

Academic Principles Assn.
1908(?)

1.

THE HIGH SCHOOL PRINCIPAL.

Some wise man has been quoted to the effect that a thousand years scarce serve to form a state. Theories of Government require time and experience to be tested, pruned and improved. It takes time to discover the ill-adapted and erroneous, the impractical and visionary, time to eradicate that which is faulty and wrong, time to plan new schemes, time to test them, time to establish firmly that which has been found good and true. If this is true of the government of a state it is equally true of the educational system which that state establishes for the training of its citizenship. Our State is in its infancy. President Eliot has written learnedly and plausibly about "some reasons why our form of Governemnt may survive" which merely goes to show that we have not yet survived the diseases of infancy and are only now approaching the maturity of adult Statehood.

Our system of public education is comparatively speaking a very recent development, and public secondary education is the most recent feature of it. The high school principalship is therefore sufficiently new to make an examination of its place and power appropriate.

The head of our typical secondary school, the high school, is a chief personage in our educational scheme. He occupies a place of great strategical advantage. He is present at the close of

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2.

elementary education, where he can beckon to the boys and girls to come up higher and enjoy the pleasures of liberal education; he is omnipresent throughout the secondary period of education, where his personality, his intellect, his character, his mind and heart, are potential in everything that transpires; he is present at the gateway to the university, guiding to professional and technical education; and he is present at the gateway of adult life, consciously and unconsciously giving direction and tone to the lives of boys and girls passing from beneath his care and tuition to the problems of manhood and womanhood. His place is, I repeat, one of tremendous significance and power.

But his place becomes still more important when we consider that he comes into direct personal relations with adolescent manhood and womanhood. This is, to be sure, merely another mode of saying that he comes into personal contact with boys and girls at the time when they are choosing careers, when the world first unfolds its maze of interests, of absorbtions, of enthusiasms, of hopes and fears. He is present when many things of adult life and mature experience need interpretation to the young inquiring mind. During this secondary period of education the boys and girls are more impressed with actions than with words. They are more easily impressed by example than by precept. Therefore character in the leader of high school education is far more important than theory or method or exhortation. The boys and girls will long remember what the principal has done and what he has been, but will not likely

remember the theories he may have explained or exploited.

Here then, in the field of Secondary Education, in the office of the principal, are grand possibilities for leadership which should appeal to all masterful minds who desire to leave their impress upon the mind of the future. The work of the military genius or of the statesman cannot compare for permanency and far-reaching influence with the work of the educational leader. Earthworks will crumble, campaigns will be forgotten, military aggressions and achievements of diplomacy and statecraft will come to naught, but the stately edifice built of high hope, pure endeavor, noble aspiration and stability of character inspired by the education, will endure as long as mind and soul persist. There is no leadership to be compared with educational leadership, and the high school principal holds a place of great power in the educational field. This can be readily demonstrated as against the individual teacher who meets fewer pupils; as against the college and university professors who touch the mind only after the secondary education has given it trend and momentum. Let it be said definitely that the polarization of mind and character take place in the high school and the principalship is the place of high potential inducement.

If you agree with me up to this point, let us now inquire whether this place of potentialities enlists the best and most masterful minds of our day. It is freely and frequently maintained that the best minds go into law or medicine or industry, while theology and education attract mediocre and even inferior men; that of the talent which does go into educational work, the best goes

4.

into university and college teaching, leaving poor material indeed for the high schools. It is still further maintained that teaching is not a profession at all, thus removing even that dignity from our ancient and honorable vocation. I therefore desire to raise the question here today, is there a profession of which the high school principal is an integral part? Does the field of educational work offer a career to the aspiring man? Now a career offers a man opportunity for notable achievement, it offers social regards and dignified position in the community, it offers sufficient financial reward to give stability and permanence of abode, it offers, in a word, a chance to achieve a name and fame among men. The popular verdict is apparently negative on this point, that teaching lacks the dignities and material regards, the achievements which would constitute our calling a profession.

But what is the history of the question? Call the roll of teachers even of the recent past only. Arnold of Rugby, Horace Mann, Samuel Taylor, Endicott Peabody, Robert Keep, William Collar, - did these men achieve name and fame, dignity and place, power and influence? I need not call the names of men like Hopkins, Woolsey and Eliot who in the field of University teaching and administration have wrought deeds of lasting fame. In our own field as Principals of secondary schools, men like Dr. Arnold and Robert Keep have won places of great renown both for scholarship and educational leadership. The careers of these men are sufficient answer to the claim that secondary school teaching offers no career to ambitious men. Teaching does offer a career and the principalship with its grand

opportunities for leadership, holds a high place indeed in the work. If teaching is nevertheless not a profession, it is because we lack a code of professional ethics. The amenities of our vocation, our ethical status, the internal relations of our membership, are weak and ill-defined. This side of the question deserves full and free discussion above what I can grant it now. The indignities of our work are unfortunately many. Men must cease to prey upon each other, they must cease to regard lightly each the other's professional reputation, they must recognize a corpus of definite although unwritten ethics as applicable to our band of co-workers. This will dignify our place as teachers and professionalize our work speedily. Professional ethics among teachers is a great desideratum indeed.

Probably the lack of permanency in our positions as principals is largely to blame for the present popular opinion that teaching offers no career. The smaller communities rarely hold a man more than three years. The Principal is a veritable itinerant teacher. And if he is not itinerant, he nevertheless answers to Milton's description of certain scholars in his day, who he says, "having but newly left those grammatic flats and shallows, where they stuck unreasonably to learn a few words with lamentable construction,-----they do for the most part grow into hatred and contempt of learning;-----till poverty or youthful years call them importunately their several ways;-----some allured to the trade of law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity, which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions and flowing fees; others betake them to state affairs, "politics" with souls so unprincipled in virtue and true generous

breeding, that flattery and court-shifts and tyrannous aphorisms appear to them the highest points of wisdom;-----others, lastly, of a more delicious and airy spirit, retire themselves (knowing no better) to the enjoyments of ease and luxury, living out their days in feast and jollity." The principalship is too often in like manner a stepping-stone to law, politics or business, although rarely, be it said graviter, rarely, as Milton puts it, "to the enjoyments of ease and luxury, living out their days in feast and jollity." These men who use teaching or the principalship as a stepping-stone to their real profession, have a low and unworthy conception of the educational work. To them it is merely a means of livelihood, they teach from their stomachs rather than from their brains, and bring the profession into such a low state of repute that it receives taunts and jeers in place of the encomiums heaped upon such as Dr. Arnold.

Our greatest need today is a new baptism of scholarship. The ideal is not correct. The principal of the high school should be first and foremost a real scholar with the scholar's tastes and instincts. It is not sufficient that he has had a smattering of languages, some mathematics, history and science, together with some history of education and school law. This does not even constitute a fair education. It is better that he should command the respect of his community by his learning than by his knowledge of school law; better that he should have exhaustive learning in some division of human knowledge than that he should know card catalogues and systems of indexing. Scholarship is, in fact, the one great consideration in our profession, and yet I shudder to think how

frequently it is neglected or rejected in favor of unimportant but popular qualifications.

That scholarship is not the chief qualification requisite for a principalship is apparent. What high school principal during the last quarter century has won distinction for learning? Yet the same period has given us that fine Greek scholar, Robert Porter Keep of the Norwich Academy; it has given us William Collar, the splendid Latin scholar of the Boston Latin School; it has produced the mathematician Wentworth of Exeter. These men have been great in other lines, but their intellectuality has been their surpassing strength. Shall scholarship be the exclusive possession of private school teachers and principals and of university professors? Even they know how rare it is even among themselves. Shall we not at intervals demand some product of deep learning from our high school principals?

The decadence of real culture, though scholarship and a fine frenzy for learning, is further apparent in the generally low tone of scholarship in school and college. The college teachers continually bear witness that this is true in college. They proclaim a wide lack of scholarly purpose, among college students; college men in active life have recently been branded as uneducated by a university professor. And who among you will rise to say that your high school boys show a true zeal for learning? I believe I am conservative in saying that the agitation of the last twenty-five years in favor of practical courses of education, has perceptibly lowered the tone of our school work, has reduced the number of high school pupils who actually hunger after scholarship for its own sake

and has sent up to the colleges boys and girls who sought not cultured minds but practical hands.

And I am here not contending against practiced hands and practical minds. I am heartily in favor of both. But I am one of those who believe that true culture and thorough scholarship have been neglected and rejected and despised of well-intentioned educators worthy of the name. I believe we can and must have both sides of education-- the skilled mechanic, the resourceful engineer as well as the cultured man and woman, the scholarly teacher, the learned gentleman and wise statesman. The only undesirable citizen of our educational country is he who maintains that skill of hand is scholarship, that accumulation of facts is wisdom.

Our educational trend has been from education for culture to education for efficiency. The movement has been timely and wise. But many of us have sinned in forgetting culture completely, and in this I lay much blame on the high school principal. Standing as we do at the crucial point where the minds of our boys and girls are rapidly and permanently directed and focused, we have carried grave responsibility during these years, pregnant with change and evolution. It lies in our power to preserve the essentials of culture. We can weight the pendulum and control its movement. If we stand for culture and scholarship our boys and girls will inevitably value these qualities high and even those who by force of circumstances must get less of culture and more of mere skill will have sound respect for culture in others,--a state of mind antecedent to all culture. Milton's definition laid down so many scores of years ago is even today a suitable and adequate statement for us to follow.

Culture to him was something more than skill of hand, mechanical resourcefulness and inventive ability. In the *Comus* he speaks of it:

"How charming is divine philosophy!
 Not harsh and crabbed, as dull fools suppose,
 But musical as is Apollo's lute,
 And a perpetual feast of nectared sweets,
 Where no crude surfeit reigns."

But he is not one-sided in his scheme as is shown in this splendid passage in his tractate "on education" where he says "I will point you out the right path of a virtuous education: laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming. I doubt not but ye shall have more ado to drive our dullest and laziest youth---from the infinite desire of such a happy nurture, than we have not to hale and drag our choicest and hopefullest wits to that asinine feast of sawthistles and brambles, which is commonly set before them as all the food and entertainment of their tenderest and most docible age. I call, therefore, a complete and generous education, that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war."

We school men, especially high school principals, do well to study that definition in our day. We are in danger of becoming a

nation of educated women. Our men, those who secure the so-called higher education, are becoming scientific mechanics. The rest of the male order, who fall short of this higher training, are skilled artisans or merely discontented workmen. And I am willing to go on record here as maintaining that these discontented workmen as a class do more reading of solid matter, do more thinking, have more intelligent conception of the meaning of life, of the eternal scheme of things,---these workmen, I say, have more real interest in the higher things of life, than our college men. This is a hard saying, but those of you who have heard the familiar talk in a labor lyceum and the small talk of college men in university clubs, know that my statement is true. Furthermore, the only real interest in art, in literature, music, painting, etc. is found among women. Advertise a course of lectures on literature and art or a series of concerts and your audience will be 95% women. Womens' Clubs are today keeping alive an interest in the fine arts, in philosophy, and in religion itself.

We may endeavor to explain all this by saying that women are the leisure class, that men are too busy with affairs. But our labor lyceum membership is likewise composed of men of affairs and yet their free time, such as it is, is devoted to serious reading and serious discussion.

We school men are at fault. We lack scholarship and culture and therefore fail to inspire in our pupils a love for deep learning. We listen to learned discussions on the culture element in the manual arts. This is very well. The element is there. If you need further demonstration go to some labor camp and hear the deeply

serious discussions. You will find many an unschooled, hard-handed workman who knows the teachings of Socrates, Plato and Aristotle as well as Kant, Spencer, and Haeckel, and can give a critical expose' of Marx, Bebel and Mills. Culture indeed!

Our movement towards industrial education has been far too slow. We are today far behind other nations in the training of skilled mechanics. I am sure we are all praying for speed and strength to our State in its present splendid effort toward industrial and trade education. But let us not be deceived. Trade education is not the only education. It is not even a high type of education. It is good only so far as it goes. Our courses in Literature, history, pure science and in Art must be conserved. After the interest in industry and trade has been satisfied there must remain a large interest in culture for its own sake. This interest is my special plea today. It is now lamentably weak as I have endeavored to show. It can be intensified and broadened. The scholarship of the land must be saved from superficiality and dilettantism. Let us therefore welcome the effort made to differentiate the culture and scholarship element in education from the mechanics and trade element. Let us intensify our work in each direction and our national system of education will be definitively bettered.

We are apparently face to face with radical departures in our scheme of public education in this state. The new six or seven year elementary school course, the industrial program of the seventh and eighth year, the trade school, the technical high school, are

each and all projects of far-reaching significance. The future welfare of education as a whole and of a liberal education in particular, is seriously involved. Where shall the high school principal stand in these days of discussion and experimentation? His place is in the front ranks. He can contribute much to the defense of pure scholarship. He stands at the parting of the ways. He can direct many of his pupils into the paths which lead to the delectable mountain of sweet philosophy; others he can guide into lives of immediate usefulness. His place is important and his power great.

Yours is the power to snatch from the present state of flux in which elementary and high school courses are, a permanent advancement for your school. Yours is the power to differentiate the trade course from the culture courses. Yours is the power to inject scholarly tastes, to raise up scholarly ideals for your teachers and pupils. It is in your power to insist upon higher standards of scholarship in the entire state. You have magnificent opportunities for leadership. If you exercise this power you will soon find more boys manifest a love for learning. They will become enthusiasts as Milton foretold. Your boys will have an "infinite desire of such a happy nurture" in the arts and sciences. When you have wisely differentiated the present course which appears to them as a "feast of sowthistles and brambles" you will thus give strong impulse to pure learning and will save a liberal education to the public high school.

Baccalaureate address, June 11, 1915



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I Chronicles 29:5

King David was an empire builder. Out of a disunited people he made a powerfull and united kingdon. Conditions compelled him to be a man of war, and yet he had the exalted desire to be a man of peace. His writings give no uncertain note of piety, of true, religious devotion to the best things in life, of an abiding faith in God. It was, therefore a bitter disappointment to this statesman-king, to this poet-philosopher, to this man who made his life pleasing to his God, that, because he had been a man of war, he could not build the Temple. "As for me", said he, "I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the foot-stool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war and hast shed blood." This was a crisis in the life of a great man, and he met the crisis adequately, as a great man will. He called his people together, and in their presence gave of his possessions, his plans, and the multitude of things he had prepared, into the hands of his son Solomon, and devoutly consecrated him to the task of building the house of the Lord. Then turning to the people he said: "And who then is willing to consecrate his service this day unto the Lord." He had done all in his power, he had consecrated his service to God, as he saw need. He now calls for the consecrated service of the people in assisting Solomon in the task laid upon him.

David's invitation addresses itself fittingly to us to-day.



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- 2 -

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We are a company of men and women who have rounded out one phase of life. We have spent a period of years in study, in preparation for a specific task. We stand at the threshold. Before us lie the fields of opportunity white unto harvest, the very opportunities for which we have waited these years, to meet which we have sought to prepare ourselves. So I ask, in the words of David: "Who then is willing to consecrate his service this day to the Lord?"

This day marks the completion of formal education for us. The college course has marked out for us the sources of knowledge, has made us familiar with the tools of education, has enlarged our sympathies, has mellowed our characters, has trained our judgment, set up standards of taste, has quickened our consciences, has awakened our moral sensibilities,- in a word, has laid the foundations of human wisdom. We may express it in the words of the proverb: "Wisdom hath builded her house; she hath hewn out her seven pillars." College education may indeed be conceived in the similitude of wisdoms house. But as a house it is merely a superficial shell;- walls to mark the size of rooms; columns to support the roof; architrave and capital to give exterior comeliness. But the life within the house determines the kind of home it will be. So with college education, wisdoms house, the use to which it is put will determine its value. Our conception of service must be the ultimate justification of our work. College men and women may well ask "How shall wisdom be justified of all her children?"



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- 3 -

How shall wisdom be justified of us, here in this college ? The State has trained its teachers. They have a call to a specific service. Teaching as a profession presumes a body of scientific knowledge and technical practice. The practicing teacher is presumed to have a high degree of skill in transmitting knowledge to others. Both the knowledge and skill are vital to the public welfare. Those who serve as teachers, thus handing down this body of knowledge from generation to generation, perform a superior service to society. Far above the tradesman, job-holder, money-changer, peddler, far above the barterer in material things, stands the teacher. His work goes to the heart of all matters of human welfare - civic righteousness, public morality, the public conscience, civilization itself, are committed to the safekeeping of the teacher. So important is his work, so sacred his trust, that he becomes at his best, both superman and super-citizen. If he is faithful to his duty, his service to humanity is expressed in terms of the moral worthiness, and the fine character, of young manhood and womanhood; his failure threatens the foundations of human society and becomes a menace to the moral wellbeing of each individual soul. The teaching profession must therefore maintain high ethical standards of conduct, conduct that differentiates it from the sordid things of life and squares fully with a professional ethics.

Matthew Arnold said conduct is nine tenths of life, and for the average person he is probably right if we ^{mean by} ~~morally~~ conduct selfcontrolled, selfdirected living. One tenth of life is a safe margin for the lapses



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- 4 -

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from the path of rectitude which we generously ascribe to human frailty. But professional conduct presumes greater perfectness. The teacher may not lapse. He may not lie; he may not patronize the gambling den or drinking saloon or other place^s more or less vile to which other men resort; he may not indulge himself in the levity which is characteristic of the low-bred. Professional conduct means a standard of human behavior to which the generality of the community may look for its model. For the teacher, then, conduct is the whole of life.

So when we call for consecration to the teaching service, we do well to pay thoughtful attention to the ethical ^{obligations} ~~objections~~ involved. No man would heedlessly undertake to run a machine which threatened the lives of others. He would first study the machinery, means of guidance and control, his own fitness and responsibility in the matter. Teachers similarly, are in need of careful instruction on the moral issues involved in their work. Is their education sound, accurate, broad, thorough? Are they willing to live serious, moral lives, to be men and women whom the community respects, whom the young may follow as models of human conduct? Are they ready to give themselves ungrudgingly to the welfare of their community, to spend themselves in its service? The teacher's conduct may be divided into two parts: that which results from his relations as citizen; and that which grows out of his duties as teacher. Let us consider each in order.

The teacher is first a member of a family, then a neighbor in some small community, then citizen in village, city, state, nation. In each relationship he is bound by certain well defined duties to his



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- 5 -

associates and fellows. I assume that duties to family are easily recognized and universally fulfilled by the teaching profession. We may pass them by. Duty to the community as neighbor is almost equally simple. And yet, it often happens that the teacher is unconcerned about his neighbor. He ignores his social needs, is not fully alive to the moral needs of his group, or is unwilling to assert himself in the matter. As citizen, however, his duties are of great importance and his responsibility far greater than he often recognizes. Let us remember that the teacher is intellectually the peer of the best men and women of the community. The intellectual and moral life of any community therefore has the right to expect leadership from him. And the teacher may not deny responsibility for any condition existing in his community. There is the question of books in the public library. He cannot be a censor of public morality; he may not be a member of the library trustees; but it is his duty to know that the literature available at the public library is selected by right methods and that no books are available that would endanger the morals of the boys and girls of the community. I say the community will welcome, will demand the help of a wise teacher in matters of this sort.

Then we have the moving picture theaters. Here is an agency that parades now as an amusement concern, now as an educating force. Its publicity efforts follow the call of commercial gain. The pictures have tremendous influence because they place before young minds concrete examples of human conduct. If that conduct is right,



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- 6 -

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their influence is good; if wrong, their influence is vicious. Who is to tell? The average parent is not competent to evaluate the moving pictures. Robberies, assaults, domestic infelicities, debaucheries, and sensualities are fed indiscriminately to the children of our land daily, and no one protests because we are cherishing the pleasant delusion that we have a national board of censorship. Furthermore, the law of the realm says no child under sixteen shall attend any theatrical performance unless accompanied by an adult. Any moving picture audience will demonstrate that the adults are outnumbered by children from three to one to ten to one. It has been known for some time that the theaters delegate adults to meet children at the door to conduct children in, the same adult bringing in dozens of children and so violating the intent of the law. The teacher has a large moral obligation here. He must know the quality of the pictures shown, and he must know whether the law is obeyed as regards the children. The community will gladly heed his advice if he presents it with facts.

Village and city life will be vastly purer and more wholesome when educated men and women will make themselves felt in the discussions on public questions. Public sanitation, civic improvement, civic health, civic taste, civic morality, wait upon the leadership of the best men and women in the community. The teacher is above all in a position to organize this common interest in community welfare. He should, indeed, be the model citizen. If he stands aloof, he commits sin. It is his moral duty to work for the moral and intellectual



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- 7 -

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upbuilding of his people. His opportunities for social service vary with the size and kind of city or village and his ethical obligations vary with his opportunities. Never has greater opportunity come to any one than to the teacher, now, ^{and} who then will consecrate his service this day to the Lord ?

The ethical obligations growing out of the teaching service may be roughly included under the following heads: the duty to maintain intellectual honesty; the duty to maintain his own intellectual growth; the duty to cultivate purity of heart; and the duty of loyal service.

The teacher must have intellectual honesty. Truth is a summum bonum. It must ever be unfettered, untrammelled. Truth may come in various guises, but we must be ready to recognize it and willing to pay homage to it, however it may come. Openmindedness is a first essential. Creed, or method, or tradition must justify itself to each generation. If we are ~~shackled~~ ^{shackled} by outworn methods or by harmful tradition, we are rendering halfhearted service. No Horace Mann comes from such an atmosphere. No Darwin, no Plato, no true leader ever allowed method or tradition to stand between himself and progress. The teacher must approach each new problem with a readiness to adopt and modify his previous knowledge and experience to meet the new truth. And new truths, when once conceived should not be contaminated in the apprehensive process with the half truths or the untruths of other days, else a sullied article is handed down to the next generation in the guise of truth. And we are ~~ever~~ ^{ever} beset with temptation here. Science, literature, history, and philosophy, each has its musty tradition which seduce us into shameful



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- 8 -

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comprises between fact and theory. Our prejudices are strong; our inherited beliefs lull us into intellectual coma. Truth is often neglected, crucified; and false rumor is crowned king. This is a deadly sin if the teacher stumbles into it. He is under moral obligation to keep the stream of truth clear from source-seekers. Intellectual honesty is a cardinal virtue.

Growth is the primal law of the educative process; ~~When~~ the mind ceases to develop, death sets in. The teacher stagnates to his own damnation. The college graduate meets the temptation to stagnate early. It comes in the seductive, ^upersuasive notion that the educating process is for him complete. He may read a little for pleasure, he may hear a lecture occasionally or may enjoy music, but everything is desultory. Intellectual growth on the contrary involves the systematic stimulation of life. No desultory stimulation is worthy the name of education. And so thousands of college graduates suffer ^{intellectual} dry-rot. They revert rapidly to the rank of the relatively uneducated. This temptation may be due in part to the fact that the close of the school and college course is marked by elaborate ceremonies that give an air of ^{finality} ~~frivolity~~ to the four years of training. But even if the temptation must come, yielding alone is sin. And while intellectual stagnation is a cardinal sin in all cases, it is peculiarly heinous in the teacher. Stagnation means that he has lost ambition and has settled into a state of intellectual crystallization which is a spiritual death. Henceforth his teaching service is purely



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- 9 -

mechanical and he has no intellectual stimulus for the boy and girl in his care. Education is therefore paralyzed.

It is a moral duty of teachers to grow, to drink deeply at the springs of knowledge, to face new truths and derive inspiration from them. As long as his mind continues to unfold its powers he has abundance of life. New growth is new power; new power means new service; new service to our generation is the fulfilling of the law of duty.

The pure in heart shall see God, and the meek shall inherit the earth. These promises are entirely valid and especially applicable to the teacher. The teaching profession is peculiar. It differs from the other learned professions in that its service is not individualistic. That is, the physician rarely comes into contact with other physicians professionally in his private practice. His work is almost wholly individualistic. The same is true largely of the minister and lawyer. The teacher on the other hand cannot be efficient without cooperation and unity of effort. Teachers work in schools, in groups, where responsibilities are shared, where leadership is desirable and work under direction is inevitable. Here is temptation for envy, jealousy, rivalry, suspicion and mutual distrust of one another. These sins will disintegrate the professional wellbeing because they exaggerate individual, personal interests and ^{Cause} ~~allow~~ the efficiency of the common body of professional workers to deteriorate. Two forms of this sin are peculiarly reprehensible. The one is professional dishonor; the other is pro-



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- 10 -

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Professional disloyalty.

Professional dishonor consists in a struggle for personal ends at the expense of general professional welfare. To get ahead, teachers have been known to undermine the personal character and professional record of rivals. Political influence rather than intellectual fitness or professional efficiency and merit, is used to secure appointment to positions. Professional dishonor not only wrongs professional brethren and uses sordid means to secure promotion, but it disregards promises, breaks contracts, withholds honestly earned rewards, plagiarizes the ideas and achievements of others, and misrepresents facts. The teacher that maintains a pure heart is fair to fellow workers, rejoices in their achievements, is modest, and is so absorbed in his own service that he has no time to give to the seeking of places of preferment.

Professional disloyalty consists in willfully and maliciously doing and saying things that will injure the professional standing and accomplishments of a fellow worker. The leader may be disloyal in seeking personal ends at the expense of his subordinates. He is insistent upon his own will against the best interests of the service, and is therefore unfair and unjust. The subordinates may be disloyal to each other. Lack of mutual respect, mutual confidence, and a self seeking spirit with disregard for the professional well-being of others, is the acme of the sin of disloyalty. The meek spirit on the other hand gives his service freely and asks not for personal reward. He shall inherit the earth. He will come into his own in



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- 11 -

due time. His loyalty will win for him larger opportunities of service than he has yet dreamed.

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For you wisdom hath builded her house. She hath hewn out her seven pillars; love of truth, intellectual honesty, selfcontrol, sound judgment, refined taste, recognition of duty in all situations, and loyalty to God and man. If your college training rests upon these bases, wisdom's house is well built. You are now to go out into life to practice that which has here been taught. Society needs you. Society is hard beset by forces that tend to break down its own guarantees of peace and tranquility. Selfishness and greed war against the common good. Ignorance and bigotry are beating hard against intelligent tolerance. Vice and easy morality are preying upon the innocent. License is striving hard to assert its superiority over law and order. Lust twines its serpentine, slimy length about the legitimate pleasures of youth. Education is the antidote needed. Education that builds character, character that expresses itself concretely in sobriety, in clean living, in high purposes, in devotion to duty, in unselfish service to humanity's needs. How many of you are willing to consecrate your service this day to the Lord? I am confident each one is calmly but firmly saying within himself and herself as Samuel did: "Here am I; send me." [^] It is the Lord's work. Consecrated devotion to duty will win for you high achievements. May



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- 12 -

you view your successes in humility, counting it all joy to have contributed in your own way, but to the full measure of your ability, to the advancement of human welfare. you will justify yourselves, your training, and this college, only when you magnify your work as teachers. without the high ideals of educated men and women this world would be a miserable, sordid place. You are the creators of these ideals. Your energetic pursuit of truth will cast a halo about all truth. Your own struggle ^{toward} spiritual growth will vivify all who come within your sphere of activity. Your own loyalty to your profession will sweeten the lives about you and create standards of conduct for your pupils. By our own unconscious acts you will teach the truest lessons. Your consecrated service will be a benediction to those, who, through you, enter into the inheritances of the human race. Go forth with joyous confidence, give your best, be your best, and consecrate your best service this day to the Lord.

EDUCATION AND SOCIAL SERVICE¹

ALL education has to do primarily with the individual. Its processes concern themselves largely, if not exclusively, with the development of the mind of the individual learner. Consequently the usual definitions of education emphasize these individual characteristics of the work. The starting point is always the individual, and, while the process seeks to adapt the individual to his physical and social environment as well as to bring him into intelligent relationship with his race inheritances, yet the end, as the beginning, is expressed in terms of individual reaction. Thus excellence, as an educational term, means individual excellence; proficiency means individual proficiency; scholarship signifies elimination and isolation; culture is exclusive; the academic life is retired and secluded.

The very conditions of intellectual competition compel individualization. There can be no community of interests in a scholarship contest. Success is individual and presumes supremacy over all competitors. The winner stands forth above his fellows, his achievement being purely personal. Even such benefits as result to the losers are again in their turn purely individual benefits. All of which argues that our minds are our private domain into which the community may not enter unbidden. What we may acquire of intellectual acumen depends upon the amount of

effort we are willing to make, each for himself. What these minds choose to give forth in speech and writing has its common values, but here again only those who can seize upon it and individualize it for themselves, can transmute it into their own personalities. That is to say, he who has become efficient through education and training is the sole possessor of that efficiency. The products of that efficiency he can share with others, the efficiency itself, never.

In the same way culture is commonly conceived to be an individual possession. It presupposes a thorough selfmastery which is in itself a form of individualism; and it consists in an intelligent interest in, and a sympathetic understanding of, the universal. Here at last we appear to have a social element. But even this is elusive, for culture sharply differentiates its possessor from those who don't have it. The cultured person may have an interest even in the barbaric and unlovely, but it is likely to be a long-range interest only; he may have a sympathetic understanding of the plebeian point of view, but it will probably be an intellectual sympathy only. Culture of this sort lives apart in beautiful houses, on shady streets; it reads books that are different; it touches life, the real life of teeming humanity, at second hand; it enjoys plays and pictures and music that serve clearly to emphasize its separateness; it has little or no social value.

Scholarship, the kind that commands the respect of the world, is an aristocratic

¹ Inaugural address of the president of the New York State College for Teachers, Albany, N. Y.

sort of thing. It is of a retiring disposition because it thrives best in its lonely study. It appears cold and distant because it can be understood neither by the rabble nor by the generality. It is individualistic in a real sense. Its unsocial attitude appears to be inevitable. If you drag it out into the bright light of community commonplaces, it ceases to be. And so results the current phrase, academic seclusion. The scholars, the cultured fraternity of the university world, are usually far removed from the work-a-day world. Or they are supposed to constitute by themselves apart a miniature world of their own. This figurative world is said to mirror the real world beyond the academic wall, but the stress and noise of that real world is kept at a safe distance. Education so conceived withdraws itself to its devotions. Its votaries go into seclusion to perform mystic rites, later to emerge, but each committed to the individual enjoyment of his own rewards. It is an exclusive process, carried on in deep retirement, and has a tendency to make a separate people of its happy possessors.

This old individualism in education has, of course, a large element of truth and fact behind it. As we have already seen, the fruits of education are first individual, personal, private; these fruits can be secured only by individual, personal effort; and they can be secured best in seclusion. But this individualistic conception is nevertheless wholly inadequate. It is too narrow. In so far as it fails to include in its scheme the duty of service, in so far as it ignores man's social nature, in so far as it disregards the legitimate claims of the state, it is truly a colossal misconception.

Man is a social being. "None liveth to himself" alone. We are each of us members of social groups, as son or daughter, parent, neighbor, citizen, and a social group

implies duties and services. Community life rests firmly upon an assumed mutual-ity.

But as he framed the whole, the whole to bless,
On mutual wants built mutual happiness:
So from the first, external order ran,
And creature linked to creature, man to man.

.....
A longer care man's helpless kind demands;
That longer care contracts more lasting bands:
Reflection, reason, still the ties improve,
At once extend the interest, and the love;
With choice we fix, with sympathy we burn;
Each virtue in each passion takes its turn;
And still new needs, new helps, new habits rise,
That graft benevolence on charities.

Even the herd-life rests upon instincts and upon a crude animal training. How much more then will community life rest for its security upon intelligence and the training of that intelligence into a community conscience. Every community, large or small, depends for its very existence upon the recognition of duties owed, of services rendered by its constituent units, and education is the reagent by which right social conduct comes out of the commingling of passion, appetite, self-will, a moral sense and intelligence. So necessary is education to community well-being, that every modern state makes public education its chief function. No other state activity is so largely socialized as is public education. In this capacity as educating agency, the state is far more concerned with social service than with individual possession; more concerned with community welfare than with individual success. The state wants to know of its educational product, not how much do you know, but how well can you serve your fellows? In fact, the fundamental assumption of public education is that it has social value. Its individual value is secondary and incidental. Milton in his tractate on Education gave a marvellously clear outline of what the state conceives education to be:

I call, therefore, a complete and generous education, that which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war.

Service is the keynote, social service is the measure of value.

But education has social value only when it affects the tranquillity and security of the state through industrial well-being, through community self-control and through spiritual resources for community happiness.

The schools maintained by any state must therefore have these social aims among others or they are of little value and do not justify themselves to the state. Only when the public schools, state colleges and state universities make of their graduates socially minded men and women, whose motto is *Ich dien*, will they justify the state moneys laid out upon them.

How then can these ends be realized? How can public education be made to express itself in terms of social service?

Education will guarantee the security of the state when it conserves the physical well-being of manhood and womanhood; when it provides industrial efficiency for the young before they are forced into the race for a living; when it adapts men and women to their physical and social environments; when it brings its generation into full understanding of all the achievements of the race as recorded in literature and history; when it provides for the development and nurture of man's moral and religious nature. From such an educational content the community will build habits of sound judgment, clear perspective in matters of human welfare, habits of self-control under conditions of provocation and stress, an inner resourcefulness for public contentment.

Physical virility is the first concern of the state. It demands that public educa-

tion shall equip its children with the necessary rules of personal hygiene and public sanitation. But it asks more. Can the schools imbue the young mind with a sense of duty in the matter? Can the schools fire youth with a spirit of service? It is not enough to know how to avoid disease in our own members; we must burn to serve the community in fighting racial deterioration because of social disease. When our boys and girls leave the public schools convinced that it is their duty to conserve the health of the community as well as their own, ready to translate their sense of duty into public service, then will the public schools be efficient to that extent.

Self-support remains the fundamental problem of man. The state's second interest is in a citizenship that can win in the race for subsistence. And all must win; at least none must lose in the struggle. Pauperism is abhorrent to the ideal state. It is a social disease against which we must guard, just as we guard against vice. The state is under obligations to its citizens to provide such occupational preparation as may be necessary to give each person an earning capacity. Unemployment is an industrial disease, and in so far as it is due to a lack of suitable training for socially useful tasks, it is a charge against the scheme of public education. The public schools must therefore provide adequate means of preparation for those occupations which have social value. The boy who comes to manhood without a trade or useful occupation must become an idler, a menace to the tranquillity of organized society. Fitness for social service is the ultimate test of public education, and fitness for service demands that each individual shall have full opportunity to develop his highest capacities. The schools may well set themselves the task of planting in the minds of the young the knowledge that self-support is the first service the individual can render

to the state. Such a conception of industry will dignify labor and relegate the social parasite to the ranks of the other social discards, the diseased, the delinquent and the unfit.

The state is the commonwealth, the common weal. Our great declaration has it that the pursuit of happiness is an inalienable right which the state secures or guarantees. Plato likewise regarded happiness a prime need in his state, making Socrates say (Bk. V.):

We are forming a happy state, not picking out some few persons to make them alone happy, but are establishing the universal happiness of the whole.

Implicit in these two conceptions, the "common weal" and the right to be happy, is the further assumption that beyond physical well-being, beyond mere subsistence, is a higher goal after which humanity strives. Beyond the physical is the mental and the spiritual, two elements that condition this happiness. And these are peculiarly the objects of education. The physical is subject to training; the mental and spiritual are developed, educated. In this quest for happiness which is guaranteed by the free state, it is to the interest of that state that the emotions of the seekers shall be purified, that their judgment shall be sound and accurate, that their will shall be intelligently controlled, to the end that there shall be moderation. The development of the mind therefore becomes the fundamental interest of the state in exercising its educating function. For happiness is a subtle matter. It depends more upon the things that occupy the mind than upon the work that busies the hands; therefore it becomes important that the mind shall have resources in itself for happiness if the citizenship shall be sane in its universal quest. The mind must have the power to think aggressively, not merely to feel passively. It must have wide inter-

ests, multitudinous contacts, with nature and with humanity, with physical and social environments, as well as with the race achievements, that its pursuit of happiness may be purposeful. Public education must serve the state by wisely providing for these ends. It must give the workman the ability to understand the birds, animals, trees, flowers, earth and sky, that come under his observation during his daily journeys to and from work. It must teach him the achievements of the ages whose debtor he is, that he may be truly humble. It must teach him the duties he owes to family, neighborhood, city, state and nation. These matters will serve to fill his mind with serious matter for his thinking. Give the worker capacity for high thinking, and contentment is his. Without this material for thought, man sinks to a merely animal existence, with a capacity for herd-life, but not for the social joys that are distinctly human. Education of this sort is genuine social service because it prepares for self-controlled community life.

Because of their valuable contributions to man's peace of mind and because of their value in promoting the stability of society, the state is also deeply concerned in training the moral nature and in cultivating habits of religious worship. A separate state can not, of course, itself give this training, but it can require it. It can require, it seems to me, that every child shall have religious instruction for a prescribed minimum of hours per week, leaving it to the parents' choice as to who shall give such instruction. It is unimportant for the state who shall give it; extremely important that it be given. For out of this moral and religious teaching comes reverence for goodness, truth, beauty, justice, honor; by it comes the spirit of worship and the humble spirit which is the teachable spirit; in it alone is the sure hope of a righteous nation.

Now if the argument holds that education develops these characteristics by which the organized body of society subsists and by means of which its happiness and security are augmented, then teaching becomes a distinctly social service. To the teacher all knowledge therefore is utilitarian. In him the cultured and pragmatic become identical, for all culture has cash value for him. Scholarship is no longer exclusive, but exists solely for the good of society. For it is the teacher's chief business to make common social coin of all that can be included under the term culture. Furthermore, teaching service is high service. The artisan serves society too, but the measure of his excellence is merely in honest labor, and the extent of his failure is measured by a poor material product—no more. The physician serves society, his excellence being expressed in healthy bodies, his failure in physical death. But the excellence of the teacher's service is measured in terms of character, in terms of soul-life; his failure is expressed in fallen empires, Dark Ages, social degeneracy, mob-violence, the passing of civilizations.

So a state college for the training of teachers becomes the highest possible expression of this ideal of education as social service. In maintaining this college the state of New York recognizes higher education as a fundamental social need and dedicates its wealth to the preparation of teachers for this service. Students who enter here may not be forgetful of this fact. They may not take their training here in a selfish spirit, but must consciously dedicate themselves to the public service. For them the paramount questions must always be: What social needs can I satisfy? What social ills can I cure?

That this idea of service may not appear wholly chimerical let us look for a moment at the social needs of the present day and ask ourselves how education for social serv-

ice should meet the conditions presented. Society needs peace in the family of nations; and it needs industrial stability. How can these needs be met by education? Can society minister to its own needs through its scheme of education? Let us put our faith to the rigid test of works.

Peace between two nations rests ultimately in the respect which each has for the national ideals of the other. This is a matter of education. The study of foreign literatures and history opens up new civilizations to the student. It takes that student out of himself and brings him into sympathetic understanding of other nations' points of view. Similarly, a study of ancient literatures gives the student a comprehensive grasp of ancient civilizations. Out of such study come breadth of view, tolerance, a cosmopolitan spirit as against a narrow provincialism, and national humility; these are the products of such education. And this is culture which is the complete antithesis of that provincialism which is the condition antecedent to strife. No two nations will quarrel if they have each a widely diffused knowledge of the other's distinctive civilization as recorded in its literature. It is not too much to say that the present European war would never have occurred if the nations had devoted less time to the study of those commercial rivalries which divide them, and more time to those great qualities of national genius which each has written in its great books. The old humanities are well named. That peace may be preserved between us and the world, let us give the diligent attention of our schools to the humanities, new and old.

For some time we have been in the throes of real industrial unrest. Business is depressed; unemployment is extensive; confidence is impaired. What has the educational scheme done to bring on these conditions? What has it done to prevent?

Public education has not in the past made adequate provision for the training of the young for industry. As a result there are many industrial misfits, and we are compelled to import skilled workmen from abroad. The schools can surely remedy this material error, and they are now working intelligently to that end.

But I am more concerned with another phase of the matter. We need an education that will give better social perspective. Our ideal has been individual efficiency rather than social responsiveness. Truth is, our captains of commerce have acquired a strong social provincialism and have thereby built up antagonisms, more especially between capital and labor, that will not down until a broader education intervenes. We do not understand each other. The employer believes the worker shirks; the worker believes the employer receives more than his share of the fruits of industry. They can not share each other's point of view.

Education, public, technical and industrial, has placed its stress upon that industrial efficiency which spells increased production, greater net profits, interference with prices of commodities and wages, speeding up machines and workers, etc. One result is over-production, for we are requiring more hours of labor than are necessary to produce the total usable product from the total available labor and machinery. On the other hand, interference with production and distribution of useful commodities make inevitable extremes of wealth and poverty.

Education must change its emphasis. It must seek to break down this social provincialism. Each half must be taught the

point of view of the other half. Shift the emphasis from individual excellence to social responsiveness. The aim of our teaching must be duty owed by each to all; community welfare, not individual success; consideration for others; self-effacement; service. These old virtues must become the aim of our teaching if we would serve society well. It will be a return to the culture basis in education as distinguished from the industrial basis. True culture is altruistic, and altruism is an effective antidote for the educational individualism which has brought about the present industrial and social deadlock.

Now New York State College, through its faculty, must be ready and fit to come into close contact with these social problems. Our scholarship shall never be unsocial and cloistered, but practical; our culture shall never be over-refined, snobbish, dilettante, but warm and sympathetic, ready to serve the lowest social need. We must, of course, have scholarship, and we must have culture. They will be indispensable qualities as we address ourselves to the task. Our sympathies must be as wide as humanity; our knowledge of social needs must be accurate; we must be willing to be spent in the service of the state. We accept our commission from the state of New York to serve its great social needs. It will be our purpose to train here men and women who will go into the secondary schools of the state and into places of educational responsibility. They must be men and women who are socially minded, cultured, scholarly, fit to serve and ready to serve.

A. R. BRUBACHER

STATE COLLEGE FOR TEACHERS,
ALBANY, N. Y.

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Bacon

EDUCATION AND SOCIAL SERVICE .

Inaugural address

April 19, 1915

THE UNIVERSITY OF THE STATE OF NEW YORK
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The very conditions of intellectual competition compel individualization. There can be no community of interests in a scholarship contest. Success is individual and presumes supremacy over all competitors. The winner stands forth above his fellows, his achievement being purely personal. Even such benefits as result to the losers are again in their turn purely individual benefits. All of which argues that our minds are our private domain into which the community may not enter unbidden. What we may acquire of intellectual

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DEAN'S OFFICE

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Because of their valuable contributions to man's peace of mind and because of their value in promoting the stability of society, the State is also deeply concerned in training the moral nature and in cultivating habits of religious worship. A separate State cannot, of course, itself give this training, but it can require it. It can require, it seems to me, that every child shall have religious

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STATE COLLEGE FOR TEACHERS
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DEAN'S OFFICE

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Now if the argument holds that education develops these characteristics by which the organized body of society subsists and by means of which its happiness and security are argued, then teaching becomes a distinctly social service. To the teacher all knowledge therefore is utilitarian. In him the cultured and pragmatic become identical for all culture has cash value for him. Scholarship is no longer exclusive but exists solely for the good of society. For it is the teacher's chief business to make common social coin of all that can be included under the term culture. Furthermore, teaching service is high service. The artisan serves society too, but the measure of his excellence is merely in honest labor and the extent of his failure is measured by a poor material product no more. The physician serves society, his excellence being expressed in healthy bodies his failures in physical death. But the excellence of the teacher's service is measured in terms of character, in terms of soul-life; his failure is expressed in fallen empires, Dark Ages, social degeneracy, mob-violence, the passing of civilizations.

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DEAN'S OFFICE

Out of such study come breadth of view, tolerance, a cosmopolitan spirit as against a narrow provincialism, and national humility; these are the products of such education. And this is culture which is the complete anthithesis of that provincialism, which is the condition antecedent to strife. No two nations will quarrel if they have each a widely diffused knowledge of the other's distinctive civilization as recorded in its literature. It is not too much to say that the ~~present~~ European war would ~~never~~ have occurred ^{in 1914} if the nations had devoted less time to the study of those commercial rivalries which divide them, and more time to those great qualities of national genius which each has written in its great books. The old humanities wre well named. That peace may be preserved between us and the world, let us give the diligent attention of our schools to the humanities, new and old.

For some time we have been in the throes of real industrial unrest. Business is depressed; unemployment is extensive; confidence is impaired. What has the educational scheme done to bring on these conditions? What has it done to prevent?

Public education has not in the past made adequate provision for the training of the young for industry. As a result there are many industrial misfits, and we are compelled to import skilled workmen from abroad. The schools can surely remedy this material error, and they are now working intelligently to that end.

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But I am more concerned with another phase of the matter. We need an education that will give better social perspective. Our ideal has been individual efficiency rather than social responsiveness. Truth is, our captains of commerce have acquired a strong social provincialism and have thereby built up antagonisms, more especially between capital and labor, that will not down until a broader education intervenes. We do not understand each other. The employer believes the worker shirks; the worker believes the employer receives more than his share of the fruits of industry. They cannot share each other's point of view.

Education, public, technical and industrial, has placed its stress upon that industrial efficiency which spells increased production, greater net profits, interference with prices of commodities and wages, speeding up machines and workers, etc. One result is over-production, for we are requiring more hours of labor than are necessary to produce the total usable product from the total available labor and machinery. On the other hand interference with production and distribution of useful commodities make inevitable extremes of wealth and poverty.

Education must change its emphasis. It must seek to break down this social provincialism. Each half must be taught the point of view of the other half. Shift the emphasis from individual excellence to social responsiveness. The aim of our teaching must be duty owed by each to all; community welfare, not individual

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STATE COLLEGE FOR TEACHERS
FORMERLY STATE NORMAL COLLEGE
ALBANY

DEAN'S OFFICE

success; consideration for others; selfeffacement; service. These old virtues must become the aim of our teaching if we would serve society well. It will be a return to the culture basis in education as distinguished from the industrial basis. True culture is altruistic, and altruism is an effective antidote for the educational individualism which has brought about the present industrial and social deadlock.

Now the State College, through its faculty, must be ready and fit to come into close contact with these social problems. Our scholarship shall never be unsocial and cloistered, but practical; our culture shall never be over-refined, snobbish, dilettanti, but warm, and sympathetic, ready to serve the lowest social need. We must, of course, have scholarship, and we must have culture. They will be indispensable qualities as we address ourselves to the task. Our sympathies must be as wide as humanity; our knowledge of social needs must be accurate; we must be willing to be spent in the service of the State. We accept our commission from the State of New York to serve its great social needs. It will be our purpose to train here men and women who will go into the secondary schools of the State and into places of educational responsibility. They must be men and women who are socially minded, cultured, scholarly, fit to serve and ready to serve.

THE UNIVERSITY OF THE STATE OF NEW YORK
 STATE COLLEGE FOR TEACHERS
 FORMERLY STATE NORMAL COLLEGE
 ALBANY

DEAN'S OFFICE

So a State ~~College~~ ^{scheme} for the training of teachers becomes the highest possible expression of this ideal of education as social service. In maintaining this ~~college~~ ^{educational institutions for the training of teachers} the State of New York recognizes higher education as a fundamental social need and dedicates its wealth to the preparation of teachers for this service. Students who enter ~~here~~ ^{such institutions} may not be forgetful of this fact. They may not take their training ~~here~~ in a selfish spirit but must consciously dedicate themselves to the public service. For them the paramount questions must always be: What social needs can I satisfy? What social ills can I cure?

That this idea of service may not appear wholly chimerical let us look for a moment at the social needs of the present day and ask ourselves how education for social service should meet the conditions presented. Society needs peace in the family of nations; and it needs industrial stability. How can these needs be met by education? Can society minister to its own needs through its scheme of education? Let us put our faith to the rigid test of works.

Peace between two nations rests ultimately in the respect which each has for the national ideals of the other. This is a matter of education. The study of foreign literatures and history opens up new civilizations to the student. It takes that student out of himself and brings him into sympathetic understanding of other nation's points of view. Similarly, a study of ancient literatures gives the student a comprehensive grasp of ancient civilizations.

The Transfer of Nationality

I

Forefathers day
Congregational church
Alamy, Dec. 1915.

Recent events of worldwide significance have given unusual emphasis to the subject of nationality. Diplomacy has given expression to national ideals, and to national hatreds. Culture has been defined with arrogance and restricted with egotism along national lines of cleavage. Great international movements have been arrested or at least deflected into national channels. The "brotherhood of man", an ideal which many of us believed had become an international reality, has been rudely shattered except as it helps to cement the bonds of nationality. Socialism, that once great internationalizing movement, has halted except in so far as it may continue national tendencies. In August 1914 the whole world speculated about these socialists. Would they follow their own red flag which symbolizes humanity, brotherhood, internationality, or the flags of their respective nationalities - England, France, Germany, Austria? The event proved that nationality has greater cohesive power than any ideal, however powerful, with extra-national boundaries.

Men habitually pay high tribute to this power of nationality. Who is so insensible to the value of ancestry that he has no pride in his descent from those who sailed in the Mayflower, or from those who came with William Penn, or from those who were with Captain John Smith? Who is so mean as to deny his ancestral line? After a score of generations the young scion in America still cherishes the knowledge that in his veins flows Scottish or Irish or Germanic or English blood. National characteristics are discovered with pride; acquaintance with the language of the homeland is maintained two hundred years after the first settler arrived. Gaelic will always be the mother-tongue of the true child of Erin. And yet, as Juvenal well says, "What is the use of pedigrees? What boots it to be accounted of an ancient line if before the very faces of your forefathers you lead an evil life? If you deserve to be accounted a man of blameless integrity and staunch love of justice both

in word and deed, then I recognize the real nobleman." And similarly with pride of nationality. What boots it to vaunt your British or Teutonic or Italian or Polish nationality, if you are not loyal in word and deed to your American nationality even if it is yours only by adoption? Or is it possibly true that once a Turk signifies always a Turk? That is, can nationality ever be transferred? Our scheme of naturalization presupposes that it can. Every year thousands renounce allegiance to a native European or Asiatic nationality and solemnly swear that they will be loyal to the America of their choice. By this act our government accepts the transfer of nationality but it never determines whether the new citizen has made that transfer complete. In fact our government has taken no pains to define the terms of transfer, accepting the expressed desire for the deed.

II

Nationality is a matter of differentiation and resemblance. The human units constituting a nation usually resemble each other in language, enjoy the same literature, maintain the same traditions, have a share in the same government, industry, and art, and frequently practice the same religion. A nation so constituted differs from other nations in one or more of these elements. We may indeed have a nation whose component units enjoy the same government but use a variety of languages, to wit: Austria, the British Empire, the United States of America. Or we may have a people using the same language scattered among various governments as for ~~the~~ example, the Polish people. And herein may be discovered a fundamental element of nationality. The confusion of languages has been a source of weakness to the Austro-Hungarian Empire; on the other hand the solidarity of the Polish people rests in its common language and the common traditions made possible by that common language. The Polish people have remarkable national cohesion in spite of the fact that they dwell in Germany, Russia, Austria, and America. Their national interests are powerfully conserved by their

common language through which a common literature is produced; by which common traditions are transmitted; by which common ideals are maintained; by which national characteristics are preserved.

It would appear, therefore, that language is the unifying element that is peculiarly effective in giving national integrity. This may appear to be a presumptive hypothesis in the face of ^{the} diversity of tongues united under the British Empire. But the exception is only apparent, not real. The common English language is the unifying power that holds Canada, Australia, New Zealand and South Africa to the Empire, and even India is favorably affected by the fact that English is increasingly used in its domain. But still more significant is the fact that England and the United States are enjoying their peculiarly close relationship largely because of their common official and literary language. These two nations are quite obviously struggling towards a common soul and will attain it sooner or later if nothing intervenes to nullify the power of their common language and of the literature which is shared by the two nations.

Nor is it accidental that language is a cohesive element of nationality. It is after all a family matter. The fundamental meaning of the word "nation" takes us back to the phenomenon of birth and suggests the mother's knee where language is inherited, where the mother tongue is learned. Nationality and nativity have close etymological relationship. It may therefore be said that a human group which has inherited the same native characteristics, learned the same mother tongue, enjoys the same literature, is enveloped by an atmosphere of unity which is the basis of nationality.

The converse is also true. The absence of a common language makes it difficult to weld into a concordant nationality peoples of different native characteristics. Our own America is the best example. Here English, German, Italian, Polish, Hungarian, French, Swedish, Danish,

Greek, Yiddish, and ^a scores of other languages and dialects, are struggling to persist. English is struggling to supersede all others, and is the only language that has any apparent chance to become the unifying element of American nationality. But other languages have not given up hope. German clamors for its chance, and has even succeeded, under the plea of educational value, in seizing a place of importance in the people's schools. Polish, Yiddish, Italian and even Slavonian persist in important colonial groups in all our large cities. These foreign colonies hold tenaciously to these languages for domestic purposes, maintain daily and weekly newspapers in these languages, conduct religious and public meetings in these languages, striving ardently to establish themselves as distinct national groups in the midst of the principal group which we fondly call the American nation. Language is in each case the distinctive, differentiating element which constitutes such a colony a foreign colony. The solidarity of each colony is due solely to the persistence of the foreign language. It is a patent fact, therefore, that the American people is not now a homogenous nation. In spite of considerable social solidarity, the centrifugal forces within are very great at this present moment. Against the unifying powers of our national government are struggling violently these foreign language groups with their differences of traditions, domestic habits, living standards, hopes, ideals, ethics, literature.

What shall our attitude be toward the various European nationalities who have come and who may yet come to our shores? Is it desirable that they shall forget their own nationalizing tendencies and submerge themselves in the American nation? For most of them it is no longer a question of becoming the dominating element. They will inevitably be submerged. In 1916 the English elements have so far won in the nationalizing contest that English is destined to be the basal American speech. May we now fairly insist that each new

immigrant shall become Anglo-Americanized? Are we now justified in forcing upon each and all our language, our ideals, our institutions of government, education, art and literature? Perhaps the history migrating nations will suggest the solution.

III

America as a nation is the result of one of the vast migratory movements in which mankind has frequently engaged. The movement has not brought us any one nation en masse, but it has been sufficiently extensive to constitute a migration of nations. In the case of the English, Irish, Hebrews, Germans, Italians, Hungarians, the total movement has been large, large enough for each of these peoples to constitute a new, an independent nation under conditions similar to those existing when former migrations took place.

In the migratory movements of history the unity of the movement has been nationality. The on-coming horde has usually sought an abiding place in which it endeavored to establish its own national institutions to the exclusion of national institutions. For example, when the Hebrews arrived in Canaan, the terms on which they were prepared to meet the people who occupied that land were expressed as follows:-

"Thou shalt not bow down to their gods, nor serve them nor do after their works; but thou shalt utterly overthrow them."

"I will utterly destroy the people to whom thou shalt come."

"I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. I will not drive them out from before thee in one year; lest the land become desolate, - - - - but little and little I will drive them out from before thee, until thou be increased, and inherit the land."

"Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land."

This is insistence upon national integrity with a sweeping vengeance.

The migratory instinct of the Hebrews appears to rest upon a desire for territory, a detail in which the Hebrews agree with other migrating people; but in the transfer of nationality they held to a policy of extinction of the dwellers in the land instead of annexation; destruction instead of assimilation.

The Dorian migration in Greece had different methods and results. They mingled with the original inhabitants on a give and take basis. We have reason to believe that their language and national characteristics were powerfully influenced by the contact; that their contribution to Greek history consists largely of the modified factors of language and institutions which resulted from many years of unrestrained commingling of two peoples.

In the middle ages the barbarians of the north, crowded forward by their more barbarous brethren still farther north and east, thrust themselves into the civilizations of Greece and Rome and Constantinople. They appear to have had no conscious national programs such as the Hebrews had. They moved forward blindly, in search of land, moved uncompromisingly, but they were nevertheless either ready to mix their nationalities with the nationalities they encountered or were compelled to do so. This was no doubt due to many things. They were not ^{yet} conscious of a great national destiny; they had no national literature through which they could crystallize national speech, national traditions, and national ideals. At any rate the net results of their migrations are always tempered by the national characteristics with which they had contact. They accepted much from those who had much to give; they gave in return the best their ruder habits of life had developed for them. It is especially noteworthy that the same grand ~~migrations~~ migratory movement resulted in such a variety of modern European languages. In Italy, Spain and France, the Roman elements predominated forming the Romance languages.

In England the Teutonic or invading elements persisted at first, but later the invading Normans put their own mark upon that speech. In Germany, where the rear of the migratory movement finally halted, the Teutonic elements of speech remain undiluted.

We have, then, a variety of phenomena attending the commingling of nationalities. The Hebrews insisted on establishing their nationality to the utter exclusion of all others. The Franks, on the other hand blended their nationality gently with that of Rome. The variation is clearly due to difference in motive behind the migratory movement as well as to difference of degree of development of national characteristics in the competing nations. Which nationality shall prevail, the one invaded or the one invading, depends upon the relative merits of the two, and especially upon the motives by which the contending nations are actuated.

IV.

The motives that actuated our forefathers to cross the seas, to brave the inhospitable wilderness and its savage inhabitants, are an index of their quality as pioneers in the founding of the new nation. Passing by those early explorers in whom the spirit of adventure beat high, who had no intention to identify themselves with the new country, and confining our attention to the real settlers, we find two motives of paramount importance - the desire to enjoy religious freedom and the ambition to realize greater political liberty. From England came Puritans and Quakers and Catholics; from Holland came Calvinists; from France came devout Catholics and Huguenots; from Switzerland and the Rhine Valley came Quakers, Calvinists and Lutherans. All were alike imbued with the spirit of freedom and piety. Huguenots in the Carolinas, Catholics in Maryland, Quakers in Pennsylvania, Calvinists in New York and Puritans in New England, each and all came to build a new nation in a freesoil. These motives generally dominated the immigrants who landed

between 1492 and 1850. Religious freedom was at first the distinctive note. The new land was at an early date subdivided into geographical units largely on the basis of this religious freedom which frequently degenerated into extreme intolerance.

National unity appeared impossible because of these religious differences together with differences of language between English, French, Dutch and German. Early attempts at combined action were frequently unsuccessful. But gradually political exigencies compacted the groups into a more or less homogeneous whole. The common sufferings and struggles of wars contributed to the unifying process, and the final political triumph of England in the struggle with France, gave England political predominance. The English language necessarily had precedence when the demand for language unity was emphasized by the political exigencies growing out of the Revolution and the subsequent work of constitution-making. The Dutch of New York, the Germans of Pennsylvania and New York, and the French in the South, all yielded gracefully, though slowly, to the predominance of English speech in official and government business. Finally, with the coming of the public schools in the early part of the 19th century, English became an irresistible unifying power in the new nation, so much so that by the middle of the century we had become to a remarkable degree a homogeneous nation, enjoying one language, developing an integral political system, operating a unified scheme of education, and exemplifying a fairly unified social system. In 1850 there was nothing to threaten our national integrity save only the question of slavery and this threat affected our political unity alone. We have never since then enjoyed an equal degree of homogeneity.

This is a remarkable result. In spite of religious differences and in spite of an original diversity of tongues, the American nation had become a reality and a unity. The migrating nationalities had conquered the wilderness, driven out its savage

aborigines with Hebraic ruthlessness, organized a new political system and attained a degree of national unity that was able soon to weather the storm of a civil war. These pioneer nation builders succeeded in making a complete break with the home-land, and in nourishing a robust loyalty to the new nation. They made a complete transfer of nationality for themselves and their children. How complete the transfer was, is amply attested by the vigorous and victorious war this new English speaking nation waged against old England.

But evil days came to disturb this happy and hopeful equilibrium.

The motive power behind immigration suffered a radical change in the early and middle part of the 19th century. Religious freedom was by this time a fact in Europe no less than in America. Migration was no longer necessary to secure such freedom. Political liberty was more and more realized in England, France, Italy and Germany, as those countries evolved important constitutional political liberty as migratory motives, *Changes. So in place of religious freedom and* we have the desire for greater economic freedom. The economic distress of Ireland and the industrial depression of Germany, Austria, Russia, Italy and Greece, have been the primary causes of the enormous tide of immigration sweeping on us and over us in the last seventy-five years. Freedom was still the watchword of the migratory mass, but its center of gravity had fallen - from the head to the stomach. The early settlers and colonists had come to secure a free conscience, to secure freedom of religious action and freedom of political organization; the more recent immigrant has come to secure free industrial activities. This is a tremendous shift of emphasis and it manifests itself even in the current political thinking of our day. Our history deals with large political questions previous to 1850; it deals more largely with economic and industrial problems in recent years.

The motive behind the immigrant determines his attitude toward his adopted country and very seriously affects the spirit in which he

makes his transfer of nationality. The higher the motives the better will be the quality of the immigrants. The forefathers had set their minds on large conceptions - religious freedom and political liberty. They were large men, men of detachment and devotion to a cause, because they contended for ideals that laid open the whole realm of philosophy, moral and political and social. On the other hand, economic and industrial motives tend to selfish ends, giving large importance to material things, often losing sight of the spiritual and the divine. Among immigrants actuated by these motives we should not expect to find many men of large vision. They came because European industrialism had weighed heavily upon them. They were narrowed and stunted by unfortunate economic pressure at home. Under our greater economic freedom a happy rebound, a rejuvenation, takes place, but it is unfortunately a material rebound. Its reaction too frequently spells discontent. The recent immigrant therefore contributes to his adopted land his labor which is a much needed commodity in our undeveloped country; but he also contributes a spirit of social unrest. So his contribution is purely material so far as it has positive value, negative so far as it is spiritual.

The two types of immigrants are also distinguished by the manner in which they transfer or fail to transfer their national allegiance. The forefathers who migrated previous to 1850, English, Dutch, French, German, left behind them their political allegiances and entered ^{into with} wholehearted devotion into the building of the new nation. There were no hyphenous members in the constitutional convention. I am not forgetful of the Tories, of course, but we pass them with a more easy tolerance because they were the byproduct of a war waged before the status of the new nation was clearly established. When nation building began in earnest, this Toryism promptly died. In the Napoleonic war \$ little or no inherited nationalism showed itself in

the new America, partly because difficulty of communication gave greater remoteness to the European struggle of that day; but primarily, I believe, because our forefathers had transferred their nationality to the new land without any leading strings attached to the mother country.

It is somewhat different today. The recent arrival from Europe has usually come to us because American wages are higher, not because our political institutions are admitted to be better. He sometimes has not in any appreciable degree severed his spiritual attachments to the mother country. In fact many of our newly made citizens look with mild contempt on our youthful and unscientific attempts at government, firmly convinced that the government of the homeland is superior. Save for our better economic status, they would prefer the homeland. In truth, many who come, are mere birds of passage, remaining here only for a season of economic gain, returning joyfully to the homeland as soon as their coffer is full. They make no transfer of nationality. The ties of the fatherland are strong in them; their attachment to the new nation is extremely weak and precarious, dependent wholly upon material, pecuniary gain.

Consequently our naturalized citizenship presents a peculiar problem. Naturalization as we administer it presumes a transfer of nationality. But the actuality, I fear, is frequently a naturalized citizenship whose material advantage alone makes the man an American; whose spiritual allegiance makes him Italian, Polish, German, or English. Evidences are numerous that our process of naturalization is attended by an arrested or abortive transfer of nationality on the part of the initiate. He continues to maintain and support a foreign language press for the sole purpose of sustaining his contact with the nation to which allegiance has been renounced. He lives in a foreign colony in order that he may preserve foreign manners and customs. He demands that the public schools teach his mother tongue which is of course a

foreign language there. He maintains foreign societies. He insists upon a foreign language for domestic purposes, especially in the rearing of his children, thereby extending his foreign status to the second generation. Although he offers resistance to Americanizing influences in each one of these acts he is permitted nevertheless to practice freely every one of these phases of foreign-nationalism in our midst. Nor is any one nation a lone sinner. It is of course easily apparent that the European war has greatly intensified the spirit of nationalism. Every latent spark of nationality has been fanned into a lively glow. In the case of naturalized citizens it has greatly retarded the process of breaking off allegiance to the old nationality; and it prevents his complete identification with the new nationality. Even persons whose ancestry have been American-born for six or more generations have taken sides for reasons of nationality. More recent arrivals have become partisans. Toryism is again rampant. National pride has knit the spiritual ties to the homeland more closely than before. Homes in which foreign language ties had become so loose that American speech had become habitual, have resolutely adopted the European mother tongue and now compel its exclusive use by the second, native-born generation.

We must recognize and study these disintegrating tendencies in order to determine their true meaning to us as Americans. No one can now safely predict the ultimate result, but it is safe to say that every case of arrested transfer of nationality defers to that extent the consummation of our own national integrity. Everything that tends to segregate our people into language groups, heads us in the direction of a coalition of nationalities, Austro-Hungarianizes us, and holds us back from the more perfect union of our ardent prayers and aspirations.

Immigration will continue a grave national problem until we shall be able to make our naturalization laws expressive of a complete

transfer of nationality. We are now resting in false security based on the record of the forefathers whose very motives in coming to America constituted a complete break in their allegiance to the fatherland, whose share in the struggles and dangers of building the new nation welded them firmly into the texture of that new nation, and kindled in them the new patriotism. The forefathers fought and bled for their freedom. The more recent immigrant was met at the pier with large gifts of liberty and freedom, and had forced upon him the ideals for which America endured the ordeal of battle. In Europe he believed he was under oppression; here he is free, but wholly without effort on his part. How shall he use this large gift of freedom? Shall we permit him to use it to maintain his allegiance to the homeland? Shall he use his freedom to remain Englishman, German, Russian, Pole, Greek, Italian? European nations answer our question in autocratic fashion. The Pole is compelled to give up his language, and to adopt the language of the government under which he is forced to live. We permit him to use his own language although he lives among us by choice. Which is the better way to guarantee national unity? Are we justified in a policy of compulsory Anglo-Americanization? An English literacy test for citizenship applied, not at the pier, but at the naturalization table, commends itself. And such test should of course be sufficiently severe to insure that command of the English language which is requisite to constitute it a facile tool of communication and self-education. Nor should any immigrant be allowed to remain in the country more than five years without naturalization except by special permission of the American government.

We are justified in demanding of every immigrant that he make once for all a complete transfer of nationality. We cannot have national unity in any other way. We must have a common language in which to express the soul of the nation. We must have a common love

for our national institutions, government, law, education, art - a common love for fundamental national ideals. We must seek to develop a national literature to express our common aspirations and emotions. Since the tide of immigration rolls on into America without compulsion from America; since our national life has already developed certain bonds of nation unity such as a common language, a public education system, a system of law and government, and a body of moral and social ideals; it is consistent ~~xx~~ with our ideals of freedom to demand of our naturalized citizenship that it shall identify itself with our common life by making its purposes and practices its own. It is a national duty to tolerate no divided allegiance. It is equitable to make the devotion of the forefathers the measure of the devotion which we will require of all who knock at our door.

Feb. 1915

I.

New Wine in Old Bottles.

Modern educational theory is busy with the readjustment of the content of education. The Classics are decried as unpractical; culture is mocked and ridiculed and neglected as a state of mind to which real men should not aspire; literature, especially poetry, is no longer counted worthy of a large place in education; logic is no longer studied and more and more rarely practiced; philosophy has fewer devotees each year in our universities; pure science is honored only for what it precipitates to the benefit of applied science. In place of the humanistic and idealistic branches of knowledge our school programs are filled with materialistic or realistic subjects. Bridge building for poetry; sanitation for philosophy; scientific French for Greek Drama; industrial chemistry, industrial geography, industrial history, business English, engineering mathematics, for pure science, pure mathematics, pure English, real history. These are some of the substitutions now generally accepted in educational programs.

Our schools inherited a traditional curriculum which grew out of the needs of relatively simple conditions of life. Science had received few practical applications when the American college came into being; when the public schools first organized; when high schools first opened. The struggle for existence was then not greatly affected by machinery, and there was comparatively speaking no economic stress. There were then no classes dis-

tinctively defined, either as very rich or as very poor. No kind of service was distinctively and debasingly menial. Education as consciously planned, aimed therefore at the learned professions or prepared for learned leisure. Trades were not a part of school programs but were learned from individuals by individuals. The traditional curriculum is therefore simple, making much of culture, and almost wholly neglects the cash value or vocational element. Education in those days was not sought as a means of making a living but rather as help to make a life.

There were few college graduates and many common laborers. Those highly educated persons who could not afford learned leisure, were barely sufficient to man the learned professions. Skilled labor was adequately trained outside of school, by the respective trades, and common labor was abundantly supplied by those who, caring little for higher education, were on or below the literacy level.

These conditions no longer obtain. The general level of intelligence has risen until the lowest grade of worker in America is either foreign, compelled by force of circumstances to gravitate into the ditch, or he is a native, sufficiently educated or miseducated to despise his job. In either case he is discontented and conspires against his superior on the next level. Skilled labor, again, is so well educated or miseducated that he too despises his job and knowing how indispensable he is as an industrial unit, he too conspires against the scheme of things. He frequently disregards his duty to the

community, and following the example of his master, seeks only his own advantage. And at the top is now a great mass of the liberally educated, so numerous that the old learned professions and the newer practical professions are overcrowded. These liberally educated are unfitted by their education, to do the rough work of life, and many of these too become discontented.

Out of these modern conditions have come many new theories of education. Perhaps the most notable movements are marked by the opposition to the classics on the one hand; on the other hand, by the founding of engineering and technical institutes, trade schools, vocational, and factory schools. And in the elementary field we have the prevocational courses in distinction from the academic courses. New conditions have surely come and with them, new needs. Out of the new needs must be born a new educational content. At the present moment this birth is proceeding and it is accompanied by the usual travail. Unfortunately the new is often grafted on the old, old bottles are filled with new wine, new cloth is put on old, and the result is ever the same - the bottle breaks, the rent grows. We have added vocational courses to traditional academic courses; we have opened elective courses in journalism, in commerce, in forestry, in engineering, in agriculture, etc., where formerly we had one narrowly prescribed course; we have various means of turning out Bachelors of arts, of science, of engineering, of literature, of law, of philosophy; we turn out masters and doctors similarly. That we turn out an educational product of less merit than formerly under the traditional curriculum,

is universally conceded. That it is often wholly uneducated is charged by the critics; and that it is often unfitted by education is freely admitted. This result is inevitable because our modern scheme of education, from Kindergarten through the university is accidental, having grown by accretions and not by organic development. It has admitted too many adventitious branches without giving sequence, and without first determining the needs of the system of education as a whole. We need a Locke or a new Kant or both, to chart our educational course.

Educational practitioners, and experimenter have long recognized that the old curriculum no longer fully functions in the life of the people. The verdict has usually taken the form of a sweeping charge of inefficiency. But inefficiency has invariably referred to mechanical inefficiency of the school product, - inability to use figures, inability to run a machine, inability to achieve by doing, inability to get on in the world. There is, besides, some evidence that the schools are in part responsible for much that may be included in the term social inefficiency. Let us consider very briefly a small part of the evidence on which the charge of inefficiency in school product rests.

II. The Evidence.

a. The problem of unemployment is evidence of inefficiency.

Unemployment is the result of many concomitant factors.

There are seasonal causes for example and the phases of modern

industrial organization are contributory causes. Overproduction or underconsumption, financial depression, poor crops, - so numerous are the factors that affect unemployment that a solution of the problem is not even remotely possible at this time. It would be extremely instructive, however, extremely valuable for the adequate understanding of the problem, to know just what education and training the various units of any company of 100 unemployed men have had. Each and every man would be qualified to perform some useful work. Each one, I believe, will be found to have some trade or a vocation. The reason for having gravitated to the level of unemployment lies not in lack of skill or lack of intelligence; many are graduates of colleges and high schools, some of professional schools. It is not due to illiteracy. It is due, more likely, to lack of habits of industry, lack of self-control, lack of judgment, lack of right views of life, lack of recognition of duty to society. If I am right in this, then unemployment is primarily due to lack of education of the right sort, for any education worthy of the name will yield results in these fundamentals of character.

b. Inefficiency and incompetency.

Boys and girls are charged with inefficiency and incompetency. They come to the store, the shop, the field, with insufficient training. They don't know arithmetic well enough to use figures accurately and rapidly; they use incorrect English; they cannot spell or punctuate; they cannot frame an effective letter.

What is the basis of this charge? Our schools are primarily devoted to these particular ends and any failure on these fundamentals is a capital offense. The chief reason for failure lies in the fact that no definite time limit is set. Children enter these commercial and industrial activities from all grades beginning with the first if they are foreigners. The product of the school is judged equally and on the same basis, whether it has had only $12\frac{1}{2}$ or 100 percent of the training. In so far as this is done, it is of course unfair. But the difficulty goes deeper. We do not distinguish. The same training is given to all children whether they will become grocery clerks and work out the cost of 3 lbs. of sugar at $5\frac{1}{2}$ cents per lb.; or become astronomers and calculate the orbit of comets. In the one case, that of the grocery clerk, the necessary training, arithmetic for example, is limited in scope and has a mark of finality; in the other, that of the astronomer, arithmetic is merely introductory to the science of numbers, is relatively unimportant. In English, we teach literature as well as language and as a result the grocery clerk is apt to hate the one and murder the other. It is of course all due to an ill-conceived purpose of elementary education. We try to make astronomers or philosophers and catch a grocery clerk through unforeseen circumstance; and still more unfortunately, we too often shunt a grocery clerk on to the path of an astronomer. The fault lies not in the boy or girl, not in the teacher, but in the system.

c. The industrially unfit.

Many boys and girls are unfitted by education for the business of life. Here college graduates and high school graduates score heavily. The boy who has had a little Latin, a little science, a little literature, knows the difference between Yeats and Kipling, will feel that he is above the job which demands overalls and perspiration. The girl who has studied ornamentation, who has learned to play the music of the latest comic opera, who can read a little French or has had some acquaintance with simultaneous equations, will consider the kitchen beneath her. This happens regularly to high school and college graduates who come from homes where work, honest work, is essential to honest livelihood. Here again the error lies with the system which gives the same course of training to the future worker and the future man or woman of learned leisure. The result is inevitable; unfitness, lack of the power of initiative, lack of education that builds character and fits for a specific vocation sends these young people into the ranks of the discontented and ultimately of the unemployed. The moral, if it is necessary to draw one, is of course that many boys and girls go through high school and college without scholarly purposes. They should be directed rather into the industries and into home-making.

d. The failure of municipal government.

The inefficiency of American municipalities is the reproach of democracy. The average American city is said

to waste 50 percent of its annual expenditures through inefficient methods on the part of its mayor, its engineers, its department of public works and its council or legislative body. Contracts are let, franchises are sold or given away, to the advantage of favored parties, and the disadvantage of the citizens. Rotation in office prevents continuity of policy, and periodically places ignorant laymen in charge of projects demanding the highest form of expert service. Far sighted policies of city development are thus impossible. Social problems are ignored or botched, and public welfare is forgotten in gross inefficiency or in selfish greed.

How does this affect the schools? If the product of school and college were socially efficient, this great American shame would be utterly impossible. The electorate is partly unconscious of the present condition, partly satisfied with it and largely helpless to change the situation. In any case it indicates a low ebb of social responsibility. When the schools and colleges turn out men trained in social responsiveness, conscious of duty, ethically alive, socially efficient, municipal government will be saved from politics and placed in the hands of permanent experts.

e. The Spoils System.

What has been said about municipalities is in large part true of State and Nation. Our political life still consists largely of a struggle between the "Ins" and the "Outs". Principles are weapons of attack or to change the figure, are vehicles on which the "Outs" hope to ride into power. Public service is not a large consideration. The controlling thought

is distribution of the spoils of office - salaries, contracts, perquisites.

The schools and colleges are very largely responsible for this low ethical state. True education must produce a finer product. The heritage of the race as handed down in history and literature argues eloquently against these governmental standards and the schools should ingrain a higher standard into the very fiber of their product. Ethics and morality have either been neglected or falsely taught to those who will not rise to higher levels in the public service.

f. Low taste in public amusements.

Perhaps nothing is more impressive in modern city life than a decadent taste as shown in public amusements. The cabaret uses two fine arts, music and dancing to vulgar ends. The vulgar song by cabaret and stage performer, sometimes vulgar beyond belief, is popular, and the more licentious the suggestiveness the more popular it is. The drama, the burlesque, the comic opera, are all used more or less to cater to a decadent taste. Our time is sex-crazy and our amusements have a tendency to sink to the level of obscenity in dress or gesture, or sentiment. The moving picture show, likewise, purveys for a trifle, the vulgarities of thieves, murderers, adulterers, seducers, highwaymen; or it stages sensational incidents whose only purpose is the stimulation of utterly morbid sensibilities. All this is the art to which our public pays homage, by which it professes to be exhilarated.

It is evident that here the schools and colleges bear a

heavy responsibility. The schools are in large part responsible for whatever taste parents may have; they cultivated such judgment as parents exhibit when they allow their young daughters and sons to go unattended into the dark room of moving picture theaters where they will see unannounced pictures - pictures of violence, conjugal infidelity, lawlessness, and scenes so sensational that they wreck nerves of the poor children. I cannot call that education which fails to educate the taste and to refine the judgment.

g. Neglect of church; the loss of moral restraint.

I might go on to speak of a decadent church. The sermon, and in general, the liturgical service of any church, should have a more powerful appeal for the educated, than the insipid comic page of the Sunday paper. The mental habit which is edified by the Sunday paper more than by a serious discourse on a moral theme, is hardly creditable to any school.

I might also speak of the breaking down of moral restraint in our big cities. The close confinement for eight or more hours in shop or office seems to result in a proportionate rebound during the hours of freedom. Men go far in vice when there are no adequate moral restraints and moral restraints necessarily depend upon a spirit of self-control. Education unquestionably fails to produce this important quality to the extent desirable and possible.

If the schools were alone responsible for this social inefficiency, what I have said would be a criminal indictment against them. This is not the case, of course, but the schools are sufficiently responsible to cause us serious thought and

self-examination.

We have assumed, in America, that equality of opportunity is a moral right and out of this assumption has grown the practice in education of throwing open everything to everybody. Now as a matter of fact, not everyone is able to seize every opportunity. Some are certain to remain near the foot of the social and industrial scale. Furthermore, the business of the world must always have workers to do the dirty, hard, unpoetic, unsentimental jobs. We may as well recognize this. In fact we do recognize it in general, but the schools continue to ignore the unalterable fact. They continue to teach poetry, music, literature, art, science, Latin, French novels, etc. to boys who are by native endowment fitted only for the lowest ranks of labor; to girls who must some day do the menial tasks of life in home or shop. On the other hand the schools fail to give these same low grade mentalities that training of hand and eye by which self-support may be secured. The idealistic teaching unfits and the lack of manual training fails to fit for the real business of living.

And perhaps the worst defect of all, is the utter failure to teach the common duties which are necessary to insure peace and tranquility in organized society. The schools make no organized effort to teach the ordinary courtesies of life. Parental duty is not mentioned. Civic duty is taught by implication rather than by concrete example and by precept. And duty to God and man generally is ignored by statutory enactment. And all this in a democracy where every man is a sovereign and every woman should be, or perhaps soon will be.

The remedy for these ills, if you will agree with me in the

diagnosis, lies in a radical reconstruction of our educational scheme. Not new subject matter, not much change in time, but a rearrangement whereby each person may receive that training which suits his particular needs. Society is greater than the individual. Education must conserve the social need therefore, even where it seems to destroy the equality of opportunity for which we stand. In fact I believe we have misinterpreted the term. What we mean, or should mean is, that every one shall have the same opportunity to realize the best that is in him, and not to do any particular thing for which he may be wholly unfit.

III.

A New System Proposed.

Experience indicates that education should recognize four grades of mentality: (1) the worker under direction; (2) the foreman or quasi independent operator; (3) the initiator and promoter; (4) the discoverer and investigator or pathfinder. These are fairly distinct groups objectively considered, and will, I believe, require not the same, but different preparation of him who would enter the ranks. The worker under direction is always somebody's man. Why fill his mind with vain dreams? Why burden his low grade mentality with literature, science, and art? The independent operator or foreman, on the other hand, must have more power or initiative, more poise, more independent judgment, larger horizon. This man may well reach out for a broad educational foundation. The initiator and pro-

moter, however, is the first one who may safely rise into the realm of science, literature and art, while the specialist or pathfinder must have his vision unlimited and unhampered.

This horizontal cleavage in the structure of society is inevitable, much as we may regret it. The Lord made men unequal in mental endowment. Or if you prefer, the process of evolution produces unfit specimens as well as fit. We have long closed our eyes to it, talking emotionally the while about equality of opportunity. As a matter of fact, we all ultimately gravitate down to our true level and it is important to have just enough, not too much, education for the duties imposed upon that order by nature and society. I insist, therefore, we must grade our educational activities to meet these horizontal lines of social or economic cleavage.

It remains to consider the content or subject matter which may properly belong to any or all of these classes. We are now using the three R's so-called, or mathematics, or science, or the classics, or history, as educational material, without any effort to specify any educational end or aim. Herein of course lies the ground for the endless discussion on the relative importance or unimportance of any given subject. Herein also is the reason why so much current educational discussion is wholly fruitless. Why do we teach the three R's? Why are the classics good or bad educational material? Why should we teach science, or history? And add the time element, when shall a subject be taught, and the problem becomes still more involved. We have no scientific statement on any of these questions, viewed from a general educational standpoint.

Education as a public function can have only one grand aim, social efficiency. To make the individual an efficient social unit we must meet the fundamental requirements of that individual as determined by Self, by Vocation, by Physical Environment, by Social Environment, by Race Inheritance and by Religion.

1. A healthy body, maintained in physical efficiency through intelligent care, capable of self-defense, is the first requirement. For the dependent worker this is especially important because his body is his largest asset; it is his equipment whereby he supports himself. He should therefore be trained in hygiene, should have physical training, and know the art of self-defense. Physiology should be reserved for group two, the quasi independent worker; while psychology and logic are a fundamental necessity in the education of group three, the initiator and promoter. The specialists in the field of health perform sufficiently important service to the community to rank as a profession, namely of medicine, which will require its highly technical course of training.

2. A vocation, a trade, is the second requirement. Skill in the use of the tools or the machinery of some particular line of work must be taught, even if it is merely the use of pick and shovel. One process must be fully mastered. Beyond this must be given such knowledge of figures and geography as may be necessary for the dependent worker. He should know the source of raw material used in his work, the means of transportation, the distribution of the finished product, and he should know

something of the values represented in the raw material and the finished product. To the partially independent worker or operator, vocation means management. This requires more thorough knowledge of the trade and all its processes. He must know the mechanical processes involved and the value of the dependent worker in these processes. This is leadership and requires vocational experience and accumulated judgment.

Beyond the foreman, beyond the journeyman in any trade, is the engineer, the man who is trained in those technicalities which form the basis of many trades; or the financier, the man who is acquainted with business management in its broadest sense. And above all stands the specialist who excels in a single line of manufacture, of engineering, of business, of commerce. Education must therefore be graded to suit these four grades of vocational activity if we would have skilled work as well as skilful management in business and industry.

Assuming now that we have an efficient physical machine, trained to perform the process or processes of some vocation, there remain four lines of education essential for every grade of worker in physical environment, in social environment, in race heritage and in religion. The schools must provide for each one.

3. Physical Environment.

The minimum educational requirement in a man's physical environment consists of geography or a knowledge of his immediate habitat; a knowledge of the plant and animal life in that habitat; and a knowledge of the heavens, so far as they affect seasons and the weather. This education should be pro-

vided for the dependent worker and for the partly independent worker alike, and most of it can be learned outside of books. Let us not call this science. We shall spoil the product by permitting ourselves to dignify this elementary work as science. But without the simple knowledge indicated, no worker can lead an efficient, intelligent existence.

Beyond this, for the initiator and promoter, lies elementary science, biology, geology, chemistry, astronomy and especially physics, more especially still electricity. No intelligent man can today be ignorant of the forces of nature. The third group of workers must know all the sciences in a rudimentary manner, and one or two sciences he must know well. The specialist here is of course the investigator, the discoverer and inventor, he who knows all science but has gone deeply into his specialty.

4. Social Environment.

The minimum educational requirement in a man's social environment is determined by the duties society requires of him. In a democracy the ballot is the measure. Even the dependent worker has a vote. He has duties to perform to family, to community, to city, state, and nation. He must therefore be taught duty by concrete cases out of which formal rules may be derived. Systematic instruction in civic duty is a great desideratum for this class of worker.

The partly independent worker must rise higher in understanding the organization of industry, commerce and finance, not as a science, but in practical cases. Economics, the science of government, anthropology, ethics, philanthropy, these should be

reserved for the curriculum of group three, the initiator and promoter. For the specialist in this field is reserved the profession of law with its body of technical knowledge and practice.

5. Race Heritage.

The lowest grade of worker in a democracy should have a simple acquaintance with the common heritage of the human race, language, home history, folk songs, and national songs. Good citizenship demands this. For the next grade of worker, the partly independent, European backgrounds of history, native literature, and music are essential to give the wider outlook of the foreman and manager. Beyond this of course is history as a science and literature at large, all the contributions the human has made through books. While the specialist, the pathfinder, goes into comparative literature, philology, linguistics, etc.

6. Religion.

Finally, social efficiency requires that even the lowest grade worker shall perform worship. The permanence of the State is guaranteed by piety and a spirit of worship among its workers. We need no more than a general recognition of duty to a higher power until we come to the third group. Here cosmogony and philosophy are essential studies. And the specialists, the pathfinders, constitute the profession of theology. In the sphere of religion the public school must of course wait upon the home and the church.

IV.

I believe a well balanced, logical scheme of education

will have to follow some such scheme as here very briefly outlined. We shall work at cross purposes until we lay down more systematic programs of education, until we clearly recognize the purpose of education for a given individual - viz. social efficiency.

So important do I believe this matter to be that I risk even wearisome recapitulation to clarify the matter. Here is the education I would prescribe for the low grade or dependent worker under direction:-

- | | | |
|---|---|---|
| (1) (Health
{
(Physical Training
{
(Self-Defense | (2) (Figures
{
(Trade
{
(Manual Labor | (3) (Plants
{
(Animals
{
(Heavens |
| (4) (Family
{
Duty to (Community
{
(City or Village
{
(State and Nation | (5) (Language
{
(Home History
{
(Folk songs
{
(National songs | (6) Worship |

You will observe that books are required only in the case of geography, history, language, figures. I would therefore teach reading, writing and arithmetic, merely to give the tools whereby the elements of education can be obtained, not as ends in themselves. This education should be intensely practical with stress laid upon those duties which every citizen of a democracy must perform.