational judgment in the regulation of her life. Nevertheless, the fact remains that the modern woman is to render serv-

ice in the various forms of institutional life named above.

What, then, should be her educational preparation for service in the home,—a service which has been, and is now, her greatest service, and one to which the signs of the times indicate greater emphasis and greater honor are to be attached? What shall be the course of study most beneficial to her who is to be the presiding genius of the home? Certainly this curriculum should provide for liberal and scientific physical training. On this point Alfred Fouillée, a modern educational writer of France, gives utterance to a most important truth in these sentences, taken from his work, "Education from a National Standpoint":

"The system of muscles unexercised and brains under hard labor is still more disastrous for women than for men. Woman is, *par excellence,* an instrument of natural selection, because of the qualities or defects she transmits to her children. Further, woman is the object of a second form of selection, which results in the choice and triumph of the qualities most advantageous to the race,—typical beauty, vigor, and health. . . . Observation and statistics, in fact, show us that to excite love and to decide voluntary selection, the most powerful means woman possesses are those which spring from external advantages; then come those supplied by the moral qualities; last and weakest are those due to intellectual attractions; and even the latter depend far less upon acquired

knowledge than upon natural faculties, such as quickness, wit, and insight. Here a lesson in pedagogy is given by nature herself, condemning the unnatural education at present in vogue. . . . Nature acts for the interest of the race; her supreme end is the welfare of posterity; her means, the selection of couples best suited to that end. Now, as far as the race is concerned, a cultivated intellect based upon a bad physique is of little worth, since its descendants will die out in one or two generations. Conversely, a good physique, however poor the accompanying mental endowments, is worth preserving, because, throughout the future generations, the mental endowments may be indefinitely developed."

The proper physical education of our girls, let me say in a word, may be accomplished through a rational system of gymnastics, and through adequate attention to their games and sports. I can conceive of no greater blessing to be enjoyed by this state than for her women to be profoundly convinced of the truth of the doctrine announced by Richard Watson Gilder, at a banquet recently given in New York City to the English novelist, Mrs. Humphrey Ward, and expressed in this language:

"To the decree that mankind shall work for its daily bread is added the decree that mankind shall play—for the salvation of both its body and its soul—a decree so inwrought in the very constitution of man that there is no greater danger to mankind, especially in

its state of childhood, than the prevention or the misdirection of play."

Again, the proper training of the home-maker and the home-keeper involves the mastery of knowledge relating to the physical, intellectual, and moral development of children. According to Herbert Spencer, the most glaring defect in programs of education is the failure to provide instruction valuable for parental guidance. Says this great philosopher, in his epoch-making essay, "What Knowledge Is of Most Worth?":

"If, by some strange chance, not a vestige of us should descend to the remote future save a pile of our school books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. 'This must have been the curriculum of their celibates,' we may fancy him concluding. 'I perceive here an elaborate preparation for many things, especially for reading the books of extinct nations and of co-existing nations; . . . but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this was the school course of one of their monastic orders.' "

In another of Spencer's educational essays he declares that no rational plea can be put forward for leaving the study of education, that is to say,

the study of the development of children, out of the curriculum. Bearing directly, as well as indirectly, upon the happiness of the parents themselves, and affecting the character and lives of their children, this study, he contends, should occupy the highest and largest place in the course of instruction passed through by each man and woman. "The subject which involves all other subjects," he remarks, "and, therefore, the subject in which the education of every one should culminate, is the theory and practice of education."

In perfect accord with Spencer's views concerning this matter is a series of articles entitled "The Pedagogical Training of Parents," and published this year in *The Outlook*. These articles have recently been given, in book form, to the public, and I should be rejoiced were they to be read, yea studied, by every mother and every prospective mother in Texas. One of the editors of that journal, in connection with an editorial commending these articles, submits some wise reflections in the issue of May 2, 1908. So plain and sensible are his suggestions, that I deem it worth while to quote these sentences:

"In a modern play, the hero, fleeing from unjust justice, finds an automobilist repairing his machine and asks to be taken with him. 'Do you know anything about an automobile?' asks the owner. 'Not a thing.' 'Then you'll do for a chauffeur. Come

along.' It is upon this principle that the responsibilities of parenthood are very generally assumed. It is not supposed to be necessary that either the father or the mother should know anything of the delicate physical and moral mechanism of the child in order to assume the full responsibility for the child's care and training. It has been thought not to be in accord with good taste, with feminine sensibility, with modesty, hardly with good morals, to tell her anything concerning the mystery of life. . . . In our plans of education we prepare our daughters for everything except the life to which they may naturally be expected to devote themselves. They are trained for law, for medicine, art, engineering,—for everything but motherhood. They are urged to influence the city, the state, business, politics, the public charities, the church,—everything except the home. 'To write and read,' says Dogberry, 'comes by nature.' He seems to have had the fashioning of the American conception of the family. We appear to think that capacity for fatherhood and motherhood comes by nature."

The proper direction of the home, furthermore, requires economic qualifications of no mean order. The term *wife* is sometimes said to mean *weaver*, and, truly, the mistress of a domestic establishment has much to do in weaving the fortunes of her husband, for she it is that not only regulates the consumption and expenditures of the household, but that, also, not infrequently assists generously in swelling its productive income. No true wife is a mere parasite; she is an

equal partner with her husband in the business side of family life. Such knowledge as will furnish insight into these economic duties, is, therefore, serviceable, in fact, indispensable.

The second institution in which woman must live and in which she should be prepared to contribute intelligent service, is the state. It is true that, in only a few of the states of this Union, she is given the privilege of directly participating in the direction of governmental affairs; but voting and holding office are but two of the many privileges of American citizenship. While these two are, for the most part, denied to woman, she may freely enjoy all the others, and even these two she may at times exercise by proxy. Every department of our government, legislative, executive, judicial, is of as tremendous importance to the feminine, as it is to the masculine, portion of our people, and woman is, therefore, clearly entitled to such training in history and political science as will enable her to reach a rational comprehension of the theory of government and the duties of patriotic citizenship. One distinctive doctrine of modern education is that every individual, male or female, finds in his or her own life the end of his or her existence, thereby becoming freed from bondage to any institution. We have, in this country, at last reached the definite conclusion that woman should stand erect in her own right, and that she may justly refuse longer to remain in slavery to even so noble an institution

as the home, and may, without humiliation and without loss of reputation or self-respect, manifest great concern in the management of civil affairs.

The third institution to which woman owes allegiance, and many duties relating to which she has already become accustomed to discharge, is the institution known as civil society. So expert in the discharge of some of the social functions has become a type of womanhood in every community, that the individuals of this type may, in reality, be called professional. So-called society leaders make a business of giving and of attending social functions, a business so exacting during the greater part of the year as to forbid any serious attention to matters not directly connected with the continuous round of pleasure-seeking. A woman must needs keep busy if she change her costume four or five times a day. It is a matter of no small labor to be a guest at dinings, a frequenter of theaters, house-parties, germans, etc., for ten or eleven months in the year. It is not disputed that to shine in such circles contributes to intellectual development; but no one would have the hardihood to assert that it is intellectual development of the highest order. To make a business of play is, furthermore, about as immoral as to make play of business, and a human being ought to take life sufficiently seriously to place proper meets and bounds to the hours of recreation.

Another type of the social woman (and much is to be said in praise of that type) is the club woman. It is, perhaps, true that some women, as some men, because of their infatuation for club life have become "jiners," and have obtained membership in so many clubs as to make it impossible to attend to any other than club duties. Their higher duties, those, for example, pertaining to the care of their own offspring, are, perhaps thoughtlessly, but none the less foolishly and wickedly, abandoned. Such women fall under the condemnation of that passage of Scripture which reads: "He that provideth not for his own household is worse than an infidel."

There are, nevertheless, many demands which society may rightfully make upon a woman, demands to which she may respond in all good conscience; but, as intimated concerning the two types of society women just now discussed, these demands must be reasonable, calling for only such service as will not interfere with those duties which have greater and more righteous claims. The home itself is greatly enriched and sweetened, losing its spirit of narrowness and clannishness, when the mother takes an enlightened interest and plays a rational part in the social life of the community.

Still another institution which is one of the fundamental agencies of civilization, and in which all freely admit woman may work with great propriety and effectiveness, is the church. The

church affords opportunities for religious development, and, as religion is the broadest thing in the world, its effects upon the minds and hearts of growing minds should exercise influences of the most liberalizing and beneficent character. It is, perhaps, true that, under the domination of the Schoolmen, the church gave far too great emphasis to the formulating of doctrines of belief; but, in the light of the teaching of the modern church by men of all the Christian denominations, attention is now concentrated upon the fact that religion is a life to be lived, and that the validity of one's religious faith is to be determined by the amount of rational service he renders his fellowmen. In accordance with this modern view, the religious education of woman, to be carried on in the home, the church, and the school, should prepare her not only to give a reason for the faith that is in her, but also to manifest, in intelligent and loving service, the substantial nature of that faith. Now, in the days of ancient Rome and Greece, a philosophy of life that regarded the good things of this world, only, obtained. During the Middle Ages an other-worldly view abounded; but the modern woman, neither forgetting nor despising the things of this world, uses them in rational ways without allowing her vision of the future world to be obscured. In response to the spirit of freedom which she has inherited, she is no longer a mere religious vassal and asset of priest or husband; but she is engaged con-

sciously in fashioning her own future according to the Divine plan as she, herself, discovers it in Nature and in Revelation.

Again, the realm of industrial life constitutes another institution by which the progress of the race is conserved and advanced, and in which women throughout the ages have rendered voluntary and compulsory service. In the United States in the year of 1900, the persons that were ten years of age or over included 29,700,000 men and 28,300,000 women. There were reported 23,750,000 men and 5,319,000 women, respectively, that were engaged in work for which compensation was given. Of the women workers about one-third were employed by various manufacturing concerns. Five hundred thousand were engaged in commercial life, being bookkeepers, clerks, stenographers; 2,000,000 were employed as domestic servants, housekeepers, washerwomen, and laundresses; over 100,000 were trained nurses; and 430,000 were following professional or intellectual employments. Of the group last named, 300,000 served as teachers, 3,000 as preachers, 1,000 in drafting, 790 as dentists, 2,193 as journalists, 1,000 as lawyers, 7,400 as physicians, 8,000 as office-holders, and 6,000 as literary and scientific persons. The great majority of these women were, by necessity, undoubtedly, compelled to resort to vocational pursuits. Comparatively speaking, only a small number, it is believed, voluntarily en-

tered upon industrial or professional occupations.

In another section of this paper emphasis has been laid upon the fact that the home is the institution to which woman generally owes chiefest allegiance. The home is the fundamental institution of society. The progress and hope of the race is dependent upon domestic happiness and efficiency. The woman, therefore, who offers up her talents upon the altar of vocational life to that extent sacrifices herself and the interests of the family whose destiny is, or might be, placed in her keeping. The normal woman longs for the joys incident to home life, and, as civilization becomes more and more rational, the number of women crowded into the ranks of bread-winners will, relatively speaking, be decreased. The cry of the woman bound to industrial functions was, in a recent number of a popular magazine, thus pathetically, but accurately voiced.[2]

Man's work is mine, tho' woman born;
My hurried way in crowded mart
Is trod unswervingly each morn;
I live a thing apart,
I bear a hungry heart.

Man's love and babe's, life hath denied;
No leisure e'en to give a crust
Is mine, swept onward with the tide
Of those enslaved by lust
Of gold, or load unjust.

[2] Elizabeth G. Barbour in *American Magazine*, May, 1908.

I would not vie with men for gain,
Nor in the sun of ease would bask;
I—who man's burden bear with pain—
I want my woman's task.
Give this, O Lord, I ask!

In view of the fact, however, that, on account of the exigencies of fortune, many women are compelled to engage in labor whereby they may earn a decent living, in view of the further fact that ability in this direction gives one a sense of personal independence and capacitates one to resist domestic tyranny courageously, and in view of yet another important fact that the proper management of the home demands much useful knowledge related to some of the forms of industrial life, it seems wise to insist that the education of every woman should include instruction and training which will enable her to make her own economic way in the world, should never a suitor for her hand appear, or should unworthy suitors by the score fall at her feet. A very meager living, if only self-respect be saved, is far preferable to a life of dependence, from which the element of shame is, sad to relate, sometimes not entirely eliminated.

Having submitted, after the fashion of the college professor, a candid, comprehensive statement of my convictions concerning a question of the greatest importance to the individual and to the state, let me turn now to a more delightful

task, and conclude this address with words of congratulation and felicitation to the graduates in whose honor we are this hour assembled. Young ladies of the graduating class of 1908, this entire audience is rejoicing with you over the praiseworthy completion of four years' training and instruction that have broadened your intellectual horizon, but have done no injury to your womanly sympathies; that have conserved and promoted your physical health and strength, but have entailed no loss of that modesty which is the most becoming crown, as well as the surest defense, of womanhood; and that have deepened your insight into secular affairs, but have not destroyed your faith in the fundamental religious doctrine that, while "the things that are seen are temporal, the things that are unseen are eternal." We trust that the future has in store for you many joys and triumphs, with only sorrows and struggles enough to develop those splendid qualities, the possession of which makes one rich indeed, guaranteeing as it does that peace of mind which the world can neither give nor take away. We are confident that you will bear yourselves worthy of the best traditions of this institution; that your influence in civic affairs will always be exercised in behalf of temperance and justice and purity; that to society circles you will bring pleasure without folly, and enlightenment without fanaticism; that, in whatever forms of industrial life your lots may be cast, you will glorify

even their drudgery by your fidelity and intelligence; and that in the home you will find your chiefest and your supremest delight, for you will be wise if you heed this injunction found in your college catalogue:

"Above all it must be borne in mind that the highest sphere and noblest function of woman is wifehood, that of the right rearing of offspring and the faithful ordering of the home. Any system of education that ignores these highest aims and spheres . . . dishonors a woman and does violence to the laws of Nature, which are the laws of God."

X

THE SIGNIFICANCE OF CHRISTIAN EDUCATION IN THE TWENTIETH CENTURY [1]

Religion is one of the permanent inheritances of the race. Furnishing a philosophy of life, a view of the world, it has marked the evolution of man in his long struggle from savagery to enlightenment, and there is abundant evidence for believing that, in the centuries to come, religious ideals will remain an efficient cause in his elevation to yet higher forms of spiritual life and power.

Because of this contribution of a view of the world, determining and coloring thought and feeling and act, we are not surprised that religion affects education, which has for its primary purpose the unfolding of the powers of the individual and his gradual adjustment to the civilization into which he is born, in which he is to share, and to which he should render reasonable and efficient service.

To the student of educational history it is a well-known fact that, ever since the conquest of

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paganism by Christianity, all forms of educational endeavor have been, to a greater or a less degree, dominated by the authority of the Christian church. Certainly, for a thousand years and more, her influence upon the school was supreme. But from the time of the second Renascence, when the first modern man, the philosopher and teacher, Abelard, had the courage to depart from the prescribed paths of thinking, there has been conflict after conflict between the church and other institutions, and between churchmen themselves who entertained antagonistic opinions. The school has not infrequently been the storm-center of the struggling factions, and to-day it may be said that we are passing through that stage of evolution which would be denominated by Herbert Spencer as the "disagreement of the inquiring."

But, nothwithstanding the fact that there is yet existing great diversity of educational aims and plans, there is arising, nevertheless, practical unanimity with respect to certain fundamental principles, and we may reasonably hope that, in the fullness of time, by patient study and honorable, fair-minded discussion, the bitterness and partisanship now lingering with the church on the one side and with the state on the other, and the jealousy marking the relations of the Catholic with the Protestant world, or of one Protestant denomination with other Protestant denominations, will be entirely destroyed, and the

two great institutions, the state and the church, will work so harmoniously together as to assure the glory of them both, as well as the rational and complete development of the individuals by whom they are composed, and through whom their ideals are to be realized. On this occasion it is my purpose to point out candidly what I believe to be the path of progress toward the accomplishment of that result, and I shall confine the discussion to the consideration of only two great characteristics, or manifest tendencies, of the Christian education of the Twentieth Century.

In the first place, Christian education is certainly beginning to *educate*, and in the complete sense of that term. Partial views of human evolution cannot now be accepted for the regulation of a Christian school that is in line with modern thought. No longer can monastic, mediæval educational philosophy exercise controlling influence, for provision must be made, not only for strictly religious instruction, but also for the sane and continuous development of the intellect and the body, as well, and that, too, for the sake of the higher interests of the soul itself. No more valuable lesson has been learned by the modern church than that man is a unit, soul and body being one, and that they should not be divided. The school of the Twentieth Century, keeping in mind the necessity of ministering to the needs of the whole man, will, therefore, have an extensive curriculum, recognizing studies pertaining to human nature

and also those pertaining to nature. Science and religion are not to be considered as enemies who hate one another, for, as Professor Huxley remarks:

"They are twin sisters, and the separation of either from the other is sure to prove the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis."

Accordingly, the Christian school, working freely and without fear in harmony with the spirit of true science, teaches the truth as it is revealed through honest, patient study of the several realms of human learning. Christianity wishes only the truth in either rhetoric or biology; in ancient or modern languages; in art or in mathematics; in law or in medicine; in engineering, or in theology. Men and women having a reason for the Christian faith that is in them, are so fully persuaded of the soundness of the foundations of that faith that, far from being afraid of the results that are to come from the investigations of truthful men, they encourage research in every field of thought, and rejoice at the discovery of truth, wherever and by whomsoever it may be found.

Again, Christian education is rapidly becoming dissatisfied with inadequate means for the performance of its great work. It insists that each

school shall have a faculty of thoroughly educated men and women, and sufficiently numerous to discharge in a truly vital and professional way the delicate and difficult functions of teaching. Furthermore, sufficient means to provide comfortable and appropriate buildings, together with libraries, laboratories and dormitories, are now considered not only desirable, but also absolutely necessary. While the declaration that Mark Hopkins at one end of a log and a capable student at the other, constitute a college, is a splendid tribute to a worthy college president, yet, when weighed in the balance of reason, this encomium must be regarded as a notable example of educational hyperbole, for the thinking world is agreed that a college in modern times needs more than one professor, more timber than one log, and a student-body of more than one individual. The time is rapidly approaching, if, in fact, it has not already come, when a foreigner, giving an account of collegiate education in America, could not truthfully make such statements as the following, taken from "The American Commonwealth," written by that careful observer and distinguished man of letters and affairs, the Honorable James Bryce:

"I remember to have met in the far West a college president [he could have been met in the far Southwest]—I will call him Mr. Johnson—who gave me a long account of his young university, established by

public authority. . . . He was an active, sanguine man, and, in dilating on his plans, frequently referred to 'the faculty' as doing this or contemplating that. At last I asked of how many professors the faculty at present consisted. 'Well,' he answered, 'just at present the faculty is below its full strength; but it will soon be more numerous.' 'And at present?' I inquired. 'At present it consists of Mrs. Johnson and myself.' "

Again, Christian schools of whatever grade will, by means of both instruction and training, cultivate in their students reasonable degrees of efficiency in activities relating to the welfare of the individual, but more especially to the weal of social institutions. Individual efficiency may, in fact, be regarded as a by-product of social efficiency. In these latter days no man liveth unto himself, and we are rapidly coming to exercise saving faith in the educational ideal formulated by Herbart, who contended that the whole aim in life, and, therefore, in education, is morality (and by this he means a Christian morality), and, consequently, the whole aim in education is to insure to the pupil the moral revelation of the world of nature and the world of man. The truth is that the ultra-individualist, the man who works only at cross-purposes with his fellows in the home or in society or in the state or in the church or in the industrial world, can no longer be considered an educated man. We may, therefore, boldly assert, and without dogmatism, that Christian edu-

cation in the Twentieth Century, having inherited the labors of the preceding centuries, and having profited by educational doctrines of permanent worth contributed by those centuries, is ready to adopt the highest conception of education, which, perhaps, from the standpoint of the schoolman, has been no more clearly and satisfactorily formulated than in these words, which are quoted from a pedagogical work published a few years ago by a brilliant young American scholar and teacher:

"Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious human being to God, as manifested in the intellectual, emotional, and volitional environment of man." [2]

In the second place, education directed by the Christian church of the Twentieth Century is to possess in a far higher degree than in any preceding century, the fundamental characteristics of the spirit of the founder of the Christian religion. Preëminently among these characteristics stands regard for the welfare of one's fellows. The life which the Christ lived among men, from beginning to end, furnishes concrete proof of the validity of this doctrine. The second of the two great commandments, upon which He said hang all the law and the prophets, is, "Love thy neighbor as thyself." Though uttered two thousand

[2] Horne's "The Philosophy of Education," p. 285.

years ago, it was reserved until our day for man to understand that his neighbors include the men in his own immediate environment who sit in darkness, as well as those who walk in the light; those who are of different blood, as well as those of the same blood as himself; those who live in distant lands, as well as in his own country; those who are at enmity with himself, that persecute him and despitefully use him, as well as those who are reckoned among his friends and who give him comfort and who delight to do him honor. This principle of love, having firm foundation upon the underlying doctrines that God is the father of all men, and that, therefore, all men are brothers, is destroying, slowly, perhaps, but surely, the various forms of caste, founded upon the basis of blood or wealth or latitude or longitude or profession or avocation or any other fortuitous circumstances, and is strengthening the true Christian ideal of democracy among men. It is because of faith in this democratic ideal that tremendous systems of popular education at public expense have been established, and are destined to bless the world with their fruits of intelligence and righteousness. It is this spirit that is rescuing the laboring common people from a state of bondage, and which promises to confer upon them in due time the enjoyment of all reasonable political and social privileges. It is this spirit that has been bringing more justice and righteousness and humanity into the world of business,

into the legislative hall, into the court-room, into the prison, and into every other place where human rights should be regarded. It is this spirit that, within the last hundred years, has made the missionary movement at home and abroad an undertaking of stupendous, world-wide proportions. What has already been accomplished is only a prophecy of what is to be revealed in the future, when the whole earth shall appreciate the fullness of the meaning of the words of the great apostle to the Gentiles, "Now abideth faith, hope, love, these three; but the greatest of these is love."

Growing directly out of the altruism characteristic of the Son of Man is the spirit of tolerance. It is remarkable, although it may be easily explained, that the conduct of the Christian church for hundreds of years was marked by a degree of intolerance sadly inconsistent with the teachings and life of Him who could associate with publicans and sinners, and so much at variance with the loving words and labors of that greatest of all the apostles, who, in his letter to the Romans, remarked: "I am debtor both to the Greeks and barbarians, both to the wise and the unwise; so, as much as in me is, I am ready to preach the gospel to you that are at Rome, also."

No other religion found among men lays so insistent demand upon the continuous manifestation of a tolerant attitude of mind, for no other religion emphasizes the universal brotherhood of the race, thereby recognizing that reason, the

characteristic attribute of the human mind, is an attribute shared by all men. Even the Hebrew religion, which was the purest of all the religions of ancient times, and upon which the Christian religion was grafted, was too narrow to contain the spirit of the gospel of Christ, who commanded that it be preached among all nations, beginning at Jerusalem. The Christian world has been slow to develop magnanimity of soul, a condition which only the tolerant mind can reach, and it has been equally careless to protect itself from the withering influences of narrowness and bigotry. But are we not now at least beginning to suspect that the spirit of Christ does not shine forth in the life of the Protestant who despises the Catholic, and *vice versa;* that the Christian who scorns the Jew is not living worthy of the vocation wherewith the Christian is called, and that especially indefensible, if not contemptible, is a Protestant sect which seeks to limit the love of God and the salvation of men to those only that can, with great facility of speech and expansion of lungs, pronounce its shibboleth? Are we not almost ready to believe that the education which Christ would approve is not to consist of special propagandas, but that it is to present loyally and earnestly the whole truth, which is without provincialism and self-righteousness, and by which the rational freedom of the world is to be achieved? These questions being answered in the affirmative, it follows that every educational in-

stitution from the kindergarten to the university, if it be worthy to wear the name of the Master it professes to serve, will so prosecute its labors as to strengthen the bonds of union among men upon the basis of mutual courtesy and reasonableness and sympathy, thereby affording sure protection against Phariseeism, the anti-social mother of pride, of hatred, and of bigotry.

A third attribute of Christian education, looked at from the religious standpoint, is zeal for social service. The development of the individual for his own sake and without regard to his institutional obligations, if universally practiced, would establish everywhere the reign of selfishness, which, according to the Christian view, is the seat of mortal sin. It was this reign of individualism which attacked Greece in the immortal Fifth Century, B. C., and which destroyed the foundations of her religious and political institutions, and which finally led to the loss of her independence. The problem of the ages has been how to reconcile the freedom of the individual and the right to his own individuality with the power of the social institution and its justice in levying tribute upon human beings by whom it is composed. It was reserved to the Christian religion to bring about this reconciliation. It is the one religion of earth which lays emphasis upon the majesty of the individual and at the same time enjoins upon him the duty of spending and of being spent in the cause of human progress. The Middle-Age

view of devoting one's life to the saving of his own soul cannot, in our day, be regarded as an essentially Christian doctrine; for, as Joseph Parker declares:

"Salvation is not solitude. . . . Salvation is the art of a noble fellowship. . . . No salvation is so selfish as pious selfishness; no cruelty is so cruel as Christian cruelty. . . . 'Are you saved?' may be a wicked inquiry. In another sense there can be no greater question than 'Are you saved?' Are you a new creature, a liberated soul, a mind on whom there shines the whole heaven of God's light?' Are you a soldier, a servant, a helper of the helpless, a leader of the blind? Are you akin to the soul of Christ?"

The Twentieth Century is asking that all forms of education conducted under Christian auspices cultivate this kinship to the soul of Christ. Even the theological seminaries, though they have been the slowest of educational institutions to catch the breath of modern progress, as well as to interpret rationally the great purpose in the heart of the Founder of the Christian religion, are manifesting signs of the reörganization of their courses of study and methods of instruction. These changes are coming in response to the demand that schools for the education of the ministry are under bond to equip men with sufficient insight, born of both instruction and practical training, to interpret aright modern social con-

ditions and to apply, tactfully and effectively, the Christian gospel in the solution of the many complex problems with which these conditions abound. It is believed that young men of the highest talent are willing to prepare themselves for such a noble struggle; but that they are not willing to engage in the continuation of theological disputes that have long ago ceased to be interesting save on account of their historical significance alone. The theological education that young men of brains and enterprise and consecration are demanding is that which fits for actual service in the present age of the world. In proportion as this great fact becomes recognized by schools engaged in educating men and women for the ministry, just in that proportion will they furnish an education that is truly Christian.

Another cardinal principle in all education rightfully claiming to be Christian, is courage. One's heart may be altruistic in the very highest degree; he may be a stranger to the intolerant attitude of mind; he may have the disposition to render service to his fellows; but, if his will be weak, if he lack determination and fearlessness of purpose, he will inevitably be called upon to meet situations before which his heart will quail, and he will yield to the temptation of retiring from the contest. Modern life, especially, is full of opportunities for testing the worth of the human will, and the Twentieth Century is offering no premiums for the man who is unwilling, in any cause

which he may espouse, to lead the strenuous life. This doctrine was presented in these words by President Roosevelt in an address delivered on the 200th anniversary of the birth of John Wesley:

"If, during this century the men of high and fine moral sense show themselves weaklings; if they possess only that cloistered virtue which shrinks, shuddering, from contact with the raw facts of actual life; if they dare not go down into the hurly-burly where the men of might contend for the mastery; if they stand aside from the pressure and conflict; then, as surely as the sun rises and sets, all our great material progress, all the multitude of physical agencies which tend to comfort and enjoyment will go for naught, and our civilization will become a brutal sham and mockery."

This element of character, which is called courage, implies, besides, that one shall have the disposition and the ability to be true to himself, to think his own thoughts and to stand for them, even at the risk of running counter to opinions largely or, perhaps, almost universally upheld by his contemporaries. One has that courage which the apostle says should be added to faith, when his conduct in the crises of life is fashioned after that of John the Baptist before Herod, of Paul before Agrippa, of Luther before the Diet at Worms, and of Christ before Pilate. A man entitled to the highest degree for which Christian

education furnishes adequate preparation must be conscious of inner freedom, must know that he is the vassal and the property of no institution, however exalted its name and its character, and must be ready, if necessary, to give up every earthly possession rather than sacrifice this, the very essence of his selfhood. It is by the manifestation of this attribute of the soul that man wins his greatest glory. This thought was in the poet's mind when he wrote:[3]

"It is glory enough to have shouted the name
Of the living God in the teeth of an army of foes,
To have thrown all prudence and forethought away
And for once to have followed the call of the soul
Out into the danger of darkness, of ruin and of death,
To have counseled with right, not success, for once,
Is glory enough for one day.

"It is glory enough for one day
To have marched out alone before the seats of the scornful,
Their fingers all pointing your way;
To have felt and wholly forgotten the branding-iron of their eyes;
To have stood up proud and reliant on only your soul,
And go calmly on with your duty—
It is glory enough.

[3] William Herbert Carruth in *American Magazine*, February, 1907.

"It is glory enough to have taken the perilous risk
Instead of investing in stocks and paid-up insurance
for once,
To have fitted a cruiser for right to adventure a sea
full of shoals;
To sail without chart and with only the stars for a
guide;
To have dared to lose with all the chances for losing,
Is glory enough."

There have been set forth in your hearing, very hastily and inadequately, it is true, the two tendencies of Christian education in our century, the tendency that demands the employment of rational, honest, efficient educative agencies, and the tendency that, in organization, in content, and in method, it embody the simple, yet sublime, characteristic attributes of the founder of Christianity. It would be interesting to continue the discussion by locating and describing the work of the several educational institutions that are to carry forward the development of the race toward that spiritual goal which was set up by Jesus of Nazareth, and the vision of which, it seems, in our century, is becoming clearly defined.

The shortness of the time at my disposal, as well as of your patience, prevents the extended treatment of this important question, a question to which many diverse answers would be given, a question full of complexity and difficulty, yet a question to which it is believed the Twentieth Century will offer at least the beginnings of a satis-

factory answer. Even already there is the appearance of progress toward unanimity of opinion; even now there are not a few thoughtful men and women who subscribe to the view that Christian education can be, and should be, found in every home and in every school whether elementary, secondary, or higher, whether maintained by a private individual, by church, or by state or by other corporate body.

In some nations the strife between church and state has not yet ended, and the difficulties of the problem of religious education in the secular school cannot now be overcome. In America, however, there is presented no insuperable difficulty. While we have no state religion, there is, as DeTocqueville remarks, "religion in the state." It is commonly agreed that all sectarian instruction be legally banished from schools supported at the expense of the state; but the vital principles of Christianity are anything but sectarian (it is my own belief that they are not sectarian because they are true).

In one of the opinions handed down by the Supreme Court of Pennsylvania, occurs this language:

"Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; . . . not Christianity with an established church and tithes and spiritual courts, but Christianity with liberty of conscience for all men."

Mr. Justice Brewer, in delivering in 1891 the opinion of the Supreme Court in the case of Holy Trinity church against the United States, an opinion which declared that the employment of an Englishman to serve as the pastor of an American church is not in violation of the law forbidding the importation of foreigners, discusses at length the fact that the American people are a religious people, and that their governments respect the sanctions of religion. After quoting from the constitutions and laws of a number of states and of the Nation, he adds:

"There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that we are a religious people. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people."

In harmony with the views in Justice Brewer's celebrated opinion are the decisions of the higher courts of Texas in a case which originated in Corsicana, and in which the plaintiffs sought to prevent the reading of the Bible, the singing of hymns, and the offering of prayer in the public schools of that city. Chief Justice Rainey, who delivered the opinion for the Court of Civil Appeals of the Dallas district, in giving reasons for the decision, which was rendered against the plaintiffs, declared that the laws of the state

neither require nor forbid the use of the Bible in the public schools, and that, therefore, the Court would not declare its use unlawful simply because there is apprehension that the school authorities may abuse its use by attempting to teach sectarian views. It was, furthermore, set forth that the Bible is not a sectarian book, but one teaching the principles of morality, which tend to elevate humanity to a high plane and to produce an exalted type of civilization, to reach which should be the aim of all governments. The case was appealed to the Supreme Court, and, in the opinion delivered by Associate Justice Brown in 1908, the judgments of the district court and the Court of Civil Appeals were affirmed. The concluding paragraph of Justice Brown's opinion reads as follows:

"There is no difference in the protection given by our constitution between citizens of this state on account of religious beliefs,—all are embraced in its broad language and are entitled to the protection guaranteed thereby; but it does not follow that one or more individuals have the right to have the courts deny the people the privilege of having their children instructed in the moral truths of the Bible because such objectors do not desire that their own children shall be participants therein. This would be to starve the moral and spiritual natures of the many out of deference to the few."

It is not likely that, within the narrow limits

of a single century, the results of the conflict between church and state will have entirely disappeared; but the organization and the work of the National Religious Education Association in our country, the increased fellowship among the several religious denominations, the growth of intelligence, and the emphasis upon essentials and the disregard of non-essentials in religion—all these and many other evidences that could be enumerated, furnish the foundation for the hope that the time will come when real education, wherever it may be afforded, will not fail to give such attention to religious culture as its importance and necessity demand. When that day comes, there cannot possibly arise jealousy and antagonism among schools fostered by various agencies, because all will be directing their efforts for the accomplishment of the same results. I rejoice that to-day in Texas we have begun to realize the beauty and the value of the Christian virtue of living together in harmony and of working together in the higher interests of the rising generation of our great state. Every man who is promoting the bonds of fellowship among the schools of the church and the schools of the state is helping to speed the coming of that day when the schools throughout the length and breadth of our commonwealth will, as the result of their labors, send forth into the several walks of life men and women of whom it can be truthfully said, "As to scholarship they need not apologize, and

as to their character, the Christian church has no reason for regret or alarm."

In conclusion, let me extend to you, the members of the graduating class, the sincere congratulations of the governing body of this university, of its faculty, of this entire audience, and of thousands of other good people who have an abiding interest in all that concerns the welfare of this institution. By your fidelity to duty, ofttimes discharged at the expense of great self-denial, you have overcome obstacle after obstacle in your collegiate career. From your alma mater you today receive your diplomas, which are your commissions into the world of letters and the world of life, and by the awarding of which she expresses her confidence in your culture and your character. She has, during these last four years, with the zeal and affection of a mother, devoted herself to your service. By practice, as well as by precept, she has set before you the ideals of education which the Great Teacher Himself would indorse. She now sends you forth to reproduce, in your own lives and in their influence upon other lives, her teaching and her spirit. She expects you to be friendly to scholars, to be sympathetic with all phases of true learning, and to be loyal to honest standards in educational adminstration. While she is justified in the hope that, from the secular point of view, you will plainly manifest the evidences of a liberal education, she is far more concerned that the results of her min-

istry be revealed in the Christian fruits of the love, tolerance, service, and courage you will exhibit in the long years stretching out before you. Or, rather, let me say, if she will not consider me overbold in the presumption that my wish is hers, her supreme desire is, that, inasmuch as the secular life and the religious life are not two things, but only one thing, you will think education and religion into a lasting unity, and that, so far as opportunity be afforded, you will contend for that unity, without which it is idle to hope for the reign of genuine progress and permanent peace among men. As the man of your counsel she urges you to accept the man of Galilee, the matchless counselor of the ages, for, in the Twentieth Century, as in the nineteen centuries that have gone before, He is "the Way, the Truth, and the Life."

XI

SOME FUNDAMENTAL EDUCATIONAL PRINCIPLES APPLIED TO THE WORK OF THE SUNDAY-SCHOOL [1]

The increasing number of rational religious activities in our day is proof of the fact that we are beginning to realize the truth of this statement, found in the parable of the unjust steward: "The children of this world are, in their generation, wiser than the children of light." [2] This state conference of a great denomination is sufficient proof that its leaders are taking thought whereby the work of the Sunday-school shall be so conducted as to justify the time and labor and money spent thereon, and to be worthy of Him in whose name it is accomplished. The contribution I bring to you this evening has been prepared with the hope and with the conviction that some lessons learned in the study of problems relating to secular education are equally valuable when transferred to the realm of religious education. The truth is that it is man's mind or soul that is religious, and the laws of

[1] An address delivered in San Antonio, April 6, 1910, before the Texas Methodist State Sunday-school Conference.

[2] Luke 16:8.

mental development are fundamentally important when we come to consider man's spiritual progress. If the Sunday-school is to continue to wear its name, it must be worthy of that name, and must, therefore, be subject to the pedagogic laws governing any institution rightfully claiming to be a school.

Attention is now invited to a brief consideration of two principles, one relating to the organization of the school, and the other to the method which should obtain in Sunday-school teaching.

I. ORGANIZATION

The first principle may be stated thus: *The life and the progress of the Sunday-school are dependent upon the rational organization of the several parts of which it is composed.*

Every social institution is a spiritual organism, and, if it is to accomplish the purposes of its life, its several parts must be brought into right relations with one another, each part functioning for the well-being, not of itself alone, but also of the entire organism. This is a universal biologic law, the evidences of which may be found on every hand. In the world of trade, for example, the Standard Oil trust illustrates most forcibly the effectiveness of knitting together the several agencies by means of which that colossal enterprise has been so developed as to destroy competition, to defy courts, legislatures, con-

gresses, and even public opinion, and to make it possible for its creative genius to transmit to future generations, for philanthropic purposes, a fortune, the amount of which it almost staggers the imagination of a preacher or a college professor to conceive.

In politics, also, the value of organized effort cannot be overestimated. Ask any candidate for governor by what means he is certain of the nomination at the primaries next July, and he will tell you that he has so well-trained and so thoroughly organized a force of militant supporters that confusion and final defeat will inevitably come to his enemies. Ask Uncle Joe Cannon why he is this spring not enjoying his usual serenity of spirit, and he will answer that the unfaithful insurgents and the dastardly democrats have, to an unexpected and alarming degree, organized their forces against the Speaker's rule.

Everywhere this principle of organization obtains. The fundamental difference between life in a highly civilized community and life under primitive conditions is that in the former, coöperation is the law of endeavor, the result being blessings to the entire membership of the community, while in the latter, every man is for himself, with the usual result that few there be that fail to fall into the clutches of the Evil One.

This fundamental principle holds with respect to the school, which is, in fact, the greatest business in the world, the business of world-building

itself, and, in order that its results be acceptable, its several forces must be exercised in unity for the accomplishment of a common purpose.

Let us now consider, hastily, some important principles of organization that may be applied to the Sunday-school. In the first place, the entire membership of a Sunday-school should be enlisted, not for a single campaign, but for the entire war. A school so organized as to require that reorganization take place weekly or monthly is, in fact, without organization, and will waste its strength and consume its whole time in trying to become organized, every undertaking in this direction resulting in failure.

This principle carries with it, furthermore, that all the officers and members will be at their respective posts of duty regularly and punctually. Regularity and punctuality are two absolutely necessary virtues which should be continuously manifested, if genuine progress in Sunday-school work be achieved. Irregularity of attendance on the part of pupils will surely beget not only loss of interest, but also ineffectiveness of instruction. There is something wrong with a boy's head if, for example, during an absence of two Sundays, he is not able to forget as much as he learned during a brief period of thirty minutes' instruction on one Sunday. Furthermore, his absence any one day breaks the continuity of instruction. If he miss one convocation of his class, it is virtually equivalent to missing at least two, for he is

likely to be totally unprepared for the instruction he ought to receive upon his return. Irregularity on the part of teachers is about as disastrous, if it be not more disastrous, than irregularity on the part of pupils, for the continuous change of teachers is no more to be commended than is the continuous change of mothers. Our Sunday-schools need to be taught this lesson,—that teaching Sunday-school or attending Sunday-school is a business which should be administered in a businesslike way. The motto of all Sunday-school workers should be what I once heard the great Bishop Galloway say should be the rallying cry of the Methodist Church, "All at it, and at it all the time."

Again, a Sunday-school ought not to be a mob, and its work should not be planned along the lines of mob-development. Its pupils should be divided into classes of reasonable size, for it is impossible to teach children *en masse*. Regimental movements are advisable in military manœuvering; but in teaching it is the mind of the individual child that must be taught.

Each class should, furthermore, have a convenient and comfortable place in which to receive instruction. It is not too much to add that it should be a reasonably quiet place. It is for this reason that in our public schools classes are instructed in separate rooms, and it is a distinct gain in the organization of any Sunday-school when, instead of having all the classes heard in

one immense amphitheater, there are provided as many separate places of instruction as there are groups of pupils to be instructed.

Another principle of organization is that pupils should be grouped according to their ability to receive instruction. In other words, the Sunday-school must be graded if it is to be anything more than a mere assembly in which children and adults spend a rather dreary and unprofitable hour every Lord's-day. It does not take a pedagogic expert to understand the force of this contention. Any intelligent man in a Texas community would consider a school superintendent a fit subject for the insane asylum if that educational leader should so organize the schools under his supervision as to assign to each of his teachers pupils of widely varying degrees of advancement, some being in the primary, others in the grammar school, and others in the high-school stage of thinking.

Here I am led to remark that the minister of the gospel is entitled to our deepest sympathy and broadest charity, for every time he preaches, he must speak to an audience composed of individuals who differ widely in intellect, and, if possible, even more widely in moral development and spiritual needs. This accounts for the fact that it takes so long a time to convert the sinners of this world. Millions of sermons have been preached in Texas, alone, sermons enough to have converted the habitable globe; but I am per-

suaded from some remarks that have been made about life in this city, that even in San Antonio one could, without great difficulty, find perhaps as many as one or two unconverted heathen.

Another important problem connected with the grading of the Sunday-school is the course of study. This problem is of the very greatest difficulty, for the selection of culture-materials to be used in religious education demands even greater care and more delicate insight than does the choosing of culture-materials to be employed in secular education.

Much study and some progress have already been made in formulating a rational course of study for the Sunday-school. It is now very generally agreed that the lesson-materials shall be so graded in difficulty as to be adapted to the varying degrees of the capacities of the pupils. It is certain that this course of study should not be dominated by the theological idea, for in neither childhood nor youth are one's powers sufficiently developed for him to grapple with abstract philosophical problems. The Sunday-school should never seek to become a theological seminary. While none of us would endorse Rousseau's contention that the child, up to the age of fifteen years, should have no religious education, that he should not even know he has a soul, and perhaps at the age of eighteen he is not yet ready to receive such instruction, yet it is a fact that the cultivation of religious precocity is as dangerous as

that of physical or intellectual precocity. The old adage, which is an expression of the instinctive judgment of the race, "The good die young," should not be forgotten by those who formulate Sunday-school courses of study.

It is not every portion of the Holy Scriptures, even, that is suitable for every grade of pupil. The very highest pedagogic art is involved in choosing out from the vast materials found in the sixty-six books of the Sacred Scriptures those portions which, when joined together and successfully mastered by the pupil as he advances from grade to grade, will furnish a respectable knowledge of the Bible, and will reveal to him, in clearness and simplicity, the fundamental truths of the Christian religion. I repeat it is the grading of this material that calls for the highest order of pedagogic insight and skill. The Bible was primarily written for adults, and it would be as reasonable to expect that a child understand Shakespeare as that he comprehend the Bible as a whole. This leads me to commend what is the practice now with some of the authors of graded Sunday-school lessons, the correlating of suitable materials, both of verse and prose, found in literature outside of the Bible. Especially is this practice desirable, if not positively necessary, in connection with the instruction of the primary grades, and there is good reason for believing that such a policy is wise for every grade, even the highest.

In the literature of our own language there is

a multitude of beautiful productions breathing forth the loftiest Christian sentiment. Let me give an example or two. In connection with any one of a number of Bible lessons in which is shown the beauty and worth of service, effective use could be made of the following simple verses:

WHAT CHRIST SAID

"I said, 'Let me walk in the fields.'
He said, 'No, walk in the town.'
I said, 'There are no flowers there.'
He said, 'No flowers, but a crown.'

"I said, 'But the skies are black,—
There is nothing but noise and din.'
And he *wept* as he sent me back;
'There is more,' he said, 'there is sin.'

"I said, 'But the air is thick,
And fogs are veiling the sun.'
He answered, 'Yet souls are sick,
And souls in the dark undone.'

"I pleaded for time to be given;
He said, 'Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your guide.' "

Again, in teaching the lesson of confidence in God as set forth in the life of the patriarch Job, his sublime declaration, "Though He slay me, yet will I trust Him," could be reinforced by Tenny-

son's "Crossing the Bar," the last two stanzas of which read thus:

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my pilot face-to-face
When I have crossed the bar."

Another principle of organization which cannot, with safety, be overlooked, is that the teachers of the Sunday-school must, themselves, be so organized as to ensure continuous training of a professionally pedagogic character. The superintendent and other officers are important functionaries; but the real heart of every school consists of its staff of teachers. There is, in our country to-day, no city which does not make provision for the regular meetings of teachers employed in its public schools. In our secular schools we have learned that it is the special function of those charged with organization and administration to help poor teachers become good teachers, and good teachers better teachers. The plain and simple truth that the teacher must be growing professionally as long as he teaches, is one that our Sunday-schools, I am happy to say, are beginning to appreciate, and it is safe to

prophesy that some day the men and women charged with the responsible duties of teaching the children of our land the most difficult of all the subjects to be taught, will be thoroughly equipped for their great work.

II. INSTRUCTION

The second great law, which, for want of time, must be dismissed with few words, may be formulated in these words: *Instruction in the Sunday-school, to be efficient, must be characterized by rational method.*

If reason and revelation teach us anything, it is that we are living in a universe governed by law. This truth men recognize in the practical affairs of life,—in agriculture, in commerce, in the practice of all professions and trades. Surely teaching in the Sunday-school should not be regarded as a haphazard, lawless affair. Common-sense philosophy requires that we use method in education, just as in the other affairs of life, for as Laurie has pointed out, when philosophy is directed to the study of education, it simply inquires as to the ends of human life, and seeks to find out and evaluate the processes by which these ends may be achieved. This work is nothing more or less than the finding out of the method for the realization of human progress.

Within the last half century this subject of method in teaching has been studied by many conscientious, thoughtful men and women, and method

has been placed upon a scientific basis, some laws of method having been firmly established. Attention is now directed to a brief survey of only five of these laws.

1. In the mind of the teacher, and also in the mind of the pupil, there must be a well-defined purpose. Aimless work of any kind is barren of desirable results. It begins anywhere and ends nowhere.

2. The mind of the pupil must be prepared for the reception of new truth by calling to the threshold of his consciousness old ideas related thereto. This, among psychologists, is known as the law of apperception, a law which the greatest teacher of the world continuously exemplified in his ministry.

3. The content of the things taught must have inherent elements of interest to the learner. The greatest of all pedagogic sins is the sin of weariness and dreariness. The individuals and the groups taught by Jesus of Nazareth heard him gladly. This law the late evangelist, Sam Jones, thoroughly understood and practiced. You remember that he would occasionally, at the close of a service, make some such remark as this: "Now, I am going to preach a sermon to-morrow night, to men only. Come out and hear me, Bud, and I'll promise you anything but a dull time."

4. General, or abstract, truth must be worked out inductively by the learner himself. To state it another way, the study of individual notions

must precede the mastery of general notions. This law, also, was one from which the Savior did not depart. For example, when the Scribes and Pharisees upon one occasion murmured, saying, "This man receiveth sinners and eateth with them," he gave his answer in three parables, each representing in concrete form the general truth which he sought to establish. The first of these parables was that of the lost sheep; the second, the parable of the lost money; and the third, the parable of the prodigal son. Once, twice, and thrice, in this vivid, concrete way, did he enforce the truth that he came to call sinners, not righteous men, to repentance.

5. The glory of the human spirit, its power and its majesty, are unfolded by its own self-activity. Here again did Jesus manifest obedience to pedagogic law. Again and again, in his controversies with the Scribes and Pharisees, and in his conversations in public and in private, his direct personal appeals and his thought-provoking questions clearly evidenced the fact that he sought to stir up the intelligence, quicken the emotions, and affect the will of those he was endeavoring to teach. The mere memorizing of the text of the Sunday-school lesson and of verses of Scripture, if not intelligently done, may, in itself, contribute to arrested religious development. The child's nature demands that he understand, at least to some degree, what he is called upon to learn.

This attribute of our nature is certainly taught

by the Christian religion, which, above all other religions, lays emphasis upon the integrity and the responsibility of the individual. Our religion teaches us that every human being is the child of God, who is the center and source of all activity. Any one, therefore, who seeks to enslave the individual who shares in this self-active nature of God himself, not only destroys individual progress, but also hinders the growth of Christianity, as well. Instead of placing an embargo on independent thinking, we should put a premium thereon.

This leads me to say that the Sunday-school teacher should not be too eager for his pupils to subscribe to denominational doctrines, many of which it is difficult for even the educated mind to comprehend. This is certainly true, because among men of most superior education and of unquestioned godliness there is great variety of belief. Now, in God's own good time, through the conflicts of controversies, through the research of students, and through the toil and the prayers of devout men hoping for Christian union, there may be evolved a system of religion which will be universally acceptable. Certainly that day is yet in the future, and no one can, without dogmatism, seek to circumscribe the thought and bind the conscience of his fellows. It is, therefore, unwise, if not un-Christian, to attempt to bias the minds of the children of this generation in favor of, or in opposition to, the minor dogmas which divide

the children of God. To do so is to violate the law of method we have just now been considering, and is to rob these children of an opportunity to contribute in the best way to the progress of Christianity. The fundamental ideas of the Kingdom of Heaven, as taught by our Savior himself, it seems to me are enough to emphasize, certainly with the children in the lower grades of the Sunday-school. These fundamental notions are embodied in the two great commandments upon which Christ has said hang all the law and the prophets, the first being the commandment to love God, and the second being the commandment to love one's fellows. Around these two great doctrines can be correlated an untold wealth of lessons, which will reveal to our children the beauty and the power of the life which the Great Teacher would have us live.

III. CONCLUSION

Great are the labors involved in the organization and the teaching of Sunday-schools. The problems are as numerous and difficult as those relating to any other field of thought. We should not be impatient of results. The lesson taught us by the Savior in the parable of the tares should make us willing to work in the midst of purposes only partly wrought out; but, while our spirits may be willing to wait for the final fruits of our hopes, we should determine that every year at least some progress shall be made. As a bit of concrete

suggestion of this truth, and as a means of inspiration and encouragement to Sunday-school workers, I close this address with the following modern parable, printed in the *Century Magazine* some years ago:

AN OUTLINE

"A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class and gave him these lessons to learn: 'Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal.' So the man did not kill; but he was cruel, and he stole. At the end of the day (when his beard was gray, when the night was come) his teacher (who was God) said: 'Thou hast learned not to kill, but the other lessons thou hast not learned. Come back to-morrow.'

"On the morrow he came back a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: 'Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat.' So the man did no hurt to any living thing; but he stole, and he cheated. And at the end of the day (when his beard was gray, when the night was come) his teacher (who was God) said: 'Thou hast learned to be merciful, but the other lessons thou hast not learned. Come back to-morrow.'

"Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: 'Thou shalt not steal. Thou shalt not cheat.

Thou shalt not covet.' So the man did not steal; but he cheated, and he coveted. And at the end of the day (when his beard was gray, when the night was come) his teacher (who was God) said: 'Thou hast learned not to steal; but the other lessons thou hast not learned. Come back, my child, to-morrow.'

"This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars."

XII

THE EDUCATION OF THE SOUTHERN NEGRO [1]

The theme assigned me is so broad and so complex as to make impossible its thorough discussion within the time-limits which this occasion affords. The solution of the problem of negro education involves to a greater or a less degree the study of every important phase of the whole realm of human development. Already abundant literature which treats of the subject is available. Some of it is the result of careful and unprejudiced thinking; much of it, however, has been evolved from the inner consciousness of ill-informed and passionately biased partisans. The summary and evaluation of the magazine articles, books, pamphlets, reports and special studies would alone afford a task too large to be treated in even a volume of cyclopedic proportions. I shall, therefore, confine this paper, first, to a brief historical survey, and, second, to a still more hasty presentation of some important principles to control the education which the negro has a right to enjoy, and which should be guaranteed him by the Southern white man with whom his lot is cast.

[1] A paper, a part of which was read in Houston, Texas, December 1, 1911, before the Southern Educational Association.

I. HISTORICAL SURVEY

The education of negroes in our section of the country began long before the Revolutionary War, when they were brought as slaves into the Southern Colonies. Not a few of them were taught to read and to write by Southern white women and children, many a wife of a slave-owner taking an unfeigned interest in this philanthropic work. It has been estimated that, about the time of the opening of the Civil War, ten per cent. of the adult slaves had, by the benevolent offices of their white owners, been elevated out of the class of illiterates.

Instruction was not confined solely to secular subjects, as lessons in the Sacred Scriptures and the Christian religion, both practical and theoretical, were quite common. A celebrated man engaged in this form of benevolence was Thomas J. Jackson, who was elected in 1851 professor of natural philosophy and artillery tactics in the Virginia Military Institute. While serving in this capacity he also founded, and conducted until the opening of the Civil War, a Sunday-school, the pupils consisting of negro slaves of all ages. The founder served as superintendent, and the work of the school was carried forward with the same grave enthusiasm and orderly efficiency as subsequently characterized the management of his great military campaigns in Virginia.

Negroes who had obtained their freedom, either

by gift or by purchase, enjoyed educational privileges to an even greater degree. It is true that, after the Revolutionary War and after the adoption of the Constitution and the establishment of the national government, there existed in some of the Southern states statutory provisions against the education of negroes, even free negroes. To cite one example: Mrs. Margaret Douglass, who lived in Norfolk, Virginia, was, in 1853, arrested for teaching a school attended by free negro children, the offense being "against the peace and dignity of the Commonwealth of Virginia." Being duly tried, she was convicted, and a sentence of thirty days' imprisonment was imposed upon her, a punishment which the trial judge declared was to "serve as a terror to those who acknowledged no rule of action but their own evil will and pleasure." Nevertheless, these statutory enactments denying the privileges of schooling to the negroes, did not arrest the development of the black race in the South. Everywhere education along many vocational lines was compulsory. The negro was taught to speak, and in many instances to read and to write the English language, and not infrequently his conversation with his white master was directed along lines both wholesome and stimulating. He was permitted, and even encouraged, to exchange the traditions of African superstition for the inspiring truths of the Christian religion, and to become acquainted with the English Bible, the greatest of the world's classics.

When it is remembered that the great part, and the more substantial part, of education consists in doing, rather than in knowing, in the formation of right habits rather than in the memorizing of mere word-forms, one easily reaches the conclusion that the educational regimen of the negro prior to the Civil War produced splendid results, arming him with the intelligence and the power that come from the mastery of various forms of industrial activity, and endowing him with the elemental habits of civilized society. That these were *bona-fide* results is sufficiently evidenced by the fact that, so far as I am informed, during the Civil War, when the white men of the South able to bear arms were away from their homes, and when their families were left to the care of the slaves, not one instance of arson or other heinous crime was charged against these faithful servants. The truth is that the system of slavery which obtained in the South was as benign as was ever known among men, and, while there were some exceptions, the rule was that master and servant occupied not only that relation, but the relation of friends, also. This view is illustrated in a recent novel, "The Long Roll," written by Mary Johnston. In describing a short visit of a Confederate soldier to his home just after the fight of the Monitor and the Merrimac, the author relates that the soldier's black mammy met him at the top of the steps, exclaiming, "Oh, my lamb! oh, glory hallelujah! What you doin'

wid dem wohnout cloes an' yo' sh'ut tohn dat-er-way? What dey been doin' ter you—dat's what I wants ter know? My po' lamb! Mars Edward, don' you laugh kaze mammy done fergit you ain' 'er baby still." And then the novelist adds, with a touch true to nature, "Edward hugged her, and remarked, 'One night in the trenches not long ago I heard you singing, mammy. I could not sleep, and at last I said I'll put my head in mammy's lap, and she'll sing me "The Buzzards and the Butterflies," and I will go to sleep. I did it, and I went off like a baby.' " [2]

Whatever may have been the sins of the Old South—and every well-informed Southerner is now willing to confess at least some of them, and that, too, without any degree of disloyalty—her development of the negro slaves, as described above, is convincing evidence of her intelligence and philanthropy. In those old days the love of money, which is the root of more than one grievous evil, had certainly not taken possession of our fathers, and had not blinded them to the discharge of their duties toward a race which, in the Providence of God, had been placed in their keeping.

During the Civil War the education of the negro, as well as of the white, children, was sadly interrupted. Nevertheless, his experience in caring for his master's family and property confirmed some habits the negro had already acquired.

[2] "The Long Roll," p. 176.

There were, furthermore, philanthropic people in the North who established some schools for negroes who had refugeed to Union camps, and the United States Government also established schools more or less effectively in various places, and provided the means for conducting them. They were, at best, most elementary in their nature, and were administered without either expert teaching or supervision. When a people are engaged in a mighty military struggle, one can not expect that serious attention will be given to consideration of plans for the promotion of educational progress. Napoleon remarked on one occasion when the Swiss educator, Pestalozzi, was seeking an interview with the great First Consul, "I cannot be bothered about questions of A B C." [3]

Inspired by the efforts of the Emancipation League of Boston and by other freedman's aid associations, Congress, on March 3, 1865, passed the bill which established the Freedman's Bureau. Gen. Oliver O. Howard, the commander of the Army of Tennessee, was appointed Commissioner, and, in compliance with the statute, he appointed ten assistant commissioners, who severally had

[3] On his return to Switzerland Pestalozzi was asked, "Did you see Bonaparte?" "No," replied Pestalozzi, "I did not see Bonaparte, and Bonaparte did not see me." Concerning this circumstance Quick, in his "Educational Reformers" (page 343), writes: "The whirligig of time brings in his revenges, and before the close of the century Europe already thinks more in amount, and immeasurably more in respect of Pestalozzi than of Bonaparte."

charge of the ten districts into which the South was divided. Among these assistant commissioners was Col. John Eaton Jr. (afterwards United States Commissioner of Education), who had charge of the District of Columbia, including Maryland and three counties in Virginia. At first Arkansas and Texas constituted one district; but somewhat later Texas became a separate district, and Gen. E. M. Gregory was appointed Assistant Commissioner therefor. In his honor a school for negro pupils was founded in Houston, Texas, and was named the Gregory Institute.

General Howard was a man of excellent character. While he was faithful to the doctrine of emancipation, and while he believed that the negro is capable of improvement, he could by no means be classed among the ultra-radical abolitionists of his time. He had the confidence of military men and of philanthropic associations. Concerning him General Sherman said, "I cannot imagine that matters that may involve the future of four millions of souls could have been put in more charitable or more benevolent hands." [4]

The work of the Bureau was divided into four departments: (1) Land; (2) Official acts relating to labor, schools, quartermaster and commissary supplies; (3) Financial matters; (4) Medical and hospital service. The educational func-

[4] Paul Skeels Pierce's "The Freedman's Bureau," Vol. 3, No. 1, p. 47, State University of Iowa, Studies in Sociology, Economics, Politics and History.

tions of the Bureau were under the general direction of a special officer in Washington; but the ten assistant commissioners appointed superintendents of education to supervise the schools of their respective districts.

When the Bureau was established, there were already in existence some schools attended by freedmen and refugees. Some of them were day schools for the younger negro children; others were night schools, in which older boys and girls, as well as adults, were instructed. There were also some industrial schools, in which women were instructed as seamstresses, and Sunday-schools, in which the elements of secular and religious education were taught. The Bureau sought to cooperate with the individuals and the benevolent associations by whom these schools had been founded.

Still greater powers relating to education were given to the Bureau by the act of July 16, 1866, the Commissioner being directed to lease buildings for school purposes whenever teachers and means of instruction could be provided without cost to the government, and he was to furnish such protection as might be required for the safe conduct of these schools. Congress appropriated $521,000.00 for school expenses, and also provided additional funds to be derived from the sale and lease of property which had formerly belonged to the Confederate Government, but which the United States had acquired by confiscation or otherwise.

Another act, passed June 24, 1868, directed that all unexpended balances in the hands of the Commissioner, not required for the due execution of the law, might, in his discretion, be devoted to the education of freedmen and refugees.

In 1872 the Bureau was abolished by law; its work had ceased to be effective in 1870, the last year for which Congress granted it an appropriation. In the year last named the Bureau received reports from 2,677 day and night secular schools, in which were 3,300 teachers and about 150,000 pupils, and from 1,562 Sunday-schools with 6,007 teachers and about 100,000 pupils.

It is easy to demonstrate that the efforts of the Commissioner and his subordinates to educate the negroes in the South were far from successful. The greater part of the instruction given was confined to exceedingly elementary phases of education, and the instruction, itself, was too often decidedly poor in quality. The negro scholastic population in the South in 1870 was nearly 1,700,000, while only about 150,000 were in the secular schools. With less than one-tenth of the children at school, with almost the entire adult negro population grossly ignorant, with teachers ill-prepared for their duties, the education of the negro was in an exceedingly crude, not to say lamentable, condition. In this connection, however, one should not forget that the ravages of war and the even more grievous afflictions visited upon the South during the days of Reconstruction, made it well-

nigh impossible to establish an efficient system of public education for her white children, not to speak of the children of the former slaves.

Dr. J. L. M. Curry, who was a valiant Confederate soldier, who was for many years general agent of the trustees of the Peabody fund, who was the consistent and courageous friend of the negro, and whose name is a household word in educational circles in the South, thus sums up the value of the educational work of the Bureau:

"What was done locally and individually was almost universally short-lived and in utter misapprehension of conditions and methods." [5]

The same mistake was made in education as in the political treatment of the South—the powers in control overlooked the fact that the first indispensable requirement for success in any social undertaking is a thorough understanding of the conditions that obtain. On this point Booker T. Washington, one of the really great leaders of his race, remarks:

"Men have tried to use with these simple people just freed from slavery and with no past, no inherited traditions of understanding, the same methods of education which they have used in New England, with all its inherited traditions and desires." [6]

[5] Paul Skeels Pierce's "The Freedman's Bureau," Vol. 3, No. 1, p. 84, State University of Iowa, Studies in Sociology, Economics, Politics and History.

[6] "Future of the American Negro," p. 25.

The Bureau should surely not be held entirely responsible for the mistaken policy which resulted in giving the negro a mere smattering of culture, for the teachers and the benevolent societies very largely determined the methods actually employed, the Bureau's activities being confined chiefly to the financial side of the difficult problem, the annual amounts distributed for educational purposes ranging from $27,000 in 1865 to more than $1,000,000 in 1870, and the total sum apportioned from June 1, 1865, to September 1, 1871, being more than $5,000,000.

While it is true that the schools under the control of the Bureau could not, by any grace of courtesy be regarded as efficient, yet there is unquestioned evidence that its work emphasized the necessity for elementary education, that it demonstrated the importance of systematic administration, and that it aided in the development of public opinion in the direction of higher education, especially for the men and women to be employed as teachers. It is in the higher institutions, such as Fisk University, Howard University, and Hampton Institute, the founding of which was encouraged by the Bureau, and in similar institutions founded since 1870, that the Southern negro finds opportunity to fit himself for genuine service.

Public education for the negro at public expense in the several Southern states during the era of Reconstruction requires no extended treatment,

for, while the contsitutions adopted by the carpetbag governments included articles relating to the organization and conduct of systems of public free schools, these educational measures did not become effective. The antipathy of the Southern people to the rule of the carpetbaggers inspired resistance, both passive and active, to educational, as well as to other governmental policies the Reconstructionists attempted to establish. The free schools were generally regarded by the white man as part and parcel of that system which sought to enslave him and place him under the domination of his former slaves and their abolition friends. The Reconstruction era, which was responsible for more evils and which engendered fiercer passions and more deep-seated prejudices than the Civil War, was fortunately brought to a close early in the seventies of the last century, and the people of our common country, North and South, are now practically unanimous in the opinion that the effort to restore the Union by reducing one-half of its people to a state of vassalage and by seeking to keep them in subjection by force, was the greatest political blunder made by the party that had been victorious in war, and had destroyed the institution of slavery in the United States.

When the white people in each of the Southern states regained their liberty and took charge of their own state governments, they at once began the stupendous task of providing for a system of public free schools, and, to their credit be it said,

opportunities for free education were extended to whites and blacks alike, at least so far as constitutional and statutory measures are concerned. It is true that, immediately after the close of the Reconstruction era, there was some opposition to popular education, especially for negroes; yet the public school idea steadily won its way, and to-day no people in the wide world are more devoted to the democratic ideal manifested in public education at public expense than are to be found in America south of Mason and Dixon's line. Nowhere does there exist a stronger, a more militant conviction that the safety and perpetuity of democracy is dependent upon popular intelligence and virtue. The South is to-day irrevocably committed to the doctrine that, as President Lamar once wrote in a message to the Congress of the Republic of Texas, "Cultivated mind is the guardian genius of democracy. It is the only dictator which freemen acknowledge and the only security which freemen desire."

Thirty or forty years is a very short time in the life of a people, and it is an exceedingly brief period in the evolution of a great institution like a system of public education. The South, however, in this short space of time has accomplished educational results that are, indeed, not far from marvelous. The testimony to support this view is strong and abundant. The late United States Commissioner of Education, Dr. William T. Harris, declared at a National Congress of Education,

held in Atlanta, Georgia, in 1895, that "the Southern people in the organization and management of systems of public schools manifest wonderful and remarkable self-sacrifice."

Concerning educational advantages supplied to the negro, competent witnesses living North, as well as South, men of African, as well as of Caucasian, descent, are agreed that in all the history of the world there has been no higher manifestation of justice and liberality by a superior to an inferior race than the South has shown in its efforts to improve the intellectual condition of the black population. Of the many men who have spoken on this point is Dr. Lyman Abbott, editor of *The Outlook*. Below I give his opinion, an opinion which is typical, and which is to be found in an article written by him and published in Volume 83, pp. 634-639, of that journal:

"While Northern benevolence has spent tens of thousands of dollars in the South to educate the negroes, Southern patriotism has spent hundreds of thousands of dollars for the same purpose. This has been done voluntarily and without aid from the Federal Government."

Out of their poverty the Southern states have contributed millions of dollars to educate the negroes. It is impossible to determine the exact amount of this expenditure, because separate accounts for negro education have not been kept by

the several state governments. In only two or three of the states are they so kept at this time. The state of Texas, from 1870 to the close of the scholastic year ending August 31, 1911, expended upon common school education for negroes about $23,500,000, and for the support of the Prairie View Normal School, an institution for the training of negro teachers, there has been expended since 1879 $715,382. The estimated value of school houses and school property used by the negro schools of that state is $1,500,000, the greater portion of which was derived from taxes paid, and from donations made, by white citizens. In the state of Virginia there has been spent since 1871 between fifteen and eighteen millions of dollars upon the common school education of the negro, and that state is now spending about $600,000 a year therefor.

The figures given for Texas and Virginia may be properly regarded as fairly representative of all the Southern states. Not one of these states has failed to provide for common school education for negroes on substantially equal terms with the whites, and, in addition, normal schools have been founded and maintained in order that competent teachers may be trained for work in the negro schools. In a letter I received some days ago from Monroe N. Work, who is in charge of the Department of Research and Records in the Tuskegee Normal and Industrial Institute, he estimates that the amount devoted to negro education

in the South for the forty years ending with the academic session of 1910-11 is, approximately, one hundred and sixty-six millions of dollars. When it is remembered that the negroes own a very small per cent. of the taxable property in the South, the figures given above are convincing evidence of the sincere desire of the Southern white man to give to the negro the blessings of at least a common school education. It should, furthermore, be remembered that, while the negro schools, even to-day, are not as efficient as they should be, and while many of the negro children are not matriculated in even these inferior schools, the public schools for the white children, especially in rural districts, are themselves far from ideal. There is reason for believing, however, that in the fullness of time, with the continuance of that progress which forms a bright page in the educational history of our country, the public schools for blacks, as well as whites, will function with such efficiency as will guarantee reasonably satisfactory results. This optimistic view was well expressed, but not understood, by a little piccaninny, who, some years ago, when directed by his teacher to form a sentence containing the word *delight*, wrote the following inspiring words on his slate: "De light am a breakin'."

II. SOME PRINCIPLES OF THE PROGRAM FOR NEGRO EDUCATION

I regret that this important topic must neces-

sarily be dismissed with most superficial discussion. It will, no doubt, in the years to come, receive at the hands of educational leaders the attention which its magnitude and difficulty merit and require. Only six principles, or planks, in the program will now be submitted, and some of them without elaboration.

1. *In the negro are to be found the essential elements of human nature, and, therefore, he can be educated.* He is not an anthropoid ape, which has no capacity for real thinking and which responds only to instinct and to mere training. The one great human attribute in which all men, including the negro, share, is reason, which gives insight into the relations of things, a result which marks both the beginning and the end of wisdom.

This plank of the program requires that we carefully examine our prejudices against the black race, and determine whether these prejudices be founded upon facts. There is no doubt that racial influences exist. Thorndike is of the opinion that "differences in remote ancestry account for a very large percentage of the differences among men, if we consider both their direct effect upon original nature and their indirect effect through the differences in training which commonly parallel them." [7]

But, while the racial element is to be considered a factor, environment, also, must undoubtedly be reckoned with. The value of this second factor is

[7] Thorndike's "Individuality," p. 35.

not yet known. How far training can modify and overcome original mental characteristics, nobody has yet determined. Boaz, in his work entitled "The Mind of Primitive Man," published this year, devotes a chapter to race problems in the United States. Concerning the question, how far undesirable traits now found in the negro population are due to racial influences, and how far they are due to social environment for which that population is not accountable, he reaches this conclusion:

"To this question anthropology can give the decided answer that the traits of African culture as observed in the aboriginal home of the negro are those of a healthy, primitive people, with a considerable degree of personal initiative, with a talent for organization, and with imaginative power, with technical skill and thrift. Neither is a warlike spirit absent in the race, as proved by the mighty conquerors who overthrew states and founded new empires, and by the courage of the armies that follow the bidding of their leaders. There is nothing to prove that licentiousness, shiftless laziness, lack of initiative, are fundamental characteristics of the race. Everything points out that these qualities are the result of social conditions, rather than of hereditary traits." [8]

He remarks, with emphasis, however, that it would be altogether a fallacious view to assume that there are no differences in the makeup of the

[8] Boaz's "The Mind of Primitive Man," p. 271.

negro race and other races, and that their activities should run in the same line. I am reminded here that this conclusion of Professor Boaz was once expressed by a good old uncle in the black belt to a hot-gospel reformer who had come South, bringing with him idealistic notions concerning people of African descent. As the missionary was conversing one day with Uncle Josh, a Caucasian gentleman living in the neighborhood appeared. The old negro at once raised his hat, and with cordial courtesy remarked, "Good mawnin', Marse George." "Good morning, Joshua," was the reply, and the negro's white friend passed on. When he was out of earshot, the philanthropist from the North said, "What do you mean by calling that man 'Marse George'? Don't you know that Lincoln freed you, and that you have as many rights as anybody, and that you are as good as anybody, that you are as good as I am?" "Oh, yas, suh," said the wise black man, "I knows I'se as good as you is; but you and me and twenty mo' like us ain't as good as Marse George."

Whatever determination shall finally be reached concerning the respective values of racial inheritance and of modification by environment, however well-founded may be certain racial instincts, it seems clear that, in the education of the negro, he should be granted every reasonable opportunity to make all the advancement of which he is capable. To deny him such opportunity is unkind, undemocratic, and unsafe.

This view of the question is held, I believe, by the great majority of the better-informed white people of the South, and it has led the directors of the Young Men's Christian Associations in Southern colleges to incorporate into their work for this year the systematic study of a treatise which is entitled "Negro Life in the South," and of which Dr. W. N. Weatherford, a native Texan, is the author. I am informed that more than five thousand college students are now engaged in mastering that excellent book.

The rational attitude of mind toward the black race, as manifested in this new movement of the Y. M. C. A., was eloquently described a few years ago in these words by that great Bishop of the Methodist Church, the late Charles B. Galloway:

"The right education of the negro is at once a duty and a necessity. All the resources of the school should be exhausted in elevating his character, improving his condition, and increasing his capacity as a citizen. . . . From the declaration that educa- has made the negro more immoral and criminal, I am constrained to dissent. . . . Indisputable facts attest the statement that education and higher attendant influences have elevated the standard and tone of morals among the negroes of the South. . . . I believe it is perfectly safe to say that not a single case of criminal assault has ever been charged against a student of a mission school for negroes founded and sustained by a great Christian denomination. . . . This is no question for small politicians, but for broad

patriotic statesmen. It is not for non-resident theorists, but for practical publicists; not for academic sentimentalists, but for clear-visioned humanitarians. All our dealings with these people should be in the spirit of the Man of Galilee." [9]

2. *Education being a process of conscious evolution, the negro himself must, by his own self-active efforts, reach higher levels of intelligence and character.* The observance of this principle will lead him to exercise great patience, and the white man even greater. As long as there is "first the blade, and then the ear, and then the full corn in the ear" in the physical world, we must not expect development with lightning-like rapidity in any social institution.

If this principle be correct, the negro children should be taught by negro teachers. In Charleston, South Carolina, however, a contrary policy has long obtained. So unique is the educational experiment made in that city that I give below a letter received last month from Mr. W. K. Tate, the State Supervisor of Elementary Rural Schools in South Carolina:

"Your information that young women belonging to the best Southern families are engaged in teaching in the public schools for negroes in Charleston is correct. This policy has been pursued ever since the establishment of the public school system in Charleston. The public school system of Charleston originated before the war, and at the outbreak of the war between the

[9] "An Era of Progress and Promise," p. 557.

states there were four large public schools in operation in Charleston. The people have never regarded the public school system as a product of reconstruction, but as their own institution.

"The negroes have always been in the majority in the city of Charleston. The explanation of the fact that the white teachers are employed in the negro schools may be stated in substance as follows: The white people realize that the teaching which the negroes receive under white instruction is much better than that which they would receive with negro teachers. They wish to get along pleasantly with the negroes, and to do so they believe that their instruction should be in the hands of the white people. There has never been the slightest friction between the races in Charleston, and the people attribute this to the fact that the negroes have been brought up under white discipline and white instruction.

"The young women who teach in the negro schools do not, in the slightest degree, lose their social prestige. They are transferred from the negro schools to the white schools with the greatest freedom, and many of the best principals now employed in the city began their work as principals in negro schools. The majority of negroes themselves prefer the white teachers. I have had from no less authority than Dr. George S. Dickerman, who has observed widely, that the discipline and instruction in the negro schools in Charleston are the best he has seen in the United States.

"I was connected with the Charleston schools for twelve years, serving for some years as Assistant Superintendent of Schools. Some of the most efficient teachers in the city are teaching in negro schools. There are evident objections to the system; but it is

a sufficient answer to say in Charleston that it has worked well, and has certainly produced an understanding between the races I have found nowhere else.

"I know of no other Southern city in which this condition prevails."

This principle provides, furthermore, for the selection of such culture-materials and such administrative machinery and such methods of instruction as are dictated by concrete, rather than abstract, idealism. The negro race, being, relatively speaking, in the infant stage of civilized life, should not be expected to undergo all the training that belongs to higher races. This principle undoubtedly justifies great emphasis upon vocational studies in the school, for the basis of human life and human civilization is physical. It does not imply, however, that the negro should be compelled to level down in his education to preparation for becoming a mere work-animal, for such a policy would disregard the higher human elements with which even the lowest of races is endowed.

The next three principles I shall not discuss, but shall merely formulate as follows:

3. *The professional education of teachers is an indispensable agency for the elevation of the negroes in the South.* [10]

[10] How meager are the qualifications of the negro teacher, is shown in the following tables, which refer to Texas and which reveal a situation no more unfortunate than exists in other states in the South:

4. *Efficient supervision of the negro schools can be accomplished only by professional experts having adequate opportunities for the discharge of their functions.*[11]

5. *The compulsory education of the negro is demanded upon both educational and political grounds.*

Certificated Negro Teachers in the Common School Districts, and in Independent Districts with Fewer than 150 Scholastics, in Texas for the Year 1909-10.

Holders of County Certificates.

Third grade	171
Second grade	829
First grade	39
Permanent	6
Total	1045

Holders of State Certificates.

Second grade	823
First grade	201
Permanent	186
Total	1210

Graduates.

Of high schools	92
Of normal schools	159
Of Colleges and universities	45
Total	296

[11] One has only to read the recent report of Jackson Davis, State Supervisor of Rural Elementary Schools in Virginia, in order to be convinced of the importance of the supervision of negro schools.

6. The sixth principle may be stated thus: *The education of the Southern negro should be marked by the continuous manifestation of the spirit of coöperation on the part of all who are concerned in the welfare of the nation.* Such a spirit will lead to the study of actual conditions, facts will be kept in authentic records, and in time we shall have at our command a great wealth of material which will enable us to discover the wisest plans for promoting the educational progress of the negro, as well as the means best adapted to that great work. Inspired and directed by such a spirit we may hope to accomplish what seems to be the will of God in extending to the negro race in America the blessings of democracy, along with the obligations which democracy imposes.

APPENDIX

APPENDIX

Education in German Universities for Winter Semester 1905-1906, from *Deutscher Universitäts Kalendar* (Vol. I), Leipzig, 1905.

University	Title of Instructor	Name of course with number of hours per week
Berlin	Prof.	Pedagogy (4).
	Hon. Prof.	(1) School supervision (2). (2) Pedagogical Colloquium (1).
	Priv. Doc.	Outline of a system of pedagogy and presentation of most important Pedagogical systems since 16th cent. (2).
	Priv. Doc.	Education and instruction in the 19th cent. (2).
Bonn	Prof.	History of pedagogy (2).
	Hon. Prof.	Gymnasial pedagogy (2).
	Priv. Doc.	Practical directions for carrying out simple experiments (3).
Breslau	Prof.	Theory of pedagogy (1).
	Priv. Doc.	Pedagogy and child psychology with introduction to history of pedagogy (4).
Freiburg	Appointed Docent	Evolution of higher schools in Germany in 19th century; methods of teaching German; practice teaching (?).
Giessen	Prof.	Elements of didactics and methodology of instruction (2).
	Prof.	Mental life of the child (1).
	Lecturer	The teaching of modern languages in Gr. Britain (1).
Göttingen	Priv. Doc.	(1) Physics in the higher schools (2). (2) Exercises in the construction and use of physical apparatus (3).

University	Title of Instructor	Name of course with number of hours per week
Greifswald	Asst. Prof.	Hebrew grammar, comparative study for future teachers of Hebrew (3).
Halle	Hon. Prof.	(1) Introd. to pedagogical classics of 18th and 19th centuries (1). (2) History of pedagogy since close of middle ages (2).
	Priv. Doc.	(1) General pedagogy (with reference to experimental didactics) (3). (2) Experimental psychology for teachers (?)
Heidelberg	Hon. Prof.	(1) History of education, of instruction, and of pedagogical theories (2). (2) Readings in pedagogical classics (1).
	Appointed Docent	Practical pedagogical exercises (2).
Leipzig	Prof.	(1) History of pedagogy (3). (2) Philosophical - Pedagogical seminary ($1\frac{1}{2}$).
	Prof.	(1) Pedagogy and its history (5). (2) Pedagogical seminary, (a) practical exercises, (b) visits to educational institutions (1).
	Asst. Prof.	(1) Pedagogy of higher schools (2). (2) Practical pedagogical seminary (2).
	Asst. Prof.	Lectures and exercises in the pedagogy of chemistry (5-6).
	Priv. Doc.	Sciences subsidiary to psychology (Physiology of sense organs and of the brain, mental diseases, psychology of development (2).

University	Title of Instructor	Name of course with number of hours per week
Leipzig	Appointed Docent (?)	Pedagogical seminary for teachers of agriculture (in connection with Agricultural Institute) (?).
Marburg	Prof.	(1) History of pedagogy (3). (2) Pedagogical studies in Herbart and his school (2).
	Priv. Doc.	Child psychology and experimental pedagogy (1).
Münster	Prof.	History of modern pedagogy (3).
Strasburg	Lecturer	Education in England (in English language) (1).
Jena	Hon. Prof.	(1) Herbart's life and teaching (1). (2) Special didactics (3). (3) Pedagogical seminary (?).
	Priv. Doc.	Herbart's general pedagogy (2). Practice school (elementary grades) work with 2 fellows as assistants. (?).

SUMMARY

Regular full professors giving whole time	0
Honorary professors giving whole time	2
Total number of professors and ass't profs. giving part time	15
Number of privat docenten (part time)	11
Number of lecturers and others	6
Total number engaged in giving any work in education in 21 German Universities	34

Note.—No work in pedagogy was announced for the Winter Semester 1905-06 in Erlangen, Kiel, Königsberg, Munich, Rostock, Tübingen, and Würzburg.