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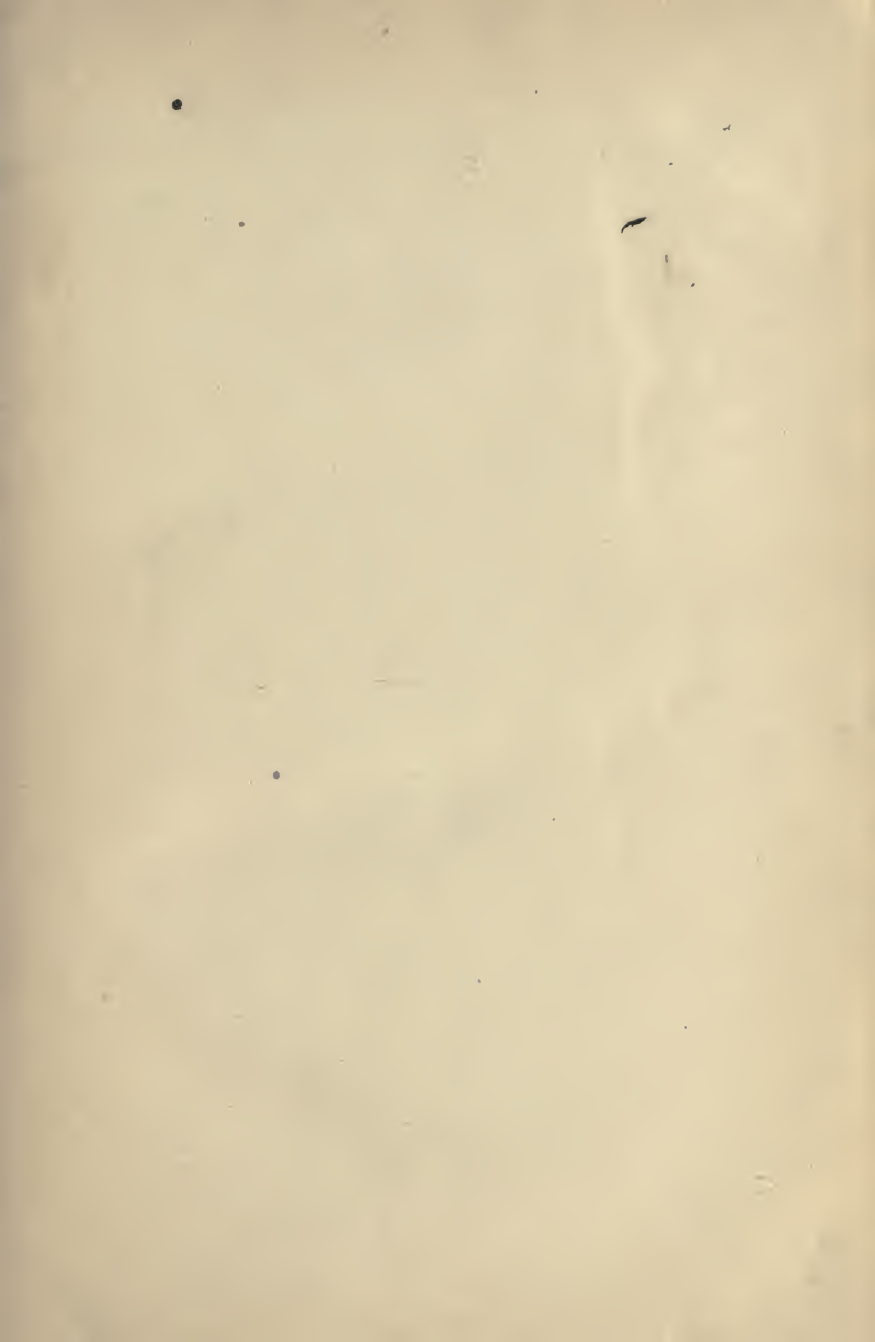


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EDUCATIONAL BROTH

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DEDICATION

TO THE TEACHERS, PUPILS, AND OTHER
LOVERS OF EDUCATION WITH WHOM
MY WHOLE LIFE HAS BEEN SPENT,
THIS BOOK IS DEDICATED.

PREFACE

It is the author's hope that this book, in spite of its evident lack of consecutiveness, will be read by all those who have at heart the highest educational interests of our country. Although very few Americans deny the supreme importance of education, an astonishingly large number are dominated by educational superstitions and fetiches, which they supinely accept as law and gospel. The present grotesquely absurd examination system, the prevalent marking system, the exaltation of the letter at the expense of the spirit in so many of the most common methods of teaching, may be instanced as illustrations of some of the evils which the author wishes to combat.

The author takes pleasure in acknowledging his indebtedness to *The New England Journal of Education*, *The Boston Transcript*, *The Boston Globe*, *The New York School Journal*, to the Revised Charter of the City of New York, and to Boston School Document No. 9, 1903.

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EDUCATIONAL BROTH

The educational pot is now boiling. The faithful teacher is making broth. Along comes the superintendent. He tastes the broth. "It ought to be thicker and slabber," remarks he; "put in more psychology and the broth will be all right."

So in goes more psychology, especially the physiological variety. Ganglia flavor educational broth wonderfully.

Next comes a supervisor: "Your broth is too thick, friend; there are too many ingredients. Take out almost everything but manual training and the broth will be famous."

Next comes a committeeman: "Worthy teacher, your broth is all wrong. Put in some of the-old-district-school-that-produced-so-many-able-men."

The broth continues to boil and bubble.

A travelled parent next appears: "Are you certain that Froebel and Pestalozzi would have made broth just this way?"

And still the pot boils on.

A normal enthusiast puts in her appearance.

“ You are failing in methods ” says she. “ Now really, there is only one true way of making broth of this kind. That way we all learn at Westwater. Once master the broth-nature and the syllabus of methods will at once materialize to be cognized immediately by the synthetic unity of apperception. Now the broth-nature— ”

At this point the broth begins to boil over, and the normal enthusiast hastens away to get help in subduing broth that acts so abnormally. There are neither rules nor methods ready-made that will cover all abnormal ebullitions.

A distinguished university president next comes upon the scene. “ My worthy secondary teacher, ” he exclaims, “ your broth comes to my table in a decidedly uncooked condition. It is evidently underdone. Are you sure that you cook it to the best advantage ? It seems to me that, if you would cook it a shorter time, it would be more palatable and much better done. You evidently let it simmer too long over a slow fire. We cannot digest it at New Camven without

an enormous amount of pepsin in the shape of private tutoring to work off entrance conditions. Now in Germany, France, and Switzerland, much better broth, much more easily assimilated, is made by educational cooks in much less time. I beg you to stop this everlasting simmering."

Perhaps the teacher may here reply: "All things considered, we are making preparatory broth about as well as you are making University floating island or similar dishes."

But the broth keeps boiling, and the teacher says in his heart: "My broth is too thick, too thin, too crude, too miscellaneous, too restricted, too un-American, not foreign enough; it is too methodical; it is too haphazard, and yet it is pretty good broth after all."

THE MARKING SYSTEM NIGHTMARE

“Is this a dream? Then waking would be *joy*.

I pray thee wake me, lest I dream again.”

I once taught in a high school of excellent repute, where for five years in obedience to the directions of my superior, and with the help of a friend in misery, I managed to live through the following nightmare, or more properly incubus, as it was not limited to “the shades of night”. The *average* number of pupils in attendance was 150. All of these pupils had to be marked each day in each recitation. At the end of the month the *average* of these recitation marks was computed. Then the *averages* thus computed were copied and recorded in a large record book. Of course, it was necessary to get the marks of the other teachers, and record their *averages* in the book. Then it was customary to compute the record of each pupil in department, and copy these *averages* in the book of doom. The next step was the computation of the *average* of the class *averages*, in order to get at a monthly

average, which was copied on the pupils' cards. In the meantime, for fear that the Saturday holiday might prove too seductive in its influences, at the end of each month an examination in some subject was given. All the papers had to be carefully examined, corrected, and marked. Then the *average* was recorded in the large book.

You begin to see that, what with preparing examination questions, correcting and marking the papers, and recording the marks, the Saturday "holidays" could hardly be considered occasions of extravagant merrymaking. But to our *averages*. At the end of the term, when the tired teacher had computed the *averages* for the third time, it was the custom to make an *average* of the monthly *averages*. Next, doubtless, as a gentle tonic, it was necessary to get the *average* of the examination *averages*. Then it was customary to compute the *average* of the examination *averages* and the monthly *averages*. You will all be gratified to learn that this last *average* was called a "term *average*".

But this was not all. After the teacher had made out the monthly *averages* ten times, the examination *averages* twice, and the term *aver-*

ages twice, he had to *average* the ten monthly *averages*, *average* the final examination *averages*, and then *average* the *average* of the ten months and the final examination *average*, in order to obtain what was pleasantly called "the promotion *average*". For the graduating class one more *average* had to be computed, namely, "the graduation *average*". This was obtained by *averaging* the yearly *averages* for the four years of the course.

Thank heaven that nightmare is over now! But does not a similar incubus brood heavily over some of our best schools? Might not Mr. George T. Angell direct a share of his wit, wisdom, and influence, against a system so fraught with cruelty to teachers and to pupils?

“TEAM-WORK” IN THE RECITATION

Now that governors and bishops attend the annual foot-ball games between Harvard and Yale, and indulge in the most frantic demonstrations of their delight at “touch-downs” and goals; now that “everybody who is anybody” makes an athletic Mecca of Cambridge or New Haven, there to wave a banner of crimson or of blue, and to shout with the loudest at “good gains”,—may not the educational philosopher derive useful lessons from a game that attracts twenty thousand or more persons at one time?

We want more “team-work” in the recitation. It is not enough to have brilliant individual scholars who can “break through the centre”, or “get round the ends”, or “sprint forty yards”, while the rest of the class, instead of showing “clever interference”, pays not the slightest attention to the progress of the lesson. What we want is a “Deland flying wedge” or a “revolving wedge” that will keep close to an



idea, when once it has been "put in play" and never let it go until it is safely "touch-down", just over the "line". Then let the "goal" be kicked in such a way that every member of the class—"eleven", I was going to say—may profit by the result.

Of what avail is it that the brilliant "sprinter" has hold of an idea, and is rushing with all the enthusiasm of youth and health and strength toward the enemy's goal, if the class cannot keep up? The "sprinter", so far as class advantage goes, is sure to be unmercifully "tackled" and emphatically "downed" by the opposing forces of ignorance. The class, while made up of individuals, must be at the same time a unit. *A* recites not for himself alone, nor yet for the teacher, nor yet for the school committee, nor yet for the other visitors. *B* and *C* and *D* and all the rest of the class are to be considered.

~~There~~ There must be no "off-side play" in the way of cheating to get high marks, whispering answers to hesitating pupils, or "cribbing" in the text-books. The "pony", or "horse", is usually like the Trojan horse, and contains within

itself all the elements of its user's destruction.

What brings the victory? Practice, patience, perseverance, obedience, “team-play”, unity in variety, attention, judgment, individual brilliancy supported by average capacity, a captain who commands the love and confidence of the class, and who knows just how to “handle the team”. With such factors when an idea is “put in play”, you will hear of no “muffing behind the lines”, but you will see every pupil watch his chance and make a “fair catch”.

SPELLING

A knowledge of the art of spelling is to be gained by long and laborious efforts. The causes of failure in this subject differ, no doubt, in different cases, but there are certain well-established, general causes, some of which may be enumerated as follows:

1. Wrong methods of teaching. Absurd as some of the old-fashioned methods were, they still had the scientific merit of appealing to the memory through the ear, as well as through the eye. Oral spelling ought not to be abandoned but ought to be practised in connection with written work. The spelling match is not to be despised as an educational method.

The spelling of words, like the words themselves, should be learned as we need it. It seems very strange to store up long lists of words mainly for some possible future reference, but to be unable to spell the commonest words of every day use. All facts of language are learned one by one. Then why pretend to learn them by the score?

Words entirely appropriate to pupils of one stage of advancement may be entirely inappropriate to those of another. The spelling of the vocabulary of each subject in the school course should be insisted upon more rigidly. The prevalent idea that the spelling should be considered as something only remotely connected with a science or an art cannot be too strongly condemned. The spelling of the terms of physics, for example, is an important part of a thorough knowledge of the subject, and he who attempts to pass as an expert in that subject, but who constantly indulges in what (for want of a better term) may be called Josh Billingsgate, succeeds only in making himself ridiculous.

In this age of elective studies too little attention is paid to some of the consequences of election. To be an accomplished speller of English one must know much of languages other than his own. He who declines to study Greek, Latin, French, and German declines to accept the aid offered by these languages in the study of his own. He who shuns mathematics may expect to be ignorant of mathematical terms. He who eschews science may blunder, naturally

enough, about scientific terms. The pupil who studies his Greek in a rational way will not be likely to misspell demagogue. A student at Harvard once spelt this word "demigogue". "What is a whole gogue?" was the instructive comment made by the professor in charge of the course. The student might have answered this query as a clever Boston teacher did recently: "Why, all agog, of course!"

The pupil who has studied French will not go wrong on the spelling of messieurs, if his attention has been called to the composition of the word, namely, mes, and sieurs.

Transliteration plays no unimportant part in this matter of spelling. Such words as labyrinth, Egypt, catarrh, and many others will have no terrors for the student who understands transliteration.

In closing, permit me to say of the late lamented Noah Webster that, in my humble opinion, he did an irreparable injury to the spelling of the English language when he attempted to spell words not according to good usage, but according to his own private views of propriety. And may I also say that I have but little sympathy with modern movements for the mutilation of English words beyond recognition.

LATIN AS THE UNIVERSAL LANGUAGE

Instead of adding, year by year, to the list of "universal language" failures, why not make use of a language that will commend itself to so many persons in so many lands? Let us state the question in the form of a debate: *Resolved, That Latin ought to be adopted as the universal language.*

1. The preparatory schools, the colleges, the universities of the civilized world, have for hundreds of years given great attention to the study of Latin. The adoption of this language as the universal language would give new zest to a study already extremely valuable and interesting. Thus new vitality and interest would be infused in this time-honored department of learning.

2. Latin has already been tried as the language of the learned, and has been found an admirable clearing-house for the mental coinage of those who are brothers in learning if aliens

in government. Newton's *Principia* and numerous other works appeared originally in Latin. The classical notes of many German scholars are still written in that language.

3. That Latin, Spanish, Portuguese, French, and Romaic, are substantially Latin languages is a well-known fact. That Latin, as a living language, is studied among the Hungarians, is another well-known fact.

4. English and German are largely indebted to the Latin language, not only for numerous words embodied in these languages, but also for many phrases and expressions taken directly from the Latin and by long use assimilated.

5. The language of science, particularly of classification, is Latin, with such an admixture of Greek as can easily be Latinized. You have only to consider the vocabulary of botany, zoölogy, geology, physiology, and the hundred other "ologies," to see the truth of this statement. Law, medicine, and theology, including services in Latin, together with libraries of works in Latin, all reinforce this plea.

6. The custom of printing diplomas in Latin has much to be said in its favor. Notwithstand-

ing the frantic efforts of the anti-classical party, the study of Latin continues to attract large numbers of the ablest students in all nations. Such students are glad to have a certificate in a language intelligible to the learned world.

7. An international conference might well determine the proper pronunciation of Latin. At present English-speaking scholars are in the following absurd quandary: If we pronounce Latin by the Roman method, shall we also pronounce proper names and well-known words and phrases by the same method? Must Cæsar be one word in Latin and another word in English, until most pupils in a desperate attempt to master two totally different pronunciations are driven to a strange conglomeration that is neither Roman nor English?

To understand the baneful effects of a double standard of pronunciation you have only to study the usual pronunciation of medical terms. Probably such words as *bronchitis*, *pericarditis*, and the like, are almost invariably mispronounced.

The international conference meeting at stated times might pass on the admission of new terms

to the universal Latin language. For example, *telephone* might easily become *telephonium*, and other Greek compounds might be easily Latinized.

How the preceding propositions may be received by the learned world I know not, but for myself I am most heartily in favor of the movement. A broad, international spirit will easily give up minor points of pronunciation and usage for the sake of a symmetrical, world-uniting whole. I will venture to say that the adoption of my proposition will result in great gains to the brotherhood of man, to learning, to diplomacy, and so to the welfare of the human race.

TEACHERS' SALARIES

One of the most ludicrous results of solemnly accepted methods of fixing salaries is shown in the following incident. A master in a well-known city, feeling that a European trip for study and recreation would greatly benefit him and his pupils, obtained leave of absence from the school committee and went abroad. The time was spent profitably. When, however, the master returned refreshed and invigorated physically, mentally, and morally; when, filled with enthusiasm, and eager to inspire and benefit his pupils, he came back to his work, he found a great surprise awaiting him. As certain men have lost their shadows, and as others have lost their reflections, and yet have not known why, so the master found that he had lost his continuity of service, and must resume his work at a much lower salary than that which he had received when considerably less efficient! "Lost his continuity of service," had he? And what, in the name of common sense, if he had? Where

had he landed? Was he more efficient or less efficient? "Woodenness" in education is always a perfect *reductio ad absurdum*. There is no place for the foot-rule in dealing with the most important of public interests.

And here I wish to ask why the American people are willing to allow the teacher's profession to be less remunerative and less esteemed than either law or medicine or theology? Do you say that the great law of supply and demand will regulate the teacher's salary? If you were ill, would you employ a cheap doctor? If you became involved in legal difficulties, would you retain a cheap lawyer? If you wished for spiritual aid and comfort, would you search diligently for the cheapest clergyman? And yet communities are generally willing and even eager to commit the physical, mental, and moral interests of the children to the care of teachers whose salaries are insufficient to satisfy the most moderate needs.

All honor to that noble band of efficient teachers who are yearly giving their lives to their country; who are in the truest and best sense of the words public benefactors; whose watch-

word is not "salary", but "efficiency". But how many teachers do you suppose are failing in this proud state of Massachusetts? And why are they permitted to fail? Because they are cheap! You can hire them for less money than the amount necessary for obtaining good teachers. There are millions for palatial buildings and thousands for decoration, but for the teachers not even the compensation of third-rate lawyers, doctors, clergymen, or business men!

The public schools of Massachusetts are not places to be used as training-schools for inefficient teachers, or snug harbors for superannuated intellectual navigators.

There ought to be an immediate and a radical change in this matter of salaries. Years of service have their place, but years of efficiency are the main issue. Sex has absolutely nothing to do with the question. The profession must be made so honorable and remunerative, that it will attract and hold the best men and the best women of the land. When the young graduate on his way to the practice of law or medicine says to the community: "Let me experiment on your children. I will do it at very low

figures," the community ought to reply: "Hands off! You shall not assume the duties of the most difficult and important of professions, even if your bungling services should be offered free of charge. Economy in such matters is akin to starvation to save provision bills. Go about your business—that is, law or medicine!"

Raise the standard, raise the salaries, raise the efficiency. Exclude bunglers. The employment of poor teachers has never been the means of saving a cent. It is pure loss, or worse than loss. The gain derived from hiring the best teachers is absolutely incalculable. No community can afford to let such teachers go.

I believe that it is the solemn duty of all professional and efficient teachers to agitate this great question until the right shall prevail. The greatness and the glory of our country depend as much on the proper recognition of teachers' services as upon any one thing. I call for united action on this subject.

ANENT DIPLOMAS

What do they mean—these more or less beautifully engraved diplomas? Here is a Latin document before me. It reads:

Schola Latina Roxburiensis
In Republica Massachusettensi
Omnibus Ad Quos Hae Literae
Pervenerint Salutem
Notum Sit Quod—

Studiorum in hac Schola curriculum bene ac fideliter confecit, eique in rei testimonium Curatores hoc diploma tribui curaverunt.

Datum, Bostoniae, Quinto Nonas Julias, A. D. MDCCCLXXV .

——— Praeceptor. ——— Curatorum Praeses.

You may fill out the blanks with such names as the circumstances warrant. All very fine, isn't it? "Bene ac fideliter confecit"—yes, but all the graduates obtained the same commendation. The beneficent rain of compliment fell on the just and the unjust with an impartiality as striking as that of the sky.

Have you ever noticed in somewhat antiquated diplomas the rhetorical flourish "with the highest honors of the institution"? And have you ever stopped to consider the fact that the diploma itself was "the highest honors of the institution", and that all the graduates revelled in those "highest honors"? The same kind of generosity characterizes almost all of the diplomas granted by secondary schools, until one is forced to the conclusion that a sheepskin, like charity, "covers a multitude of sins". General Butler's somewhat startling assertion to the effect that Harvard would do well to confer a degree on him, on the ground that he was about the only Massachusetts governor who could translate the diploma, was, of course, one of those playful exaggerations for which the general was noted. It is an interesting fact, however, that many holders of Latin diplomas cannot translate them. An unusually "seedy" man once applied to me for help in translating his Latin medical diploma. One can hardly help shuddering at the results of such a "physician's" practice, had he succeeded in finding out what his diploma meant. Such "practice" inevitably

suggests the "target practice" at Manila and Santiago.

Some universities and colleges, like Harvard, for example, confer honors with distinctions and differences. For instance, there are the plain degree, the cum laude, the magna cum laude, and the summa cum laude, degrees. Harvard, like the partial father, says, in effect, "I love all my sons alike—especially certain ones of them."

There would seem to be a consensus of opinion that non-professional diplomas, like marriage certificates, are not properly exposed to public view. The status of professional diplomas appears to be somewhat different, probably because the public demands some tangible evidence of competency aside from the advice actually received.

The foot-rule must not be applied to diplomas, even if the "magnificent distances" of the present documents are too wildly imaginative. Were the authorities to state in black and white on an unfortunate pupil's diploma that he was "very poor" in a certain subject, what would such a certificate amount to as a source of joy to the owner? The "little rift within the lute"

would spoil the whole scholastic symphony. What, then, is a solution of the existing difficulties? Extend the elective system, state in the diploma precisely what subjects have been studied, and how much time has been devoted to each subject, and, then, if it be wise (and whether it is or not, I do not know), note the various degrees of excellence by some such expressions as "with the highest honor", "with high honor", and "with honor". The diploma without any qualification would merely indicate that the pupil deserved such evidence of his efforts, but that he did not deserve any particular commendation.

If an institution can be held to account for the attainments or lack of attainments of its graduates, surely it would be fairer to the schools to permit the diploma to mention the subjects studied by the recipient. Diplomas based on actual facts rather than on "glittering generalities" would command and deserve much greater respect. If "accuracy is the soul of scholarship", truth is the soul of accuracy. Let us, then, have the truth, tempered only with regard for the feelings of pupils and parents.

THE SELF-LIMITATION OF THE ELECTIVE PRINCIPLE IN SECONDARY SCHOOLS

Considerable unintelligent discussion of electives in secondary schools has arisen from a partial or complete misapprehension of the real scope of the elective principle. Even if the entire list of studies in secondary schools were made elective, there would still be limiting elements of great importance. In the first place, almost any rational scheme of study involves an orderly procedure from the elementary through the more complex towards the most difficult. For example, a pupil could not ordinarily take the second year Latin until he had mastered the first year's work in the same subject. A similar statement may be made about Greek, French, German, mathematics, and other subjects. Furthermore, a study like that of physical geography is wisely preceded by astronomy, geology, botany, etc. Astronomy and physics require a good knowledge of elementary mathematics.

Advanced bookkeeping presupposes a knowledge of elementary bookkeeping. A student of drawing who might attempt the most difficult parts of the subject without taking the preliminary steps, would get but little profit from his work. In every good elective system, then, the limitation of natural order must always play an important part.

A second limitation is to be found in the number of teachers that the average municipality or the average private institution can afford to supply. Within reasonable limits the question of the merits of large, moderate-sized, and small classes is a debatable one, and there is room for enthusiasm over any one of the three kinds of classes. It is generally acknowledged, however, that our present danger lies in the direction of too large rather than in that of too small classes. But, as a general rule, it is safe to assert that there is a limit beyond which a class cannot be reduced with profit to the public. Meritorious as individual instruction is, and beneficial as its results are in many cases, no rational being would ask a municipality to furnish private tutors to every child. It is, then, perfectly fair

that individual choice of studies must always have as a second limitation the number of teachers that can be reasonably afforded.

A third, and extremely important, limitation is found in the secondary pupil's aims. If he wishes to go to college, the number of his possible courses is at once restricted to such as will fit him to meet the requirements of the college of his choice. There is, it is true, a growing tendency towards elasticity in these requirements; and yet even Harvard, the great centre of the elective principle, though allowing some freedom of choice, still makes compulsory a large amount of the work required for admission. The pupil preparing for Yale, or for the Massachusetts Institute of Technology, or for the Boston Normal School, or for the state Normal School, or for the Normal Art School, must consider most carefully the requirements of his chosen institution, and must direct his studies with a view to meeting those requirements.

Still further, absolute freedom of choice is limited by the advice and the authority of parents and teachers. In almost all of the institutions of secondary grade in which the elective

plan has been adopted, the choice of the pupil is made subject to the approval of the Principal of the school.

An additional limitation is to be found in the prevalent ideas about the necessity of pursuing certain studies. Many intelligent persons have strong convictions about the value of particular branches and the expediency of gaining at least an elementary knowledge of them. Such convictions have been influential in creating a demand for the study of mathematics and of English, to mention only two of the subjects under consideration.

In consequence of such prevalent opinions pupils wishing to take "commercial" studies invariably find bookkeeping, commercial arithmetic, and, of late, stenography and typewriting, simply inevitable.

Further consideration might show additional restrictions, but enough has been said to demonstrate the fact that all rational elective systems in secondary schools are, and, from their very nature, must be, to a large extent, self-limiting.

THE REQUIREMENTS IN COLLEGE ENGLISH FROM THE STANDPOINT OF THE PREPARATORY SCHOOLS

During the Boer war, now so fortunately ended, there appeared in one of the English comic papers a cartoon representing a cabinet meeting. The eminent statesmen composing the English cabinet of that time were evidently sorely tried to find some plausible explanation of the well-known British defeats in South Africa. But Lord Salisbury with the Micawber hopefulness of the average politician is represented in the cartoon as expressing the following highly gratifying opinion: "It doesn't make any difference *what* we say, so long as we all say the same thing." Now whether Lord Salisbury had heard of the scheme of uniform requirements in English or not, I, for one, cannot state with any degree of positiveness, but the sentiments which he expressed to the other members of his cabinet are so harmonious with the spirit of the American uniform requirements in Eng-

lish, that his utterance hints at coincidence if not collusion.

Before going any farther in this discussion, I wish to formulate at least one basic principle of the successful teaching of English, namely this: That teaching of English which results in awakening in the pupil a life-long interest in the literature and the language of England and of America, may be called truly successful. This great principle of arousing a permanent interest in a subject as a test of successful teaching in it, is in no sense restricted to English; but it is, I believe, indisputably and peculiarly true of English. And yet under the present "storm and stress" of college English requirements how many pupils are roused to permanent enthusiasm for the best things in English literature? To go still farther, even after an extended course in English literature at our best universities, how general, pray, is a permanent enthusiasm for English literature and appreciation of what is best in it?

I know a little girl who told me in confidence that she always liked the Sistine Madonna very much, until she had to study it in school, and

that since that time she simply detested it. And this reminds me of some curious doggerel verses every stanza of which ended with the words: "Do you know why?" Brethren, confession is said to be good for the soul, and in the spirit of this great truth, I would ask: Isn't there something extremely pedantic, unnatural, unnecessary, and repulsive, about the present system of college entrance requirements in English? Is it in any sense strange that the most distinguished of American Headmasters refers to these requirements as that "*loathsome thing known as college English*"? Said an eminent physician to me: "Yes, my son, George, was conditioned in English at Harvard, and I'm mighty glad of it. Of all the senseless and stupid ways of trying to get a boy to love English literature this dissecting and quizzing method is the worst." By a parity of methods a person should be unmercifully quizzed on everything connected and unconnected with a juicy sirloin steak, while the real thing for him to do is *to eat it*. He will assimilate it, never fear, and it will do him some good. He needn't understand all the processes of digestion, or chase

the steak back to the slaughter-house, "in order to derive benefit from the course", as the college catalogues say. Some persons are very sceptical about the educational possibilities of the colored race, but personally I am fully persuaded that the young negro who asked to be excused from physiology on the ground that it *made him feel dizzy to think of his insides* was on the verge of rediscovering a great educational truth, as applicable to college English requirements as it is to physiology: and this educational truth is "Let well enough alone." But the college requirements say: "Cut well enough into small pieces, dissect it, say numberless useless things about it; prepare to meet your examiners!" And this reminds me of the methods of the Salvation Army in the rural regions: You are riding along in the country with a clear conscience and a happy heart, drinking in with every breath health and joy, when of a sudden on some prominent bank near a tumbled-down barn you see a design in paving-stones or leeks or some such Puritanical material with the awful words: "PREPARE TO MEET THY GOD."

Of course, to you, being a good Christian, the

thought is decidedly delightful, but some way the sun goes under a cloud for a time. Now it is with similar feelings that the pupils come up for examination in English. The process of tearing thoughts up by the roots, to see why they grow that way, may be radical, but it certainly leaves the thoughts in bad shape.

I have said elsewhere, and will repeat with the permission of *The Journal of Education*, something which has a bearing on the subject under discussion:

It is highly probable that more time is wasted in well-meant attempts to teach English literature than is thrown away on almost any other equally important subject. The scope of this remark is not restricted to elementary or to secondary schools, but applies most forcibly to the colleges. Some years ago there appeared in *Life* an excellent cartoon representing our old friend Charon ferrying across the Styx that noted American critic, William D. Howells. On the opposite bank of the gloomy river the gigantic shades of Thackeray and Dickens were making most threatening gestures at the shade of Howells, who, it must be admitted, in spite of our

national pride, in the presence of such giants looked small indeed. "Criticism is easy, art is difficult," say the French, an injunction which all teachers of English might remember with profit. It always struck me as strange that the best writers of English appear to furnish college rhetoricians with the most numerous and the most awful examples of inaccuracy. Perversely, enough, no doubt, the inference that I draw from this fact is, that great writers like Shakspeare, Johnson, Scott, George Eliot, Thackeray, Wordsworth, Dickens, Jane Austen, and others, often held up to the withering scorn of college freshmen, allowed themselves reasonable freedom in their really beautiful use of the English language. In using English as a vehicle of expression one is not obliged to sit bolt upright everlastingly. In this century extraordinary emphasis ought to be laid on the school library. Instead of wasting precious hours in fatuous attempts to show how Scott blundered, how Thackeray was mistaken, how Shakspeare was not very well-informed, and how Jane Austen ought to have known better, the genuine teacher will take measures to get his pupils to read the actual

books themselves without very strenuous attention to second-hand notes or queer figures of speech.

As a rule, foot-notes are not negotiable. Saying things about authors and their books has very little to do with creating a love of literature. The average teacher whether in college or out is a very poor competitor of the great writers themselves. Many a lover of good literature has been made such by having free access to a good library in early childhood. If the masters of poetry, fiction, history, and travel, cannot hold their own in the minds of boys and girls, what earthly good are quizzes, and examinations, out-of-the-way information, and interminable prating going to do? There must be something radically wrong about a boy who does not like Scott, that is, unless Scott is to be used for purposes of dissection. François Magendie, the eminent vivisector, on account of his experiments on animals was called, perhaps unjustly, "the hellish Magendie". There are many "hellish Magendies", literary vivisectionists, among teachers of English, and of such is the kingdom of college examiners. That is one

reason for the fact that some boys prefer dime and half-dime novels on which no questions are to be asked, to the rarest products of the highest genius which have to be "got up" for examination.

The editors of text-books in college English have made, no doubt, a honest effort to meet the requirements. Occasionally, to be sure, they fall into the venial error of imagining that they themselves wrote the English classics. For example, the editor of an edition of Addison's "Sir Roger De Coverley Papers" sent me a copy with the compliments of the *author*, a thoughtful and delicate attention on the part of Addison not bestowed on everyone nowadays. I take at random one of the most recent of these precious edited English Classics, and what do I find? Fifty pages of Contents, Prefatory Note, Introduction, Cosmography of the Universe, Maps, Individual Assignments for Research, Suggestive Questions, Suggestions for Rhetoric Study, and Study Helps; Ninety-one pages of the actual classic, including the arguments of other books; Twenty-four pages of notes; Nine pages of Index. Many of these alleged notes con-

sist merely of the injunction, "See dictionary or encyclopædia", which is suggestive of the old trick of writing on one page of the big dictionary, "see page 1093", in the hope that, when the witless one turns to "page 1093", he will find the advice, "see page 505", and so on. Such notes illustrate what may properly be called "Will-o'-the-wisp" editing. To illustrate this method still further, let me cite the note on line 572:

"Serbonian Bog. See *International Dictionary*, *Standard Dictionary*, or any encyclopaedia. See Map of Egypt and Arabia, p. XXXIX."

Now it seems to me that this note is rather hard on the authorities cited. Still the editor is not without some good ideas, as, when he says: "It seems to the present editor that a great hindrance to the study of such poems as *Paradise Lost* is the practice of constantly calling the pupil's attention from the study of the poem to some parallel in Homer, Vergil, or Dante. Most teachers will agree that this is likely to prevent the eager following of the tremendous and often headlong action of Milton's "mighty universal drama". And again when he says:

“ In the study of these lines, nothing should draw the pupil away from the *use of the imagination*. Notes and references often serve to do this. Study, not *about* the poem, but the *poem*.”

I once knew an uneducated retail fish-dealer who used to read “ Paradise Lost ” by the hour, and who used to be so deeply affected by its grandeur, that he never read it without tears. I am morally certain that he did this without benefit of notes or comments. I have known persons who read “ Pilgrim’s Progress ” with implicit belief in the verity of every character and the truth of every incident. And they reminded me of the words “ Except ye become as a little child, ye shall in no case enter the kingdom of God.”

And so my sympathies go out to the applicant for admission to college who wrote on his paper in answer to the question: “ Who were Chaucer’s Contemporaries ? ” *Chaucer had no Contemporaries*. Nor do I think it very strange that another applicant wrote in reply to the question: “ Who was Silas Marner, and what were the causes of his unpopularity ? ”:

“ Silas Marner was the name of a poem by

Coleridge. The cause of his unpopularity was that he killed the albatross that caused the wind to blow."

Nor am I surprised at the naïve confession of an athletic young man to the effect that the wrestling match carried him through his answer to a question on "As You Like It".

That rare and beautiful genius, Charles Lamb, says in his famous Essay on "Mackery End, in Hertfordshire", speaking of his cousin Bridget:

"Her education in youth was not much attended to; and she happily missed all that train of female garniture which passeth by the name of accomplishments. She was tumbled early, by accident or design, into a spacious closet of good old English reading, without much selection or prohibition, and browsed at will upon that fair and wholesome pasturage. Had I twenty girls, they should be brought up exactly in this fashion. I know not whether their chance in wedlock might not be diminished by it, but I can answer for it that it makes (if the worst comes to the worst) most incomparable old maids."

"What?" the pedants will exclaim: "Tum-

bled early by accident or, worse yet, by design, into a closet of good old English reading? No examinations? No written exercises? No paraphrases? No figure-hunts? No topical analyses? No parallel passages? No notes? No indexes? No introductions? No exposés of the author's weak points? No comment on the Serbonian Bog? Why, look at the absurdity of such a plan! There would be hardly anything left except what the authors actually wrote! How could the poor girl have known what to do without a note saying: 'Read over and over, and try to image?''

To all of which objectors and objections I reply:

"Please, don't come at me that way! Go at Charles Lamb. I merely quoted him, but, to tell the truth, I am persuaded that he is right."

THE SCHOOL MAGAZINE CLUB

The great value of professional as well as of general literature is becoming more and more generally recognized. Eminent physicians club together, and for a comparatively trifling expense get the benefit of all the best medical magazines. Progressive teachers who really desire to make their chosen calling a genuine profession may profit by the physicians' example. It is of no avail for teachers to say that they can get all the best magazines at the public library. Potential energy is not kinetic energy. Magazines in the library are not magazines in the teachers' hands. Inertia is a force to be reckoned with. Consequently, every corps of teachers ought to have a local professional or semi-professional magazine club. The teachers should agree on the amount of money which they feel willing and able to contribute. At a meeting of the club early in the school year each teacher should indicate his preference with regard to the various magazines. As there is

some danger at the present time that professionalism may encroach upon that broad humanity so essential to the truly successful pursuit of any large occupation, it is well to include in the list of magazines some of the most meritorious of those devoted to general literature. It is a curious fact that some purely professional magazines are almost as soporific as opiates. One stimulating sentence is worth volumes of "dry-as-dust" prosing. "Pulvis et umbra sumus" might well be taken as a motto by certain well-meaning editors unfortunately devoid of a sense of humor.

Education has become the absorbing master-passion of American life. Even the passion for wealth pays reverent tribute to the passion for education. And this great fact of our throbbing American life is imaged in the journals and magazines of the time by their constant publication of valuable articles on educational subjects.

Half-hearted recruits in the cause of education must rub their eyes in astonishment, as they observe the growing importance attached to a calling once ridiculed, if not despised. Said an acquaintance of mine recently:

“ The teacher who can conduct a school as it ought to be conducted; who can leave the mark of his personality upon all of his pupils, is engaged in the highest of all occupations, and is the greatest and best of men.”

I commend this remark to some of the faint-hearted ones who “ hate children ”, yet still continue in the profession of teaching.

If there are still teachers who say that they can “ get no good from educational journals ”, and who still believe that the science and the art of teaching “ come by nature ”, they would do well to consider the very easily substantiated fact that the leaders in all the professions attach great importance to the best current professional literature.

By way of closing this article let me call attention to a simple device to secure regular circulation of the magazines among the teachers. Blanks should be printed or typewritten in some form similar to this.—

..... High School.

Magazine Club.

Received. Passed

Mr. Smith.

Mr. Brown.

Miss White.

Miss Gray.

Miss Blank.

Miss Fiske.

Magazines may be kept one week.

These forms should be pasted on each magazine as it arrives. Each teacher records the date of receiving and of passing the magazines.

This plan has been in successful operation at the Brighton High School for the past few years, and has proved to be stimulating and valuable.

HOW TO BUILD UP A LARGE LATIN VOCABULARY

Rev. J. H. Bacon, in his extremely valuable "Complete Guide to the Improvement of the Memory", calls attention to a most important fact often disregarded in the teaching of Latin. He says:—

"The learning of a language comprehends the learning of the words of the language, and the changes they undergo in construction and arrangement. If, then, by a few simple rules many of these changes can be pointed out, the pupil will know thousands of words without the wearisome task of learning them one by one."

Mr. Bacon then proceeds to show the relation of certain English endings to the corresponding Latin terminations. Following Mr. Bacon's arrangement, I have made a partial list of English words ending in *ence*, and have placed in a parallel column the corresponding Latin words, which can be given almost instantaneously

whether the pupil ever had them before or not. The rule is as follows:—

1. “Most English words ending in *nce* or *ncy* are made into Latin by changing *ce* or *cy* into *tia*.”

Mr. Bacon then gives two illustrations of this rule, namely, *patience*, *patientia*, and *clemency*, *clementia*.

Let us consider some further illustrations of this rule for words ending in *ence*. I will give the words, as they occurred to me:—

ENGLISH	LATIN
1. <i>Patience</i>	<i>Patientia</i>
2. <i>Continence</i>	<i>Continentia</i>
3. <i>Reticence</i>	<i>Reticentia</i>
4. <i>Correspondence</i>	<i>Correspondentia</i>
5. <i>Reference</i>	<i>Referentia</i>
6. <i>Difference</i>	<i>Differentia</i>
7. <i>Indifference</i>	<i>Indifferentia</i>
8. <i>Pertinence</i>	<i>Pertinentia</i>
9. <i>Evidence</i>	<i>Evidentia</i>
10. <i>Essence</i>	<i>Essentia</i>
11. <i>Potence</i>	<i>Potentia</i>
12. <i>Impotence</i>	<i>Impotentia</i>
13. <i>Permanence</i>	<i>Permanentia</i>

14. Dependence	Dependentia
15. Independence	Independentia
16. Incontinence	Incontinentia
17. Superintendence	Superintendentia
18. Prudence	Prudentia
19. Providence	Providentia
20. Improvidence	Improvidentia
21. Abstinence	Abstinentia
22. Diffidence	Diffidentia
23. Confidence	Confidentia
24. Inference	Inferentia
25. Conference	Conferentia
26. Affluence	Affluentia
27. Deference	Deferentia
28. Influence	Influentia
29. Confluence	Confluentia
30. Afference	Afferentia
31. Existence	Existentia
32. Consistence	Consistentia
33. Desistence	Desistentia
34. Impertinence	Impertinentia
35. Circumference	Circumferentia
36. Indigence	Indigentia
37. Imprudence	Imprudentia
38. Eminence	Eminentia

39. Prominence	Prominentia
40. Persistence	Persistentia
41. Insistence	Insistentia
42. Resilience	Resilientia
43. Immanence	Immanentia
44. Imminence	Imminentia
45. Eloquence	Eloquentia
46. Magniloquence	Magniloquentia
47. Grandiloquence	Grandiloquentia
48. Ventriloquence	Ventriloquentia
49. Competence	Competentia
50. Audience	Audientia.

This list might be extended greatly. As soon as pupils understand the corresponding terminations, the Latin may be given for the English, or the English for the Latin, with the greatest ease.

There are, I am aware, several objections to this scheme of increasing the vocabulary. It may be said:—

(1) Some of the English words are not in the English language.

(2) Some of the alleged Latin words are not in the Latin language.

(3) Some of the Latin words are not classical Latin.

In reply to objections first, second, and third, I would say:—

(1) There is no law forbidding well-formed additions either to the English or to the Latin language.

(2) Just as not all English words are Elizabethan, so not all Latin words are classical.

I believe that such lists of words have great value. Their value will increase in direct proportion to the student's knowledge of English, Latin, French, and other languages, especially the Romance tongues.

For example, each one of the fifty words given above might well suggest not simply the corresponding noun in Latin or in English, but the verb, and its participle, often used as an adjective, together with the various other words, simple and compound, which naturally group themselves about the same root. To the comparative philologist a mine of inexhaustible richness is at least indicated. The surprising correspondences of the Greek with the Latin, together with the intimate connection of English, French, Italian, and Spanish with one another, and with Latin, offer a magnificent field for work.

Not only borrowed words, but also kindred words will marshal their forces at the command of the general memory, aided by the lieutenants, Attention, Arrangement, and Association, "the three A's," as Mr. Quick so aptly calls them.

As many of the Latin words in English come to us through the French, it will seem only natural that with a very few changes of vowels, or accents, the English of the list just given will become French.

Herbert Spencer's dictum to the effect that we must proceed "from the known to the unknown" in education seems to have been carefully avoided in most works ostensibly devoted to the teaching of elementary Latin. To continue the building up a Latin vocabulary, let us make one list of English words ending in tude and another list of Latin words ending in tudo. If by, merely changing e to o we are able to give, off hand, a good number of reputable Latin words, surely the gain is considerable. By such a method we not only learn a larger number of words than that usually mastered, but we acquire these words without straining the memory.

“Train, not strain,” is an aphorism that applies to every form of mental activity.

ENGLISH	LATIN
1. Aptitude	Aptitudo
2. Gratitude	Gratitudo
3. Altitude	Altitudo
4. Latitude	Latitudo
5. Longitude	Longitudo
6. Lassitude	Lassitudo
7. Desuetude	Desuetudo
8. Solitude	Solitudo
9. Promptitude	Promptitudo
10. Magnitude	Magnitudo
11. Multitude	Multitudo
12. Solitude	Sollicitudo
13. Attitude	Attitudo
14. Ingratitude	Ingratitudo
15. Inaptitude	Inaptitudo
16. Plenitude	Plenitudo
17. Amplitude	Amplitudo
18. Rectitude	Rectitudo
19. Quietude	Quietudo
20. Disquietude	Disquietudo
21. Similitude	Similitudo
22. Dissimilitude	Dissimilitudo

23. Fortitude	Fortitudo
24. Platitude	Platitudo
25. Sanctitude	Sanctitudo
26. Turpitude	Turpitudō
27. Ineptitude	Ineptitudo
28. Beatitude	Beatitudo
29. Mansuetude	Mansuetudo
30. Consuetude	Consuetudo
31. Exactitude	Exactitudo
32. Servitude	Servitudo
33. Certitude	Certitudo, etc.

Psychologists tell us that it is easier to remember two words having some connecting link than it is to remember one isolated word. If we remember that *e* as printed looks like a broken link, and *o* like a closed one, there will be no difficulty in recalling the fact that the open link is English and the closed link Latin in the case of "tude" and "tudo" words.

To apply these methods, we proceed next to derive from our list of nouns the adjectives to be remembered together with them. The following list suggests itself immediately:

aptus	gratus	desuetus
longus	lassus	magnus

solus	promptus	ingratus
multus	sollicitus	amplus
inaptus	plenus	disquietus
rectus	quietus	fortis
similis	dissimilis	turpis
platus	sanctus	mansuetus
ineptus	beatus	servus
consuetus	exactus	latus
certus	altus.	

In connection with the thirty-three nouns, taken at random, may be noted several interesting facts:—

First, without any difficulty thirty-two Latin adjectives may be recalled in connection with the nouns.

Second, the reason for the fact that an adjective is not suggested at once for the noun attitude or attitudo is this: "Attitude" is really another form of "aptitude", hence it must be referred to aptus.

Third, servus, it must be remembered, is an adjective as well as a noun.

Fourth, inaptus and ineptus must be considered as practically the same word.

Fifth, platitude appears to have come through

the French, but as that language is really a kind of modern Latin, and as the word "platus" or "platys" exists in ancient Latin and in Greek, *plattitudo* may be permitted to remain in the list.

Mr. Bardeen, the well-known Syracusan, tells us of a visit that he made to a place where "correlation" reigned supreme. As the various grades of the schools were at work on the inspiring subject of "goose", the singing teacher had taken great pains to make the music harmonious with the course of study. Accordingly, in place of the ordinary syllables the word "hunk", (query, why not "honk"?) the cry of the goose, was used for the scale exercises. In Mr. Bardeen's words:

"The singing teacher was at a good deal of pains to imitate the 'hunk' of the goose and had the children practise, until they got some sort of an imitation of it. Then this 'hunk' was sung, first to the scale hunk, hunk, hunk, hunk, hunk, hunk, hunk, hunk, hunk, and down again; then to the major chord, hunk, hunk, hunk, hunk; then to the minor chord, then to certain exercises, very much like the usual vocalization except that instead of the traditional

ah, the children were to sing hunk, hunk, hunk.”

This anecdote illustrates to perfection the natural results obtained by those unphilosophical teachers who think that every general law of mind must necessarily apply with unvarying precision to all pupils alike. The French have a proverb: “Il n’y a pas des maladies; il y a des malades.” “There are no sicknesses; there are sick people.” That is to say, each case must be treated individually.

The result, then, to be derived from any educational principle, or from any method or device, will depend almost entirely on the teacher’s skill in applying such principle, method, or device, to the needs of the individual pupil.

To resume the main subject, the building up of a Latin vocabulary, I believe that the English side of Latin has been neglected too long. Take, for example, the following group of words:—

- | | |
|------------------|---------------|
| 1. Victor | 7. Elevator |
| 2. Executor | 8. Renovator |
| 3. Administrator | 9. Monitor |
| 4. Orator | 10. Resonator |
| 5. Coadjutor | 11. Detonator |
| 6. Commutator | 12. Abnegator |

- | | |
|------------------|------------------------|
| 13. Negotiator | 32. Eradicator |
| 14. Cultivator | 33. Navigator |
| 15. Personator | 34. Abrogator |
| 16. Imitator | 35. Insulator |
| 17. Curator | 36. Emancipator |
| 18. Abator | 37. Associator |
| 19. Senator | 38. Auditor |
| 20. Inventor | 39. Authenticator |
| 21. Inspector | 40. Barometer |
| 22. Testator | 41. Barrator |
| 23. Adjutator | 42. Calumniator |
| 24. Investigator | 43. Calculator |
| 25. Manipulator | 44. Capitulator |
| 26. Demonstrator | 45. Numerator |
| 27. Depredator | 46. Denominator |
| 28. Depositor | 47. Enumerator |
| 29. Denunciator | 48. Enunciator |
| 30. Advocate | 49. Fascinator |
| 31. Radiator | 50. Gesticulator, etc. |

There are several things to notice about this list:—

1. The words are all in the English language.
2. With certain reservations the words are all in the Latin language.
3. “Tor” denotes the agent.

4. A feminine form may be found for these words in Latin by changing "tor" to "trix".

5. In many English words we find the "trix" form also.

6. In many English words "tress" takes the place of "trix".

7. In French "teur" and "trice" replace "tor" and "trix".

DEBATING IN SECONDARY SCHOOLS

I wish to make a plea for the organization of debating societies in all of our secondary schools, and I am going to do this from the conviction that such societies, if properly managed, may be of inestimable value to our country. The average American ought, in my opinion, to be able to speak with clearness, ease, and effectiveness before his fellow-citizens. His enunciation and his pronunciation ought to be vastly more correct than they are at present. His ability to think on his feet should be greatly increased. The powers of persuading, of conveying ideas in effective language, of detecting fallacious reasoning, of publicly maintaining the rights of the people, cannot be given too much attention. An experience of twenty-three years in connection with debating societies enables me to speak with a certain positiveness of conviction on these subjects. It is my belief that too little credit has been given the old-fashioned lyceum for the extraordinarily excellent results sometimes ob-

tained under the so-called "old education". If we could interrogate the spirits of American statesmen, lawyers, clergymen, and other public men, there is abundant evidence to show that they would attribute enormous importance to the practice of debating. I am fully aware of the fact that many otherwise intelligent persons are strongly opposed to debating, whether in secondary schools or in colleges. "I am tired," say such persons, "of hearing young men get up and talk about subjects of which they know nothing." But, Mr. President, if public debate and speaking were restricted to those who know all about any subject, what a profound and deathlike silence would reign over the known world! Will not the interest stimulated by debate, the study of authorities, the expression of one's ideas, the successful or even unsuccessful attempts to refute opposing arguments, develop power and increase knowledge?

It may be asked, in the first place, Ought debating to be compulsory or elective? I have personally tried both the elective and the compulsory plans, with satisfactory results in both cases. The principal objections to the elective



plan are these: Fewer pupils are benefited, and those who most need the training are very likely to hold aloof. The most timid, who might with encouragement do well, decline through fear to take the course.

Ought the debates to be held during school hours? Yes, because the work is as important as any other part of the curriculum. Although elective debating societies managed wholly by pupils have great value, I am strongly of the opinion that compulsory societies controlled by a teacher are productive of better results. It may mitigate the idea of compulsion to have the time of the exercise taken from the regular school hours. If compulsion, so-called, is made sufficiently interesting, it will shade into election.

For the last twelve years it has been my practice to meet once a week throughout the school year the senior and junior classes of my school. These two classes organize themselves into a debating society. The officers are a president, a vice-president, a secretary, a treasurer, and an executive committee. The officers are elected once a month in order to give as many pupils as possible practice in presiding. The business

of the society is conducted in parliamentary form, and Robert's "Rules of Order" is taken as the guide of procedure. The society is divided into six sections, and each section is subdivided into affirmative and negative sides. Subjects for debate are selected by the teacher in charge, though pupils often suggest topics that are accepted, if suitable. There are admirable books on the subject of debating, and some of them contain specimen debates carefully outlined and provided with valuable references. "Briefs for Debate" by Brookings and Ringwalt, published by Longmans, Green & Co., and Matson's "References for Literary Workers", published by A. C. McClurg & Co., are very useful. Of course, it is hardly to be expected that every member of the debating society should have these books, though such possession is "a consummation devoutly to be wished". The ages, too, of debaters, and their stage of mental development, must be carefully borne in mind. It is an interesting and highly important fact that certain subjects that are most stimulating and fascinating to the mature man, may have but slight attractions for the growing boy. Hence, all books

on the subject of debating must be supplemented by a careful study of particular circumstances and individual pupils. The interest in debating depends very largely on a proper choice of subjects for debate. Experience has taught me that topics similar to the following will almost always arouse interest among pupils of the last two years of the high school—

1. Resolved, That football is a brutal game.
2. Resolved, That high school girls bring more credit to the school than high school boys do.
3. Resolved, That imperialism is a wise national policy.
4. Resolved, That life is not worth living.
5. Resolved, That capital punishment ought to be abolished.
6. Resolved, That all high school studies ought to be elective.
7. Resolved, That prize contests are a benefit to secondary schools.
8. Resolved, That the school year ought to be shortened.
9. Resolved, That all executive duties in American cities should be concentrated in the hands of the mayor, and that his appointments should not require confirmation.

10. Resolved, That the United States ought to restore the free coinage of silver at the rate of 16 to 1.

11. Resolved, That debating is the most important exercise in the high school course.

Such subjects will almost invariably stimulate interest, the handmaid of memory. While it is well to allow pupils to do their own thinking, so far as possible, still an outline, brief, or syllabus of debate, either with or without references to works connected with the subject, is a perfectly legitimate aid. This outline or brief may be prepared by the teacher in a suitable note-book which is used by the pupils in turn. Each speaker takes two points which he elaborates, and to which he adds other points, as they occur to him.

I will now give you my own outline of a debate on the subject: "Resolved, That football is a brutal game."

POINTS FOR THE AFFIRMATIVE

1. Many accidents and some deaths are caused by the game.
2. The exercise is too violent.

3. The muscles, particularly those of the heart, get strained.
4. An entire eleven sometimes fall or jump on one player.
5. Players try to disable their opponents.
6. Some players purposely strike opponents.
7. There is a tendency to cheat, when officers cannot see the act.
8. There is a tendency to "claim" everything, rightly or wrongly.
9. Bad language often results from football.
10. Players often lose their tempers.
11. The dishonorable nature of the game is shown by the fact that so many players are penalized for "off-side" play, "holding", etc.
12. Players do not appear to care much, even when members of their own eleven are seriously injured, but continue to play, as if nothing had happened.
13. The game as a whole may fairly be compared with a prize-fight on a large scale.
14. Some prize-fighters maintain that football would be more honorable, if each player should single out and squarely fight one opponent.
15. (1) Much ill-feeling is caused by the game.

(2) Betting often goes on at football games. (3) There is often a disposition to insult the referee. (4) Most elevens would rather win dishonorably than get beaten honorably. (5) Players who are not members of any school sometimes play on school elevens. (6) The game suggests the disgusting brutality of the old Roman amphitheatres.

POINTS FOR THE NEGATIVE

1. About the worst physical condition a boy can get into is one in which he is afraid to engage in manly sports.

2. There are no more accidents or deaths, proportionately, caused by football than by driving, skating, polo playing, swimming, or bicycling.

3. Football affords just about the right amount of exercise for producing good circulation and strong bodies.

4. The muscles, particularly those of the heart, gain great strength from use, and lose that flabbiness that causes so much illness.

5. For every death caused by football a hundred deaths have been caused by each of the following causes: (1) Staying in the house. (2) Taking no exercise. (3) Overeating. (4) Lack

of sleep. (5) Eating improper food. (6) Tobacco. (7) Alcohol. (8) Drugs. (9) Patent medicines.

6. Even if eleven players accidentally fall on an opponent, he sometimes seems to be the liveliest of the lot; hence, this occasional feature of the game does not appear to be fatal.

7. Players, as a rule, do not try to disable one another. Such action is regarded as dishonorable.

8. The striking of opponents is contrary to rules.

9. Cheating is not tolerated by honorable players.

10. In most elevens no objectionable language is used.

11. One of the points of the game is to keep the temper.

12. Many elevens are never penalized.

13. Among most elevens injuries to players are always deeply regretted, and the injured are cared for most thoughtfully.

14. The game cannot sensibly be compared with a prize fight, as no such comparison has any good ground.

15. So far from being brutal, the game is one

of high moral and intellectual as well as physical excellence. It trains: (1) The attention. (2) The will. (3) The judgment. (4) It teaches obedience. (5) Promptness. (6) Quick observation. (7) Team-play. (8) Sacrifice of self to the common good. (9) Loyalty. (10) "Plain living and high thinking."

You may say that my outlines are mere special pleadings, and full of fallacies to the very brim. But consider for a moment: have you not heard even from well-educated adults very similar arguments, and is it not wise for pupils to hear fallacies stated, and to learn how to detect them?

It is, of course, the duty of the chosen speakers to elaborate the suggestions, and to add others derived from their own thought or reading. It is well to establish a time limit of five minutes for each speaker.

It is usually much better for the debaters to speak from the platform, than from their desks. The more nearly one can attain to ease in speaking the better, but at first most pupils will need the help of notes, and some will find it hard to do much without written remarks. Probably

the best way for the average pupil is to speak from notes. The practice of committing a debate tends to produce artificiality. It will readily appear that one debate may be extended over more than one day. When the regularly appointed speakers have completed their part of the work, the question should be brought before the entire society in open debate. This part of the plan I regard as one of the most valuable and important features, for it is in the open debate that the powers are most rapidly and effectively developed. A board of decision should be appointed for every debate, and should retire, when the discussion has been ended. This board of decision, after considering the merits of the debaters, announces its verdict by its chairman. Sometimes it is well to have the society vote on the merits of the question. Now, whether pupils of high school age know anything about questions of public interest or not, it is extremely interesting to notice how wisely they vote on such matters. Per contra, it is also decidedly interesting to note what perfectly astounding views on public questions are held by persons of great maturity and elaborate edu-

cation. And when I say "astounding views", I mean not simply views that differ from yours or mine, but views for which no good reasons in point of fact can be given. While experts, undoubtedly, occupy a most important field, even though it is no uncommon thing to find them on diametrically opposite sides of the same problem, still the curious fact remains that the best method of settling questions of fact is the jury method.

It is well to have a critic appointed for every meeting of the society. This critic should be generous, and, consequently, never hypercritical. As in all well-regulated parliamentary bodies, no personalities or offensive remarks should be tolerated. To make the meetings more varied, entertainments, consisting of declamations, essays, and music, should be provided at regular intervals.

It may be asked: Do pupils really care about these debates? I reply, I know of one boy who went home and cried, because he thought the verdict won by his opponents belonged justly to him. I have seen a dozen pupils willing and eager to speak as volunteers. In fact, it is

sometimes easier to get pupils to speak than it is to get them to stop speaking.

Possibly insufficient stress has been laid on the question of parliamentary law. Personally, I regard a knowledge of this subject as of very great practical value, and I have found such knowledge of very great assistance on many occasions. It is a great thing for any pupil to learn how to speak clearly, easily, and persuasively.

Some may ask: Is it well for the teacher in charge to take part in the debates? In my opinion, when the teacher in charge of the society has selected the subjects, outlined them, and assigned the points to the debaters; when he has called attention to points of order, has aided the president in deciding puzzling questions, has from time to time given the society informal talks on parliamentary law and methods of debate; when he has given such additional aid and comfort as may be required of him,—perhaps it is better not to take part in the actual debate. If a teacher takes part too strenuously and happens to speak on the losing side, he loses prestige; if he speaks on the winning side, there is no

glory in the victory. It is better to let the pupils fight out their own forensic battles. It may be well sometimes, after the debate and the decision, to point out to individual speakers the reason for their failure or their success. For example, it is no unusual thing for a boy to be able in debate, but so offensively and raspingly right, that he cannot hope for a favorable decision.

An important question upon which I have not touched is this: "Shall the debating society be co-educational?" Why not? With the extension of the franchise to women, with the wonderful growth of women's clubs, with the countless opportunities for public and semi-public speaking, why should not woman receive such training as will fit her for the duties that she must perform? It is my experience that girls can learn to speak as logically and acceptably as boys, and that in no small number of cases they have been known to surpass boys. If Smith, Vassar, or Wellesley should challenge Yale or Princeton to a debate, and the challenge should be accepted,—well, all I can say is this: I should tremble for the laurels of the sons of Eli Yale and of the Princeton Tigers. Should

the challenge be still further extended to Harvard, it is barely possible that the defenders of the crimson might have a fighting chance.

I wish to speak of an agency which I have found very useful in creating an interest in debating societies, I mean the press. Yes, the much maligned, misunderstood, misinterpreted, abused, but carefully read newspaper! The instrument of publicity has unlimited power. Printer's ink, in which I have an abiding faith, has all the magic power once ascribed to the Black Art. Then let the people know what your debating society is doing, who the debaters are, who the volunteers are, what the subject is, who spoke, or read, or sang, or played. The local papers will give you column after column of the best space, and your debating society will be a feature not merely of the school, but of the entire community.

Above all lower aims in this matter of debating, let there be one highest aim: To train our youth to be useful in their day and generation, to join our one and only aristocracy, the aristocracy of service, to be stainless soldiers in war, unflinching patriots in peace.

In those wonderful lines of Kipling's dedicated to Wolcott Balestier's memory are the words:—

“And ofttimes cometh our wise Lord God, master of every trade,
And tells them tales of the Seventh Day—of Edens newly made,—
And they rise to their feet as He passes by—gentlemen unafraid.”

The fearlessness and usefulness of the gentleman and gentlewoman should always be considered of primary importance in every scheme of a rational education.

COURTESY IN PUBLIC HIGH SCHOOLS

Although the most valuable tuition received by pupils of any age is undoubtedly unconscious, and while courtesy by rule must always be pitifully deficient, still there must be certain principles on which true courtesy is based, and certain methods of applying these principles to special cases. Childhood and youth, as well as maturity, crave attention and consideration. In some instances the child's interest in its games or occupations is directly proportional to the amount of attention it attracts.

A young man once said to me: "When old Smith wouldn't recognize me on the street, that spoiled me."

Apropos of such a remark as that, it may be said that the young man was easily "spoiled". Perhaps so, and yet hatred of a teacher, of school, of learning, and of wisdom has been fostered by the mere failure to recognize a pupil on the street.

"Why do all the boys raise their hats to

you?" asked a young teacher of his superior; "they yell at me!" "Perhaps it is because I always raise my hat to the boys," replied the older teacher.

It is astonishing to note the nice gradations of courtesy among college students. One professor merely nods as he passes, a second bows, perhaps coldly, a third bows and smiles unaffectedly, a fourth touches his hat, a fifth raises his hat, and, curiously but naturally enough, each professor gets paid in his own coin. If an impulsive boy raises his hat to his professor or schoolmaster, and gets in return either no recognition at all, or a mere nod with no soul in it, or a patronizing soulless smile, or even a touching of the hat, that boy, consciously or unconsciously, will feel cheated.

"Why do you raise your hat to that man, and just touch it to the minister?" asked one ragged urchin of another.

"Because I raised my hat to the minister once, and he only touched his, but that other man always takes off his hat to me," was the reply. And a good reply it was. It is only the churl and the nouveau riche who cannot under-

stand the everlasting reciprocity of courtesy.

What is that gentle, yet compelling and irresistible force that raises the caps, even ragged ones, and brings out pleasant smiles and graceful bows? That force is not arbitrary power. The schoolmaster who covered the blackboards with "Shalt Nots", that in number outdid Sinai's, was compelled to spend most of his time correcting pupils for improprieties not included in the schedule.

A lean, anxious-looking schoolmaster once said to me: "In my school I will have order, if I have to kill some one." No doubt; but what kind of order, and who is to be killed?

One Fourth of July years ago, one of my neighbors, at whose house I was "celebrating", tried to force me to say "Yes, sir", instead of "Yes". True to the spirit of the day, I declined to do so. My "yes" meant no discourtesy. Furthermore, I declined to plead guilty to the charge of discourtesy, and the required alteration would most certainly have been an admission of guilt on my part. I sincerely hope that I am not vindictive, but the injustice of that neighbor's attempt still rankles in my mind. I

have also stored up against him another circumstance certainly not of national importance, namely, that he ate noisily. To this day he is to me the man who tried to force me to say "sir" and who ate noisily. Probably he had some excellent qualities. Quien sabe? Not I.

To return to this matter of recognition of friends, are adults so very different from the young? Said a friend of mine not long ago:—

"Dr. Blank recognizes me one day and is very pleasant; the next day he 'cuts me dead'. I am through with him."

"Ah! but I am near-sighted; besides, I get lost in thought", some one will say. So be it, but you will have to take the consequences. But why not use your glasses, and lose yourself in thought of others' feelings?

The scope of courtesy in schools as in all other forms of society is boundless. It is both spoken and unspoken, acted and unacted. A teacher's entire usefulness is sometimes destroyed by the purely unconscious assumption of social superiority. The teacher must remember that "there is but one aristocracy in this country,—the aristocracy of service." How utterly petty, then,

in the public school, whose very watch word is equality, to assume a social superiority that is often entirely imaginary! True social superiority is invariably marked by the absence of assumption. The "thoroughbred" is recognized even by the Bowery boy.

The form and spirit of addressing pupils is of vast importance. "Young rascal," "Now then, young man," "Say, boy," and such uncouth salutations must be dropped. Personally, I object to calling high school girls by their first names or pet names. The title "Miss" should be prefixed to the girl's last name. Some may say that "Miss" makes girls old before their time. It may make them grow several inches on the first few applications, but it does not add to their age. Society accords the title of "Miss" to girls of high school age, and school is merely a part of society. Over-familiarity quickly degenerates into unmixed vulgarity.

I once saw, with feelings of disgust, be it admitted, a well-known teacher lay not violent but directing hands on a young lady's shoulders to guide her to her place among others on the platform. "Hands off!" was my thought. Yet

thousands of teachers have not yet learned that the pupil's person is as sacred as the teacher's. In "the brave days of old", I know, the master spent much time in the delectable occupation of flogging fellow-beings into submission and possibly into love of learning. Yes, but how is it that high schools know corporal punishment no more? And how is it that they were never so successful before as they are to-day?

High school boys should be called "Mister". Why? Because they are entitled to the application, just as the girls are properly called "Miss". To call a boy of high school age "John" or "Johnnie" or "Smith" may be tolerated on account of the teacher's tone and manner, but if the tone and manner are bad, such forms of address may be singularly offensive. If boys are not of "Mister" size at first, they soon grow to such proportions. Some boys may laugh at the title, but they soon accept it as a matter of course, and enjoy it. It is, like "Miss", a badge of equality. But, whither in a discussion like this? Is not the conclusion of the whole matter,

"Kind hearts are more than coronets"?

A TRUE PHILOSOPHY

The practical results of most philosophies have been seen not so much in the addition of new and useful facts to the sum of human knowledge, as in a sharpening of the wits, a developing of intellectual muscle, an increasing of mental power. And these results are in no sense small or contemptible. Still, just as many of us have longed for a universal language, so, there has always been in the human heart a lurking belief in "Islands of the Blessed" far beyond the tangible straits of Gibraltar; in a genuine "pot of gold" at the end of the philosophical rainbow; in magnificent castles, and real ones, too, in the Spain of philosophy. Eminent historians of philosophy, have, to be sure, outlined the doctrines of the ever-appearing yet ever-disappearing schools, until, as one examines the multitudinous half-truths of the rolling years, he feels like one who looks with curious interest into the tube of a kaleidoscope, admires the beautiful and ever-changing designs, but in

his "heart of hearts" knows that the elements of each gay picture are but bits of broken glass. As the news of the fall of Troy was flashed from mountain to mountain by fire after fire that leaped to life at the signal of each preceding blaze, so, on the mountain peaks of time in that rare atmosphere, beloved of philosophers, one brilliant philosophy after another has flashed the glorious message that man is free to think. And yet, almost all philosophers, before kindling the light of their own signals, issue most grave and serious proclamations to the effect that, however much of the former signal-lights may have been true, a large part of all of them was false. Critics show us how one school was developed from another, point out the well-wrought chain of evolution with hardly a missing link, and even show what schools the future may produce. In the meantime, we mortals are still looking for that "philosopher's stone" to transmute the base metal of our daily lives into the gold of a well-rounded, rational, happy life. For, be it known, all normal men are Rosicrucians, and those are indeed degenerate in some corner of whose hearts there is not to be found abiding

faith in the good intention of the Creator, and firm belief in the "increasing purpose" of the ages. Stevenson says that all boys have been at some time treasure-hunters,—and the man that is not a boy at heart is pitiably old.

In harmony, then, with this constant search for truth, I wish to examine the philosophy of Marcus Aurelius Antoninus, partly because every teacher ought to be familiar with the "Thoughts" of this philosopher, and partly because it would seem that, in spite of the numerous works written upon this great man, and his singularly impressive and valuable "Thoughts", the peculiar value of his philosophy is not appreciated at the present time. For many years Alaska was considered a barren region, chiefly valuable as a most instructive lesson in the folly of making purchases of foreign territory, yet in process of time it appears that this Alaska, so far from being barren, is a rich, magnificent territory, teeming with untold wealth, and that the purchase of it was a piece of great, good luck, or the practical demonstration of gigantic financial ability. There are philosophical Alaskas needing only careful "prospecting" to develop

gold-bearing veins of thought, and even "Klondykes" of wisdom.

Life, by some regarded as simple, is really a most complex thing. And yet complex as the details may be, there is a chance for simplification, classification, and arrangement. For example, one is helped in the consideration of his duties by the classification often given by philosophers:—

1. Our duties to God.
2. Our duties to other human beings.
3. Our duties to ourselves.

A classification like this is in no sense complete in the sense of being final, for the connection of the three classes of duties appears at a glance. The formal reference, however, of a specific case to such a classification undoubtedly has its value.

It is my purpose, then, to give the answers of Marcus Aurelius Antoninus to some of the great problems of life. In the words of William R. Thayer, "To every one of us, even the dullest or shallowest, come joy and grief, sin and failure and death, each with his challenge, 'What do I mean to you?'"

What does the great emperor emphasize as of vital importance in education ?

1. " Good morals and the government of one's temper."

2. " Modesty and a manly character."

3. " Piety, beneficence, and abstinence not only from evil deeds, but even from evil thoughts. Simplicity in the way of living."

4. " Liberal expenditures upon education."

5. " Endurance of labor, the habit of wanting little, manual labor, minding one's own affairs, hatred of slander."

6. " Not to busy oneself about trifling things, freedom from superstition, freedom of speech."

7. " Dislike of showing off, readiness to be reconciled."

8. " Freedom of will, undeviating steadiness of purpose, to be always the same, in sharp pains, on the occasion of the loss of a child, and in long illness."

9. " A benevolent disposition, a life conformable to nature, the toleration of ignorant persons."

10. " To refrain from fault finding. Not frequently, nor without necessity, to say to

anyone, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations.”

11. “The love of kindred, of justice, of truth.”

Were it possible to guide our lives by maxims, and if we desired to find proverbial truth for all occasions, Marcus Antoninus is able to furnish a wise saying for every day of the year, and to express his wisdom in terms of unexcelled felicity. For example:—

1. “One thing here is worth a great deal, to pass thy life in truth and justice, with a benevolent disposition even to liars and unjust men.”

2. “When thou wishest to delight thyself, think of the virtues of those who live with thee; for instance, the activity of one, and the modesty of another, and the liberality of a third, and some other good quality of a fourth.”

3. “Every man is worth just so much as the things are worth about which he busies himself.”

4. “It is royal to do good and to be abused” (quoted from Antrathenes).

5. “To have contemplated human life for forty years is the same as to have contemplated

it for ten thousand years. For what more wilt thou see ? ”

6. “ Because thou hast despaired of becoming a dialectician and skilled in the knowledge of nature, do not for this reason renounce the hope of being both free and modest and social and obedient to God. ”

7. “ The perfection of moral character consists in this, in passing every day as the last, and in being neither violently excited nor torpid nor playing the hypocrite. ”

8. “ There is nothing good for man which does not make him just, temperate, manly, free. ”

9. “ Everything exists for some end. For what purpose, then, art thou ? ”

10. “ Do not in life be so busy as to have no leisure. ”

11. “ He who fears death fears either the loss of sensation or a different kind of sensation. But if thou shalt have no sensation, neither wilt thou feel any harm; and if thou shalt acquire another kind of sensation, thou wilt be a different kind of living being, and thou wilt not cease to live. ”

12. "Men exist for the sake of one another. Teach them, then, or bear with them."

13. "If any man has done wrong, the harm is his own."

14. "He who follows reason in all things is both tranquil and active at the same time, and also cheerful and collected."

15. "For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree, also, is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain, and he who yields to anger, both are wounded and both submit."

16. "The pride that is proud of its want of pride is the most intolerable of all."

Such are only a few of the nuggets to be found in this great mine. As a guide of life, the "Thoughts" of Marcus Antoninus are in some respects unsurpassed. In sorrow or in joy, in prosperity or adversity, in all the vicissitudes of life, you will find the good and great emperor a genuine friend and true comforter. If every teacher in our country could be persuaded to study, ponder, and practise the principles laid

down in the "Thoughts", it is my belief that very great good would result.

[The quotations in this article are from George Long's version of the "Thoughts".]

REPLY TO PRESIDENT SCHURMAN

The president of Cornell University, in his lecture on "State Education", delivered before the Twentieth Century Club of Boston some months ago, won the unenviable distinction of making the most unreasonable and most uncalled-for attack on the teachers of our public schools ever allowed to pass so long unchallenged and unanswered. Incidentally, the schools also share in the unfavorable criticism of the university president, but the teachers appear to be the chief objects of his condemnation. The cornerstone of President Schurman's critical structure depends on a purely metaphysical distinction between morality or righteousness and religion.

If righteousness is not the most important part of any enlightened religion, why did the founder of Christianity lay so much stress on it?

Does any sane person deny that morality or righteousness is taught in our public schools? On the contrary, does not every competent investigator know that these schools are one of

the most important means of promoting right thinking, right speaking, right acting, right living?

Are the proper reading of the Bible and the singing of hymns of no value? Are the exhortations of masters and assistants without effect? Are the denunciations of wrong-doing, followed by wise and just penalties, useless? Do not the regulations about promptness, regularity, neatness, industry, honesty, truth-telling, perseverance, temperance, self-control, and all the other virtues, regulations, I say, carried out in a liberal, but painstaking, way by all good teachers, entitle those teachers to more respectful consideration than they received at the hands of a university president who evidently knows very little about either the public school problem or its solution?

In reply to the singular allegations of Cornell's president, let me avail myself of the New Englander's privilege of answering a question by asking another, namely, "What is righteousness." I turn to the authority which President Schurman himself would undoubtedly invoke, namely, the Holy Scriptures, and I read (James

I. : 26, 27): " If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows, and to keep himself unspotted from the world." Then morality or righteousness is clearly the most important element of religion.

And now who of you knows of schools providing " intellectual training " without moral training ? Personally, I have yet to find such a school. And who has " the necessary aptitudes or credentials " for this moral training, if teachers have not ? If there is a more worthy, a more competent, a harder worked, a worse paid body of workers for moral improvement than the great body of American teachers, I know not where to find it.

In asserting that the great body of American teachers have neither the aptitudes nor the credentials for giving moral instruction, Mr. Schurman not only insults the teachers—possibly they may in time get used to the criticisms of men and of women who could not do the work of these teachers anywhere nearly so well as the

teachers themselves are doing it—but he also insults the great army of those who have gone from these very public schools into positions of national and of international importance.

But notice, if you please, Mr. Schurman's inconsistency: "I am firmly persuaded that children are trained in goodness not by any study of ethical text-books, but by contact with good men and women, and also through the awakening of the sentiments of duty and righteousness by means of direct religious teaching." Is the Bible an ethical text-book? If it is not, is it not the basis of such text-books? Have not text-books on moral science a similar basis, and have they not a value in education? But this "contact with good men and women", where are the millions of American children to find it, if they do not find it in the schools? Can it possibly be that our critic means that righteousness is the result, not so much of moral text-books, or direct moral instruction, but of personal contact with good men and women, and that the American teachers are not good enough to produce desirable results in the way of righteousness?

But Mr. Schurman says that the American teachers have neither "aptitudes nor credentials" for this spiritual vocation. Where is his evidence? The school, the church, the state, society, the home, each in its own way, is responsible for the moral training of youth, manhood, and age. If faults are found in this training, why let four of the five responsible agencies go scot-free, and lay all the blame on one? Why omit all mention of the stupendous and unsurpassed results obtained by the public schools in this very department of moral training? It may be true that the difficulties of the American teacher's problems are greater than those of any other teacher in the world; it may be true that his materials are more varied, more complex, than those of any other country; it may be true that his critics are more exacting and more theoretical than those of any other nation; be it so. It is likewise true that no other teachers in any other country, or at any other age, are meeting and have met so well the needs of their day and generation. The measure of the American teacher's difficulties is also the measure of his success.

And what about those vague credentials, which our university critic deems essential to the complete identification of a teacher of righteousness? I desire to say in all seriousness and with all possible earnestness that it is my deliberate conviction that in accordance with the doctrines of the fatherhood of God and the brotherhood of man, the great body of American teachers hold their credentials for doing good directly from God Almighty.

Mr. Schurman says in effect: Take from the teacher his highest function, degrade him from his lofty estate; strip him of his proudest insignia; break his sword of righteousness! Transfer his most important duties to the clergy of the community, and make the free public school subordinate to the private, sectarian church. Was ever a more unreasonable proposition advanced by an intelligent man? The plan amounts to the one stated, disguise it as you may. And even the author of the suggestion has his doubts about it. He says: "The question will be asked how, in practice, such a scheme may be worked out. I shall not elaborate a plan now, and indeed, I cannot imagine

that I have even thought of all its essential features." I share Mr. Schurman's uncertainties about his plan, which, as I have stated, involves the transfer of all religious and moral training from the teacher to the clergy of the neighborhood.

And now, let me call attention to another error of President Schurman's, namely, the one involved in his statement that no state or city has made any provisions in its statutes for moral training in the public schools. But you all know, if the president of Cornell does not, that the statutes of Massachusetts say most clearly that teachers shall at all times, "exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice, and a sacred regard to truth, love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded." Rhode Island has a statute. So has Washington. And the reading of the Bible

appears to be the rule rather than the exception throughout the United States.

It has been my great privilege lately to establish a shrine of national and of local patriotism in my school. I have placed in a very prominent position in one of the broad corridors a case, and in that case I have put on the right in the place of highest honor the beautiful national flag presented to our battalion by the School Committee of Boston. And on the left I am collecting from the various victorious captains who won them, the prize banners awarded to our companies in competition with our brethren of the other district high schools of Boston. And, furthermore, I am placing in this case such trophies as our athletes win in the various fields of athletic activity. I am sure that good results have come already from the silent, but powerfully eloquent, lesson of that trophy-case.

In the heart of the American teacher there is a shrine of righteousness. Material equipment, intellectual activity, physical health, a hundred aims may share the teacher's devotion in a greater or a less degree, but more than any other of these separately, more even than many

of them together, if lacking "the one thing needful", the true teacher has placed as the object of his devotion in his secret shrine of righteousness the development of his pupils in nobility of character.

A NEW FIELD FOR PRIVATE BENEFICENCE

Our universities, colleges, academies, and public libraries, not to mention charitable organizations, are constantly receiving so many tangible tokens of confidence and appreciation, that one cannot help feeling surprised at the comparative neglect of our public schools by generous benefactors. An impression is prevalent that, when the taxpayers, through their duly constituted authorities, have provided school buildings, teachers, janitors, supplies, and elementary apparatus, the public schools are well equipped, and, consequently, may be dismissed from the minds of those who have money to give away, and who are more than willing to give it.

Here and there, it is true, there are marked exceptions to this rule, as, for example, in the case of many academies, which in accordance with their founders' wishes, have been made free to the pupils of certain towns, and which, in consequence of such liberal provisions, have

been fully enjoyed by the public. It is also true that the alumni, the various classes, the teachers and friends of some public schools are constantly making efforts to beautify buildings used for such purposes with works of art. In some instances the women's clubs have helped materially in this important work, and on somewhat rare occasions even individual benefactors have given liberal gifts.

In spite, however, of all these commendable instances of public spirit, applied where it will do the most good, the public schools, as a rule, afford a field of unexcelled promise for the wise application of private beneficence. For, first and perhaps foremost, no school, public or private, ought to be considered in any sense adequate or suitable unless it possesses a generous playground. Although the best medical and educational authorities are unanimously in favor of this doctrine, it appears to have escaped the notice of the general public. The objection is often raised, when this subject is brought up for discussion, that there is no land for playgrounds in the places where buildings are most needed, or that, if there is any land, the price, especially to the city, is prohibitive.

In reply to the first part of the objection, it may be said that the city of Paris, in order to secure proper approaches to some of its public buildings, found no insuperable difficulty in the fact that numerous structures had to be torn down to secure the desired results, and that other great cities have had a similar experience.

The notorious fact stated in connection with the second part of the objection, namely, that the price of land is frequently higher to the city than it is to an individual, is disgraceful to the persons who grow rich dishonestly and meanly at the expense of the general public, and who are, consequently, one of the chief hindrances to the health and well-being of the children. For many years to come it seems likely that private beneficence must afford the means for public school play-grounds.

That every public school should have a well-equipped gymnasium with suitable facilities for bathing would seem to be a self-evident fact, and yet how numerous are the buildings without any equipment of the kind! The attempt to educate children under conditions unfavorable to health is one of the grimmest tragedies in the

economy of modern civilization. The men and women who by their generosity will make the surroundings of the public school children conducive to health instead of health-destroying will deserve well not only of this generation but of all the generations to come.

In connection with this topic of health it may be just as well to state that comparatively few buildings in the United States, in point of health, ventilating, water supply and sewerage, are up to the standard demanded by the laws of health. It becomes evident, accordingly, that in respect to this one matter of sanitary science in schools, enlightened private beneficence has a magnificent field for usefulness. Before dismissing this part of the subject it is entirely proper to state that the average cheap luncheon offered public school pupils is extremely unpalatable and unhygienic. It is often called "hygienic", but its name suggests that principle of nomenclature observable in the case of cold "hot waffles".

The adornment of public school buildings with photographs, engravings and casts has not yet received proper attention. The educational

power of such adornment in several ways is beyond question. It refines the taste, kindles the imagination, broadens the mind, stimulates curiosity to see the world, and quickens loyalty and public spirit. But if this adornment might consist of paintings in addition to photographs, statues of marble in addition to casts, and original mural decorations by our best painters, a new world would be brought to the pupils' view. Evidently school decoration affords an extraordinary opportunity for all those who wish American children to come under the influence of art.

It is a lamentable fact that many public schools, even though equipped with sanitary surroundings and suitable buildings, are deplorably lacking in apparatus essential to proper instruction in the various subjects. Astronomy without a telescope, biology without microscopes, history, literature, art and the sciences without a stereopticon, are flagrant examples of the difficulties with which both pupils and teachers frequently struggle. It is a curious and extremely interesting fact, that, in some respects, some of the old-fashioned academies were better

equipped with apparatus than are many modern high schools established in buildings of great magnificence. The prevalent idea that the school is the school building, must give place to a much broader conception of the word school. This new conception must include the pupils, the teachers, the school officers, the parents, guardians, and friends, especially the alumni, the building, the apparatus, the adornment, the playground, the school activities, whether in school hours or out of them—in a word, the school and its relations. From this newer point of view a thousand opportunities for private beneficence become apparent.

Although public libraries are becoming more and more numerous, and although their connection with the public schools is growing closer and closer, still every public school needs a library of its own. Reference books and collateral reading for every subject taught in the public schools, together with some standard works in the principal departments of human thought, are extremely useful to the young students. Reading rooms provided with the best magazines, periodicals and journals are well calculated

to add human interest to the somewhat monotonous routine of some schools.

Manual training, including wood-working, turning, carving, iron work, pyrography, book-binding, basketry and many other subjects, affords not only an admirable method of training the hand, the eye, the brain, and the mind, but also a most desirable relief from the wearing effects of constant book work. Idleness badly directed is the cause of almost all school mischief. Manual training offers an excellent solution of the problems of idleness. In every school, therefore, at least one large room should be devoted to the various kinds of manual training. If the taxpayers say "no", the philanthropist should say "yes".

The claims of domestic arts and sciences may be presented in a similar manner, and these claims may be substantiated on the ground that the self-respecting ability to earn one's own living is, and, from the nature of the case, must be, not only a most honorable and creditable thing in itself, but also the real foundation of all progress in the higher arts and sciences.

Attention might also be called to the beauti-

fyng of school grounds, to school excursions, school gardens, and to other important phases of the new education, but the limits of this article permit reference to only one more of the numerous opportunities for philanthropy. Although grave objections have been raised by some educational writers to the plan of giving prizes, scholarships, or other pecuniary rewards, the fact remains that the system of giving such rewards has long prevailed in the best schools and colleges in the country. And, when one considers that some of the ambitious boys and girls on the thorny path of a self-earned collegiate education have to maintain not only themselves but other members of their families, whatever anyone may think of the prize system, surely he will not object to the more general establishing of scholarship funds for the benefit of the most deserving. But enough has been said to prove that the public schools furnish one of the best fields for the active benevolence of public-spirited citizens.

THE ADVANTAGES OF AN ALUMNI ASSOCIATION

Ladies and gentlemen of the Quincy High School Alumni:

Your president has asked me to talk about eight minutes on "The Advantages of an Alumni Association". "On such a subject," in the words of Cicero, "it is more difficult to get to the end of a speech than it is to find a beginning. So that not so much abundance of material as a proper limit has to be sought."

When to the surprise and gratification of the citizens of Rochester, Madame Janauschek, the great actress, began her starring tour at that place, one of the pleased citizens said to her: "Madame Janauschek, will you kindly inform us why you saw fit to honor Rochester so highly by beginning your tour here?" "Mein Gott," replied the great actress, whose English was not absolutely perfect, "I must begin somevare." It is just so in making a speech, one must begin somewhere. And so plunging into the midst of

the subject, I would say that alumni associations are valuable in the first place, because they sustain and renew old friendships. When all has been said and done, are not these old school friendships among the richest of our possessions? In nearly the words of Frederick W. Loring, Harvard, class of '70:

“ Shall we forget each other's truth,

When May yields to December ?

Dear friend, pray God preserve our youth,

And grant that we may e'er remember.

In years to come, we'll form new ties,

Yet leave the old unbroken,

When to our children's lips arise

The words that we before have spoken.

Nor need we ever fear to see

Death come, this knot to sever;

A High School friendship! It shall be

For life, dear comrade, and forever.”

It seems to me that all of us might make this world a pleasanter place to live in, if we should try to do our best in a social way. Most of us in this respect “ have done those things that we ought not to have done, and have left undone the things that we ought to have done,”

even if our daily work keeps us constantly employed. Still, the busiest people are always the ones that can do the most in every department of activity.

Secondly, our association forms a connecting link between the older graduates and the more recent ones. Such pleasant associations with the constantly renewed classes of graduates is profitable in the extreme. It keeps us all young. Have five, ten, fifteen, twenty, or more, years slipped by, since we were graduated? It cannot be: these blooming young faces refute the slanders of time. We can say with Holmes: "Hang the almanac's cheat and the catalogue's spite!

Old time is a liar! we're twenty to-night."

The fountain of perpetual youth is found in just such associations as ours. To be with the young is to be young. If I might venture to add a beatitude to that sacred list I would say: Blessed are the young in heart, for theirs is the Kingdom of earth and of heaven.

Third. We teachers need the encouragement that you, and you alone, can give us. The teacher's life is not a bed of roses without thorns

We are not "carried to the skies on flowery beds of ease." So wearing is the profession of teachers, that one of our poets has said:

"Uneasy lie the heads of all that rule,
His most of all whose kingdom is a school."

And so I say, we need the encouragement of our alumni. We like to feel that we had something to do with your success in life; that, while we may not hope to acquire riches in our profession, we may yet be as useful, and so, as respectable, as the members of any other calling. We like to feel that whatever dreams, ambitious dreams, we may have had, that we are sure of realities like your sympathy and your warm regard—realities, I may say, vastly more real and more desirable, than countless aims supposed by many to be more practical. Practical—the very word has been so abused that its mention sends a shudder down one's spinal column, as we think of that tremendous but practical man, Mr. Gradgrind, in Dickens's "Hard Times", "In this life," he says "we want nothing but Facts, Sir, nothing but Facts," but the Angels of Love, and Beauty, and Truth, teach lessons far different from this.

Many years ago it was my privilege to hear the late Bishop Brooks of glorious memory. I was a sophomore at Harvard then, so that you may easily understand, that all this was long ago. But I remember the text 'Son of Man, stand upon thy feet.' And, oh, what a bracing, manly sermon it was. I have thought of it a hundred times, and always with profit and pleasure alike. And, so, it seems to me that you graduates ought to come back to our school from time to time to catch again the inspiration of former days. If you were proud of your school in the past, you have still greater reason to be proud of it now. It stands to-day among the best schools in New England, and it is a real honor to be a graduate. Its success has attracted very wide attention, and though it has increased 170 per cent in five years, it is still going forward "conquering and to conquer."

And last, for I must not exceed my time, our association is valuable from the fact that we members have duties as well as privileges. It is our duty to stand as a unit for the interests of higher education in our grand old historical city; to stand for the best and most liberal meth-

ods of disseminating the truth, with enthusiasm, without favoritism, without prejudice.

At this point, Mr. President, it was my intention to conclude my remarks, but to-day I attended the Norfolk County Teachers' Convention, where I heard sentiments expressed that I cannot permit to pass by without an emphatic protest. My friend, the Secretary of the Connecticut State Board of Education, in his address on 'High School Reform,' advocated the elimination of Latin and Greek from the High School course. Mr. President, knowing the high disciplinary, linguistic, and literary value of those languages, I offer an energetic protest against any such inconoclastic and anti-civilizing proposition.

At some future time, it would give me pleasure to discuss at length the classical question before this association; to-night I will say only this: Is it not a strange coincidence that a very large proportion of America's literary men of the first class have been classically educated, and that a college education has so often proved the stepping-stone to national greatness?

And then Mr. Bailey, the much admired

Scituate humorist, made some grave strictures on the lack of enthusiasm in High Schools. He may have been unfortunate in his experience. Certainly, so, far as our Quincy High School is concerned, the charge is as false as it well could be. Is it lack of enthusiasm that crowds our halls with 425 pupils, that supports our Golden Rod, our Debating society, and every subject taught in the school? Is it lack of enthusiasm that sends the gallant boys of our foot-ball team through the rush-lines of their opponents? Is it lack of enthusiasm that supports our prize contests, and our school orchestra? That sends our boys and girls to Harvard, to Technology, to Radcliffe, to Boston University, and to the Normal schools? If all this is lack of enthusiasm, let us have some more 'lack' just like it, for the highest enthusiasm itself could do no better. I thank you for your very kind attention.

SOME INSTANCES OF ANCIENT PATRIOTISM

Patriotism is an essential element in the true greatness of a nation. Turn to Greek history. The Trojan war and the prodigies of valor performed in that contest offer examples of noble patriotism. Hector and Achilles, Diomedes and Æneas, Menelaus, and the two Ajaxes, not to mention a host of less famous vanguard fighters, played their parts manfully in that great drama. The mind reverts to Marathon. On the one side, ten thousand Greeks; on the other, the countless hosts of Persia. But the patriotism of Athens was more than a match for the brute strength of the invader, so that the defeat of the Persians was overwhelming. Leonidas and his three hundred made at Thermopylæ an everlasting name. The simple grandeur of the inscription on the monument erected in their honor tells its own story: "Stranger, tell the Lacedæmonians that we lie here in obedience to their orders." Artemisium, Salamis, Platæ and

Mycale, each has its splendid story. Roman history also offers striking instances of patriotism. Horatius Cocles who "kept the bridge" so well; Lucius Cincinnatus, who left the plough, and seized the sword to the consternation of the Æquians; Manlius, who thrust the Gauls from the Capitoline Hill; that other Manlius, who killed the gigantic Gaul, and won the surname Torquatus; the self-immolation of Publius Decius Mus, both father and son; Mucius Scævola who let his right hand burn in the fire of the altar, to show that a Roman's soul was superior to pain; Maximus and Marcellus—what list of Roman greatness would be complete without these names and the noble patriotic deeds with which they are associated? The annals of Rome are bright with glorious memories. Regulus by his magnificent self-sacrifice added a lustre to the Roman name. Caius Julius Cæsar never hesitated to risk his life for his country. Cicero spoke with all the eloquence of patriotism. Not only were the great generals animated by patriotic impulses, but their hardy soldiers were similarly inspired.

War heroes are likely to receive more than

their share of praise, for military success usually meets with most signal instances of recognition. And yet the patriot in civic life contributes his full share to the glory and stability of the nation. The orations of Demosthenes and of Cicero are beacon-lights of patriotism. The literature of Greece and of Rome are lustrous with the fire of patriotism. "The best omen is my country's cause," says Homer; "*Dulce et decorum est pro patria mori*," says Horace; Virgil cries: "*Pulchrumque mori succurrit in armis*," and Cicero sounds the trumpet-call in the words:

"*Sit denique inscriptum in fronte unius cujusque, quid de republica sentiat.*"

"Let each one's sentiments about the common welfare be inscribed upon his forehead," a sentiment which has stood the test of nearly twenty centuries, and which bids fair to last forever. These are only a few of the almost countless instances of noble deeds and noble sentiments among the ancients, yet few as the instances cited may be, they are sufficient in number and quality to show the true nature of patriotism in the olden times.

SCHOOL PLAYGROUNDS

It was my good fortune to obtain my preparatory education at the excellent old Roxbury Latin school. Now no one can justly accuse the friends of that time-honored institution of extravagance in their ideas about the building and its equipments. In fact, the building has been regarded for years as a model by all those who have an abhorrence of "Persian frippery" and other signs of un-Spartan luxury. In spite of the severe plainness of that old wooden building, the school has always rejoiced in an ample playground. No institution is more deserving of a fine, modern building and a playground, too, but if both cannot be obtained, it strikes me that great wisdom has been displayed in insisting on the playground.

If we start with the premise that the health of the pupils is of vastly more consequence to all concerned than any possible acquisitions at the cost of their health, and if we, further, admit that the school playground is one of the

most powerful aids in maintaining the health of the pupils, how can we avoid the conclusion that, wherever such action is possible, more money should be used in buying land, and less in somewhat luxurious equipments ?

Well-kept, untrodden school lawns are beautiful and appropriate, but girls and boys aglow with health are much more attractive. As a detached house with suitable grounds will always be superior to the most luxurious apartment house without grounds, so, even a severely plain, though not necessarily ugly school building, well equipped with a playground, will always be superior to the most magnificent school building deprived of its proper playground. And so it appears to me the part of wisdom to consider health before luxury, rational development before the one-sided reactionary attempts at development that arise from ignoring the laws of health, and, finally, to make our school buildings not merely school-houses, but school homes with grounds that can be used by the pupils.

NEW YORK AND ITS PUBLIC SCHOOL TEACHERS' RETIREMENT FUND

Section 1092 of the "Provisions of the Revised Charter" of New York reads as follows:

"The Board of Education is hereby given the general care and management of the public school teachers' retirement fund created for the former city of New York by chapter two hundred and ninety-six of the laws of eighteen hundred and ninety-four, and of the public school teachers' retirement fund created for the former city of Brooklyn by chapter six hundred and fifty-six of the laws of eighteen hundred and ninety-five, and said funds are hereby made parts of the retirement fund of the Board of Education of the city of New York created by this act. The comptroller of the city of New York shall hold and invest all money belonging to said fund, and by the direction of said Board of Education shall pay out the same. The Board of Education shall have charge of and administer said retirement fund as it shall deem most beneficial to

said fund, and shall make payments from said fund of annuities granted in pursuance of this act. Said board shall, from time to time, establish such rules and regulations for the administration of said fund as it may deem best, which rules and regulations shall preserve all rights inhering to the teachers of the city of New York and the city of Brooklyn as constituted prior to the passage of this act. And the comptroller of the city of New York shall report in detail to the Board of Education of the city of New York, annually, in the month of January, the condition of said fund, and the items of the receipts and disbursements on account of the same. The said retirement fund shall consist of the following, with the interest and income thereof: (1) All money, pay, compensation or salary, or any part thereof, forfeited, deducted, reserved or withheld from any teacher or teachers in the public schools of the city of New York for any cause in pursuance of rules established or to be established by the Board of Education. The secretary of the Board of Education shall certify monthly to the comptroller the amounts so forfeited, deducted, reserved or with-

held from the salaries of teachers during the preceding month. (2) All moneys received from donations, legacies, gifts, bequests or otherwise for and on account of said fund. (3) Five per centum annually of all excise moneys or license fees belonging to the city of New York and derived or received by any commissioner of excise or public officer, from the granting of licenses or permission to sell strong or spirituous liquors, ale, wine or beer in the city of New York, under the provisions of any law of this State authorizing the granting of any such licenses or permission. The comptroller of the city of New York shall hold such moneys, together with any other moneys belonging to said fund, and by direction of the said Board of Education shall have charge of and administer the same as hereinbefore in this section provided. (4) All such other methods of increment as may be duly and legally devised for the increase of said fund. On and after the passage of this act the Board of Education shall, by amending its by-laws relating to the excuse of absence of teachers with pay, so provide that the aggregate of the several sums deducted or forfeited on account of absence from

duty shall be fully adequate to meet the demands made upon the public school teachers' retirement fund for the payment of annuities as herein provided. On the recommendation of the city superintendent, said Board of Education shall have power, by a two-thirds vote of all its members, to retire any member of the teaching or supervising staff, including the members of the Board of Examiners, who is mentally or physically incapacitated for the performance of duty, and has been engaged in the work of teaching or school supervision for a period aggregating thirty years, twenty of which have been in the public schools of the city of New York. And the Board of Education may retire from active service any member of the said teaching or supervising staff who shall have attained the age of sixty-five years and shall have been engaged in the work of teaching or school supervision for a period aggregating thirty years, twenty of which shall have been in the public schools of the city of New York. The said Board of Education shall also have power by a two-thirds vote of all its members, and after a recommendation to that effect shall have been

made by the board of trustees of the normal college stating that the teacher is mentally or physically incapacitated for the performance of duty, to retire the female superintendent and any female tutor of the normal college and the female superintendent and any female critic teacher of the training department of the normal college or training department or in the public schools during a period aggregating thirty years. The said board of education, upon the recommendation of the trustees of the normal college, may also, in its discretion, retire any such teacher or teachers upon her or their own application after the like period of service. All money, pay, compensation or salary or any part thereof forfeited, deducted or withheld from any female superintendent or superintendents or any female teacher or teachers of the normal college and training department for and on account of absence from duty for any cause shall be turned into the teachers' retirement fund by the board of trustees of said college. Any teacher, principal or supervising official, including members of the Board of Examiners, so retired shall thereafter be entitled to receive as annuity one-

half the annual salary paid to said teacher, principal or supervising official at the date of said retirement, not to exceed, however, in the case of a teacher, the sum of one thousand dollars per annum, in the case of a principal fifteen hundred dollars per annum, and in the case of a supervising official two thousand dollars per annum. And in no case shall such annuity for any teacher, already retired or hereafter to be retired, be less than six hundred dollars. The said board is hereby given the power to use both the principal and the income of said fund."

It appears from this section (1) that the retirement fund receives all deductions for absence; (2) that five per centum of the excise moneys go to the fund; (3) that annuities may go as high as \$2,000 for a supervising officer, and as high as \$1,500 for a principal; (4) that no annuity shall be less than \$600.

Comparisons are said to be odious; but, be that as it may, they are often extremely instructive. The city of Boston, it is true, pays for the services of the city treasurer in connection with the Boston Teachers' Retirement Fund. Furthermore, the Legislature has given the trus-

tees of that fund power to purchase bonds of the city of Boston at par. Even with these two excellent concessions it has not yet been possible to pay annuitants more than \$168 per annum. One thousand five hundred and forty-four Boston teachers and supervising officers are assessed \$18 per annum in order to make even the annuity of \$168 possible. The Boston fund receives no additions from deductions from teachers' salaries on account of absence. Boston teachers under the present regulations are now allowed to attend the funerals of relatives without loss of pay. The city of Boston sets apart no portion of any receipts for the maintenance of the Boston Teachers' Retirement Fund. Is it any wonder that such comments as the following from the Journal of Education are becoming common:

“New York City maintains her pace as the educational leader. Her salaries are the highest in the world. They are secured by statute and charter. They (New York City) have the best pension scheme for teachers.”

A PROFESSOR OF CHILD STUDY

As my life work was destined to be carried on in the United States of America, I was very careful to get as much of my education as possible in Germany. For, you know, or, at least, ought to know, that Germany is the country where any man possessing the proper qualifications, has the facilities for spending the best years of his life in the serious and undisturbed contemplation of a frog's leg. No doubt, a man might do something similar in other countries, were it not for the somewhat laboriously ascertained fact that the German frog's leg has qualities not yet observed in the legs of less highly evolved frogs. In fact, it would seem that with an inadequate knowledge of the frog-leg nature, one cannot hope to understand the child nature. On the completion of my course in Germany, with great credit, too, if you will pardon an exhibition of pardonable pride, I returned to the land of my birth, fully equipped for the work of child study. Owing to the prejudice and stupid-

ity of the authorities my promotion to a full professorship of child study was not so rapid as I had good reason to suppose it would be. As I think of the slowness of my progress, I am more and more convinced that the university authorities deliberately and wilfully disregarded my own wishes in the matter. Their lack of taste and judgment merely made more hideously prominent the already noticeable deficiencies in their education. But, then, poor fellows! they had not enjoyed such advantages as had fallen to my lot, and could not be expected to excel in matters of taste. Some of these educational moguls, if you will believe it, went so far as to intimate that there are things that can be learned without the slightest regard to the German frog's leg! The poet Lowell evidently had reference to just such persons typified under a New England name, when he wrote;—

“ John P.

Robinson, he

Sez they didn't know everything

Down in Judee.”

But the world moves and American universities move with it. After twenty-five years of

continuous and faithful service, after the publication of many monographs on subjects of the most vital importance to students of the child—were it not for my characteristic modesty, I would willingly insert here a complete list of my educational writings; I really cannot refrain from mentioning my widely read theses entitled:

1. “The Evolution of ‘Old Barp’, or Why Children Are Afraid of The Dark.”

2. “Why Large Teeth Frighten Children And The Moral Obligation Upon Persons Possessing Such Teeth Of Changing them for Smaller False Ones.” (Commended by Doctor Thorberg of Berlin as *unangreifbar* or “unassailable”.)

3. “Should Over-Talkative Children Be Muzzled, And Are Infant Prodigies In Any Case Whatever To be Allowed To Perform Before Company?” (Also commended by Thorberg.)

But I will not give a complete list of the intellectual “good things” with which I have made the tables of editors groan, and will merely remark in resuming the slightly tangled thread of my discourse, that, as I was just on the point of saying, I was made full professor of child study.

Persons that have not enjoyed advantages like mine, can have no adequate idea of the difficulties surrounding a full professor of child study. It may not be generally known that *the children themselves* are the chief hindrance to the proper pursuit of a subject confessedly dedicated to their own interests. Time and again I have known children to refuse absolutely to come into my laboratory. In some cases there have been not only refusals but singularly grotesque grimaces, motions that in older persons might seem, positively insulting, and language that, had its full import been grasped by the childish minds, might have been fairly regarded as vulgar. The lack of specimens for the higher grades of work has always been a menace to the complete success of child study. Indeed, I have known young boys to walk miles for the purpose of playing ball, when by merely stepping across the street to my laboratory, they might have inhaled hundreds of different odors.

Startled and grieved by the morbid reluctance of parents and children to contribute to the interests of science, I resolved that were I ever blessed with a child, he should be brought up in

the true, scientific, and happy way. I may say that my promotion to a full professorship made it possible for me to think of marriage, and that after four or five temporary disappointments I succeeded in winning the hand of Miss Minerva Blaustrumpf, a most exemplary woman of strictly Teutonic origin. The birth of my first and only child was to me an occasion of the heartiest congratulation. How fortunate young Thorberg was! You see, I named him for that learned, discriminating, world-famous admirer of my thesis. While almost all other children must inevitably grow in the most haphazard way, my son had every opportunity of securing a rigidly scientific education. For example, if Thorberg thought he ought to be spinning a top at the time of life and the season of the year when he ought to be playing marbles, it was my sweet duty, and his precious privilege, to see that the proper game was substituted for the improper one. This illustration will go far toward showing that I am in no sense a gloomy or morose man. The sports and games of children, if pursued in the right order (see my paper entitled, "Why the Double-Runner or

Ripper must have existed before the Single-Sled"), and if the emotions caused by such games be noted and recorded, furnish a most valuable method of detecting any lurking faults in the elementary education of the child.

In spite of my deep interest and even delight in Thorberg, he early manifested a species of apparent dislike for me amounting almost to repulsion, although, of course, it is not at all reasonable to suppose that such was really the case. In fact, my approach even in the most stealthy and sly manner was almost always marked by an accession of violence in the cries and abnormal screams of my unscientific child. Even my physical measurements of Thorberg called forth not only almost demoniacal howls (noted for the first time in my text-book on "Infants' Abnormal Animal Cries as Indicative of Descent from the Howling Monkey"), but even an abortive effort at doubling up of the fists, and shaking them in a most threatening manner. I was at a loss to understand these actions of the boy, for my teeth are not above the average in size, and hair is not superabundant upon my countenance; my face has none of

these deformities that might inspire fear or repulsion of any kind. In fact, as one of my young lady friends once told me, my face is strictly average and normal. Hence it seemed to me that a child who had no text-book reason for his actions was certain to be something of a trial to a really scientific father. To avoid all complications, and to secure a place of absolute quiet removed from the seemingly constant howls, shrieks, and yells of my son, at considerable expense I had a small building erected on my grounds, and thus secured a place for recording and tabulating in peace and quiet, and at my leisure, the phenomena manifested by my son. This building also afforded me a safe retreat for sleep and study. I was thus enabled to pursue my child study with renewed zest and vigor, whereas almost any other arrangement would have resulted inevitably in nervous prostration. And I may state here, that, in my opinion, unless a child turns out to be a genuine text-book child, methodical, regular, systematic, rational, normal, such a child as, I am sure, in our present advanced state of knowledge on this subject, I might have been, nay in all probability, was,

—I have discovered that the more immediate care of it should be intrusted to a woman, since she, though confessedly less able to note, weigh, and compare the phenomena, has been known in not a few instances to manifest a certain capacity for counteracting abnormal, irregular, and unauthoritative actions to which no text-book gives the slightest countenance.

As soon as Thorberg became manageable to the slightest degree, I began a most systematic course of experimentation. I am proud to state that at the age of seven he had enjoyed more sensations of touch, taste, sight, hearing, and smell, than would be likely to fall to the lot of thousands of ordinary persons, even if their lives were prolonged to the most extreme old age. In fact, my son at the age of seven had been through the physical sensations so thoroughly, and had so carefully reviewed his work, that the rest of his life, to be at all enjoyable, had to be devoted to the phenomena of more purely intellectual knowing and willing. And the result was, in truth, exactly what I had planned, for I had carefully prepared a tabular view of Thorberg's life, and fully intended that

he should live up to it. My plan was this: His life should be devoted to an exemplification of A. Perception; B. Conception; C. Ratiocination; D. The Synthetic Unity of Apperception. Pardon the omission of the numerous sub-headings which anyone worthy of the name of philosopher can supply. My scheme, though seemingly complete from the first, grew with the growth of the child, until I discovered that child study and adult study are indissolubly connected. To make a complete outline study of the child, then, I evidently should be compelled to keep Thorberg in my laboratory during years, if not for his entire life. In case of my prior death, which seemed a more or less probable phenomenon, the completion of my study might be left as a special privilege to him who had been my specimen for so many years. As my manuscript (still unpublished) grew larger and larger, my affection for Thorberg as an unconscious benefactor of generations yet to be, became more and more scientifically deep. But alas for the hopes of man! *Pulvis et umbra sumus*—my poor Thorberg paled and sickened and died. No one regretted his death more than I did, for we

were in the very midst of a most beautiful experiment. And, furthermore, the cause of his untimely death is entirely unknown to me. Even our family physician, who was thoroughly familiar with the entire course of Thorberg's short but beautiful life, was so puzzled that he did not venture to assign any cause of death other than that of general debility. I cannot help recalling the last words Thorberg spoke to me: "Father, wouldn't it have been better to try a little more *love*?" The poor boy must have known that *love* was much farther along in our syllabus, and that we should have come to it in a comparatively few years at the most.

TEACHING MORALITY IN HIGH SCHOOLS

Modern views of morality, in my opinion, need a great deal of clarifying. For example, an ingenious editor has made a schedule of stealing in the following terms:

Taking \$1,000,000 is a case of genius.

Taking \$100,000 is a case of shortage.

Taking \$50,000 is a case of litigation.

Taking \$25,000 is a case of insolvency.

Taking \$10,000 is a case of irregularity.

Taking \$5,000 is a case of defalcation.

Taking \$1,000 is a case of embezzlement.

Taking \$100 is a case of dishonesty.

Taking \$50 is a case of thievery.

Taking \$25 is a case of total depravity.

Taking one ham is a case of war on society.

And, let me add, even this remarkable schedule must have exceptions like to the sands of the seashore for multitude. For if none of these acts get found out, respectability still reigns supreme, and even if some of them *do* get found out, only the supersensitive seem to

care. There are otherwise respectable people who boast of smuggling, who cheat about their taxes, and who consider it moral to unload worthless stocks on their confiding friends. There are other more or less respected persons who can cheat their grocers and provision dealers, and yet hold their heads high. In this remarkable diversity of opinion it is clearly the duty of the High Schools to teach constantly, effectively, and without fear or favor the rule of right. It is my firm belief that the corner-stone of any High School is the moral spirit pervading every rule, regulation, and exercise of that school.

Consider for a moment how deep are the foundations of some of the commonest of our school regulations. Moral scientists tell us that "a fixed time for an assembly, a meeting of a committee or board of trust, or a business interview, is a virtual contract into which each person concerned has entered with every other, and the strict rules that apply to contracts of all kinds are applicable here. Failure in punctuality is dishonesty." Similar remarks may be made about regularity of attendance as involving not only one's own interests but those of the class

and the school. The reading of the Scriptures, in spite of what some say about it, can certainly do no harm, and properly conducted may do a great deal of good. The singing of those grand old hymns must certainly have strong moral tendencies. Addresses whether given by the master or by others often produce good results. The orderly passing from room to room, the self-control required in a modern High School, the constant courtesy to teachers both in school and out, are all important elements in forming character. The upright and downright views of teachers on all questions involving morality or its opposite such as stealing, cheating of all sorts, lying, forgery, and similar acts, are a constant inducement to right action. The establishing of a school spirit that will not tolerate such sins is a work of immeasurable importance.

The personal influence of a teacher of high character, pleasing manners, excellent attainments, and teaching power, cannot be overestimated, just as the evil influence of a dishonest teacher is bad beyond description. And by a dishonest teacher I do not mean one who is necessarily consciously dishonest. You have all

known teachers who give dishonest and evasive answers, when "I do not know" is the only true answer in a particular case. You may have met teachers who despise their own profession, but who are perfectly willing to remain in it and draw their salaries. By far the most important influence exercised by the teacher in his relations with his pupils is what Bishop Huntington has so happily called "Unconscious Tuition".

It is my belief that all the forms of physical training employed in High Schools may be made instruments of moral training. Last year, as I had been informed that basket-ball teaches self-control, I was somewhat surprised to hear my girls screaming vociferously over their games, but this year I was perhaps equally surprised to observe the quiet that characterized the game. I was puzzled to account for the complete change, until my teacher of physical training explained that screaming was counted a "foul", and that quiet was consequently at a high premium. The subordination of self required in really successful military drill is a powerful instrument of moral training. In this department as well as

in all others I have found it wise to make regulations to this effect.

“ On and after such a date no pupil whose character, conduct and scholarship are unsatisfactory to the Head-Master shall hold office in any of the military, athletic, or social organizations of the school. All persons interested will kindly take due notice.” I believe that every Head-Master of a High School ought to have courage enough to enact and enforce a similar rule. Furthermore, I am firmly persuaded that the terms of service of some masters would have been much more enjoyable and much more lasting, if they had shown more moral courage in this matter. One evening during my sophomore year at Harvard, I went to hear Phillips Brooks preach. He took as his text “ Son of man, stand upon thy feet ”, and then he proceeded to give one of those bracing discourses for which he was so much noted. “ Son of man, stand upon thy feet ! ” That is a good text for all Head-Masters. Did you ever hear of schools run either by the subordinate teachers or by some one so-called subordinate teacher ? Did you ever hear of the entire policy of a school

dictated by one incompetent trustee? "Son of man, stand upon thy feet!" The moral atmosphere of the entire school must be permeated with the personality of the Head-Master. What ever concerns the welfare of the school is his business. The choice of officers of the military companies, the appointment of editors of the school paper, the complete supervision of that paper to the extent of reading every word of copy and every word of proof, the approval of the officers of the athletic organizations, may well come under his care. His presence on the play-ground is a powerful agency for good, and puts an effective quietus to coarseness, profanity, loafing and kindred faults. The Head-Master's influence over his school is in direct proportion to his interest in his school. You have *got* to be interested in your boys and girls, if you expect to influence them for good. The law says that the teacher stands *in loco parentis* towards his pupils; he also stands in the place of a brother, of a friend. You have all heard the story of Professor Felton's younger brother "who stood very high in his class at Harvard, but once forgot himself so far as to use profane

language, an offence, it may be remarked, of relatively greater heinousness than now. Young Felton, in consideration of being the professor's brother, received the mercy of private instead of public admonition, and the professor himself was commanded to administer it. He called the youth to his room and said: "John, I cannot express to you how horrified I am that my brother, in whose character and scholarship I had taken so much pride, should have been reported to the faculty for this vulgar and wicked offence." John said with much contrition: "I am exceedingly sorry. It was under circumstances of great provocation. I have never been guilty of such a thing before. I never in my life have been addicted to profanity."

"Damnation, John!" interposed the professor, "how often have I told you the word is profaneness and not profanity?" And the veracious Chronicler adds: "The admonition ended there." Of the value of such an admonition you may draw your own conclusion, although, in my judgment apart from its one somewhat glaring error, it had its merits. Although I fear that I have already exceeded the

time allotted me, I wish to state in closing that I am a firm believer in the moral training of at least two comparatively recent innovations in the High School: I refer to the Elective System and Manual Training.

MANUAL TRAINING

There is an impression prevalent among the uninitiated that the study of certain subjects is almost invariably accompanied by certain results, and that, consequently, all pupils should take so much of this and so much of that, in order to have a liberal education. What, then, is the inquiring student to say to such answers as these actually given by various pupils :

1. The blood in the body is taken by means of *tubs* to the heart and there detained.

2. A volcano is a burning mountain that has a *creator* and throws out melted *rooks*.

3. I came *sore* and conquered.

4. The night *rat* came rolling up ragged and brown.

5. His brain was *teething* with grand ideas in all directions.

6. If the earth did not *revolt*, we should always have equal nights and days.

7. Stored in some *trouser* house of mighty kings.

8. The lungs are organs of *excretion*.

9. The base of a triangle is *the side we don't talk about*.

10. The apex of the heart is placed downwards and slightly upwards.

11. Rapids are pieces of water which run with great force down the middle of rivers.

12. Excommunication means that no one is to speak to some one.

13. The north and the south poles mean that if a ship comes near one and looks for the farther one she can't see it.

14. Polynesia is a group of small islands in the Pacific which are under the protection of the British, otherwise seem very quiet and peace-loving.

SELECTIONS FROM SCHOOL EXERCISES

(From the World's Work)

“Apherbility is the state of being an apherbible.”

“Afferbility is the state of being insane on one subject only.”

“Serenade, a greenness as of grass.”

“Reverberation is when it is made again into a verb.”

“The equator is a menagerie lion running around between the north and south pole.”

“They climbed Vesuvius to see the creator smoking.”

“We celebrate the Fourth of July because Jesus bid us.”

“Vengeance. Def’n, a mean desire to pay back. Illus’n, ‘Vengeance is mine; I will repay, saith the Lord.’”

“Ingenious, a stupid person, from in, not, and genious, a smart person.”

“Discretion, a difference of sex between animals.”

“The early Briton wore a skin, he tied it at the waist. He wore legions on his legs. He had eyes of a blue shade which plainly showed his semi-civilization. He wore on his feet mocassions or sandals.”

“Grand opera. The only Grand Opera know is Wang.”

“The Te Deum is a Grand opra.”

“The British museum is the principal building in Paris.”

“Aristides was a god; he was the female god of Phoenicia.”

“Hannibal was an early Greek explorer who wrote a book called Heroditus.”

“Virgil was a Vestal Virgin.”

“As I roamed in the deep woods I saw a herd of greyhounds hunting for prey.”

“Julius Cæsar was the mother of the Gracchi.”

Now some will say that such illustrations are of no value, because, in the first place they are made up to amuse people, and, second, even if they are true, they simply prove that some pupils are careless. But, gentlemen, such of these illustrations as are true, and none of them are impossible, have a deeper meaning than that. They prove the excessively slight value of little bits of information, in no sense assimilated, carelessly written, and, happily, sometimes promptly forgotten. So much has been said about the value of certain standard subjects that it is time to call attention to their lack of value in certain circumstances. If interest is the mother of attention, and attention the mother of memory, then interest must be the grandmother of memory. Did you ever hear of a boy who could do nothing with languages

and yet delighted in mathematics? Have you ever known boys whose uneasiness made them a constant annoyance, and whose heedlessness made them pretty nearly complete failures in the studies of the course, but who afterwards became efficient and honored citizens? Have you not deplored the constant dwindling away of pupils year by year in the progress from class to class? And yet boys and girls are the greatest utilitarians in the world. They are eager to learn something that will do them good. Such is their constant cry.

At the annual meeting of the Head-Masters of the United States President Pritchett of the Institute of Technology mentioned four requisites of efficiency in life, namely:

Character,

Intelligence,

Industry,

and Fellowship.

And now, Mr. President, let me get at the main point of my remarks. In view of my experience with other subjects and observation of results obtained, am I not fully justified in stating that manual training properly taught, fos-

ters character, intelligence, industry, and fellowship, quite as much as do the other studies of the curriculum? Manual Training is individualism systematized. Poor, slipshod work cannot be concealed. The results are perfectly tangible. There is no such being as an unintelligent yet efficient workman. The very subject implies intelligence and initiative. And as for industry, why it seems to me as if my manual training room were the busiest place in school. "They act," said a man to me, "as if they had a government contract." Furthermore, isn't there a good deal of fellowship in this idea of rich and poor, boys and girls, working away together, and getting results that may be compared and talked over? And isn't it a superb lesson in humanity for the little petted darling of the aristocracy to find out that there are certainly some things which he cannot do half so well as the poor boy from the section where the rich call only when "slumming"?

And so I say that Manual Training justifies its existence quite as well as any other subject, and I am glad to say that it is so popular at the Brighton High that our main difficulty is not to

get students to take it, but to find accommodations for the ever increasing numbers of those who are eager to pursue this subject. I am thoroughly convinced that this subject is keeping in school today many boys who would otherwise have left, and I am equally convinced that the Manual Training is proving itself to be a most valuable part of our High School course.

President Pritchett says that an important part of Chinese training consists in learning several thousand proverbs which are to be swapped on meeting friends, and used in the various exigencies of life. He has a translation of a Chinese book containing several hundred of these proverbs. During the recent excitement in New York, President Pritchett, being interested in the political affairs of the modern Babylon, be-thought him that it would be a good idea to consult his Chinese proverbs in order to find something appropriate to the occasion. Nor was his search in vain, for this was what he found:

“ He who rides a tiger cannot dismount.”

Now, gentlemen, I fear that this is also true of him who rides a hobby, and so with thanks for your courtesy in inviting me to this dinner, I

am going to dismount while I can. But even now I begin to appreciate the truth of the proverb for I cannot resist mentioning certain reasons for the Manual Training Course in High Schools, reasons which I found not only in my own experience, but suggested in *The Educational Review*: "Manual Training is not only illustrative, and recreative, but it is valuable for its practical utility and its formal training. Still farther being an agency for the revelation of life to the child it belongs in the same rank with the humanities and science." I will now dismount in good earnest.

A PLEA FOR A HIGHER CIVILIZATION AND FOR THE POETIC SIDE OF LIFE*

Mr. President, Ladies, and Gentlemen :

The present occasion seems to be a fitting time to discuss certain questions which receive too little attention in the confusion of our busy life. Compared with other lands our country is very young. On the 3d of September there will be celebrated at Sandwich the 250th anniversary of the founding of that town, and recently there was dedicated at Plymouth a monument in honor of the Pilgrim Fathers. Sir, I need not say with what eloquence of utterance, with what poetic beauty, with what words of patriotism that monument was dedicated. I need not say how sectionalism was ignored, and race-prejudice forgotten, how the most polished oratory and the most brilliant poesy vied with each other in doing honor to our sires. And what is the meaning of that monument? As one has said:

* An address made at the Ashfield Dinner, Mr. Charles Eliot Norton, presiding.

“ The principles of the founders of the colony are represented by a group of figures—Morality, Education, Freedom and Law, with Faith towering above them in the centre, resting one foot on Plymouth Rock, holding in her left hand an open Bible, while the uplifted right arm points heavenward.” Sir, all honor to the spirit of our Pilgrim sires. Your ancestors were among them and so were mine. The spirit which neither love of home, nor kingly power, nor ocean storms, nor unknown shores could quell; the spirit which neither the savage Indian, nor hardships, nor even starvation and death itself could subdue; the spirit that embodied itself in Morality, Education, Freedom, Law, Faith, the Bible, and Heaven—that spirit might well deserve a lasting monument.

There let it stand beside the sounding sea. There let it greet the rays of morning light and bid farewell to the departing day, there let the dews and rains of later years fall with sweet influence on one of the grandest memorials of a glorious past.

Sir, follow if you will that spirit through the three great epochs of our country, the colonial,

the Revolutionary, and the era of the civil war. Its glorious presence is at Plymouth Rock, at Lexington, at Gettysburg. Its mighty influence sports with Time, and smiles at the boundaries of states. But, Sir, grand as were the achievements of our sires, heroic as was the uprising of '61, wonderful as is our material progress—are there no dangerous tendencies in our civilization? We hear on every hand of so many miles of railroad, so many factories, so many millionaires (I class them with the material things), so many millions of population. We hear on every hand the question "How much is he worth?" but that question means something far different from what the words imply. Public opinion, like a very sphinx, asks each passer "How much are you worth?" and, if the answer falls below the million dollar limit, woe to the poor traveller! We boast of our civilization, yet the air is full of realism in painting, in sculpture, and in literature. Men tell us of bushels of grain and tons of freight, and ask us in all seriousness "What have we to do with abroad?"

Until we have eclipsed the intellectual attainments of the Old World, we have much to do

with abroad, and even when that happy time shall come, a decent gratitude would make us cherish teachers of the olden time, a love of the noble would make us linger fondly round the scenes of a noble past. Men speak to us of the Holy Land, and they do well, but there is many a spot not called by that sacred name, that has been made holy land by holy deeds and holy lives.

Our civilization cannot be measured without comparison. As the weight of water is the standard of specific gravity; as the metre is the basis of scientific calculation; so, in civilization, in intellectual, and, in many respects, in moral questions, the civilization of Athens is the standard of the nations. Says Dr. Galton in his work on "Hereditary Genius":

"The ablest race of whom history bears record is unquestionably the ancient Greek, partly because their masterpieces in the principal departments of intellectual activity are still unsurpassed and in many respects unequalled, and partly because the population that gave birth to the creators of these masterpieces was very small."

Mr. President, there have been great Ameri-

cans, but in what period of 100 years has our country ever produced such a record as this of Athens, small as she was in population ?

“ Statesmen and commanders, Themistocles, Miltiades, Aristides, Cimon, Pericles. Literary and Scientific men, Thucydides, Socrates, Xenophon, and Plato: Poets, Aeschylus, Sophocles, Euripides, Aristophanes. Sculptor, Phidias.”

There is Dr. Galton's list. Furthermore, as he states: “ It follows from all this that the average ability of the Athenian race is, on the lowest possible estimate, very nearly two grades higher than our own—that is, about as much as our race is above that of the African negro. This estimate which may seem prodigious to some (and which I would say can have no possible reference to us in Massachusetts, we are all so much above the average) is confirmed by the quick intelligence and high culture of the Athenian commonality, before whom literary works were recited and works of art exhibited of a far more severe character than could possibly be appreciated by the average of our race, the calibre of whose intellect is easily gauged by a glance at the contents of a railway book-stall.”

Mr. President, my plea to-day is for a higher civilization. Self-satisfaction must shrink back appalled at the thought that we of to-day are, in some respects, as regards the Athenians at their best no better than the African negro. Sir, when I consider the intemperance, licentiousness, and materialism of the times, I turn with pleasure to the picture of Athens at her best. Under the soft blue sky of Attica, within hearing of the music of the Aegean, I see with my mind's eye the Parthenon of old.

“ Earth proudly wears the Parthenon,
As the best gem upon her zone.”

And with that masterpiece of the ages I associate that wise self-control which made the building possible, that genius and nobility of mind which could conceive such a structure.

Sir, it was my pleasure and privilege nearly ten years ago to attend your lectures on the history of ancient art. Most of the principles which I have stated to-day I think that you stated then. Whether or not I learned my lesson well, I must let you judge.

But how shall we attain to something of that higher civilization that once bloomed with so

much splendor under Grecian skies? It is no easy task, for there are many factors. I will emphasize but one: the cultivation of the poetic side of life. "Familiarity breeds contempt," says the old adage, yet familiarity with the best ought to breed the highest admiration, the deepest reverence, the fondest love.

There is beauty all around us and men pass it by. Mr. President, there is a beauty of nature, a beauty of art, a beauty of thought, a beauty of word, a beauty of motion, a beauty of action. You have but to lift your eyes to see on every hand mountains towering towards heaven, clad with a wealth of forest and a profusion of flowers. Climb these mountains, and all around you rise other mighty peaks, that fain would lose themselves in the haze of the distant blue, while far, far below glisten the silvery streams. The land is living with thoughts of beauty and of grandeur. After one has struggled upward through bush and briar, over stones and cliffs to the very summit of some majestic peak—when, breathless, he sees for the first time that loveliness that can be seen only from the mountain top, when the soul feasting on such a scene feels

no thought that is not noble, breathes no aspiration that is not high, then thick and fast come rushing in the impetuous full flood-tide of exalted emotion surging billows of resistless longing that all the world might be as pure and high as the thoughts inspired by Nature's lofty heights.

You have been, perhaps, in the valley. Day after day the rain has fallen—the thick clouds of mist hide all things but the beaten track, and even that is uncertain. Yet when the rain ceases, and the sun begins to illuminate the welcoming land, you have seen the mist fade away, like ghosts at dawn. The rugged base of the mountain with its forests fresh as from a bath in the fountain of immortal youth, first discloses itself to view, and then every breath of the freshening breeze presents to your sight some new splendor, until peak after peak, each decked with verdure, and blushing with flowers, stands revealed to the gazer and all nature smiles with the rare, genial smile of love. Once a band of Hungarian exiles reached the summit of a mountain in Lenox. They stopped to gaze upon the view. Their knowledge of English was

limited, but it was sufficient—for with one consent they exclaimed, “Beauty, beauty.”

But not only from the beauty of nature may we rise to a higher civilization. One has wisely said:

“Beauty is truth, truth beauty,
That is all we know and all we need to know.”

We are too prone to forget our indebtedness to the poets, the painters, the architects, the sculptors of all time. The subject is a vast one. As one who wanders through a collection of pictures, no matter how many “phantoms of delight” may be presented to his view, no matter how rich the warmth of color, or how true the grace of form, bears away with him only vague remembrances of many dimly remembered scenes, unless he has determined to keep his attention on only a few pictures, so in the vastness of the subject before me I will not speak of Homer the majestic, or of Dante the divine; I will not speak of Shakspeare.

“Who still unmeasured sits,” of whom it has well been said:

“The men who lived with him became
Poets, for the air was fame.”

The "Swede Emanuel" shall have no meed of praise to-day, nor yet the genius of that mighty Goethe whose

"Finger wrote in clay

The open secret of to-day."

Phidias may rest unpraised beside his "awful Jove"; Raphael with his Madonnas—I will speak of one who, to my mind, of all Americans has most of that higher civilization, of that "bard and sage",

"Who in large thoughts, like fair pearl-seed,
Could string Monadnoc like a bead."

Oh you who seek the higher civilization, go to him who loved the "beautiful disdain of music", who "through the wild-piled snow-drift" saw "the warm rosebuds below". Go to him who felt that "man in the bush with God may meet", who felt that "beauty is its own excuse for being," to him who saw "only what is fair," sipped "only what is sweet". Go to him who knew the mystery of blossoms, and the language of birds, who learned the "lore of time", who knew that "South winds have long memories", who where'er he went, "heard the sky-born music still," whose trumpet note for all time rings clear and true:



“ So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, *Thou must,*
The youth replies, *I can.*”

Mr. President it is appropriate that in your beautiful new building there should be portraits and medallions of benefactors and friends. It gave me great pleasure to see that recognition of public spirit and devotion to the higher civilization. It has been said that the Academy is the best thing in the town of Ashfield, but better than the Academy is the academic spirit, that lofty ideal tone of mind, and who possesses it to a higher degree than Mr. Curtis, whom, as one has said, “ I would rather hear than the sweetest music,” or Lowell who has spoken some of the noblest words ever uttered by an American, or Longfellow “ whose choicest verse is harsher toned than he,” or you, Sir, America’s admirable Crichton, peerless as an authority on art, the friend of scholars, because a scholar, and withal as genial as Sophocles ?

HIGH SCHOOL ELECTIVES

Mr. President, Ladies and Gentlemen of the New Jersey High School Teachers' Association :

As a very liberal system of electives has been introduced into the Boston High Schools, and as Boston High School Head-Masters are now able to give the results of practical experience in this direction, it may be a matter of considerable interest to others to learn precisely what the Boston system of electives is, what led to it, how it works, what improvements are desirable, what faults it may have disclosed, and what advantages it possesses over other systems.

I quote School Document No. 9, 1901, Revised 1903.

1. The High Schools are in session five hours a day for five days in the week. The sessions may be extended not exceeding two hours, provided no pupils are thereby required to attend school more than five hours daily.

2. Of the five hours a day, a quarter of an hour is given to opening exercises, and half an

hour to recess. The rest of the time is divided into five or six periods of not less than forty minutes each.

3. In the first three years, two periods weekly are required to be given to physical training, one to music or to some study substituted for music, and one, for a part of the year, to hygiene, including the special instruction required by law.

4. Of the remaining periods, fifteen or, in some cases, sixteen, are given to studies chosen from the lists of elective studies. The other periods are called study periods.

5. In the fourth year, gymnastics, military drill, hygiene, and music are no longer required. The regular amount of work this year in the elective studies is sixteen periods.

6. A pupil may be permitted or may be required, for reasons satisfactory to the parent or guardian and to the Head-Master, to take less than the full amount of work in the elective studies, and this reduction may be made at any time in the school year.

7. A pupil of good health and ability may, for good reasons, be permitted to take more than

the full amount of work in the elective studies.

8. A change from one elective study to another is not regularly permitted after the end of September except when such a change is made necessary by the discontinuance of a class.

9. Pupils who intend to enter the Boston Normal School make their choice of elective studies in accordance with the requirements for admission to that school. Pupils desiring to prepare for college or other higher institution of learning are advised as to their choice of studies by the Head-Master and teachers of their respective High schools.

10. At the end of any year, pupils not receiving diplomas receive certificates of proficiency for those studies in which their year's record has been satisfactory. These certificates show the number of points credited towards a diploma.

11. Pupils are admitted to advanced standing and receive certificates in one or more elective studies on presenting satisfactory evidence of proficiency therein.

12. Diplomas are granted for quantity and quality of work, represented as follows:

(1) The amount of work represented by one period a week for one year in any elective study counts as one point towards winning a diploma. Two periods of unprepared recitations or laboratory work are considered equivalent to one period of prepared work. For physical training three points, for music or the study substituted for music one point, and for hygiene one point are allowed for each of the first three years.

(2) The number of periods a week, or diploma points, assigned to each elective study is three, four or five, as determined by the Head-Masters, each for his own school, with the approval of the Board of Supervisors.

(3) The points assigned for each study or exercise are all won or all lost on the whole year's record of recitations and examinations in that study or exercise, and the standard used for determining whether this record be satisfactory or otherwise is such as has been approved by the Board of Supervisors.

(4) A full year's work is credited with twenty points, five for required exercises and fifteen for elective studies in each of the first three years,

and sixteen for elective studies in the fourth year.

(5) The First Diploma is awarded to pupils who have won sixty points, which usually requires three years' attendance at school; and the Second Diploma is awarded for seventy-six points.

13. Copies of this Course of Study together with such suggestions as to the choice of studies as may be useful to pupils intending to enter a High School and to their parents and friends are distributed annually in the month of April to all members of the graduating classes of the Grammar Schools.

MORAL TRAINING

A part of the time assigned to the opening exercises is used in giving instruction in morals and manners. Teachers will, at all times, "exert their best endeavors to impress on the minds of children and youth committed to their care and instruction, the principles of piety and justice, and a sacred regard to truth; love of their country, humanity, and universal benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance; and those other

virtues which are the ornament of human society, and basis upon which a republican constitution is founded.”—*Extract from the General Statutes of Massachusetts.*

MUSIC

Instruction in music is regularly given one period a week to all pupils who wish to take it. Pupils who do not take music are required to give the period to reading, or to increase by one period the time given to elective studies.

The Elective studies are arranged in four lists, corresponding to the four years a pupil is supposed to spend in school.

The first list contains the studies open to the pupil's election in his first year. The second, third, and fourth lists contain the additional studies open to his election in each of the following years respectively.

Roman numerals appended to the name of a study indicate the successive years of work in that study. In general no pupil is allowed to take an elective study for which his previous studies have not prepared him.

Programmes of study made up by the Head-Masters and showing the number of periods a

week assigned to each elective study must be approved by the Board of Supervisors before being used in any High School.

FIRST YEAR

English I. English classic authors, Grammar, Composition, Reading, and Speaking.

History I. Ancient history, chiefly that of Greece and Rome, to the fall of the Western Roman Empire.

Latin I.

French I.

German I.

Algebra I. Elementary algebra, including quadratic equations.

Geometry I. Plane geometry.

Biology I. Botany and zoölogy.*

Drawing I.

Bookkeeping I. Bookkeeping proper begun, together with commercial arithmetic, penmanship and commercial forms.

Phonography and Typewriting I.

SECOND YEAR

Any study in the first year's list not already

* Pupils preparing for the Normal School are expected to take Biology I and II and Physiology.

taken, or not successfully completed, may be taken this year.

English II. As before. Grammar ended and rhetoric begun.

History II. Mediæval and early modern history, to A.D. 1700.

Greek I.

Latin II.

French II.

German II.

Spanish I.

Algebra II. Advanced topics and methods.

Geometry II. Solid Geometry.

Biology II. Required as the one suitable preparation for physiology.

Physics I.

Chemistry I.

Drawing II.

Bookkeeping II.

Phonography and Typewriting II.

Commercial Geography.

Household Science and Arts.

THIRD YEAR

Any study in the earlier lists not already taken

or successfully completed may be taken this year.

English III. Literature, rhetoric, and composition as before. Pupils preparing for college read the authors or books prescribed by the colleges for that purpose.

History III. Modern History, from A. D. 1700.

Civil Government.

Greek II.

Latin III.

French III.

German III.

Spanish II.

Mathematics III.

Physics II.

Chemistry II.

Physiology. To follow two years' study of biology.

Drawing III.

Phonography and Typewriting III.

Commercial Law.

Household Science and Arts.

FOURTH YEAR

Any study in the earlier lists not already

taken or successfully completed may be taken this year.

English IV. A study of the history and formation of the English language and of specimens of the earlier literature. Chaucer.

History IV. The political history of the United States under the Constitution.

Economics. The elementary definitions and principles of the science with such illustrations as are appropriate to a first reading of the subject in High Schools.

Greek III.

Latin IV.

French IV.

German IV.

Spanish III.

Mathematics IV.

Physical Geography.

Astronomy.

Drawing IV.

A summary shows the following facts:—

English, 4 years.

History, 4 years.

Latin, 4 years.

Greek, 3 years.

French, 4 years.

Spanish, 3 years.

German, 4 years.

Mathematics, 4 years.

Science, 4 years.

Bookkeeping, 2 years.

Phonography and Typewriting, 3 years.

Household Science and Arts, 3 years.

Drawing, 4 years.

Spanish, 3 years.

Commercial Geography, 1 year.

Commercial Law, 1 year.

Economics, 1 year.

Any study in a previous year not already taken may be taken in a following year.

That, Mr. President, reduced to its lowest terms is the Boston system of electives. And what led to it? The discussions in our Headmasters' meetings developed the fact that the previous courses of study, though liberal in many respects and of undoubted value, were insufficiently flexible, imposed unnecessary hardship on teachers and pupils, and failed to meet the wants of the separate communities. Why, for example, should a pupil without any taste

for drawing be compelled to take that subject for years to the positive injury of himself, his teacher and his class? Why should not book-keeping, typewriting, shorthand, and other valuable commercial subjects be given a place in the High School course? It must be remembered that in our large cities, at least, the public High School is subject to the closest scrutiny and the fiercest competition. Private schools of high excellence, able to obtain remarkable results from the efficiency of their teachers and the smallness of their classes must not be left out of the consideration. To ascertain the educational needs of your community and to meet these needs effectively, are problems that demand successful solution.

You may have observed that manual training was not mentioned in the list, but you will be glad to learn that this subject also is offered in the Brighton High School. The other day when I was taking Professor Hanus of Harvard University over my building what, do you suppose, roused his enthusiasm most? The Manual training benches and tools side by side with the tables and apparatus of the physical laboratory. The

Manual training has now been authorized and it has so many friends on the School Committee, that, in my opinion, it has come to stay. But, some one may say "Your system is all very good, but it is not sufficiently explicit, and does not tell us how many times a week the subjects come, or how much the different subjects count." That is a just criticism of the surface appearance of the plan, but, in reality, the omission of such details is a great blessing for this reason: the discretion of the Head-Master must be used in the arrangement of details. Some people imagine that the doctrine of High School electives implies that you must put every subject on the same footing. Only a few days ago two of my respected colleagues in Boston tried to "deposit me in a cavity", as our learned Doctor Everett used to say in Congress, because advocating High School electives with all my might for years, I advocated a difference in the value to be assigned to typewriting and Latin. Now I have never understood that the elective system implies the absolute equality of all subjects. To my mind there is a real difference in a lesson requiring an hour's preparation and one that re-

quires none—a difference that *must* be recognized later if not sooner. An hour of laboratory work in the opinion of many should not be assigned the same value as an hour of recitation in science. Fortunately, however, large liberty is accorded the Boston Head-Masters in the arrangement of all such details. To draw up a course of study that will meet the needs of the varying communities of a great city, is a most complex educational problem. With the increasing number of pupils and the additional subjects it was soon ascertained that either the school day must be prolonged or the subjects must be given less frequently than is desirable on the principle of concentration, or the recitation periods must be somewhat shortened. My own solution was to shorten the recitation periods to about 42 minutes and to give the subjects or most of them as frequently as possible up to five times a week. Some of the High Schools have tried the experiment of extending the school day to 3 or 4 o'clock, but in one instance, at least, this plan proved unsatisfactory, and was abandoned, while the method of shortened periods was adopted with complete success.

The addition of six periods in the week is a substantial help towards the solution of the programme difficulty, and it is found entirely practicable by this system to arrange double periods for drawing and science.

Under the plan of six periods a day my scheme of studies for next year may be illustrated by the following schedule for the entering class:

English,	5 hours,	4 units.
History,	3 hours,	3 units.
Latin,	5 hours,	4 units.
French,	5 hours,	4 units.
German,	5 hours,	4 units.
Algebra,	5 hours,	4 units.
Biology,	3 hours,	3 units.
Drawing,	3 hours,	3 units.
Bookkeeping,	5 hours,	4 units.
Phonography and		
Typewriting,	7 hours,	5 units.
Manual Training	3 hours,	3 units,

You may ask, why give English five times and count it only four units? The answer is: Because by introducing six periods a day instead of five the length of the period was shortened.

Consequently, the five short periods were equal in time to only four longer ones. It is my belief that the arrangement of six periods is very much better than that of five not simply on account of the greater ease of making out the programme, but on account of its results in the way of securing animation and actual work. The better programme insures wider choice and, consequently, greater interest. The greater frequency of recitations is fully in accordance with the principle of concentration, and meets specifically the requirements of our best higher institutions. It is in complete harmony also with the recommendations of the American Philological Society. Furthermore, it affords more frequent exercise by the change of classes, an interesting fact in view of the perfectly natural uneasiness of many boys and girls, in the atmosphere of the average schoolroom, an atmosphere, Mr. President, which in nine cases out of ten is demonstrably drier than that of the desert of Sahara, and, consequently, conducive to catarrhal, throat, and lung diseases in addition to general discomfort. It is an important fact that several of our Boston High Schools have

practically been compelled to adopt the six period plan to meet the exigencies of the elective system. It is a still more significant fact that those Head-Masters and teachers who have actually tried the scheme like it much better than the old plan of longer recitations. Still further evidence on this subject is found in the experience of the good old Roxbury Latin School which has adopted the six period plan not so much in consequence of the elective system, for the institution is primarily a fitting school for Harvard, but simply on account of the marked superiority of the plan.

Extreme conservatives have called the elective system some very hard or very easy names according to the point of view. "Go-as-you-please," "let-down-the-bars," "chocolate-éclair back-bone," and other hard and soft expressions have been used, but have these conservatives, whose motives I would be the last to impugn, carefully weighed the natural self-limitation of the elective principle? Electives in Boston are about as free as they are anywhere, but that admirable freedom at many turns runs up against the nature of things. If some of the

functions of a great public High School are the fitting of pupils for college, scientific school, professional school, normal schools of various kinds, as well as for business, and always for life, is it not perfectly evident that a student's choice must be governed by the requirements of the institution to which he wishes to go, or, in some measure, by the requirements of the position which he wishes to fill? Furthermore, almost any scheme even of elective studies by the very nature of things involves an orderly procedure from the elementary through the more complex towards the most difficult. A pupil cannot take the second year of Latin until he has mastered the first year's work. The same statement may be made about Greek, French, German, Spanish, and other subjects. Although there is room for wide difference of opinion about the order of studies, in the opinion of many physical geography may wisely be preceded by astronomy, geology, and botany. Astronomy and physics require a good knowledge of elementary mathematics. Advanced bookkeeping presupposes a knowledge of elementary bookkeeping. A student of drawing who should attempt per-

spective and figure drawing at the first step would not be likely to profit much by his efforts.

Still further, another limitation is to be found in the number of teachers that the average municipality can afford to supply. Within reasonable limits the question of the merits of large, moderate sized, and small classes is a debatable one, and there is room for enthusiasm over any one of the three kinds of classes. It is generally acknowledged, however, that our present danger lies in the direction of too large rather than in that of too small classes. But, as a general rule, it is safe to assert that there is a limit beyond which a class cannot be reduced with profit to the public. Meritorious as individual instruction is, and beneficial as its results are in many cases, no rational being would, at present, ask a city to furnish children with private tutors. Consequently, the individual choice of studies finds another limitation in the number of teachers that can be reasonably afforded.

Still, further, absolute freedom of choice is limited by the advice and authority of teachers and parents. In almost all of the institutions of secondary grade in which the elective plan has

been adopted, the choice of the pupil is made subject to the approval of the Head-Master of the school. An additional limitation is found in the prevalent ideas about the necessity of pursuing certain studies. Many highly intelligent persons have very strong convictions about the intrinsic value of particular branches and the expediency of gaining at least an elementary knowledge of them. Such convictions have been influential in creating and maintaining a demand for the study of English, mathematics, and Latin, to mention only three of the subjects under consideration. The quality of the teaching, and the natural taste of the student have received too little attention in the discussion of the abstract value of subjects. Prevalent opinions are also responsible, in a measure, for the widely spread belief that such studies as book-keeping, commercial arithmetic, stenography, penmanship, and typewriting, furnish an important part of a good training for commerce. In many instances, too, it will be found that the limitations of the school building are also, to some extent, limitations of the elective system, while the restricted amount of apparatus may

also prove to be still another limitation. It will be perfectly clear, I think, from the statement of these limitations, that all the forms of elective, namely by subjects, by courses, or by groups, will be found in any High School in which a genuine attempt is made to meet the needs of the community.

It is my desire to anticipate some of the questions that will occur to any intelligent inquirer about the system.

Do the numbers of the pupils increase under the elective system? Yes. So far as my own experience goes, both in Quincy, Massachusetts, and in Boston, every extension of the elective system has resulted in an increased attendance. In Quincy, you will pardon me for the personal reference, the High School increased 172% in seven years, and the extension of the elective system was almost as great as the increase in the number of the pupils. In the Brighton District, Boston, the increase has been marked, although the competition with the Boston Latin, the Girls' Latin, the Girls' High, the Boys' English High, the Mechanic Arts High School, and numerous excellent and very accessible

private schools, tends to delay so extraordinary an increase as occurred in Quincy.

Is the attendance as regular? Yes. Is the falling off in numbers during the year greater or less? Considerably less. Is the interest displayed in recitations as great as formerly, and is the merit of the work done equal to that under former conditions? In my opinion, both the interest and the merit are much greater than before. Does it appear that immature pupils, possibly children of parents who have enjoyed few formal scholastic advantages, choose their subjects wisely? I frame that question as unfavorably as possible, because I have heard it put in just that form so many times, and because it embodies one of the most frequent objections to the elective system. My reply is again: Yes, as a rule, the pupils choose wisely, and furthermore there is considerable difficulty in choosing with that absolutely abandoned folly which is supposed by some to be characteristic of adolescent choice. It is my solemn conviction that, if a child has not developed some judgment by the time he is fifteen years of age, it is high time in educational quarters, at least, to give

him something on which to exercise those atrophied areas up to that age unused to activity. The exercise of choice is one of the most characteristic and noblest attributes of humanity, and the sooner it can be trained by actual use, the better. The graduate of the High School is not fitted for college, if he has never exercised any choice in preparation for a higher institution where electives are becoming yearly more free. In fact, my ideas on this subject coincide with those of President Eliot of Harvard University, the great apostle of election, who would have electives not only in universities, colleges, and high schools, but even in the upper grades of grammar schools. And this opinion, which to many may seem extremely radical is based upon the scientific fact that the age for the beginning of foreign languages to the best advantage precedes the usual high school age.

Is it proper to bring pressure to bear upon pupils to induce them to take subjects which you regard as highly important for them? To a certain extent, yes, although I once heard one of the most noted superintendents in the

United States say that while he had given pupils a great deal of advice about their subjects, he now took it all back, because he thought they could choose better for themselves. There was considerable truth as well as poetry in that remark. Are not the students inclined to choose the easiest subjects in consequence of innate laziness? I am not prepared to say that no pupils follow the lines of least resistance under the elective system, but that such a tendency is characteristic of any large number of students my experience would emphatically deny. I have observed a tendency to take too many hard subjects rather than to take too few easy ones. Furthermore, an honest attempt is made to secure some uniformity of difficulty in the various subjects. For example, the business subjects, in some schools considered unduly easy, are deliberately made reasonably hard. In short, it is expected and intended that all the subjects of the High School shall offer suitable exercise for intelligent industry.

Do you find that many pupils wish to change their subjects, after choosing them and finding them more difficult than they had anticipated,

and how late in the school year do you ordinarily allow such changes? Still, further, what results have you observed from a refusal to grant requests for a change of studies coming after the time-limit set for such changes?

The requests for such changes both on the part of pupils and of parents are very much fewer than they were under compulsory or semi-elective plans. In fact one of the most pleasing features of the elective principle is the remarkable persistency of choice. It is a curious fact, observable best under strictly compulsory systems, that in a long series of years nearly all the studies of the High School curriculum have been branded as "useless" by some more or less intelligent parent. And it is a still more curious fact that, in spite of the natural feeling of indignation that one feels on hearing so seemingly absurd a statement, that there is, so far as individuals are concerned, a modicum of truth in it. There is nothing so complex, so baffling, so unamenable to rules other than its own, than the human mind. The French have a theory of diseases: *Il n'y a pas des maladies, il n'y a que des malades*: There are

no diseases, there are only sick people." Or, as the boy translated it: "There are no diseases, there are only sick." This proverb I have quoted before, and in my opinion it is good enough to quote again. In other words, each case of every disease presents its own peculiarities. A similar statement may be made with equal truth about each case of health. Just so with the human mind: what is one pupil's meat is another pupil's poison. And a very good reason for this difference is found not only in the natural and inherited tastes of the individual, but also in the rate of moral, mental, and physical development, which is astonishingly different in various individuals. And so instead of saying "mathematics cultivates the reasoning power, languages cultivate the memory and the taste together with the power of expression, sciences cultivate the powers of observation;" say rather different pupils cultivate the mental powers by pursuing different studies, and at different ages. Strange as it may appear, a poor mathematician may become a good logician. One may develop from the study of Greek a kind of observation not to be derived from science. Another may

cultivate his imagination better by higher mathematics than he can by poetry, although the mental development due to the study of one subject is generally somewhat restricted to that and kindred subjects. Dr. Hinsdale, for example, has shown that the Indian, while at home in the pathless forests, is vastly inferior to the ordinary street-boy in the mazes of London. And so the educational doctors who prescribed one study to secure good reasoning from all pupils, and another to cultivate the powers of observation, and another to train the memory, and a cast-iron curriculum for the general good of each and all, were not unlike the worthy proprietor of a country store, who used to empty medicine from returned bottles into one common receptacle, bottle up the result, and sell the compound for a complication of diseases. A cast-iron compulsory curriculum is undoubtedly made up of studies that, properly taught, are good for individuals, but the compound, if swallowed for a complication of diseases, may be worse than the diseases themselves. An irate congressman once remarked that for his fellow congressmen as individuals he had the profoundest respect

and affection, but that, taking them collectively, he regarded them as the worst combination of rascals he had ever met. Mr. President, for the individual studies of the strictest required course, I have the profoundest respect and affection, but taken collectively and forced indiscriminately upon unwilling pupils I cannot regard them so highly. With regard to forcing a student to continue a subject which he finds he does not care to continue, even though he chose it, it may be said that such action has been attended with no very gratifying success in my experience. The number of such cases, however, is extremely small. The skill of the teacher who presents a part at least of the charms of a subject, before he shows many of its difficulties and hints of worse ones to follow, cannot be too highly commended. Some instructors appear to take an almost insane delight in perverting the ways of wisdom from those of pleasantness to those of horror, and the paths of peace to those of an internecine guerilla warfare.

It must be remembered in connection with another part of the last question that, while

most pupils naturally wish to take their diplomas with the rest of their classmates, there is no stigma attached to those who, for good reasons of their own, prefer to take a longer time in getting their diplomas. It sometimes happens that the parents of growing boys and girls think that the college requirements are getting altogether too strenuous, an opinion which Professor Ladd of Yale shares with them most heartily. Such parents are glad to avail themselves of that most reasonable privilege of extended time, say, one or more extra years, for obtaining the diplomas. Another privilege, which is, of course, to be carefully guarded, is that of special pupils who wish to take certain subjects but who are not candidates for diplomas.

How do you arrange a programme, when the subjects are so largely elective? Some Headmasters wait until the subjects are actually chosen before making out the programme, but I have always found it wiser to make out a preliminary programme of the subjects that are practically certain to be chosen, and put that programme into effect at the earliest possible time in the autumn. The size of the classes.

and the necessary number of sections may be ascertained by careful inquiry at the end of the school year. Corrections, extra divisions or consolidations may be arranged when school actually opens. Thus comparatively little time is lost for want of a working programme. Has it been found in actual practice that the popularity or unpopularity of teachers affects the choice of subjects? From what I have already said on this topic it will readily appear that, however necessary good teachers are under a compulsory system, they are still more necessary under an elective system. For lack of skill, ignorance of the subject, crabbed disposition, bad manners, want of personal magnetism, and lack of interest in one's work, are always likely to repel human beings from subjects of even considerable value. But we all know that poor or indifferent teachers have no reason for continuing in the profession under any system whatever except that of political pull or misguided pity. Better a thousand times to pension off all teachers who have outlived their usefulness than to keep them in service to the loss of their own self-respect, to the detriment of the children, and

to the ridicule of our honorable profession.

Why do you not require English for at least a part of the course, if not for all?

Now that question is always asked with a jaunty confidence that seems to imply that the advocates of electives in spite of their cunning are caught at last. With all due respect to the teachers of English throughout the United States and with full appreciation of the excellence of their work, I cannot help saying that, in my opinion, at least, an untold amount of their labor, possibly through no fault of their own is thrown away or worse than wasted. When a young man of average intelligence wrote in reply to these questions on College English: "Who was Silas Marner and what was the cause of his unpopularity?" "Silas Marner is the name of a poem by Coleridge. The cause of his unpopularity was that he killed the albatross that caused the wind to blow"—when such answers, I say, are possible after several years of High School English, a portion of the objections to making it elective may be met. Frankly now, do your pupils fall in love with Burke on "Conciliation", or do they laboriously "get it up" for college

examinations, and thank their stars, when the test and the book are gone from them forever? And isn't it a singular fact that most of our rhetorics cull all of their atrocious errors in English, weeds of speech from the rhetoricians' point of view, from the best writers of the language? However these matters may be, even English was made elective in Boston.

How do the different subjects offered as electives vary in popularity?

Now, although figures are extremely tiresome, they have in some way won a reputation for veracity not always deserved by them. The following figures, however, will give some idea of the comparative popularity of different subjects, though their value for other schools with different pupils and different teachers can be only problematical. It must also be remembered that, as certain subjects are not open to students of all the years, while other subjects are, the figures in some instances do not furnish any basis of comparison.

English	290
Latin	104
French	110

German	44
Greek	19
History	213
Civics	23
Algebra	96
Physics	16
Botany	74
Stenography	120
Bookkeeping	134
Typewriting	99
Commercial Law	35
Economics	16
Drawing	119
Chemistry	36
Geometry	62
Astronomy	14
Physiology	40
Manual Training*	40

As the total number of pupils was about 300, the relative popularity of subjects and the per cent of pupils taking them may readily be obtained, that is for such subjects as are on the

*The number of pupils taking Manual Training has steadily increased at the Brighton High School, until it has now reached 170.

same basis or are given the same number of years.

From these results it appears that among the most popular subjects are:—

1. English,
2. History,
3. Bookkeeping,
4. Drawing,
5. Stenography,
6. French,
7. Latin,
8. Typewriting,
9. Algebra,
10. Botany.

Do you believe in the practice of allowing pupils to come only to their recitations, and to do their studying mainly at home? Although these privileges are allowed in some schools, I have grave doubts about the wisdom of extending them to all. I am old-fashioned enough to believe in the educational value of coming to school regularly and promptly at the same hour every morning. The opening exercises, too, if properly conducted, must be of some value, although the perfunctory manner some teachers

display when they read the Scriptures, would seem to indicate that whatever faith in the value of the exercise others had, they *personally* had none. It seems to me also that the school building ought to be the best place for the average student to do a considerable portion of his studying. With its reasonable rules and regulations, its freedom from interruption, its reference books, maps, and apparatus, with its teachers ready to extend proper help, the school would seem to offer large advantages over the homes of very many of the pupils. In connection with this subject which is more closely connected with that of electives than it would at first sight appear to be, I wish to emphasize the importance of the reference library. As you all know, an important part of the value of certain subjects depends on the use of suitable reference books and collateral reading. With the introduction of additional subjects this necessity increases. Very fortunately a happy solution of this problem may be found in every city possessing a good public library. At the Brighton High School, our reference library is practically a sub-station of the great Boston public library.

Books of reference and for supplementary reading are delivered at the school building at suitable intervals and freely used under proper restrictions by pupils and teachers. This reference library is under the highly efficient supervision of one of my assistants who appoints and trains pupil librarians and manages the library with complete success. The spirit of courtesy and accommodation manifested by the authorities of the Boston Public Library give one an insight into the causes that have made that famous library so admirably useful.

To continue the questions: If you believe so thoroughly in electives, why do you have any required work whatever? In other words under a system of educational free trade, why insist on certain protected industries? Are not the educational industries beyond their softly cradled infancy to such an extent, that they can now stand alone on their own feet and their own merits? In reply to this perfectly natural question I must quote from our Boston course of study and from the Revised Statutes of the State of Massachusetts:

PHYSICAL TRAINING

Physical training is regularly given at school by means of gymnastics and military drill; and no class or pupil, during the first three years of the course, is allowed, without good reason, to omit these physical exercises. Moreover, teachers will guard the health of their pupils, or better, will instruct them how to observe the laws of life and health. Sound advice with regard to diet, ventilation, exercise, rest, dress, and regular hours will be given; and the requirements of the following law of this state will be observed: "Physiology and Hygiene, which, in both divisions of the subject, shall include special instruction as to the effects of alcoholic drinks, stimulants, and narcotics on the human system, shall be taught as a regular branch of study to all pupils in all schools supported wholly or in part by public money, except special schools maintained solely for instruction in particular branches."

Probably many of you have observed that it often happens that pupils, who need physical training most, are least inclined to take a proper amount of it. Some educational problems are

like certain algebraic problems that admit of several answers. Only sometimes the problem has to be reconstructed to make the answer hold good. Other educational problems admit, as a rule, but one answer. One of these problems is that of physical exercise. Unless there is good evidence that a pupil in consequence of some peculiarity or weakness will be injured by physical exercise, it appears to be generally admitted that all pupils should take some form of it. But when you get something generally acknowledged in Boston, you must look out for a storm centre. Even in the case under consideration, although the value of physical exercise is very generally acknowledged, materials for discussion still remain in the form, the extent, and the methods of the exercise. There is a well-rooted and growing belief that physical exercise that is devoid of real interest to the participant can have very slight value. Consequently, there is an increasing tendency towards introducing really interesting games.

With regard to the instruction in hygiene, you will observe that the letter of the law leaves us no option in the matter, although I strongly

suspect that local option is very commonly adopted in this matter by the high schools of Massachusetts. The required work in music, is not rigidly compulsory, and other work involving an equal amount of time may be substituted for it.

Do pupils by the elective system get so good an "all-round" secondary education as they do under the compulsory plan? That question has an extremely plausible sound, and so prepossessing an appearance, that it looks dangerous, but what does it really imply? It implies that some persons used to know or still know at the present time which studies are necessary to secure for most students an "all-round" education. Now if this impression be true, it is a matter of the highest educational importance to find out who those persons are or were; whether they lived in former ages or are living now, and, above all, which the necessary subjects are. The earnest seeker after truth finds on careful investigation that those who are generally acknowledged to be the educational experts of the world at different stages of its progress have utterly failed to manifest that harmony

of opinions on which a rigidly compulsory course of study would naturally be based. For many years Greek, Latin, and mathematics, were supreme. For many years, too, theology was given a prominent place. It was a long time before science, modern languages, and art, could get their pressing claims acknowledged. Business studies, sociology, physical exercise, domestic science, and other subjects, have been still longer in obtaining proper recognition. Perhaps all the experts of bygone days and of the present are both right and wrong. Perhaps each age needs its own curriculum, and possibly that of the future will be very different from that of the past and of the present. So be it. I for one desire to welcome every study that can advance the wisdom and the highest interests of any considerable number of pupils. Put each subject on its own merits. Even though in the opinion of some, certain subjects even as Latin and Greek in the opinion of that eminent experimenter, Doctor G. Stanley Hall, are as worthless as the human race after the fall of Adam. It must be remembered that the human race, though totally depraved, according to the old

theology, was still deemed worthy of redemption. Just so with these numerous subjects of the elective plan, no matter what this specialist or that intellectual bigot may say against this, that or the other subject, the logic of events, the needs of the age, the efficiency of the teacher, will tend to redeem studies that to some have seemed unnecessary, unfruitful, or even injurious. "What is the use," said a good doctor of divinity to me not long ago, "of teaching typewriting in the High School, *when any intelligent person can learn all there is to the art in thirty-five minutes?*"

"What is the use," I might have replied "of teaching logic in colleges and divinity schools, if doctors of divinity are going to 'beg the question' at that rate?" I have in mind a highly accomplished teacher, known by reputation, at least, far and wide, who appears to be utterly and sublimely unconscious of all subjects except her own and those kindred to them. If the heavens fall, justice and more than justice must be done her lessons, while the unrecognized branches must get studied as they may, or may even wither. Let me utter a solemn warning

against such intellectual prejudice as that. Our ancestors came to this country to secure liberty of conscience. It is the duty and the privilege of us, their descendants, to maintain and increase our heritage of intellectual liberty.

Mr. President, Ladies, and Gentlemen, I have addressed these remarks to your professional skill, your ability, and your sense of justice. For five pleasant years New Jersey was my home, and perhaps this fact together with the memories of the great kindness of my New Jersey friends, had something to do with my coming here to-day. I wish in closing to thank you for your very courteous attention, and to extend to you my best wishes for continued success in your great work.



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