Teachers' Problems,

And How to Solve Them.

KENNETH SYLVAN GUTHRIE

TEACHERS' PROBLEMS

And How to Solve Them

A Hand-book of Educational History and Practice, or, Comparative Pedagogy,

With an Appendix on the
MISSION AND LIMITS
OF THE HISTORY OF EDUCATION

by
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PREFACE

This unpretentious handbook is not called a "History of Education" for reasons detailed in my pamphlet, entitled "Limits and Mission of History of Education." It aims at being a pioneer of the science of Comparative Pedagogy, the object of which is to develop current educational thought by comparative study. As the school has adopted as its centre the child, so must its science adopt as its centre not the various and sometimes fanciful theories of frequently unfit popular idols, but the problems of the teacher. A subsequent volume will take up the problems of the supervisor in a similar comparative spirit.

In the last chapter the teacher will find a number of practical self-helps for the guidance of his teaching method. This volume will be well fitted to serve as source-book for papers and discussions in teachers' conferences.

In comparative work, excellence depends not on originality, but on faithfulness to authorities. As my own, therefore, I claim nothing but what none others may be willing to claim, and to my opportunities at Teachers' College, and to Mr. MacEvoy, I attribute any merit this work may be found to possess. My only desire has been to serve more completely and efficiently than others. Any failure to give due credit has been unintentional. The last chapter contains considerable original work.

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TEACHERS' PROBLEMS SOLVED

BY GREAT THINKERS

CHAPTER I.

Imitation, the Basis of Primary Education.

Imitation is the basic psychological principle of education, as seen not only in small children, but even in unreasoning animals. It is therefore the content and method of primary education, and it will be interesting to notice its application and development in the various successive pedagogical theories advanced down to the present day.

PRIMITIVE EDUCATION.

In prehistoric education imitation is the simple, unconscious guiding principle; but there is always some one man whose experience, wit, authority is greatest; who is recognized as exorcist, medicine man, shaman, prophet, priest, or wise man; who prescribes as absolutely as he gained that experience from others or himself. He is the primordial teacher, who is imitated,

and who thus sets the form of worship which is to be imitated by others, to teach them how to work.

ORIENTAL EDUCATION.

In China the elementary schools are strictly limited to the practice of imitation. They are private, and voluntary, supported by contributions, beginning at six years of age. They are accidental makeshifts, kept in vacant caves, sheds, rooms or temples. The schooling has absolutely no use except as preparation for examination, and the ninety-nine hundredths who fail cannot return to ordinary avocations without loss of prestige. The mastering of the language is the chief object.

The Hebrew psalms furnish apt, well-known examples, though only rudimentary, of Chinese couplet writing. There must be perfect correspondence of noun, verb, adjective, participle, and besides inflexion of voice—which, as is well known, influences the meaning of words. This is the basis of all poetic essays, and is as it were the culmination of imitative procedure, glorified even by habitual, and individual elements.

Such as it is, primary education is widely diffused, more widely than in any other country, says Huc.[1] Its importance may be judged by the fact that the six-year-old child, on entering, is given a new name.[2]

Much more even than among the Chinese was education primary among the Hindus. Being born into a hereditary caste, whose usages are to him the only salvation, his whole effort is perfectly to learn the numerous, insignificant, petty details of daily life. However, the Hindus had one caste entirely untrained —the Sudra, showing a significant limitation to even this primary education. This primary education began at the age of six or seven years.[3]

Unless our sources be really a Greek romance, we are led to believe that among the Persians a child remained at home until seven years of age,[4] when he was given a name by an astrologer, and without corporal punishment developed truth, courage and justice by physical training in running, throwing and archery. Primary education made the child a ward of the state from seven to fifteen years of age. To the continuation of physical training were added a moral training by proverbs and prayers; the teachers being men over fifty years old, models of virtue and knowledge.

In Egypt, the existence of several castes implied the imitative primary education of son by father, and for general subjects, by priests. Outcast mummy-wrappers were taught by their parents.

But the chief significance of imitation lay in this, that the Egyptian soul expected to pass certain gates in the next world, after death, if not by memorized prayers, then by the possession of certain amulets or magical copies of parts of the Book of the Dead. The care in the imitation of these might therefore make all the difference between salvation and damnation.

Among the Hebrews, primary education was, in earlier times especially, carried on in the home, boys being taught reading and writing, while the girls were at least taught the chief elements of their Scripture. The biographical methods of imitation of patriotic heroes was prominent, and was particularly important in the case of women, perhaps because of their difficult social position.

The Mahometans have schools in every village, their method of learning is rote memorization of the Koran; written by their one prophet, Mahomet. So exclusive is their imitation of this, that they allow no drawing, and in many cases no other books; until lately photographic cameras were not permitted in Constan-

tinople. The Koran, with reading and writing, is the main study.

GREEK EDUCATION.

The education of the Homeric period consisted less of instruction, than of imitation; though it extended to music, healing and rhetoric, as in the case of Achilles. The humbler needs of life, connected with food, clothing and shelter, were thus taught in the home, while the higher duties of public service were received in councils, wars, and marauding expeditions.[5] The direct association of the youth with an adult—the pedagogue first, and the "inspirer" next—produced moral education by imitation in practical ways. Great results were thus attained. The pedagogue, though despised, exerted careful control; the voluntary sympathy of the inspirer awakened the best impulses of youth. While Oriental education therefore consisted of imitation of fixed form or dead custom, Greek education became that of a definite living model.[6] The primary education of Spartans began at six or seven years of age, and lasted until twelve years of age, when the pupil assumed the man's toga.

In Athens, the elementary period lasted from seven to sixteen years of age; the curriculum was gymnastics and music, with the boy in charge of a pedagogue.

In the newer Greek education the elementary school period was divided between the palaestra or school for gymnastics, and a didaskaleon, or school for music.

ROMAN EDUCATION.

The principle of imitation was used by the Romans with more purpose than perhaps by many another nation, in imitation of the parents, and familiarity with the biographies of heroes, as was indeed later realized in Plutarch's "Lives." The long continuance of their popularity shows how practical a source of

inspiration were these ideals which later were continued by the Lives of the Saints and Biblical heroes. This imitation was the chief educational Roman principle, whereby the youth was to become pious, grave, reverential, courageous, manly, prudent and honest. This came not from imitation from the Orient, but from the sanctification of civic ideals.

The School of the Literator (or Ludimagister) attempted no more than the merest rudiment of the arts of reading, writing and calculation. Their teachers were mostly slave pedagogues.

Plutarch wrote the first book on the Training of Children. Quintilian strongly believed in object-lessons in the form of concrete methods, giving the forms and names of letters with objects. Seneca put this in the form of a precept: "The result is gained sooner by example than by precept."

The home was the center of education in Rome; schools can have been but late. The father's power of life and death made the family the social unit, as also legally, and morally; the father was personally responsible for the child's education. However, the mother had some independence, being her husband's companion and partner, and managerial assistant: she was nurse and governess, until the boy was turned over to the father's training. Later, of course, for the richer boys, in Horace's day, there were local paid private schools; but these were not strictly Roman in dignity.

This process of organization continued until in Quintilian's day it was argued that public school education was far superior to the private tutorial variety.

MEDIAEVAL EDUCATION.

If the Romans clearly grasped the value of imitation, and applied it by biographical example, continued

by Plutarch in his "Lives," then Christianity supplied the biography of its founder, for the submerged masses to imitate. Christian life then became an imitation primary schooling, and Monroe says[7]: "It is the unanimous testimony of historians that for the first two centuries, and for a large part of the third, the life upheld by the Christian Church furnished one of the most remarkable phenomena in history: and that this purity of life was largely responsible for the rapidity and thoroughness of its conquest of the Roman world."

The more definite primary Christian schooling was the training given to those who expressed a desire to become members of the Church; the secondary instruction began with their reception as catechumens: they had been attracted by imitation.

During Charlemagne's lifetime he founded a school in each monastery, and in the bishopric of Orleans, one in each parish.

The primary education of chivalry was page-hood, extending from the seventh to the fourteenth year. Imitation was here wonderfully brought into play, the pages' continual personal attendance on the noble ladies giving not only beautiful example, in concrete form, but the length of the daily attendance intensified this imitation by habitual contact.

A later form of primary education occurred when in its last organized readjustment in the thirteenth century against the Pre-Renaissance, the Roman Church developed a primary extension in the form of the Franciscans, whose imitation of St. Francis appealed with peculiar force to the common people, as biography ever does.

At the universities, as with the trades, there was a primary imitative stage. The youth of thirteen or thereabouts registered with some master, who was responsible for him unitl he was able to "define" and "determine."

RENAISSANCE PEDAGOGY.

The method of imitation was suggested only by Erasmus in teaching on the function of the mother, and the importance of play and exercise, and the necessity of keeping education vitally in touch with the life of the times.

REFORMATION PEDAGOGY.

The Reformation, or the Jesuit order, did little or nothing for primary education, unless the "continuation" two-hour schools combined with a trade, suggested by Luther, be so regarded. The tendency of the reformers to exalt trades, may very well have directed attention and interest to imitation of handiwork.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Although Humanistic Realism said little if anything about elementary education, Erasmus, in his "System of Studies" goes to the root of the problem in basing knowledge of Words on that of Things, as the more important.[8] If the pupil be furnished with things, the words will follow.[9] Here lay the superiority of education at Sparta in things, over the words of Athens.[10]

The best, from the best masters, is to be learnt at once, and the Greek language is to be learnt only to introduce their expression of the knowledge of the things supremely worth while, the only introduction needed to this is the ability to speak that language correctly.

Montaigne held that if philosophy teaches to live, why is it not given to children early? Why teach men to live only when they have done living[11]?

The imitation of childhood should be taken advantage of for the teaching of foreign languages; these should be learned early from nurses, as happened to Montaigne himself, who read Ovid's stories in the nursery,[12] and took part in Latin plays, thus employing his mimetic instinct.

Nevertheless, Montaigne believed in vernacular schools coming first.[13]

MULCASTER.

Mulcaster's psychological analysis began with "Art to conceive by,[14] and this no doubt well represents imitation, that by which the mind grows.

COMENIUS.

Comenius insists[15] that "a man can most easily be formed in early youth, and cannot be formed properly except at this age." His psychological analysis of the child's mentality is knowing oneself and all things.

Comenius's Mother-School with its educational games, plays and occupations was really the origin of Froebel's kindergarten. Here are to be enforced[16]: temperance, cleanliness, reverence, obedience, truth, justice, charity, industry, absolute silence, patience, politeness, courtesy, religion and piety, together with rudimentary notions of all the sciences. The Vernacular School took up all the same subjects, only in a more advanced manner, developing in morning intellect and memory and explanation, and in the afternoon repetition, with exercise of hand and voice.

LOCKE AND DISCIPLINARIAN PEDAGOGY.

Locke has much to say of imitation. He emphasizes[17] the maxim "pueris reverentia." Nothing should occur before him which should not by him be imitated—seeing that it will inevitably be reproduced

on his mind's sensitized plate; thus both home and surroundings are fateful. Hence the crucial importance of securing a proper examplar as tutor.[18]

However, Locke cares little for the "performance of a single act," but that "children should be used to submit their desires and go without their Longings, even from their very Cradles." The first thing they should learn to know should be that they were not to have anything because it pleased them, but because it was thought fit for them. Evidently Locke was not a mother, who would be more like to realize the length of the period during which the child no more than imitates its surroundings. Yet, he says[10]: "Children may be taught anything which falls under their senses, especially, their sight, as far as their memories only are exercised." The development from such simple bases to the most complex forms of knowledge is by observance of the inductive method. Self-denial must be taught early.[20]

ROUSSEAU AND NATURALISTIC PEDAGOGY.

We must consider both of Rousseau's earliest periods: from 1-5, physical; from 5-12, training of members and organs. From 12 to 15, therefore, curiosity is to guide the child. By Robinson Crusoe methods he will imitate and lay by useful information and training.[21] Evidently Rousseau's primary education is much belated in the child's life, which indeed has no room for the university tertiary education.

PSYCHOLOGICAL PEDAGOGY.

PESTALOZZI.

Pestalozzi at Burgdorf worked out the importance of the object lesson, not merely to gain a knowledge of the word or thing, as Comenius had done, but as

a means of mental development.[22] By a continuous chain of graded exercises, a basis for the entire mental development of the child by observation is given.

Mental arithmetic was developed to a great extent[23]; drawing was changed from imitative to "intuitive" or vitalized; language changed from the spelling to phonetic and syllabic methods; geography was to be begun from the home yard; singing was secularized, and used for influence on moral feelings and training.

As indeed appears from Pestalozzi's life-experiences, his work was chiefly confined to elementary schools, and Herbart points this out definitely, considering it as a foundation for his own additions.[24]

This teaching by observation[25] is analyzed into number, form and language. We are to observe, 1, how many and what kind of objects; 2, their appearance, form and language; and 3, their names. On a man the result of this process is the 1, power of recognizing unlike objects; 2, stating their number, and 3, representing objects, number and form by language, unforgetably. Therefore the immutable law of the art of education is to start from, and work within this threefold principle. 1, We should teach to look on every object as separated from its environment; 2, to teach its form, size and proportion; and 3, to teach the words and names descriptive of objects known to them.

FROEBEL.

While Comenius, in his "Mother-School," had planned the organization of child's play, it was Froebel who, at Blankenburg, in 1837, actualized it in his kindergarten. It was a new field and hence offered least resistance. Its fundamental thought[26] was to aid the child to express himself, and thus produce development. The acquisitive and assimilative processes, here usually dominant, are now subordinated to develop-

ment. They are only stages in the expression of the constructive process. This self-expression is triple, through gesture, song and language. The told story was to be mimetically re-expressed in gesture, song or creative reproduction. This process of creative reproduction is at bottom imitative, and hence well carries out the fundamental principle of all primary education.

MONTESSORI.

Montessori employs imitation to the extent of insisting on great accuracy of the teacher, without naming or specially stressing it as the basic principle of learning.[27] It is not to be disturbed by fault-finding of the teacher, and errors are to be brought out by silence and repetition. Imitation is implied as the method by which spontaneous activity works.

GERMAN EDUCATION.

The elementary schools of Germany are of various kinds, for various social strata. There is the Volksschule (after the kindergarten), without admission fee, for the poorest. Then there are the Mittel-schulen, which charge a little. Then there are the Pro-gymmasia, or classes preparatory to the gymnasia, and other kindred institutions. On the whole the primary school is a very efficient institution, attempting to give the foundations in the mother-tongue.

FRENCH EDUCATION.

Primary education in France is as elaborately systematized as its continuing secondary course; there are also primary "mother's schools," which correspond to kindergartens. Thursday afternoon walks[28] are utilized for object-teaching. The nature-work is particularly strong; in the beginning class, acquaintance

with the simple facts of common knowledge, direction, time, seasons, distinctions of animals, mineral, and vegetable kingdoms; in the preparatory classes, the occupations and products which touch their daily life—the farmer, the miller, the baker, the vinegrower, clothing, fuel, metals, means of locomotion; in the seventh form, domestic and wild animals, birds, fish, insects, the forest, the field, the garden; in the eighth form materials employed in construction, whence obtained, and how used, the winds, the different forms of water, volcanoes and fossils. Applied Science is perhaps a French specialty, and is well exemplified by Figuier's works.

Fénélon particularly emphasized the educative value of imitation by his doctrine of indirect instruction, deriving it from observation of interesting stories and fables, so that everything outside the direct aim of the lesson may be indirect instruction. Applying this he wrote for the Dauphin the Homeric story of Telemachus, Dialogues of the Dead, and minor fables.

Not far removed from this was the Jansenist's and Rollin's insistence on both formulation and application of objective methods.

Another reform in elementary education was the attempt of Lasalle and the "Christian Brothers" to do for elementary education and the working people what had been done for secondary education and the higher class people by the Jesuits. They effected a lasting improvement in French primary education.

AMERICAN EDUCATION.

The American primary school system—the kindergarten—has spread with remarkable speed, and no child in any of the larger centres need lack its psychological training. The elementary school system may

not hold, but certainly receives practically all the children outside of those going to private schools. Its organization is one of the largest and costliest in the history of society, in any place and time. The power of imitation is well understood and used in the kindergarten and in the object-method in the higher grades. Edward A. Sheldon,[29] at the Oswego Normal School, promoted object lessons on the Pestalozzian plan.[30]

[1] Compayré, 13. [2] MacEvoy, 6. [3] Painter, 18. [4] MacEvoy, 16. [5] Monroe, 63. [6] Ib., 98. [7] Ib., 231. [8] Ib., 445. [9] Montaigne, Education Essay, 201. [10] Monroe, 457. [11] Montaigne, Education, 194, 5. [12] Ib., 209. [13] Monroe, 458. [14] Ib., 466. [15] Great Didactic, 7. [16] Ib., 28. [17] Locke, Theory of Education, 70, 71. [18] Ib., 75. [19] Monroe, 521. [20] Locke, Ed. Th. 32-35. [21] Monroe, 562. [22] Ib., 607. [23] Ib., 619. [24] Ib., 623. [25] Pestalozzi, How Gertrude Instructs, 87, 88. [26] Monroe, 665. [27] Montessori, Method, p. 225. [28] Farringdon, p. 263. [29] 1823-1897, in New York. [30] For American Schools, see Brown, E., Making of our Middle Schools.

CHAPTER II.

Habit, the Basis of Secondary Education.

PRIMITIVE EDUCATION.

Spencer saye: "The least developed people are the most averse to change," which would result from individual initiative, or specialization, the psychological basis of tertiary education. They remain therefore in the domain of secondary education, which is based on the formation of habits, and the acceptation of customs. These appear as doctrines, secrets or rituals of initiation, in which the neophyte has nothing to do but exercise imitation of the incantation, or oracular divination of the leader, teacher, shaman or priest.

The philosophical fiction of a "Social Contract" (of J. J. Rousseau, Hobbs, and Locke), by which certain individuals were supposed to unite to live together in a society, is seen to be a "flareback," a mistaken anachronism. The animals travel in schools, flocks and herds, and the primitive man existed in tribes, or clans, long before he came to self-consciousness, let alone before he could have made a "social contract," which could not be verified as ever having existed anywhere; and by which, all the rest of the human race was ever after bound. The rules of international law are not yet universally observed, even in our own day. Individuality could not appear before self-consciousness; and must not be mistaken for untutored impulse, and the mechanism of habit.

ORIENTAL EDUCATION.

Habit, recapitulation, is the chief characteristic of Chinese education: "What Heaven has conferred is called nature; an accordance with nature is called the path of duty; the regulation of this path is called instruction." In those countries life's occupations and relationships have not varied for centuries.

Memory, though based on imitation, draws its permanence from habit. The memorizing and retention of the classics, the foundation of Chinese composition of essays, is peculiarly a secondary school activity. "The object of the teacher is to compel his pupils, first, to remember; secondly, to remember; thirdly, and evermore, to remember." The pupil "backs his book," to insure thoroughness, and then "the attention of the scholar is fixed exclusively upon two things—the repetition of the characters in the same order as they occur in the book (imitation), and the repetition of them at the highest attainable rate of speed" (habit).

In India[1] secondary education admits the three highest castes; but the warriors and merchants make use of this secondary education as "finishing courses," to fit them for the wants of practical life, and official civil position.

In Persia, secondary education seems to have sometimes been limited[2] to military training, from fifteen to twenty-five years of age.

In Egypt, secondary education consisted of writing and mathematics for the third caste, while the upper two added sciences, language and music. But the chief significance of the memnonical education for the Egyptian was that, by accurate reciting of certain memorized prayers, passage through certain gates in the next world was to be attained. Among the Hebrews

secondary education was probably combined with the primary at the synagogal schools, and memory-work of the Scriptures and rabbinical writings the chief subject.

GREEK EDUCATION.

The formation of habit, the athletics of the soul, was among the Greeks produced by music—which included all forms of art presided over by the nine muses: poetry, drama, history, oratory, the sciences, and music proper,[3] particularly singing, and the musical recital of the Homeric poems.[4] It was this that produced personal worth or nobility, by which the free man was as superior to the slave, as the Athenian citizen was to the citizen of other cities. This harmony was to reduce the soul to agreement with itself. The importance of this phase of education appears in Plato's attempt, in his "Republic," to limit the poetry and music learnt by the children[5] to what might not conflict with their moralization.

Thus Greek education[6] was a formation of habits by doing, rather than learning; it was the shaping of conduct. When the habit is once formed by exercise, training must be followed by instruction in order to rationalize it, replacing arbitrary authority by reason as basis of virtuous conduct.

Aristotle taught that what nature has done for the character of the individual is beyond man's control; all that can be done is to train the individual through the formation of habit,[7] the subject matter of ethics, on which he wrote the first great treatise.

Spartan secondary education occurred between twelve and eighteen years of age, when the pupil entered into the class of ephebes or cadets, where he received strict military training.

Athenian secondary education consisted of gym-

nasia, from sixteen to eighteen years of age, with training by conversation with elders, attending law-courts, banquets and theatres.

Public education being limited to the free, it contained no manual training; the slaves and artisans learned their trades by apprenticeship, or by actually doing the work. Perhaps the Spartan ephebic training from eighteen to twenty might be considered a kind of definite manual training. However, in newer Greek education, the poorer boys at fourteen or fifteen were set to learning a trade, so that Socrates was not ashamed of being a sculptor.

ROMAN EDUCATION.

The secondary process of Roman education was without a doubt habitualizing the imitated virtues. Their education was one of "doing" rather than "learning." Certain activities were undertaken to form certain approved habits. Rationalizing instructions were never added thereto, except as an imported, engrafted process.

The Roman secondary school was that of the "grammaticus," an organized institution with elaborate method and fixed curriculum, which received public support. It taught grammar and literature, systematized as the seven liberal arts: grammar, rhetoric, dialectic, arithmetic, geometry, music and astronomy—medicine and architecture being sometimes added. Gymnastics was taught only in connection with military service; dancing was learned at home. Quintilian as well as Cicero advises that the memory be trained by using choice selections.

In Rome, man was perhaps most perfectly socialized; inasmuch as "justice" was maintained among men by the state's enforcement of the balance be-

tween rights and duties. The elaboration of life in these terms were the Romans' great task and greatest contribution to civilization. They have left concrete meaning to the following standard terms: 1, piety, consisting of reverence and filiality; 2, modesty, with reverence; 3, manliness (or firmness, character, "constantia") embraced fortitude; 4, prudence, honesty, and earnestness ("gravitas," graveness, sedateness, sobriety and dignity). These exercised individually constituted duty; but if exercised towards the state they formed justice. The word virtue ("virtus") among the Romans meant, and continued to mean, manliness. "Life in terms of virtue is the idealistic formulation of life; life in terms of duty is the moral conception of life as formulated by the practical man."[8]

Quintilian thought the public school preferable to the private tutor.

MEDIAEVAL EDUCATION.

The Christian secondary education, the formation of habits, was the training given to catechumens, in which they proved worthy of admission into full membership by baptism.

Later, in chivalry, the secondary education consisted of squirehood, extending frequently from the fourteenth to the twenty-first year. While each noble held his own court, the social benefits of schools were gained by sending their sons to serve in other courts, which custom may have arisen from, or coalesced with, that of taking hostages, to insure peace and co-operation.

A later form of secondary education—a sort of "extension movement"—occurred when, in its last organized readjustment in the thirteenth century against the Pre-Renaissance, the Roman Church de-

veloped a secondary organization called the order of the Dominicans, whose intellectual discipline appealed to most educated middle-class people, and taught them habits of thought and reasoning.

At the universities, as with the trades, there was a secondary stage of education, that of the "journeyman." The student studied with several masters, and taught younger boys.

RENAISSANCE PEDAGOGY.

In Vittorino da Feltre's Mantuan school, "The Pleasant House," he taught the seven liberal arts. Erasmus was not unmindful of the formation of habit by repetition; of more general "procedure" through the mastery of small portions of work. All such details were not beneath his careful consideration.

REFORMATION PEDAGOGY.

The secondary German gymmasien, and the lower Jesuit colleges may very well have given field for the formation of habits of study. Nevertheless, there was as yet no direct psychological analysis of the mental processes underlying secondary education.

MONTAIGNE AND REALISTIC EDUCATION.

MONTAIGNE.

Montaigne's insistence on getting at the "things and objects," and making use of childhood's imitativeness to learn languages practically, unites secondary with primary education, sending the child into tertiary or finishing education at the time he would usually begin

the secondary. This indeed occurred with Montaigne himself, who entered college at thirteen years of age.

Under the heading of habit, we may perhaps mention Montaigne's great aversion for mere memorization. "A boy should not so much memorize his lesson, as practice it. Let him repeat it in his actions."[9] "To know by heart only is not to know at all; it is simply to keep what one has committed to his memory. What a man knows directly, that he will dispose of without turning to his book, or looking to his pattern." This then is here considered the measure and basis of efficiency.

MULCASTER.

Mulcaster's[10] second psychological step of "memory to retain" represents fairly well the habit-formation of secondary education.

COMENIUS.

Comenius's analysis of the psychological basis of the second stage of education is "ruling one's self"—evidently the creation of habits.

LOCKE AND DISCIPLINARIAN PEDAGOGY.

Nobody more than Locke has emphasized the value of habit. To him it was the one means by which the impressionable sensitive plate of the mind developed "powers" and "faculties." "It is not that the performance of a single act is in itself to be deprecated perhaps; but the formation of habit is all-important." "Habits work more constantly and with greater facility than reason, which, when we have most need of it, is seldom fairly consulted, and more rarely obeyed."[11] Practice and habits are everything. We are born with faculties, but these are not exercise. Genius is no

more than exercise; many a poetic nature lies hid in avocations of trade. The difference between men is not due to their natural faculties, but to their acquired habits. Hearing and memorizing of rules are worthless: it is practice that forms the habit of action without reflection. Faults arise chiefy from want of right use of mind.[12]

ROUSSEAU AND NATURALISTIC PEDAGOGY.

Between the ages of fifteen to twenty the selfish child begins to become aware of others; his heart is to be trained in social relationships.[13] Adolescence here "begins" education, instead of ending it: a common sense interpretation is that Emile's education is belated. What before was mere habitual association now becomes based on unity, on sympathy and on emotional experience; through contact with men, the example of his tutor, and the study of history, his conscience is wakened by love and hate that point out good and evil.

PSYCHOLOGICAL EDUCATION.

PESTALOZZI.

Pestalozzi[14] emphasizes the value of the repetitional habit in the memorizing of verses and the continuous repetition of lessons.

FROEBEL.

While Froebel limited himself to the kindergarten, hence not touching the secondary school, he fully recognized the crucial importance of its underlying principle of habit formation.

HERBART.

Herbart suggested as means of the psychological development the use of pure mathematics, classical languages, literature and history. These of course drill the mind by habits of study.

MONTESSORI.

The Montessori method does not primarily apply to secondary education, as it does not concern itself as much with the formation of habits as with the employment of imitation, the basis of primary education. It is expected that if each step is the result of pleasurable activity, there will be no need of habit. So corsets, braces, and orthopedic benches[15] are discarded in favor of change of form of work; avoiding mechanism, in favor of a conquest of liberty. However, the senses are educated by repeated exercise to produce refinement of discrimination.[16] It is called "sensory culture." The teacher at least must practice long and patient observation.[17]

GERMAN EDUCATION.

The German secondary school system was established in its present position after the Napoleonic wars as an engine of national regeneration and revenge, under the leadership of such men as Schelling. It has fulfilled its mission, as the Franco-Prussian war demonstrated. Lately it has undergone a number of modifications by adding to the old classical course the Latin-scientific real gymmasium, the commercial realschule, and girls' gymnasium. It fits for the one year volunteer service in the army and the university. Its severe drill is an admirable means for formation of habits of study and self-discipline; but hardly of self-

control, for which the implicit obedience demanded precludes the student.

FRENCH EDUCATION.

In France the secondary school system is elaborately systematized, and forms the foundation for admission to the professions and government employ, extending from the tenth to the seventeenth year. Its close articulation with the almost innumerable government positions, with its postal, telegraphic and railroad systems, lends it much of the Greek semi-political character. Ramus's precept, "Few precepts and much practice," suggests the proper basis of French secondary education.

AMERICAN EDUCATION.

The secondary school system of the United States is not yet unified, or everywhere developed; but the immense strides of secondary school attendance shows that its facilities are being more and more appreciated all over our country. One state alone yet insists on the standard that every child shall at any rate go through the high school—Massachusetts; but this standard has set the pace for the whole country, and the whole world, for the matter of that.

[1] Painter, 20. [2] McEvoy, 16. [3] Monroe, 90. [4] Monroe, 92. [5] Monroe, 93. [6] Monroe, 99. [7] Monroe, 152. [8] Monroe, 154. [9] Monroe, 461. [10] Monroe, 466. [11] Monroe, 516. [12] Conduct of Understanding; 4. [13], Monroe, 563-5. [14] Leonard and Gertrude, 25. [15] Montessori, 19. [16] Montessori, 173. [17] Montessori, 11.

CHAPTER III.

Specialization, the Basis of Tertiary Education.

PRIMITIVE EDUCATION.

Absence of the second or habit-step of education, limiting man to mere imitation, might be called savagery. Man then becomes primitive by passing through an initiation of some sort into a customary or habitual condition. Civilization may be said to be reached when arises effort, inventiveness, specialization, expertness, will—the third, combining or "finishing" process of an education.

It may indeed not appear self-consciously in primitive times, yet it must ever have been present, however implicitly, in any distinctively human activity.

It will be noticed that the first development of primitive education, Oriental education, is characterized by entire repression of the individuality; primitive education must therefore have been a socializing education of the impulses before individuality even appeared on the scene. Moreover, the character and content of the training was directed to producing a useful member of the tribe, rather than an international personality; the learning was tribal, and taught with tribal formalities.

ORIENTAL EDUCATION.

If China is the best possible example of the application of the principle of secondary education, habit, we

must not be misled into supposing that the principle of tertiary education—individuality, would be entirely absent. Man is incurably human; and, even at his first appearance, showed some trace, however slight, of all his powers. We saw that even in primitive education, the medicine men must have used some little individuality; and the Chinese also certainly used a great deal more of it: the adoption of so morally exalted a standard as Confucius originated; the inventions of so complicated a hieroglyphic system; printing; spectacles; and many other inventions antedating our own by milleniums. Chinese education, therefore, is civilization, though stunted.

Again, recently, in 1898, there were great changes. The examinations were temporarily abolished, and western colleges substituted. In 1901 literary style essays were abolished, and modern training introduced. No doubt these changes will bear fruit, and demonstrate that further improvements will not be impossible. So also the introduction and abolishment of the queue.

The examination system was established in 617 A.D., under the T'ang dynasty, so that there were changes even then. Only these changes were looked on as "natural" or personal actions, and were not realized as conflicting with custom.

Besides, the composition of odes and essays, though cast in inflexible form of imitative couplet-writing, does imply creative ability, and "finishing" activity. But this may be exercised only within the limits of couplet or essay-style. Evidently individuality has not yet entirely emerged in literary, as well as in moral relations.

This rudimentary abortion of individuality has left the whole nation materialistic and sordid; nothing to inspire the individual, no "breath of idealism"; even the rare principles of ethical character are based wholly on arbitrary authority or irrational tradition.[1] It has resulted[2] in a lack of power of initiative, of in-

ventiveness, of adaptability, and all creative functioning.

The most striking indication of this is the Hindu formulation of it in the doctrine that the goal of personal development is absorption in Nirvana, the annihilation of the individual.

Let it not be thought that this absence of individuality was due to any psychological defect: the human being was born, the same as he is now, ages ago; and the proof of it is, among the Chinese, that this social choking of it resulted in the unreliability of slave-morality; one cannot violate a man's nature, without suffering compensations that are sinister.

In India, only Brahmin pupils continue on to tertiary education,[3] and thus complete since their primary days twelve years of study. Indeed, through this long course the Hindus achieved very great proficiency in mathematics, originating much of algebra, thus placing the rest of mankind under lasting obligation.[4] Rhetoric and logic also were cultivated.[5]

In Persia, the tertiary period from twenty-five to fifty years of age consisted of military service as a soldier, but added reading and writing. Competent retired soldiers, after fifty years of age, may have become Magi, who practised astronomy, astrology, alchemy, priestcraft, and the study of the Zend-Avesta.

In Egypt the highest education in sciences and philosophy was of course limited to the priests, whose reputation was such that Plato was drawn to them, and from them received much—as, for instance, his legend of Atlantis.

Among the Hebrews (of the first century A.D), there were rabbinical schools of theology, law and medicine at Alexandria, Babylon and Jerusalem. In earlier periods, the "schools of the prophets" for sons of prophets, priests, and other leaders, taught philosophy, poetry, music, medicine, history and law.[6]

The Saracens preserved and transmitted the philosophy of Aristotle, and at their university seats of Bagdad, Cairo, Cordova and Seville, translated the works of Euclid, remodeled the algebra of the Greeks and Hindus into modern form; founded a new trigonometry, and gave a new numerical notation; discovered alcohol, nitric and sulphuric acids; applied the pendulum to time, measured the earth, and made a star catalogue, added much to knowledge of medicine, surgery, pharmacy, astronomy, physiology and physics, besides improving navigation and commerce; and introducing the use of rice, sugar, cotton, and the cultivation of silk.

GREEK EDUCATION.

Aristotle taught that only when good habits had been formed[7] and a good nature had been discovered, this work of instruction could be completed by the work of instruction in theory. Hence ethics culminated in politics, its practical application, its chief object being[8] to produce in the citizens a certain character, enabling them to do great deeds.

The human being, consisting of three parts, body and soul, irrational and rational, needs an education consisting first, of gymnastics; then education of the desires, passions and appetites—music, and literature, or the moral education; and the education of the rational part of the soul implied science and philosophy—the life of reason, the crown—which was the element lacking to Spartan education. Spartans substituted for this actual experience in war from twenty to thirty years of age, when occurred marriage, assuming of citizenship, and performing actual public service.

In Athens the tertiary education was the ephebic period, when, as a citizen enrolled under oath (from

eighteen to twenty years of age), the youth lived in barracks or camp one year, and became a regular soldier the second. Athenian education was therefore developed one step further than the Spartan by the presence of a genuine secondary education of social culture. Lacking this, the Spartan's finishing education became the secondary education in point of time. Besides, this military education of Spartan and Athenian showed different results. Among the Spartans, what was committed to the direction of habit, and therefore grew permanent, was war. Even in a great national urgency they would not go to Marathon, because of their habit of waiting for the new moon; and to the very end of their existence they remained warlike. Not so with the Athenian. Habitually, incurably cultured, his warlikeness was never more than fitful; the walls of the Parthenon were built at an exigency out of ill-assorted material; their generals were not professionals, but elected civilians.

Of the Spartans, Plutarch said, "As for learning, they had just what was absolutely necessary." According to Lycurgus, their chief object was "exercise of virtue," and "concord of the inhabitants."[9] Hence their education was prevailingly physical and moral. It was the Sophists who first attempted to impart definite information, so that the so-called reforms of Socrates and Plato were really in the nature of a retrogression; they cared but little for dissemination of information.[10] Their method was inadequate for mathematics, science, history, language, or literature.

ROMAN EDUCATION.

Upon their education of habit, the Romans, in later years, superimposed rationalizing instructions of formal kind; but this ever remained a Greek importation. Their tertiary or finishing course was the actual ap-

prenticeship to the thing to be done. They manifested no appreciation whatever of the training and instruction in certain selected activities that possess cultural value because they plant in the very nature of the child germs of a much fuller development in manhood —activities such as characterized the liberal education of the Greeks.

The "school of the rhetor" was a "finishing" course, patronized only by those who were preparing for public life—especially for oratory. It consisted chiefly of declamation and debate about legal and moral debatable questions; it also taught music, arithmetic, geometry, astronomy and philosophy. In time these finishing schools culminated into a Roman university, begun by a library founded by Vespasian (69-79 A.D) in the Temple of Peace, and which under Hadrian (117-138) came to be called the "Athenaeum." However, it attended more to law and medicine than to philosophy.

That the Roman's physical prowess remained so permanent shows that their secondary period of habit-formation was taken up with warlike training. Here was the difference between Sparta, Athens and Rome. Sparta, with warlikeness as secondary training, and no tertiary education, had a warlike people, but no good generals. In Athens, postponement of warlikeness to the tertiary stage produced a few brilliant generals over an unwarlike people. Rome, with warlike secondary education, gave her whole people warlike stability; but the addition of an intelligent tertiary education of culture added brilliant generals.

While these schools all began in a private manner, they soon spread over the whole empire; but there was no governmental oversight, compulsion, or uniformity. Gradually, however, the government, both imperial and municipal, came to the aid of these schools, and thereby gave them a certain official standing, and the

semblance of a system. The paying of the salaries by Vespasian developed the University of Rome; and Antoninus Pius (138-161 A.D.) first admitted the grammarians, rhetoricians and philosophers to quasi-senatorial rank and privileges.

MEDIAEVAL EDUCATION.

The Christian finishing or university education was in the earliest period the cathechetical school,[11] so called from the use of the cathechism, and its method of instruction. For some centuries Alexandria was the centre of this theological intellectual activity, beginning with the Stoic convert Pantaenus in 179 A.D., with Clement and Origen (231 A.D.), who continued such instruction in Syria and Cesarea, followed by Jerome at Bethlehem. Calixtus founded such a school at Rome which, through libraries, assumed university proportions.

The germ of specialization appeared in the Cistercian monasteries, through the admission of lay-brothers devoted to the rough work. This allowed the more intellectual monks more time for study and literature.

Tertiary or finishing education was represented in chivalry by the last stage of the training of the squire; the "squire of the body." He was the immediate personal attendant upon his lord in battle and in tournament, and thus had the opportunities, as well as right, of promotion to knighthood.

A later form of finishing education occurred when, in its last organized readjustment in the thirteenth century, against the Pre-Renaissance, the Roman Church developed a tertiary extension in the form of the Inquisition, a sort of graduation in conversion, which was effectually prepared for life or death, as the case might be; at any rate, it well showed the power of will-directed, rationally efficient methods.

In another direction, tertiary interests developed—at Paris, under William of Champeaux, and Abélard, in 1121. The local cathedral and monastery schools merged into an university, because of the numbers of students who flocked there, and the prominence of these (it is said twenty cardinals and fifty bishops rose from among them). The different universities grew up from special schools—theology at Paris, law at Bologna, medicine at Salerno. Later, these developed full symmetric curricula. As Abélard created Paris, so Irnerius, and the discovery of the Pandect of Justinian at the sack of Amalfi in 1135, created Bologna. Especially the importation of Arabic by returning crusaders, and the recovery of the true Aristotle made readjustment of tertiary education inevitable.

At the universities, as with the trade guilds, the third period of education, the executive, was entered by an examination, a "master-piece," a "disputation," a "thesis," which, if sustained, was rewarded with the license to teach or "incept," to engage in active occupation—so that this constituted a finishing education.

RENAISSANCE PEDAGOGY.

Vittorino da Feltre, in his Mantuan School, "The Pleasant House," added to the seven liberal arts such finishing courses as to prepare directly for a useful and balanced life in leadership, a citizenship based on a knowledge of, and sympathy with, the best in the life of the Greeks and Romans.

REFORMATION PEDAGOGY.

Luther was very bitter against the traditional pagan humanistic university course, considering it a lingering form of the Greek ephebic organization. Indeed, the

Reformation caused the chief universities, such as Wittemberg, Marburg, Koenigsberg, Jena, Helmstadt, Dorpat, Strasburg, and Altdorf, to secede from the papacy, and to devote themselves to the interest of whatever reigning house supported them. The Roman Catholics meanwhile founded new universities within the Teuton sphere. The Jesuit universities presented a high degree of efficiency; but gradually all of them sank into lifeless formalism.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne points out how specialized Greek education was, inasmuch as the Greeks went to Sparta for legislators, magistrates and generals; to Athens for speakers, and elsewhere for rhetoricians, painters and musicians. So his own educational scheme for a gentleman's education seems admirably fitted for his purpose. There was more time for this, because of starting to college at so early an age; and it included travel and association with princes.

MULCASTER.

Mulcaster's threefold psychological scheme of "Discretion to discern by,[12] may represent that specializing expertness required in a finishing course.

COMENIUS.

Comenius's psychological analysis of the third stage of education is "directing oneself towards God"; i.e., in lay language, specialization and effectiveness.

LOCKE AND DISCIPLINARIAN PEDAGOGY.

Locke holds "that when good habits have done their work, then may instruction or learning"[13] come in

second place, as subservient, casually in the bargain, a very easy rate, by methods that may be thought on. Even in regard to "finishing," Locke never loses sight of his principle of character; he prefers mathematics "not so much as to make them mathematicians, as to make them reasonable creatures." The "finishing" accomplishments of dancing, drawing, music, fencing, riding, travel and painting[14] are taken up only late. However, we must remember Locke was stretching the education not of a scholar, or tradesman, or professional, but of a "gentleman."

ROUSSEAU AND NATURALISTIC PEDAGOGY.

The more advanced tertiary or university education is ignored in Emile's education. It does not come within Rousseau's vision, perhaps for the reason he himself did not possess it.

PSYCHOLOGICAL EDUCATION.

FROEBEL.

Froebel, of course, never definitely attacked the problem of tertiary or finishing education, although we may imagine that he would have applied to it his "perfect social balance."

MONTESSORI.

Montessori improved on Froebel's general training of the senses[15] by reducing it to scientific methods, applying Séguin's apparatus for their formal gymnastic, and for sensory discrimination, training each sense separately and repeatedly, and developing power of comparison. Each sense has its own methods: tactile, thermic stereognostic senses, taste, smell and vision, hearing and music. Beyond the senses we come to ideas, intellectual education, which is promoted by

games. The steps are association, test, motor activity and generalization.[16] Then we have observation, analysis and voluntary effort,[17] by which knowledge becomes the magic key of nature.[18] Children, however, are not alike, but show profound individual differences, so that they call for very different kinds of help from the teacher,[19] and uniform class-work is practically impossible.[20] Montessori is thus applying the specialization of secondary education in the primary field. She criticizes usual schools as repressing spontaneous expression of personality till children are almost like dead beings.

GERMAN EDUCATION.

The German tertiary school, the university, presents a strange contrast to the secondary school. If here habits of study and discipline were enforced, there is practiced the utmost license, through which is developed, in those who survive it, individuality and self-reliance. The intellectual liberty of teaching, the "Lehrfreiheit," is often misunderstood and misapplied. Nevertheless, the getting of the degree, or preparation for the professional state-examination soon recall the erring prodigal to a sense of his responsibility, and he begins to work for himself.

FRENCH EDUCATION.

Nowhere has specialization made more strides than in France. On the lycée's baccalaureate, which is perhaps lower than the American college's degree, is built the free university examination-system, open to everybody who cares to try the tests—which, indeed, are often taken repeatedly until old age, the pupil starting his career earlier than in America; but his choice of any other profession is more and more im-

possible as he advances to expertness, which is invited by many lucrative and permanent positions. Except in the normal schools, and some other professional schools such as the Polytechnic, St. Cyr or Brest, there is less "college life," such as is seen at the Oxford "colleges," but, at the same time, the liberty is greater. At any rate, expertness is more and more emphasized, rewarded, and achieved.

AMERICAN EDUCATION.

Tertiary education, or individualization, is, by the United States Commission of Education, considered the goal of the education of every American child; and this has been effected in a wonderful way in Cincinnati, where the university has so affiliated with the factories as to allow of self-support by students, and of study by laborers.

The principle of individualism has perhaps even been carried too far; not only is it practised in the secondary school, where the entering pupils choose between courses; but even in the upper years of the elementary school. A N. E. A. Committee of Fifteen, however, suggests that this specialization be not begun earlier than the second half of the high school course, the first half of which should give so wide a review that the momentous choice of specialization may be made as intelligently as possible.

[1] Monroe, 22. [2] Monroe, 42. [3] Painter 1, Compayré. [4] Painter. [5] Compayré, 6. [6] McEvoy, 22. [7] Monroe, 152. [8] Ib., 154. [9] Ib., 75. [10] Ib., 10. [11] Ib., 233. [12] Ib., 466. [13] Ib,. 518, 519. [14] Theory of Education, 196-203. [15] Montessori, xxi. [16] Ib., 225. [17] Ib., 236. [18] Ib., 239. [19] Ib., 231. [20] Ib., 14, xxi.

CHAPTER IV.

Interest.

Interest has been defined as the recognition of something old in the new, and of something new in the old. It is therefore the joy of analysis, association, and progress that is interesting.

PRIMITIVE EDUCATION.

The individual's interest exists in the earlier tribe-member's desires to survive with his fellows. Until the self-conscious individuality is born, it is vain to speak of interest as an educational method; an animal can be baited, a child can be coaxed, but only a human self-consciousness can be interested.

ORIENTAL EDUCATION.

Interest, of course, where individuality is not fully born, can exist only to the extent to which no human being can do anything well and thoroughly, without taking an interest in it. As here discipline is so ferocious, it is immaterial whether the individual takes or loses interest. Indeed, the classics recognize these duties will be irksome,[1] for after an interminable list of family duties are added the words, "All this do with the appearance of pleasure." Interest, therefore, is absent as a motive among the Chinese.[2]

In India also interest is lacking, the training demanding mild discipline.

Persia was the first country (if we may accept Xenophon's Cyropedia as history), where interest was developed positively. While other states enforced prohibitions by punishment, the Persian laws[3] "take the initiative, and exercise a care that the citizens, from the beginning on have no inclination to a wicked or shameful deed."

Plato relates that even the Egyptians, in teaching mathematics (numbers), used games, so as to arouse the interest of the pupil.[4]

The element of interest, among the Hebrews, seems to have been represented by music and the Psalms, which gave expression to the loftiest religious sentiments.

Scientific interest, however, first appeared among the Saracens, although the droning of the Koran still continued unhindered.

On the whole, then, among the Oriental systems of education, interest was enforced only as a side issue, the individual being ever subordinated to methods, purposes and interest of the state itself.

GREEK EDUCATION.

The doctrine of interest was not entirely unknown among the Greeks. Plato distinctly affirmed that learning should be made pleasant, in order that it might be of profit. "Education[5] is a very skillful discipline which, by way of amusement, leads the mind of the child to solve that which is to make it finished." "A free mind ought to learn nothing as a slave. The lesson that is made to enter the mind by force, will not remain there. Then use no violence towards the children, the rather cause them to learn while playing."

The Spartans also[6] gave children warlike toys to attract them to weapons, by interest.

ROMAN EDUCATION.

The doctrine of interest was not unknown even among the Romans, for Quintilian argues for the abrogation of the discipline of force in favor of making the school pleasant and attractive. Cicero said that play should be refining and educative.

MEDIAEVAL EDUCATION.

The principle of interest was well recognized in Jerome's letters to Eustochium about the education of Paula: "Put into the hands of Paula letters in wood or in ivory, and teach her the names of them. She will thus learn while playing."[7]

Nor was the discipline of emulation and bribing unknown. Jerome, writing about the education of Paula said: "Induce her to construct words by offering her a prize, or by giving her as a reward, what ordinarily pleases children of her age. Let her have companions, so that the commendations she may receive may excite in her the feeling of emulation. Do not chide her for the difficulty she may have in learning. On the contrary, encourage her by commendation, and proceed in such a way that she will be equally sensible to the pleasure of having done well, and to the pain of not having been successful. . . . Especially take care that she do not conceive a dislike for study that might follow her into a more advanced age."

There was a great revival of learning under Charlemagne (A.D. 771-814), with the assistance of Alcuin, Rabanus Maurus, and Joannes Scotus Erigena. This indeed was due to the initiative and political in-

terests of the king; but he found willing help from the more intelligent churchmen.

Next to the treatment of a human faculty when recognized, is that of one unrecognized, though perhaps just as active. So we have unconscious interest creating the university—drawing men to Irnerius at Bologna, and Abélard at Paris. Of course, interest drew the flower of chivalry to its destruction in Palestine, and interest in truth was finally triumphant over the "white" and "black" "dogs" of Dominicans and Franciscans, and the Inquisition.

RENAISSANCE PEDAGOGY.

The doctrine of interest is practically foreshadowed in the Renaissance by the rediscovery of the beauties of Ciceronian literature. So Petrarch[8] is the first "modern man," breaking loose from the mediaeval curricula, and attempting to reproduce the beauties of Ciceronianism in living letters. So, for instance, games are to be indulged in[9]: "Such relations should form an integral part of each day's occupation, if learning is not to be made an object of disgust."

Vittorino de Feltre, the first modern schoolmaster, called his school at Mantua "The Pleasant House." He made the life of his pupils as pleasant and as active as possible; sports and games were joined with study, and aesthetic appreciation was cultivated.

Wimpfeling, in his "Guide to German Youth," wished all "study to be for the quickening of independent thought." Asham, too, taught the "cheerful" expounding of the lesson, and the quickening value of praise.

REFORMATION PEDAGOGY.

The doctrine of interest is strongly taught by the Reformers. Luther himself had suffered enough per-

sonally at the hands of teachers and monks for him to desire a cheerfuller method of instruction. The children, says he, are not to be repressed, but to be encouraged, to enjoy their work, especially the singing, which formed so large a part in Luther's curriculum of the "continuation schools."

The Jesuit system had made scientific use of interest as bait to the most rigorous discipline ever known in the world, and thus had been enabled to dispense with corporal punishment. Evidently in this case, interest was not an independent end, but a means. When the Jansenists attempted to make interest the end, they failed, and were compelled to reintroduce corporal punishment. Evidently this is a demonstration of the inefficiency of interest alone as an end.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne was no practical educator, which perhaps accounts for his innovation in the matter of discipline. Studies[10] were to be made pleasant; games and sports were to be used for this purpose as well as for their usefulness in the physical development of the child, and for their practical bearing on his duties later in life; attractive, rather than compulsory means were favored.

Curiosity should be employed by visits to places where one may study history; also by biography, and conversation with men. For the world is a mirror in which we see ourselves.[11] The most magnificent sign of wisdom is a continual cheerfulness.[12] We should make learning attractive, and help the pupil digest the new lesson that the height and value of true virtue consists in the facility, utility, and pleasure of its exercise.[13] The strict government of a college is dis-

pleasing—a house of correction of imprisoned youth. This is no way to produce love. Paint a school with joy and gladness; where there is profit, there is pleasure too.[14]

Montaigne believed in the absorption of foreign languages by children in the nursery, and by mimetic reproduction. Thus[15] the theatres should become public benefactors, making learning alluring; not making asses laden with books, and driven with the lash; so that learning will not merely lodge with the children, but that they shall espouse it.

Montaigne no doubt owed this emphasis on alluring interest to Rabelais.[16]

MILTON.

Milton too, in his Tractate, wished children to be attracted to learning, and not to be mortified by unnecessary discipline.

MULCASTER.

Mulcaster was as strong as any of the Realists in his demand that education should be made pleasurable to the child.[17]

LOCKE AND DISCIPLINARIAN PEDAGOGY.

Closely connected with self-activity is, of course, interest. So Locke[18] would not have any lessons that are tasks; only such should be given as are liked. Locke insists that it is a matter of common knowledge that human beings have seasons of aptitude and inclination, when the minds are in tune and well-disposed; lessons should be done only when the mind is apt.

Reading,[19] for instance, is not to be made a task, but a privilege. Learning should become a sport;

children should have nothing like work, or serious matters laid on them. The pupil should have playthings apt to teach him[20]; he should be "played into" spelling[20]; by letters pasted on dice[21]; he should be cheated into learning, which is not a business[22]; indeed, children are to teach each other.[23] Fables, pictures are to be used[24]; religious matters should only be read to him.[25]

This principle of interest is to continue all the way until he exchanges his tutor for his mistress, a girl,[26] who by his love's interest thus becomes his future lifelong teacher.

ROUSSEAU AND NATURALISTIC PEDAGOGY.

The doctrine of interest is bound up with that of self-activity. Emile must form no habits, nor do anything in which he takes no pleasure. Hence the whole of his education is in reality a drifting on the tides of curiosity and interest.

The limitations of this view need not be pointed ont; it is evident that one cannot, except from chance or fancy, take an interest in anything one may not understand; hence there could be but little progress, as indeed was the case with Emile.

PSYCHOLOGICAL PEDAGOGY.

FROEBEL.

The doctrine of interest is made use of by Froebel in organizing intellectually, socially and morally the inevitable play of childhood. Monroe, however,[27] points out that "through a misinterpretation of, and an overemphasis upon this doctrine of interest, much that is detrimental has crept into many a modern school. There has grown a tendency to interpret the idea that

play is educative into the pernicious fallacy that education is play. Thus again is revealed the tendency previously noted, to exalt a means intended as a starting-point into an end in itself."

HERBART.

Instruction, according to Herbart, is made educative by many sided interest; which is the purpose medial to virtue. Interest, many sided, is the kind of mental activity which it is the business of instruction to incite, so that the pupil will reach out for more information[28]; it is a mental activity or condition accompanying the process of appreciation of an idea."

Interest must encourage ideas, on which depend volitions; and to affect character, they must be abiding. The teacher is to increase the quantity of interests without changing the outlines, proportion or form of this many sidedness, blending with it individuality, which is unconscious, character being conscious.

To produce this "many sidedness of interest" the teacher must: 1, select proper materials, furnishing proper presentations both of experience and intercourse, and 2, use the method of instruction proper to arranging these presentations in an order harmonious with the psychological development of the child.

MONTESSORI.

Interest is of course the bait of self-activity. The child is to do about as he pleases, so long as he does not do any harm.[29] Exercises done not for sake of reward, but for their own sake have a peculiar simple but absorbing interest.[30] Interest is aroused by the work being done not so much for the mechanism, but by the spirit thereof. This interest must first be in the teacher, not only for natural phenomena, but for the human equation.[31] He must show a mixture of respect

and love, of sacred curiosity, and of a desire to achieve this spiritual greatness, and be inspired by self-sacrifice.[32] The joy of creation is the real spur of progress.[33] This again is chiefly applied to the teacher.

GERMAN EDUCATION.

The remarkaby high rate of suicide among German school-boys shows how little interest is employed educatively in the land of Herbart. Nevertheless, those that survive this discipline and become intelligent enough to desire social survival, develop a very real interest of thoroughness in their work, and manifest results two and three years ahead of those of American school-boys to whose chance interest progress is often abandoned. The legal and social compulsion of the German system thus uses the interest of self-defense and survival as a lever so strong as to render police compulsion unnecessary; but it would seem that this was an unnatural use of human interest; it is a violation of personality, a degrading humiliation.

FRENCH EDUCATION.

Interest is, edivently, the chief lever of a discipline, such as the Jesuit and French, which depends on emulation and rewards or demerits. Compared generally with the stimulation of physical punishment, it would seem evident that there was hardly any hesitation about the superiority of interest. Indeed, until interest is so employed, it can lead to little but distracting amusements, personalities, or lack of thoroughness in work. It can however be employed by making use of natural curiosity to draw out instructive answers from the teacher. Moreover, Fénélon would make use of it by the imitative primary methods of history and fables.

So also the Jansenists tried to attain whatever discipline of moral training they needed through interesting literature rather than through dry grammar; likewise, they did not wish the disciplinary sanction to be the Jesuit emulation, but the love of the pupil, aroused by the affection and religious zeal of the teacher. But the results were often indifferent.

Jacotot based his paradox that all can teach on the fact that all can arouse self-activity, after which interest will insure completion of the process.

AMERICAN EDUCATION.

In the earliest American schools emulation was freely employed to secure advancement.[34] Indeed, the irrepressible self-activity of the American child needs the skilful guidance of interest to be kept in paths of self-improvement. It is indeed the only hold in a land where no other disciplinary sanction is possible or allowed.

[1] Monroe, 44. [2] McEvoy, 6. [3] Painter, 23. [4] Compayré. [5] Compayré, 33. [6] McEvoy, 30. [7] Compayré, 67. [8] Monroe, 358. [9] Monroe, 368. [10] Monroe, 457. [11] Montaigne, Education, 187. [12] Ib., 192. [13] Ib., 193. [14] Ib., 199. [15] Ib., 214. [16] McEvoy, 136. [17] Monroe, 467. [18] Theory of Education, 72, 73. [19] Ib., 148. [20] Ib., 151. [21] Ib., 153. [22] Ib., 155. [23] Ib., 152. [24] Ib., 156. [25] Ib., 157. [26] Ib., 216. [27] Monroe, 662. [28] Monroe, 633. [29] Montessori, xxi. [30] Ib., xxxix, p. 42. [31] Ib., 9. [32] Ib., 13. [33] Ib., 24. [43] Brown, Making of our Middle Schools, 139.

CHAPTER V.

Self-Activity.

PRIMITIVE EDUCATION.

While the member of the prehistoric tribe was allowed no self-activity, it is evident that its germ must have awakened in the teacher, as we may call him, either by seeing others do things well, or by his own fancy. The member of the tribe ceased being a savage, and became a primitive man on initiation into a custom; when he entered the third step of will, effort, combination, originality or self-activity, then he entered into the sphere of civilization. We might, in this sense, therefore say that not until Froebel's day had a pedagogy of civilization been fully developed.

ORIENTAL EDUCATION.

In Asia, Primitive education changed into Oriental education with the arising of nationalities. Oriental education was little more than a recapitulation of the past, for the purpose of preserving custom unchanged. Hence its general characteristics were:

1, Suppression of individuality; 2, control of external authority in the practical and thought-life; 3, the static character of society, and educational ideals; 4, the dominance of a priest-craft, or of religion, over education; 5, the importance of linguistics and of religious literature.

A. The essential features of the Chinese system, for instance, are:

1, A conception of education as a recapitulation of the past through the dominance of a religious and ethical literature whose authority is exercised by the ruling learned class; 2, the dominance of influences which have prevented progress; 3, the close relationship between social life and education; 4, the religious and ethical basis of education as found in Confucianism; 5, The duration of the system for 2,000 years with but few essential changes, and its extent over vast territory and population; 6, a content of linguistic and religious material, its highly developed organization of a hierarchical system of examinations, and its method of servile imitation.

Its results were: 1, Social stability, without progress; 2, the disparagement of important social interests, and the entire elimination of intellectual interests, except the literary; 3, the perpetuation of formalism in life; 4, on the part of the individual, the development of great intellectual abilities of certain restricted type, but with slight power of initiative.

Self-activity, responsibility of the individual, individuality, is therefore not yet distinct in China: the son is punished for the father's misdeeds, whole families are exterminated for crimes of any of its members.

B. The essentials of Hindu education are: 1, the dominance of a caste system of society and of education based upon religion, with a prominent philosophical element, and a literature of great merit; 2, an educational system that is adapted to each caste, but affords literary and formal education only to the upper and priestly caste; 3, the perpetuation of formalism in life; 4, on the part of the individual the development of great intellectual abilities of a certain restricted type, but with slight power of initiative.

So in India, the highest religious aspiration is to be

absorbed into the great unconscious world-spirit; their de-individualizing heaven is called Nirvana.

C. Turning to the essential features of the ancient Hebrew education: 1, the formal education of the people through the ceremonial law, constituting a large part of their religious literature; 2, hence, the same subjection of the individual to external authority; 3, the provision for individuality through the emphasis on moral personality in this religious literature was expressed by the "prophets," and became prominent only with the decline of nationality; 4, the very tardy development of any formal literary education for any except the priesthood; no system of schools developed until near the opening of the Christian era; 5, the practical education of the child through the family, and his moral education through the priesthood and ceremonial law.

So among the Hebrews, the Rabbis, limited in amount of scientific material, exercised a great ingenuity in dealing with it; but nevertheless, in the last analysis authority was the deciding factor.

D. Turning to the essential features of Egyptian education, probably the most ancient as well as one of the most enduring of all ancient systems, were: 1, the controling influence of caste in social life and education; 2, The control of the education of all lower castes through a system of family training, and caste-apprenticeship; 3, the control of society by a politico-religious priestcraft, to which belonged the keeping of the religious literature, upon which their society and their education was based; 4, the prominence of mathematical, scientific and philosophical elements in this literature, in the education of this priesthood, and in their investigations; 5, the mediating character of their education as contrasted with the Oriental education on one hand, and the education of the Greeks on the other.

So in Egypt, the dominance of the priestly class opposed any self-activity, salvation being attained by memorization of the saving texts.

E. We cannot leave Oriental education without touching upon Persian methods; but it is significant enough that they are preserved to us in Greek descriptions. Xenephon describes the education of the Persian noble, and it certainly affords a measure of application of Greek ideals. The victorious career of the Persian cause was no doubt due to this peculiarly individualistic training in physical valor and dexterity; in truth-telling, and other virtues, and only secondarily in traditional information. But the ephemeralism of the Persian Empire shows how unstable was the social organization produced by these individualistic warriors. On the other hand, the Magi who monopolized learning were so permanent as to endow civilization with their names—as "magicians." But as they were in political control, their stability was not able to infiltrate and immortalize the body politic, which, however, might have endured longer but for the irruption of Alexander and his Greek cohorts.

Still, in Persia, the conception of life as a struggle in which good prevails was a distinct prelude to self-activity, on the physical and moral sides, at least.

While, by the same ingenuity, the Saracens made many discoveries, nevertheless the fatal resignation of Islam and orthodox loyalty to their founder did not allow them really to develop self-activity.

Summing up Oriental education, therefore, we see an entire lack of initiative. Evidently, systems which provided no change, alteration or progress, could not allow for individual renovation of teachings, customs, or views. The whole political establishment condemned the individual in advance. Even physical prowess was uncultivated, and those great civilizations lasted only so long as no irruptive force proved itself

superior to the natural physical resources of defence. Of itself, the Chinese state was powerless, except for the Great Wall; every army that crossed the Himalayas afresh conquered India, as did Alexander, and the Mahometans; Egypt, ever sensitive to the southern tribes, was spoiled by Greek, Medo-Persian, Roman and Mahometan in turn. With no great physical prowess as part of its ideals, the permanence of the state depended on unconditional conformity of the individuals; except in individual cases, originality was out of the question.

In all Oriental education, therefore, the individuality has not yet emerged from fossilized ancestral tradition (China); the state (Persia); caste (India) or theocracy (the Jews).

GREEK EDUCATION.

The beginnings of self-activity in education appear in the dawn of Greek civilization where "some expression of individuality is thought compatible with, even desirable for, social stability and welfare,"[1] which included progress. It was[2] the modern conception: "the formulation of principles of conduct into which the volition of the individual entered, and through which he rose to moral freedom by a recognition of his own moral responsibility."

This self-activity[3] was worked out on the thought side by love of knowledge for its own sake; by inquiries into nature, man, the supernatural, reality divorced from awe, reverence or priestly privilege; curiosity, intellectual bravery, and imagination drove Plato to say, "Let us follow the argument wherever it leads."

We must not, however, shrink from noticing the extreme to which this led: their versatility, became insincerity and dishonesty; light heartedness, became

frivolity, licentiousness; keenness of thought, became hair-spplitting sophistry; appreciation of form, became talkativeness and rhetorical show.[4] They lost sight of honor, honesty, loyalty, compassion and reverence for age.[5]

Another form of clearly individualistic teaching was Socrates's "maieutics," or art of giving birth to ideas, which proposed to impart the virtue of knowledge by developing in each the power of thought.[6] The method of imparting this was by endless dialogues, and was evidently fitted for no more than individual instruction. The individual was left free, both pupil and teacher[7] in the new Greek education.

ROMAN EDUCATION.

Self-activity was not entirely unknown among the Romans: Quintilian points out the proper attitude of the teacher to the pupil, and emphasizes the fact that different natures demand different treatment; activity of the mind is natural.

MEDIAEVAL EDUCATION.

Of self-activity there evidently was but little during the monastic periods, when obedience was a virtue; nevertheless, even this rule could not always restrain periods of revival of interests, as under Charlemagne. Finally the collapse of chivalry, under the crusades, and the entrance of Arabic learning and the true Aristotle, with sociologic heresies among the common people, together with mysticism, and converts, as a legacy of the hysteria of the crusades, formed a Pre-Renaissance, which was controlled by Franciscans, Dominicans and the Inquisition. But the intellectual readjustment also forced by these causes, formed

scholasticism; whose nominalistic results (William of Occam) opened the way for the Renaissance itself. But it was the universities that developed the principles of liberty. For good causes, they became thoroughly socialized, and attained such power as to be represented in parliaments; and with the aid of the king caused one pope to recant, and another to be deposed. The University of Paris became the representative institution of France, as the Holy Roman Empire was of Germany. No doubt this was the ultimate cause of the revolution, and the self-activity preached by Montaigne. This spirit of self-activity was kept alive in the universities, and produced such men as Roger Bacon, Dante, Petrarch, Wycliffe, Huss, Copernicus, the men who introduced the modern spirit.

RENAISSANCE PEDAGOGY.

The principle of self-activity was practically foreshadowed at the Renaissance by the reawakening of interest in the psychological world of emotions whence springs poetry, history, and the sciences. So Petrarch[8] emphasized the values of the opportunitites of this life for self-development through the greatest variety of experiences and efforts wholly forbidden by the asceticism and self-abnegation of the mediaeval spirit. The Renaissance remained true to the development and culture of the individual, having little interest in the improvement of society in general, in Italy. The life of the ancients[9] portrayed both the intellectual and emotional sides of the development of the free moral personality. Vittorino de Feltre, in his school, "The House of Pleasure," made his pupils' life as active as possible, using the natural activities of the children as a basis for much of the work, and he laid strong emphasis upon activities and upon the constructive side of the work as furnishing an immediate in-

troduction into a useful life. Erasmus also[10] insisted on utilizing the activity of the child.

REFORMATION PEDAGOGY.

As we have seen, individuality was hardly desired on either side of the Reformation struggle, and the only self-activity which existed lay in the leaders of the various movements—such as Luther, Loyola, Aquaviva, Calvin, and Melanchthon. True, Luther said that children should not be checked in everything; but stern discipline still existed.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne diagnosed the cause of pedantry as knowing the disease, but not the patient; literature should not be known for its own sake, but should be filtered through the individuality. The teacher[11] should not pour into the pupil, but let the pupil taste and speak first. The pupil should accept no authority—no, not even Aristotle's—and should not learn by rote. We may[12] cull pollen from everywhere, but must be at liberty to make our own honey.

The teacher should therefore be very careful not to fail to recognize the supreme authority of the pupil's recognition of truth; the teacher should acquiesce in truth, reason carefully, and gladly acknowledge an error.[13] So may one learn something even from a peasant, bricklayer or other humble worker[14]: this is the reward of open-mindedness and self-activity. We should learn what to know, what makes us free; learning first our own sphere, and being wise and good; later acquiring physics, geometry, rhetoric, and science.

MULCASTER.

Though not using the term "self-activity," Mulcaster[15] insisted that "the end of education and training is to help nature to her perfection," not to force, repress the child, and deprive it of its natural tendencies and activities.

COMENIUS.

Comenius's analysis of the three stages of education are psychologically, 1, to know oneself (and with oneself all things); 2, to rule oneself; 3, to direct oneself towards God—roughly corresponding to imitation, habit and volition. Moreover,[16] he formally enunciates that the basis of the efficiency of administration is the exact order borrowed from nature.

LOCKE AND DISCIPLINARIAN PEDAGOGY.

Locke, as a thorough-going naturalist, made full allowance for the self-activity of the child's curiosity, of which due advantage should be taken. On the whole, he was, in this, following and developing Montaigne.

The principle of self-activity being established, there appeared the very natural problem of how to conduct regular and organized work. The answer is, that the problem of education is to get the pupil to ask what he should learn; and besides, the pupil's mind must gain such self-mastery, as that he shall be spontaneously in tune at the right time, and in the right way. For there is a danger[17] that waiting for seasons of the mind's being "in tune" might, by habitual neglect, induce idleness.

ROUSSEAU AND NATURALISTIC PEDAGOGY.

Rousseau's "negative education" is the typical form of self-activity. The child was to be left free to de-

velop unaided by outside influences or instruction. Physical welfare, the training of organs and members, curiosity, and socializing morality and religion in successive stages caused the unfoldment of his being. But it is to be noticed that the result of this was delayed and partial accomplishment; on Rousseau's own showing, self-activity would be but an inefficient spring of complete education.

PSYCHOLOGICAL EDUCATION.

FROEBEL.

Self-activity is pre-eminently a Froebelian idea; and its assertion resulted in the modern changes of curriculum and socialization. Though Froebel applied his principle only to the kindergarten, its influence has spread everywhere, and appears wherever emphasis is laid more on the activity of the child than on the technique of the process of instruction; and whenever development of character and personality is sought, rather than the impartation of information and training of intellectual abilities.[18]

In 1829 Froebel expressed the realization that children[19] are creative rather than receptive creatures, and that all educational work should be based on this inherent tendency of children to express themselves in action; of this instruction, the first law was self-activity.

Nature revealed God to the child[20]; hence natural phenomena were used symbolically in his successive "gifts," arranged in an order of development whose method was self-activity, the secret of evolution, according to Lamarck (A.D. 1802-9).

The self-activity of Froebel was different from that of Pestalozzi, in that the latter was learning facts, while the former was seeking unity with others in the

whole being, and never progressed beyond the primary stage.

MONTESSORI.

Developing the methods of Froebel and Pestalozzi, Montessori stresses self-activity, limiting it[21] only by the possible wearying, in an undue effort of auto-education, where the teacher's guidance steps in. Education is to guide activity, not repress it. The child has a right to be active, to explore his environment and develop his own inner resources through every form of investigation and creative effort.[22] The school must permit the free, natural manifestations of the child.[23] The school needs not the mechanism of a bench, but the conquest of liberty.[24] This traditional slavery has applied not only to the body, but the spirit.[25] The history of civilization is that of liberation.[26] The teacher must restrain himself, and watch, in order to bring about the spontaneous progress of the child.[27] Auto-education is assured by the arousal of sense activity.[28] We must also seek spontaneous psychic activity, to complete the spontaneous development of the mental, spiritual and physical personality.[29]

GERMAN EDUCATION.

Kant taught liberty for the child by negative education; they should be allowed to learn for themselves.[31] He was much more concerned for the culture of the human faculties than for the acquisition of knowledge.[34]

The servility of the German school-boy shows how little self-activity he is expected to have, or is allowed. The result of this is that when, at the university, external restraints are removed, the student mistakes fancy and license for self-active responsibility, with the result that many sink into intemperance, never to rise.

What self-activity the German boy possesses is translated into the permissible form of musical activities—hence also their predominance in a field little occupied by his French or American cousins, who can employ their activities in emulation or in sports, respectively.

Russell[30] asks whether the German pupil becomes an independent thinker? "Granting good teachers, my answers are: No; so far as the poorest one concerned; very doubtful for the average; but emphatically yes, for the best in the class."

FRENCH EDUCATION.

The Christian Brothers made an attempt to arouse the child's self-active comprehension by using catechetical, quiz, questioning methods in instruction.

As noticed above, Jacotot based his paradox that all can teach on the fact that all can arouse self-activity, after which interest will ensure completion of the process.

Condillac[33] places far above the education which we receive the education that we give ourselves; on saying farewell to his princely pupil, the grandson of Louis XV, he said, "It is only the education I gave you which ceases. You are to begin anew."

Ramus had long since insisted on the Socratic method of "maieutics." He had renovated logic, and emphasized the vernacular.

It must be granted that in the French secondary lyecé the child's self-activity is lessened. His life is lived by schedule; after his choice of study-groups, there is no further hesitation. However, where self-activity has been most experimented with, in the "natural method" of teaching modern languages, the results have been least thorough, and have raised

fundamental questions as to the learning foreign languages at all, or substitution for English of Spanish or Italian.[35] The question therefore arises whether self-activity and scholarship do not vary in inverse ratio; which possibility is supported by the observation that the ideal self-active child, Rousseau's Emile, postponed his secondary education to the time usually allotted to the tertiary, and lacked the latter entirely.

AMERICAN EDUCATION.

In dealing with the American child, the problem, obviously, is not a development of self-activity, but its proper, effective and educative disposal. The spoiled American child, indulged in candy and flirting, bribed by parents to habits of self-respect and industry, needs management and skilful repression rather than additional excitement of self-activity. Nevertheless, the right kind of self-active creativeness and acquisition of knowledge may need to be awakened and directed in an expert manner.

It is instructive, however, to notice that the need of awakening self-activity is most talked about in America, where such awakening is really least needed.

[1] Monroe, p. 54. [2] Ib., 55. [3] Ib., 55. [4] Ib., 60. [5] Ib., 61. [6] Ib., 126. [7] McEvoy, 38. [8] Monroe, 359. [9] Ib., 364. [1] McEvoy, 124. [11] Montaigne, Education, 175. [12] Ib., 177. [13] Ib., 182. [13] Ib., 183. [15] Monroe, 467. [16] Comenius, Great Didactic, 14. [17] Locke, Theory of Education, 75. [18] Monroe, 642. [19] Ib., 644. [20] Ib., 649. [21] Montessori, 224. [22] Ib., xxi. [23] Ib., 15. [24] Ib., 19. [25] Ib., 21. [26] Ib., 22. [27] Ib., 228. [28] Ib., 229. [29] Ib., 230. [30] Russell, French and German Schools, 327. [31] Compayré, 334. [32] Ib., 335. [33] Ib.,, 318. [34] Ib., 335. [35] Farringdon, 235.

CHAPTER VI.

Self-Consciousness.

PRIMITIVE EDUCATION.

Primitive people interpret their environment in terms of themselves; every phenomenal reality reveals a "double," which controls it, explains it, makes it oppose man. This "animism" is no result of reflection; just like a child the primitive man has not yet differentiated psychologically between himself and his environment. His own spirit or "double" has moved around in dreams; it abandons him temporarily; in trance or swoon; death is only its permanent removal, which might occur in any person, animal, or thing. Insanity, idiocy or epilepsy may be the result of obsession by some "double" that is hostile, or divine. When he dies, his domestic animals are killed that they may follow him; cooking utensils are put in the grave, for their "doubles" to serve him; and to his spirit offerings of food are made. The world of "doubles" is an immaterial counterpart of this; circumstances are good or bad as they are guided by good or bad spirits; who can be mollified by gifts; they may, like the Zulu's "unkulunkulu," be their great-grandfather. Animism is the primitive man, religion, science, philosophy, all in one.

ORIENTAL EDUCATION.

"What Heaven has conferred is called nature; an accordance with nature is called the path of duty."

If, then, "return to nature" is a doctrine, the Chinese hold it. But the further question is, what is this nature? If modern writers cannot agree on a psychology, we should not exact agreement from the Chinese; and their fearless insistence on three things—imitation, habit and virtue—are indeed, as far as they go, as perfectly correct, as were Pestalozzi's observations, though he did not proceed as far as Herbart. So, as to virtue, "man inclines to virtue, as water does to flow downward, or as the wild beast does to seek the forest."

"Ethics and education are no more than to preserve nature, and direct man in its ways." That is the characteristic contribution of Mencius.

But, of course, a doctrine of a "return to nature" implies that nature is good, perfect, and ideal. The first line the Chinese child learns is:

"Men at their birth are, by nature, radically good." On this presumption, that nature is a revelation of God, is based the whole principle of a "return to nature." So we use the word "natural," as a word of commendation, in modern times—often in spite of our dogmas.

Confucius said: "I teach you nothing but what you might learn yourselves—the observance of the fundamental laws of relation between sovereign and subject, father and child, and husband and wife—and the five cardinal virtues—universal charity, impartial justice, conformity to established ceremonies and usages, rectitude of heart and mind, and pure sincerity." Confucius's revelation was therefore merely a reformulation of natural rules.

In India, this "nature" was very little developed; on the contrary, the ultimate object was self-annihilation. In Persia, for the first time, we have the virtues of truthfulness, justice and courage developed by the genuinely natural process of physical training.

Persian education was too military to care much for psychology; however, its beginnings of physical training constituted a very definite return to nature.

The Egyptian educational training for survival in another existence made the existence of the soul a cardinal principle, even though it was imagined in materialistic terms; it led to a detailed psychology, which underlay their methods of salvation by imitative and memnonical education.

GREEK EDUCATION.

It was the Greeks who first considered progress individual and social as desirable, and hence, encouraged liberty of initiative and judgment.[1]

But their efforts stopped short of the moral life: they were unable to formulate adequate sanctions for moral principles. For the few philosophers, the moral elevation of Socrates and Plato may have been effective; but not for the people, as is shown by the writings of the tragedians. For the multitude, the Hebrews were to supply religious sentiment, and thus complete the unfinished Greek structure.[2] The Greek mind remained chiefly secular.[3]

Nevertheless, they had one gift, in whose domain they achieved results quite distinctive: the aesthetic ability to express a general truth in concrete embodiment.[4] They depended for interpretation on the imagination rather than on reason, creating in sculpture, painting, music, poetry, forms of expressions, under the patronages of the Muses, called the beautiful. They thus generalized and abstracted, conceiving of law as an art.

The Athenian method of training youths by conversation, by attendance at banquets, theatres and law-courts, was practically an object-lesson demonstration, a close contact with nature.

Aristotle taught that pedagogy should be based on a knowledge of the individual.[5] Plato also founded his whole system of education on psychology. According to him, the soul consists of three parts: the appetite, which is tamable; the spirit, the element of courage, which can be enlisted on the side of either good or evil; the philosophic element—the source of wisdom, culture and love. "The duty of education is to control the appetite, and so to balance the other elements of the soul that each may tend to the perfection of the other."[6] The cardinal virtues which corresponded to these psychological elements were courage, truthfulness, self-control, honor to parents, and love for one's fellow-citizens.

ROMAN EDUCATION.

We must never forget that it was Juvenal[7] who formulated the ever memorable principle of education: "Maxima debetur pueris reverentia"; it was the beginning of the assertion of nature, of the paedocentric idea of education. Quintilian proceeds further along this line and urges the study of the dispositions of the pupils by the teachers. Seneca considers that the aim of education is to overcome the evil tendencies within the individual; it is a life-long task, thought Cicero. Here we see the beginning of the idea that the nature of man is evil.

MEDIAEVAL EDUCATION.

The rude education of the monastic period demanded no underlying psychology; but after Charlemagne's revival of learning, the education of the mystics was based on that of Plotinos and his Neoplatonism, and of Dionysius the Areopagite. Monroe[8] says: "The soul is immaterial and immortal because it belongs to

the world of reality—of ideas or spirits. Its nature is threefold: the lowest or animal part is bound up with the body; the logical or reasoning part of the soul is its peculiarly human part; third, the superhuman or spiritual part is that by which or in which man is identified with the highest intelligence—that is, the divine. Hence there are three excellencies of the soul, three stages of experience." So said Hugo of St. Victor: "The way to God is to descend in one's self."

RENAISSANCE PEDAGOGY.

The Renaissance lays the foundations of modern education through interest in psychology, making the child the centre of study, a return to nature, and a combination of these. So Petrarch[9] shows the first sign of that attitude of self-analysis that becomes a characteristic note in modern literature and thought. Erasmus also taught objective methods,[10] "things rather than words."

The aim of all study, according to Aeneas Sylvius,[11] is character, our only sure possession. The moral element is asserted from a secular standpoint, and is accompanied by a non-ascetic object.

Evidently the Renaissance was a sort of declaration of independence by the human reason against the bondage of intrusion by the social and spiritual elements. It is not an isolated phenomenon: it is a symptom of a tendency, which had already manifested under Charlemagne, and in the thirteenth century under the lead of the Franciscans, Dominicans, the Saracen learning, the Wandering Scholar, and the poets, notably Dante. But none of these half-way measures succeeded: all failed except direct rejection of mediaeval Christianity, and the reintroduction of Greco-Roman culture.

REFORMATION PEDAGOGY.

The Reformation has often been described as the birth or emancipation of individuality; but the burning of Servetus by Calvin testifies to its being merely a substitute of one authority for another, except for the fortunate leaders who were able to impose their views on the countries reformed by decree of their sovereigns. On the other hand, the Jesuit educational system was just as bitterly opposed to individuality. The threefold Jesuit object is witness to this; they accepted no novices who were not docile, or who were fond of innovations. Their efficient discipline of emulation was based on espionage, joined to adroitly introduced religious motives. As to the members of the order, their oath to be "perinde ac cadaver" in the hands of their superiors, joined to their continual espionage on each other, destroyed utterly any leanings towards individuality. Of course they, as well as the Reformers, juggled with the word "reason," but really it meant nothing, but a convenient cloak for their preferences. As Macaulay observes, "the Jesuits seemed to have found the point up to which intellectual development could be carried, without reaching intellectual independence."

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne's object in education was to produce a gentleman—not a logician or rhetorician.[12] He began this progress early, and thus developed a broad culture at an effective age. The individuality was always held as the end of the learning, through which the latter was only to filter. The education was not that

of a body or soul, but of a man. With this continual insistence on the character (the teaching of philosophy from early adolescence to late senescence), and the early teaching of how to live, of goodness and virtue, the individuality could not well fail to develop. So said Cicero: "The best of all arts—that of living well—they followed in their lives, rather than in their learning.[13]

MULCASTER.

Mulcaster's[14] psychological grouping of "art to conceive by, memory to retain, discretion to discern by," is a conception of education according to nature in much saner a form than, for instance, Rousseau's.

RATKE.

Ratke's chief principle[15] was that everything should be done in natural order, in the course of nature. "Since nature uses a particular method, proper to herself, with which the understanding of man is in a certain connection, regard must be had to it also in the art of teaching; for all unnatural, violent, or forcible teaching and learning is harmful, and weakens nature." This "natural method" was bequeathed to his pupil Comenius.

COMENIUS.

Hitherto[16] education had, 1, eradicated natural desires, instincts and emotions; and 2, by furnishing a mental and moral discipline towards that end. Comenius, on the other hand, sought his religious end, 1, through self-control based on, 2, knowledge of oneself and all things; whereby emerged, knowledge, virtue and piety.

MONTAIGNE.

In discussing the psychology and individuality of the child, it is not out of place to study also the ultimate end or purpose of the individual. Although when off his dogmatic guard, Comenius assigned as the individual's end prolongation of the life,[17] yet he begins by an inherited statement that it lies beyond this world in eternity,[18] which indeed is true in a spiritual sense.

RABELAIS.

Rabelais had already insisted on things rather than words.[19]

LOCKE AND DISCIPLINARIAN PEDAGOGY.

When the Reformed world had burst the straight-jacket of the Latin languages, the scholastic teaching Latin survived. The natural conservation of the school systems there attempted to justify it on the ground that in education the important part was not the thing, but its process, or training. This was supported by religious conservative needs both of the language, and of eradication of the evil elements of our nature. It was also supported by the old Aristotelian "faculty"-psychology which demanded a training of the various faculties of the mind by appropriate disciplines formulated into school procedures. While Locke rejected the "innate ideas," and considered the mind a "tabula rasa," he attributed the development of mental virtues, powers and facilities, entirely to habitual experience, whose disciplinary training thereby became the most important element of growth. This is the reason why he is pedagogically classed as a disciplinarian. This disciplinary conception then holds,[20] 1, that a selected

habitual experience produces a power or ability of the mind which, 2, can be transferred as available to other situations and problems; 3, few subjects well studied were worth more than a smattering of many.

No consideration was given to the special demands of the various avocations, nor to the special aptitudes of the pupil; pupils unable to meet the demands of such a training were thereby confessedly incapable of greater opportunities.

This conception of development of "powers" or "faculties" of mind through appropriate discipline still persists, and is held in practice even by those whose theoretical psychology (like Herbart's), denies the existence of "powers" or "faculties." No doubt there is some truth underlying it, truth which survives the bandying about of the human soul by various schools of psychologists.

Locke's "ruling passion" was love for truth, whose guide was reason, but which could be followed by the mind only when educated to this end by rigid discipline.

Locke[22] found in education three aspects—the fundamental basis of the physical; moral (virtue, breeding, wisdom), and knowledge, or learning.

Locke was a thorough naturalist, and thus cleared the way for Rousseau, who used Locke's negative foundation; but substituted for Locke's psychological disciplinarianism his own fancies, such as the social contract, the incompatibility of nature with society, the denial of habit, the learning by experience, and so forth. Locke's reasonable authority is thus discovered to be no more than his own psychological opinion, which might as easily be supplanted by any other theories. Both Locke and Rousseau needed the sanifying arbitrament of experimental psychology.

ROUSSEAU AND NATURALISTIC PEDAGOGY.

As to the progress of the individual, exemplified by Rousseau's Emile, we must define our terms. Of progress there is some, if we understand the natural unaided "negatively" educated child acting as he pleases; and that is retarded several years, without the finishinig university stage; of the individuality, there is some, if thereby you mean selfishness; the late development of altruism from fifteen to twenty years of age seems quite unconnected with preliminary stages, and very doubtful—unlikely to occur in reality.

PSYCHOLOGICAL EDUCATION.

PESTALOZZI.

Psychological education is the development by interest, of genius implanted in our nature, from three sources of knowledge: experimental experience, metaphysics and mathematics, denying the existence of any faculties. Pestalozzi's great aim was to base education on experience, and to "psychologize" it.[22] Education is little more than the organic development of the individual—mental, moral and physical—the natural, progressive, harmonious development of all the powers and faculties of the human being.

Sense impressions[24] are Pestalozzi's chief psychologic basis: the sources of psychological instruction are: 1, Nature: the mind rises from sense impressions to clear ideas. All phenomena are sense impressions, which may be related. Mere vigor of impressions may lead either to truth or error, onesided bias may confuse; yet complex sense impressions rest on simple elements, while the accuracy of knowledge is increased with the number of the senses employed; 2, power of

sense impressions interwoven with emotions; 3, relation of outer conditions to one's own power of learning.

All knowledge[5] flows from three sources: 1, the power of making sounds—the origin of language; 2, from indefinite simple sensuous power of forming images, out of which arise consciousness of form; and 3, from definite, no longer mere sensuous, power of imagination, from which flow consciousness of unity and calculation. Sense-impressions[26] are the absolute foundation of knowledge.

HERBART.

Herbart[27] saw clearly that Pestalozzian pedagogy was limited to elementary education because, 1, Pestalozzi actually limited himself practically to that field; and 2, his observational sense-impression method referred principally thereto. Hence it is no more than an introduction; a basis, or foundation for the higher work of mental growth and assimilation, developing into moral character.

Herbart therefore added these sense perceptions by appreciative process; they were converted into ideas which, through the process of instruction, bear on the moral character, whose moral and aesthetic presentation of the universe is the chief end of education, made up not only of experience, but of human converse and instruction.

While Pestalozzi wished to "psychologize education," he constructed only a basis, on which Herbart built his superstructure, logically and philosophically, establishing educational work on the basis of a unified mental life and development of the child, whom he made the centre of study. Monroe thus states this development[28]: "This then is Herbart's great contribution to education. The movement which Locke

began in making the child the centre of educational endeavor and pedagogical theory; which Rousseau established in general form through his brilliant critical and destructive work in the form of investigative literature; which Pestalozzi brought down to the schoolroom and made concrete in the hands of every teacher, that movement Herbart made permanent by giving it an actual scientific basis in place of the imaginative one of Rousseau, and the empirical one of Pestalozzi."

Herbart's psychological foundation was not a very great advance on Locke's: the soul is an unity, devoid of intuitive or inborn faculties, at birth a blank, possessing but one power—that of entering into relation with its environment through the nervous system,[28] and receiving thereby its primary "presentations" of sense-perception, whose interactions lead through generalizations to concepts, the interaction of which leads to judgments and reasonings. These interactions are assimiliations of ideas by means of ideas already acquired, and result in "apperception-masses." These originate from two sources, experience, or contact with nature; and intercourse, or contact with society. These are the material of the teacher, and by expansion of the one original power the teacher has to develop from experience knowledge, and from intercourse sympathy.

PESTALOZZI.

Sensation, with Pestalozzi, was formed by the elements of number, form and language; to these Herbart adds taste, and obligation, the "aesthetic presentations" —the fitting, the beautiful, moral, the just: in one word, that which in its perfect state pleases after perfect contemplation.

There is no independent function of will; only a "motivation" consisting of desires and good will spring-

ing into action from presentation. The making of the will is discovered by the pupil himself when choosing the good and rejecting the bad; thus is the true self-developed.

FROEBEL.

From Froebel's training[29] emerged two great results: a profound love for nature and a conviction that throughout nature was revealed that unity of idea and realization that was preached in the philosophy of Schlegel, at the university, but nowhere found in educational work.

In the life of the individual[30] there is the same unity —of the stages of infancy, childhood, youth, and manhood, which must be unified in one complete education.

So Froebel insisted on the unity of knowing, feeling and willing activities of the mind—a psychology probably truer than Herbart's.[30]

Froebel first applied to education the evolutionary theory of development, of continuous self-determination.

This education seeks neither to eliminate nature, nor to let it severely alone, but to help nature—to guide it to ends higher than those it would reach unaided, or at least to secure these ends by readier and more direct means.[31]

MONTESSORI.

The object of the Montessori method is to awake the children,[32] encouraging them to educate themselves. This of course, is the result of self-activity and interest, which this system specially stresses.

GERMAN EDUCATION.

Kant's chief interest in education lay in character-development, a practical education combining the con-

duct and the training of the will. He, too, had evolved a sort of culture-epoch theory by seeing that the child passed through three stages, in each of which he needed a different treatment. As infant, he needed nursing, as child, he needed discipline; and as scholar, he required teaching[33]; while the education must be "not for the present, but for a possibly improved condition of man in the future."

During the secondary school-period, the German student has, if possible, less individuality than in France. This is shown by the prodigious thoroughness of the gymnasium work; the life-long social disgrace for self and family, of failure; and the alarming rate of suicide of German school-boys. Nevertheless, during his earlier university days, suggested by the "Lehrfreiheit" of the professors, the German youth is left to sink or swim as he enjoys the license of individual fancy, while his French cousin is still driven year by year to examinations more exacting the further he advances. If the German survives, he develops considerable self-control, and the thoroughness of his researches is proverbial. In a very peculiar sense, therefore, is the German university the representative field for the exercise of individuality; before this the child had been considered more an object, than a subject. What appeal to nature there is, is applied to walking-trips in the forest and mountains, for which the German is famous.

FRENCH EDUCATION.

Jacotot, however, fearlessly appealed to nature—that all can learn and teach; learning by correlating the three basic principles of the successive education stages; and teach, by arousing interest through self-activity.

Condillac[35] thought that the first thing to be done is

to make the child acquainted with the faculties of his soul, and to make him feel the need of making use of them. His chief effort was to make of his prince-pupil a reasoning being—as Locke had said, "We must reason with our children."

Diderot was sure that instruction was morally efficacious, that the progress of dress symbolized purity of morals.[36]

Helvitius had[37] insisted that the senses were all there was of man.

Condorcet, on the contrary,[38] was a fanatic on the subject of progress, its conditions and laws; and its most potent means being instruction, he did all in his power to promote it.

In France the individuality of the child is powerfully promoted by the sanctions of emulation and rewards and punishments. The system of specialization promotes individualistic expertness; yet, as M. Demolins has well noticed, this communistic formation uses this individualization with inexorable exclusion for national advancement; the individual is a means, not an end.

This attitude might well be criticized from the Froebelian standpoint of the child himself; but it might be replied there was a difference between the child's destiny and his fancies. The over-emphasizing of Froebelian kindergarten-play-habit has already been censured, so that the expression the "child himself" should not be limited to the child's fancies, but be considered socially from the standpoint of his inevitable function and career. Here expertness becomes the child's interest; even though Froebel well added that this individualisement should never become merely a means, but be a factor co-ordinate with the social needs.

It is evident that the individuality thus is not entirely considered the supreme good. This may be a survival from the ideas of the Jansenists, that the child's nature

was wholly evil, and that education must eradicate this, and replace it with the religious spirit. St. Ceyran[34] had said that the devil already possesses the soul of even the unborn child.

AMERICAN EDUCATION.

ENGLISH PEDAGOGY.

Probably the most recent and important appeal to nature of modern times, Herbert Spencer's, resulted in a tentative psychological scheme: 1, direct self-preservation; 2, indirect self-preservation by acquisition of necessaries of life; 3, the rearing of children; 4, social demands and citizenship; 5, literature, art and aesthetics for the leisure part of life.

It was Thomas Arnold (1795-1842; of Rugby and Winchester) who made Christian character an educational idea. This implicit trust in students was an incentive self-control.

Next to him was Alexander Bain of Aberdeen (born 1818) who applied physiological psychology to "education and science." He taught conservation and correlation of forces, of mental and physical relations; resulting in study of fatigue, nervous disorder, and defective children.

AMERICAN SCHOOLS.

There is not much need of a return to nature in American schools, because all the school organizations are yet in a formative condition; but there is need of a molding of institutions to the child's nature. The American man has a knack or instinctive tact which allows him to do this; and when he perfects himself in the Ziller psychological disposal of the material, should

become the best teacher, not even barring the German militarized pedagogical student, who has to deal only with terrified youngsters. The traditions of a school consisting of Mark Hopkins and his log show that the teacher, in order to deal with the unterrified American pupil should, after education, be given a free hand to develop his powers of individuality; indeed, with the American child, the problem is not so much a return to nature, as a keeping up with it.

[1] Monroe, 54. [2] Ib., 55. [3] Ib., 53. [4] Ib., 57. [5] MacEvoy, 52. [6] Painter, 61. [7] Sat. xiv. [8] Monroe, 282. [9] Ib., 359. [10] MacEvoy, 124. [11] Monroe, 367. [12] Montaigne, Education, 201. [13] Monroe, 461. [14] Monroe, 466, 467. [15] Ib., 479. [16] Ib., 482. [17] Great Didactic, 15. [18] Ib., 2, 3. [19] MacEvoy, 136. [20] Monroe, 506. [21] Ib., 518, 519. [22] Ib., 514. [23] Ib., 600-607. [24] How Gertrude Educates, 80-83. [28] Ib., 89. [26] Ib., 139. 27 Monroe, 623. [28] Ib., 626. [29] Ib., 643. [30] Ib., 650. [31] Ib., 661. [3] Montessori, 37. [33] Monroe, 595. [34] Compayré, 159. [35] Ib., 314. [36] Ib., 320. [37] Ib., 328. 38 Ib., 381.

CHAPTER VII.

Discipline.

PRIMITIVE EDUCATION.

The discipline of primitive education was sometimes very brutal physically, including rites of self-mutilation, and useless suffering, merely to show the candidates' ability to survive it mentally and morally; or in obedience to some prescribed rite. This attitude is still in existence in Germany, where it is advanced as justification of the unfortunate results of student's duels.

ORIENTAL EDUCATION.

The characteristic doctrine of Chinese life is "The path of the golden mean"; a perfect equilibrium of emotions and passion, between both extremes or vices, is virtue. "How is the path of the mean untrodden!" cries Confucius.

From the western standpoint, such expressions would suggest a desirable balance between asceticism and luxury; but here again, words mislead. It means, thoroughgoing, effective and almost ferocious discipline of any and all emotions. Witness the nameless torture of untold millions of women, deforming their feet—all of it not only useless, but crippling; also the deforming of the skulls of children. Discipline has been talked about considerably more by certain western writers, but no land, country or age ever enforced it more uselessly, ruthlessly, effectually and universally.

Their Scripture says: "To educate without rigor shows a teacher's indolence."

The Jesuit system, of substituting emulation and rewards for physical punishment, seems to have been anticipated in China, where the whole nation, including the office holders, is disciplined by examinations for higher offices. The whole of political advancement is devoted to prizes for examinational dexterity; the punishments are disgrace.

Indeed, Chinese discipline is severe. The teacher[1] keeps his rattan or bamboo hanging in a conspicuous place, and he uses scolding, castigation, starving, and imprisonment to incite diligence. For disobedience to parents even death is allowable.[2]

Hindu discipline[3] on the whole is mild; only after the failure of admonition is resort made to corporal punishment, either by the rod, by uncomfortable posture, or by the pouring on the culprit of cold water.[4] In Persian education there may have been little, if no, corporal punishment[5] for children, but Xenophon recounts that even judges were beaten severely if they erred.[6]

The Persian's[7] are said to have practiced no corporal punishment; but this seems due to their conception of life as a struggle, and to the whole of their education which, with the exception of some moral maxims and hymns, seems to have consisted of physical exercise and military service, that in itself would not have entailed any severe discipline. There was really nothing in this to drive a child to study.

The Hebrews enforced, at times, a severe discipline.[8] Children could be made to fast, or be struck with a strap; but it seems to have been limited to the years after eleven.[9]

Indeed, the Talmud says, "load him like an ox"; however, it is also advised to treat the young, according to their strength.[10]

Like the Hindu, the Hebrew was hemmed in by a burdensome, ceremonial ritual and detailed regulations for eating and social intercourse.[11] This was really a severe discipline.

Management developed, however, and it is said in the Talmud that children shall be punished with one hand, and caressed with two.[12]

Among the Orientals, therefore, discipline was as severe, as interest was only casual; the justification, therefore, no doubt, lying in the self-preservation of a race in that of its law, especially in times when it had to be safeguarded by force of arms.

GREEK EDUCATION.

Of course physical punishment was common in Sparta; even an Iren, if he did not properly tutor the boys in his charge, was punished, sometimes by the biting of his thumb.[13] The boys were trained to stoicism. The story of the boy who did not wince, when the fox he carried under his robe bit his vitals, is well-known. The pancratium was practiced, chiefly for disciplinary purposes. It was even customary upon frequent occasions to beat both the boys and the youths before the altar of Artemis, with such severity that death not infrequently ensued.

No doubt this disciplinary severity was considerably relaxed in Athens; yet is it safe to say, that at no time were the Greeks likely to err by over-sentimentality, considering their treatment of slaves, women, and new-born babes; the poets furnish instances of even beating aged parents. The individual, therefore, was disciplined unmistakably.

Plato himself advised the exposing of children.[14] Besides,[15] he protests against the weakness of those parents, who seek to spare their children every trouble

and even pain. "I am persuaded," says he, "that the inclination to humor the likings of children, is the surest of all ways to spoil them. We should not make too much haste in our search after what is pleasurable, especially as we shall never be wholly exempt from what is painful." Their education is "a very skilful discipline which, by way of amusement, leads the mind of the child to love that which is to make it finished."

ROMAN EDUCATION.

Discipline was no doubt strict in the Roman schools; but we find Quintilian, Seneca and Cicero arguing for the abandonment of force therein. What was substituted therefor? The concept of duty which was thoroughly Roman, applied to ethics: "The wise man will not sin, though both gods and men should overlook the deed; for it is not through the fear of punishment or of shame that he abstains from sin. It is from the desire and obligation of what is just and good." This is stoicism, originated by Epictetus, a Greek slave, in Roman territory; and Romanized by Marcus Aurelius, and emperor, and Seneca, a statesman.

MEDIAEVAL EDUCATION.

The mediaeval discipline of asceticism will be discussed elsewhere. Chastity, poverty and obedience completed its moral significance; and by self-denial it achieved freedom from family, society and state. This was supplemented by the monastic rules—prominent among which were the Benedictine and the Cistercian; the latter being the severest, to all the restrictions adding silence.

In the secular world, life was no less a discipline; the career of chivalry was to be entered also by per-

sonal fitness realized by solemn vows, taken after a vigil in the Church.

Last came the discipline of the Franciscans and Dominicans, and the more gruesome cruelty of the Inquisition. But notice, that all these, including the merit-slavery of the Jesuits, were counted worth while for the sake of the spiritual gain. It only goes to show the slight value of anything physical compared with the spiritual.

RENAISSANCE PEDAGOGY.

While, as we have seen, in the broader days of the Renaissance, physical exercise furnished the interest of study, when Humanism narrowed down its social activities, corporal punishment[16] furnished the incentive to study as well as to moral conduct. For this, however, Vittorino da Feltre, in his "Pleasant House," substituted self-government by the boys of the school,[17] and a dependence on the natural interests of the pupil. Erasmus, too, deprecated the barbarous methods of discipline, advising the method of interest.[18]

This resulted in an obedience to, and respect for absolute authority which acted almost as elimination of individuality.

However, what pictures we possess of[19] German secondary schools—and the British secondary traditions, keep the rod in the most prominent position.

REFORMATION PEDAGOGY.

In the matter of discipline, there was no hesitation in Reformation-times. So Luther[25] says, "So that you hold them under discipline, and teach them self-respect . . . he must be honorably trained to adhere to the principles of integrity, and to virtue, and to shun

the contamination of vice." Nevertheless, Luther did not think that children should be checked in everything. "Our schools are no longer a hell and purgatory where children are tortured, for with flogging, trembling, anguish and wretchedness, children learn nothing." The Jesuits must have understood this point, for they went the whole way, and did away with physical punishment, except in the most flagrant cases. They substituted for it a system of prize-giving, rivalry, or emulation; which succeeded very well. The Jansenists, however, went back to the use of the rod. This spirit of rivalry, however, demanded the closest system of supervision and espionage. The pupils were divided into groups under monitors, while every pupil had his "rival," each acting as a check and incentive to the other.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne[20] thought it was not well for the child to be brought up on its mother's lap; it should[21] be inured to exercise and pain. The authority[22] of the teacher should be sovereign, and not be hindered by parents. Young bodies should be bent while supple.[23] It is easy to get children, but hard to train them—the most important difficulty of science.

RABELAIS.

Yet even Rabelais[24] had insisted on comparative mildness of discipline.

COMENIUS.

Comenius devotes to school discipline the xxvith chapter of his Great Didactic, showing his comprehen-

sion of the practical school-room problems. Besides, Comenius makes the epoch-making improvement on the Chinese "loud schools"—he demanded from the very mother-school, absolute silence.[26]

LOCKE AND DISCIPLINARIAN PEDAGOGY.

It will be seen[27] that Locke's idea of discipline was a great all-inclusive idea, and by no means meant austerity and mortification. It was consistent with much self-activity and interest. Great severity, especially in corporal punishment, is to be avoided; the severity and arbitrariness, with which authority was customarily exercised, was deprecated. Locke[28] would not think pain the greatest of evils, nor think it the most terrible alternative. It constitutes a great advance towards virtue, as it was understood in Sparta. Gentle inuring to unshrinking suffering of light degrees of pain is worth while to gain firmness of mind, and to result in courage and resolution for the rest of life. Locke[29] objected to "spoiling children" and its harmful results.[30] There is another reason for modesty and submission,[31] namely, that it fits the child for instruction.

But moral discipline was to be enforced by the authority of parent or master, the latter preferably a tutor, who should discreetly know the secret of controlling natural desires and instincts by thwarting them, and forming the habit of their control; instead of following them, as Rousseau advised. "Form habits," insists he.

The need of such a liberal view of actual discipline may be better understood from a consideration of then contemporaneous circumstances, in the words of Monroe,[31] about "The very extensive use of corporal punismment for the slightest offense or deficencies;

the important influence exerted by the fagging system, in which the younger boys served as the personal attendants and servants of the older boys, performing all menial services; such as keeping their rooms, preparing their breakfasts; building fires, running errands, etc. The custom of governing the school and inflicting punishment in all save the most serious offenses by these same "sixth form" boys; all these indicate how completely, in respect to "virtue and breeding," education in the dominant English view had become and continued to be a discipline."

Locke, however, approved of the rod, as the "instrument" of education,[32] which should be administered only judiciously. Children should have a governor from the very time that they first talk[33]; so Locke makes a strong point, that children should be taught to hold a pen correctly[34]; and obstinacy should be coerced.[35]

This discipline of authority is justified also epistemologically: for learners must at first be believers, mind-faculties being improved by practice.[36]

ROUSSEAU AND NATURALISTIC PEDAGOGY.

Of discipline, Emile is guiltless The "Negative Education" keeps from him all instruction; his nature, trained in the second period, in the third manifests his instincts. He who till now indulged to the full his selfish love for self-perfection and development, suddenly, at adolescence, feeling the awakening of his pleasures and pains, and hence his conscience, in his first intelligent relations to his fellow-beings, becomes moral and religious. He becomes so by nature, by his emotions, and late instruction of precept and history; by experiment in evil, by Spencer called "moral training by natural consequences"; but it might in the meanwhile soil and ruin the child.

Now experience shows that children do not suddenly become altruistic anud religious; that children, left to grow up like weeds, do not learn high morality by the logic of sudden suffering; the child does not reason; it ignores the welfare and experience of others; usually the suffering of crime is the lot of the innocent victim, not the criminal; it is the victim who gets the training. This system might, indeed, develop prudence; but not morality and spirituality; and usually criminals, who turn from crime when their life is ruined, turn to the most superstitious, dogmatic forms of religion, that promise pardon without restitution or genuine penance.

Experience, therefore, decides against the likelihood of Emile's career being an historical statement of human experience.

PSYCHOLOGICAL PEDAGOGY.

PESTALOZZI.

With Pestalozzi the only relation between teacher and pupil is based on love. Hence he was called "Father Pestalozzi."[37] The children were not to be driven, but led[38]; and as a result his school was a bedlam.

FROEBEL.

Discipline hardly appears in Froebel's school. The principle of love, and of development, of creative activity leaves no time for opposition of self to the social unity. Nor does the individual know the struggle of self-denial in the harmonious self-active development of his whole nature. It is possible, that, if the actual kindergarten teachers were consulted, a very different story might appear. In any case

this system seems to have limited itself to pre-primary education.

MONTESSORI.

The teacher is not to interfere, prescribe, or restrict, but only to nourish and assist. Children are not taught in groups, but each member of the group must join in the exercise.[39] They must subordinate individual caprice to the demands of the common good,[40] they must not quarrel or interfere with each other; they have duties to perform at stated times; otherwise each is a free citizen in the community.[41] All teaching must be limited by any strain it may entail.[42] Prizes and punishments are slavery of the spirit, which do not lessen, but provoke deformities. They are useless in our modern civilization; to use them is to cause retrogression thereof.[43] The "inner force" is the only cause of victory and progress.[44] The only external prize is the joy of approval; repression is evil.[45] Evil is self-avenged by moral degradation. The desk is as degrading as other prizes and punishments.[46] Discipline of free children must be active.[47] Useless, dangerous acts must of course be suppressed or destroyed,[48] and Dr. Montessori took good care to eject all children who were dirty, incorrigible and disrespectful to her.[49] The child must learn the difference between good and evil, but the teacher must not lead to confusion of goodness with immovability, or badness with activity.[50]

Seating in order comes later, as the starting place of collective education.[51] Independence is an essential of liberty, and being served is a limitation thereof. It is wrong to serve children unnecessarily.[52] Education consists in the care and culture of human life.[53] As deterrents are advised isolation and special care.[54]

GERMAN EDUCATION.

The discipline, which Kant had advised,[55] was not breaking of the will; but training it to yield to natural obstacles. Breaking means slavery; natural opposition brings tractableness. Punishment should[56] not be given with anger: there are physical and moral; natural and artificial; negative and positive.

In Germany, the discipline of a teacher is severe; he is under constant criticism; and may be reprimanded in faculty meeting, or be reported to the provincial school-board, and be fined, suspended temporarily, or be dismissed. But, however severe the laws be, nevertheless the natural social coherence of the teacher's caste allows the carrying of much dead wood.

Children are educated to obey; and strict discipline, even to the rod, obtains in the school-room. An amiable teacher is scorned as effeminate. The pupils expect to serve in the army, and the fact that many teachers are reserve-officers, introduces army discipline into the schools. Besides the social prestige of being a one-year volunteer, even at his own expense, is a potent incentive, and the honor of the whole family is so wrapt up in it, that frequent are the suicides of delinquents. Besides, the favor of the professor counts for much in passing the all-important final examination, and this of itself produces a servile obedience.

FRENCH EDUCATION.

The Jansenists had attempted to replace the disciplinary emulation of the Jesuits by the pupils' love in response to the affection and religious zeal of the teacher; but it was a practical failure.

In France, markedly similar to the Jesuit schools,

the chief system of discipline is emulation and rewards: and, indeed, markedly different from the German opposition to these. The marking system is carried to its greatest extremes; and as all marks given in the schools are every day transmitted to the principal, parents can immediately be notified if a pupil falls back in his work. Poor work may have to be repeated; extra work may be assigned; or he may have to return to school Thursday or Sunday. Internes may even be deprived of their Thursday or Sunday walks. Pupils may be excluded from the room, or sent to the censor, with a note; there is also temporary or permanent exclusion from the school, usually preceded by a warning. There is a disciplinary council composed of principal, five professors, surveillant, and two ushers, which not only inflicts punishments, but calls up students to congratulate them on good work. There is a public trimestrial roll of honor, and an elaborate system of annual prizes, which are so numerous as to act as a social means of interest; there are also many scholarships.

The teachers themselves are subjected to a corresponding discipline of emulation and rewards. Three-fourths of the faculties are distinguished by the decoration of "Officer of Public Instruction," which is given only to "Officers of the Academy," of five years' standing. On the other hand, teachers may suffer suspension with partial or total loss of salary, removal, revocation, or permanent disbarment. These means relieve certainty of tenure of the danger of fossilization.

The abolition of physical punishment in France, contrasted with its long lingering in Germany, shows the influence of democracy.

No inconsiderable element of the discipline is the payment of fees by the parents, who thus take an immediate practical interest in their children's progress.

Again, the pupil is under continual surveillance, especially in the dormitory at night; private difficulties have, therefore, less opportunity to arise. This personal influence of the teacher's continual presence, seems to have been originally due to the Jansenists. Moreover, the blue uniform of the "interne" outside the school is an appreciable inspiration, protection, and restraint.

AMERICAN EDUCATION.

The early discipline of the American school was, without doubt, that of the rod.[57] The master was to be dismissed, if found too lenient[58]; as well as if he were too severe. Emulation was, however, not neglected[59] as disciplinary motive. Another system of discipline was fining. At Nazareth Hall there had been, "a farthing for talking at meals, ½ d. for falling on the floor; 1 d. for tearing a leaf out of a book; 2 d. for a lie; and 3 d. for an oath[60]—this was also in vogue at Phillips Andover.

In modern times, however, all forms of disciplining have been practically abandoned, for political reasons. Physical punishment has in most places been done away with, although it is sometimes threatened as a means of last resort; in some cities it is allowed under severe restrictions. Keeping pupils after school hours, is not allowed beyond very narrow limits; and so the teacher, forced to pass all except a very few pupils, has practically no hold left but his own personality; which, however, cannot survive if ground down by an oppressive system above him.

[1] Painter, 13. [2] MacEvoy, 6. [3] Painter, 18. [4] Compayré, 6; Painter, 18. [5] MacEvoy, 16. [6] Painter, 25. [7] MacEvoy, 16. [8] Proverbs, 13. 24, 23.13, 14; 19.18. [9] MacEvoy, 22. [10] Compayré, 10. [11] Painter, 29. [12] Compayré, 10. [13] Monroe,

78. [14] Compayré, 29. [15] Ib., 33. [16] Monroe, 375. [17] Ib., 377. [18] MacEvoy, 124. [19] Monroe, 434. [20] Montaigne, Education, 179. [21] Ib., 180. [22] Ib., 181. [23] Ib., 200. [24] MacEvoy, 136. [25] Monroe, 411. [26] Great Didactic, 28. [27] In the chapter on Pedagogy. [28] Monroe, 517. [29] Theory of Education, 35, 36. [30] Ib., 75. [31] Monroe, 524. [32] Theory of Education, 88. [33] Ib., 90. [34] Ib., 160. [35] Ib., 167. [36] Conduct of Understanding, 28. [37] Monroe, 622. [38] How Gertrude Educates, 553. [39] Montessori, xxi. [40] Ib., 87. [41] Ib., xxx. [42] Ib., xxxviii. [43] Ib., 21, 22. [44] Ib., 24. [45] Ib., 25. [46] Ib., 26. [47] Ib., 86. [48] Ib., 88, 93. [49] Ib., 71. [50] Ib., 93. [51] Ib., 93. [52] Ib., 97. [53] Ib., 106. [54] Ib., 103. [55] MacEvoy, 192. [56] Compayré, 336. [57] Brown, Making of our Middle Schools, 136. [58] Ib., 136. [59] Ib., 139. [60] Ib., 265.

CHAPTER VIII.

Method.

PRIMITIVE EDUCATION.

Primitive education is peculiarly important and interesting in that is reveals basic principles without complicated superstructure. The first definite educational process is the "initiation" into the ways of society through the acquisition of its cultural possessions. It sought to create receptivity by demanding obedience or enforcing it, and was often prepared for in silence and solitude. A promise of secrecy and faithfulness often preceded the instruction or revelation, and was often followed by festivities or reception into public fellowship. So practical is this form of education that it has survived to our own days, when it has become entirely voluntary.

PREHISTORIC EDUCATION.

The practical education of primitive people is gained 1, through direct training in the family group, 2, through the primitive division of labor, and 3, in the rudimentary beginnings of the class or caste system.

Their theoretical training and the attempts at interpretation of experience are given through the shamans, exorcists or medicine men, and later through the priesthood.

The method is that of initiation, either indirect, or direct, as seen in the highest stage in an apprenticeship caste system.

Transition to the early stages of civilization is marked by a formation of, 1, a teaching class; 2, of a traditional subject-matter for study, usually religious in character; and, 3, the elaboration of a formal method.

This Primitive education is really too ancient to be of any importance other than illustrative of the unconscious, irrepressible tendency to education of human nature. Among the animals a proportionately large amount is seen, for instance, among the birds, who give their young training in flying both individually, and in or by the flock.

ORIENTAL EDUCATION.

The Chinese examination-system conspicuously proclaimed its indifference to method, basing all on efficiency. The result was that their methods of memorizing have remained as rudimentary as ever. They have procedures so ancient as to be instinctive, based on imitation, and processes based on habitual traits; but nothing intelligent enough to deserve the word "method," which is based on individuality. All the learning is done by rote[1]; yet while it begins by merely fluent pronunciation of the characters, it proceeds to teach the meaning, and impressing the moral lessons of the book.

On the whole, says Dittes,[2] Chinese method consists, not in developing, but in communicating.

Probably the most distinctively Chinese method of learning is by asking questions; of moral instruction, by proverbs or apothegms—maxims of morality.

Stages of learning[3] are: memorizing, translation and essay-composition. These of course take place only

by individual recitation in a "loud school"; while the object of learning remained rapid repetition. Tracing was used in primary writing-study.

Among the Hindus learning was also by rote.[4]

The Persian method of physical training evidently led to a decided dualism of friends and enemies, and a conception of the average person being put on probation.

Hindu methods are simple and various. However, it is said, that teachers are aided not only by[5] regular assistants, but also by the more mature pupils. This was the origin of Bell's monitorial mutual system.[6] The lessons are learned aloud by the whole body of pupils at once. A. D. Rowe, in his "Every-day Life in India," states that "an hour before closing the school the pupils are all made to stand up in a line, and with their hands applied to their hearts, they repeat the multiplication-table, the alphabet, and the sacred verses, at the end of each of which their hands are raised to their foreheads, and their bodies bowed in reverence to the god in whose honor it was said. The master then instructs them in a long and tedious catalogue of frivolous duties to be discharged in their houses; to which they all assent with a loud 'Yes, yes.' After this they prostrate themselves before the teacher, and are dismissed to their respective homes."

Religious exercises were held thrice daily.[7] First, exercises are written in sand with a stick; next on palm-leaves with an iron style; and last on the dry leaves of the plane-tree with ink.[8]

The Persian method of teaching seems to have been that of object-lessons; Cyrus at twelve years of age, relates to his mother an experience of being beaten for having given an erring decision in a trial judgment, held to develop the sense of justice.

To the Egyptians are really due concrete methods in arithmetic and writing,[9] approved of by Plato.

In the Hebrew[10] we have a fairly good description of teaching methods, including imitation (phylacteries, or, writing on slips, bound on wrist or forehead, and inscriptions on door-posts of house and gate); and memorization ("lay up" the words in "heart and soul"), as well as in self-activity (speaking of them as "sitting" in the house; "walking" out of doors, "lying down" and "rising up").

The later Hebrew methods of teaching consisted first of memorizing of teachings, and then of questions to and answers of the Rabbis, somewhat on the order of the Chinese classics; however, such advanced liberals as Hillel insisted on the pupils' understanding what they learned, the explanation being repeated four hundred times, if necessary[11]; the teacher to be mild, patient, and unselfish.

At best, Oriental teaching methods are fragmentary, and, on the whole, consists chiefly of memorizing of the Scriptures.

Among the Mahometans, memorization still holds sway. However, during the early Middle Ages Mahometan scholars went as far as experimentation and research. The fall of the Moors in Spain ended this, and so the Mahometan mind was thrown back on interpretation, which, however, assumed an alluring mystical form in Persia, at the hands of the Sufis.

Oriental education had therefore developed the great elements of modern schools: China, a state examination system; India, the monitorial system; Persia, state education and physical training; the Hebrews, the biographical method; the Phoenicians, manual training and the alphabet; Egypt, geometry and the invention of paper; the Mahometans, much of modern mathematics and chemistry, a heritage more glorious than the use to which it was put in mediaeval times.

GREEK EDUCATION.

Greek education began in a severe dogmatic method, that of Pythagoras, whose authority enforced the maxim, "ipse dixit," "he himself said it."

This was broken up by the Socratic method, which may be summed up under the two conceptions of "irony" and "maieutics." Irony consisted in drawing out your opponent to confuse himself; maieutics is the start of self-activity, the help by which a mind gives birth to new opinions, ideas, and ideals.

Plato sums up[12] both these processes as "continual discourse with oneself." Whole thoughts are to be reached by the method of dialectics, for this is the basis of the mind's forming conceptions through the discrimination of qualities and attributes. This vision of eternal truth was, to Plato, the function of a special, or sixth sense, a "sense for ideas."

Neither of these philosophers, however, did more than admit into the realm of speculation the national passion for conversation, which, at banquets, theatres and law-courts was the recognized method of tertiary instruction. Aristotle carried this one step further by even teaching while walking around; and this was so noticeable a feature of his work that his students were called peripatetics. His order for education was, 1, physical; 2, moral, and 3, scientific. In moral education correct habits were to precede theoretic teaching; still Aristotle was the first to write a systematic work on the subject.

Monroe thus discriminates between Plato and Aristotle:

Plato had an ideal scheme; Aristotle taught principles for attaining it.

Plato desired the possession of ideas in an individual; Aristotle taught that ideas have concrete value for the race.

Plato exalted the intellect; Aristotle exalted the will. He united intellect and will; knowledge passed into action, resulting in happiness.

Plato's method was philosophic or introspective. Aristotle's method was objective and scientific.

Plato sought truth for formal value. Aristotle sought truth in experience of the race, and developed an inductive process. He applied it both objectively and subjectively, while the Socratic method used only the latter. He used both inductive and deductive methods of procedure.

ROMAN EDUCATION.

The earliest Roman schools seem to have been extant during the early Roman period, and have been called ludi, or sports, and were in some private home or temple porch. From one of these was Virginia seized; it must have been elementary, and have formed some sort of supplementary instruction. Soon arose the regular elementary schools of the literatores, or "grammatists." There Livius Andronicus (284-204 B.C.) translated the Odyssey into Latin. Spurius Caurilius (260 B.C.) is by Plutarch said to have been the first to open a typical school at Rome—probably the first grammar school. Suetonius mentions Crates of Mallos, a Greek ambassador to Rome (157 B.C.) as the first Greek teacher. The rhetorical continuation or finishing schools (92 B.C.) then arose. During the third or imperial period these schools became established as parts of a general system of education. Seneca would have had all schools form a pure and elevating environment.

It does not, however, appear that there was any grading in the school; the work was either individual, or common, but not distinguished into grades, nor

had any definite times of graduation; each pupil stayed as long as he needed or could afford to, and then left.

MEDIAEVAL EDUCATION.

It has already been pointed out that the Christian method of the sermon is only an adaptation of the Greek philosophical disquisition. The catechetical method, however, was a newer development founded on Greek formulation of Semitic oracular and parabolic utterances. In later years it has been adapted to scientific college examination preparation as the "quiz" method.

Christianity had needed a method of dealing with its intellectual Greco-Roman foes. With its establishment, began a period (325-1300 A.D.), a whole millenium almost, when self-satisfaction took place of any earlier culture, and Christian institutions stood for, and were accepted as the final revelations of truth. The world might no doubt have so continued indefinitely had not this security engendered over-confidence; and when the failure of the crusades both destroyed chivalry and let in the gates to Saracen learning and "heresy," Christianity found itself forced to make a readjustment, which indeed was successful, and postponed the day of the awakening of human reason for two more centuries, till the Renaissance and its more sinister sequel, the Reformation.

This readjustment was two-fold: practical, and intellectual. The practical consisted of a three-fold social effort: the Italian Franciscans, to missionarize among the common folk; the Dominicans, to reach the more educated; and the Inquisition, to stamp out heresy root and branch wherever possible. The Franciscans represented cajolery, and corresponded to imitation, or primary education; the Dominicans repre-

sented argument, and corresponded to the habitual element of secondary education; the Inquisition represented the effective, executive finishing methods of tertiary education.

So much for the readjustment of the Church; but the intellectual people found themselves under the necessity of fusing their religion with their philosophy; they felt the need of supporting faith by reason; of developing a logical system, and of giving ready access to these results. This was done by Scholasticism, or logical analysis. Two methods were used: the "tree" or "branching" method of Thomas Aquinas, and the "chain" method of Abélard; they used the methods of Aristotelian formal, final, material or efficient causes, or the literal, allegorical, mystic and moral meanings.

This developed the famous controversy between the Nominalists and Realists. Nominalism was Aristotelian; ideas are only names, reality inhering in the object. Realism was Platonic; ideas were the realities, of which objects were only copies. William of Champeaux and Abélard, and Aristotle really, took a middle position; but that was not the day for mediation; and Platonism fell under the ban of heresy. An idea of the good reason for a divergence between Aristotelianism and the Real Aristotle is gained from Renan's description of Averroes's Aristotelian versian: "a Latin translation, of a Hebraic translation of the commentary on an Arabic translation of a Syrian translation of a Greek text of Aristotle."

The debt of modernism to scholasticism, besides the numberless words of method it produced, such as "syllogism," "analysis," "synthesis"; is best understood by remembering that it was the last great doctor, the "invincible" William of Occam who supplied Locke, Pestalozzi and Herbart with the statement: "There is nothing in the understanding that was not previously in the senses."

From the standpoint of realism, scholasticism was the attempt to support authority by the intellect, to supplement faith by reason; but from the Nominalist standpoint it was the conflict of reason with authority, the attempt to broaden out religion by philosophy and intelligence. This was the foundation of the Renaissance.

The distinctive pedagogical method was the "distinction" and "definition," followed by the "disputation," a public argument. While the modern debating society still fulfils that office, the most picturesque case of it is when Luther nailed to the Wittemberg door the ninety-five theses he was ready to defend in public disputation.

The one man who best summates the mediaeval period is the poet Dante. In his Commedia he enumerates the mediaeval universe; in his "Convito" he gives an exposition of the ideas, intellectual life and meaning of mediaeval education; not merely by repeating Thomas Aquinas's encyclopedia, but by revealing its gist in the classic four methods of interpretation.

"In a literal sense, the Commedia is a presentation of the rewards and punishments, and the destiny of man in the hereafter[80]; allegorically it is a presentation of the virtues and vices of the human soul as illustrated in concrete examples and in the details of the plan; morally, it has as its social, political, and ethical purposes, the making of worthier citizens, better neighbors, nobler men; mystically, it typifies the struggle of the human soul to become free, its growth through sin to holiness, its progress from the finite to the divine."

In the "Convito" he organizes mediaeval education by assigning each of the sciences to one of his heavens, thus prefiguring a universe of education and truth.

RENAISSANCE PEDAGOGY.

ERASMUS.

Of works of method none would represent the Renaissance better than Erasmus's "Colloquies," which offered Latin conversation in assimilable form. He also published quotations and idioms from the classics, which were used for several centuries. Again, he wrote a Latin grammar in the vernacular, affording a reasonable access to literature. Asham's humanistic method consisted in an exposition and reproduction of the text, deducing the rules therefrom as a way pleasanter than the dead deduction of grammar commonly practised. (Harper's inductive text books represent this method in our own days.) Johnson went so far to say that this book "contains perhaps the best advice that was ever given for the study of languages."

REFORMATION PEDAGOGY.

It cannot be said that the Reformers had yet any distinct pedagogic method; but the Jesuits had one; and they were the first to require of their teachers a definite training.

In spite of excellent text-books, their method was chiefly an oral one; which brought the teacher into intimate contact with the boys, molding them, and allowing for thoroughness of results. Added to this were the systematic reviews, ending with "teaching" of the subject.[13]

The formal conduct of the Jesuit recitation was a modified lecture form, called the "prelection," in which were distinguished the following steps: 1, General meaning of entire passage. 2, Meaning and con-

struction of each clause. 3, Erudition: information historical, geographical archeological. 5, Rhetorical and poetical significance. 6, Drawing of moral lessons.

This was chiefly a systematization of the Reformation's "double translation" method adapted to the details of the earlier Roman rhetorical method of study.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne, physician, curé and man of letters, would not naturally have been likely to break loose from the use of books as means of education; but even with him this was to be so only through the mastery of their contents for practical service in life[14]; if he did not teach the object method, books with him were not ends, but means.

Learning itself was good, but made trouble only when in unskilful hands—taught therefore with poor method. Indeed[15] the education of children is the most important difficulty of science: it is easy to get them, but hard to train them. It unites interest and discipline in "a severe sweetness."[16]

The method of education is the efficiency of memory habitualized into spontaneity.

Montaigne was alive[17] to the benefit of grading boys in the same class, although his whole efforts are directed towards individual instruction; and what grading occurs would be that of fellow actors in Latin plays, and friends of travel.

Montaigne was not quite sure that is was either advisable or necessary to attend a school or institution, some of which, in his day, turned out "animals." To young gentlemen[18] every place is a study, and every person he meets—even bricklayers and peasants[19]—a

teacher. Nevertheless he sanctions the use of books, as Rabelais and Milton did.[30]

MILTON.

Milton, however, had a definite plan for a school.[31] The house and grounds were to be spacious, and to contain both school and university, so as to provide for perfect articulation between them.

Milton's idea of grading of his pupils was not carried out into detail; indeed so crowded a curriculum as his could not well admit of detailed application; whole languages, like the Italian, were left to the acquisition of "any odd hour." But nevertheless he had a very definite conception of an ephebic period of service of study, and hence enforced all the essentials of a classification of grading.

BACON.

If we were to inquire what Bacon meant by his "Solomon's house" in his New Atlantis, we might guess worse than consider it his ideal of a school. It was no more to be a formulation of knowledge, but a method of investigation, experiment and research, on the inductive plan.

COMENIUS.

Comenius may, in a certain sense, be considered the father of educational method, as an individual subject. Although in the study of the universe he rejected Bacon's inductive method in favor of a natural analogic one, in education he evidently inductively produced his nine principles of method[22] (in his "Method of the Sciences"):

1, Object teaching. 2, Practical application, and utility. 3, Direct, uncomplicated teaching. 4, Causal

teaching, by origins or true nature. 5, General principles must precede detail. 6, Order, position and interconnection in teaching of any object. 7, Only one thing at a time, proper succession. 8, Subject to be exhausted before abandonment. 9, Distinctions clarify qualities.

These principles applied with peculiar efficiency to language and scientific teaching.

After all, Comenius was the discoverer and promulgator of pedagogical method: and so we are not surprised that his Great Didactic is devoted to pedagogical facility,[23] thoroughness,[24] conciseness and rapidity.[25] There are various methods specially suited to different studies[26]: the sciences,[27] the arts,[28] the languages,[29] morals,[30] and piety.[31]

The ten principles "of Facility in Teaching and Learning" of Comenius[32] are: 1, Begin early, before the mind is corrupted. 2, Prepare the mind duly. 3, Proceed from general to particular. 4, From easy to more difficult. 5, Not too many subjects. 6, Progress slow. 7, Intellect forced to nothing. 8, Everything must be taught through the medium of the senses. 9, Keep in view continually the use of everything. 10, Teach everything by use of one method.

Five obstacles to education are[33]:

1, Shortness of life: hence we must prolong life all we can. 2, Confusing crowd of objects: hence we must make judicious selection. 3, Lack of opportunities: hence we must learn to recognize and seize them. 4, Weakness of intellect and judgment: hence we must be open-minded. 5, Errors are universal in the most conscientious work: hence we must build a good foundation.

We must not fail[34] to mention Comenius's great text books, the "Janua Linguarum[35] which dominated the work of the Renaissance for the class-room. It

was composed of the Vestibulum, the Atrium, and the Palace, or Thesaurus. The Janua was later carried out objectively in "Orbis Pictus," in 1657. These represented the organization of his planned "Pansophic" Latin school.[35] First comes the Mother-School; then the Vernacular School. The gymnasium itself was divided into the following classes, with their appropriate mottoes:

1, Vestibular: Let no one enter who cannot read. 2, Janual: Let no one enter who is ignorant of mathematics. 3, Atrial: Let no one enter who cannot speak. 4, Philosophical: Let no one ignorant of history enter here. 5, Logical: Let no one who is ignorant of natural philosophy enter here. 6, Political: Let no one enter who cannot reason. 7, Theological: Let no one enter who is irreligious.

The Mother-School was to teach a simple history, geography and metaphysics, and training in games, sports and manners (locality, time, and causal relation of events[31]). The Vernacular School lasted from the sixth to the twelfth year, as a simpler substitute for the gymnasium. For these two Comenius wrote Czech texts that have not survived.[32]

Above the gymnasium was to come the university, followed by traveling students later gathered into a "College of Light"—a Baconian "Solomon's House," or "Academy."

Comenius very properly wished the text-books of schools cleared of all pagan references[38]; we have gone further still and cleared text-books even of the Christian dogmas that Comenius admitted; and we have thus made science and education unsectarian.

Grading was the very essence of Comenius's work; it was not only inclusive, but also definitely exclusive, as is shown by the mottoes over the doors of the rooms devoted to the different years of his Latin school. Thus each grade could have the maximum

of specialized efficiency. Besides his whole school scheme was classified into an all-embracing grading method.

LOCKE AND DISCIPLINARIAN PEDAGOGY.

On the whole, Locke held to object teaching, by things that fell within the domain of the senses,[39] which were, by induction, to be organized into the most complicated forms of knowledge.

Again, he held to, 1, selection of one object at a time and, 2, proceeding to the next adjoining thing.[40] Also, 3, to approach an object gradually by what is known, and hence to the more obscure, 4, in regular order to some interesting unknown thing. Though such advances seem slow, their results are by far the swiftest.

Locke resolutely advanced self-activity and interest, which demanded that the teacher lead the pupil to ask him that which he should teach him,[41] and should induce him to have his mind "in tune" at the right time for the right thing, by self-control.[42] So the art of teaching is the skill of getting and keeping attention, and avoiding inadvertency, forgetfulness, unsteadiness, and wandering of thought.[43]

Locke would have Latin first spoken[44] before being written, the writing only later. He disapproves of themes which however should be done in English[45] at the same time as speaking and memorizing.[46]

ROUSSEAU AND NATURALISTIC PEDAGOGY.

The method of Emile's tutor is clearly defined: that of directing the natural self-activity of the pupil. In the period between twelve and fifteen years of age,

the child's natural curiosity, outrunning his natural needs, is to be directed to the purpose of learning, in those fields only in which his instinct leads the way. In his earlier period "negative education" carefully barred out any foreign influences. This "education according to nature" had three meanings[47]: "The good is the natural; man is to be made for himself and not as a citizen; and only last is he an object of teaching." On these three lines the tutor must work.

But at fifteen years of age the method suddenly changes. Now personal example, book knowledge, and contact with men swiftly transforms the individual into a peace-loving, religious philanthropist. It is the personal influence of the tutor that here counts.

PSYCHOLOGICAL EDUCATION.

PESTALOZZI.

Pestalozzi taught that the highest attainment in education can be reached only by means of a finished art of teaching, and a most perfect psychology.[48] He 1, emphasized the new psychological purpose of education; 2, clarified it; 3, formulated a new method of experimentation in Stoic tradition; 4, and gave an entirely new spirit to the class-room.

There is a natural order in the development[49] of the child's mind, and all educational activity should be based upon or guided by the knowledge of that growth. Pestalozzi is to be honored for having insisted on the necessity of this knowledge as the basis of instruction; it was a school-room application of Lamarck's theories.

At any stage the result should be symmetrical.[50] Morf thus summarized Pestalozzi's methods[51]: 1, Observation or sense-perception is the basis of instruction.

2, Language should always be linked with observation of an object.[52] 3, The time for learning is not time for judgment and criticism. 4, Begin with the easiest and proceed in psychologically connected order. 5, Each point to be given sufficient time for thoroughness. 6, Teaching should aim at development, not dogmatic exposition. 7, The teacher should respect the individuality of the pupil. 8, Education is not to impart knowledge or talent, but to develop and increase the powers of his intelligence. 9, Power must be linked to knowledge, and skill to learning. 10, Discipline should be based upon, and ruled by love. 11, Instruction should be subordinate to the higher aim of education.

It is the teacher's duty to assign tasks to warn and to chastise[52]; one favorite Pestalozzian method was to "Socratize," or, catechizing for cultivation of intellect and spiritual exercise. A well arranged nomenclature indelibly impressed produces progress in all branches.[53]

The fact that Pestalozzian methods have been so variously elaborated demonstrate how fluid they were: indeed he advises[54] to disregard routine, classification of subjects, to reject all that is confused and involved, to hold on to words when needed, and let means of instruction, like creation, spring out from human nature.

Pestalozzi wanted to find a common origin of all methods and arts of instruction, and with it a form by which the development of our race might be decided through the essence of our own very nature.

In another place[55] he advises to: 1, Classify observations, complete the simple before the complex, in graduated steps of knowledge. 2, Reproduce the relation things bear to each other, and limit the emphasis of art. 3, For yourself emphasize important observations by the art of proximity, opinions, con-

duct, duties, virtue. 4, Respect natural law, 5, Whose charm makes it seem freedom and independence.

All teaching should be analyzed into that of sound, word and language.

PSYCHOLOGICAL PEDAGOGY.

FROEBEL.

Froebel's chief work is his "Education of Man," and in it he expresses with great insistence the law of unity, or inner connectedness as the basis of education —the philosophy of Kant, Schelling, Hegel, and Fichte. It explained reality and life in the fundamental unity of spirit of nature and man; the absolute unity is self-conscious spirit—the inner connectedness. Hence, to Froebel, education's definition is to realize this unity, to develop the inter-connection, to expound this interior germ of the universal, to develop the divine essence till one partakes of its fulness. Every nature can reveal God, and that is its object.

While this mysticism has apparently no connection with practical life, Froebel attempts to demonstrate it in the following propositions[81] from his "Education by development":

1, Thereby we understand the nature of the child. 2, The individual child is thereby recognized as the central point of all relations. 3, It reveals education's purpose, means and methods. 4, Such education is practical as it demands immediate accomplishment and application. 5, Such education is suited to our practical age which demands realization in life of highest ideals of experience. 6, It adapts itself to every age and stage of the child's development. 7, Such education of unification is needed in our age of isolation, contrareity and individualism. 8, It would make clear the

highest philosophical and ethical thought. 9, It would check growing proletarianism, and mechanical effect of industrialism.

Everywhere Froebel finds a unity between thought and life which must be developed by education.

Moreover, Froebel enunciated the ancient mystical principles that[82]:

1, What lies in the whole, lies in its smallest part. 2, All that is found in humanity is found in the child even if slumbering in him as an essential germ, and reveals itself in his smallest action.

Creation proceeds therefore not by ingrafting or inoculating, but by development; and education is its realization, the method whose process is self-activity.

HERBART.

I. From Herbart's psychology are adduced two corollaries. 1, The chief characteristic of the mind is its power of assimilation, its appreceptive power; and 2, education, which determines which presentation the mind shall receive, and also the manner in which they are combined into higher mental processes, is the chief determining force in shaping the mind and character.

De Garmo[83] thus states the teacher's problem: 1, Know child's knowledge and interests so as to utilize them. 2, Select materials of instruction for purposes and pupil's powers. 3, Arrange subject-matter to pupil's experience and future career. 4, Adapt teaching processes to secure quickest apprehension and longest retention.

II. The work of education then is: 1, To furnish the mind with presentations or experiences. 2, On the basis of these presentations to "complete the circle of thought" through ideas and motivation to action. Motivation is 1, desire, and 2, good will springing from presentations.

III. Formation of character is dependent on the shaping of the will, and is determined by educative instruction, which determines all our volition and shapes character, because: 1, Presentations are modifiable through the apperceptive process. 2, These presentations determine conduct, and hence character.

Now the educative instruction is effected by interest, according to a general method for the presentation of any subject or portion thereof—or a recitation.

The general method consists of a logical recognition of the steps through which the concept interest of the mind expands into many-sidedness of character: observation, expectation, demand and action; which point out, connect, teach and philosophize; and which in matters appertaining to sympathy are observing, continuous, elevating, and active in the sphere of reality. The stages of instruction are clearness, association, system and method. Ziller divided the first step into two: preparation and presentation. So we have:

Stages	Ziller's (Elementary Education).	Herbart's Steps of Expansion.	Function Is.	Sympathetic Aspect.	Stages of Instruction.
1	Preparation.	Observation. (Pestalozzi)	To point out.	Observation.	Clearness.
2	Presentation.				
3	Association.	Expectation.	To connect.	Continuousness	Association.
4	System.	Demand.	To teach.	Elevation.	System.
5	Method of Application.	Action.	To philosophize.	Activity.	Method.

METHOD.

HERBART.

Herbart's summary of his pedagogic work is[84]: "Instruction will form the circle of thought, and education the character. The last is nothing without the first." "Virtue expresses the whole purpose of edu-

cation"; it is "the idea of inner freedom which has developed into an abiding actuality in an individual" —an evolutionary product of cumulative proofless "aesthetic" judgments. The chief aim of education is to develop this attitude of preference for that which constitutes "inner freedom" into an "abiding actuality in the individual"; this process is called the "aesthetic presentation of the universe" through "experience, human converse, and instruction."

Moral character is analysed into five moral relationships or ideas, each corresponding to a social one. 1, Inner freedom—ideal society; 2, efficiency, or perfection, balance, or harmony—system of culture; 3, benevolence or good will—system of government; 4, justice—system of law; 5, equity or retribution—system of rewards or wages. The work of education then is to form character, "which in the battle of life shall stand unmoved, not through the strength of its external action, but on the firm and enduring foundadations of its moral insight and enlightened will."

MONTESSORI.

Applying Pestalozzi's sense-education to modern conditions, Montessori was led to specialize and apply the methods and apparatus of the psycho physical laboratory; she devised apparatus for the purely physical development of the children; the social training she carried out by extensions of existing social activities, and afforded direct preparation for the school arts.[57] She applied the laboratory apparatus, following Baccelli, Hard, Séguin, and Talamo.[58] She carefully noted the physical development of the child[59]; simplified school-room furnishings.[60] There is a daily schedule,[61] emphasizing cleanliness, order, poise and conversation.[62] There are well systematized physical exercises[63] and apparatus of ten frames.[64] For sense-

education there is a "didactic system."[65] Each sense has its particular list of objects. The sense of hearing is also trained in a lesson of silence.[66] There is also "didactic material" for intellectual education[67]; teaching reading and writing[68]; and the development of language in childhood. The biographical chart of Sergi[69] is advised as basis of the knowledge of the child.

Montessori teaches how lessons should be given.[85] Individual lessons must be concise, simple and objective, founded on observation, and arousing spontaneous activity. The teacher must not insist by repeating the lesson, or make the child feel he has made a mistake. The first task of the educator is to stimulate life. This art must accompany the scientific method. Séguin[86] suggests three periods of the lesson: association of sensory perception with the name; recognition of the object corresponding to the name; remembering the name corresponding to the object. This is preceded normally by sense-training through auto-education. By three years'[87] novitiate in the Childrens' House, the pupils are prepared for common schools, with the sentiment on the part of the parents that through their own conduct and virtue they must merit the possession of an educated son. Montessori wrote a book on Pedagogical Anthropology, in which she classed pedagogy along with criminological and medical anthropology, led as they are in Italy by Lombroso, De Giovanni and Sergi.[88] Progress of the school demands fusion of modern tendencies in hygiene, experimental psychology, and pedagogical anthropology.

GERMAN EDUCATION.

Germany is the land of methods; Herbart and the Jena schools have perfected the presentation of subjects. There candidates for teaching positions, during

their probationary period, must ever prepare outlines of class-direction before undertaking the actual work; some of these outlines are even put in printed form, and criticised in the conferences of the seminar. In modern languages, the "direct method" has been adopted, with necessary practical modifications. While scientific laboratories exist, these are however distinctly inferior to American experimental teaching. There is a tendency to do away with the written examination, in many schools; but it seems hard to break with tradition.

The efficiency[70] of German teaching is much dependent on the fact that the teacher is a trained specialist; that the courses are all unified, that emphasis is laid on mental operations, and that the supreme end is always logical thinking.

The success of the "direct" language method in Germany seems to be due to the very early beginning; and to the rigid thoroughness of the discipline which the teacher does not hesitate to enforce.

Home work has been considerably limited; according to the Prussian "Lehrplan"; it should consist principally in rearranging and rewriting notes taken in class; memorizing material indispensable in class-work, and reviewing and fixing in the mind what has already been learned in class.

FRENCH EDUCATION.

The Oratorians contended for intellectual freedom, and advised the use of literature, history and science. Lamy would begin study with logic, combining it with mathematics; thus promoting practical comparison, which, in the language field, took shape as interlinear translation.

It is indeed fitting that French schools employ the "direct method" in teaching languages, for ever since

the Jansenists and "Christian Brothers," and Rollin, French schools have been haunted by their suggestion that schools should begin with the mother-tongue, and only through it learn the Latin. For another principle of the Jansenists had been that children should be taught only what they could understand—content, rather than form. This also may have been the secret of their attempt to teach spelling by the phonic method.

The "Christian Brothers" paid much attention to writing, and have thus left to themselves a monument in the chirography of the nation.

The Oratorians had introduced interlinears; the "Christian Brothers," Jansenists and Rollin had insisted on the foundation of the mother-tongue. From there it was only a step to Jacotot's comparative method of text and translation on opposite pages.

Jacotot really was the greatest French methodologist, and probably might be called the French Herbart. At any rate, he made the most masterly correlation of appeal to nature, interest and self-activity, and of elementary with investigative methods.

1. Appeal to Nature: "All human beings are equally capable of learning"; "every one can teach; and, moreover, can teach what he does not know himself"—by stimulating self-activity.

2. Correlation: "All is in all" by learning, repeating, and comparative verification—the three basic principles of the successive stages of education.

3. Method: Something (as, e.g., Fénélon's Télémaque) thoroughly mastered; correlation with this of other facts; which self-activity arouses interest.

Condillac[72] thought that the child must do over again all that the race has done.

Diderot[73] thought that history should be taught in an inverted order, beginning from recent times, and going backwards towards antiquity.

Condorcet, in his scheme of a system of education, allows to the teachers an independent Fourth Estate within the body politic, but he fails to allow for them normal schools. But nothing is sublimer than his analysis of the identity of instruction and morality. First, politically; "Instruction alone can give the assurance that the principle of justice which the equality of rights ordains, shall not be in contradiction with this other principle, which prescribes that only those rights shall be accorded to men which they can exercise without danger to society." Second, psychologically "These vices come from the need of escaping from 'ennui' in moments of leisure, and in escaping from it through sensations and not through ideas."

It is in the subject of modern languages that, in the secondary schools of France, the method of teaching has been the most prominent. Minister Leygues, on November 15, 1901, issued an edict that, after a certain date, all instruction should be given in the foreign language. This was, however, impossible; and the "direct" method was broadened out by the judicious admixture of the vernacular. Since then, the "direct method" has been on trial, and has shown both its favorable and unfavorable aspects and tendencies.

The pupils, on one hand, attain fluency and self-confidence, by the aid of excellent material, such as pictures, advertisements, postal cards, and newspapers. Foreign pupil-correspondents are favored, and the best results come when each takes the trouble to correct the others' writing. Besides, certain advanced graduate students act as "Foreign Assistants," being exchanged, for periods varying from six months to a year, with some foreign school. There are also modern language clubs, subscribing to periodicals, and discussing them.

There are, however,[74] certain drawbacks to this method. First, the lack of homogeneity in the classes.

This is due not only to the oral nature of the instruction, as a fundamental failure to treat modern language instruction as seriously as that of other curriculum subjects. Rigorous promotion examinations and supplementary classes for weak pupils, having been found doubtful expedients, it is proposed to abolish modern language instruction in the lower forms, or to extend it into the primary schools. This is a confession that the "direct method" cannot be applied with sufficient system or uniformity to a whole class.

Second, is the strain on the teacher, about which, of course, the administrative classes are less concerned.

Third, weakness on the grammatical side; it is attributed to a misunderstanding of directions; yet where the test falls exclusively on ability to write and speak correctly, such weakness becomes more prominent than it otherwise would.

Fourth, neglect of the cultural aspect in the higher classes of course could not be avoided in view of the administrative prescription[75] that "the literary culture, properly speaking, will always be subordinate to the spoken or written use of the language, which remains the principal object of all its instruction." The result is, that the reading remains restricted; and the chief interest to the student is the practical. Yet, if this is felt as a weakness in France, with its great prominence of conversational values with foreigners, how much greater would it be in America, where the student's opportunity for use of conversation will be ever so much more restricted.

There has therefore been a serious change of heart among the general inspectors, since the December, 1907, meeting of the Association of Modern Language Teachers.

The method in the teaching of ancient languages[76] is a survival of the Jesuit "prelection," and consists yet in various processes successively applied to

the same text, characterized by a survival of Lamy's "word for word" interlinear (mot a mot) which is destined to speedy extinction both from the standpoints of "direct method," and of style. The traditional vernacular and translation method still survives; but it is supplemented by essay-writing and daily text-memory work which is of great help to exact knowledge.

In science-teaching, the experimental methods are more honored by breach than by the observance; yet French progress in science is obvious, and due to their careful elementary training in nature study, and their distinctive genius for applied industrial science.

AMERICAN EDUCATION.

On the whole, American schools never have been noted for details of method; the American gift for holding to the essentials has always emphasized the necessary manliness. Lincoln said that Mark Hopkins and a log were all that was necessary to constitute a school. Latterly, however, a very real attempt has been made to adjust instruction to the needs of the individual student—just as Dr. Waddell[77] was celebrated for his regard for individual differences among his pupils, attracting to him many of fine natural ability. This insistence on method was a natural development of the influence of normal schools, and the gradual development among the teachers of professional dignity and spirit.

Much imported pedagogy was superficial; much misunderstood and misapplied. Yet underneath it all was an attempt to rationalize effort and criticism. Again, pedagogy has been studied very thoroughly by college presidents; and, by the influence of the normal schools, it is penetrating both secondary and college

faculties; indeed, the normal college has been developed in order to deal more particularly with secondary school problems.

The method at first was psychological and Herbartian; then "adolescence" came to be a fad; all of which denoted an encouraging development of consideration of the child himself by adopting secondary education to his creeds and abilities.

Lately the practical laboratory method of re-discovery has been universally adopted,[78] a fine blending of discovery, verification, and correction. This method has been extended even to language and history subjects.

Dr. Burnham[79] suggests six ways to do this.

1, By understanding the greatness of the opportunity —the period of functional acquisition and readjustment, when children are open to new impressions with almost hypnotic susceptibility. 2, It is the best time for many-sided interest and self-revelation; for self-assertion, and increasing self-direction. 3, It is a time for much activity, bodily and mental, which the school should turn into legitimate channels. 4, There are great individual variations at this stage of development; hence the schools should demand an educated teacher, and give him freedom. 5, The secondary teacher needs as much training as the elementary. 6, The ordinary college entrance examination is too narrow a test of the manifoldness of adolescent character.

Lately the practical laboratory method of re-discovery has been universally adopted,[78] constituted by a fine blending of discovery, verification and correction. This method has been extended even to language subjects and history.

It will not be out of place to notice Herbert Spencer's plea for scientific education. His chief significance has lain in pointing out the value for education of scientific

material and method. For the development of the psychological nature of man, he advises natural sciences (first three elements), social (for the fourth) and culture subjects (for the fifth). The completeness of this living can be effected only by a little knowledge of each—sciences of nature, society, the mind, mathematics and history, excluding philology.

Joseph Payne (1807-1876) followed in the steps of Mulcaster in writing plain, practical homely truths about education.

James Hoare (of New York and California), principal of the Cortlandt Normal School, was, besides, a promoter of Pestalozzian object-lessons, a noted lecturer, organizer and disciplinarian, on the order of Thomas Arnold.

[1] Painter, 12. [2] Histoire de l'Education et de l'Instruction, transl. by Resolfi, 32; Compayré, 13. [3] MacEvoy, 8. [4] Ib., 10. [5] Painter, 18. [6] Compayré, 6. [7] MacEvoy, 12. [8] Compayré, 6. [9] MacEvoy, 20. [10] Deuteronomy, 11.18-20. [11] Compayré, 10. [12] Monroe, 132. [13] Ib., 426, 427. [14] Ib., 447. [15] Montaigne, Education, 172. [16] Ib., 198. [17] Ib., 175. [18] Ib., 197. [19] Ib., 183. [20] Monroe, 457. [21] Tractate, 5. [22] "Method of the Sciences." [23] Great Didactic, 17. [24] Ib., 18. [25] Ib., 19. [26] Ib., 20. [27] Ib., 20 [28] Ib., 21. [29] Ib., 22. [30] Ib., 23. [31] Ib., 24. [32] Ib., 17. [33] Ib., 14. [34] Monroe, 489-492. [35] Great Didactic, 30. [36] Ib., 28. [37] Ib., 29. [38] Ib., 25. [39] Monroe, 521. [40] Ib., 522. [41] Theory of Education, 73-74. [42] Ib., 75. [43] Ib., 167. [44] Ib., 166, 168. [45] Ib., 169, 173. [46] Ib., 175. [47] Monroe, 535. [48] Ib., 600. [49] Ib., 613. [50] Ib., 617. [51] Ib., 620. [52] How Gertrude T.C., 441, 445. [53] Ib., 551. [54] Ib., ii. 58. [55] Ib., iii. 66. [56] Monroe, 627-628. [57] Montessori, xxv. [58] Ib., 28-47. [59] Ib., 73. [60] Ib,, 80. [61] Ib., 119. [62] Ib., 121. [63] Ib., 147. [64] Ib., 145. [65] Ib., 169. [66] Ib., 212. [67] Ib., 233. [68] Ib., 246. [69] Ib., 3, etc. [70] Russell, 327. [71] Ib., 161. [72] Compayré, 313. [73] Ib., 326. [74] Farringdon, 234. [75] Ib., 225. [76] Ib., 204. [77] Brown, Making of our Middle Schools, 227. [78] Ib., 420. [79] Ib., 411. [80] Monroe, 342. [81] Ib., 649 . [82] Ib., 652. [83] Ib., 627-8. [84] Ib., 639. [85] Montessori, 107-118. [86] Ib., 177. [87] Ib., 64. [88] Ib., 55.

CHAPTER IX.

The Teacher Himself.

PRIMITIVE EDUCATION.

When the first anthropoid baby cried, and the first mother hushed him, there had emerged into the world the first teacher. Next to her came the father, or father's successor, or male friend. Next came the shaman, exorcist, medicine man, wizard, or familiar—in short, the group leader, who assumed to teach work and worship. Later, when the clans organized into a tribe, there was a subordinate leader; and later yet the father assumed priestly functions, while the tribe's oldest leader became active only periodically, like the prophets of Israel.

When these leaders organized and met, then emerged the teaching profession: well called the "school of the prophets"; rather, there emerged a curriculum, an administration and a pedagogy; or, what to study, a teaching class, and a body of teachings.

ORIENTAL EDUCATION.

In China the office of the teacher is distinguished from the individual. The profession is theoretically highly honored, while personally it is the worst remunerated, being dependent on voluntary contributions, and the most burdensome; in having no holidays,

or amusement. The teacher is scorned, being recruited from unsuccessful candidates for the degrees, or from those recipients of the lower degrees who have been unfortunate enough to receive no office.

The Hindu teacher was always a Brahmin, of the highest caste, and never was scorned, in this holding a better position than that of the Chinese. The Brahmin[1] would consider it disgraceful to receive a stipulated remuneration, but he is nevertheless very keen about voluntary gifts from the pupil, which may be only trifles or considerable—Hindu literature mentioning even gifts "of the whole world";—but, on the whole, the amounts are inconsiderable. He is held in high honor, and demands, and receives, more adulation than even parents.

Among the Persians, the teachers were honored next to the father; and they deserved this by being models of virtue and knowledge.

Among the Persians, competent soldiers who had retired at the age of fifty, became magi or teachers of the young; their astrology and alchemy, with studies of the Zend Avesta, lent them sacerdotal dignity and function.

The magi were important,[2] as both priests and philosophers, under whom even the king had to study principles of governing, and right ways to worship the deity; even after the close of this period, he dared undertake nothing important without their advice. Their fame spread abroad, and was known to the Hebrews, and attracted Pythagoras, the Greek philosopher.

In Egypt, after the parents had done their part, the teacher's office was assumed by the priests. These formed a learned hereditary nobility, so wealthy, that one-third of Egypt belonged to them. They formed, guided and ruled[3] the people, by establishing civil regulations, performing sacred services, and imparting

religious instruction, to all but the outcast, who, strange to relate, really performed for the dead the chief religious rites in suitably disposing of the mummy.

In the earlier Hebrew periods, however, the father himself was the teacher, and was responsible for the religious education of his own children.[4] Later, in the first century, the teacher was called the "true guardian of the city."[5] The master was to be married; mature, like old wine; and was to be considered more than the parent: "help your teacher before your father, for the latter has given you only the life of this world, while the former has secured for you the life of the world to come."

Among the Mahometans, also, the teacher enjoys great consideration; indeed, the sultan is compelled to listen to the advice of the Ulema, or supreme council of doctors, in matters of faith.

Everywhere, therefore, in the Oriental world, the teacher enjoys high consideration; in China, India and among the Hebrews, even above the parent; but this stands in inverse ratio to the self-activity of the pupil, which is nowhere yet fully aroused.

GREEK EDUCATION.

The dawn of professionalism among teachers must be sought for among the Greeks. Among savage races, the shaman or wise man had united priestly, educative and medical functions. In the Oriental world the curative office had somewhat become differentiated, leaving the teaching in the hands of priest or prophet, who indeed specialized their instructions for the perpetuation of their class. But among the Greeks there was no special priestly class. Priestly functions were elective; and the first great triumphs of secular education was to throw education on a class of men specially

devoted to it. This, however, occurred only gradually: first, the poets; then the sophists, philosopher, wise man, and lover of wisdom; as well as the slave pedagogue.[6]

Indeed, the first legal recognition of the teaching profession was at Athens, where one of the laws of Solon (no doubt rarely carried out) forbade, on pain of death, intrusion into the school-room by any but officials, pedagogues, and the family of the schoolmaster.[7]

THE PARENTS.

There was one advantage in the absence of a clearly defined teaching-class; that the parents, slaves and friends were more acutely conscious of their unescapable responsibilities. Plato[8] actually represents parents and tutor quarrelling over the child's education from the earliest times of the child's self-consciousness. In Sparta, the mother[9] was trained and educated for this one only purpose in view; her career was her children's education; her affection for them was limited to this, so that, in times of war, she would not hesitate to bid them return with their shield or upon it. In Sparta, education of children being carried entirely in public, it was everybody's duty to rebuke and instruct every child.

This feeling of responsibility was much weaker in Athens, where the pedagogue nurse or slave became the chief caretaker instead of the mother.

THE INSPIRER.

One of the most characteristic of Greek customs, which with them took the place of our romantic attachments of sentiment and affection, was the relation between "the inspirer" and the "hearer" or "favorite." Each was indeed legally liable for the other's behavior; while a competition of affection caused no misunder-

standing, but rather a mutual friendship among "inspirers."[10] This gave room for the "hero-worship" instinct, that still manifests in our days both among boys and girls. It is true that, in later days, it frequently led to abuses, and to forms of immorality peculiarly characteristic of the late days of the empire (as, indeed, Socrates was accused of this very charge of misleading youths). Nevertheless, it represented to the Greek the beauty of friendship, and hence occupied a very normal place in his life.

THE PEDAGOGUE.

From the time that he grew out of the care of the nurse, the Greek boy was in charge of a pedagogue—a slave or servant—who was intrusted with the moral oversight and general care of his charge. Too often one was chosen for this who from age, injury, or other disqualification was unfit for any other remunerative service in the household. It is evident that they were frequently ignorant and unworthy of respect by their charges, to whom they were but an interference in the pleasures of the street and of companionship.[11]

THE SOPHIST.

Grote and Zeller have shown that Socrates and Plato themselves were sophists, or "wise men." They were distinguished from them not so much by their contemporaries as by later students. They were specialists, frequently migatory, who offered youth such preparation for a career of personal aggrandizement as the times both invited and demanded. By their travel, these sophists were able to speak of foreign conditions, and to tell how to succeed both at home and abroad, particularly by rhetorical ability. Their three points of opposition to the old Greek education was a claim to the title of sophist, or sage; their im-

parting of definite information, and their demand of money for instruction. Charlatans would inevitably arise among them; these became boastful, and their claim to be able to teach persons how to argue on either side of a question appeared insolent and sordid. Also they seemed immoral in discussing problems from a new point of view. Pythagoras's teaching that "man was the measure of all things" probably seemed the destruction of the ancient sentiment of reverence.

The sophists were destined (in 393-338 B.C.), under Isocrates, to pass into the rhetorical schools, which were not necessarily formal and superficial, and which produced a pleasing presentation, logical thought, and good grammar—the hall-mark of general culture. This may be taken as the first real universal education, the production of a gentlemanly personality.

THE PHILOSOPHER.

Socrates and Plato attempted to distinguish themselves from the sophists by a conservative and lofty morality. Socrates minimized the importance of attainments, in contrast with the knowledge of oneself which produces a virtuous life; while Plato, in his "Republic," theorized, and planned a great reform on lines of regression to Spartan ideals. This moral element distinguished the philosopher from the sophist; and Aristotle added to this an unquenchable thirst for knowledge, which he, for the first time, organized and synthetized into sciences, and analyzed in his logic and metaphysics. Personal dignity therefore was the distinguishing characteristic of the philosopher, as differentiated from the sophist. Their greatness is best understood by this—namely, that after them the cosmopolitan period of Greek education added nothing, and limited itself to quoting them.

HISTORICAL SCHOOLS.

We must not omit to mention the chief "schools" that survived these philosophers. Plato's followers perpetuated the Academy, while Aristotle's thronged the Lyceum, under Theophrastus, 2,000 strong. Zeno's school, under the painted porch of one of the Athenian temples, remained known as the "Stoics"; and Epicurus taught in his private garden. An outgrowth of these schools was finally the university of Athens, which continued until suppressed by Justinian in 529 A.D.

MEDIAEVAL EDUCATION.

The Christian ideal of the teacher was its founder himself, as Clement of Alexandria brings out in his "Pedagogue." Next was the Christian minister, who assumed the pedagogic function by sermons and in the catechumenic and catechetical schools, and the Christian reformed ministers still continue this catechetic teaching. The bishops succeeded to this function by pastoral letters, and later the popes, by encyclicals and "bulls."

In monastic times, the abbot's appointment formed the chief license. Finally this monoply was removed from them by the university's graduation, which consisted in a license to teach, if the graduate could find pupils.

As in other times, there were born teachers, such as Abélard, who could draw thousands of pupils; and no doubt it was jealousy of this that animated the venomous hate of St. Bernard of Clairvaulx.

With the passing of the university rose the new type of teacher, the scientist, and secondary school paedagog.

RENAISSANCE PEDAGOGY.

The Renaissance leader, Wimpfeling, in his "Guide to the German Youth," discusses among other problems of school life the qualifications of a teacher.[12] Probably, however, no period of education has more depended on the greatness of the personalities of its teachers. Erasmus, Colet, Lilly, Wimpfeling, Sturm, Petrarch, Dante, Barzizza, Vittorino da Feltre, Vergerius, Aeneas Sylvius, Reuchlin, Agricola, Hegius; when these men were gone, the movement was at an end.

REFORMATION PEDAGOGY.

Luther[13] strongly emphasized the value of the teacher's position.

"Where were your supply of preachers, jurists and physicians if the arts of grammar and rhetoric had no existence? These are the fountain out of which they all flow. I tell you, in a word, that a diligent, devoted school-teacher, preceptor, or any person, no matter what his title, who faithfully trains and teaches boys, can never receive an adequate reward, and no money is sufficient to pay the debt you owe him; so, too, the pagan Aristotle. Yet we treat them with contempt, as if they were of no account whatever, and all the time we profess to be Christians. For my part, if I were compelled to leave off preaching, and to enter some other vocation, I know not one office that would please me better than that of schoolmaster, or teacher of boys. For I am convinced that, next to preaching, this is the most useful, and greatly the best labor in all the world; and, in fact, I am sometimes in doubt which of the positions is the more honorable. For you cannot teach an old dog new tricks, and it is hard

to reform old sinners, but this is what by preaching we undertake to do, and our labor is often spent in vain; but it is easy to bend and train young trees, though haply in the process some may be broken. My friend, nowhere on earth can you find a higher virtue than is displayed by the stranger, who takes your children and gives them a faithful training—a labor which parents seldom perform, even for their own offspring."

While Luther had written much about education, it was Melanchthon who was the "Preceptor of Germany," and who from Wittemberg as a center had at the time of his death affected every city in Germany.

He must have elevated the position of a teacher, for his correspondence with fifty-six cities is still extant; and his pupils were the leaders of the day—Neander, Trotzendorff, and Sturm. He was a great text-book writer, and drew up the Visitation Articles of Saxony, in 1528.

The Jesuit teacher was supported by all the prestige and authority of his order; which indeed, was so great as to inspire superstitious fear in his opponents; a little further we will, however, mention the ghastly price he paid for this.

MONTAIGNE AND REALISTIC PEDAGOGY.

MONTAIGNE.

Montaigne's essay on pedantry begins by a consideration of the reasons why, ever since Plutarch, a teacher has seemed to be despicable, worthy of contempt, ignorant of common life, presumptuous, and insolent. The fault is due to a wrong method of teaching, stuffing the memory at the expense of conscience and understanding. The classical example of a pedant is Hippias, mocked at by Socrates. This is all the more serious as[14] the whole success of education depends on the tutor.

Evidently such education would be possible only for families rich enough to engage a tutor of the better kind.

MULCASTER.

To Mulcaster, in the sixteenth century, belongs the credit of foreseeing the training of teachers, which was not to be realized till the nineteenth. Not only did he use arguments to enforce their education, but he held that universities should provide for this as for the professions of the law, medicine, and the ministry.[15]

BACON.

On the whole, Bacon's chief significance for education was a theoretical application of Mulcaster's prevision: not only that teachers must be trained, but that education as such must be an object of study in itself, as the most important of social processes, the transfer of the intellectual possessions of the race from one generation to another.[16] In other words, he erected pedagogy into a science, as Mulcaster had made of teaching a profession; and this was allowed for in Bacon's outline of "Solomon's House."[17]

LOCKE AND DISCIPLINARIAN PEDAGOGY.

Locke thinks that the pupil should respect the tutor, who was chosen amiss if worthy of contempt; for the tutor is the exemplar of the pupil's imitation.[18] The children's governor should be discreet, sober, wise, temperate, tender, diligent; a scholar, a gentleman, and an artist in teaching. Such a man cannot, indeed, be had for an ordinary salary; his pay, indeed, should never even be questioned by the father.[19] He should spare neither cost nor care, regarding no recommendations, seeking the fit, who may indeed oft n be found in a starving condition. The teacher should begin his work

from the time the child can first talk,[20] and continue until he can turn the charge over to his mistress, a girl.[21]

ROUSSEAU AND NATURALISTIC PEDAGOGY.

The position of Emile's tutor, from fifth to twentieth year, seems, on the whole, quite meaningless. From five to twelve he directs body-training and childhood games; from twelve to fifteen he keeps off outside influences in "negative education," and helps direct the child's curiosity by object-lessons; from fifteen to twenty, suddenly his influence becomes so important that it is one of the three factors (the other two being contact with men, and history) which shall turn the child from selfishness to altruism, morality, and sympathy for the poor.

On the whole, the task is superhuman, and would demand a great personality whose only interest would be the one child's growth. Only an enslaved pedagog could supply the need; a free man would have to demand too high a salary.

PSYCHOLOGICAL PEDAGOGY.

FROEBEL.

The teacher is no less important in the Froebelian, than in the Herbartian, system. All the "gifts" and "occupations," however skilfully they may have been planned, are of little value unless their enjoyment is everywhere based on the principle of unity, through the skill and sympathy of the teacher.[22]

MONTESSORI.

Montessori's teacher is called "directress"; she does no "teaching," but must put forth very skilful and un-

tiring effort. She must watch, assist, inspire, suggest, guide, explain, correct, inhibit; she must contribute to the work of upbuilding a new science of pedagogy.[23] The teacher must not only be perfect in mechanism, but be imbued by the spirit of self-sacrifice, and display the interest aroused by an expectation of revelations from nature[24] by long and patient observations.[25] The teacher must not scold, punish, nor repress.[26] Séguin emphasizes her being attractive in person, voice and manner.[27] She must observe her charges, so as to inhibit without repression.[28]

GERMAN EDUCATION.

Teaching has become a profession since the Napoleonic wars[29]; but it had been advocated by Ratke and Comenius; and Francke began a "seminary," while Frederick the Great appointed examinations; in 1794 all schools were subjected to state inspection. In 1779 Frederick the Great separated church and school by committing philosophy to the teaching of laymen. In 1812 were established the many "gymnasia," and their graduation-examination; in 1834 it was made a prerequisite to entrance to an university. In 1810 examination for teacher's license was made separate from the religious examination.

The necessary education consists in a gymnasial course, university study of three years up; the Ph.D., however, not being necessary; then the state examination which tests his 1, knowledge of pedagogy and philosophy (psychology), logic and ethics; 2, German language and literature; 3, acquaintance with doctrines of his religion; teaching specialties, of which he must present four. There are three grades of certificate for the lower, for the middle, and for all classes. Of the four specialties, two are majors and two minors; both majors and one minor must be

chosen from one of the general group: language-history, or mathematics-science. Next comes a searching application for examination, which goes into his political views, and whether he is a Jew.

The examination is both oral and written, the latter being practically a treatise. A re-examination is granted after six months; this is his last opportunity; his license-rank depends on the total of his examination. Then comes the "Probejahr," after a "Seminar-jahr." Together with the military service, this makes seventeen years of preparation, during which time the candidate has to be supported by his parents; and further to this is added a period of waiting for appointment.

This training, however, has been found too severe, inasmuch as, for several years, there was a shortage of teachers; so that the requirements have been slightly lowered. However, his tenure of office is secure, and after ten years he is entitled to a pension. His salary increases gradually. There are three ranks: oberlehrer, professor, and director; the professor ranking with university professors. The teachers belong to the fifth Prussian state officer-class; the other two dignities to the fourth; some few are honored with the third.

There is an "ordinarius" put in charge of some one class, whose adviser he is, and to whom the other teachers report; this furnishes the personal touch of the director with every pupil.

As in France, the teachers are being made reserve-officers, so as to improve their prestige and effectiveness.

Leave of absence is given only when the absentee pays the substitute; so that, when the meagreness of their incomes is considered, it is no wonder that few of them travel. Their pension runs from one to three-quarters of their salary; at any rate they are able decently to rear a family.

FRENCH EDUCATION.

The French "agrégé" or teacher is the survival of so many competitive examinations that he is sure of being a refined product,[30] having a knowledge far wider than his immediate subject. His position is safe, and promotion sure, if slow; and it leads to a pension. While his income is small, he is enabled to live like most people of refined taste. He is a specialist,[31] although the graduate in letters teaches French, Latin and Greek; while the graduate in history and geography teaches these subjects only. Individual preferences are subordinated to the system. Teaching is an honorable profession, not a trade or stepping-stone, and enlists a splendid lot of men. When once a man has become an "agrégé" he receives a government salary for life, whether teaching or not; moreover, the mere fact that he is an "agrégé" entitles him to an extra salary of five hundred francs. This degree is practically the equivalent of a doctor's, and the candidate spends his second military year as an officer.

AMERICAN EDUCATION.

The position of the teacher in the early colonies was variable and was highest in Massachusetts. We have Ezekiel Cheever,[32] John Lowell,[33] Wm. Tennent,[34] Jonathan Boucher,[35] and Nathan Hale.[36]

Later, we have Benjamin Abbott at Phillips Exeter, 1788-1872; John Adams at Phillips Andover, 1810-1833, celebrated by Oliver Wendell Holmes in "The School-boy." There he was followed by Samuel Taylor, 1837-1871. President Timothy Dwight of Yale was grandson of Jonathan Edwards, and first cousin of Aaron Burr; he had a phenomenal memory; and later founded Greenfield Hill Academy. There was Moses Waddell at Willington, S. C., in 1804, later president

of the University of Georgia. Benjamin Apthorp Gould at the Boston Latin School carried it on for half a century.

For the present, school teaching is not yet generally recognized as a profession of rank equal to the others. This is due partially to the poor preparation of the candidates, and to the poor and temporary nature of the appointments they can hope to achieve. However, for N. E. A. Committee of Fifteen[37] has suggested a college degree as a preliminary requirement. Then the formation of school-systems of sufficient permanence to provide a pension are doing their share to lend dignity to the calling; while the growth of normal colleges to train secondary school teachers is of itself furnishing a standard of exterior respectability.

A number of modern schoolmasters has achieved reputation: John S. Hart of Philadelphia,[38] Francis Gardner, Cyrus Knowlton of Cincinnati[39] and many others, such as Horace Mann.

After all, the question of teachers is more important than that of studies. They should possess[40] real warmth of loyalty to righteousness; second, a gracious bearing, with morals; third, a living intellect; fourth, a disposition and aptitude of communication; fifth, a readiness to improve and co-operate with others; sixth, a realization that teaching is an art, and not a science. Last, he must be discovered as well as made.

[1] Painter, 18. [2] Ib., 25. [3] Ib., 34.. [4] Deut., 11.18-20.. [5] Compayré, 9. [6] Monroe, 56. [7] Ib., 81. [8] Ib., 87. [9] Ib., 82. [10] Ib., 78. [11] Ib., 84. [12] Monroe, 378. [13] Ib., 414. [14] Montaigne, Education, 174. [15] Monroe, 467. [16] Ib., 472. [17] Bacon, N. A., 175. [18] Locke, Th. Ed., 88, 89. [19] Ib., 90, 91. [20] Ib., 90. [21] Ib., 216. [22] Monroe, 652. [23] Montessori, xxxvi. [24] Ib., 9. [25] Ib., 11. [26] Ib., 23. [27] Ib., 37. [28] Ib., 227. [29] Russell, 352. [30] Farringdon, 384. [31] Ib., 377. [32] Brown, Making of our Middle Schools, 110. [33] Ib., 115. [34] Ib., 117. [35] Ib., 119. [36] Ib., 122. [37] Ib., 429. [38] Ib., 430. [39] Ib., 431. [40] Ib., 444.

CHAPTER X.

Conclusion.

1. INTERPRETATION OF EDUCATION.

Having followed the more important problems of the teacher down the stream of human endeavor till the present day, it may be of some interest to gather together the various aspects of education in the definitions supplied by various educational thinkers.

It may be of interest, however, first to review the national or racial interpretations of education. Oriental national ideals might be:

PASSIVE EDUCATION.

China: Family success.
India: Social organization.
Phoenicia: Commercial supremacy.

ACTIVE EDUCATION.

Persia: Service to the state.
Egypt: Preparation for future life.
Israel: Rehabilitation of the nation.

WESTERN IDEALS ARE INDIVIDUAL:

Culture: Athens.
Efficiency: Rome.
Discipline: Middle Ages, humanists, Locke.
Gentlemanliness: Montaigne, Locke.
Knowledge: Comenius, Bacon, and others.
Naturalness: Rousseau.
Development: Pestalozzi, Froebel.
Character: Herbart.
Science: Spencer, Huxley.
Citizenship: Sociologists.

2. DEFINITIONS OF EDUCATION.

Next in order are individual definitions of education.

Agesilaos: Boys ought to learn what they ought to do when men.

Aristotle: Education is the achievement of happiness by the energizing of the soul according to virtue in a fortunate life.

Ascham: Education is to produce culture and virtue, moral purpose and practical efficiency, to be gained by literature.

Bacon: Education is a cultivation of a just and legitimate familiarity between mind and things. Education is the highest form of social control over the young, and direction of them; a system for extending to all members of society such of the extant knowledge of the world as may be deemed most important. It is an effort to preserve the continuity and to secure the growth of common tradition. It is the most advanced phase and method of the evolutionary process. It is a preparation for citizenship, adjustment to society, preparation for life in institutions, and acquisition of racial inheritances.

Bagley: Education furnishes experiences that make future action more efficient.

Baldwin: Education teaches how to make the most of one's self; it is development, by the evolution of every human power.

Brooks: Education promotes the perfection of the individual.

Brumbaugh: Education is the effort of society to impress its ideals upon the thought and activity of the young.

Butler: Education is the gradual adaptation of the individual to the five-fold inheritances of the race: scientific, literary, aesthetic, institutional and religious.

Comenius: Education is the development of the whole man.

Compayré: Education is the sum of the reflective efforts by which we aid nature in the development of the physical, intellectual and moral faculties of man, in view of his perfection, his happiness, and his social destination.

Davidson: Education is conscious evolution.

Denzel: Education is the harmonious development of the physical, intellectual and moral faculties.

Dewey: Education is the process of remaking experience, giving it a more socialized value through increased individual experience, by giving the individual better control over his own powers. It is the increasing participation of the individual in the social life of the race. The school is a form of community life in which the child shares the inherited resources of the race, and uses his own powers for social ends. It is a living, and not a preparation for future living.

Emerson: Education's end is to train away all impediment, and to leave only pure power.

Fichte: Education's aim is moral culture.

Froebel: Education is a proportionate development of germs implanted in our natures, so as to fulfil its destiny. It is a work of liberty and spontaneity. It is the realization of a faithful, pure, inviolate, and hence holy life.

Asa Gray: Education is to learn how to observe and distinguish things correctly.

Greek: Education is the attainment of culture: aesthetic enjoyment, intellectual power, moral personality, political freedom, and social excellence.

Hamilton: Education is going through a course of exertion in results good, and even agreeable, but immediately and in itself irksome. It is the determination of the pupil to self-activity.

Harris: Education lifts the individual man to the species, and prepares the individual for reciprocal union with society.

Herbart: Education is the development of moral character by a well-balanced and many-sided interest.

Hewitt: Education is the leading out and training of all the powers whose germs the child possesses at birth.

Horne: Education consists of the ways in which self-active mind works out its growth. It is the superior adjustment of a physical and mentally developed conscious human being to his intellectual, emotional, and volitional environment. It is self-development through self-activity for selfhood and social service.

Huxley: That man has had, I think a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all the parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers, as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of nature, and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself. Such an one, and no other, I conceive has had a liberal education; for he is, as completely as a man can be, in harmony with nature.

The chief advantage to be gained by an education is the ability to do things when they ought to be done, as they ought to be done, whether you want to do them or not.

James: Man is the only metaphysical animal. Education influences man by man, in order to lead him to actualize himself through his own efforts. It is the organization of acquired habits of action such as will fit the individual to his physical and social environment. It is a course of training; and school is a place where the mental fibres are to be exercised, trained, expanded, developed and strengthened.

Joly: Education is the sum of the efforts, whose purpose is to give to man the complete possession and correct use of his different faculties.

Kant: Education is the development in man of all the perfection which his nature permits. Thus only does he become man; he is only what education makes of him.

Kant: Education is nurture for infants, discipline for children, teaching for scholars, and culture. Through education man must be disciplined, cultured, made discreet, and moral. Through discipline, the unruliness of nature is subjected to reason; through the culture of information and instruction is developed ability; through discretion, one conducts oneself with propriety and refinement; through moral education one is trained to choose only good aims; this is education's highest end.

Keith: The change in the sequence or the character of one's mental activities.

Livingston: The use of education is to qualify men for the different employments of life, which it may please God to call them. 'Tis to improve their hearts and understandings, to infuse a public spirit and love of their country; to inspire them with the principles of honor and probity; with a fervent zeal for liberty, and a diffusive benevolence for mankind; and in a word, to make them more extensively serviceable to the commonwealth.

Locke: Education is the rigid discipline by which formation of virtuous and gentlemanly character through the human mind is enabled to follow the guidance of reason to the attainment of truth; its instrument is the rod, its business language. It is attaining a sound mind in a sound body. Education is not an artificial procedure by which one comes into a possession of knowledge, but a natural process of development or organic growth from within, an unfolding of capacities implanted in our nature which can be hindered or helped by the methods in which our natural capacities or activities are treated.

MacVannel: Education is the progress of self in conformity with the purpose which is being worked out through the whole nature of things.

Marion: Education is the sum of the intentional actions by means of which man attempts to raise his fellow-man to perfection.

Maxwell: Education is character and social efficiency.

James Mill: Education's aim is to render the individual an instrument of happiness to himself, and, next, to other beings.

John Stuart Mill: Education includes whatever we do for ourselves, and whatever is being done for us by others, for the express purpose of bringing us nearer to the perfection of our nature.

Milton: A complete and generous education is that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public of peace and war.

Monroe: Education is the harmonization of interest and effort.

Montaigne: Education is a method of severe sweetness in training body and soul. Education is to train not a specialist, but a man.

Mulcaster: Education is to help nature to her perfection.

Niemeyer: Education is at once the art and science of guiding the young and putting them in a condition, by the aid of instruction, through the power of emulation and good example, to attain the triple end assigned to man by his religious, social and national destination.

Orcutt: Education is not the storing of knowledge, but the development of power.

Page: Education is a leading forth or development. It is not merely instruction or memorizing, but growth by healthy assimilation of this wholesome aliment. It is inspiration, discipline and arousing to promote self-activity in observing, remembering, reflecting and combining. It is a calling forth of all the faculties into harmonious action.

Parker: Education's end is the realization of all the possibilities of human growth and development in community life.

Payne: Education comprehends all the influences which operate on the human being, stimulating his faculties to action, forming his habits, moulding his character, and making him what he is.

Pestalozzi: Education is the natural, progressive, systematized and harmonious development of all the powers of the individual. It is the organization of acquired habits of action, or tendencies of behavior. It is the art by which a human being becomes a man. It must be considered from the standpoint of the developing mind of a child.

Plato: A good education is that which gives to the body and soul all the beauty and perfection of which they are capable. Education is a very skilful discipline which, by way of amusement, leads the mind of the child to love that which is to make it finished. It is to provide citizens with employments fit for their nature.

Raab: Education is a full, perfect discipline of physical, mental and moral powers.

Roark: Right education is such a preparation of the individual, in physical, intellectual and moral capacities, as will enable him to secure the highest enjoyment from their use, here and hereafter.

Roman: Education is the sum of preparations for practical duties of life.

Rosenkranz: Education is the preparation for life in institutions. It is self-estrangement and identification of self with the foreign ideals of moral, religious and intellectual method, and history of education. It is influencing of man by man, to lead him to actualize himself through his own efforts. It cannot create; it can only develop the hidden life.

Rousseau: Education is the art of bringing up children and of forming men.

Ruskin: Education is advancement in life.

Salisbury: Education is the gradual unfoldment of all the soul's powers.

Santayana: Education is the comprehension of the relation of the present to the past.

Scott: Education is acquiring habits of firm and assiduous application, and gaining the art of controling, directing and concentrating the powers of the mind for earnest investigations.

Simon: By education one mind forms another mind, and one heart another heart.

Spencer: Education is the preparation for complete living; first, in acquisition of knowledge that is best adapted for the development of individual and social life; and secondly in the development of the power to use this knowledge. The activities of human life are direct self-preservation, indirect self-preservation, the rearing of children, social demands and citizenship, and miscellaneous activities filling the leisure part of life.

Stein: Education is the harmonious and equable evolution of the human faculties, by a method founded upon the nature of the mind, for developing all the faculties of the soul, for stirring up and nourishing all the principles of life, while shunning all one-sided culture, and taking account of the sentiments on which the strength and worth of men depend.

Sully: By social stimulus, guidance and control, education develops the natural powers of the child, so as to render him able and disposed to lead a hearty, happy, and morally worthy life.

Thiry: Education's end is to develop the mental faculties, to communicate knowledge and to mould character.

Thorndike: Education effects changes to give health in body and mind, information about the world of nature and men, worthy interests in knowledge and action, a multitude of habits and thought, feeling and behavior, and ideals of efficiency, honor, duty, love and service.

Tompkins: Education is that power and versatility of thought and emotion which elevate life into truth and emotion.

Tucker: Education is a process whereby a man learns to find himself, and to make sure of himself by self-knowledge and self-reliance.

Uncertain: Education is an adjustment of the individual into a perfect scheme of thought and action in which he loses his individuality; and finds expression only through the institutionalized whole.

Ward: Education means the universal distribution of extant knowledge.

White: Education is any process or act which results in knowledge, or power, or skill.

Woodrow Wilson: Education is not instruction, but comes by the intimate daily contact or meeting of

immature minds with minds more mature and experienced, whereby men find themselves.

MacEvoy selects as the most significant definitions of education those of Butler, Dewey, Harris, Horne, Maxwell, Monroe, Spencer, and Wilson. The following definition combines many of their points:

Education is the unfolding achievement of wholeness, poise, common sense, sanity, wisdom and creativeness in a harmoniously happy co-operation of self-active individualism and intelligent socialization. Physically it yields the cheery pleasures of health, some athletic prowess, and the force to achieve mental, moral and spiritual purposes, in the service of social movements. Mentally, it endows with the accumulated inheritances of the race, scientific, literary and esthetic, including some hobby; eliminating unregulated impulses, prejudice, and insularity. Morally, it trains by the discipline of self-control and self-denial to fruitful and virtuous habits, accumulating a fund of automatic expertries well used in an adequate and specialized member of the body politic. By conscience it develops a character capable of self-defense, honor, chivalry and hero-worship. Aesthetically, it refines, furnishes some expertry in judgment or creation; and invites distinctive niceties and delicacies. Socially, it makes one capable of chumship, friendship, partnership, family relations, loyalty, patriotism, ideals, and self-sacrifice for humanity's sake. Religiously, it opens communion with the unseen by emotional experiences, conversion, just restitution, zeal, and progressiveness, looking forward to better conditions for the birth of the future.

3. GENETIC CATALOGUE OF CHARACTER TRAITS.

The skilful teacher will adapt the method of teaching the subject in hand to the traits predominating at the

age of his pupil; remembering that the age of puberty begins with girls one year earlier than among boys, and that consequently they will, until majority, remain ahead of their brothers one year, if not two. Pedagogical suggestions at the right of each line are of course only general and tentative; but they will serve as illustrations. A very valuable biographic chart (to which the following lists are partially indebted) is the one treating of Youth and Adolescence, by Edward P. St. John, Pilgrim Press, Boston, costing no more than twenty-five cents.

KINDERGARTEN CORRELATION OF PSYCHOLOGY AND EDUCATION.

As an example of the dependence of intelligent education on such lists, we find in Dexter and Garlick's Psychology (page 194) a psychological catalogue of a child of kindergarten age. It posesses 1, spontaneous activity; 2, dislike of continued application; 3, delight in handling things; 4, liking for colors rather than form; 5, marked imitative powers; 6, marked imaginative powers; 7, some sympathy; 8, strong verbal memory; 9, weak discriminative power; 10, weak powers of judgment and reasoning; 11, weak moral sense.

From these conditions the following educational deductions are drawn: 1, this spontaneous activity must be diverted into educational channels; 2, lessons should be short; 3, the child should handle the "gifts"; 4, the commencement should be made with colored objects; 5, the child should imitate the teacher; 6, the imagination should be employed in naming forms made in paper-folding, etc.; 7, sympathy should be cultivated chiefly through pity; 8, the memory may be usefully employed in memorizing songs; 9, the differences presented to the child's notice should be large.

PSYCHOLOGICAL CATALOGUES.

Psychological education has finally won the day, in principle. But the trouble is that no two psychological authorities use the same terms, or make the same classifications. Further, in applying psychology to education, it has become evident that what is needed is not so much a cross-section of an adult (formal psychology), so to speak, as the development of the child and youth who is to be instructed (genetic psychology). We may also acknowledge that we are to-day only at the threshold of experimental psychology, and of an adequate psychology of unconscious, or semi-conscious states. Education, therefore, has as yet no solid basis on which to mould its practices, and it is therefore compelled to get along as well as possible with temporary catalogues of psychological elements which appear at certain ages, and to which the facts and methods of education must be adapted. As these are not always easy of access, and as they furnish a very suggestive basis of understanding of educational problems, we shall give some here. It is out of them that the future structure of education will be raised.

1. EARLY CHILDHOOD; 3-6; KINDERGARTEN; 6-8, PRIMARY.

BASIC TRAITS

3-6, Impulses .....Praise the good ones.
6-8, Imitation .....Teacher is the exemplar.

PHYSICAL CHARACTERISTICS.

Fretfulness, sickness.....Examine causes.
Restlessness, activity.....Short, varied lessons.
Sense perception.....Object-teaching.
Mischievousness .....Used for experiment.
Timidity .....Kindness, and reverence.
Unconsciousness of sex.....Coeducation possible.
Playing instinct.....Instruction to be acted out.

MENTAL CHARACTERISTICS.

Imitates parents (3-6), teachers (6-8) ..... Who must be good exemplars.
Curiosity ..... To be used for imparting information.
Imagination ..... Use myths and fables; but criticize.
Vocabulary small ..... Speak simply, explain new words.
Literalness ..... Be careful of hyperbolic language.
Lacks time-sense ..... Teach regularity.
Likes childhood, dolls ..... Develop care of other children.
Likes action ..... Stories must be alive.
Likes nature ..... Use for teaching and religion.

MORAL CHARACTERISTICS.

Selfishness ..... Appeal to affections.
Lack of conscience ..... Appeal to reason.
Frankness, faith, trust ..... Careful sincerity.
Unconsciousness of self ..... Preserve for modesty.
No sense of ownership ..... Teach practical sharing.

2. BOYHOOD AND GIRLHOOD; 8-13 (BOYS); 8-12 (Girls).

BASIC TRAITS

Imitation ..... Applied to desirable traits.
Habit beginning ..... Cultivate order.

PHYSICAL CHARACTERISTICS.

Repulsion to sex ..... Separate education.
Quieting of body ..... Longer lessons.
Truancy ..... Increase interest.
Acquisitiveness, hoarding, collections ..... Teach through stamps, etc.
Rivalry, emulation, fighting ..... Guide the friendships.

MENTAL CHARACTERISTICS.

Memory receptive ..... Propose valuable subjects.
Desire for reality ..... Give biographies, nature.
Better time-sense ..... Group historical events.
Reading age ..... Give standard novel-series.
Hero-worship ..... Propose the best exemplars.
Puzzle and tricks ..... Use for scientific progress.
Constructiveness ..... Manual training.
Groups and friends ..... Direct choice.

MORAL CHARACTERISTICS.

Conscience awakening.....Appeal to conscience.
Justice, "fair play," for self....Apply it against self.
Shyness .....Use for reverence.
Disorderliness .....Train to, and praise order.
Desire for affection.....Parent must not lose hold.

3. PUBERTY-AGE; 13-16 (Boys); 12-14½ (Girls).

BASIC TRAITS

Imitation (ceasing).....Influence for good.
Habit (growing).....Develop system.

PHYSICAL CHARACTERISTICS.

Puberty, sex-consciousness.....Frankness, with high ideals.
Repulsion to other sex.....Form good chumships.
Growth rapid, uneven, awkward. Sympathize, without unjust blame or ridicule.

MENTAL CHARACTERISTICS.

Adventure .....Furnish discovery books.
Vanity, bullying, over-dressing..Transform to achievement.
Crude humor.....Use for discipline and morality.
Hero-worship .....Age for the historical novel.
Clear self-consciousness, stubborness, reticence.....Use for self-control.

MORAL CHARACTERISTICS.

Sex dangers.....Win and keep confidence.
Religious conversion.....Confirmation.
Chum friendships.....Choose good ones.
Secret societies, gangs, cliques, sets, clubs.....Direct wisely.

4. ADOLESCENCE, 16-19 (Boys); 14½-17½ (Girls).

BASIC TRAITS

Habits (made).....Review them carefully.
Specialization (growing).....Assist in life-choice.

PHYSICAL CHARACTERISTICS.

Sex-attraction .....Teach dancing, and etiquette.
First love ("beaux," "sweethearts") .....Point out its sacredness.

MENTAL CHARACTERISTICS.

Cynicism and criticalness.....Transpose it to self-improvement.
Poetry-age .....Friendly, helpful criticism.
"Storm and stress" age; "on Fool's hill".....Sympathetic control.
History-interest .....Insure its thoroughness and universality.

MORAL CHARACTERISTICS.

Day-dreams, castle-building...Keep their confidence.
Appreciation of beauty, style...Wise direction.
Conscience clear.....Keep it well informed.
Choice of life-work.....Careful study.
Love for ritual.....Careful balance.

5. YOUTH, 19-25 (Boys); 17½-22 (Girls).

BASIC TRAITS

Specialization achieved.....Business utilization of it.
Personality begun.....Perfect it; respect it.

PHYSICAL CHARACTERISTICS.

Style and fashion.....Limited, yet perfected.
Serious love intentions, "engagement" .....Keep their confidence.

MENTAL CHARACTERISTICS.

Aesthetic criticism, literature, art .....Give opportunity at home.
Age of doubts.....Sympathetic direction.
Abstracting .....Analyze all schools of thought.
Systematization .....Organize their attainments.
Philosophy .....Write out their system.
Social interest.....Apply religion to them.
Politics adopted.....Direct study.
Conceit .....Encourage merit.

MORAL CHARACTERISTICS.

Organization, fraternity, club, saloon group, societies.....Direct.
Study of differing religions.....Sympathetic guidance.
Deepening after first sins and repentance .....Consolation.

4. TYPES OF HISTORIC CHARACTERS.

The teacher is brought into contact with individual characters, and is compelled to learn how to manage them. All that psychology and pedagogy have so far offered are only the vaguest generalities that have therefore been useless practically.

Galen had taught four temperaments, sanguine, melancholy, choleric, phlegmatic. These were re-adopted by Wundt, and Hoffding would add to them the bright and the dark; and since then many other "emotive" or "volitional" types have been suggested. But none of this helps the teacher with individual cases. He needs a number of distinctive types of character taken from actual life. Then the teacher may classify his pupils according to these actual temperaments. The selection here made is not fortuitous, and is the result of long study, so that it is proposed tentatively with confidence that it will at least prove useful.

We have said above, that pedagogy usually gives no detailed directions how to treat individual characters. This was of course impossible until psychology had furnished standard types of character. The teacher who studies those here furnished may then draw up rules how to treat each type of character, say, for instance, a "Jefferson" boy, or a "Washington" girl. Then he will be able to deal with individual difficult cases, and also suit the general class management to the type of the majority. If this work is received with sufficient favor, definite outlines of such "personal pedagogy" may be furnished. On this system we have at least some definite plan to work on in a hitherto neglected field, although to the teacher it is the most important. He will be the first to acknowledge that no two classes are alike, and that the cause of this is the prevailing type of character of the component individuals.

TRAITS OF CHARACTER-TYPES.

1. TRAITS OF JEFFERSON TYPE.

1, Possessing intelligence. 2, Intuitive in discernment. 3, Disposed to lead. 4, Feeling natural nobility. 5, Friendly. 6, Graceful and rhythmic. 7, Loving a sunny spacious home.

2. TRAITS OF GRANT TYPE.

1, Enjoying sensation. 2, Feeling intensely and steadily. 3, Determined to the death. 4, Possessing wonderful memory. 5, Possessing planning ability. 6, Possessing guessing ability.

3. TRAITS OF PETER THE GREAT.

1, Possessing a dual disposition. 2, Led by curiosity. 3, Progressing unsystematically by rule of thumb. 4, Loquacious. 5, Artistic and individual. 6, Kindly.

4. TRAITS OF CAESAR TYPE.

1, Home-loving. 2, Travel-loving. 3, Indefatigable, diplomatic, penny-wise. 4, Changeable, tactless, pound-foolish. 5, Brilliantly eloquent and artistic.

5. TRAITS OF NAPOLEON TYPE.

1, Amative. 2, Ingenious. 3, Philosophic. 4, Collectivistic. 5, Fitfully lazy or energetic. 6, Mean, cowardly, self-justifying.

6. TRAITS OF TAFT TYPE.

1, Dignified and formal. 2, Critical and artistic. 3, Generous. 4, Resilient, determined. 5, Nature-loving. 6, Dietetic.

7. TRAITS OF NELSON TYPE.

1, Just, honorable. 2, Reckless. 3, Melancholy. 4, Unprecise, irritable. 5, Dependent, affectionate. 6, Symbolically intuitive.

8. TRAITS OF CHARLES I. TYPE.

1, Magnetic and passionate. 2, Fond of the productiveness of nature. 3, Intuitionally diplomatic. 4, Bureaucratic, formal. 5, Disposed to socialization and reform. 6, Disposed to sting. 7, Disloyal.

9. TRAITS OF BUNYAN TYPE.

1, Laborious, muscular. 2, Faithful. 3, Frank. 4, Scolding and combative. 5, Rash and prophetic of insight.

10. TRAITS OF FRANKLIN TYPE.

1, Disposed to wholesale methods. 2, Disposed to organize. 3, Able in management. 4, Disposed to rule or ruin. 5, Sincere. 6, Religious. original and artistic.

11. TRAITS OF LINCOLN TYPE.

1, Of social disposition. 2, Being a good judge of character. 3, Possessing consummate tact. 4, Brilliant. 5, Adaptable. 6, Dependent, kindly. 7, Feeling kinship with nature.

12. TRAITS OF WASHINGTON TYPE.

1, Laborious. 2, Intellectual. 3, Materialistic. 4, Independent. 5, Chivalric. 6, Restless. 7, Devoted. 8 Religious.

1. JEFFERSON'S TRAITS.

(Consult Bolton's Famous American Statesmen.)

1. Possessing Intelligence.

He often said that if forced to choose between management of wealth, and poverty with education, he would choose the latter. At William and Mary he earned the friendship of the professors. When elected to the Legislature, he determined to keep political activities clear of his own financial advantage. He founded the University of Virginia.

2. Intuitive in Discernment.

He could see no benefit in horse-racing or card-playing. He had the instinct of research and intuition of his clients' needs. He wrote the "Summary View of the Rights of British America," which first gave the basis of our independence, and drafted the Declaration of Independence. He foresaw the catastrophe impending over the retention of slavery in Virginia. He sought to end primogeniture; he introduced our monetary system. Love of truth was his ruling passion. He foresaw the coming difficulties with Hamilton. He bought from France, Louisiana.

3. Disposed to Lead.

Jefferson's ability for leadership manifested itself early and continuously. As a lawyer he was a skilful diplomatist. Later he became Governor of Virginia; later Ambassador to France, and twice President of the United States.

4. Feeling Natural Nobility.

No one who came in contact with him could fail to be impressed with his individuality of character, a certain natural nobility.

5. Friendly.

He made strong friendships, with Patrick Henry, Miss Becca Burwell, his sister Jane, and Dabney Carr. His relations to his daughter Martha were very beautiful. He never condescended to disputes. After his political activities his family circle at Monticello was large. Harmony in the married state he practiced and taught.

6. Graceful and Rhythmic.

He was a great lover of nature. Music was one of his three passions, and he married a capable musician. He was welcomed in Parisian circles, as fitting them well. The Jefferson temperament was all music and sunshine; harmony and serenity reigned around him.

7. Loving a Sunny Spacious Home.

He was so impatient of close confinement at school that he one day knelt in prayer to expedite dismissal. Architecture was one of his three passions. He always had serenity. He planned, built and kept up his Monticello home, which was the great passion of his life, where he proposed to end his days, but which in the end almost ruined him.

2. GRANT'S TRAITS.

(*Consult Bolton's Famous American Statesmen.*)

1. Enjoying Sensations.

It is surely no reflection on Grant to face the facts that his native disposition was one to afford him the opportunity of the achievement of self-control. It shows his greatness in that he succeeded in spite of his enjoyment of unwise indulgences; and Lincoln saw this, when he refused to listen to a prohibitionist who wished him to degrade Grant when general. It is even possible that his end was hastened by over-indulgence of cigars. In his youth his parents allowed him all the natural sports of country-life, in which he took a rational and keen delight.

2. Feeling Intensely and Steadily.

As a child he was very impulsive, and followed many different forms of sport. His love experience with Julia Dent was most beautiful and fervid. His devotion to his wife was steady to the last, in spite of all the struggles of distasteful occupations. "Wherever Grant is, things move," said Lincoln. He could not endure the sight of pain and was considerate to the unfortunate, especially to Lee and his army. He was essentially kindly, and closed his life-work saying, "Let us have peace." He delighted in compassion. He was gentle, tender and confiding.

3. Determined to the Death.

Although regretful at having enlisted in the Mexican war, his unflinching gallantry earned his promotion. He displayed the same inflexibility during the Civil War. When asked for armistice by Buckner, he answered there were no terms but unconditional surrender. When asked when he expected to enter Vicksburg, he said he did not know, but that he expected to stay there if it took him thirty years. At the Wilderness he proposed "to fight it out on this line if it takes all summer." The Civil War was won chiefly because his will was indomitable. He was of iron will and nerve of steel. Lincoln appreciated his "cool persistence of purpose. He is not easily excited, and he has the grip of a bull-dog. When he once gets his teeth in, nothing can shake him off."

4. Possessing Wonderful Memory.

To his own surprise he passed the West Point examination, after but very doubtful preparation at home. He rarely read a lesson the second time. After his trip around the world the writing of his Civil War experiences for the "Century" magazine, and of his journey around the world exhibited the wonderful treasures of his mental life. "His memory and imagination were picture-galleries of the world, and libraries of treasured thought."

5. Possessing Planning Ability.

Mathematics were very easy to him. He hoped to become assistant professor of mathematics at West Point and would have been so appointed, but for the Mexican war. When surrounded at Belmont he coolly said that his soldiers would have to cut themselves out, as they had cut themselves in. Lincoln acknowledged that Grant's plan for taking Vicksburg was the wisest. Halleck wrote like praise for the battle at Chattanooga. He planned the campaigns against Richmond and Atlanta. He planned his campaigns like chess-games, at which he was good.

6. Possessing Guessing Ability.

At West Point he had a presentiment he should some day be in the place of the reviewing officer, General Winfield Scott. At Vicksburg, when the gun-boat fleet had completed their passage before the batteries, he felt relieved as though the victory was won. Hazardous as it was, he moved his army south of the James River, behind Richmond. After writing his memoirs he ventured the prophecy that the country stood on the threshold of an era of harmony and prosperity. His adaptation was not fickleness, but insight. He was the keenest, closest, broadest of observers. He realized that the enemy were as afraid of him, as he of them.

3. PETER THE GREAT'S TRAITS.

(Consult K. Waliszewski's Biography.)

1. Possessing a Dual Disposition.

As a boy he enjoyed all kinds of practical games. When threatened with danger he ran away from home and dignity, quite incapable of taking any personal initiative. One day he was throwing bombs and climbing masts; next, singing in church; the next, carousing. He was weeping at the death bed of his mother, and in three days revelling. He was not a great man, but the most complete, comprehensive and diversified personification of a great people that had ever appeared. Yet he had sudden shifts of temper; fits of gloomy depression, violence or melancholy, genial but wayward, restless and disturbing. The result of all this was a future crowded with surprises.

2. Led by Curiosity.

As a child, Peter was interested in all small details, really founded on his instinct to touch whatever was new. His was great curiosity. By curiosity he was attracted to an astrolabe, and to an old boat, though he did not understand their use. He was ever curious and impatient to learn. When visiting in Pomerania he commanded a strange lady to halt, so as to be able to investigate her watch.

3. Progressing Unsystematically by "Rule of Thumb."

As a child Peter was interested in all small details around him, so that he was looked on as a bourgeois, rather than a soldier. His progress in education was not orderly, but chaotic, by "rule of thumb." He was proficient in various trades, such as dentistry and turning, and later ship-building, which he learned in Holland. His victory at Poltava was ultimately the outcome of his drilling his grooms. Though appointing others general or admiral he preferred to remain private and captain, no doubt because he would thus be actually doing something.

4. Loquacious.

From his earliest days he was given to carousing with boon companions, and at the casino of the Sloboda there was no end to talk. Forgetting his incognito, at the table of the Duke of Mitau he surprised his entertainers by the unexpectedness of his remarks, and by his jokes on the habits, prejudices and barbarous laws of his own country. At Liban, in the "Weinkeller," with the sailors of the port, he drank and joked. As he was often beside himself, there is no question of the amount of irresponsible language in which he indulged.

5. Artistic and Individual.

As a child he displayed much curiosity, and was self-taught. His early experiments begun by curiosity developed into real trades, and his navy and war games went the length of a shipyard and a fortress, and even actual bloodshed. He was charmed with Dutch civilization and adopted the colors of the Dutch flag. He was far more interested in all these accomplishments than in the government of the country, which fared ill. His attempt on Azof was in the nature of an apprentice's "masterpiece." Peter Mihailof's seal was to be a young carpenter surrounded by shipwright's tools, with the motto, "My rank is that of a scholar, and I need masters."

6. Kindly.

He was a convivial comrade, and heavy drinker; he was over-democratic in taste. He was attracted by female society and early he married Eudoxia Lapouhin. To Ivan he showed nothing but kindness, and Catherine found him a passionate lover, a friend, a husband, not absolutely without reproach indeed, but trusty, devoted and deeply attached, if not over-refined, nor impeccably faithful.

4. CAESAR'S TRAITS.

(Consult Fowler's Biography.)

1. Home-Loving.

He set a high value on his noble descent and divine ancestry, as well as on his family's more recent political prominence, and also that of his mother. For the first forty years of his life he lived quietly at home. Refusing, at Sulla's command, to put away his Marian wife Cornelia, he was deprived of his estate and exiled. After return from the east, for eight years, he lived retired at home. He made great efforts to pass an agrarian bill to give homes to veterans. When he acceded to absolute power he used it to reconstruct the machinery of government and to establish a new efficient administration. His social methods were equally reasonable.

2. Travel-Loving.

The Gallic nationality of his teacher Gnipho, may have initiated his interest in that country. Until Sulla's death, in 81, he traveled in the East. Still longing for travel, in 78, he served against the pirates on the Cilician coast. He became quaestor in Further Spain. His great work in Gaul, 58-56, is known everywhere; it was not merely a work of conquest, as his Commentaries show; then he enjoyed visiting Britain. When in Egypt, he even planned an excursion to discover the source of the Nile. He returned through Syria, visiting all the kinglets. Then he visited again Africa and Spain.

3. Indefatigable, Diplomatic, Penny-wise.

His education was chiefly due to himself, and his "Commentaries" show how studious he was. He carried out his duties as quaestor in Further Spain with tact and industry. He made a practical solution for the economic troubles of Spain, and later in Italy. Everywhere he was a wise and capable administrator.

4. Changeable, Tactless, Pound-foolish.

In 86, at Mytilene, he received the "civic crown" for saving the life of a fellow-soldier. When captured by pirates he entertained them oratorically and when freed, captured and crucified them. On his own responsibility he gathered an army and beat back Mithridates' general. Before the statue of Alexander the Great, at Gades, he lamented his indolence and resigned suddenly. For three years, 65-63, he remained home, plotting and intriguing. He did not hesitate to undertake enormous debts to further his political career. He divorced his wife Pompeia, suddenly, claiming that his wife had to be above suspicion. He did not hesitate to give up his triumph when this stood in the way of his election as consul. When he achieved absolute power he insulted Laberius by commanding him to perform in one of his own plays. He accepted many unheard-of honors, even as far as deification. He accepted the dictatorship for life, though he refused the title of king.

5. Brilliantly Eloquent or Artistic.

His education was practically self-made, and he objectified it in writing his "Commentaries," which are still used in the class-room for style and information. He studied oratory near Cicero, and later with Molo in Rhodes. His style was pure, his diction lucid, his manner courteous. He was considered an orator second only to Cicero. In his pontificate he reformed the calendar, and laid the basis of all exact chronological computations. Not even during his campaigns in Gaul and Britain did his literary efforts flag. When he was established in power he organized his work with scientific intelligence.

5. NAPOLEON'S TRAITS.

(Consult Thos. E. Watson's Biography.)

1. Amative.

At six years of age Napoleon, at a dame's school, showed such fondness for one of the little girls, that he was ridiculed. Mme. de Brienne protected the lad at school, and he always was grateful for it. At Valence he was very social, and was said to have proposed marriage. His many amative passages with well-known women are familiar to all.

2. Ingenious.

At school he was first in mathematics and stood well in history and geography. His maturity of thought and quick intelligence arrested and compelled respect. He suggested mimic war as recreation. He studied continuously, and he always made notes of what he read. He had great imagination. It is well-known how ingenious he was at Toulon, and during the rest of his career. Calculation, labor and energy accomplished everything.

3. Philosophic.

He loved to meditate and ponder; and erected little hermitages both at Millelli and Brienne. He was given to day-dreaming. He commented on all he read. He wrote a paper on the relations of Church and State. To the last he remained half mystic. His mind had an enormous range from details to sublimest dreams. Later he wrote novels, one of which was used by Moore in the Veiled Prophet of Khorassan. He wrote a History of Corsica. He competed for the prize for an essay at the Academy of Lyons. During his campaign in Egypt he had a great artistic reproduction of its antiquities published. He codified the laws of France.

4. Collectivistic.

From his earliest youth he was inflamed by intense passion for his native country, it was as pure as it was great. He associated intimately with the Corsican peasantry, and embraced the principles of the republic. At Valence he founded a political club. His natural instinct was to make improvements, in Paris, Venice, Milan, and Egypt. He made perfect roads in France, Switzerland and other countries he controlled.

5. Fitfully Lazy or Energetic.

He was an "imp of a child," according to his mother. At school he was thoughtful and gloomy, proud and defiant. He was moody, even in later life. His inflexible character "was masterful, imperious, headstrong." He often sulked. He was egotistic. In later life this contrast between calm and despair became very evident.

6. Mean, Cowardly, Self-Justifying.

He divorced Josephine who really loved him for political advancement. He felt not the slightest loyalty to the King, whose establisnment had educated him. In Corsica he had established a reputation for trickiness and violence; when accused to the war office, he published a violent self-justification, and to be reinstated he had to get even from opponents certificates of good behavior. A royal officer, he felt no inclination to defend the King, a democratic agitator, he took no part in revolutionary movements. Later he burnt the Lyons essay and bought back all copies of his novel. He betrayed Paoli. He presented a false certificate of Salicetti's at Nice. Napoleon's account of his life, given during his Elba imprisonment, seems to have been generally unreliable. Lies were his specialty. When he had made himself sure of the loyalty of his army he betrayed the republican authorities who had put him in command.

TAFT'S TRAITS.

(Consult Books by R. Patterson, G. G. Wilson, L. L. Dunn.)

1. Dignified and Formal.

Mr. Taft is above all an organizer, and establisher of proper dignity, with good feeling. He was thereby enabled to establish a settled form of government in the Philippines, in Panama, and in Cuba. To do this he had to conciliate the natives, and to introduce a new system of laws, all of which he accomplished so as to earn their respect. As President he never allowed the dignity of his office to be infringed by "riders," to bills sent to him for approval, in which it was sought to limit its prerogatives. He would not crawl to get public office.

2. Critical and Artistic.

He was above all a discriminating judge, and his continual appointment to such positions, as well as his success in them testifies to this characterization. He was judge in Ohio, Solicitor General of the U. S., judge in the Sixth Federal District, and he was thrice offered appointment on the Supreme Bench.

He is a good critic of art having had the widest opportunities to cultivate his taste. During his trip around the world, his personal charm and artistic appreciation made him friends wherever he went. His social accomplishments made him a favorite at banquets, and his style is both polished and artistic. He has winning ways. He remained faithful to this career by accepting the Kent professorship of law at Yale.

3. Generous.

While Governor of the Philippines he was thrice offered appointments to the Supreme Bench, which he desired, but refused in order to finish his service to the Filipinos. He is big of heart and sympathetic. He enforced the principle of Canadian reciprocity, with dignity and effect. His unaffected simplicity and kindness, his genial face, the magnanimity and charity of the man, combine to make him exceedingly likable. He was called "our beloved president." If anything he was too tolerant of delay, too long-suffering with insubordination, with lack of discipline and energy.

4. Resilient or Determined.

He has always exhibited strong independence and will-power. Wishing to follow his career of lawyer, he resigned the far better paying position of Revenue Collector in Ohio. While judge, he defended the operation of a railroad, while conciliating the employes. Having been put in the Presidency as a foil and locum tenens, he gave those same influences the surprise of their lives in refusing to recognize any such derogatory treatment, and making a brave fight for his position. No less significant of his strong will is his success in dieting, by which he reduced himself successfully by a course of diet extending over several years. His resiliency is indicated by the genial and good nature with which he took his defeat for re-election.

5. Nature Loving.

His love of nature is best exemplified by his favorite game of golf, which has enabled him to spend most of his time for recreation out-doors. His sojourns in the Philippines, in Cuba, in Panama; his journey around the world, and his continued travels around the United States have given full field to his enjoyment of nature.

6. Dietetic.

Mr. Taft so devoted himself to the duties of his offices, and their incidental social obligations, with so little opportunity for necessary exercise, that it became necessary for him to undertake intelligent and effective courses of dieting which successfully reduced him to a more normal condition. Since then he has so interested himself in this course of training as to be willing to appear among the directors of a society whose object is to promote scientific and rational dietetic practice.

7. NELSON'S TRAIT'S.

(*Consult Biography by A. T. Mahan.*)

1. Just, Honorable.

As a child, honor led him to persevere through snow to school, though his brother wished to turn back. No appeal to danger or gain ever swayed him. He chose the West India post for honor, rather than Canada for prize-money. It was the "thing called honor" that beckoned him onward all his life. He almost lost his life on the "Fox" to save the drowning sailors. He had nice sense of honor, feelings of propriety, and love of truth. At Trafalgar he refused the command of a vacant frigate to Blackwood, so as not to deprive the lieutenants of the honor.

2. Reckless.

As a child, he hazarded a climb on his teacher's pear-tree, merely because the other boys were afraid. He became a fearless pilot. His character might be called indomitable single-mindedness, and perseverance. He was ever cool in danger. He showed indifference to incidental consequences. This recklessness led to positive insubordination. He had disregarded the Admiral's order both early in his life, under Hughes in the West Indies, and under Keith at Naples. He had even expressed the observation that Keith had lost a fleet by obeying orders. Possibly this fearlessness of responsibility was due to his early semi-detached duties.

3. Melancholy.

In strong contrast with his determinateness was his melancholy. Wellington had observed that his was a double nature, at one time vain and vaporous, at another sensible and profound. Gloomy forebodings were those under which Nelson first went to sea to Patagonia. When agitated, he would pout his lip. When in love, he hinted at suicide if he should not receive sufficient allowance to enable him to marry Miss Andrews. To Mrs. Moutray he wrote "Even the trees drooped;" all was melancholy. His whole life was one succession of enforced rests to recover from uremic poisonings, and unfortunate love affairs. During disfavor he was mortified and dejected. At Malta and later he was in great depression.

4. Unprecise, Irritable.

He received but a scanty education, nor did he by after application remedy the eccentricities of style, and even of grammar which are apt to result from such early neglect. His letters were unpolished, incorrect, disfigured by awkward expression and bad English. He was often irritable, his health being poor both as child and man. His manner of wearing his clean English dress was negligent. He was always irritable. Fear in him never died out, but was in action mastered by repugnance to disgrace. He was petulant in trifles.

5. Dependent, Affectionate.

His early career was shaped by Suckling, and this later by Parker. He formed a lasting attachment to his captain, Locher, with whom he corresponded to the end. It was his inclination always to say the kindest thing possible. In his whole career he was followed by Collingwood. He easily enlisted the love and esteem of all he approached, possessing great charms of manner. His dependence on womanly sympathy explains his difficulty with his wife, and his various successive attachments, in none of which did he idealize their objects. He allowed Moutray to deprive him of an important ship rather than wound his feelings. He did so also with Calder. Lady Hamilton's appreciation and admiration swayed him.

6. Symbolically Intuitive.

As a child he "ever saw a radiant orb suspended which beckoned me onward to renown." He was seized by vague premonitions of his end. It is said he ordered his name engraved on the coffin made from the mast of the Orient, as he might need it on his return. This unusual foreboding is evident in his writings also. On Sept. 18, 1805, he wrote out in his diary the anticipation of his death; on leaving he spoke of the gypsy prophecy that his book of life was closed. Though he had never done it before he now knelt and prayed at the beginning of the battle, having a codicil to his will signed by Blackwood.

8. CHARLES I.'s TRAITS.

(*Consult Samuel R. Gardiner's History.*)

1. Magnetic and Passionate.

He was very anxious to marry the Infanta, and not content with seeing her on state occasions, jumped over the garden wall, frightening her so she fainted. He was so angry at the conditions imposed that he resigned her. He collected a forced loan by violence. Soldiers were billeted on civilians. He refused to let the custom house officers to appear before the House of Commons. For eleven years no parliament met in England, and Charles carried on the government single-handed. Charles admired and patronized the drama, and as opposed to Prynne. He carried on both Scottish bishops' wars without help from parliament.

2. Fond of the Productiveness of Nature.

As soon as he was established he began a regime of dances, gaieties and pleasures of all kinds. He tried to defend on encroachments on forests by levying fines. He loved nature enough to have dramatic performances in the open air, such as Milton's Comus. When in trouble he fled to the Isle of Wight, where at Carisbrooke castle he enjoyed nature's surroundings.

3. Intuitionally Diplomatic.

He was very yielding to others in matters of detail. He imposed a declaration of silence on all parties to religious discord in 1628. In religious matters he followed Laud, who compromised between papacy and protestantism. When in 1642 his blow failed against the five members, he fled from Whitehall.

4. Bureaucratic, Formal.

He was more dignified than his father, James III. He enforced fines on all owners of military lands who had neglected to be knighted. Laud advised Charles to insist on ritual, and uniformity of worship, even through the metro-political visitation. He reappointed Scottish bishops. He was fond of dress, and outward pomp. When captured, he behaved with admirable dignity, and nothing became his life so well as the leaving of it.

5. Disposed to Socialization and Reform.

He was obstinate in persisting in lines of conduct he himself had chosen. He levied fines on those who had encroached on old boundaries of the forests. He raised ship-money, from different towns in England. His controversy with Parliament started with his realization of the necessity of national and international issues, to which the "bourgeoisie" were entirely indifferent.

6. Disposed to Sting.

He tried to impeach five members of parliament of treason, and himself led soldiers to take them. Five Knights had been imprisoned in 1627, for refusing forced loans. He refused to give up his power to imprison without trial. He successively called to arms, against each other, the Irish, Scotch and English. He decided to possess himself of a munitions magazine at Hull, which led to setting up his standard at Nottingham.

7. Disloyal.

Although Strafford had been his great supporter, and had been promised impunity, Charles signed his bill of attainder, and allowed him to be executed. As no one would grant him any benevolence, he took the advice to borrow, though he did not intend to repay, as a forced loan. He was willing to make any promise not to imprison civilians, but would not give up the right to do so. He was ready to grant parliament freedom of counsel, but not of control. When opposed he withdrew the Scottish prayerbook. Charles promised the parliament should not be dissolved without his consent.

He called on the English to cow the Scots, and on the Scots to cow the English. Ireland was continually betrayed. Lunesford was appointed only to be dismissed. He had planned to import French and Lorrainers.

9. BUNYAN'S TRAITS.

(*Consult Biography by Jas. A. Froude.*)

1. Laborious, Muscular.

He was brought up as a poor tinker. He was bound out as apprentice in that trade. He continued his avocation even while he had become a famous preacher. Even in jail he made tags for boot-laces. Later he became a brazier. His character "Christian" had also been a worker.

2. Faithful.

Poor as they were, the Bunyans prided themselves on their honesty and laboriousness. He was very faithful to his wife, and became regular and respectable. When accused falsely of loose living, he called heaven to witness he was faithful to his wife. Though warned that a warrant was out against him he felt he was bound to face it. He refused to be bailed on promise of not preaching again. He was law-abiding, and where he could not obey law actively, he did so passively.

3. Frank.

Bunyan confessed his sins almost more earnestly than was necessary, in "passionate language of self-abhorrence," accusing himself of all manner of sins. Nevertheless he was neither drunk nor unchaste. He revealed his own spiritual career in the Pilgrim's Progress. When offered freedom in return for a general promise not to preach, he refused the evasion.

4. Scolding and Combative.

He was a violent, passionate boy, who swore roundly, his tongue was bitter. He was drawn to be a soldier; so martial saints deeply impressed his imagination, he was of fervid temperament, and a "brisk talker." He was convicted and jailed not because the authorities were vindictive, but because he would not give them a chance to let him out; he was continuously struggling to be condemned.

5. Rash, and Prophetic of Insight.

His inventive faculty showed itself in childhood even by lying. He had fearful dreams, and dreadful visions, looking forward to the Day of Judgment, and to soul-temptations. In his book, there are many visions in the Interpreter's House, and in the Delectable Mountains. He started to preach, which led to his arrest.

10. FRANKLIN'S TRAITS.

(Consult Bolton's Famous American Statesmen.)

1. Disposed to Wholesale Methods.

Reared a printer, he did not remain one, showing that manual labor, though honorably performed, was not the limit of his career, which tended to wholesale, rather than to retail activities. Working in his father's shop at candle making he hated. At eighteen, working with Keimer the printer, he had visions of becoming a master-printer. Later he started the "Pennsylvania Gazette." At forty-two he sold his printing-business to investigate electricity. In 1757 he went to England for the state, to adjust relations with the royalty, and in 1765 pleaded his country's cause before the House of Commons, being away from home ten years. Finally he became Ambassador to France, and Governor of Pennsylvania.

2. Disposed to Organize.

At twenty-one he organized a study-club for mechanics, called the Junto, with a subscription lending library. He was always starting new papers, as for instance, the "Pennsylvania Gazette." Then he started poor Richard's Almanac, in December, 1732. His appointment to the deputy postmastership, opened the way to obtaining better police regulations, and the organization of a fire company. At thirty-seven he organized the Academy that was to become the University of Pennsylvania. He aided Whitfield's orphan-house in Georgia. He made a plan of union for the struggling Americans. His was the saying, "We must hang together, or we shall hang separately." At 81 years of age he was delegate to the Constitutional convention, and suggested the bases of representation in Senate and House of Representatives.

3. Ability in Management.

Writing a few ballads at fifteen years of age, he went on the streets selling printed copies of them. He would wheel his paper-stock on a barrow in a street to find buyers. He was at thirty elected clerk of the General Assembly, a testimony to his abilities. For sixteen years postmaster of Philadelphia he was, with Hunter, appointed postmaster for the colonies, and excellent was his judgment, so conciliatory his manners, that he rarely made enemies, with splendid executive ability and tireless energy. In the continental Congress he was put on ten Committees. He was made Postmaster-general. Later he was sent as ambassador to France.

4. Disposed to Rule or Ruin.

He so hated working at his father's shop that he wanted to run away to sea. Then he was apprenticed to a cutler, and later, to his brother James as a printer. When disagreements brought him into conflict with this one too, he ran away from Boston, to Philadelphia.

5. Sincere.

Franklin's sincerity and honesty is his most prominent trait. When he was given the loan of two hundred and fifty dollars by two men to enable him to pay for the opportunity of starting in business, on the security of his character, Franklin repaid them, and remembered them kindly until his dying day. The helpful maxims of Poor Richard's Almanac were a testimony both to his taste and ability. His "sincerity and honesty" had won for him "the confidence of his country." At 84 years old Washington wrote him a testimonial to his benevolence, patriotism, philanthropy and friendship. His chief rule was "To go straight forward in doing what appears to me to be right, leaving the consequences to Providence."

6. Religious, Original and Artistic.

From the start his mind was religious and artistic. Though only an apprentice, he read the best books, beginning with Bunyan's Pilgrim's Progress. At fifteen he wrote a few ballads, and was deterred from poetry as a career only by the pleading of his father. He wrote contributions for the "Courant." At twenty-seven he began French, Spanish and Italian, and learned to play on the harp, guitar, violin and violoncello. His relations to his wife and his son Franky, were of the most sacred. He invented the Franklin stove. In electricity he discovered the identity of electricity and lightning.

11. LINCOLN'S TRAITS.

(Consult E. L. Dana's Makers of America.)

1. Of Social Disposition.

Lincoln possessed a charm and power few could resist. He had a hearty hand clasp, and a sympathetic voice. He made friends quickly, and drew crowds to the store fire as easily as to his campaign speeches. His house life with Mary Todd was, to the end, one of singular beauty.

2. Being a Good Judge of Character.

The reason why he generally won his cases as a lawyer, was that he took none but good ones, and could tell the honesty of the client, giving up a case in the middle of an argument where he saw the wrong. His ability to judge characters stood him in good stead in his debate with Douglas whom he forced into the position of making an answer which won him the senatorship, but lost him the presidency. His choice of a cabinet later vindicated itself, though he had to win several members. His choice of generals was the reason of the final success of the war.

3. Diplomatic in Management.

Forced into a fight with Jack Armstrong, the bully of New Salem, Lincoln thrashed him, but was so generous he won the liking of the rough gang who elected him captain of volunteers in the Black Hawk war in 1832. Later as pilot, and as clerk—where he won the nickname "Honest Abe"—as postmaster, as deputy surveyor, as friendly lawyer, he won the liking of all he met. His treatment of Seward and Stanton, who at the beginning scorned and abused him, and were finally brought to respect him, is well known. Even Douglas, whom he had opposed, was making campaign speeches for Lincoln, when the latter died.

4. Brilliant.

Even when a child he wrote witty verses, and little political reflections that were published. He would make impromptu speeches, that drew crowds. He showed a mixture of rough with fine, commonplace and ideal, great strength and tenderness, fun and sadness. His fondness for stories and anecdotes stood him in good stead in his home, in the courthouse, on electioneering trips, and in the White House.

5. Adaptable.

Lincoln, as child, helped his sister Sarah with the housework. When he had no paper to write on, he used the shingles in his cabin. He interested himself in all the books in the neighborhood and attended all the trials he could. His trip to Louisiana, in 1828, opened to him a new world, and on a second one he determined to hit slavery hard, if he ever got the chance. He adapted himself easily to all occupations, clerk, captain, postmaster, law, surveyor, official. He was always ready to "lend a hand." He was democratic in his ways, and ever remained sympathetic to the "boys in blue," the common soldiers.

6. Dependent, Kindly.

Lincoln received from his mother an early religious training, and pious dependence on Providence. "All I am and all I hope to be I owe to my sainted mother." This remained with him all his life. When the family was ready to start for Illinois he was discovered weeping on her grave. When in grief at the death of his son Willie, he said to the nurse, "I remember my mother's prayers, they have clung to me all my life." "This is God's fight, and He will win it in good time." He signed the reprieve of a soldier condemned to death for sleeping on post, on the grounds of the boy's habits on the farm, in this remembering his own experiences. "With malice towards none and charity for all."

7. Feeling Kinship with Nature.

Lincoln's hard work on the farm early acquainted him with nature, and he took every holiday enjoying it further. He could not bear to see suffering, once only did he kill a wild turkey while hunting. While a lawyer he stopped on the road to alleviate the suffering of two young birds, and once of a pig; while President he helped a girl save some birds.

12. WASHINGTON'S TRAITS.

(Consult Bolton's Famous American Statesmen.)

1. Laborious.

During his years of domesticity at Mount Vernon he rose before dawn, and was most painstaking in his work. His return from the Ohio Valley, and other early military efficiency testifies to his activity in details. He drilled the Cambridge militia for months, and in one night had the Dorchester fortress built. At Valley Forge he likewise kept the Continental army together, and drilled it.

2. Intellectual.

He learned the rudiments of education from a sexton, so desirous of them was he. Patrick Henry said of Washington that at the Continental Congress he was supreme in solid information and sound judgment. During his second term he resisted those partisans of France who would not have hesitated to plunge the country in a new war with England, knowing it might be fatal. Jefferson praised his integrity.

3. Materialistic.

In all his surveying work his records were neat and exact, as indeed was all his correspondence so long as he lived. He never allowed his religion, devotion, chivalry, or even intellectuality to divert his view from a sane appreciation of the material basis on which all events are founded. He was very solicitous for his soldiers' material welfare.

4. Independent.

While a boy he was always a leader among the parades and shamfights he organized. At nineteen he was made major in the Virginia militia. He was compelled to undertake command of the Ohio expedition, and was appointed commander-in-chief of the Virginia military. He was one of the Virginia delegates to the Continental Congress. He became Commander-in-chief of the Army and President.

5. Chivalric.

At thirteen he wrote "Rules of courtesy and decent behavior in company and conversation." He spared the life of the traitor Indian who shot at him. He declined command of the Ohio expedition in favor of Fry. His mother he always addressed as "honored madam." When elected member of the Virginia Assembly he was so modest he could not speak. On the field of battle he had no leniency toward cowards.

6. Restless.

As a child he was fond of military things, organizing sham-fiights and parades. At fourteen he wanted to enter the navy and see the world. Next he undertook land surveying. He was an early riser, before dawn. In all his military undertakings his success was largely due to his quick action, and restless forging ahead; as at the unexpected Trenton victory.

7. Devoted.

He was devoted to his mother, to her attributing all his success in life. At fifteen he had given his heart to a girl. At the Pamunkey he met and fell in love with his future wife, forgetting all his engagements for the day, and wrote her a beautiful engagement letter before going in action. For seventeen years he lived at Mount Vernon in happy domesticity. After success at Yorktown he hastened to hand in his resignation, and return home. He refused the suggestions of those who would have preferred to see him king than president. At the end of his first term he wished to return home; and a third term he refused.

8. Religious.

He acknowledged the protection of Providence at Braddock's defeat. Through life he loved and believed the Christian religion. "Agnosticism had no charms for him." He wrote an order to the New York army repressing swearing. At Valley Forge he persisted in his cause, actively relying on the help of Providence. After Yorktown he ordered all divisions of the army to hold divine services.

5. CALENDAR OF FAMOUS MEN, FOR OBJECT TEACHING.

If imitation is the basis of education, then the teacher needs a biographical calendar of famous representative men, one for each day of the year, and arranged by subjects so as to make intelligent selection possible. Until now the only available one has been that of Auguste Comte, the leader of the Positivist school of philosophy, which Frederick Harrison has developed in his "Calendar of Great Men." Unfortunately, this list is obsolete, for many reasons. To begin with, it ignores all the most modern era. Second, it devotes months to topics of little general interest, omitting, or giving scant room to the modern aspects of life. Third, it belongs still to the age that began study with Greece and Rome, neglecting Oriental civilization and primitive conditions. Fourth, its arrangement into thirteen months makes its application puzzling. For practical purposes, therefore, a newer calendar is here proposed. It is advised that it be employed in connection with the story course in ethics mentioned further on.

I. APRIL, the Month of WRITERS and DRAMATISTS.

Represented by CICERO and SHAKESPEARE.

1, Cicero, Seneca;	8, Cervantes;	15, Kalidasa;	22, Flaubert;
2, Demosthenes;	9, Manzoni;	16, Aeschylus, Corneille;	23, Madach;
3, Lessing;	10, Balzac;	17, Sophocles, Racine;	24, Ibsen;
4, Montaigne;	11, Dickens;	18, Euripides, Hugo;	25, Goldoni;
5, Maeterlinck;	12, Heyse;	19, Aristophanes, Moliere;	26, de Vega, Calderon;
6, Ruskin;	13, Tolstoi;	20, Ollanta;	27, Wilbrandt;
7, *Emerson.*	14, *Har't B. Stowe.*	21, *Dante.*	28, *Goethe.*

II. MAY, the Month of SOLDIERS.

Represented by CAESAR and JOAN of ARC.

1, Cherdolaomer;	8, Miltiades;	15, Theodoric;	22, Richard Coeur de Lion;
2, Hyksos;	9, Leonidas;	16, Genghis Khan;	23, Frederick Barbarossa;
3, Rameses;	10, Hannibal;	17, Boadicea;	
4, Sennacherib;	11, Scipio;	18, CharlesMartel;	24, Louis IX;
5, Nebuchadnezzar;	12, Belisarius;	19, Gustavus Adolphus;	25, Cortez;
6, Cyrus;	13, Attila;	20, Cromwell;	26, Peter the Great;
7, *Alexander.*	14, *Charlemagne.*	21, *Napoleon.*	27, R. E. Lee;
			28, *Grant.*

III. JUNE, the Month of the WEALTHY.

Represented by CROESUS and MORGAN.

1, Aurungzebe;	8, J.A.A.Roehss;	15, Robert Morris;	22, Russell Sage;
2, Aristobulos;	9, Inigo Jones;	16, Alex.Hamilton;	23, C. W. Field;
3, Djvitiacus;	10, Cecil Rhodes;	17, J. J. Astor;	24, J. W. Mackay;
4, Harpalos;	11, Fouqué;	18, Vanderbilt;	25, Jay Gould;
5, Alcibiades;	12, Madero;	19, P. T. Barnum;	26, J. J. Hill;
6, Atticus;	13, Fugger;	20, A. T. Stewart;	27, E.H.Harriman;
7, *Maecenas.*	14, *Rothschild.*	21, *Wanamaker.*	28, *Rockefeller.*

IV. JULY, the Month of PIONEERS.

Represented by COLUMBUS and FRANCES WRIGHT d'ARUSMONT.

1, Xenophon;	8, Sir Walter Raleigh;	15, Pizarro;	22, Adm. Perry;
2, Nearchus;	9, Sir Francis Drake;	16, Ponce de Leon;	23, Lewis and Clark;
3, Marco Polo;	10, Du Chaillu;	17, Hernando de Soto;	24, Peary;
4, Vasco de Gama;	11, Champollion;	18, Seigneur d'Iberville;	25, Shackleton;
5, Peter the Hermit;	12, Livingston;	19, Henry Hudson;	26, Booker Washington;
6, Francis Xavier;	13, Magellan;	20, Samuel de Champlain;	27, Miss Willard;
7, *Abraham.*	14, *Cook, Tasman.*	21, *Cortez.*	28, *Neal Dow.*

V. AUGUST, the Month of PHILOSOPHERS.

Represented by PLATO and HYPATIA.

1, Pythagoras;	8, Thos. Aquinas;	15, Hegel, Green;	22, Condillac;
2, Epicurus;	9, Grotius;	16, Schopenhauer;	23, Comte;
3, Zeno;	10, Spinoza;	17, Nietzsche;	24, Bergson;
4, Plutarch;	11, Descartes;	18, Christ. Krause;	25, Darwin;
5, M. Aurelius;	12, Leibnitz;	19, Bostroem;	26, Spencer;
6, Lucretius;	13, Hume, Mill;	20, Berkeley;	27, Karl Pearson;
7, *Plotinos.*	14, *Bacon.*	21, *Kant.*	28, *William James.*

VI. SEPTEMBER, the Month of ART.

Represented by RAPHAEL and BEETHOVEN.

1, Praxiteles;	8, Rubens;	15, Bach;	22, Verdi;
2, Apelles;	9, Velasquez;	16, Mozart;	23, Gounod;
3, Guido Reni;	10, Corot;	17, Mendelssohn;	24, Liszt;
4, Correggio;	11, Turner;	18, Schubert;	25, Rubinstein;
5, Titian;	12, Muncaksy;	19, Chopin;	26, Grieg;
6, Fra Angelico;	13, Hoffman;	20, Brahms;	27, Tchaikowsky;
7, *Leonardo da Vinci.*	14, *Hunt, Watts.*	21, *Wagner.*	28, *Macdowell.*

VII. OCTOBER, the Month of INVENTORS.

Represented by ROGER BACON and Mme. CURIE.

1, Archimedes;	8, Gutenberg;	15, Morse;	22, Edison;
2, Daedalus;	9, Hatch, Fulton;	16, Reis, Bell;	23, The Lumieres;
3, Daguerre;	10, Watt;	17, McCormick;	24, Mergenthaler;
4, Jacquard;	11, Palissy;	18, Eads;	25, Holland;
5, Vaucanson;	12, Whitney;	19, Metchnikoff;	26, Zeppelin;
6, Montgolfier;	13, Goodyear;	20, Burbank;	27, The Wrights;
7, *Fahrenheit.*	14, *Elias Howe.*	21, *Horace Wells.*	28, *Marconi.*

VIII. NOVEMBER, the Month of PHILANTHROPISTS. and TEACHERS.

Represented by GEORGE MUELLER and SOCRATES.

1, W.L.Garrison;	8, F. Nightingale;	15, Diogenes;	22, Cotton Mather;
2, Geo. Peabody;	9, Dorothea Dix;	16, Origen;	23, Tim. Dwight;
3, J. Oglethorpe;	10, Jane Addams;	17, Jerome;	24, James McCosh;
4, Montefiore;	11, Harvard;	18, Abélard;	25, Noah Porter;
5, F. Crittenton;	12, Henry Bergh;	19, Petrarch;	26, Horace Mann;
6, Mrs. Fry;	13, Peter Cooper;	20, Comenius;	27, Mark Hopkins;
7, *St. Elizabeth.*	14, *Carnegie.*	21, *ThomasArnold.*	28, *Chas. W. Eliot.*

IX. DECEMBER, the Month of EPICS and POETS.

Represented by HOMER and JELULADIN.

1, Ramayana;	8, Lusiad;	15, Vedic Hymns;	22, Compoamor;
2, Shah Nameh;	9, Roland;	16, Pentaur;	23, Heine;
3, Bidasari;	10, Jerusalem Delivered;	17, Pindar;	24, Hugo;
4, TheDionysiaca;	11, Stagnelius's Blenda;	18, Horace;	25, Tegner;
5, The Eddas;	12, Arany's Toldi;	19, Japanese Poems;	26, Carducci;
6, The Kalevala;	13, Mistral's Miréio;	20, Nahuatl Hymns;	27, Tennyson;
7, *Virgil'sAeneid.*	14, *Milton,Vondel.*	21, *The Psalms.*	28, *Longfellow.*

X. JANUARY, the Month of STATESMEN.

Represented by MOSES and QUEEN ELIZABETH.

1, Confucius;	8, Haroun al Raschid;	15, Richelieu;	22, Diaz;
2, Manu;	9, Justinian;	16, Kossuth;	23, Washington;
3, Sargon;	10, Charles V;	17, Kosciusco;	24, Franklin;
4, Menes;	11, Philip II;	18, Savanarola;	25, Jefferson;
5, Solon;	12, Louis XIV;	19, Francia;	26, JeffersonDavis;
6, Lycurgus;	13, Henry VIII;	20, Simon Bolivar;	27, Pres. Wilson;
7, *Pericles.*	14, *Innocent III.*	21, *Garibaldi.*	28, *Lincoln.*

XI. FEBRUARY, the Month of RELIGIOUS LEADERS.

Represented by JESUS and PAUL.

1, Mencius;	8, St. Teresa;	15, St. Augustine;	22, Swedenborg;
2, Gautama;	9, Mme. Guyon;	16, St. Francis;	23, Fox, Penn;
3, Zoroaster;	10, Fénélon;	17, St. Bernard;	24, Ann Lee;
4, Mahomet;	11, Boehme;	18, Loyola;	25, Ballington Booth;
5, Isaiah;	12, Theologia Germanica;	19, Héloise;	26, Mrs. Eddy;
6, Tamehameha;	13, Tauler;	20, Calvin;	27, Felix Adler;
7, *Numa.*	14,*Thos.A'Kempis.*	21, *Luther.*	28, *Wesley.*

XII. MARCH, the Month of SCIENTISTS.

Represented by COPERNICUS and HUMBOLDT.

1, Euclid;	8, Volta,Ampere;	15, Helmholtz;	22, Huxley;
2, Tycho Brake;	9, Cuvier;	16, Asa Gray;	23, Averroes;
3, Newton;	10, Lavoisier;	17, Audubon;	24, Hippocrates;
4, Herschel;	11, Harvey;	18, Lyell;	25, Jenner;
5, Laplace;	12, Boerhave;	19, Agassiz;	26, Koch;
6, Kepler;	13, Leeuwenhoeck;	20, Darwin;	27, Coke;
7, *Galileo.*	14, *Linneus.*	21, *Oliver Lodge.*	28, *Blackstone.*

INTERCALARY DAYS, of WOMEN.

1, Aspasia; 2, Cornelia; 3, Monica; 4, Mme de Stael; 5, Harriet Martineau; 6, Margaret Fuller Ossoli.

6. STORY COURSE IN ETHICS.

Objective methods in the kindergarten and primary school has adopted as its centre the child, so must its value of stories in impressing points is unquestioned, and yet the high schools have not made definite provision therefor. Practical class-room ethics, the chief practical interest of the teacher, will be most efficiently subserved if it be not only taught objectively, but also systematically. For this object the writer has issued a book called "Stories for Young Folks,[9]" adapted; by double index, to rapid consultation at an emergency by parent or teacher, and also presenting a coherent scheme of a twenty weeks' story course in practical pupil-ethics in the class-room, at home, and among companions. It is illustrated, and is followed by an English translation of the two simple classics of antiquity in this field, which, strangely enough, are not accessible otherwise; namely, Prodicus' "Choice of Hercules," and Kebes' "Picture." This was evidently the type of moral story Bunyan followed in his famous "Pilgrim's Progress." This "Picture" has the advantage, however, of being undenominational in practical religion, and suited to the intellectual quest of the student. The book contains also a careful scheme by which the teacher can conveniently discuss a different topic each day of the term. The illustrations make the book welcome to pupils.

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