NATIONAL EDUCATIONAL ASSOCIATION.

JOURNAL OF PROCEEDINGS,

AND

ADDRESSES.

SESSION OF THE YEAR 1889,

HELD AT

NASHVILLE, TENNESSEE.

PUBLISHED BY THE ASSOCIATION.

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CONSTITUTION

OF THE

NATIONAL EDUCATIONAL ASSOCIATION.

PREAMBLE.

To elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the United States, we, whose names are subjoined, agree to adopt the following

CONSTITUTION.

ARTICLE I.—NAME.

This Association shall be styled The National Educational Association.

ARTICLE II.—DEPARTMENTS.

SECTION 1. It shall consist of nine departments: The first, of School Superintendence; the second, of Normal Schools; the third, of Elementary Schools; the fourth, of Higher Instruction; the fifth, of Industrial Education; the sixth, of Art Education; the seventh, of Kindergarten Instruction; the eighth, of Music Education; the ninth, of Secondary Education; and a National Council of Education.

SEC. 2. Other departments may be organized in the manner prescribed in this Constitution.

ARTICLE III.—MEMBERSHIP.

SECTION 1. Any person in any way connected with the work of education, or any educational association, shall be eligible to membership. Such person or association may become a member of this Association by paying two dollars and signing this Constitution, and may continue a member by the payment of an annual fee of two dollars. On neglect to pay such fee, the membership will cease.

SEC. 2. Each department may prescribe its own conditions of membership, provided that no person be admitted to such membership who is not a member of the general Association.

SEC. 3. Any person eligible to membership may become a life-member by paying at once twenty dollars.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Association shall be a President, twelve Vice-Presidents, a Secretary, a Treasurer, one Director for each State, District or Territory represented in the Association, and the presiding officers of the several depa rtments

and a Board of Trustees to be constituted as hereinafter provided. Any friend of education may become a life-director by the donation of one hundred dollars to the Association at one time, either by himself or on his behalf; and any educational association may secure a perpetual directorship by a like donation of one hundred dollars, the director to be appointed annually or for life. Whenever a life-member desires to become a life-director, he shall be credited with the amount he has paid for his life-membership.

SEC. 2. The President, Vice-Presidents, Secretary, Treasurer, Directors, Life-Directors, President of the Council, and presiding officers of their respective departments shall constitute the Board of Directors, and, as such, shall have power to appoint such committees from their own number as they shall deem expedient.

SEC. 3. The elective officers of the Association shall be chosen by ballot, unless otherwise ordered, on the second day of each annual session, a majority of the votes cast being necessary for a choice. They shall continue in office until the close of the annual session subsequent to their election, and until their successors are chosen, except as hereinafter provided.

SEC. 4. Each department shall be administered by a President, Vice-President, Secretary, and such other officers as it shall deem necessary to conduct its affairs; but no person shall be elected to any office of any department, or of the Association, who is not, at the time of the election, a member of the Association.

SEC. 5. The President shall preside at all meetings of the Association and of the Board of Directors, and shall perform the duties usually devolving upon a presiding officer. In his absence, the first Vice-President in order who is present shall preside; and in the absence of all Vice-Presidents, a *pro tempore* chairman shall be appointed on nomination, the Secretary putting the question.

SEC. 6. The Secretary shall keep a full and accurate report of the proceedings of the general meetings of the Association and all meetings of the Board of Directors, and shall conduct such correspondence as the Directors may assign, and shall have his records present at all meetings of the Association and of the Board of Directors. The Secretary of each department shall, in addition to performing the duties usually pertaining to his office, keep a list of the members of his department.

SEC. 7. The Treasurer shall receive and under the direction of the Board of Trustees hold in safe keeping all moneys paid to the Association; shall expend the same only upon the order of said Board; shall keep an exact account of his receipts and expenditures, with vouchers for the latter, which accounts, ending the first day of July each year, he shall render to the Board of Trustees, and, when approved by said Board, he shall report the same to the Board of Directors. The Treasurer shall give such bond for the faithful discharge of his duties as may be required by the Board of Trustees; and he shall continue in office until the first meeting of the Board of Directors held prior to the annual meeting of the Association next succeeding that for which he is elected.

SEC. 8. The Board of Directors shall have power to fill all vacancies in their own body; shall have in charge the general interests of the Association, excepting those herein intrusted to the Board of Trustees; shall make all necessary arrangements for its meetings, and shall do all in its power to make it a useful and honorable institution. Upon the written application of twenty members of the Association for permission to establish a new department, they may grant such permission. Such new department shall in all respects be entitled to the same rights and privileges as the others. The formation of such department shall in effect be a sufficient amendment to this Constitution for the insertion of its name in Article II, and the Secretary shall make the necessary alterations.

SEC. 9. The Board of Trustees shall consist of four members, elected by the

Board of Directors for a term of four years, and the President of the Association, who shall be a member *ex officio* during his term of office. At the election of the Trustees in 1886, one Trustee shall be elected for one year, one for two years, one for three years, and one for four years, and annually thereafter, at the first meeting of the Board of Directors held prior to the annual meeting of the Association, one Trustee shall be elected for the term of four years. All vacancies occurring in said Board of Trustees, whether by resignation or otherwise, shall be filled by the Board of Directors for the unexpired term; and the absence of a Trustee from two consecutive annual meetings of the Board shall forfeit his membership therein. The Board of Trustees thus elected and constituted shall be the executive financial officers of this Association, as a body corporate, as conferred by the certificate of incorporation under the provisions of the Act of General Incorporation, Class Third, of the Revised Statutes of the District of Columbia, dated the twenty-fourth day of February, 1886, at Washington, D. C., and recorded in Liber No. 4, "Acts of Incorporation for the District of Columbia."

SEC. 10. It shall be the duty of the Board of Trustees to provide for safe keeping and investment of all funds which the Association may receive from life-directorships, or from donations; and the income of such invested funds shall be used exclusively in paying the cost of publishing the annual volume of Proceedings of the Association, excepting when donors shall specify otherwise. It shall also be the duty of the Board to issue orders on the Treasurer for the payment of all bills approved by the Board of Directors, or by the President and Secretary of the Association acting under the authority of the Board of Directors; and, when practicable, the Trustees shall invest all surplus funds exceeding one hundred dollars, that may remain in the hands of the Treasurer after paying the expenses of the Association for the previous year.

ARTICLE V.—MEETINGS.

SECTION 1. The Annual meeting of the Association shall be held at such time and place as shall be determined by the Board of Directors.

SEC. 2. Special meetings may be called by the President at the request of five Directors.

SEC. 3. Any department of the Association may hold a special meeting at such time and place as by its own regulations it shall appoint.

SEC. 4. The Board of Directors shall hold their regular meetings at the place, and not less than two hours before the assembling of the Association.

SEC. 5. Special meetings may be held at such other times and places as the Board or the President shall determine.

SEC. 6. Each new Board shall organize at the session of its election. At its first meeting a Committee on Publication shall be appointed, which shall consist of the President and the Secretary of the Association for the previous year, and one member from each department.

ARTICLE VI.—BY-LAWS.

By-laws, not inconsistent with this Constitution, may be adopted by a two-thirds vote of the Association.

ARTICLE VII.—AMENDMENTS.

This Constitution may be altered or amended at a regular meeting by the unanimous vote of the members present, or by a two-thirds vote of the members present, provided that the alteration or amendment has been substantially proposed in writing at a previous meeting.

BY-LAWS.

1. At each regular meeting of the Association there shall be appointed a Committee on Nominations, one on Honorary Members, and one on Resolutions.

2. The President and Secretary shall certify to the Board of Trustees all bills approved by the Board of Directors.

3. Each paying member of the Association shall be entitled to a copy of its Proceedings.

4. No paper, lecture, or address shall be read before the Association or any of its departments in the absence of its author, nor shall any such paper, lecture or address, be published in the volume of Proceedings without the consent of the Association, upon approval of the Executive Committee.

5. It shall be the duty of the President, Secretary and Treasurer of the Association, to appoint annually some competent person to examine the securities of the permanent fund held by the Board of Trustees, and his certificate showing the condition of the said fund shall be attached to the report of the Board of Trustees.

ACT OF INCORPORATION.

At a meeting of the Board of Directors of the National Educational Association, held at Saratoga Springs, New York, July 14, 1885, the following resolution was passed:

Resolved, That a committee of three be appointed to secure articles of incorporation for the National Educational Association, under United States or State laws, as speedily as may be.

N. A. Calkins, of New York, Thomas W. Bicknell, of Massachusetts, and Eli T. Tappan, of Ohio, were appointed such committee.

Under the authority of the resolution quoted above, and with the approval of the committee, and by competent legal advice, the chairman obtained a

CERTIFICATE OF INCORPORATION.

We, the undersigned, Norman A. Calkins, John Eaton, and Zalmon Richards, citizens of the United States, and two of them citizens of the District of Columbia, do hereby associate ourselves together, pursuant to the provisions of the Act of General Incorporation, Class Third, of the Revised Statutes of the District of Columbia, under the name of the *National Educational Association*, for the full period of twenty years, the purpose and objects of which are to elevate the character and advance the interests of the profession of teaching, and to promote the cause of popular education in the United States: . . . To secure the full benefit of said act, we do here execute this our Certificate of Incorporation as said act provides.

In witness whereof, we severally set our hands and seals, this 24th day of February, 1886, at Washington, D. C.

NORMAN A. CALKINS. [L. S.]
JOHN EATON. [L. S.]
ZALMON RICHARDS. [L. S.]

Duly acknowledged before Michael P. Callan, notary public in and for the District of Columbia, and recorded in Liber No. 4, Acts of Incorporation for the District of Columbia.

CALENDAR OF MEETINGS.

NATIONAL TEACHERS' ASSOCIATION.

1857.—PHILADELPHIA, PA. (Organized.)

JAMES L. ENOS, Chairman.
W. E. SHELDON, Secretary.

1858.—CINCINNATI, OHIO.

Z. RICHARDS, President.
J. W. BULKLEY, Secretary
A. J. RICKOFF, Treasurer.

1859.—WASHINGTON, D. C.

A. J. RICKOFF, President.
J. W. BULKLEY, Secretary.
C. S. PENNELL, Treasurer.

1860.—BUFFALO, N. Y.

J. W. BULKLEY, President.
Z. RICHARDS, Secretary.
O. C. WIGHT, Treasurer.

1861, 1862.—No session.

1863.—CHICAGO, ILL.

JOHN D. PHILBRICK, President.
JAMES CRUIKSHANK, Secretary.
O. C. WIGHT, Treasurer.

1864.—OGDENSBURG, N. Y.

W. H. WELLS, President.
DAVID N. CAMP, Secretary.
Z. RICHARDS, Treasurer.

1865.—HARRISBURG, PA.

S. S. GREENE, President.
W. E. SHELDON, Secretary.
Z. RICHARDS, Treasurer.

1866.—INDIANAPOLIS, IND.

J. P. WICKERSHAM, President.
S. H. WHITE, Secretary.
S. P. BATES, Treasurer.

1867.—No session.

1868.—NASHVILLE, TENN.

J. M. GREGORY, President.
L. VAN BOKKELEN, Secretary.
JAMES CRUIKSHANK, Treasurer.

1869.—TRENTON, N. J.

L. VAN BOKKELEN, President.
W. E. CROSBY, Secretary.
A. L. BARBER, Treasurer.

1870.—CLEVELAND, OHIO.

DANIEL B. HAGAR, President.
A. P. MARBLE, Secretary.
W. E. CROSBY, Treasurer.

NAME CHANGED TO

NATIONAL EDUCATIONAL ASSOCIATION.

1871.—ST. LOUIS, MO.

J. L. PICKARD, President.
W. E. CROSBY, Secretary.
JOHN HANCOCK, Treasurer.

1872.—BOSTON, MASS.

E. E. WHITE, President.
S. H. WHITE, Secretary.
JOHN HANCOCK, Treasurer.

1873.—ELMIRA, N. Y.

B. G. NORTHROP, President.
S. H. WHITE, Secretary.
JOHN HANCOCK, Treasurer.

1874.—DETROIT, MICH.

S. H. WHITE, President.
A. P. MARBLE, Secretary.
JOHN HANCOCK, Treasurer.

1875.—MINNEAPOLIS, MINN.

W. T. HARRIS, President.
W. R. ABBOTT, Secretary.
A. P. MARBLE, Treasurer.

1876.—BALTIMORE, MD.

W. F. PHELPS, President.
W. D. HENKLE, Secretary.
A. P. MARBLE, Treasurer.

1877.—LOUISVILLE, KY.

M. A. NEWELL, President.
W. D. HENKLE, Secretary.
J. ORMOND WILSON, Treasurer.

1878.—No session.

1879.—PHILADELPHIA, PA.

JOHN HANCOCK, President.
W. D. HENKLE, Secretary.
J. ORMOND WILSON, Treasurer.

1880.—CHAUTAUQUA, N. Y.

J. ORMOND WILSON, President.
W. D. HENKLE, Secretary.
E. T. TAPPAN, Treasurer.

1881.—ATLANTA, GA.

JAMES H. SMART, President.
W. D. HENKLE, Secretary.
E. T. TAPPAN, Treasurer.

1882.—SARATOGA SPRINGS, N. Y.

G. J. ORR, President.
W. E. SHELDON, Secretary.
H. S. TARBELL, Treasurer.

1883.—SARATOGA SPRINGS, N. Y.

E. T. TAPPAN, President.
W. E. SHELDON, Secretary.
N. A. CALKINS, Treasurer.

1884.—MADISON, WIS.

THOMAS W. BICKNELL, President.
H. S. TARBELL, Secretary.
N. A. CALKINS, Treasurer.

1885.—SARATOGA SPRINGS, N. Y.

F. LOUIS SOLDAN, President.
W. E. SHELDON, Secretary.
N. A. CALKINS, Treasurer.

1886.—TOPEKA, KAN.

N. A. CALKINS, President.
W. E. SHELDON, Secretary.
E. C. HEWETT, Treasurer.

1887.—CHICAGO, ILL.

W. E. SHELDON, President.
J. H. CANFIELD, Secretary.
E. C. HEWETT, Treasurer.

1888.—SAN FRANCISCO, CAL.

AARON GOVE, President.
J. H. CANFIELD, Secretary.
E. C. HEWETT, Treasurer.

1889.—NASHVILLE, TENN.

ALBERT P. MARBLE, President.
J. H. CANFIELD, Secretary.
E. C. HEWETT, Treasurer.

NATIONAL EDUCATIONAL ASSOCIATION
OF THE UNITED STATES.

OFFICERS FOR 1888-9.

GENERAL ASSOCIATION.

A. P. MARBLE,	Worcester, Massachusetts,	*President.*
JAMES H. CANFIELD,	Lawrence, Kansas,	*Secretary.*
E. C. HEWETT,	Normal, Illinois,	*Treasurer.*

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Aaron Gove, Colorado.	W. E. Sheldon, Massachusetts.	Irwin Shepard, Minnesota.
Ira G. Hoitt, California.	C. E. Hodgin, New Mexico.	Alex. Hogg, Texas.
E. E. Higbee, Pennsylvania.	C. J. Prescott, New Jersey.	Henry A. Wise, Maryland.
John W. Cook, Illinois.	W. R. Garrett, Tennessee.	T. J. Morgan, Rhode Island.

Board of Trustees.

N. A. CALKINS,	*Chairman,*	124 East Eightieth street, New York.
ZALMON RICHARDS,	*Secretary,*	1301 Corcoran street, Washington, D. C.

H. S. TARBELL,	Providence, R. I.,	Term expires July, 1889.
N. A. CALKINS,	New York,	" " " 1890.
JOHN EATON,	Marietta, Ohio,	" " " 1891.
ZALMON RICHARDS,	Washington, D. C.,	" " " 1892.
A. P. MARBLE,	Worcester, Mass.,	*Ex officio.*

"The Board of Trustees shall be the executive financial officers of this Association, as a body corporate."—*Art. IV, Secs. 9, 10, of the Constitution.*

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Thompson, L. S., Jersey City, N. J.
Wellington, I. M., Muskegon, Mich.
White, W. R., Morgantown, W. Va.
Wise, Henry A., Baltimore, Md.

*See Constitution, Art. IV, Sec. 2.

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MARY E. NICHOLSON,	*Secretary*,	Indianapolis, Ind.

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KATE D. WIGGIN,	*Secretary*,	San Francisco, Cal.

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Art.

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EDGAR O. SILVER,	*Secretary*,	Boston, Mass.

NATIONAL EDUCATIONAL ASSOCIATION
OF THE UNITED STATES.

OFFICERS FOR 1889-90.

GENERAL ASSOCIATION.

JAMES H. CANFIELD,	Lawrence, Kansas,	*President.*
WILLIAM R. GARRETT,	Nashville, Tennessee,	*Secretary.*
EDWIN C. HEWETT,	Normal, Illinois,	*Treasurer.*

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W. F. Slaton, Georgia.	E. A. Steere, Montana.	C. C. Davidson, Ohio.
W. S. Jones, Tennessee.	Alex. Hogg, Texas.	E. B. McElroy, Oregon.

Board of Trustees.

N. A. CALKINS,	*Chairman*,	124 East Eightieth street, New York.
ZALMON RICHARDS,	*Secretary*,	1301 Corcoran street, Washington, D. C.

H. S. TARBELL,	Providence, R. I.,	Term expires July, 1893.
ZALMON RICHARDS,	Washington, D. C.,	" " " 1892.
JOHN EATON,	Marietta, Ohio,	" " " 1891.
N. A. CALKINS,	New York,	" " " 1890.
JAMES H. CANFIELD,	Lawrence, Kan.,	*Ex officio.*

"The Board of Trustees shall be the executive financial officers of this Association, as a body corporate."—*Art. IV., Secs. 9 and 10, of the Constitution.*

Board of Directors.*

Baldwin, Joseph, Huntsville, Texas.
Bartine, D. W., Teachers' Institute, Phila., Pa.
Bartholomew, W. H., Louisville, Ky.
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Johnson, J. W., University, Miss.
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McElroy, E. B., Salem, Ore.
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Parker, Chas. I., South Chicago, Ill.
Parks, J. T., Tahlequah, I. T.
Parsons, W. W., Terre Haute, Ind.
Peabody, S. H., Champaign, Ill.
Powers, J. K., Florence, Ala.
Prescott, C. J., Orange, N. J.
Ramsey, G. J., Clinton, La.
Richards, Zalmon, Washington, D. C.
Rickoff, A. J., 40 W. 59th St., New York City.
Rounds, C. C., Plymouth, N. H.
Russell, J. R., Butte City, Mont.
Salisbury, A., Whitewater, Wis.
Schaeffer, C. A., Iowa City, Iowa.
Shattuck, J. C., Denver, Col.
Sheldon, W. E., Boston, Mass.
Slaton, W. F., Atlanta, Ga.
Slaton, W. M., Atlanta, Ga.
Smith, Nora A., San Francisco, Cal.
Stanford, Leland, San Francisco, Cal.
Steere, E. A., Butte City, Mont.
Stratton, C. C., Mills Seminary, Cal.
Super, C. W., Athens, Ohio.
Tarbell, H. S., Providence, R. I.
Taylor, A. R., Emporia, Kan.
Wellington, I. M., Muskegon, Mich.
Wise, Henry A., Baltimore, Md.

*"The President, Vice-Presidents, Secretary, Treasurer, Directors Life-Directors, President of the Council, and the presiding officers of the respective departments, shall constitute the Board of Directors."—*Art. IV., Sec. 2, of the Constitution.*

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*The President and Vice-President resigned in August.

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OF THE

NATIONAL EDUCATIONAL ASSOCIATION.

The dates in the margin indicate the year when the several memberships began. The addresses given are the same as last year, except in cases where information of change of residence has been furnished. Where there is a reasonable doubt as to residence it is indicated by (?).

PERPETUAL DIRECTORSHIP.

1879. Philadelphia Teachers' Institute. D. W. Bartine, Representative for 1889.

LIFE DIRECTORS.

CALIFORNIA.

1888. Stanford, Leland, San Francisco. 1888. Stratton, C. C., Mills Seminary.

COLORADO.

1888. Gove, Aaron, Denver.

ILLINOIS.

1887. Dougherty, N. C., Peoria. 1887. Parker, Chas. I., South Chicago.

KANSAS.

1886. Fairchild, Geo. T., Manhattan. 1886. Taylor, A. R., Emporia.
1886. Jewett, A. V., Abilene.

MASSACHUSETTS.

1887. Hunt, Mary H., Hyde Park.

MISSOURI.

1886. Greenwood, J. M., Kansas City.

NEVADA.

1888. Brown, LeRoy D., Reno.

NEW MEXICO.

1877. Marshall, T. Marcellus, Chamita.

NEW YORK.

1885. Hall, Caleb G., New Berlin. 1881. Rickoff, Andrew J., New York.

OHIO.

1888. Day, L. W., Cleveland.

LIFE MEMBERSHIPS.

ALABAMA.

1881. Woodward, G. A., Selma.

CALIFORNIA.

1889. English, R. F., San Francisco.
1889. Hobe, Augusta W., San Francisco.
1888. O'Connor, Joseph, San Francisco.

COLORADO.

1884. Hayward, Emily A., North Denver.

CONNECTICUT.

1864. Barnard, Henry, Hartford.
1884. Northrop, Birdsey G., Clinton.
1870. Stone, Mrs. M. A., New Milford.

DISTRICT OF COLUMBIA.

1884. Bell, Alex. Graham, Washington.
1880. Hiltz, John, Washington.
1889. Keane, John J., Washington.
1864. Richards, Zalmon, Washington.
1884. Rusk, J. M., Washington.
1880. Wilson, J. Ormond, Washington.

GEORGIA.

1881. Mallon, Mrs. Francis C., Atlanta.
1880. Setzefaud, A., Dalton. (?)

ILLINOIS.

1870. Allen, Ira W., Chicago.
1884. Allyn, Robert, Carbondale.
1880. Brown, Geo. P., Bloomington.
1884. Cheney, Augustus J., Chicago.
1864. Eberhardt, J. F., Chicago.
1876. Forbes, Alex., Chicago.
1884. Hewett, Edwin C., Normal.
1884. Raab, Henry, Belleville.
1876. Schmitz, J. Adolph, Elgin.

INDIANA.

1876. Bell, W. A., Indianapolis.
1870. Hobbs, B. C., Bloomingdale.
1880. Irwin, J. S., Ft. Wayne.
1866. McRae, H. S., Marion.
1877. Smart, James H., La Fayette.
1876. Stevens, M. C., La Fayette.

IOWA.

1876. Armstrong, Allen, Sioux City.
1870. Crosby, W. E., Des Moines.
1880. Gilchrist, J. C., Cedar Falls.
1886. Pickard, J. L., Iowa City.
1884. Taylor, Henry J., Sioux City.
1884. Willis, William A., Iowa City.

KANSAS.

1886. Campbell, A. G., Council Grove.
1886. Carruthers, Mrs. A. J., Salina.
1886. Clark, Frank H., Minneapolis.
1886. Coover, N., Wilson.
1886. Fairchild, Edward S., Ellsworth.
1886. Harvey, G. I., Ottawa.
1886. Jay, Walter M., Beloit.
1886. Klock, J. E., Emporia.
1886. Larimer, Henry G., Topeka.
1886. Limerick, A. H., Winfield.
1886. MacDonald, John, Topeka.
1886. McVicar, Peter, Topeka.
1886. Meade, Richard C., Atchison.
1886. Miller, J. H., Topeka.
1886. Roop, C. Y., Holton.
1886. Rose, George E., Rosedale.
1886. Sawhill, Thos. A., Concordia.
1886. Schuyler, A., Salina.
1886. Stanley, Edmund, Lawrence.
1880. Stevenson, R. W., Wichita.
1886. Tillotson, D. C., Topeka.
1886. Vail, T. H., Topeka.
1886. Williams, Philo Jesse, Lawrence.

KENTUCKY.

1877. Bartholomew, W. C., Louisville.
1877. Kalfus, Anna F., Louisville.
1877. Monsarret, Mrs. L. L., Louisville.

MARYLAND.

1876. Newell, M. A., Baltimore.
1876. Richmond, Sarah E., Baltimore.

MASSACHUSETTS.

1884. Bascom, John, Williamstown.
1882. Bicknell, Thos. W., Boston.
1864. Hagar, Daniel B., Salem.
1876. Harris, Wm. T., Concord.
1870. Jones, D. W., Roxbury, Boston.
1870. Manly, R. M., Wellesley.
1880. Marble, A. P., Worcester.
1886. Mowry, Wm. A., Boston.
1865. Sheldon, Wm. E., Boston.
1870. Tourgée, Eben, Boston.
1870. Wilcox, M. C., Boston.

MICHIGAN.

1870. Heywood, C. W., Scotts.
1886. Mayhew, Ira, Detroit.

MINNESOTA.

1870. Phelps, Wm. F., St. Paul.

MISSISSIPPI.

1889. Wright, Edmund W., Vicksburg.

MISSOURI.

1886. Evans, Chas. H., St. Louis.
1864. Pennell, C. S., St. Louis.
1877. Soldan, F. Louis, St. Louis.

NEBRASKA.

1876. Beals, S. D., Omaha.
1880. Bibb-Sudborough, Grace C., Omaha.
1884. Curry, Robert, Palmyra.
1884. James, Henry M., Omaha.

NEVADA.

1887. Young, Chas. S., Reno.

NEW HAMPSHIRE.

1876. Rounds, C. C., Plymouth.

NEW JERSEY.

1876. Thompson, L. S., Jersey City.

NEW YORK.

1871. Anderson, John J., Brooklyn.
1864. Bradley, P., Lyons. (?)
1879. Calkins, N. A., New York.
1880. Coe, E. M., New York.
1883. Corey, Lucien B., Hicksville.
1864. Cruikshank, James, Brooklyn.
1864. Danforth, Edward, Elmira.
1883. Day, Mrs. Albert, New York.
1876. Dorna, G. Videlia, New York. (?)
1882. Hodgdon, Josephine E., Brooklyn.
1879. Hoose, James H., Cortlandt.
1885. Hunter, Thomas, New York.
1879. Kraus, John, New York.
1882. Morris, Hattie N., Brooklyn.
1880. Rickoff, Mrs. R. D., New York.
1880. Spring, E. A., New York.
1882. Stern, M., New York.
1884. Van Aikin, Mrs. G., New York.

NORTH CAROLINA.

1881. Bingham, Robert, Bingham P. O.

OHIO.

1870. Arey, Oliver, Cleveland.
1884. Bennett, C. W., Piqua.
1880. Bennett, Hampton, Franklin.
1880. Burns, J. J., Dayton.
1870. Cole, W. H., Marysville.
1883. Coy, Eliab W., Cincinnati.
1866. Curran, N. T., Sandusky.
1880. Davidson, C. C., Alliance.
1881. De Wolf, David F., Columbus.
1880. Dutton, Bettie A., Cleveland.
1876. Hancock, John, Columbus.
1865. Hartshorn, O. N., Mt. Union.
1883. Harvey, Thomas W., Painesville.
1870. Holden, L. E., Cleveland.
1879. McMillan, Reuben, Youngstown.
1880. McMillan, Mrs. S., Youngstown.
1880. Miller, Lewis, Akron.
1880. Peaslee, John B., Cincinnati.
1882. Robert, J. A., Dayton.
1870. White, Emerson E., Cincinnati.
1880. Widner, Esther, Dayton.
1870. Williams, Mrs. D. A., (Lathrop,) Delaware.

PENNSYLVANIA.

1876. Brooks, Edward, Philadelphia.
1879. Foster, Rachel Gordon, Phila. (?)
1879. Gratz, Simon, Philadelphia.
1865. Ingram, S. D., Harrisburg.
1880. Partridge, Lelia E., W. Phila.
1879. Paxon, Joseph A., Philadelphia.
1879. Shippen, Edward, Philadelphia.
1880. Singer, Edgar A., Philadelphia.
1884. Stewart, Sarah A., Philadelphia.
1865. Wickersham, James P., Lancaster.

RHODE ISLAND.

1872. Stone, E. M., Providence.

TENNESSEE.

1887. Conway, Clara, Memphis.

TEXAS.

1877. Franklin, M. B., Grapevine. (?)

WISCONSIN.

1884. Albee, Geo. S., Oshkosh.
1884. Aylward, John Arthur, Black Earth.
1884. Beck, George, Platteville.
1884. Carpenter, J. H., Madison.
1884. Chandler, W. H., Madison.
1884. Charlton, E. A., Brodhead.
1884. Clark, L. H., Tomah.
1884. Eden, Philip, Platteville.
1884. Emery, J. L., Ft. Atkinson.
1884. Flavin, J. T., Watertown.
1884. Graham, Robert, Madison.
1884. Harvey, Lorenzo Dow, Oshkosh.
1884. Howland, H. C., Eau Claire.
1870. Hoyt, J. W.
1887. Hutton, A. J., Platteville.
1884. Nye, Charles H., Platteville.
1884. Parker, Warren D., Madison.
1884. Parkinson, John B., Madison.
1884. Shaw, Samuel, Antigo.
1884. Stark, Joshua, Milwaukee.
1884. Stewart, I. N., Appleton.
1884. Stearns, J. W., Madison.
1884. Thayer, J. B., Madison.
1884. Twining, N. C., Monroe.
1884. Whitford, Wm. C., Milton.

PERPETUAL MEMBERSHIPS.

KANSAS.

1886. Abilene—President Board of Education.
1886. Dodge City—Dodge City Schools.
1886. Manhattan—Riley County Teachers' Association.
1886. Ottawa—Board of Education.
1886. Sedgwick—Sedgwick City Schools.
1886. Winfield—Cowley County Teachers' Association.

WISCONSIN.

1884. Beloit—Board of Education.
1884. Board of Regents of State Normal Schools.
1884. Janesville—Board of Education.
1884. Janesville—Public School Teachers.
1884. La Crosse—Board of Education.

1884. Milwaukee—Alumni Association of City Normal School.
1884. Milwaukee—Board of Education.
1884. Milwaukee—County Teachers' Association.
1884. Milwaukee—Intermediate and Upper Sections, Milwaukee Teachers' Corps.
1884. Milwaukee—Primary Section Milwaukee Teachers' Corps.
1884. Milwaukee—Principals' Association.
1884. Milwaukee—Spencerian Business College.
1884. Oshkosh—Board of Education.
1884. Platteville—Athenæum Literary Society, State Normal School.
1884. Platteville—Philadelphian Society, State Normal School.
1884. Platteville—State Normal School.
1884. Watertown—Board of Education.
1884. Wisconsin County Superintendents' Association.
1884. Wisconsin Principals' Association.
1884. Wisconsin Teachers' Association.

MINUTES,

OFFICIAL REPORTS,

AND

REPORTS OF COMMITTEES.

THE NATIONAL EDUCATIONAL ASSOCIATION.

FIRST DAY'S PROCEEDINGS.

THE WELCOME.

The Association met at noon, July 16, 1889, in Richland Park, in the suburbs of Nashville, Tennessee.

The meeting was called to order by W. R. Garrett, chairman of the Local Executive Committee.

Prayer was offered by Rev. B. M. DeWitt, of Nashville.

Addresses of welcome were made by the Governor, Robert L. Taylor, who spoke in behalf of Tennessee; by Frank M. Smith, State Superintendent of Instruction, who represented the teachers of Tennessee, and who read an "Ode to the National Educational Association," written by Mrs Odia H. Newhouse, of Nashville; and by Mr. Garrett, representing the Local Executive Committee. An original poem was read by Miss Dolly Finnegan, of Nashville.

Responses were made by the President and Secretary of the Association; by William E. Sheldon, of Boston; E. B. McElroy, of Oregon; J. L. Pickard, of Iowa; D. L. Kiehle, of Minnesota; J. M. Greenwood, of Missouri; Thomas Kirtland, of Toronto; and J. A. B. Lovett, of Alabama.

No papers were read, and no formal business was undertaken, the meeting and the barbecue, which followed, being in the nature of a reception tendered by the citizens of Nashville, under the lead of Dr. William Morrow, to the Association.

After the responses, the Association adjourned to the barbecue, spread in the same park, at the close of which the members returned to the city at will.

EVENING SESSION.

The first regular session of the Association was called to order in the Theater Vendome, Nashville, Tennessee, at eight o'clock, on the evening of July 16, 1889; President Marble in the chair.

Prayer was offered by Rev. B. F. Haynes, of the McKendree Methodist Church, Nashville.

President Marble made some brief opening remarks.

Rev. J. A. B. Lovett, of Huntsville, Alabama, asked the courtesy of a few moments of the time of the Association, which was granted.

Dr. A. B. Jones, of the Huntsville Female College, then presented the Association with a gavel of shittim wood bound with gold—a gift from Mr. Lovett.

President Marble made suitable response.

Mr. Lovett then presented to each of the three executive officers a piece of shittim wood decorated by Miss Howard Wheaton, of Huntsville, Alabama.

President Marble appropriately replied.

Mr. Woodward, of St. Louis, Missouri, then read a paper on: *The Results of Manual Training in the St. Louis Schools.*

William T. Harris, of Concord, Massachusetts, then read a paper on: *The Intellectual Value of Tool Work.*

Selim H. Peabody, of Champaign, Illinois, then spoke on: *The Value of Manual Training as Related to the Active Pursuits in which Pupils may Subsequently Engage.*

The session then adjourned.

SECOND DAY'S PROCEEDINGS.

MORNING SESSION.

The second regular session of the Association was called to order in the Theater Vendome, Wednesday morning at nine o'clock; President Marble in the chair.

Prayer was offered by Rev. J. Witherspoon, D.D., of Nashville.

The usual notices were given by the Secretary.

A paper was read by Henry A. Wise, of Baltimore, on: *To what Extent May Manual Training be Introduced at this Time Into the Public Schools.*

Rt. Rev. John J. Keane, of Washington, D. C., then read a paper prepared by Cardinal Gibbons, of Baltimore, on: *Should Americans Educate Their Children in Denominational Schools?*

Bishop Keane followed this with a paper of his own on the same topic.

Edward D. Mead, of Boston, read a paper on: *Has the Denominational School a Proper Place in America?*

Bishop Keane rejoined.

Mr. Eaton moved that the President appoint the constitutional committees at his convenience.

Carried.

The session then adjourned.

EVENING SESSION.

The third regular session of the Association was held in the Theater Vendome, on Wednesday evening, at eight o'clock; President Marble in the chair.

Prayer was offered by Rev. Dr. Martin, of Nashville.

The usual notices were read.

The Chair then announced the following committees:

On Honorary Members.—John Hancock, of Ohio, *Chairman;* Miss Higbee, Tennessee; George Howland, Illinois; L. S. Thompson, New Jersey; Joseph Baldwin, Texas.

On Resolutions.—E. E. White, of Ohio, *Chairman;* John M. Bloss, Kansas; J. B. Merwin, Missouri; J. A. B. Lovett, Alabama; Alexander Hogg, Texas; Mrs. F. Stuart Parker, Illinois; C. J. Prescott, New Jersey.

On Nominations.—Aaron Gove, of Colorado, *Chairman;* Solomon Palmer, Alabama; T. A. Futrall, Arkansas; Nora A. Smith, California; Z. Richards, District of Columbia; John P. Patterson, Florida; W. F. Slaton, Georgia; N. C. Dougherty, Illinois; W. A. Bell, Indiana; Henry Sabin, Iowa; H. G. Larimer, Kansas; W. P. Maple, Kentucky; George Ramsey, Louisiana; H. A. Wise, Maryland; W. E. Sheldon, Massachusetts; I. M. Wellington, Michigan; Irwin Shepard, Minnesota; J. T. Perrin, Mississippi; J. M. Greenwood, Missouri; E. A. Steere, Montana; E. H. Cook, New Jersey; T. Marcellus Marshall, New Mexico; J. H. Hoose, New York; P. P. Claxton, North Carolina; C. C. Davidson, Ohio; E. B. McElroy, Oregon; H. S. Jones, Pennsylvania; H. S. Tarbell, Rhode Island; D. B. Johnson, South Carolina; Wharton S. Jones, Tennessee; Joseph Baldwin, Texas; Wm. F. Fox, Virginia; Albert Salisbury, Wisconsin.

Telegrams and letters were then read inviting the members of the Association to visit Chattanooga and Knoxville, and extending the courtesy of those cities.

Wharton S. Jones, of Memphis, then presented to the Association the greeting and invitation of that city.

The Secretary announced the birth, at the Hermitage, of a grandson of the adopted son of General Jackson; and that the child had been named Albert Prescott Marble, in honor of the Association and its President.

On motion of Wharton S. Jones, of Memphis, the chair was directed to appoint a committee of twenty-five to wait upon Mrs. James K. Polk with the respects and congratulations of the Association.

A. S. Draper, of New York, read a paper on: *The Legal Status of the Public Schools.*

The President called Ex-President Richards to the chair.

William A. Mowry, of Massachusetts, read a paper on: *A National University.*

John H. Burrus, of Mississippi, then read a paper on: *Educational Progress of the Colored People in the South.*

The meeting then adjourned.

THIRD DAY'S PROCEEDINGS.

MORNING SESSION.

The fourth regular session of the Association was opened in the Theater Vendome, on Thursday morning at nine o'clock; President Marble in the chair.

Prayer was offered by Rev. Lin. Cave, of the Christian Church, Nashville.

W. E. Sheldon read an abstract of the paper prepared by John Jay on: *Has the Denominational School a Place in America?*

E. E. White then presented the report of the committee appointed at the Washington meeting of the Department of Superintendence on the condition of the United States Bureau of Education.

John Hancock moved that the report be adopted, and that the committee be continued as representing this Association, with instructions to properly memorialize Congress in the premises.

Carried.

The President of the Council then made the usual report of the proceedings of that body.

J. L. Pickard then moved, in behalf of the Trustees and as instructed by the Board of Directors, a new by-law, as follows:

5. It shall be the duty of the President, Secretary, and Treasurer of the Association to appoint annually some competent person to examine the securities of the permanent fund held by the Board of Trustees, and his certificate, showing the condition of the said fund, shall be attached to the report of the Board of Trustees.

Carried.

The President then called on the representatives of the Tennessee cities desiring to extend invitations to the Association.

B. A. Hinsdale, of Michigan, then read a paper on: *The Culture Value of the History of Education.*

The President called Vice-President Wise to the chair.

W. H. Payne, of Tennessee, then continued the discussion with a paper on: *The Value of the History of Educational Legislation and Administration.*

The Secretary then read a dispatch from the South Carolina Teachers' Association, conveying greetings to the National Association.

Mr. Eaton moved that the President and Secretary make suitable response.

Carried.

The Secretary then read the names of the committee appointed to wait on Mrs. Polk, as follows:

A. P. Marble, Massachusetts; James H. Canfield, Kansas; E. C. Hewett, Illinois; John Eaton, Ohio; W. E. Sheldon, Massachusetts; W. H. Bartholomew, Kentucky; F. W. Parker, Illinois; Miss Clara Conway, Tennessee; Miss B. A. Dutton, Ohio; Joseph Baldwin, Texas; S. H. Peabody, Illinois; George Howland, Illinois; Miss Higbee,

Tennessee; A. S. Draper, New York; H. S. Tarbell, Rhode Island; L. S. Thompson, New Jersey; William T. Harris, Massachusetts; E. E. White, Ohio; H. S. Jones, Pennsylvania; B. A. Hinsdale, Michigan; Rt. Rev. John J. Keane, District of Columbia; Miss Nora Smith, California; E. B. McElroy, Oregon; Mr. Kirtland, Canada; J. W. Johnson, Mississippi; J. L. Pickard, Iowa; Aaron Gove, Colorado; Henry Sabin, Iowa; W. R. Thigpen, Georgia; W. H. Payne, Tennessee; J. B. Merwin, Missouri; D. L. Kiehle, Minnesota; W. A. Bell, Indiana; J. A. B. Lovett, Alabama; Mr. Straus, West Virginia; H. A. Wise, Maryland; Mr. Parham, Arkansas; John Hancock, Ohio; N. A. Calkins, New York.

After further notices, S. G. Williams, of New York, read a paper on: *The Value of the History of Education to Teachers.*

W. H. Venable read a paper on: *The First Schools in the Ohio Valley.*

George Howland then read a paper on: *The Recitation.*

The session then adjourned.

EVENING SESSION.

The fifth regular session of the Association met in the Theater Vendome, on the evening of Thursday, at eight o'clock; President Marble in the chair.

Prayer was offered by Rev. Mr. Gardner, of Nashville.

In the absence of the Secretary, W. E. Sheldon was appointed Secretary *pro tem.*

The report of the Committee on Nominations was presented by J. M. Greenwood, Secretary, as follows:

The Committee on Nominations beg leave to submit the following names for officers of the Association for the ensuing year:

For President: James H. Canfield, Kansas.

For Secretary: W. R. Garrett, Tennessee.

For Treasurer: E. C. Hewett, Illinois.

For Vice-Presidents: A. P. Marble, Massachusetts; W. F. Slaton, Georgia; D. B. Johnson, South Carolina; E. A. Steere, Montana; C. C. Davidson, Ohio; Alexander Hogg, Texas; T. A. Futrall, Arkansas; E. H. Cook, New Jersey; Alonzo Hill, Alabama; C. A. Schaeffer, Iowa; W. S. Jones, Tennessee; E. B. McElroy, Oregon.

For Board of Directors: Joseph Baldwin, Texas; W. H. Bartholomew, Kentucky; W. M. Beardshear, Iowa; W. A. Bell, Indiana; J. M. Bloss, Kansas; LeRoy D. Brown, Nevada; J. O. Churchill, Wyoming; P. P. Claxton, North Carolina; R. W. Coltman, New Mexico; J. C. Davidson, Arkansas; S. T. Dutton, Connecticut; W. F. Fox, Virginia; F. B. Gault, Washington; Frank Goodman, Tennessee; T. J. Gray, Minnesota; J. H. Hoose, New York; H. M. James, Nebraska; D. W. Jarvis, Oregon; J. W. Johnson, Mississippi; E. S. Joynes, South Carolina; F. L. Kern, Florida; A. G. Lane, Illinois; E. O. Lyte, Pennsylvania; R. C. Norton, Missouri; J. T. Parks, Indian Territory; J. K. Powers, Alabama; C. J. Prescott, New Jersey; G. J. Ramsey, Louisiana; Zalmon Richards, Washington; C. C. Rounds, New Hampshire; J. R. Russell, Montana; A. Salisbury, Wisconsin; J. C. Shattuck, Colorado; W. E. Sheldon, Massachusetts; Nora A. Smith, California; C. W. Super, Ohio; H. S. Tarbell, Rhode Island; W. R. Thigpen, Georgia; Henry A. Wise, Maryland; I. M. Wellington, Michigan.

Mr. Johnson, of Tennessee, moved that the report as read be approved, and the Secretary be authorized to cast the ballot of the Association.

Carried.

The Secretary *pro tem.* cast the ballot as directed, and reported the unanimous election of the officers mentioned in the Report of Committee on Nominations.

The usual announcements were then made.

Professor Kirtland, of Toronto, was introduced, and extended an invitation from that city to the Association to hold its next meeting there.

A telegram was read from the citizens' committee of Stockton, California, extending remembrances and congratulations.

The General Secretary took his place at the Secretary's desk.

W. E. Sheldon moved that the President be asked to make suitable response.

Carried.

Miss Mary E. Burt, of Illinois, then read a paper on: *Literature for Children to the Front.*

The response to the Stockton telegram was then read, followed by an invitation from the Nashville Commercial Club.

President Marble called Vice-President Garrett to the chair.

Miss Minnie C. Clark, of Kansas City, Mo., then read a paper on: *Literature for High Schools.*

The session then adjourned.

FOURTH DAY'S PROCEEDINGS.

MORNING SESSION.

The sixth regular session of the Association met in the Theater Vendome, on Friday morning, at nine o'clock; President Marble in the chair.

Prayer was offered by Bishop Keane, Rector of the Catholic University, Washington.

The report of the Committee on Honorary Members was presented by the chairman, Mr. Hancock, of Ohio, as follows:

Your Committee respectfully submits the following list of names to be added to the roll of Honorary Members of the National Educational Association:

His Excellency, Governor Robert L. Taylor; His Honor, C. R. McCarver, Mayor of Nashville; Hon. John M. Lea, President of the Historical Society of Tennessee; Hon. G. M. Fogg, President of the Nashville Board of Education; Col. A. S. Colyar; Dr. William Morrow; Mrs. ex-President James K. Polk.

The report was received and adopted.

The report of the Committee on Pedagogical Inquiry was read by the Secretary.

On motion of Mr. Hancock, the report was referred to the Board of Directors for their action.

A paper on *Sound Blindness* was then read by Miss Sarah E. Wiltse, of Michigan.

E. H. Russell, of Massachusetts, read a paper on: *Observation and Experiment Essential in Pedagogical Inquiry.*

The usual notices were given.

A paper was then read by Charles Foster Smith, of Tennessee, on: *Honorary Degrees as Conferred by American Colleges.*

The Secretary withdrawing, Mr. Shepard, of Minnesota, was appointed Secretary *pro tem.*

A paper was then read by Alex. Hogg, of Texas, on: *The Problem of the Hour for Public Schools.*

It was announced that Mr. Thigpen, of Georgia, had resigned as Director for that State.

William M. Slaton, of Atlanta, was then nominated to fill the vacancy.

The nomination was seconded, a vote was taken, and Mr. Slaton was declared a member of the Board.

The session then adjourned.

EVENING SESSION.

The seventh regular session of the Association opened at eight o'clock Friday evening, in the Theater Vendome; President Marble in the chair.

Prayer was offered by Rev. O. P. Fitzgerald, of Nashville.

The first part of the report of the Committee on Resolutions was read by the chairman, E. E. White, of Ohio.

W. E. Sheldon moved the adoption of the first two resolutions.

Carried.

It was moved that the third be adopted.

Carried.

It was then moved that the fourth be adopted.

Carried.

Mr. Richards made a preliminary report for the Committee on Necrology.

Adopted.

A paper was read by A. S. Colyar, of Nashville, on: *Education and the Republic.*

H. B. Carrington, of Massachusetts, then gave a paper on: *History a Patriotic Force in Schools.*

By request, G. W. F. Price, of Nashville, spoke on: *The Teaching of Patriotism in the Public Schools, and Everywhere.*

Educational Progress in the South since 1865, was the subject of a paper read by W. A. Candler, of Georgia.

Mr. White then read the last part of the report of the Committee on Resolutions.

On motion of Mr. Marshall, of New Mexico, the resolutions as read were adopted by a rising vote.

President Marble then delivered a farewell address, and presented the gavel to President-elect Canfield.

The President made a brief response, after which the *Doxology* was sung, and the meeting dismissed with a benediction by Dr. Price.

The Association then adjourned *sine die*.

JAMES H. CANFIELD, *Secretary*.

MINUTES OF THE BOARD OF DIRECTORS.

Nashville, Tennessee, July 16, 1889, the first meeting of the Board of Directors was held in the parlors of the First Baptist church, at five o'clock P. M.; President Marble in the chair. Present: Messrs. Archer, Bartholomew, Canfield, Dougherty, Garrett, Gove, Hewett, Hodgin (C. W.), Johnson, Jones, Lovett, Marble, Marshall, Peabody, Pickard, Richards, Rickoff, Shattuck, Sheldon, Shepard, Stewart, Thigpen, Thompson, Wise.

Mr. Sheldon moved that the Board of Trustees be invited to sit and act as Directors.

Carried.

Mr. Sheldon then moved that Mr. Campbell's personal expense bills in connection with the Washington meeting of the Department of Superintendence, amounting to $331, and the stenographer's bill of $67, be allowed and paid.

Discussion took the direction of regarding this proposed action as warranted, because of the very great services rendered the California meeting by Mr. Campbell, his personal efforts having placed not less than $4,000 in the treasury of the Association.

Carried unanimously.

Mr. Gove then presented the account of President Marble for expenses incurred in connection with the Nashville meeting, $527.50, and moved that the account be allowed and paid.

Carried.

President Marble then presented the report of the President of the Council, showing that the terms of the following members expired this year: R. W. Stevenson, John Eaton, Lillie J. Martin, John M. Ordway, and L. S. Thompson.

Mr. Gove moved the appointment of the usual Committee on Nominations.

Carried.

The President appointed Messrs. Gove, Bartholomew and Dougherty, and the committee retired.

President Marble called for the report of the Committee on Reorganization.

Mr. Hewett, chairman of the committee, said that the report was not ready, and that the committee asked for further time.

Mr. Rickoff moved that the committee report at an adjourned meeting of this Board at five o'clock to-morrow afternoon.

Carried.

Mr. Hewett called a meeting of the committee, to be held at the Executive office, Maxwell House, at half-past eight o'clock on the following morning.

The Committee on Nominations reported as follows: R. W. Stevenson, of Kansas; John Eaton, of Ohio; Lillie J. Martin, of California; W. R. Garrett, of Tennessee; L. S. Thompson, of New Jersey—each for the term of six years; and on motion these were elected to represent the Association in the Council.

The Secretary was instructed to report this election to the Association, and also to the persons elected.

The question of papers to be read in the absence of the authors was then raised, and was discussed by Messrs. Sheldon, Eaton, Marshall, and others.

Mr. Eaton moved a suspension of the by-laws in the cases of Cardinal Gibbons, Messrs. Jay and Winship, Mrs. Cooper and Mrs. Putnam, for good cause shown.

Carried.

The Treasurer's report was then presented by Mr. Hewett.

It was moved that the report be accepted and published.

Carried.

It was moved by Mr. Gove that Mr. Pickard, in the name of the Directors, and acting in behalf of the Trustees, present to the Association the new by-law suggested by the Trustees.

Carried.

Mr. Shepard called up the invitations for next year.

Mr. Sheldon moved that the invitations be simply named, and referred to the new Board.

Carried.

Invitations were then received and referred, as follows: St. Paul, Toronto, Lexington (Ky.), Saratoga, Bethlehem (N. H.)

Notices were then given by the Secretary, and a communication was read from the United States Commissioner of Education.

Mr. Gove said that as the gross receipts of the California meeting were over $18,000, and the net receipts over $11,000, the Association was in a financial condition to remunerate the Secretary for the services rendered in editing and publishing the volume of proceedings, and in preparing for this meeting, and moved that as the labor could not have been less than that of the previous year, the amount appropriated be the same, $500.

Carried.

Mr. Garrett made some announcements on behalf of the Local Executive Committee.

The Board then adjourned.

JAMES H. CANFIELD, *Secretary.*

ADJOURNED MEETING.

July 17, 1889, the adjourned meeting of the Board of Directors was held in the United States District Court-room, Nashville; President Marble in the chair. Present: Messrs. Archer, Canfield, Dougherty, Garrett, Gove, Greenwood, Hewett, Hodgin (C. A.), Hogg, Jones, Marble, Nightingale, Parker, Peabody, Prescott, Richards, Shattuck, Stewart, Wellington, Wise.

It was moved that Mr. White sit and act with the Directors.

Carried.

Mr. Hewett presented the report of the Committee on Reorganization, which proposed to continue for one year the present organization and methods, except that the Executive Committee be authorized to employ a railway secretary whenever such an appointment becomes necessary or desirable.

Mr. Gove moved that the railway secretary clause be stricken out.

Carried.

The report as amended was then adopted.

Mr. Greenwood moved that H. S. Tarbell, of Rhode Island, be chosen Trustee for four years.

Carried.

It was moved that the President and Secretary be authorized to approve all bills for the expenses of the meeting of 1889, and report the same to the Treasurer and the Trustees.

Carried.

Mr. Hewett presented bills from the Department of Music, amounting to $86.33.

After some discussion, Mr. Dougherty moved that the account be allowed.

Mr. Stewart spoke to the motion, and explained the items of expense.

Carried.

After some discussion, following almost the identical line of that at California at the last regular meeting of the Board, on the same subject, it was moved and carried: That no expense aggregating more than $15 will be allowed by the Directors to any department, unless the consent of the Executive Committee to such expense has been previously secured.

Miss Wiltse's paper, and that by the late Mr. Smith, were permitted to be read in the absence of the authors, good cause being shown.

Mr. Eaton moved that Mr. White's paper on *Manual Training* be read if time can be found, and in any event be printed in the volume of Proceedings.

Carried.

The usual motion was made that the President and Secretary be made a committee of publication, to act in connection with the Treasurer and the Trustees.

Carried.

The Board then adjourned.

JAMES H. CANFIELD, *Secretary.*

NEW BOARD OF DIRECTORS.

The new Board of Directors met at the Masonic Theater, Nashville, at twelve o'clock, noon, on Friday, July 19th; President Canfield in the chair. Present: Messrs. Baldwin, Bartholomew, Beardshear, Bloss, Canfield, Claxton, Davidson, Fox, Garrett, Gault, Goodman, Gove, Hewett, Johnson (D. B.), Johnson (J. W.), Marble, Marshall, Powers, Richards, Rickoff, Russell, Salisbury, Shattuck, Sheldon, Steere, Tarbell, Wise.

The President stated that unless objection was made, the members of the Board of Trustees would sit and act with the Directors. No objection being made, Mr. Calkins took his seat in the Board.

The President gave notice that all Presidents of Departments were *ex-officio* members of the Board, and invited them to take their places.

A communication was received from the Association then in session, stating that Mr. Thigpen, of Georgia, had resigned as Director for that State, and that W. M. Slaton had been elected in his place.

The report of the Committee on Pedagogical Inquiry, asking that a $50 prize be offered for the best essay on this subject, referred to the Board by the Association, was then presented.

On motion, the subject was indefinitely postponed.

The President then stated that communications had been received in regard to the next meeting from Toronto, St. Paul, Saratoga, Chautauqua, Bethlehem (New Hampshire), and Lexington (Virginia).

Mr. Sheldon spoke in behalf of Newport, Chautauqua, Saratoga, and Bethlehem.

Professor Kirtland, of the Ontario Normal School, spoke in behalf of Toronto, representing invitations on file from every province in Canada; and replied to many inquiries put to him regarding accommodations, attendance, etc.

The President said that he had visited Toronto, and did not believe that its facilities could be surpassed.

Mr. Shepard spoke in behalf of St. Paul, and was followed by Mr. Sabin, both urging the choice of that city, and pledging a large attendance from their respective States.

Mr. Sheldon moved that the next meeting of the Association be held at the city of St. Paul, provided that the usual conditions and provisions for the meeting are entirely satisfactory, and that adequate pledges be made for Annual Memberships and Life-Memberships.

Mr. Baldwin seconded the motion, and spoke in favor of it.

Mr. Marshall hoped that if we met in St. Paul, Canada would send a sufficient number of members to capture the meeting for 1891.

Some general discussion followed with regard to the prospects of securing railroad rates.

It was suggested that if arrangements at St. Paul were not satisfactory, Toronto should be the second choice, and Chautauqua third choice.

Mr. Shattuck thought that the Executive Committee should be left free to act, and that expressions of choice tied their hands.

Mr. Gove thought that the directory was wasting time, and shooting at random. Matters should be left entirely to the Executive Committee. He moved as a substitute that the President, Secretary and Treasurer locate the next meeting at St. Paul if all conditions are favorable, and if not, then locate it at some suitable point entirely at their own discretion.

The motion was carried by a vote of 14 to 13.

Mr. Tarbell moved that we express to the Executive Committee that Toronto is our second choice.

After discussion, the motion was carried.

Mr. Sheldon moved that the Executive Committee be requested to consider the feasibility of holding the next meeting the first week in July.

Carried.

Mr. Gove moved that a formal vote of thanks be extended to the authorities of Canada for their very kind invitation, including a request that they will meet with us at the session of 1890, and expressing the hope that at some time in the near future our meeting could be held upon Canadian soil.

Carried.

Mr. Sheldon then moved that all unfinished matters be referred to the President, Secretary, and Treasurer.

The President asked an expression of the Board as to whether papers read or printed elsewhere prior to the meeting should be printed in the reports of the Association.

The expression was unanimously against such printing.

Mr. Richards moved that all papers be restricted to thirty minutes' length.

Mr. Tarbell thought that the President should be given discretion in this matter.

Mr. Hewett stated that such a rule already existed, and moved that the President be requested to adhere to it strictly, unless an extension was granted by previous arrangement with himself, and for good cause.

Carried.

The President then addressed the Board, asking for hearty coöperation in the work of the coming year, assurance of which was cordially given.

The Board then adjourned.

W. R. GARRETT, *Secretary.*

SUMMARY OF TREASURER'S REPORT FOR 1888.

EDWIN C. HEWETT, TREAS., IN ACCOUNT WITH THE NATIONAL EDUCATIONAL ASSOCIATION, 1888–9.

DR.		
July 1, 1888, balance brought from the account of 1887		$136 76
Rec'd from four Life-Directors	$400 00	
From three Life-Members	60 00	
From Annual Members, less cost of collecting	16,858 75	
From volumes sold	37 75	
From interest on permanent fund	943 15	
		18,299 65
Total resources		$18,436 41

SUMMARY OF YEAR'S BUSINESS.

Total receipts for the year 1888	$18,299 65
Total disbursements for the year 1888	7,503 28
Net proceeds, San Francisco meeting	$10,796 37

NASHVILLE, TENN., July 16, 1889.

This report of the Treasurer for the year ending June 30, 1889, has been examined by the Board of Trustees, and approved.

N. A. CALKINS, *Chairman*,
Z. RICHARDS, *Secretary*,
} *Board of Trustees, N. E. A.*

1888–9.		CR.
Printing and binding the volume of Proceedings, 1888	$3,797 83	
Distributing the volume to members	1,011 00	
Supervising the printing of the volume	110 01	
		$4,920 84
Personal expenses of President	$300 00	
Stenographer and clerks	251 50	
		551 50
Personal expenses of Treasurer—clerks, postage, telegrams, etc	$237 95	
Rebates of Life-Members who became Life-Directors, and coupons refunded	90 00	
Printing Membership Certificates, notices, etc	109 04	
Expenses of all the Departments of N. E. A	79 10	
		516 09
General expenses of the Association—printing circulars, certificates, postage, telegrams, express, etc	$609 26	
Expenses of the Secretary, special stenographer, clerks, postage, express, etc	164 41	
Special appropriation by Board of Directors to Secretary	500 00	
		1,273 67
Rent of depository and safe-deposit vault	$45 00	
Expenses of Secretary of Trustees, and of the Custodian	37 75	
Premiums on bonds for permanent fund	127 09	
Back volumes of Proceedings, printing, postage, etc	31 34	
		241 18
Amount transferred to the permanent fund		9,125 00
Amount subject to transfer to permanent fund	$1,750 00	
Balance carried to the account of 1889	58 13	
		1,808 13
Total		$18,436 41

THIRD ANNUAL REPORT OF THE BOARD OF TRUSTEES.

To the Board of Directors of the National Educational Association:

The Board of Trustees present herewith their third annual report, showing the financial condition of the permanent fund of the National Educational Association at the close of the year ending June 30, 1889.

At the close of the fiscal year ending June 30, 1888, the amount of the permanent fund was fifteen thousand six hundred and seventy-five dollars. Subsequent to that date there was transferred to said fund two hundred dollars of the sum reserved from the general fund of 1887 to complete the distribution of the volumes of that year to members, thus making the amount of the permanent fund fifteen thousand eight hundred and seventy-five dollars ($15,875) prior to the additions made to it from the income of the meeting held at San Francisco, Cal., in 1888.

Additions Made.—From July 1, 1888, to July 1, 1889, additions have been made to the permanent fund from the following sources, viz.:

Four Life-Directorships: Hon. Leland Stanford, San Francisco, Cal.; Dr. C. C. Stratton, Mills Seminary, Cal.; Aaron Gove, Denver, Col.; LeRoy D. Brown, Reno, Nev.;—total, four hundred dollars ($400).

Transferred from receipts for 1888, as per art. IV, sec. 10 of the Constitution, the sum of eight thousand seven hundred and twenty-five dollars ($8,725). Total additions made, from the net income of 1888, the sum of nine thousand one hundred and twenty-five dollars ($9,125).

Total Amount of Permanent Fund.—The present amount of the permanent fund is twenty-five thousand dollars ($25,000). Of this amount the sum of twenty-three thousand four hundred and twenty-five dollars is invested as stated in the certificate hereunto attached. The remaining fifteen hundred and seventy-five dollars, just transferred to the fund, will be duly invested at the earliest practicable opportunity.

Interest.—Seven thousand dollars of the school bonds yield seven per cent. interest. The balance of the invested funds yields six per cent. interest. The interest on all of the school bonds is payable semi-annually, at a national bank in New York City; and the bonds are payable, on maturity, at the same place. The amount of interest received from the permanent fund during the year ending June 30, 1889, was nine hundred and forty-three dollars and fifteen cents ($943.15), all of which is included in the Treasurer's report of receipts for this period.

The Board of Trustees, in conclusion, beg leave to recommend that the by-laws of the Association be amended by adding the following:

5. It shall be the duty of the President, Secretary, and Treasurer of the Association to appoint annually a competent person to examine the securities of the permanent fund held by the Board of Trustees; and his certificate, showing the condition of the said fund, shall be attached to the report of the Board of Trustees.

N. A. CALKINS,
JOHN EATON,
H. S. TARBELL,
Z. RICHARDS,
AARON GOVE,
Trustees of the National Educational Association.

NASHVILLE, TENN., July 16, 1889.

CERTIFICATE.

NEW YORK, June 20, 1889.

This is to certify that I have examined the several bonds and securities of the "permanent fund" belonging to the National Educational Association, now held by the Board of Trustees, and that I found them to consist of a first mortgage for three thousand dollars ($3,000) on real estate in the city of Providence, R. I., with a policy of fire insurance for $3,000; also, of bonds of several school districts in the State of Kansas, to the amount of twenty thousand four hundred and twenty-five dollars, with unmatured coupons attached, making the total amount of bonds and securities twenty-three thousand four hundred and twenty-five dollars—all of which are kept in the safe-deposit vault of the Nassau Bank of the city of New York.

ANDREW J. RICKOFF, *Auditor.*

REPORT OF THE COMMITTEE ON RESOLUTIONS.

To the National Educational Association:

The Committee on Resolutions offers the following report:

Resolved, That universal education is a public necessity in a free government, and, as a consequence, is a matter of national interest and concern. Universal suffrage without universal education is a national peril. As a necessary means to universal education, an efficient public school should be placed within easy reach of all American youth—its doors open to all, and its beneficent tuition free to all.

Resolved, In order that the result expressed in the foregoing resolution may be speedily realized throughout the United States, this Association reaffirms its former declarations in favor of national aid for public education; and, in view of the long delay in granting such aid and the attending increase in population and illiteracy, it urges that the appropriations hitherto designated in bills passed by the Senate be correspondingly increased.

Resolved, That the efficiency of the public school is primarily tested by its results in moral character, and hence its highest duty is effective moral training. The aim of the school is not the training of the mind alone, but *the training of the man*—the forming, ennobling and enriching of manhood: manhood is the highest and best product of the school. In the public school, the school of the people and for the whole people, moral character must ever stand before intellectual culture. As a means to this end, moral training must rise above the mechanical virtues; it must touch the conscience, and make it regal in the life; and to this end, it must be permeated and vitalized, as it always has been in the American school, by religious sanction and influence.

Resolved, That we express the hope that this meeting of the Association may exert a salutary influence in the settlement of those school questions which are now enlisting public interest and discussion, and to this end it is urged that its volume of Proceedings, containing, as it will, many able papers and discussions on these questions, be as widely distributed as possible. It is recommended that as many as one thousand (1,000) extra copies be printed for gratuitous distribution to important libraries, leading papers and magazines that give attention to education, and to societies devoted to educational reform.

Resolved, That the executive officers of the Association richly deserve its hearty thanks for the able and efficient manner in which they have discharged their duties. They have spared neither time nor labor to make this meeting of the Association one of the most memorable in its history; and our worthy President is to be congratulated on presiding at a meeting in which no sectional lines have appeared, and which has so happily illustrated the fact that we are one people.

Resolved, That this Association hereby expresses its high appreciation of the generous and hospitable reception extended to it in this beautiful city of the South, and especially of the admirable arrangements made for the meetings of the Association and its several Departments, and for the entertainment and comfort of its members—arrangements never excelled in the history of the Association, with possibly one exception: those of the California meeting. Our especial and hearty thanks are due and are hereby extended to Captain W. R. Garrett, president of the

Local Executive Committee, Hon. Frank M. Smith, vice-president, Professor Frank Goodman, secretary, Dr. George W. F. Price, treasurer, and the other members of this most efficient committee; to Supt. Z. H. Brown, chairman of the Finance Committee; Major W. L. Danley, chairman of the Auditing and Transportation Committees; General John F. Wheless, chairman of the Reception Committee; Col. A. S. Colyar, chairman of the Press Committee; J. C. Napier and R. S. White, chairmen of the Reception and Entertainment Committees for Colored People; J. B. Hancock, chairman of the Committee on Hotels and Entertainment; M. B. Pilcher, chairman of the Committee on Halls and Place of Meetings; Professor J. L. Lampson, chairman of the Excursion Committee; Chancellor Payne, chairman of the Bulletin Committee; H. C. Weber, manager of the Exposition; W. H. Smith, of the Associated Press; and last, but not least, to Dr. Wm. Morrow, to whom we are indebted for the unique and generous barbecue, so thoroughly enjoyed by all. We would also remember the polite and attentive Local Department Committees, the generous and public-spirited teachers of Nashville, and all others who, in any capacity, rendered official or personal service in the entertainment of the Association and its members or visitors.

Resolved, That the hearty thanks of the Association are extended to the railroad companies that have granted reduced fares; to the hotels and boarding-houses for reduced rates; and to the hospitable citizens of Nashville for hearty welcomes to their beautiful homes; to the officers of churches and other societies for the use of their buildings, and for hearty invitations to be their guests; to the daily papers of the city for accurate, extensive and valuable reports of the proceedings; and to all other persons who, in any way, have contributed any effort or money to make this meeting one of the largest, most interesting, and most successful in the history of the Association.

REPORT OF THE COMMITTEE ON THE NATIONAL BUREAU OF EDUCATION.

The special committee to whom was referred the need of legislation to increase the efficiency and usefulness of the Bureau of Education, beg leave to submit the following report:

The act of Congress creating the Bureau, passed March 2, 1867, established it as an independent Department of Education, and entrusted its management to a Commissioner of Education, with a salary of $4,000 per annum.

In 1869, a strong opposition to the new Department of Education manifested itself in Congress, and the act creating it was so amended as to reduce the department to the subordinate position of an "Office of Education" in the Department of the Interior, and to make the management of the office by the Commissioner "subject to the direction of the Secretary of the Interior," and the annual salary of the Commissioner was reduced to $3,000.

Under these unwise limitations the Bureau of Education has been conducted for nearly twenty years, and the fact that it has been able to render such valuable service to the cause of education is due largely to the fidelity and self-sacrificing spirit of the men who have filled the position of Commissioner. Few realize the embarrassments which have beset the duties of the office, and fewer know how greatly its possible efficiency has been lessened by the lack of official appreciation and adequate pecuniary support.

But in spite of all limitations and embarrassments, the Bureau of Education has fully justified the wisdom of its creation. Its great value as an educational agency of the General Government is no longer questioned by anyone who knows its history and work. It has not only furnished needed assistance to those entrusted with the organization and conduct of schools and school systems, but it has from time to time responded to the calls of Congress itself for valuable information on school affairs.

It is believed that the time has now come when the Bureau of Education should be restored to its original position as an independent department, and its management be again entrusted to the Commissioner in charge. The salary of the Commissioner should be increased to not less than $5,000 —the present salary of the Commissioner of Labor, and the recent salary of the Commissioner of Agriculture. The position of the Commissioner of Education never can assume its proper dignity at the seat of Government as long as the Commissioner is obliged to live on the present salary, and it is certainly too much to ask the Commissioner to supplement this salary by private means.

The Department of Education should receive an annual appropriation sufficient for the efficient discharge of the important duties entrusted to it; and all its reports, circulars, and other information respecting educational progress, should be promptly published and distributed. The practical value of the successive annual reports of the Bureau has been greatly lessened by their tardy issue and circulation.

It is recommended that a committee be appointed by this body to memorialize Congress to these ends, and if possible, secure necessary legislation.

It is also suggested that this committee make an effort to secure such supervision of the educational schedules in the next decennial census by the Commissioner of Education, as will result in more accurate and valuable statistics in this department.

Respectfully submitted.

E. E. WHITE, Ohio.
A. P. MARBLE, Massachusetts.
M. A. NEWELL, Maryland.
A. S. DRAPER, New York.
HENRY SABIN, Iowa.

REPORT OF THE PRESIDENT OF THE COUNCIL.

To the National Educational Association:

The Council of Education reports as follows:

1. Attendance of members the largest, with a single exception, in the history of the Council. Present, 34 of the 60 members.

2. Seven sessions were held, following a program prepared in February last. But one failure is to be reported, and for that a satisfactory reason was given. The subject-matter assigned to the committee was discussed, so that no failure really occurred.

3. The sessions were largely attended by visitors, who expressed their interest in our deliberations.

REPORT OF THE COMMITTEE ON PEDAGOGICAL INQUIRY.

To the National Educational Association:

The Committee on Pedagogical Inquiry begs leave to offer the following report:

A paper read before this Association last year suggested that this body encourage observation and experiment in psychology and pedagogy by giving opportunity to persons who were engaged in making such observations to present at some general session of this Association brief accounts of the work upon which they had been engaged. In accordance with this suggestion, the following resolutions were introduced:

Resolved, That at the next meeting of the Association, one of the sessions of the general body be set apart for hearing such papers on psychology and pedagogical observation as shall have been received and approved by the Executive Committee of this Association.

Resolved, That the President is hereby requested to appoint a committee of three to examine such contributions to psychology and pedagogy as may be received, and report the same to the Executive Committee with recommendations.

The notice of the appointment of this committee not reaching its members until the first of January, 1889, thus leaving only two months for its work, made the solicitation of such papers impracticable. This committee therefore suggested to the Executive Committee that the persons who are to speak this morning be invited to present papers on the subjects announced upon the program.

Your committee thinks the educational value of pedagogical observation and experiment of sufficient importance to warrant encouragement. The program of the American Association for the Advancement of Science is made up entirely of papers voluntarily contributed by investigators, and many advances in physical science are doubtless due to ideas suggested by such papers.

But your committee thinks that before any portion of the general program can be profitably made up as proposed, some special encouragement must be given to this kind of work. It would, therefore, suggest that the President be requested to appoint a committee of those persons who have successfully carried on such investigations and are willing to do what they can to encourage others to undertake them. It would also suggest that this committee be empowered—

1. To prepare a circular for the volume of Proceedings, indicating important lines and methods of investigation.

2. In the name of the Association to offer a prize of $50 for the best

paper embodying the results of a series of personal observations and experiments in pedagogy, provided any paper of sufficient merit be presented.

3. To arrange for the reading before this Association of such of the papers presented as are of sufficient value.

REPORT OF THE COMMITTEE ON NECROLOGY.

Your committee would respectfully report that they have made every effort in their power to ascertain who of our number have been called away by death during the past year. As an Association, we are especially called upon to be humbly thankful to our Heavenly Father for His sparing mercies and His watchful care of the thousands who have heretofore been entered upon our rolls. With unfeigned thanksgiving, we are permitted to announce that only a small number of co-workers have received their last summons during the year now closed.

ELI TODD TAPPAN, LL. D.*

Dr. Tappan was born in Steubenville, Ohio, April 30, 1824, and was the son of Judge Benjamin Tappan, a United States Senator from 1839 to 1845. His early education was obtained in the schools of his native town, and from family tutors. His higher education was obtained in St. Mary's College, in Baltimore, Md. Though he left the college in 1842, he received from it the degree of A. M. in 1860. He studied law under the late Edwin M. Stanton, and was admitted to the bar in 1846. For about two years he published the *Ohio Press*, and afterwards practiced law in Steubenville for about nine years. During this period, he became attracted to the profession of teaching.

In 1851 he married Lydia I. McDowell, of Steubenville. In 1854 he delivered his first educational lecture, on "Arithmetic," before the "Union Institute of Teachers, and Friends of Education," etc. In this lecture, and in subsequent lectures, he put the pedagogical idea in the chief place, and showed his thorough knowledge of the underlying principles of teaching, which were not generally recognized in that day. In 1856 he entered into coöperation with the Ohio Teachers' Association, in which he took a prominent part. In 1857 he began teaching in Steubenville, and was superintendent for a short time. In 1859 he was made Professor of Mathematics in Ohio University, at Athens. He soon after left this position, and became teacher of mathematics in Mt. Auburn Young Ladies' Institute, during which time he wrote his geometry and trigonometry for Ray's text-books. In 1865 he was called to the Professorship of Mathematics in Ohio University, which position he filled until 1869, when he was elected President of Kenyon College, and remained there until 1875. He then resigned that office, to take the chair of mathematics and political economy. He continued in this position until he was chosen to fill the office of State Commissioner of Common

*Most of the facts of this notice were furnished to us by Dr. John Hancock, of Ohio.

Schools of Ohio, in 1887. His twenty-two years of school experience fitted him eminently for the discharge of the responsibilities of State Superintendent. In 1866 he was President of the Ohio State Teachers' Association. For two years, 1880 and 1881, he was the Treasurer of the National Educational Association, and was its twenty-second President, in 1883.

He was from the beginning a member of the National Council of Education. Dr. Tappan was a clear and ready writer, which may be seen in his frequent essays and addresses on educational subjects. The degree of LL. D. was conferred upon him by both Williams College and Washington and Jefferson College.

With regard to his religious character, Dr. Hancock says of him: "Religion was wrought into the very fiber of his being. He was for many years a member of the Episcopal Church, but no one could be less sectarian, or more broadly tolerant of the religious views of others. His was that charity that suffereth long and is kind. No one ever lived nearer the line of perfect rectitude. He never, for a moment, swerved from that line, even under the most trying circumstances. He was the soul of honorable dealing in every relation of life." The transparency of his character was such as is seldom seen, and revealed a soul of wonderful strength and purity. He was very frank in speech, and never left one in doubt for a moment as to what his meaning was. He always met the occasion with perfect courage, and never lowered his eyes in the presence of any man. He had no charity for evasions, or for those who were guilty of them. He hated mean men, but his friendship for those he believed worthy was strong and lasting; and this friendship was an inspiration to high thinking and doing.

Dr. Tappan's health had been somewhat infirm for a year or more, but his final illness was short. He died, after ten days' confinement to his bed, of brain paralysis, the result of heart disease, October 23, 1888, and leaves a wide space in the ranks of Ohio educators.

ALLEN ARMSTRONG.

Superintendent ARMSTRONG was born in Bellville, Ohio, July 21, 1838, and died in Sioux City, Iowa, on the field of his labor, in the latter part of the year 1888, and was therefore a little over fifty years old. He was made a member of this Association at the first annual meeting, in Cincinnati, in 1858, and has attended most of its annual meetings ever since, taking great interest in them as long as he lived.

The "Memorial" of him prepared by a committee of the Iowa State Teachers' Association, furnishes the following facts:

"During the last nineteen years we believe he was never absent but once from attendance at this Association, and was ever ready to perform faithfully and earnestly every duty imposed upon him by the Association or its officers. He was born at Bellville, Ohio, July 21, 1838, and was conse-

quently at the time of his death over fifty years of age. He was a graduate of Baldwin University, also of the Ohio State Normal School.

"The last thirty years of his life were devoted exclusively to educational work, and, with the exception of one year, for twenty-one consecutive years he filled the office of city superintendent, and twenty of these years he spent in the State of Iowa. He became city superintendent at Council Bluffs in 1868, where he remained until 1876, at which time he was made city superintendent at Sioux City, which place he still held at the time of his death.

"The members of your committee were so intimately acquainted with him, that they feel as if they had not only lost a friend and co-worker, but indeed a brother. Those of us who knew him so well can testify that it was ever his highest and greatest ambition that his work should be well and thoroughly done; no man possessed a keener dislike for superficial work. He was ready at all times to raise his voice, in his plain but emphatic manner, against everything that even in the slightest degree verged upon professional discourtesy. He was, indeed, a true Christian, animated by the broadest, warmest Christian charity. His home relations were of the happiest kind, and no more faithful or earnest friend ever existed than Allen Armstrong. During the year 1874 he served as President of this Association, and from the time of its formation to the time of his death he was a member of the Educational Council, where he exerted an influence which had a most wholesome effect upon its deliberations."

The National Educational Association has also lost an earnest friend, a true educator, and one of its most valuable members.

MERRICK LYON, LL.D.

DR. LYON was born in Sturbridge, Mass., April 7, 1815, and died in Providence, R. I., on the field of his life's labors, during the past year, and was therefore seventy-three years old. The following sketch of him was mostly prepared by Mr. W. E. Sheldon:

Dr. Lyon's father was a respectable and well-to-do farmer, who had a large family, all of whom lived to maturity. Four of his sons received a collegiate education. The subject of this memoir prepared for college at Hopkins Academy, in Hadley, Massachusetts, and at Worcester Academy, in Massachusetts. He entered Brown University in 1836, and graduated in 1841. He immediately began his life-work of teaching, in Rhode Island, and continued it without interruption for forty-seven years, and until a few weeks before his death.

He was, for forty-three years, one of the principals of the University Grammar School, which was a sort of preparatory department of Brown University. His entire life was devoted to preparing boys for college. He was sincerely devoted to "sound learning," and was several times offered

professorships in colleges—once, in the University of Michigan, but he invariably declined these positions.

In 1855 he occupied the chair in Greek, in Brown University. In 1873 he traveled extensively in Great Britain, and on the continent, and was appointed "honorary commissioner" to the "World's Fair" at Vienna. He was always interested in whatever related to matters of education, and the welfare of city and State where he resided. He was a member of the Common Council of Providence in 1855, and was chairman of the committee on education.

For more than thirty years he was an active and an efficient member of the school board of Providence, doing a great amount of gratuitous labor, thereby meriting and receiving the gratitude of his fellow-citizens. He was President of the Rhode Island Institution of Instruction in 1873 and 1874, and was also President of the American Institute of Instruction in 1875 and 1876. He was Trustee of Brown University for three years, and from 1877 to his death was a member of the Board of Fellows of this renowned institution of learning.

During the whole of his active life he was prominent in all kinds of religious work, and especially in the Baptist denomination. For thirty years he held the office of deacon, and at the time of his death he was connected with the Union Baptist church, of Providence, and was President of the society.

He was married August 23, 1842, to Miss Caroline Brown, daughter of Dr. Nicholas Jenks, of Middleborough, Mass. She died a year before him, leaving two daughters. His death takes from us a staunch friend of sound learning.

MICHAEL WILLIAM SMITH, A. M.

MICHAEL WILLIAM SMITH was born of Irish parentage, at Port Robinson, Canada West, October 14, 1836. While he was yet a child, he removed with his parents to Ohio, where he grew up to manhood. He lived for several years in Cincinnati, and received an important part of his early education in the schools of that city. Having completed a preparatory course of study, he entered the University of Nashville, at that time presided over by General Bushrod Johnson, and was graduated with the highest honors from the military department of that institution in the class of 1856. Immediately after graduation he went South, and taught for two years as a private tutor in a planter's family on Bayou Teche, in Louisiana. He then returned North, was married, and taught for a time in the public school of Defiance, Ohio, after which he removed to New Harmony, Ind., where he opened a private school. It was while he was engaged here that the War of the Rebellion broke out.

He at once left his school, and enlisted in the 15th Indiana Infantry, of which he was made adjutant, and served with his regiment in West Vir-

ginia. He was soon transferred to the 1st Ohio Cavalry, in which he held the rank of major. He was with this regiment until June, 1862, when, his health failing, he resigned and returned home. Having in a measure recovered his health, he engaged in teaching in a military institute situated at Fulton, in northern Illinois. In the spring of 1864 he entered the hundred-day service as lieutenant colonel of the 140th Illinois Infantry. Before the expiration of his term he was appointed colonel of the 66th Colored Infantry, and joined his regiment at Duvall's Bluff, Arkansas. He continued in command of this regiment until the spring of 1866, when he was mustered out, and returned again to his profession of teaching, in northern Illinois. He remained here as teacher and as County Superintendent of Whiteside county until September, 1874, when he received the appointment of Instructor in English Literature in the Hughes High School of Cincinnati. He found here congenial work, in which he labored with unremitting zeal till the time of his death. He died of consumption, complicated with other maladies contracted in the army, on the 26th of May, 1889. Although he had long been in feeble health, he was absent from his regular duties but five weeks. He was twice married. His second wife and three daughters survive him.

As a man, he was genial, frank, sincere, and straightforward. As a teacher, he was patient, painstaking, and thoroughly devoted to his profession. He wrought out a method of teaching English literature that was peculiarly his own, and by means of which he awakened the enthusiasm of his classes and accomplished very flattering results. This method he embodied in his work entitled "Studies in English Literature," designed as a text-book in that subject, and also in his "Elements of English," prepared as an introduction to the larger work. Mr. Smith was by taste and choice, as well as by natural aptitude, a teacher, and he will long be kindly remembered by those associated with him and by the large number of students who have enjoyed the advantage of his instruction.

FRANCIS W. PARSONS.

Francis W. Parsons, for some years a member of this Association, was born in Buffalo, N. Y., in 1840, and died at Tuscumbia, Ala., July 5, 1889. He was educated at Fort Plain Seminary, Fort Plain, N. Y., and afterward taught in Boscobel and Hurricane Grove, Wisconsin.

In 1861, at the opening of the war, at the first call for troops, he went out as adjutant of the Milwaukee Light Guards for three months' time. Being discharged at the end of his term of service, he reënlisted as lieutenant of Company I, 91st New York Infantry. He was in the battles of Manassas, Culpepper Court-house, and many other equally important engagements, being with General Banks all through the Red river expedition, in Opelousas county, and finally at Port Hudson. He was wounded

four times: once in Virginia, and three times during the siege of Port Hudson, in May, 1863. After three months in the barracks hospital at New Orleans, Mr. Parsons was taken to his home at Niagara Falls, where it was ten months before he was able to be about, even then walking on crutches, which he was obliged to use for the next three years. In the fall of 1864 he was married to Louise A. Shaw, at Pekin, N. Y.

The nature of his wounds disabling him from more active physical labor, he turned his attention to educational work, for which he seems to have been peculiarly fitted. His name is well known in Wisconsin, Illinois, Kansas, Missouri, Nebraska, Texas and Alabama, in which States he has labored as teacher, superintendent and institute conductor with marked success. In connection with his school work, he found time to study law, and was admitted to the bar of Missouri in 1888.

During the last three years of his life, his old wounds became very troublesome, and, finding that the Southern climate agreed with him better than that of the North, in the fall of 1888 he left Missouri and accepted a position as Superintendent of the Tuscumbia city schools. He immediately began a reorganization of the schools, which had been rather neglected for some years. Through his influence, a bill was passed by the Legislature, enabling the city to bond itself for the erection of suitable school buildings. Mr. Parsons was selected by the school board to draft the plans for the new building; these plans were accepted, and under his personal supervision the grading was completed and the foundation walls were well under way at the time of his death.

A friend who knew him well says: "Mr. Parsons was a man of large resources, untiring industry, never-flagging persistence and determination of purpose, and withal a thorough gentleman of many social and literary accomplishments. Strong in his conviction of right, failure was to him unknown; the greater the obstacle, the greater the strength developed to combat and overcome it."

Mr. Parsons leaves a wife and five children, who are at present residing at California, Missouri.

BENAIAH G. ROOTS.*

Benaiah G. Roots was born in Onondaga county, New York, April 20, 1811, and died at his home near Tamaroa, Ill., May 8, 1888, aged 77 years. He commenced teaching in 1827, and continued in the work until his death, thus having completed a period of over sixty years. To Illinois and her teachers has been given the rich fruit that has followed the labors of more than fifty of these years. In 1839 he began to teach in Perry county. It would be a work of supererogation to enumerate the labors, the trials and the triumphs of this half-century of earnest and faithful effort. They are the wonder and admiration of this commonwealth.

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*Prepared by Enoch A. Gastman.

It is worth while, however, for us to stop and think of the surroundings of the man who thus pushed on high ideals. In a new and sparsely-settled country education is, of necessity, a matter of secondary consideration. The wants of the body are of prime necessity. Houses must be built, farms opened, and mills erected. In all such work our friend did valiant service; but he did not stop with these things. It is an old legend, that where the fruits of culture are to grow, there must be leisure and wealth. The primal prairies of Illinois afforded neither. Notwithstanding these disadvantages, he at once commenced to plan for building up human character and vitalizing the general intelligence of the community. The homes of the early settlers contained but few "spare rooms;" but the dwelling of Father Roots was large enough for a school-house. Into it were gathered the children of his neighbors. It is probable that this school had but few of the modern appliances, but it can be said that it had what many a modern school lacks —a living teacher.

In later years this school developed into an institution of higher grade, where many received an education that admirably fitted them to do life's work well. It is the universal testimony of the pupils of this school, that it gave inspiration and lofty aims to those who came within its influence.

But the labors of our friend did not end with this home school. His power and influence extended over the State, and in consequence he became one of the founders of the free-school system of Illinois. He helped to organize the State Teachers' Association, and was chosen its fifth president at the meeting held at Decatur in 1857. From that time till his death he missed scarcely a meeting of that body. He worked earnestly with voice and pen to secure the establishment of our two Normal universities.

In February, 1865, the Governor appointed him a member of the State Board of Education, and he continued to fill the position by successive reappointments until his death. It is safe to say that no one took a deeper interest in its proceedings or wielded a more potent influence in shaping its policies. The pupils and teachers at Normal came to regard him as indeed a father to the institution. He was always ready with a kindly word to reward the successful or to strengthen those who needed encouragement.

It is not necessary to enter into fuller particulars. It is safe to say that B. G. Roots rendered invaluable services to the cause of education in this State. No movement has been inaugurated during the past fifty years for the improvement of the means or methods of popular education that did not receive his cordial support and aid. He never "sulked in his tent," but was ever ready to "lend a hand," whoever might lead.

The lessons of his life are worthy the thoughtful consideration of every young man and woman who contemplates becoming a teacher. "Patient continuance in well-doing" was the motto of his life. He was never too old to learn. He never wearied in discussing with those who had the pleasure of his friendship the various methods proposed for the improve-

ment of the schools. Although his special field was the primary school, yet his mind was broad enough to take in the whole field of education. By a careful reading of educational journals and a constant attendance upon teachers' meetings, he kept himself fully abreast with the discussions of this busy age. He was always ready to learn. His enthusiasm was the wonder and admiration of his friends. He was never discouraged; if a favorite measure met an undeserved defeat to-day, he was ready to champion it on the morrow.

But he was not a teacher only—as a churchman, he never wavered in his loyalty to that body of Christian believers to which he had so long been attached; in Sabbath schools and temperance organizations his voice was always heard in favor of earnest and progressive work; as a citizen, he believed in equal and exact justice to all. When the name of "Abolitionist" was a term of reproach in Illinois, he was not afraid to espouse the cause of the colored man, and to insist that he should receive all the rights which the laws of the land vouchsafed to him.

We shall not appreciate the full worth of this man if we do not recall the home life which he lived. It was not my privilege to know the mother of his children, but I did know and esteem that noble Christian woman who walked by his side during these later years. It was our good fortune to be permitted to entertain them frequently at our house. The remembrance of the chivalric devotion of one to the other has been a perpetual benediction in our home. I believe that I am a kinder, more patient and better husband and father because of the example thus brought before me.

Permit me, in closing this address, to quote—

"With weary hand, yet steady will,
In old age as in youth,
Thy Master found thee sowing still
The good seed of his truth.

"As on thy task-field closed the day
In golden-skied decline,
His angel met thee on the way,
And lent his arm to thine.

"Thy latest care for man—thy last
Of earthly thought a prayer—
Oh, who thy mantle, backward cast,
Is worthy now to wear?"

Z. RICHARDS, *Chairman.*

REPORT OF THE COMMITTEE ON EXHIBITS.

Your committee beg leave to say that they have examined, as carefully as the limited time would admit, all material placed on exhibition. While the amount and variety of work shown is not large, the quality in most cases is excellent, and in many cases very superior.

Kindergarten Exhibits.—In Kindergarten work the Springfield, Mass., public schools, the Forestville public schools, Chicago, Miss Trousdale's Kindergarten, of Nashville, and Mrs. Whorley's, of South Nashville, as well as the Louisville Free Kindergarten, exhibit good work, both by children and by pupil-teachers.

Mrs. Hailman, of La Porte, Ind., has an exhibit of work from her Training School for Kindergartners, including all the different varieties done by her pupils, which is probably the most complete and artistic display of the kind yet made. While all of her exhibit was new and original in character and design, the work of Miss Viola Ewers, of Milton, Ind., and that of Miss Carrie Friedman, of La Porte, Ind., seems to deserve special mention.

The exhibit made by Miss Emma Marwedel, of the Pacific Kindergarten Training School, San Francisco, was also very full and very creditable, especially her color charts and the work of the children instructed by the use of them, and the wood-work cut out by the knife. All of this work, with much other, she calls the "missing link" between the kindergarten and the schools.

Nashville Public Schools, Nashville, Tennessee.—This was probably the fullest display on exhibition, and was certainly very creditable. It consisted of a large collection of drawings and bound volumes of examination papers from all the different grades, including the high school. Photographs of all the public and private school buildings in the city of Nashville were an interesting feature of the exhibit.

The Oregon Exhibit.—This consisted of free-hand and mechanical drawings, crayon work, and work in geography and history, from the Roseburgh and Baker City public schools and from the Portland high school. The State Agricultural College sent specimens of the first year's work in crayon and pencil-drawing. The major portion of the exhibit was furnished by the Portland high school — Miss E. S. Sabin, city superintendent, and Miss Turner, drawing teacher.

The Evanston Township High School, Cook County, Illinois.—This school showed a fine collection of drawings in zoölogy, physiology, historical ornament, and work from casts and other objects.

The Higbee School, Memphis, Tennessee.—The work from this school included language lessons; color and form lessons, illustrated by modeling and water-color pictures; object studies from nature, toys and other objects; also, geography and history lessons, and lessons on cotton, rice and flax, illustrated by drawings. Relief maps in putty, chemistry studies illustrated, note-books bound, some very beautiful pieces of wood-carving on frames, and some flat-surface designs, with much other beautiful and creditable work, completed this fine display.

The Montgomery Bell Academy, Nashville, Tennessee.—This institution showed some beautiful work in map-drawing, and a case of fine geological specimens from their cabinet.

The Cook County Normal School, Englewood, Illinois.—The exhibit from this school included some very fine relief maps in putty and plaster of Paris—twenty-six different maps, ranging in size from 22x28 inches to 52x56 inches; six volumes of lesson plans to be used in training classes, being original papers treating of the following subjects: one volume on geography, one on physics, one on literature, one on universal history, and two on ancient history; specimens of class work in the eighth grade of the public schools; also, samples of work in drawing and making proper, besides a large collection of water colors in history and botany, and colored drawings illustrating geology.

The Santee Normal Training School, Santee Agency, Nebraska.—This display consisted of samples of the work of the pupils in metal, wood, leather, and other materials. There were also some bound volumes of examination and class papers.

The Nashville College for Young Ladies.—This college showed bound volumes of examination papers and daily class work, all grades of the institution being represented.

Fisk University, Nashville, Tennessee.—In this exhibit appeared a showcase containing the different mathematical instruments used by the pupils in their work and the tools used in the School of Carpentry. The plats in surveying done by the pupils were very creditable; also, the work in botany, the patch-work and other needle-work from the model school, and the chemicals made by the pupils in the laboratory. Thirteen bound volumes of examination papers from all grades in the college gave a good idea of the work accomplished there.

Straight University, New Orleans.—This display contained specimens of needle-work done by the pupils, both plain and ornamental. Of the work in wood, a desk made by a boy is deserving of special notice.

Watkins Institute, Nashville.—In addition to the above, the art department of Watkins Institute had a very fine display in their art rooms, consisting of drawings from casts and still life, and work done by the sketching club.

The Prang Educational Company, Boston.—This company showed work done by their classes instructed by correspondence; also, samples of models and other supplies kept by them.

Dixon's Crucible and Pencil Company, New Jersey, made a very fine display of pencils.

M. A. Olmsted, Chicago.—In this exhibit were shown Johnson's wall maps; relief maps; globes; sixty-five natural-history plates, to be used in the study of natural history, composition and drawing; twelve industrial charts, to be used in composition exercises and oral instruction in the industries; also, geological and botanical charts, dissected geometrical blocks, and many things which cannot be noted.

Mr. Smith, of Peoria, Illinois, had on exhibition Smith's American Manikin, which has removable metal plates, making it easy to handle and durable in use.

The following Publishing Companies made displays of educational books and papers, music books and charts, school books, etc.: A. Hanagan, Chicago; E. L. Kellogg, New York and Chicago; Ellsworth, New York; Silver Burdett & Co., Boston; R. S. King Publishing Company, Chicago; Goodyear & Palmer, Cedar Rapids, Iowa; and D. F. Ames & Co., New York.

ADDRESSES, PAPERS

AND

DISCUSSIONS

OF THE

NATIONAL EDUCATIONAL ASSOCIATION,

AND ITS

DEPARTMENTS.

1889.

OPENING SESSION.

ADDRESSES OF WELCOME.

HON. ROBERT L. TAYLOR, GOVERNOR OF TENNESSEE.

Mr. President, Ladies and Gentlemen of the National Educational Association: Tennessee, with open doors, receives the nation's professors to-day, and with open arms the ladies. In the name of all the people, I bid you welcome, thrice welcome, to our hearts, our hearths, and our homes.

We are happy to greet you, not alone to be honored by so distinguished a body of men and women, and not alone for the privilege of being permitted to aid in the consummation of the exalted purposes which you have in view; but also that we may know you personally, and that you may learn something of our people, our institutions and our country; that you may see this God-favored land, where fruits and flowers in rich luxuriance grow, and where majors and colonels and sweet politicians bloom and blossom like the rose forevermore.

We are especially delighted to welcome you, because we believe that this great meeting will bind us together in a closer and more intimate relationship and fraternity of spirit, and will powerfully convince and impress us with the great truth that we are one people with a common destiny, and with interests inseparable. This immense presence, and the eminent character of its constituents, impresses me as a wonderfully conclusive demonstration of the fact that the thought of the country is rapidly and grandly progressing in the great field of education. Improvement in method, and the marvelous achievement and development all along the line of educational effort within the past quarter of a century, are glorious evidences of the advancement of our civilization and the perpetuity of our government.

All honor to the teachers of America! Like the light of the morning, they bring to our homes the blessings of health, happiness and life; and to the nation they bring prosperity and peace.

Mr. President, ladies and gentlemen, the peculiar work committed to your charge as an Association is, to infuse a broad national fraternity of sentiment and feeling into our educational system; and this happy meeting of so many educators of broad and comprehensive views, this bringing together of the representatives of widely separated localities and divergent interests and opinions, is the wisest and best movement that could have been

inaugurated to reach that result. The nation will be stronger, and the people happier and more prosperous, as society approaches that ideal state of solidity and harmony of sentiment and effort which wipes out sectional lines and local prejudices, and makes us one and inseparable. Teach the rising generation that we are one people, with one destiny, with equal duties and equal privileges; that obligation is reciprocal; that as the harmony of the spheres is the absence of friction, so the harmony of humanity is the absence of conflict and hatred; that the whole fabric of our beautiful system of free government can rest alone upon an enlightened Christian public opinion.

In this lovely city, Mr. President, you will find the waters of knowledge flowing freely. It is the "Athens of the South," because its institutions of learning are unexcelled and the enthusiasm of its people is unequaled; and all over the State, from the mountains that kiss the eastern skies to the plains that border the Father of Waters, the fountains forever flow. The people are athirst for the blessings of education. Our teachers are alert and at work, and there is a grand harmonious movement throughout our State to elevate the standard of education, and to extend its blessings to all, which gives prophecy of a new régime: a more solid foundation upon which society may build the fabric of her institutions, and upon which the State may more securely rest.

Ladies and gentlemen of the National Educational Association, I present you with the keys of this city and with the end of the latch-string of all the doors of the people of the Volunteer State. I invite you to go, when you would rest from your labors here, and climb our mountain-peaks that bathe their towering heads in the violet morning, and look out upon as rich a heritage as God ever gave to man. I invite you to walk out into our fertile valleys, where Nature in her most lavish mood has decked the land with richest fruitage; to drink deeply of the crystal waters and bare your brows to the softest zephyrs that sweep up from flower-land, and to enjoy the hospitality of our happy people.

Again I welcome you to the land of the free and the home of the brave.

ODE.*

MRS. ODIA H. NEWHOUSE, NASHVILLE.

North, South, East, and ocean-bound West
Amongst us now has each an honored guest;
Then ring out, bells, your most jubilant chimes
In welcoming all from those distant climes.
Our hearts, homes and altars are open to each—
Naught do we withhold; but place in your reach
All the goods that our Father has so
Lavishly bestowed on His creatures below.

*Read by Hon. Frank M. Smith after his address of welcome in behalf of the teachers of Tennessee. It has been impossible to secure this address in time for publication.

Education's the altar at which all sacrifice,
Do duty, pay homage, and, like incense, arise
Universal prayers; for 'tis now, as in days of old,
Centuries past, are gathered the good, the brave, and the bold.
Athens, the seat of learning, of science and arts,
To her center would, from the world's greatest marts,
Invite men of letters—pupils, tutors and sages—
On whose intellect, works, wisdom and valor were wages;
Not chiefly for value, but for honor conferred,
As the victor was crowned for excellence or power preferred,
Let it be physical or mental, for both were revered.

And unto this "Athens of the South" you have come,
Seeking honor and good for a Nation, now *one;*
States bound by the bonds of brotherly love and devotion,
One great people swept by the same noble emotion.
Channels for thought will be opened, and through them will flow,
In fullest fruition, the current to lands that lie low;
As the clouds arrested by towering crags and peaks
To disperse their fullness, which then flows and creeps
In by-way places and to thousand valleys, giving
One source of life, one free-born gift of Heaven—
Naught is more like than the master-minds of learning.

New impulse thus inspired, and genius will arise
Above the ten-fold barriers youth's modesty supplies;
Such make the paths green that lead beside
Heaven's stream of knowledge—a crystal tide.
Virtue and intelligence must go hand in hand
If society is to exist or government in the land;
Let us mark and remember what this obligation entails—
Learning without honor, truth and justice fails;
Education, with religion and virtue, prevails.

To the "sons and daughters of the golden West,"
Eastern brothers and sisters along with the rest;
Northern, also, as broad and as vast as our main—
Nashville bids you all welcome, thrice welcome again!
Ere you leave us we trust that you still can maintain
Southern homes and hospitality are not merely a name;
So, with cordial friendship, we give you our hand,
Earnestly hoping that this meeting may ever stand
Educationally, nationally, socially, the first in the land.

HON. C. P. M'CARVER, MAYOR OF NASHVILLE.

Mr. President, Ladies and Gentlemen of the Association: It is my pleasant duty and honor, on behalf of the citizens of Nashville, to tender to you a kindly greeting, and to welcome you to our city. I will not undertake to tell you of the many advantages we claim for our section and city; but I will say that we believe that Tennessee is destined to be one of the grandest States in the Union, and that her capital is, and will be, the greatest city in the South.

We believe that our public-school system equals that of any city in the country. We are proud of our schools and colleges. Our teachers have the confidence and esteem of our people, which was thoroughly demonstrated by their response to the call of the committee when it announced the fact that the National Educational Association had accepted an invitation to hold its annual session in Nashville. When our local committee informed our citizens that the hotels of the city might fail to accommodate the vast multitude that would be in attendance, they replied: "Our doors are open; bring them on; we will take care of them." This did not come from one class or one section, but from all classes and from every section of the city.

This fact alone speaks more welcome to the teachers who have met here to-day, than any words that can be uttered. I feel that this city, in welcoming you as it does through her mayor, has given you a grander assurance of welcome than any words at my command, in the fact that she is the educational Athens of the South; and in her schools, colleges and universities she has provided for the culture and tuition of her youth of every race and every color.

I hereby tender to you the hospitalities, and give into your custody the keys of our capital city, assuring you of our friendship and profound esteem.

TENNESSEE'S MESSAGE OF WELCOME.

MISS DOLLY FINNEGAN, NASHVILLE.

Traveling through the marts all burdened
With the fruit of manhood's toil;
Through the fields where nature showers
Richest gifts o'er Southland soil,
Come you from the "Land of Flowers"—
From the haunt of Hiawatha—
And our hearts unite in greeting—
Filled with joy at such a meeting.

"Welcome!" proudly shout the people—
Echo gladly answers "Come!"
Bounding from our eastern mountains,
Murmuring in our city's hum,
Bubbling up in lovely fountains
Where our western river rushes,
Comes the message forth to greet you,
"Tennessee is proud to meet you."

Sits she on a throne of honor,
Famous for her children's deeds;
Shows with pride the long, unbroken
Record of their wondrous meeds.
Yet is ever free, outspoken
In her praise of noble action;—
Northern genius, Western daring,
Ever hold for her attraction.

Glorious tribute to old Wisdom
  Is this vast, assembled throng;
Men and women still are toiling
  To arrest the tide of wrong.
And not one is found recoiling
From the awful, surging billows;
Looking o'er the ranks this hour,
Think you knowledge is not power?

Labor omnia vincit! hear the
  Cry resound so loud and clear;
On each brow is writ a purpose
  Sacred to the heart, and dear.
As the years their course are winging,
Each its special duties bringing,
May that purpose find its answer
  In the heart of every youth;
Till proudest of all flags shall be—
  Waving o'er a land of truth—
The stars and stripes of Liberty.

W. R. GARRETT, CHAIRMAN OF THE LOCAL EXECUTIVE COMMITTEE.

Fellow-Members of the National Educational Association: The Governor of Tennessee has greeted you in the name of the citizens of the State; the Mayor of Nashville has expressed to you the pleasure which your visit affords to the people of the city; the Superintendent of Public Instruction has offered to you the welcome of the teachers of Tennessee; a representative of the ladies has spoken to you in poetic words; and on behalf of the Local Executive Committee, I appear as a witness to testify to the sincerity of the sentiments which have been expressed.

For the past eight months, the members of our committee have performed a double office. As your representatives, we have looked to the interests of the Association; as the agents of our own home people, we have labored on their behalf to perfect the local arrangements for your reception. It has been to us a source of congratulation and pleasure that these two offices have been harmoniously blended. The sentiments which have been expressed by those who have preceded me are not suddenly inspired by the presence of this vast and grand assembly. For many months our people have looked forward with cordial anticipations to your visit. All classes of our citizens—not teachers only, but our business men, our professional men, our ministers of the gospel, and the entire corps of the press—have evinced the liveliest interest in this meeting, and have aided us in our preparations. Our young men have entered upon the work of reception with enthusiasm, and have prepared, at West Side Park, a military encampment to emphasize your welcome, to which I am requested to invite your attendance. We have received assistance from another source, which doubtless you have already suspected, but I believe you will hear it confirmed with

especial pleasure. The ladies have cheered us with unfaltering sympathy and invaluable aid. They have formed clubs and societies to provide for your entertainment, and they have manifested their interest in many ways. I have exposed these secrets of the committee-room, for the purpose of showing that the hearts of our people are open to you, and that all our words of welcome are sincere.

We welcome you not only as teachers, not only as brethren in the great work of education, but we welcome you as friends and as guests. Our people wish to greet you not only in formal utterances from the speakers' stand. Mingled in this immense concourse, our citizens are among you. They will wait for no formal introductions, but will welcome you individually and socially. They wish to welcome you in their homes, and to form your personal acquaintance.

The barbecue introduces you to one phase of Southern social life. It is said to be a peculiarly Southern institution. I do not know how true this may be, but I do know it is typical of Southern life. The barbecue is not only, as defined in dictionaries, "an animal roasted whole:" it is something more. It includes rural scenery, the open air, the canopy of heaven, and social enjoyment. We can have no barbecue in the crowded limits of the city, or in the fashionable park, where nature has been expelled by art.

The Southern people were originally a rural people, and with the recent development of their cities they have not outgrown their strong rural tastes, and may they never outgrow them. They love to select a spot where the trees were not planted by the hand of man, where the spade has never turned the soil, and where the landscape gardener has not dressed nature in gaudy ornaments. In such a place they love to assemble, to recline on the grass beneath the shade of the trees, and to mingle in social intercourse as free and untrammeled as the scene they witness, and the air they breathe.

Our committee have chosen such an occasion and such a scene as a fitting place where our citizens may form the acquaintance of their guests, and where we ourselves may lay down our temporary authority.

RESPONSES.

THE PRESIDENT OF THE ASSOCIATION.

Mr. Chairman, Your Excellency, and Ladies and Gentlemen: I thank you on behalf of the National Educational Association of the United States, for the kind words with which you have welcomed us, and for the ample provisions you have made for our entertainment. We are glad to assemble in the beautiful city of Nashville, famed throughout the country for its institutions of learning, and for the culture and refinement of its citizens; we are glad to meet in the State of Tennessee, the home of two Presidents, and the first State to give us a President emphatically for the people—that

man of iron nerve, Andrew Jackson; we are glad to come together as a body for the fourth time in the South, for this body has met at Louisville, in Atlanta, and once before in Nashville.

This section of the country has been much maligned, especially for its climate. People at the North, the East, and the West, have hot weather in July; and when the mercury stands 90° they make the mistake of always thinking that it is ten or fifteen degrees higher in the South. We find here no less comfort than in our far New England or Minnesota homes, and we propose to tell our friends about it. Nor is this the only wrong impression that prevails, more or less, in the remote sections of our country about the people of this.

To know you, to feel the warm pressure of your hands, and to partake of the savory roasted fat ox, to listen to your public addresses and to sit in friendly conversation by your side and partake of your generous hospitality, opens to us a new view of your character and purposes, and binds us in friendship and love to you. And, in like manner, as you become more and more acquainted with the real character and purposes of the communities which we represent, you will, I doubt not, be warmed with a new feeling of admiration and love.

The trouble is, that remote sections of our Union, if they do not visit each other and mingle freely with each other, often take that to be representative which is not so. For example, it would be unfortunate for you to take the great John L. Sullivan as a representative of his State of New York.

At its meeting here in 1868 the National Educational Association was a feeble infant. I doubt if many citizens remember that meeting; but like the infant Hercules, it possessed the elements of power; it was organized by men possessed of a great idea—the importance of universal education—men who are still on the ground, and whose names are known on two continents. And now this body is numbered by the 10,000; it has met in Chicago, it has crossed the continent and met on the shores of the Pacific, where the meeting under my immediate predecessor, President Gove, was unparalleled in the history of this or any other similar body.

The favorable auspices under which we now meet here are due, your Excellency and Mr. Chairman, to your untiring efforts in our behalf, and to the cordiality of the people of this city and neighborhood. If we do not enjoy ourselves, it will not be your fault. From the results so far shown there is no room for doubt that this will be a profitable meeting, and that every section of the country will alike be benefited; for the discussions and proceedings of the National Educational Association will be distributed to all parts of the country.

THE SECRETARY OF THE ASSOCIATION.*

Mr. President, Ladies and Gentlemen: We are here to-day because of a unity of thought and a unity of purpose; because we recognize that in this

*Stenographer's report.

land there is no king, but that there are sixty million sovereigns; because we believe that in a free country its future, its safety, rests back upon no favored class, but upon all the people. We are here to-day because we understand that in a free country intelligence is the only safeguard; because we believe that the life of this nation lies along the great middle line of the intelligence of the masses, and that every man who can be lifted above that line at any time or at any point lifts the whole line higher; because, as a free country, we are facing problems magnificent and grand and awe-inspiring; and because we know that without intelligence a free State ceases to exist.

We believe to-day that education is cheaper than a military system. We believe to-day that education is cheaper than police. We believe to-day in schools rather than in penitentiaries. We believe to-day that the State must educate, or the State must perish.

And we are here because we propose to dedicate our lives, all that we are or hope to be, to the service of a movement of this character, without which no nation can endure. We are here to-day from the North, the South, the East, and the West, in order that we may uplift the standard of intelligence and instruction, and in order that the teacher and his vocation may stand, as it should, among the most honored of the land. We are here to-day because we believe that the pen is mightier than the sword. And we are *here* because, thank God, the sword is sheathed, and sheath and hilt are entwined with the garlands of an everlasting peace.

History brings to all people, the fairest and the bravest and the wisest and the truest, reverses. Time is the great healer, however, and time again and again reverses the verdict and the situation. To-day, people of Nashville, of Tennessee, and of the South, the reverse has come to us. You have made the "movement upon our works," and it is with us to make the "unconditional surrender."

W. E. SHELDON, OF MASSACHUSETTS.

Mr. Chairman and Friends: There are special occasions in our lives when we are brought into such relationships with those animated by kindred aims and purposes that they give us inspiration, uplift our feelings into the realm of oneness and congeniality and fill our hearts with supreme delight and satisfaction, and this "unique" festival of educators from all sections of our Republic is one of that nature. We feel with Pope as though we were as "a whole barbecued." For thirty years this association has held its meetings in different sections of the United States, and has everywhere been received as a power for good in schools. It was our pleasant privilege in 1884 to extend the greetings of the friends of education of the "land of the Pilgrims" to the multitude of educators who gathered five years ago in the charming city of Madison, Wis., nestled among the beautiful lakes of that State, where began a remarkable series of great meetings of the National

Educational Association. Two years later we again voiced the greetings and congratulations of the representatives of the East at Topeka, Kan., the enterprising capital city of the great prairie State. Two years ago, as some here will remember, we spent a few warm days in the great City of the Lakes—that marvel of enterprise and growth—Chicago, with the expectation of being refreshed "by the cool breezes from off Lake Michigan." We quote the words of one who enthusiastically invited the Association to meet there; but we received with hydropathic fullness a baptism of perspiration some of us will never forget. Last summer we crossed the Rocky Mountains, 4,000 strong, and enjoyed the sublime scenery and more sublime hospitality of the friends of popular education on the Pacific coast. The vast ocean west of them only adequately symbolized the length, the breadth, the height and depth of California's generous hospitality to American educators visiting that wonderful State. Now we come to the Sunny South, the land of our dreams, chivalrous, hospitable, and warm. Its Athenian State of Tennessee, the center of its educational influence and progress, has opened its homes, and its people their hearts, to welcome the educators from every section of our common country.

This unique entertainment, the "barbecue," where the "big animal" is served up whole, fitly typifies the size and grandeur of the welcome here extended. Now, in behalf of the friends of education from New England (we wish we were "a voice," a trumpet voice), we bring to you here the sincere and hearty greetings of the educators of the East. As a son of the Green Mountain State, and one of its ever-verdant products, we bring you the congratulations of the sons and daughters of old Ethan Allen and the heroes of Bennington; of the Granite State, the gigantic peaks of whose white hills immortalize the names of the patriot Presidents of the early history of the Republic from Washington down; this State also gave to the nation the boy Daniel Webster, who became later the great expounder of the constitution of the United States; of the old Bay State, with its rich historic record, the home of the Puritans and the Pilgrims, the Rock, the Plymouth, Bunker Hill, Lexington, Concord, and Faneuil Hall; of Harvard College, and Horace Mann, Ralph and George B. Emerson, and hundreds of other distinguished educators who more enhanced the real fame of the State which enjoys the proud distinction of the literary glory of Hawthorne, Longfellow, Holmes, James Russell Lowell, and Whittier; some of whom were born in the land of her oldest daughter, the Pine Tree State, who sends her representatives, loyal to the heritage of her ancient love of learning; Connecticut, "land of steady habits," which fosters its ancient "Yale" and a common-school system that has made possible the "Yankee notions and the clock universal" in wood and brass, and which in spite of its old "blue laws" reverences the sound Democratic principles of your peerless Andrew Jackson, even to this day; and Rhode Island, the dear little sister State, with its handy bathing resorts, its "clam bakes" and

its grand educational spirit, Brown University; and Providence, rich in this world's goods, and richer in its school record. Yes! my Southern friends, all, we the representatives who have come to your sunny South and thousands who could not come to this educational festival, extend to you the cordial greeting and the right hand of fellowship, whose firm grip but faintly expresses our deep interest in your welfare and success in all that appertains to your glory as a part of our united republic.

We of the East, in common with you, believe in the public-school system, and in universal education as the only true foundation and sure guaranty of the perpetuity of our free Republic. Let us be in sympathy with all wise measures, State and National, that may be proposed that will tend to make the whole people intelligent, virtuous, and loyal to the spirit of the founders of this Nation. Security, harmony and the future glory of our land will be promoted best by fostering the broadest culture, the most catholic spirit of toleration and sympathy. We are glad to meet here the friends of education from all sections on this common ground, and especially those from the South, from the State of Tennessee and the beautiful city of Nashville, whose fame is known in the remotest hamlet of New England, as the home of one of the peerless women of the world, Mrs. James K. Polk. We also remember it as being the residence of Leon Trousdale, who more than twenty years ago joined the ranks of this Association, and who by word and speech gave character to its proceedings and influenced the whole Nation upon a great subject of vital consequence to us all. We are proud to be your guests, and congratulate you upon the hopeful auspices of this meeting of the National Educational Association. Our gratitude is especially due to the energetic local committee of your beautiful city, and to its citizens, for the deep interest manifested in the promoting of the good aims and high purposes of this national gathering of educators.

We would in conclusion voice the genuine delight of this unusual preliminary occasion. May the wisdom, zeal and devotion of all the representatives of the cause of learning present, be harmoniously combined in a grand effort to make universal the rich blessings of a high civilization for every section of our land, North, South, East, and West.

Again thanking you in behalf of the representatives of New England commonwealths for your cordiality and unbounded hospitality to their delegations, we give you the salute of fellowship and fraternity—

"One in heart, one in hope."

E. B. M'ELROY, OF OREGON.*

Mr. President, Ladies and Gentlemen: I would rather be seen than heard. It is not my intention to boast. If I were boastful, I would apply to Oregon all that has been said of New England by our friend Mr. Sheldon, for you can place all the New England States in Oregon, and hardly miss the

*The remaining addresses are from the official stenographer's report.

area. Last year we had the pleasure of meeting very many citizens from this city and this State, as well as from the South generally, and we did the best we could to entertain them. Some of the speakers have referred to the reception received on the Pacific Coast. To that I need not allude. We have all long known of the hospitality of the Southern people—that is historical; and so it affords us of Oregon very great pleasure to meet you. We have come, ladies and gentlemen, a long way—almost three thousand miles—and in behalf of the teachers of Oregon we thank you and all with whom we have come in contact, for the courtesies that you have extended to us, and for the pleasure we have had in meeting you. I desire to extend to you, also, the greetings of Superintendent Hoitt, State Superintendent of Public Instruction of California, in whose place I appear to-day. We had the pleasure of a visit from Mr. Hoitt just prior to our coming here, and he expressed an exceedingly active interest in the work of this meeting.

Now, ladies and gentlemen, it is beyond my power, in three or four minutes, to say anything that will express what we would like to say. I only make the announcement, if you please, that when you come to Oregon we hope to meet you. We have been asked by very many as to our country, our cities, our mountains, and our climate. All this is more than I can describe to you. The Valley of the Willamette alone contains five millions of the most arable acres under God's sun—I do not wish to brag, ladies and gentlemen. Our friend from New England talks about the bathing-places of the East—a few ponds on the shores of Rhode Island. Come out with us, if you please, where we bathe in the great Pacific—and where we doused our friend a few times when he was out there. Time fails to tell of such height and breadth as is ours in every direction.

Will you permit me for a moment to speak one or two words of the great results of the meeting of this Association last year on the Pacific Coast? To my certain knowledge—I cannot account for it—but to my certain knowledge, in the State of Oregon alone, acquaintances sprang up there with Eastern people, both with the young men and with the young women; and it is an absolute fact that one of the great results of that grand meeting has been twenty-three weddings in the State of Oregon.

Now we brought a delegation of ladies with us. We do not claim that we have the prettiest girls in the world, but I think we can claim a grade of beauty equal to that of New England. As far as we will go, is to acknowledge that the ladies of the South are more beautiful than the women of Oregon. So much for the ladies. But we do claim to produce the best-looking men on the face of the earth, and I appear here as a representative of that class.

J. L. PICKARD, OF IOWA.

Mr. President, Your Excellency the Governor, and others who have so cordially welcomed us: As I represent the largest portion and the fairest portion of the United States, it can speak for itself, and I shall not need to use

any such flattering words as were necessarily uttered in support of New England, by my friend Sheldon. As I came from my home towards Nashville, the sleeper in which I was resting quietly was reversed, without my knowledge, and I have been unable since that time to "orient" myself. It is not a comfortable feeling to find the whole order of nature reversed, but it has its compensations. Can I not say that the intellectual sun is now rising in the West? It is pleasant, too, to feel that the old ideas of North and South are reversed. With my face set Southward, I am sure that I am looking Northward, and that when I shall start toward my Northward home my feeling will still cling to the South; nor shall I desire that another reversal of the car shall dispel the illusion.

This grand, central plain between the Alleghanies and the Rockies has not its equal upon the globe elsewhere. Jefferson appreciated its possibilities; the ordinance of 1787 forecast its intellectual and moral purpose. Once only, a generation ago, was its future endangered. There opened a rift, from which sulphurous exhalations and dismal thunderings arose; with these clouds obscuring the vision, some who are here to-day with hands clasped in friendship sought each a brother's blood.

Men's blood and women's tears flowed freely into this rift, and it is now closed forever. But now another rift appears not far from the same line, out of which coal and iron, chief factors in a nation's progress, are rapidly poured forth through channels of industry to the development of this entire land. May we not congratulate each other in national prosperity and in the reinstatement of lost opportunities?

Let it be ours to make the intelligence of the people keep pace with the opportunities opened for accumulation of wealth once not even dreamed of. Your struggles, of the South, have been heroic. We bring you cheer, and pledge you our hearts in true friendship and unity so long as this common aim of lifting the people by education shall secure our highest energies.

D. L. KIEHLE, OF MINNESOTA.

Mr. President, Your Excellency the Governor, Ladies and Gentlemen: At the last moment I have been asked to take the place of a gentleman who is absent, to speak a word in behalf of the Northwest. In the movement westward of our great centers of population and of commerce, it is only reasonable that the Twin Cities have been asked to assume an independent position. The honor comes to us so newly, that you will sympathize with me in my apparent embarrassment in undertaking to represent the Northwest here upon this accidental occasion.

The magnitude of the territory, for part of which I am called upon to speak, is illustrated in the fact that while New England finds it necessary to put forward only one man, it takes three men of various sizes to represent the great central territory. But the unity of the Nation is better exemplified by our territory than by any other. In New England, everything

seems to be mixed up individually, from high up to low down; here the great central thought, the great central purpose of our civilization is beautifully illustrated by the great river, the Father of Waters. There is no unity among any people, except there is a unity of purpose, which implies a unity of intelligence. In a great country like ours, there seems to be corresponding breadth of intelligence and thrift. The unity of our Nation, which is its foundation, is providentially shown in the very physical geography of the country. The future success of this great land depends upon the development of our educational facilities, by which we shall have a people that can comprehend the very complicated whole, understand the laws of our social life and growth, and each one feel that he is a member of the whole, with an important duty to perform. I have the honor to represent that part of the country which lies farthest north—which some of you hold only in imagination and idea—so magnificent in its proportion that you know it best by the songs of our poets. I desire merely to express that it is our purpose to invite the teachers and friends of education in Tennessee, together with the friends of education in the entire country, to our part of the Northwest, to the Twin Cities, and especially to enjoy the hospitality of the city of St. Paul next year; we ask you to come to a State of five thousand lakes full of fishes; we ask you to enjoy the beautiful breezes, the last end of which you get here, in this beautiful climate. We have a hospitality there which is commensurate with all the demands of the most captious people.

With high anticipations of the pleasure of that meeting, with great confidence in our ability to meet the utmost demands of your expectation, I extend a cordial invitation to the people of Tennessee and the friends of education in our great country to meet with us next year.

J. M. GREENWOOD, OF MISSOURI.

Mr. President, Ladies and Gentlemen: A hundred years ago there were three million people in the United States. To-day, sixty-five million; with prospects before them that no one can anticipate. If we go on increasing at the same rate, one hundred years hence our population will exceed five hundred million of human beings. The question that then comes up before the teachers of the United States, before the educators of this land, is one of most momentous importance: Where are all these people to be located? Will there be one hundred million in the Mississippi Valley, between the mountains of the East and the great plains of the West, or even more than that? Will this State of Tennessee at that time have a population of ten million? Why, it will support twenty million. Other States lying up and down the Mississippi river, and others on our eastern shores, and those on the western coast must supply a footing for all this teeming populace that is to come. But why even suggest this important matter, when the President has said that I can have but fifteen seconds in which to speak? I have just

one thought, and that is this: here is a people speaking the same language and worshipping the same God, actuated by the same principles, members of a common humanity and moving forward under one general impulse and to one great destiny. Friends, this is an important hour, and an important subject. I haven't time to say a tithe that this calls for, but I tell you that the outlook is more cheerful than it has ever been before in the history of our whole country. Education is at work, and the destiny of our country is assured.

THOMAS KIRTLAND, OF TORONTO, ONTARIO.

Mr. President, Ladies and Gentlemen: I come here, the representative of a country as large as yours—the country north of the Great Lakes containing millions of acres that have never seen the plow, inhabited by people who call you their cousins, who feel a warm affection for you, and would like very much to have a visit from you. You have heard a great deal about a little unpleasantness which existed between the North and the South, but it is happily ended forever. We in Canada have long thought that the estrangement between brothers and sisters of a common country, which occurred about a hundred years ago, should be blotted out. We see no reason now why a subject of Queen Victoria should not take as great pride in Bunker Hill, Saratoga and Yorktown as the Scotchman takes in Killicrankie, where his ancestors ran like sheep. We of the Dominion are with you, one in destiny, one in blood, one in common hope.

I come here more especially to ask you not to accept the invitation of the eloquent gentleman from St. Paul, but to invite you to come to us to see your cousins that are waiting to receive you, north of the lakes. He has told you about his five thousand lakes. We have one into which you could dump his whole five thousand, and not raise the water five feet. I bring with me an invitation from the friends of education on the shores of the Atlantic—Nova Scotia, New Brunswick, Quebec, Ontario, the far Northwest, and British Columbia. We invite you to a city of two hundred thousand inhabitants, situated on the shores of Lake Ontario, with Niagara Falls on the other side; a city of three universities, four or five theological colleges, a normal college, and various other educational institutions. We will show you a system of education, beginning with the kindergarten and ending with the university, and we will try and welcome you with as warm hearts and open hands as you have extended to us to-day.

J. A. B. LOVETT, HUNTSVILLE, ALABAMA.

Mr. President, Ladies and Gentlemen: Responding to the words of welcome so beautifully and so eloquently expressed by the gentlemen who have preceded me, it affords me a peculiar pleasure to say, on behalf of the South whose appreciative people I have the distinguished honor of representing on this notable occasion, that we gratefully accept the warm welcome ex-

tended to us, and we shall ever cherish in our minds the kindly sentiments to which you have given utterance to-day.

When I remember the cordial and pressing invitation the citizens of Tennessee made through their representatives at San Francisco last summer for the National Educational Association to meet in Nashville, and knowing as I do that this invitation came from those whose hearts and hands were anxious to extend the highest degree of hospitality to this great national convocation, I am not surprised at the assurances we now have of a soul-cheering welcome to this city and State, and of the hospitable entertainment which awaits us.

It is gratifying to know that we come from all parts of this great American Union with minds united and hearts full of enthusiasm in the great cause of education, the fostering of which has long since entitled Nashville to be denominated the "Athens of the South."

In Nashville you have the highest type of schools, managed by the highest type of men and women, and supported by the highest type of our national citizenship; and these facts will contribute, in no small degree, to the pleasure and profit of the thousands who have assembled on this great occasion.

Hitherto, the attendance from the South upon the National Educational meetings has been meager; in a great measure this has been owing to the depression consequent upon the devastations of the late war. But our conditions have materially changed within the past few years. We have been signally fortunate in the discovery of new avenues of wealth, and successful in launching gigantic enterprises which have had a magical influence in bringing the South into such prominence as to cause the keen eye of the industrial and business worlds to favorably glance in this direction; and we have enjoyed more than a mere glance of the eye. Millions of capital from the North and East is now reaping in the South large incomes for the investors, thus uniting the great powers of the various sections of our country in making the South truly grand in material prosperity.

While our material prosperity is very gratifying, we also have reason to be encouraged in the fact that the cause of education with us is keeping step with the progressive march of the times. Popular education in the Southern States, while it is not all that we would wish it to be, is rapidly gaining strength as the wheels of material prosperity roll on. Year after year our system of public education is gaining on the confidence and receiving the support of all classes of our citizens. We rejoice to say that in most of our cities, at least, we have systems of public education that would do honor to Boston, or any of the cities of the North and West. We have reason to boast of our high schools, colleges and universities. From these noble institutions men and women are annually sent out with well-trained minds and hearts to bless the world. And to-day, on this grand occasion, with our common schools, colleges and universities, we are present in large

numbers from every State in this fair Southland, to extend cordial greetings to our brethren from the North, the East, and the great West; and we would assure you of our fidelity to the great common cause which has brought us, with one accord, to this beautiful city, which is so thoroughly in sympathy with us in our efforts to advance American education.

It is a pleasant fact with us, that, notwithstanding the bitterness of other days, when New England was rampant against the South, and the South had no love caresses for New England, we have in our midst to-day, in the most honored position in this national assembly, a "Marble" shaft taken from the best quarries of the old Bay State. This shaft is chiseled into the most symmetrical proportions, and beautified by the polishing touches of those grand institutions of the East, which have so greatly enriched the thought and literature of the world.

And now, Mr. President, I will not consume your time longer. I am almost a citizen of Tennessee, consequently a lengthy response from me to addresses of welcome from Tennesseeans would seem almost absurd.

THEME: MANUAL TRAINING.

*THE RESULTS OF THE ST. LOUIS MANUAL TRAINING SCHOOL.**

C. M. WOODWARD, ST. LOUIS, MO.

In common with many institutions of college grade, Washington University had manual training in its Polytechnic School eighteen years ago, but it was not till 1880 that the Manual Training School was opened. This latter school for boys from fourteen to eighteen years of age is the St. Louis school to which reference is so often made. It was established under the charter of the University, with money contributed by private citizens. Over a quarter of million of dollars have been given to erect, equip, conduct and endow this school.

Its daily program covers six full hours, and an average of two hours of home study. Two hours are given to the theory and use of hand and machine tools on woods, metals and plastics; one hour is given to pen, pencil and brush work; the work in mathematics, science, language and literature is substantially that of a high school. The length of the course is three years.

The school has just finished its ninth year, and has graduated 279 young men in seven classes. The enrollment by years has been: 67, 107, 176, 201, 218, 233, 226, 223, 241. Its capacity, which has been twice increased, is at present 248 pupils. During the coming year the enrollment will probably reach that figure. The one hundred seats in the "first-year" room were full from the beginning to the end of last year.

The school has exhibited its shop-work and drawing every year in St. Louis; at the meetings of the N. E. A. in '82, '83, '84 and '88; and at the Paris Exposition, by special request, in 1889.

From the start the school has been under the general charge of a director selected by the University Board of Trustees. The instruction in all branches was given last year by a corps of twelve teachers. Such in brief is the history of the school whose results I am to discuss to-night.

What are the "Results"? They are many and momentous. I shall not attempt to name, much less discuss them all.

I. It has had great influence on education. This is shown—

1. In the establishment of similar schools elsewhere.

*Subject assigned by President Marble.

2. In the adoption of the manual elements into high schools and academies, and in some cases into the highest grade of the grammar schools.

3. In the adoption of certain elementary forms of manual training for the lower grades in many schools.

4. In suggesting improvements in methods of teaching the natural sciences and drawing in schools which do not admit what is commonly known as manual training.

It is not necessary for me to specify these points in greater detail; every observer of what is now going on in the educational world can do that for himself. I do not claim that our school should have the credit for all that has been done in these directions—there has been a spirit of advance all along the line—but that our influence has been great, there can be no reasonable doubt.

II. An important result has been the extension of the period of schooling wherever manual training has been judiciously tried. I predicted this in 1883, and the prediction has been verified in a score of cities. Not only do boys enter high schools or their equivalents who would not have done so had manual training not invited them, but to a degree very unusual for such grades they have persisted to the end. This happy result foreshadows a great achievement in the near future. When a judicious manual training shall have been incorporated into the curriculum of all schools which admit pupils of thirteen years and upward, the attendance of boys in such schools will be increased fourfold.

Some of you shake your heads at this, and mentally declare that the taxpayers will not endure the expense of such an attendance. You are wrong; they will pay their taxes cheerfully, willingly. When not the few, but the many, go into the higher school; when the high school becomes clearly and without argument preparatory to all avenues and all callings requiring and rewarding intellectual vigor, culture and versatility, instead of preparatory to a few of such callings, no one will complain of its cost. Philadelphia is showing this most emphatically, as perhaps are many other places less widely known. If high-school people, who are put regularly upon their defense, would secure the introduction of manual training, they would find their positions much strengthened.

III. Another result has been a stronger taste for study and a greater zeal for higher education. To some this result is quite a surprise. I even expect that some will deny that there is or can be any such result. Let us examine the facts first, and account for them afterwards.

Of the 239 graduates of the St. Louis Manual Training School, (previously to last June,) representing about 500 students entering the school, 87 have gone on into higher education in the line of the professions or teaching. The professional lines are law, more often medicine, dentistry and surgery, and still more often architecture and engineering. Our graduates enter college and polytechnic classes as freshmen. Washington University draws

students from the city high school, from a classical academy, (under the charter of the University and on the same "block" as the Manual Training School,) from the Manual Training School, and from exterior institutions. Fifty-one per cent. of all the young men in the freshman and sophomore classes last year came from the Manual Training School.

Moreover, this result was in the face of all the presumptions and prearranged plans. In many preparatory schools a majority of the students expect from the first to go to college, and their preparation for higher education is deliberately made. With us the case is quite the other way. Not one-third of those who have gone on expected to do so when they entered the school.*

A newly-awakened desire for study and a determination to secure the boon of higher education are characteristics of our school. Scores of parents have come to me to discuss situations developed by these new ambitions.

Now what is the explanation? It is not far to seek. The course of study and training has these capital properties:

1. The interaction of the recitation work and the laboratory (shop) work is such that many studies which in ordinary schools are obscure and unattractive, here become clear and inviting. This is particularly true of mathematics, science, and mechanical drawing, and to a certain extent, of language. Consequently, the pupil approaches every new exercise with confidence and a pleasant anticipation. He is in a condition to do excellent work. It is an established canon in psychology that "intellectual activity is natural and economical when one works with the support of an emotional stimulus."† This emotional stimulus is due partly to the strong light which the facts and experiences of the shop and drawing-room throw upon the printed pages of the text-books, and partly to the indirect influence of the enthusiasm which boys bring out of the shop, and which encourages the lad to labor hard and patiently in other fields.

2. The second capital property of our program is the combination of physical and intellectual exercise, while neither is carried to the extent of weariness. We aim to place shop between hours of hard study and close, attentive recitation, bringing grateful change and relief. Our program has six full hours, but the day is not too long.

3. A third reason for the tendency of our work to stimulate advanced education, already hinted at above, is this: The exercises and the short familiar lectures of the shop illustrate to pupils in a thousand ways the value of much that they learn from books. The pupils are accordingly satisfied with the outlook, and fall into the habit of accepting without serious question the program of studies laid out before them in higher courses.

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*"It is to be remembered that not a few of the boys who come to a manual-training school come there for the express purpose of cultivating the mechanical side to the exclusion of everything else. In many cases these lads are finally converted to the broader views of life."—*Prof. C. H. Henderson, Phila. Man. Train. Sch.*

†William H. Burnham,—*Scribner's Magazine*, March, 1889.

Much less than in ordinary schools do teachers in a manual-training school hear the old, old question, "What is the use of my studying this and that?"

I think these three reasons quite fully account for the observed influence of manual training in favor of higher education. In view of this fact, I cannot but smile at the groundless fear and anxiety that manual training would introduce caste and class distinctions, and tend to deprive the poor of present opportunities for higher education.

One critic says manual training is largely in the direction of keeping the poor in their sphere; and another says that to introduce manual training is to take from the masses the boon of higher education.* When I compare such dire predictions with actual facts, I recall what Mr. George S. Mills, of Toledo, recently said to me of the opposition to manual training in their high school. He knew of but one man in the city who opposed it, and he refused ever to go and see what it was and how it worked. In St. Louis the only unflinching opponent our school ever had was a rich manufacturer, who had little education, but who had spent several years in learning the trade of a machinist. He insisted that unless we aimed to turn out mechanics, we had no business to put in tools, and that the only way to teach a boy practical mechanics was to put him in a shop ten hours a day, and continue that course for four or five years. He told me I was doing a great deal of mischief, but never till the day of his death would he visit the school.

4. The fourth "Result" to which I can here only call brief attention, involves the question of economics. During the past two years the discussion of manual training has been largely on intellectual grounds. Its moral influence has been seldom dwelt upon, and its economic bearing has been generally waived. In nearly every paper I have written during the past two years, I have urged only its educational value. Not that I have lost any faith in its value as a source of practical power; its value in enabling a man to make a good living; to earn money; to rise in the world; to meet as a citizen his obligations to his family and to the State; to command the means whereby life-long culture may be gained, science be cultivated, and art be encouraged.

Because I believe more and more in the intellectual, moral and physical value of manual training, I believe in its economic value none the less. On the contrary, I have within the past year seen the most unmistakable evidence of its high industrial value. I have never presented the practical side as it can be presented. I do not need it; parents do not need it; they see it even more quickly than I do, and come to me in delighted surprise at the success of their sons in securing good places and in earning good salaries. As I write this I see before me a letter from the President of a manufacturing company already employing three manual graduates. He wants a fourth. Names of two other graduates had been sent him, but before he could en-

*See "Tilting Against Straw Men," *The Teacher*, May, 1889.

gage one of them they had both been snapped by other parties. This letter says:

"Our agent wants a young man to make himself useful in canvassing for boilers, pumps, etc., as well as taking measurements, making sketches, drawings, etc., occasionally, and also in erecting entire steam plants under his direction. The place is one in which a good, smart young man can make a record, and work up to pretty good pay. *A graduate of the manual-training school will be preferred.*"

I get many such letters from all sorts of people: manufacturers of engines, shoes, houses, street cars, railroads, glass—in fact all the worthy enterprises of a great city. Hither go many of the boys who do not enter higher education.

I could fill a volume with interesting evidence of the pecuniary, business value of manual training, but I refrain. Nevertheless, I must say this in answer to those who appear to think that it condemns any study, to show that it has bread-winning value—or as they prefer to put it, "bread-and-butter" value: The economic argument is a perfectly valid one. If it were admitted that other results were no better, and no worse, than those produced by the old system, we should still have in the economic results an unanswerable argument in favor of manual training. If in the clash of arguments and the marshaling of evidence, I shall hold in reserve what some doubtless consider my strongest battalions, it will only show how confident I am of maintaining my position against all the assaults of the enemy.

V.—*Is Manual Training a Failure?*

But I have no wish to ignore the objections and arguments urged by those opposed to manual training, or at least, those not yet prepared to advise its adoption into any grade of the public schools. My ability to meet some of these objections, and to answer some of these arguments, may be regarded with some liberality as one of the results of the St. Louis school.

In a paper read by Supt. A. P. Marble, of Worcester, Mass., in Washington, D. C., in March, 1888, but which I did not know about till those proceedings were published a few weeks ago, it was said that "The attempt to make manual training general in the public schools would, if successful, tend to break up the whole system; by overloading the schools we may easily create a revolt from the burden of taxation. In St. Louis that revolt has come, for out of several causes to which the recent diminution of the appropriation has been attributed, this seems to me most probable."

This cool presumption that the appropriation was cut down on account of the cost of manual training in the St. Louis public schools, can hardly be called a "presumption of brains." In the first place the appropriation was not cut down on account of manual training, because there was no manual training in the public schools;* and, secondly, the appropriation was not cut down at all. What the people of St. Louis did was to sit squarely down

*Unless the kindergartens established by Mr. Harris are manual training.

upon the custom of spending large sums of money for the teaching of a foreign language in her schools, and upon the proposition to spend half a million dollars upon an extravagantly planned high-school building, while children of grammar and primary grades were roaming the streets from lack of school room. In so far as the people pronounced any judgment upon manual training, it was in the shape of 150 applications for the 100 places in the entering class of my school last September. It is altogether probable that Mr. Marble would find similar "revolts" in Toledo, Philadelphia, and Chicago.

But after defending the entire sufficiency of the old curriculum, and showing up the worthlessness of manual training as characteristic of the new; after recounting the St. Louis revolt, as explained above, Mr. Marble interrogates history — What of manual training? Back comes the response like the oracle of a god — "*Already it has failed!*" And because the Bureau of Education did not publish that dreadful verdict till fourteen months afterward, we poor deluded believers in the beneficent mission of manual training went on with our busy, happy schools, sweetly innocent and profoundly ignorant of the terrible fact that *manual training had already failed!!*

But where had it failed? At Gloucester, and at North Easton, Mass. The experiment at the former place I was familiar with; the latter was new to me. As these two cases are all that Mr. Marble quotes in reaching the conclusion that "already it has failed," I must examine them somewhat minutely.

In September, 1878, Miss Marian Hovey, of Boston, placed money at the disposal of the school committee of Gloucester for the "industrial education" of boys. A shop, tools and teacher were furnished, and four classes of boys from the two upper grades of the grammar schools were given one lesson a week, and *that on Saturdays.* At the end of two years the experiment had worked so well in the estimation of all people concerned, that a substantial extension was effected, all at the expense of Miss Hovey. Afternoon classes on Mondays, Tuesdays, Thursdays and Fridays, two each day, were organized, eight classes in all. The shop could accommodate but twelve pupils, and *every class was full* — ninety-six pupils all told. Two of the classes were girls, and the superintendent at the time reported that they did as good work as the boys and enjoyed it as heartily.

At the end of the third year Miss Hovey stopped furnishing money, and the experiment ceased. Whether she went elsewhere to spend her summers, or whether she thought the infant was old enough and strong enough to go alone, or whether for some other reason her bounty was cut off, I am not informed, nor does Mr. Marble appear to know.

> "You take my house, when you do take the prop
> That doth sustain my house."

No salary, no teacher; no teacher, no shop. That is the entire story of

what Mr. Marble calls a "failure" of manual training. True, it did fail to appear after three successful years, but Mr. Marble certainly gave the impression that the experiment had shown that manual training was *educationally* a failure. He quoted the new superintendent as saying, "The novelty wore off and it was dropped," a statement singularly deficient in candor. The explanation for this want of candor is found in Mr. Marble's words a little farther on.

He quotes the new superintendent as saying: "I have since heard much discussion *pro* and *con*, but *I am by no means convinced that the public schools should undertake this work*"! There you have it! There was the failure! The new superintendent was "not convinced." The people who had seen it wanted it, and were willing to pay for it; but the new superintendent, who had not seen it, did not want it, and didn't think the public schools should undertake it. So much for Mr. Marble's first instance of failure.

The second case, at North Easton,* Mass., is even more interesting. Mr. Marble quotes the principal as saying, that in consequence of the introduction of some manual work, his first Latin class went to pieces when he came to the subjunctive mood. The French class followed suit, but the physics class "suffered most." The principal then adds, with the air of a martyr: "Policy would dictate silence; but I have counted the cost. 'It is not all of life to live, nor all of death to die'"! This plainly suggests a different opinion on the part of the authorities. Accordingly, I wrote to the superintendent, Mr. William C. Bates. I find that the town has the benefit of a fund which yields $4,000 a year, which is spent for manual training. They have some manual work in all the grades. It is nearly two years since the high school "went to pieces," as Mr. Marble puts it, and yet the manual training continues in all grades, and with great popular favor. The superintendent says that in the lower grades the programs were so arranged that there was no conflict of hours, but that in the high school no such arrangement was made. The principal, "with all the intensity of his being, was opposed to the union of manual training with a purely mental drill," and "he could not bring himself to give the new order of things a fair trial." Whenever the pupils went to shop or laboratory, they were absent from recitation, (half a day each week,) and the lessons must be made up. "When the girls left the room to go to the class in cooking, the principal so plainly showed his disapproval, and showed so little disposition to give the new department a fair show, that many of the girls were forced to give the work up altogether." Cooking is now taught regularly to the grammar grades, but the first year the high-school girls, who had never had cooking, were allowed to take it. The class in mechanical drawing is held on *Saturdays*, because no time can be found for it on other days; and yet "it is well attended." "The school committee and the superintendent know that the trouble was greatly exaggerated in the letter of the principal to Mr. Marble."

*North Easton is a small town with a high school of about 65 pupils, and a sum total for all schools of $12,600 per year.

In his report for the year 1888 the principal says (and the manual training continues to date): "In conclusion, allow me to express my firm conviction that the Easton high school never was in a more satisfactory condition." The superintendent indorses this statement, and adds: "At no time in the last five years has the school varied from its uniformly satisfactory condition."

So here we have a school that "went to pieces" doing splendidly, and yet the boys go to shop every week on an unaccommodating program. It is evident that the explanation of this second failure is akin to the former. There was *one man* who was opposed to it. He told the superintendent at the start that it would be better to burn the money than to spend it on manual training.

A fellow-teacher of many years' acquaintance writes of the principal:

"He was bound to disapprove of manual training, and will as long as he lives. It was introduced without any consultation with him. He disapproves of normal schools; never visits one, and doesn't know what they are doing, but is always 'down' on them, and on any teacher who comes from them and introduces *new methods*. Manual training still lives and prospers here in spite of his opposition."

Here I must leave Mr. Marble. Manual training can survive many more such failures as Gloucester and North Easton.

VI.—*The Views of Editor Brown and Dr. Harris.**

A careful study of the St. Louis school, the "mechanical processes it employs, and the activities they stimulate," throws much light upon the discussions of psychology. This flood of light is a result of no little importance at the present crisis.

Placed as Messrs. Brown and Harris are, without the circle of actual contact with the matter under discussion, they have no resource but that of speculation. Valuable as their discussions are, however, they do not in my judgment compare with the light thrown upon the questions at issue by actual experience. I appeal with all confidence to the school itself, to its fruits in the community, to that increasing band of students whose lives are daily witness to the three-fold benefit of manual training in their education, to the wide circle of parents who volunteer unanimous and enthusiastic approval of the system of training which they find so valuable to their sons. The tremendous strength of this public opinion is one of the results which the cause of education must feel.

I touched fully upon the intellectual and physical results in my paper read in Washington in March last. As this paper is now in print, I must refer those interested in this subject to its contents. [See Circular of Information No. 2, 1889.]

I have read and re-read several times Mr. Brown's very interesting and able presentation of the functions of observation and reflection in the growth

*See June *Education* for "The Educational Value of Manual Training," and May and June *Education* for "The Psychology of Manual Training."

and development of intelligence. I should be false to my convictions if I did not cheerfully admit that I heartily indorse the greater part of what he says on this point. The parts I cannot indorse consist of conclusions drawn from false premises in regard to the nature and methods of manual training.

To begin with, he misinterprets my remark that, "I do not say that every public school should have a shop and teach the use of tools." He appears to understand from that, that I do not recommend manual training for all pupils; and yet I said ten lines farther on, "every boy in his teens should have systematic manual training, and no instrumentality, no opportunity can compare with that of the school for giving it. Moreover, the school can afford all that is generally desirable without loss of dignity or efficiency in other directions. Eventually *some* manual elements, duly modified, should appear in all the grades, but it is folly to insist that manual training, properly so called, should go at once into all the grades or none." Because I would not put fully-equipped shops and the severe drawing of my school into all grades, he remands manual training to special schools. Would he put Cicero's orations, quadratic equations, and practical chemistry into every public school? If not, then they must be remanded to special schools, according to Mr. Brown's method of reasoning.

Mr. Brown fails to rightly conceive the nature and methods of manual training. So long as he discourses upon the nature and educational necessity of observation and reflection, I am with him. He even makes a most important concession: "See something — then draw it — then make it. This is the sequence of steps by which the child is to come into a mastery of the world through the manual-training process. The importance of this study and construction of *things* in *primary* grades is concealed. . . . While in this lower intellectual stage [of observation], objects of sense and of the imagination must command his attention. It is not probable that too much emphasis will be given to the necessity for persistent and systematic training by skillful teachers in the observation and construction of things. Mr. Woodward does not place too high an estimate upon teaching a child the meaning of a '*process.*'"

This would appear to be a great step forward. Once admit the educational value of such a sequence of steps, and we shall soon come to an agreement as to the proper time and place for introducing it.

But Mr. Brown italicizes the word "*primary*" in the above passage, and later on he gives us to understand that the period for this lower intellectual stage of what he denominates "concrete thinking" ends when the child is ten (10) years old.

"To learn to observe by observing does not seem the most economical use of time after the child has reached that maturity that makes reflection practicable. . . . The workshop ought not to go into the upper grades of a general educational system, for the reason that the time of the pupils can be better employed." He speaks of the three hours devoted to manual

work (shop-work and drawing) and the "three hours to studies that train to reflection," as though there was no question about the non-reflective character of our manual features.

These extracts clearly show that Mr. Brown thinks, (1) that workshop training involves observation, but not reflection—at least, no reflection that could not be had without the shop; (2) that the intellectual operations of the workshop are within the capacity of children under ten years of age. He bases all his arguments on these premises.

TRAINING EXECUTIVE FACULTIES.

Dr. Harris makes a similar mistake, while setting up and then knocking down a theory in regard to the culture of the executive faculties in manual training. He says "that it has been claimed by some of its advocates that we have in manual training an executive action of the mind while we have only a receptive activity in the other school studies," and that "the distinction between executive and receptive activities *seems to be based* on" the difference between the efferent and afferent nerves, *i.e.*, the motor and sensor nerves. "It *would be assumed*," he says, "in the first place, that the most essential forms of human activity are sensor and motor. The individual should be receptive of impressions from without through his nerves of sensation, or else he should be executive through using his muscles. Moreover, in order to make this theory [*i.e.*, *his* theory] apply to manual training, it must be held that manual training covers the ground of the motor, or executive."

He then proceeds to demolish this theory of his as follows: "But the psychology on which this distinction of executive and receptive activities is based is not sound. It omits the elaborative faculties of the mind altogether." So down goes the theory, as it ought, for it is a very poor theory. What I object to is not that he demolishes his theory, but that he ever set it up.

I find it hard to believe that either Dr. Harris or Editor Brown ever supposed it possible that any of us could advocate as a part of secondary education a feature which involves not brains but muscles alone, which leaves out the reflective, elaborative faculties of the mind.

Now let me say to these gentlemen, that if there is no reflection in manual training, if we do leave the elaborative faculties of the mind out of the exercises of the shop and drawing-room, then there is nothing in manual training worthy of the name.

But we do *not* leave them out. Mental activity in the shape of thoughtful, deliberate, logical reasoning is the great characteristic of our exercises, particularly for those which call for invention and executive action. Could these men spend a single week in a manual-training school they would see how wide of the mark their assumptions are. The shop of a manual-training school properly so called is full of intellectual life. Thoughts of the

playground, the theater, the circus, the dance, the loafing rendezvous, enter less frequently into the shop than they do into the study hours. While mentally recreative, from the fact that it calls into activity parts of the brain either not employed or but little exercised in book-work, shop-work is still brain-work. Very often it is obvious that at the end of two hours the shop students are on the borderland of mental, not physical, fatigue. To actually get over into the realm of mental fatigue is harmful. For a boy of twelve, an hour or an hour and a half of shop-work at a time is a great plenty, if the object is education; at fourteen he may have two hours, but no more; at eighteen he may have three hours. These figures, which may be taken as approximately correct for average boys, are the result of long experience on the part of many men. All recognize that the limit of time is fixed by mental and not muscular considerations.

This activity is inevitably in the nature of close attention, sharp comparison of present conditions with former conditions, generalization, and invention—in short, in the use of all the faculties. I do not hesitate to say that students engaged upon the five lines of study—mathematics, science, literature, drawing, and tool-work—reflect as much and as profitably upon their shop-work as upon any other branch.*

It is this reflection upon the force and meaning of every new step and process, this elaboration of the impressions of personal experience and the pictured experience of others into a basis for the execution of a new and untried step—I say it is this mental activity which sufficiently accounts for the rapid progress students make in mastering the secrets of tool construction and use. Competent judges declare that our boys of sixteen years learn as much of the theory and practice of iron and steel forging and tempering, for example, in 250 hours as ordinary shop apprentices do in *two years*, spending eight or ten hours daily in and about the shop. As a rule, the apprentice boy reflects very little upon his work; he is not taught nor stimulated to think and reason. Excepting at rare intervals when he is put at something new, what fills his hands fails to occupy his mind; his thoughts are absent, and he is learning nothing except muscular automatism. In a well-conducted school, shop instruction and practice stop short of the point where the mind would tire of the work in hand and fly for relief to other fields.

Both Mr. Brown and Dr. Harris fail to see this mental element in manual training. The former thinks of every boy with tools in his hands as the victim of a system which dispenses with brains and "reduces him to a mere machine." Speaking of a man he has seen or heard of in a manufacturing town, Mr. Brown says: "Ten hours per day for twenty years has matured the turning of plow-handles into a mental and physical habit which domi-

*Says Dr. W. Götze, before the Eighth Congress of German Educators: "Manual instruction teaches the child to contemplate, to observe—gives him opportunity for personal experience. The clear look [insight], the active sense which the boy acquires in practical work, acts advantageously on the rest of his studies, for his whole being is transformed."

nates and even constitutes his life." He then draws this lesson from the sad spectacle: "*When two-thirds or three-fourths of the curriculum of lower grades and one-half of the higher is devoted to work akin to turning plow-handles*, is it not a serious question whether it gives the preparation which that man most needs who is to turn plow-handles all his life?" (The italics are mine.)

Similarly, Dr. Harris invariably associates with manual training no adequate mental activity, but the stolid monotony of long-continued repetitions such as one easily finds connected with modern manufactories. While attempting to disprove the general economic value of manual training, he speaks of "a long apprenticeship to blacksmithing," "too much planing and sawing," "the long-continued and one-sided training" necessary to the acquisition of a certain delicacy of touch, etc.

So long as these men persist in imagining that manual training, both as a science and as an art, is altogether different from what it is, it is to be expected that they will draw wrong conclusions as to its intellectual and its economic value.

I desire, however, to thank Mr. Harris for introducing a certain illustration in his discussion of executive training. He says: "The general who plans the battle and directs the movement of his troops so that they secure victories is of course the executive man in a far higher sense than the private soldier who mechanically obeys what he is ordered to do." We shall not differ on that point; but if he wishes me to accept the general as the representative of pupils whose school education is limited to books, and the private soldier as the representative of those pupils whose school education has included both books and manual training, I respectfully but firmly decline to do so. The illustration shall do me excellent service nevertheless. Does Mr. Harris know how in this country we train generals so that they are able to plan battles and secure victories? Does he not know that every successful general of the late war had been trained at West Point in all the duties of the common soldier? The method of West Point is the method of manual training. Not merely do students read of camp life, of rifle-firing, of throwing up breastworks, and of making bridges, but every cadet reads and draws and puts his hands to the actual work—not for long apprenticeships, not for ten hours a day for twenty years, but just long enough to cultivate the intelligence to give the future commander that knowledge of details which is essential to the formation and execution of sound plans of battle and campaigns. The U. S. Military Academy at West Point and the U. S. Naval Academy at Annapolis are essentially manual-training schools of high grade.

Whatever may be the future demand for generals in the great armies of civilization, there can be no doubt as to our duty to train every man in our civil academies in the most thorough, all-round manner. Give him a harmonious rather than an inharmonious development; educate the whole boy rather than certain parts of him.

It must be evident to all that these opponents of manual training think not only that manual work is unreflective, unelaborative, long-continued, narrow and dwarfing in its nature, but that the pupil gets little else but manual training. Mr. Brown speaks of giving three-fourths of the curriculum to work akin to an endless turning of plow-handles, and while he gives credit to the St. Louis school for a fairly full reflective program, he denies it to others. I do not know that the demand for intellectual life in my school is any greater than it is in other fully organized manual-training schools. In fact, I believe that in several of them the number of lessons to be learned and recited daily is more than in ours, and that the manual features are simply added to the usual curriculum.

GENERALS *versus* PARTICULARS.

Dr. Harris institutes a comparison with which I am far from satisfied. While contrasting "the learning of arithmetic and geometry" with "learning how to make a box or a joint, or to weld two pieces of iron," Mr. Harris compares generals with particulars. He places the *whole science* of mathematics in opposition to two or three special problems of tool-work. If, in reply, adopting his style of comparison, I should say something like this: "Compare the learning of the principles and methods of combining parts according to the nature of tools and materials, and the forces to be transmitted or sustained in the infinite variety of constructions devised by man —compare all this with learning the number of cubic inches in a bushel; how to compute the cost of carpeting a room with an ideal carpet that can be cut without waste; and that but one perpendicular can be drawn from a given point to the same straight line," I should blush at my own unfairness to put forth such a comparison; and I fail to see how Dr. Harris can with dignity thus evaluate claims which he assumes to be in opposition. The box, the joint, the weld, are only examples in the great volume of construction; they are rounds in the long ladder which leads up to the pinnacle of human achievement in the material world. As the boy solves a particular example in the equation of payments with close attention to details, so the same student during the laboratory hour makes a particular joint with close attention to the details of form and the proper sequence of steps. Neither the equated day of payment nor the joint has any intrinsic value after the work is done, but the *doing of it* has given him an insight into a thousand examples which may arise in his dealings with his fellows, and which will find him more completely master of the situation in consequence of these school-day experiences. Do not suppose for a moment that one example is a type, while the other is not; that one solution requires brains, reflection, and elaboration, while the other does not; that one is universal, the other particular; that one deals with mind, the other with matter. There is no essential difference in dignity; both are learned in the first instance by imitation,

then the reasonableness of every step is made to appear. Both require close attention, intelligence, and accuracy; and they are equally human.

When Mr. Harris read his paper, he interpolated the remark that the making of a box might "be valuable if the boy should ever have occasion to make *another box of the same size and shape*"! He did not print the remark, I am happy to say, and perhaps I ought not to quote it; but, uttered on the spur of the moment, without premeditation, it clearly showed that he held the narrowest possible conception of the nature and value of manual work, whether considered intellectually or economically. I could parallel his admission only by conceding that the boy who calculated the cost of carpeting a room might find the exercise of value provided he ever wished to carpet a room of the same size and shape.

But Mr. Brown thinks that while I do not place too high an estimate upon teaching the meaning of a *process*, I do estimate too highly the *relative* value of the process of mechanical construction. In the paper to which he particularly referred, I said: "I do not find it necessary to contrast the mental effect of tool-work with that of mathematics or literature—all are necessary in a rounded education." But I clearly indicated the course we should adopt if we hope to secure a maximum intellectual result. I said: "Intellectual growth is not to be gauged by the number of study hours, nor by the length of recitations. So long as one gives undivided attention to his work, his mind grows. When attention flags, or is divided, healthy growth stops. The statement is equally true for the lad who poses over books and the one who handles tools. If either is kept at his task after his interest has ceased, he forms the stupefying habit of thoughtless, unintelligent action which approaches automatism, and is fatal to intelligent progress. It is for this reason that over-schooled pupils and drudging apprentices get on slowly mentally. Their chief interests and their chief enjoyments are outside their line of study and their daily toil. The sharp distinction modern society makes between the boy who works with his hands and the boy who works at his books, has driven both to extreme positions, which are unfavorable to the healthy development of either. There is no question but that the untaught, unreasoning, unscientific laborer is extremely stupid; neither is there any doubt that bookish people whose personal experiences are at a minimum, whose ideas and opinions and convictions(?) and information are derived from books and the statements of others, are extremely stupid and helpless when face to face with the world for which their education is supposed to fit them." The point of maximum intelligence and intellectual power lies somewhere between these two extremes.

Now let me turn to Dr. Harris again, and consider somewhat this question of relative values.

LEARNING TO READ.

Dr. Harris has much to say of the value of learning to read, and yet I

doubt if he puts more into the process than I do, or sees more clearly than I how much is required to enable one to really read. With St. Paul I would rather read (speak) five words with my understanding than ten thousand in an unknown tongue. Dr. Harris says: "Each man may receive the whole of human experience if he will only learn the symbols in which it is stored up." That is a pregnant sentence. The word "symbols" must be interpreted very liberally, for he assumes that *all human experience* is stored up in them. As I reflect upon it, I fail to exhaust the catalogue of symbols in which human experience is stored. It is evident that the characters on the printed page form one set, but there are many more; so that when Dr. Harris adds, "If the child will learn how to read and write, he may learn the experience of the race through the countless ages (?) of its existence," he falls far below the pitch of his former statement. And when he goes on to assert that he who reads the writings of trained specialists sees with their eyes, feels with their senses, and reflects with their brains, his assertions need so much qualification that they appear to be very generally untrue. Who read the writings of trained specialists? To ordinary readers they are in great part unintelligible, sealed books. When I chance to see the records of biological research, I feel utterly incapable of reading them appreciatively on account of my lack of experience in those fields. It is so in all technical periodicals. Take our industrial journals (and their name is legion), and the most valuable, characteristic parts are beyond the ken of those who have no knowledge of the processes, the symbols, the forces, and the appliances with which the writers assume the readers to be familiar. It is easy to pronounce words, to speak names which are used to characterize processes and to symbolize personal experience, and yet the speaker may be as innocent of their full force and meaning as the child who learns to read and spell, and perchance to define "psychology."

Of course we all believe in learning to read. I yield to no one in my estimate of its preëminent value. I am accustomed to say to my pupils in mathematics and mechanics: "When you have acquired the power to read any book you meet, you no longer need my assistance." To test them, I give them a difficult book and tell them to return the next day or the next week and read it to me with such interlineations and amplifications and illustrations as my dull intellect and limited experience may be supposed to require before I can fully grasp the thought. To read human experience in a book means a great deal. It requires great and elaborate preparation.

Dr. Harris appears to fail to see in manual training anything of value in learning to read. He does not see that it helps "to give to the pupil the use of the means for availing himself of the mental products of the race." In his estimation, "its whole educative effect is exhausted in a brief time at the manual-training school;" it has no perennial usefulness. In all this Dr. Harris shows that he has not yet caught the meaning of manual training. He not only fails to appreciate the typical nature of its subject-matter,

but he does not detect in its round of personal experience that discipline of the individual which is absolutely essential to the learning of the symbols in which is stored up, in one form and another, the vast and varied experience of the race.

Last summer I visited the Yosemite and the Yellowstone. I had read them up as fully as possible before my visit. I had endeavored "to learn the experiences" of other men who had seen them, and "to receive the whole of human experience" in those places from poring over printed pages: to see with other men's eyes, to feel with other men's nerves, and to think with other men's brains. How stale and flat my reading was compared with the vigor and color of my subsequent personal experience! When next I read of such wonders in some land inaccessible to me, I shall interpret what others say through the medium of my late experience, and with far better chance of success.

The application of this illustration is easily made. A manual-training school gives one a wealth of personal experience with which to interpret the experience of the race. Every properly conducted manual exercise is a lesson in learning to read the language of human life, human activities, and human conflicts. That part of human history which finds its way into books is not all of history, and he who would understand men must read more than books; he must not neglect to study those manifold relations and experiences which do not admit of verbal expression. Many of these greatly important matters are systematically arranged under the head of manual training.

In assuming a judicial attitude, Dr. Harris is not singular; we all ought to do the same. He who unduly advocates or unduly condemns an educational feature, is unworthy of confidence. If I should maintain that one study is so superior to another—*e. g.*, that rhetoric is so superior to chemistry that it ought to drive the latter from the curriculum, or that projection drawing is so inferior to reading that it ought not to appear at all in competition with it—everyone would see that my judgment was unsound. In preparing food for the body, the skillful cook puts in a little of this, more of that, and most of a third, because such proportions produce the best result. Can we say that one element is more necessary than another where all are essential? It is the same in preparing food for the mind. Is there any conflict between learning to read books and learning the arts of construction? Does anyone propose to stop teaching reading for the sake of any feature or all the features of manual training? Certainly not; and this Dr. Harris knows full well. Must I then admit that reading is so very valuable that there shall be nothing but reading in the school? Because bread is so very valuable must we leave meat out? That is really the drift of Dr. Harris's argument. "The aggregate experience of mankind," he says, "has chosen for the work of the school the mastery of letters." In this realm of letters he finds mathematics, geography, history, literature,

and language itself. These are so supremely necessary that all else must be excluded to give them all possible room and time.

It is this extravagant one-sidedness which I strongly protest against. I believe, *first*, that after two-thirds or three-fourths of the curriculum have been given to the mastery and use of books (including books of science), it is *less necessary* to give the remaining third or fourth to more books than it is to devote it to manual training, including rational drawing; and *secondly*, I believe that such a combination results in a more complete mastery of those same books than now follows from the exclusive program which Dr. Harris appears to approve.

WHEN TO TAKE UP AND WHEN TO LAY DOWN TOOLS.

But I am not through with Mr. Brown. He too introduces an illustration which he does not make the most of. Speaking of the child's increasing power to rely upon experience, and his ability to learn mechanical processes from drawing, he says, parenthetically: "Who will say that the educational value of constructing a railroad bridge with his pencil is essentially less to an engineer than if he constructed it with tools?"

Now, first, I suppose he means the educational value of *learning* to construct, etc. If the man is already an engineer, and knows how to design and execute the drawings of a bridge, there is little educational value in so doing. Again, if he already knows how to construct a bridge with tools, there is little educational value in so constructing it. Hence, if we make anything out of the illustration, we must suppose that Mr. Brown is comparing the educational value of learning how to design a bridge without either learning or knowing how to construct it, with the educational value of learning how to construct with tools a bridge designed by another. I suppose this is what Mr. Brown means, in spite of the fact that, as every engineer knows, no one can properly design a bridge in all its details without knowing substantially the processes of its construction. One cannot properly draw a piece (strut or tie) of a bridge without knowing its material, its exact shape and dimensions, the most minute details of its connection with other pieces, the strength of the piece and the strength of all its connections. This exact knowledge is in part what one learns in manual training. Hence, I will submit for comparison with the above, a third proposition, which more nearly than either of the two given represents the manual-training idea, viz.: compare with the above the educational value of learning both to design a bridge with pencil, and to construct it with tools. Is not this third superior to either of the others?

The engineer who is competent to design a bridge, is like Mr. Harris's general who is competent to plan and win a battle: he is competent only when he is familiar with the details of the execution.

But Mr. Brown does not do himself justice. He means that when one learns how to construct things he may cease to construct them. Precisely;

so say I. That is just the manual-training idea. When a boy has learned to make a plow-handle, he stops making plow-handles and learns something new either in kind or degree. Moreover, after he has been over generous courses of processes in widely different fields, so that his experience is as wide and as deep as the demands of intelligence, and after he has had opportunity to exercise his executive faculties by duly reflecting upon and elaborating the ideas obtained from his large personal experience, and the ideas which that experience has enabled him to draw from the recorded experience of others, he may lay aside his tools, or use them only as aids in scientific investigation.

But when shall he first take up these tools, and this pencil, and when shall he lay them down? If I understand Mr. Brown correctly, he would do both in the primary school or not at all! Incredible as this may appear to those who know something about the maturity required to grasp the theory of tools and mechanical processes, this appears to be Mr. Brown's position in the paper published in June *Education*.

As for Mr. Harris, I do not think he admits manual training anywhere into the general education of the ordinary boy. It occupies a position so low in his scale of educational values that it is far out of sight. Mr. Brown's second period in the development of the intelligence is from ten to seventeen or twenty years of age, during which period observation and reflection are necessarily combined. In my judgment this is the period for manual training. Before the age of reflection, manual training is purely superficial, all hand-work is mere imitation, all sequences of steps are purely arbitrary, and there is neither logic nor rationality in tool-work. The young child's time is better employed in studying external nature. Hence I say, till twelve years children need only knives and scissors, clay and pasteboard, microscopes, and facilities for arranging, classifying and sketching leaves, seeds, flowers, insects, birds, etc. No regular workshop with logical exercises in the elements of construction, no systematic study of forms and the graces of ornament, should be introduced till the maturity involved in reflection is reached.

I entirely agree with Mr. Brown in this, that when the learner has reached the stage where his experience with the concrete is sufficiently extensive to enable him to fully see mechanical processes mentally, and to abstract his thinking from individuals, and to deal with universals, he should certainly pass beyond the realm of ordinary shop-work. He thus reaches the period and sphere of free activity; he has laid the foundation, and may securely build his structure of higher education. Manual training deals with foundation stones; and let me tell you who would leave them out, you are not building wisely. There is something vital in this rational personal experience with that material world which forms the environment of our lives, which broadens the mind, which heightens the intelligence, and which strengthens and ennobles both intellect and character.

CONCLUSION.

I have spoken of some of the results of the St. Louis school. They are greater than I can grasp; they are more in number than I can count; they are found in a thousand homes, and in the lives of a thousand boys and men. These timid conservatives endeavor to reason away our success, and ascribe it to physical exercise, to enthusiastic and able teachers, to a concentrated curriculum of book studies, to pupils of unusual ability, and to a general craze which blinds people's eyes and warps their judgments.

Individual instances are, I know, of doubtful utility in establishing the value of a course of training, but thinking people do not omit their evidence. Is it nothing that the student who outranks all others in the freshman class of the polytechnic school of Washington University is from the Manual Training School, that the ranking sophomore is a manual graduate, and that the ranking junior is also a graduate of the same school, and that this last is one of the finest mathematical scholars the University has seen for twenty years? Is it nothing that the only student graduating from the St. Louis Law School this year with the grade of *Summa cum Laude* was a graduate of the Manual Training School?

Do these instances gratify that gloomy conviction which Mr. Brown says is ever becoming stronger among those educational critics who are best fitted to judge of educational values—"that one of the baneful effects of the workshop as an educational factor is its tendency to so limit the pupil's field of view that should his vocation be any of these industrial arts, he will become mentally as well as physically its slave"?

Is it not rather to be expected that when *all* boys are enabled to have the benefits of a rational course of manual training between the ages of twelve and eighteen, this slavery of vocations will cease to exist? When all men will be lifted just high enough on the scale of intelligent freedom to do away with all those lower forms of human activity which now approximate to automatism, and to substitute in their stead with a wealth of invention surpassing our wildest dreams the willing forces of nature.

Ancient civilization could not imagine a people cultivated and refined who did not depend upon the labor and service of a horde of slaves. Every Spartan had his Helot, and every Athenian citizen commanded the labor of three slaves.

We recognize no slave either of body or mind. If we would emancipate the race on the one hand from that intellectual bondage which lingers in the traditions of education and which closes our eyes to the force and value of personal contact with the activities of modern life, and on the other hand from that modern slavery which denies to those who must labor with their hands that sort of mental cultivation which can lift the humblest occupations to a higher level, and invest them with new dignity, while the forces of nature become our only drudges—if we would work to this glorious end, we must recognize in our system of universal education the conditions of healthy growth and development.

THE INTELLECTUAL VALUE OF TOOL-WORK.

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Man, like the animal, has natural wants, which he must gratify in order to live on the earth. While the animal needs food, and to some extent shelter, man needs food, and shelter, and clothing. In order to get possession of these things, he must struggle for them and wrest them from nature, depriving plants and animals of their vital principles and converting them to his own uses. Whereas the plant feeds upon soil and atmosphere in so far as it finds them in immediate contact with itself, and the animal is able to seek a new environment and use its limbs as tools or instruments with which to seize upon the means of supplying its wants,—man on the other hand, although less endowed with strength than many of the animals, and with scanty natural provision for clothing, yet is able to surpass the animal in gratification of his wants, by cunningly aiding his natural forces and instruments by invented ones. He devises instruments out of natural materials, mineral, animal and vegetable substances and their chemic elements, of such efficiency as to enable him to command the resources of land, and sea, and air.

Whatever seems at first a limitation to him or a hostile might threatening him with destruction or imposing upon him the necessity of drudgery for daily assistance, becomes by-and-by an auxiliary power friendly to man after he has conquered it by the magic of his intellect.

Man as inventor of tools and machines, and the combiner of nature's forces, presents for us the most interesting object in the universe. Let us take a survey of him as the maker of tools and the wielder of them. Intellectual and moral power unite to give man this power of invention. It is intellectual cunning which discovers the powers and adaptations of things and converts them to his uses. It is the moral power of self-conquest that enables man to sacrifice the ease and comfort of the present moment and to endure privation, in order by industry and patient attention to accumulate a capital of physical means and acquired experience sufficient to produce an invention.

The first step above the brute instinct begins when man looks beyond things as he sees them existing before him, and commences to consider their possibilities; he begins to add to his external seeing an internal seeing; the world begins to assume a new aspect; each object appears to be of larger scope than its present existence, for there is a sphere of possibility environing it, a sphere which the sharpest animal eyes of lynx or eagle cannot see, but which man, endowed with this new faculty of inward sight, perceives at once. To this insight into possibilities there loom up uses and adaptations, transformations and combinations in a long series stretching into the infinite

behind each finite real thing. The bodily eyes see the real objects, but cannot see the infinite trails—they are invisible except to the inward eyes of the mind.

What we call directive power on the part of man, his combining and organizing power, all rests on this power to see beyond the real things before the senses to the ideal possibilities invisible to the brute. The more clearly man sees these ideals, the more perfectly he can construct for himself another set of conditions than those in which he finds himself.

Men as tool-workers, as managers of machines, participate in this higher kind of perception in different degrees, but all have it to some extent. The lowest human laborer has the dimmest notions of these ideals; they are furnished him by others; he is told what to do; he furnishes the hands to work with, and someone else furnishes the brains or most of the brain-work. Unless a directing mind is near by to help at every moment with the details of some ideal, the rude laborer ceases his work, having no knowledge of what is required next. His capacity to grasp an ideal is very small; he can only take it in tiny fragments—small patterns dealt out to him as a hand by the directing brain of the overseer or "boss."

It seems a waste of power to have two brains to govern one pair of hands. It is evidently desirable to have each laborer developed in his brain so as to be able to see ideals as well as to realize them by his hands.

The development of this desirable power we call education of the intellect, and its chief means is science. Science is the systematized results of observation. Each fact in the world is placed in the light of all the other facts. All facts are made to help explain each fact. This is science. Now each fact represents only one of the many possible states of existence which a thing may have. When one state of existence is real the others are mere possibilities, or, as they are called, "potentialities." Thus water may exist as liquid, or vapor, or ice, but when it is ice, the liquid and vapor states are mere potentialities.

Science collects about each subject all its phases of existence under different conditions; it teaches the student to look at a thing as a whole and see in it not only what is visible before his senses, but what also is not realized and remains dormant or potential. The scientifically educated laborer, therefore, is of a higher type than the mere "hand-laborer" because he has learned to see in each thing its possibilities. He sées each thing in the perspective of its history. Here then in the educated laborer we have a hand belonging to a brain that directs, or that can intelligently comprehend a detailed statement of an ideal to be worked out. The laborer and the "boss" are united in one man.

There are, as we have said, different degrees of educated capacity, due to the degree in which this power of seeing invisible potentialities or ideals is developed. The lowest humanity needs constant direction, and works only under the eye of an overseer; it can work with advantage only at simple

processes; by repetition it acquires skill at a simple manipulation. The incessant repetition of one muscular act deadens into habit, and less and less brain-work goes to its performance. When a process is reduced to simple steps, however, it is easy to invent some sort of machine that can perform it as well or better than the human drudge. Accordingly, division of labor gives occasion to labor-saving machinery. The human drudge cannot compete with the machine, and is thrown out of employment and goes to the almshouse, or perhaps starves. If he could only be educated and learn to see ideals, he could have a place as manager of the machine. The machine requires an alert intellect to direct and control it, but a mere "hand" cannot serve its purpose. The higher development of man produced by science therefore acts as a goad to spur on the lower orders of humanity to become educated intellectually. Moreover, the education in science enables the laborer to easily acquire an insight into the construction and management of machines. This makes it possible for him to change his vocation readily. There is a greater and greater resemblance of each process of human labor to every other, now that an age of machinery has arrived. The differences of manipulation are grown less, because the machine is assuming the hand-work, and leaving only the brain-work for the laborer. Hence there opens before labor a great prospect of freedom in the future. Each person can choose a new vocation and succeed in it without long and tedious apprenticeship, provided that he is educated in general science.

If he understands only the theory of one machine he may direct or manage any form or style of it. He could not so easily learn an entirely different machine unless he had learned the entire theory of machinery. The wider his knowledge and the more general its character, the larger the sphere of his freedom and power. If he knows the scientific theory of nature's forces he comprehends readily not only the machines, but also all nature's phenomena as manifestations of those forces. Knowledge is educative in proportion to its enlightening power or its general applicability. The knowledge of an art is educative because it gives one command in a sphere of activity; it explains effects, and enables the artisan to be both brain and hand to some extent. A science lifts him to a much higher plane educatively, because he can see a wide margin of possibilities or ideals outside of the processes in use, and outside of the tools and machines employed.

Education then takes these three steps: first, to do what is directed by authority; secondly, to know the theory of the art or trade as it is and has come down by tradition; thirdly, to know the general science of the subject, and comprehend not only the processes that have been realized, but the possibility of others.

The civilization in which we live is well characterized as a scientific one, and it is making great strides towards the conquest of nature. It demands, too, as we see, an education for all people. There is less and less place left

for the mere drudge, all hands and no brains. Machinery can do his work so cheaply that his wages must be very slender. The education demanded, moreover, is not the training in technical skill so much as in science. For the more general training emancipates the laborer from the deadening effects of repetition and habit, the monotony of attending the machine, and opens up a vista of new invention and more useful combinations.

While the student is learning a method of doing something his brain is exercised; when the process has become a habit it is committed to his hand, and his intellect is not required again except for new combinations. This is true of all machine-work, of all tool-work. Its theory is soon exhausted, and the deadening process of habit sets in. Science is perpetually living, always educative. The mind goes from principle to principle; it discovers and inventories new provinces of nature, and applies its principles to their explanation. In reaching vaster unities of nature it finds deeper principles.

Not the study of tools and machinery, but that of natural science, is more educative, therefore, because it keeps the mind in perpetual activity.

If we pause here and ask ourselves, what is the scope of the inquiry thus far made? we shall be obliged to confess that we have regarded man only in his animal nature, possessing bodily wants of food, clothing, and shelter. We see at once that this is no inventory of man's wants—it falls infinitely short of his requirements as a spiritual being. If machinery were invented so that he could get food, clothing and shelter in abundance and of the finest quality at the cost of a moment's labor each day, all this would be of small account as an item of civilization unless the human energy saved from drudgery had found channels of expenditure in the vocations relating directly to the education of the spiritual nature of man.

Here we come to the all-important distinction between that which belongs only to the nature of a means instrumental to something else different from itself, and that which is an end for itself. The human mind or soul is an end for itself. Matter and the body are only instrumental, only means for the perfection of the soul.

What, we inquire, are the ideals of perfection of the soul, then? For it would seem that all through our industrial processes there should have prevailed a guiding purpose to subordinate all human endeavor to the interest of the mind. We have already taken note of the science of nature as a purely theoretical study, more educative than any form of art because it is the source of inexhaustible activity in the intellect. Nature in time and space is one world for man's scientific mastery. Over against this there is another world for his science: the world of mind.

Nature is before us as organic and inorganic realms. Mind reveals itself in three forms, thinking, willing, and feeling. Leaving this psychological point of view, it will be more interesting for us to look at the world of humanity in three aspects. Human nature has revealed itself in institutions, social structures organized so as to make the strong help the weak; the ma-

ture assist the immature; the wise the simple: these institutions are the family, civil society, the state or nation, and the church. These institutions are the outgrowth of the human will. In the business of education the youth learns human nature as will in studying history—history taken in a very broad sense. But even history in a narrow sense gives him glimpses of all these institutions acting and reacting upon each of these. One sees the evolution of civilization by the study of history. Here then is a branch of study which we must regard as educative in the highest possible degree. Natural science, valuable as it is in emancipating us from drudgery, is rather a science of that which is a means for the development of man as a spiritual being. But history is a science of that which is an end for itself, because it is the exhibition of the structure and evolution of civilization.

History is only one of the spiritual sciences. There are sciences that relate to mind as intellect in its essence such as philosophy and psychology and logic, with kindred sciences like comparative philology offering to us the revelations which different peoples of the earth have made of their mental structure in language. This study deals also with that which is an end for itself. Again, there is the department of literature and art, in which man has portrayed for himself his human nature in the form of feelings and convictions leading outward and upward to thoughts and actions. For the heart is in a certain sense the primitive fountain from which flows the life-thread before it is divided into the strands of intellect and will. Literature shows us this deepest source of civilization. Homer, Dante, Shakespeare, and Goethe reveal prophetically what after ages work out into clear thoughts and actions. Here then is another, and a very important study of what is always an end for itself.

History, the revelation of the nature of human will; philology and philosophy, the revelation of what is essential in the human intellect, or the divine part of it; literature and the fine arts, the revelation of the human heart!

First, human nature evolves a dim feeling; then develops it into an idea; then realizes it in a deed, and it becomes an institution to bless the race.

There are three departments to the world of human nature, and two departments to the world of nature below man—organic in plant and animal, inorganic in matter and force.

With this survey of human learning, we are now prepared to see what the school has done in the past and present to provide an educative process for the child by giving him a survey of the two worlds in which he lives, the material and spiritual worlds—the world of means to an end outside of itself, and the world which is an end for itself.

School education should open five windows of the soul, and let it look out upon the two departments of nature and the three departments of mind. Now it surprises us at first to see that school education has done this very thing by its course of study. Arithmetic gives the first glimpse of inor-

ganic nature, for it reveals the nature of quantity, and quantity gives the law to time and space, and to all bodies. Then in geography a glimpse is given of organic nature as related to the inorganic on the one hand, and as related to man on the other—a very educative study indeed! Then there is grammar, which looks into the logical structure of the intellect as revealed in language; history, which reveals the human will; literature in the school readers, showing how the great geniuses of the language have revealed the aspirations of the people in impassioned prose and poetry.

The school does something more than give this all-round glimpse of man's five-fold world. The school teaches the pupil how to restrain his animal impulses to prate and chatter, disturbing the work of others, and himself idle; it teaches him the great lesson of industry and perseverance; it teaches him regularity and punctuality, the great virtues that lie at the basis of all human combination; it teaches courtesy and good social behavior; it lays greatest stress on truth-speaking, by showing the pupil in every recitation how important it is to be accurate in statement, and to fix the exact facts by verification and research.

The studies and disciplines of the school therefore open the windows of the intellect upon all points of the horizon of existence, and they train the will to labor at what is most difficult because most unusual for the animal nature. The lower organized human being can work with his hands with pleasure, while it is still a task of great difficulty for him to contemplate ideas or undertake any sustained trains of thought. If youth can be taught to bring their powers to bear on such ideal subjects as arithmetic, grammar, history, and literature, they certainly can with ease give their mind to any form of manual training or the work of external observation, because the greater includes the less, and the studies of pure science are far more difficult to carry on than studies in applied science.

If we now ask the question, What is the comparative value of tool-work? we may see our way to reply: Tool-work without the theory of construction is educative to some extent, especially in the first stages of its practice. Tool-work taught with the theory of machinery, with applied mathematics, is far more educative than mere tool-work, and its educative influence lasts for a much longer time. Tool-work with its theory and with natural science is permanently educative, and it does much to raise manual labor above drudgery, and especially is this the case if it is studied with the history of ornamentation and with careful cultivation of æsthetic taste.

But when compared with the present course of study in the schools it cannot be claimed that manual training opens any new windows of the soul, although it may give a more distinct view from the window that opens towards inorganic nature.

There remains, notwithstanding, a permanently valid place for the manual-training school side by side with apprentice schools for all youths who are old enough to enter a trade, and who are unwilling to carry on any

further their purely culture studies. Cultivate the humanities first, and afterwards the industrial faculties. In our civilization there ascend out of the abyss of the future, problems of anarchy on the one hand and of socialism on the other; individualism carried to such extremes that all subordination to peaceable and established law is deemed a fetter to freedom. This centrifugal tendency to anarchy is paralleled by a centripetal tendency that wishes to have the central government perform not only all the duties of establishing justice and securing the public peace, but also to have it own all the property and manage all the industries. In short, the nationalists propose abolishing the sphere of competition and individual enterprise. Education in the history of the world, and in the literature that reveals the aspirations of the human heart, is well calculated to prepare the youth for a rational verdict on the extreme issues that will continually arise among a free people. Above all, we must never yield to the economic spirit that proposes to curtail the humanizing studies in our schools for the sake of adding special training for industries. Rather must we do what we can to extend the period of study in pure science and the humanities, knowing as we do that all which goes to develop the ability of the youth to see possibilities and ideals, goes to make him a more productive laborer in the fields of industry.

THE VALUE OF TOOL-INSTRUCTION AS RELATED TO THE ACTIVE PURSUITS IN WHICH PUPILS MAY SUBSEQUENTLY ENGAGE.

SELIM H. PEABODY, CHAMPAIGN, ILLINOIS.

In a report formerly presented to the National Council of Education, I endeavored to draw the distinction between the pedagogic and the economic value of tool-instruction. The difference lies chiefly in the ends sought; the first aims at a higher training, discipline, culture, in the worker; the second aims at a larger excellence in the workmanship. Better workmen or better work.

It is not presumed that either of these results can exist in the absence of the other. Better workmen, better in the sense of having larger and higher intellectual power, should produce better work; while in the individual, the constant effort to improve the quality of the work, should elevate in some degree the power of the worker.

If we seek to estimate the value of tool-instruction as related to the active pursuits in which the pupils may hereafter engage, the valuation must be made as to these elements, viz.:

1. The pedagogic or intellectual value, or influence, in strengthening, en-

larging, and balancing the pupil himself; that is, in fitting him generally to be better able to cope with the difficulties inherent in any active pursuit. Or —

2. The economic, often called, without sufficient reflection, the practical value, which may in specific ways enable him the better to enter upon special pursuits, and to accomplish large and useful results; to which may be added some inquiry into the moral influences of tool-instruction, if any such influences exist.

If I correctly understand the distribution of the topics to be discussed this evening, the first portion, as I have made the analysis, is that assigned to Dr. Harris, the second to myself. Whatever results of value are likely to be produced in furnishing intellectual growth and fertile vigor to the pupil receiving them, will be found bearing practical and economic fruitage; for power is power, and intellectual force will make itself felt. It is precisely this larger intellectual factor which is wanted in practical affairs, in active pursuits. And this we understand to be one important claim made in behalf of tool-instruction: that, waiving the question of intellectual discipline — which question we have laid aside as not belonging to the work of the moment — whatever mental growth is assured receives in this way a more useful, economic, practical bent, makes the student more intimately and fruitfully acquainted with things and affairs, and thus fits him for more immediate and efficient service in the active pursuits of life. In the common phrase, the student is given power to do something, and this doing something is made the standard by which his dynamic energies are to be measured. I am not now to stop and inquire whether these standards of measurement are philosophic and just — they may be, or may not be; but they are very commonly used, and the question is raised as to the influences and results of tool-instruction when measured by these standards. If it be true that the intellectual powers thus strengthened may be more readily turned to practical account, in so much and so far as this claim can be made good so much may be set down upon the credit side of the account with tool-instruction as a factor in education.

That which we rather vaguely call practical ability exhibits two distinct elements, often united in very varied proportions in the same person. The first is a large and prolific intelligence, which recognizes the relations of parts to wholes; of means to ends; of causes and effects; of purposes, and the processes of thought and action needful to crystallize them into events. The second is the possession and control of some technical skill that can do some specific thing. The first of these is directive; it devises, plans, lays out work to be done by self or others; it designs houses, lays down the lines for ships, sees bridges spanning streams and chasms, in visions which it transmutes into substantial realities; it is the motive power of the engineer, and of the man of business who plans and executes great enterprises. The second is operative; it has acquired skill in manipulation; drives a nail;

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strikes a baseball; touches the strings of a viol or the keys of a piano; operates for cataract; and puts the tenderest touches upon the palpitating flesh-tints of a painting, or the fine scorn upon the marble lips of an Apollo. The first works through the intellectual, constructive, logical faculties. One may think out all the details of an enterprise, or of a structure, and determine all the steps necessary to bring either to completion, in the still darkness of the night, when not a single item of actual performance is possible. The second works often under the forces of habit, of muscular and tactual sense, mingled with subtle influences of feeling—I had almost said instincts—that do not follow logical direction or control. There are multitudes of acts that cannot be taught logically—one neither bows nor fingers a violin by anything analogous to the rule of three. There are many things that no man can teach me; he may show me how he does them, but I must learn to do them by myself. For example, learning to ride a bicycle, or to strike a base-ball. In short, the peculiar ability of the so-called practical man consists either in aptness of planning, or deftness of execution, or in a combination of the two. Now the first of these elements rests on strong and vigorous intellectual power—power that is vigorous by nature, and has been strengthened by culture and discipline. It is not the only one, but it is one of the crowning glories of all well-directed and scholarly culture, that produces in men such capacities. It is exhibited by men of affairs in all the commanding walks of life. This class is full of men of liberal, literary, and scholarly culture, graduated from colleges and universities. It includes, also, men of superb natural gifts, who have not enjoyed such scholarly opportunities. Side by side, alike in eminence, different in service, stand Whitney, Henry, Fourneyron, with the Stephensons, and Ericsson, and Edison. I shall not suggest, even by implication, that the manual-training schools which have been able to fill their desks with the brightest boys in our large and wealthy cities, will not aid in producing many such large-minded men. They ought to do so, for in each case care has been taken to make these schools first-class high schools, in every respect equal to the best, plus the specialty of tool-instruction. It is scarcely just to credit all the valuable results which might reasonably be expected to come from the other departments, to this one specialty which bears the palm of novelty.

All vigorous intellectual training aids to secure the qualities referred to, but especially is it aided by instruction in the sciences, natural and mathematical, when taught, as they should be, with constant reference to their relations to existing and practical things. In certain respects nothing can be more fruitful than work done in the drawing-room, particularly in such forms of drawing as lay hold on dimensions and relations, as well as on the expression of things as they seem. The method of projection involves and cultivates insight into forms and relations. It helps marvelously towards that perception which sees through the concrete to the essence, and, there-

fore, if one may use the metaphor, looks into the souls of things through their cruder external forms. The purer mathematical concepts are the fine creations of the intellect, in which the imagination is aided by the methods of correct drawing much more than by the concrete cutting of wood or metal.

I am persuaded that tool-instruction has very little to offer in aid of that large development which I have described as the first form of practical ability. I think so, first, because I observe that tool-work has to deal with detail; with minute items of measurement and exactness of fit; with the removal of substance, here a little and there a little; all of which activities lead from, not toward, the broader and more general view of the relations which make up the whole, and its nearer and more remote adaptations. I shall not go to the workman who fits and polishes ivory keys, and adjusts their delicate movements, when I wish a man to plan a grand organ. I shall not ask the smith who turns eye-ends upon steel rods, and does it well, too, when I want a design for a bridge that will span the waters of the Mississippi. The master bridge-builder may know how to forge and weld steel: I doubt if Eads, or Roebling, or Sooy-Smith did know that; but if they did, while it might aid in working out details which might have been left to subordinates, that knowledge would not make them the master engineers they were. I know something of the *personnel* of the great Baldwin locomotive works, and I am quite sure that one of the most practical men of the firm that controls that immense manufactory is one who has little or no personal knowledge of hand tool-work in any of its many departments.

I think so, secondly, because I find that very few workmen, even of those called skilled, are competent to plan and arrange work for themselves and others. A great many superintendents and managers do come up from the ranks, but they rise for the very reason that they show in themselves capacities for something more than being the mere manipulators of tools. Not every first-fiddle can be a Theodore Thomas. I once heard a reverend gentleman of note, but one fond of paradoxes, say that a good trade is a liberal education. I cannot accept the proposition, because I rarely find good trades-workers who show even the elements of that large and broad understanding which is the evidence of good education.

Toward the second form of practical ability, that which may be called technique, tool-instruction has much to offer, but usually in limited directions. We may make a boy skillful in a fair degree at joinery, at the turning-lathe, at the file-bench, at the anvil, at the manipulation of machine tools. I question whether this last item ought not to be omitted from the list of examples of pure tool-instruction. I think it a much easier, and at the same time a more intellectual accomplishment, to learn to run an engine lathe exactly, than to learn to use the file with precision. But there is a series of mechanical arts which can be taught in schools, and taught fairly well. Wherever these arts touch the needs and uses of practical life, the

learners have acquired something that they can put to practical use. So far, good.

The forms of tool-instruction which have been chosen are doubtless those most readily available in the school workshop. But they touch only a very small part of either the tools or the methods which come into use in the active pursuits of life. They are those with which less than ten per cent. of the world's workers win their bread. All forms of work in leather are omitted, and most of them must remain so. All work in which mortar is used is for the most part omitted. A long list might be made of trades for which the tool-instruction now gives no preparation.

I very well know that I shall be met right here with the very earnest disclaimer, in the statement that the tool-instruction of the schools was never meant to teach trades. In my judgment, so much the worse. I wish that they taught carpentry, for example, to such as might themselves be or might control carpenters, etc. It is said that the true purpose of tool-instruction is to obtain such a control of the physical powers, notably those of the hand and eye, as shall develop a series of faculties hitherto neglected in our general instruction, but of great value in the harmonious development of the whole man. If that statement be true—and I venture to express my dissent—then it removes this part of the subject from my field of inquiry.

Another assertion may be more pertinent to my discussion, namely, that the tools whose use is taught in the school shops are the exemplars or types of all tools, so that a pupil who has obtained mastery over these has therefore command over all; that he has acquired not simply the use of these tools, but the use of all tools—that indefinite something so frequently eulogized, "the use of tools."

To this proposition I demur. I would not refer to it, if I had not found it so often insisted upon by the advocates of tool-instruction. If any of them have come to think otherwise, I shall take courage in the countenance they give to so much of my opinions. I am glad to feel assured that there are more than seven typical tools; and that there are tools which from their varied uses may really be counted as several and distinct as they are used. But I still think that there is something more than science to be learned in learning the use of a tool, and that something is habit. Habit comes slowly, with much and patient practice; and the very essence of habit is, that while it makes one form of action easy, it, *pari passu*, makes any other form of action difficult. If the one use of a hammer which the boy has acquired does not interfere with the use of it in a different way, or for a different purpose, then I much doubt whether he has really learned that one use. Certain kinds of skill require that a man stop thinking, and put himself as nearly as possible into the condition of a machine, and carry through a series of movements like a machine. Many things in the technique of that most refined art, music, are mechanical, and the learner takes long and monotonous rehearsals to insure the formation of correct habits.

One thing, however, should be conceded: While the habits acquired with one tool, or in one of its uses, may for a time stand in the way of other acquisitions, the methods used in acquiring those habits—that is, of learning that tool—may assist to show the proper steps with which to approach the next tool problem, and thus subsequent progress may be the more readily made.

Certain collateral and most useful acquisitions may be made in the use of all tools—such as method, accuracy, perseverance, industry, etc., about which I am led to a brief word. Doubtless all good tool-work inculcates these most excellent qualities, and so does every other form of good instruction. But Dr. Harris well says that "these are formal and not substantial powers—that is, they derive their value from what they are applied to, and they may be mischievous as well as beneficial." Accuracy, for example, is of first importance, and no tool-work that fails to show it in a reasonable and constantly refining degree ought for an instant to be tolerated. But accuracy, nakedly and without relationships, has no ethical quality. Accuracy and truth are not synonyms. Accuracy is good or evil according to its purpose. Accuracy in fitting a jimmy, that it may be used for housebreaking, means burglary. Accurate pistol practice, on the night before a duel, means murder, and nothing less. In like manner, industry is good or evil, according to its relationships. The old Scotchwoman was known to have ever a good word for all persons, no matter how vile in the thoughts of other people. Somebody said she would speak well even of the devil. "Indeed," said she, "ye'll no deny that the de'il's a vary *industrious pairson!*" A skillful workman is not necessarily an honest man. If his honesty is merely the complement of his workmanship, it is but a superficial finish, and not the outcome of a just conscience and a pure heart.

I conclude this paper with this brief summary:

1. Whatever there may be of general intellectual character in tool-instruction, must have a direct and useful bearing upon any or all of the active pursuits of life in which pupils may subsequently engage.

2. Whatever is found therein of special and peculiar quality, will be restricted mainly to such of the active pursuits as are in nature cognate to the specific forms of training acquired in the schools.

3. Tool-instruction is essentially specific in its character, and its valuable service must be sought in special rather than in general discipline.

I add, as a corollary, the opinion that instead of saying, "We will not teach trades," we should aim to provide a large and constantly increasing series of trade-schools, until all boys, and girls, too, in all trades, shall have the benefits of well-devised and thorough instruction therein.

MANUAL TRAINING IN THE PRIMARY AND THE GRAMMAR SCHOOLS.

HENRY A. WISE, BALTIMORE, MARYLAND.

When man fell from his high estate he was told: "In the sweat of thy face shalt thou eat bread." Though this was said centuries ago, it is as true to-day as it was then. Those who obey the divine command, and learn to labor, not only secure their own happiness, but they also contribute to the support and order of society.

In the work of education the effect to be attained is, to cultivate and fix habits of self-activity which will endure to the end of life; to teach pupils to labor and to make industry the law of their being. The man who gives his children habits of industry, provides for them better than one who gives his children a fortune. The problem to-day that many are endeavoring to solve is, how they may be able to get along in life without working. Our land is so blessed above all others with opportunities for securing the necessaries of life—a living can be obtained with comparatively so little effort—speculation is so rife by which fortunes are made more by chance than by assiduous, well-directed effort, that many wait for something to turn up, or devote themselves to speculative methods to obtain a livelihood, rather than to intelligent industry. To correct this is manifestly desirable, and in order to do so the young must be trained in habits of industry. They must be taught to know that unless they labor neither can they eat. Labor must be dignified. Labor of some kind is as necessary to life and happiness as motion is to the purity of water. There is no such thing as health or happiness without well-formed habits of industry, and in the instruction of youth the chief business of the educator lies in training his pupils in good habits. This is the true interpretation of the well-known maxim that education is arousing a pupil to self-activity; he must not only be aroused, but he must continue in habits of self-activity; it must not be an evanescent arousing, it must be continuous, life-enduring.

Manual training at this time occupies the most prominent place among the subjects claiming the attention of educators. The term has not been satisfactorily defined, so that what one means when he uses it is not necessarily what is meant by another. The reasons urged for its introduction are by no means the same. Many advocate its introduction into the schools with the sincere desire to benefit them; while others, who are unfriendly to the public-school system, do so in the hope that their efficiency may be impaired, and that ultimately they may be abolished and every man be compelled to pay for the education of his child. It is hoped by some that cooking-schools, trades schools, and schools for the training of servants will be instrumental in solving the labor question, and in fitting the hewers of

wood and drawers of water to be the efficient servants of the rich, of those who in the scuffle for money have been successful.

True educators, though, cannot consider the matter from these standpoints, and they oppose the introduction of anything into the schools which will not enhance their usefulness to the people and the state. It would be pertinent at this point to discuss the function of the public schools, and the limits between which their operations should be confined, but the time allowed for the reading of this paper will not permit an examination of these questions. Suffice it to say, it is generally conceded by the great body of the people of this country that to preserve our institutions there must be a system of public education to train the young of the land to be good citizens; that the system must embrace in its course all that will most successfully accomplish this purpose, and that its extent must be controlled by the length of time necessary for the attainment of the object sought. Those who oppose any attempt to introduce manual work into the schools, and those closet-pedagogues who would at once convert all the schools into carpenter and blacksmith shops, constitute the extremists in this discussion; and as is usually the case under such circumstances, the true position lies somewhere between the two extremes. The most enlightened community will employ every means within its power to discover and train for use all the talent born into it; and the proportion of well-educated persons found in any community is the measure of its wisdom and civilization.

Manual training seems to be the natural outcome or extension of Froebel's kindergarten methods, and is essentially objective teaching. The demand for manual and technical instruction in European countries was caused by the decay of the apprenticeship system and the desire of governments to supply skilled labor in order to enable their manufacturers to compete successfully with those of other countries.

So far as I am informed, manual training has not been successfully undertaken in connection with government schools in which pupils below the age of twelve or fourteen years are taught.

In order that what is said in this paper may be understood, it is necessary to give an explanation of what the school board of Baltimore city has done in regard to manual training.

In September, 1884, they established a manual-training school after the plan of the school at St. Louis, connected with the Washington University. In addition to a three-years high-school course of study in the English language, history, mathematics, book-keeping, science, and a thorough course in drawing, this school gives instruction in carpentry, wood-turning, pattern-making, chipping and filing, forge-work, moulding, soldering and brazing, the use of machine-shop tools, and such other instruction of a similar character as it may be deemed advisable to add to the foregoing from time to time,—it being the intention to divide the working hours of the students as nearly as possible equally between the mental and manual exercises. The

school differs from the Boys' High School in omitting from its course of study modern and ancient languages, and in giving prominence to mechanical drawing, and particularly in affording scientific instruction by the laboratory method, and practice in the care and use of tools. Those entering the school are required to be at least fourteen years of age, and to pass a satisfactory examination in reading, writing, spelling, geography, and the fundamental operations of arithmetic as applied to integers, fractions, denominate numbers, and the extraction of the square and cube root of numbers. The school is very popular, and has been successful in a marked degree. It began in 1884 with 62 enrolled pupils, and its roll on the 31st of December, 1888, was over 500. The cost per pupil for the year 1888 was $23.23.

Pupils attending the school pay no fees—the school is absolutely free. The school has met with so much success that the old building is found to be too small for its accommodation, and an addition, to cost $35,000, is about to be erected for the use of the school.

Young men graduating from the school seldom have difficulty in obtaining employment—most of them engaging in mechanical pursuits. One apparent good effect of this school is, that boys who were indifferent and neglected their literary work soon became interested in the shop-work, and afterwards made more satisfactory progress in their literary studies. It is also noticeable that the boys trained by the methods used in this school do not need so much overlooking by their teachers—that they are more to be depended upon to go ahead in the successful accomplishment of their tasks in both kinds of work—that they become more reliable as well as more self-reliant and capable. Rosenkranz says that, "The end and aim of education is the emancipation of youth. It strives to make him self-dependent, and as soon as he has become so it wishes to retire and to be able to leave him to the sole responsibility of his actions." Locke advises us when a boy is dull, that "to stir up vigor and activity in him, you must employ him in some constant bodily labor, whereby he may get a habit of doing something." After this habit of doing something has in this way been acquired, it may be utilized in intellectual as well as manual labor. There seems to be strong evidence of the fact that, if manual work of the right kind, under proper conditions, could be engaged in by pupils in connection with literary work, better results would ensue than if the curriculum were limited to the same amount of literary work alone. Although this may seem paradoxical, yet it may be accounted for on psychological principles, for the pleasure and interest occasioned by the manual work greatly increases the attention, and consequently the impressions are much more firmly fixed in the mind. When the two courses are so coördinated and arranged that the one supplements and illustrates the other, as should be the case as far as possible, the objective character of the teaching prevents the pupils from learning words alone, but words and their corresponding ideas are learned at the same time, and greater progress secured.

The Manual Training High School which I have briefly described provides manual training for pupils fourteen years of age who have completed the studies of the grammar schools. And now I come to the subject of my paper—"How shall manual training be introduced into the grades of the primary and grammar schools?" In some of the large cities of the country an effort has been made to solve this question, so far as the grammar schools are concerned, by sending a certain number of pupils, for about two hours a week, to shops equipped for the purpose, where, in charge of a carpenter, they receive instruction in shop-work. Under these circumstances the work in the shop, directed by an instructor who knows little about and has no sympathy with the literary course, must be done with little, if any, reference to its being supplemental to the literary course pursued in the grammar school.

This plan, of course, cannot be successful, and seems to be a mere expedient to quiet the demand for manual training in the grammar schools. One of the strongest arguments in favor of manual training is, that the study of words and the ideas they represent is carried on together, the manual work being made, as far as it can be made, the objective teaching of the literary work; and the plan pursued in these cities, failing to arrange the two kinds of work in accordance with this idea, is not a good one, and in time must be abolished, as it fails to secure the advantage of the most beneficial feature urged in favor of blending manual with literary work.

In connection with the Manual Training School there has been organized a preparatory department, to which pupils from the sixth and seventh grades of the grammar schools are admitted. This department of the school at this time numbers 165 pupils.

The graded course of study arranged for two years embraces: language, reading, writing, arithmetic, algebra, geometry, geography, history, drawing (45 minutes daily), wood-work (75 minutes a day for twenty weeks), and sheet-metal work (75 minutes a day for twenty weeks). This department, it is intended, shall be allowed to increase in proportion to the demand. It does not interfere with the grammar schools proper as they are at present organized, and it may be abolished or extended, if found necessary, without embarrassment to the system.

It is generally admitted that the introduction of sewing into grammar schools in which girls are taught, is both feasible and desirable, and that its instruction does not decrease the thoroughness of the other work done in the schools; but great difference of opinion exists as to the extent to which manual training should be introduced into the grades of the primary and grammar schools. It is urged by some that its introduction would cause the literary course to be slighted. Experience has shown this to be a mistake. Wherever manual has been judiciously connected with literary work, the literary standard of the school has not been lowered. Mr. Philbrick says in one of his reports: "The remarkable success which has attended the

experiment of extending instruction in sewing to all the classes of the Winthrop school, furnishes an illustration of the principle long known among educators, that a change from mental to manual exercises within limits is favorable to the best intellectual attainments—for the children of the Winthrop school have *surpassed their former standing in scholarship*, while they have gained in addition a most beautiful accomplishment."

It is found to be the case that pupils engaged in such exercises become more interested in school, they attend better, and look upon their exercises more as realities than is the case in other schools.

When any kind of manual work can be done in a school so as to supplement and aid the acquirement of the literary work, its introduction is highly desirable. For this reason we may introduce into the primary grades the construction of forms in clay, pasteboard, or other suitable material, for use as models in drawing, and teach the pupils how to represent these forms by drawings. The forms should be handled and studied by the pupils, that they may learn their names and the names of their parts. In the grammar grades we may introduce a continuation of the work begun in the primary grades, of constructing forms, and teaching the pupils how to represent them by drawings.

It is said "That when the art of drawing shall be permanently established in all the public schools the cause of industrial education will be nearly accomplished, and its place marked in the new order of studies." Grammar-school pupils may also be taught to make in sand, clay, or other material, contour maps showing the physical features of the countries studied by the grade. They should also be required to construct the simple apparatus used in the study of physics. Scientific investigations have established the fact that manual work gives development to portions of the brain in a manner that literary work alone fails to secure.

For the purpose of inculcating the scientific method of investigation, as well as to train the hand and eye in connection with the brain, all students of the Johns Hopkins University, offering for the A. B. degree, are required to study drawing, and to pursue one branch of science taught by the laboratory method.

There should be introduced, also, in the grades of the primary and grammar schools elementary science lessons, by which pupils are taught by competent teachers to observe accurately; to express clearly, concisely and grammatically, either orally or in writing, what they observe; to make drawings of the specimens studied or the apparatus used; to find and read what writers have said about the subject they are investigating; to acquire a simple logical method of grouping their observations, and the power of generalization from specific facts. Each lesson in such a course should be related to the lessons which precede and follow it, as they are of little value when given at random without reference to each other. One lesson must not be allowed to exist as an isolated thing, but must form an important part of a complete

course. In connection with the study of form, pupils should also be practiced in making measurements, and in the computation of areas and volumes. Such work greatly aids the pupils in acquiring an intelligent knowledge of arithmetic, and when it has preceded the study of geometry it is wonderful to note how readily and successfully pupils of the advanced grades engage in the study of that subject.

In order to establish this work successfully in the schools, it is necessary to provide better programs and more highly trained teachers. Frequent complaint is made of over-pressure in the schools, but the trouble is due not so much to over-work, as to the lack of interest on the part of pupils, and the want of conscious progress. President Eliot, of Harvard University, has called attention to these facts and has well said in connection with the programs in use, that it is an abominable waste of time and effort to put children to doing in a difficult way that which in a year or two they will be able to learn to do much more easily.

The agitation of this question has been productive of good. Heretofore we have been wasting much valuable time and effort in doing work, in many instances, without any appreciable return in power gained; especially is this the case in regard to arithmetic, geography, and grammar. Much unnecessary work has been eliminated from the programs, and that remaining is taught more successfully by means of better methods.

Our schools are daily becoming more efficient in getting pupils to be able to do something, and I think we may indulge in the hope that vast improvement of the schools will be made in the near future. To accomplish this, though, teachers must be improved—they must have more knowledge of the subjects to be taught, and possess more aptitude and skill in teaching.

Those who are intrusted with the duty of training teachers must learn that it *is* necessary for teachers to know more than they are required to teach; that the explanation of simple things often lies hidden in things that are profound; and that scholarship, which many of them deride, is an indispensable requisite to success in teaching. Our programs should be so arranged and the teachers so trained that no effort would be wasted in instruction, and that all our aims and efforts would converge toward the one common purpose of giving our pupils a symmetrical development which will fit them in the best possible manner to be industrious, successful and virtuous citizens. "Hasten slowly" is a sound maxim as well in the schoolroom as elsewhere, and it is necessary to test thoroughly the usefulness of manual work to be engrafted on the primary and grammar schools before rashly interfering with the programs of these schools. By the aid of the work we are successfully accomplishing in our Manual Training School, and by that of the Industrial Educational Association recently established in Baltimore, of which many of our public-school teachers are members, we shall arrive at a better knowledge of this subject in all its varied bearings; but with our limited knowledge of the kind of work to be introduced, the

method of introducing it and the inability to obtain well-instructed teachers, after doing what has been mentioned as possible at this time, we can only wait and study the subject, and modify our present course as our increased knowledge justifies us.

THEME: DENOMINATIONAL SCHOOLS.

SHOULD AMERICANS EDUCATE THEIR CHILDREN IN DENOMINATIONAL SCHOOLS?

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I am persuaded that the popular errors now existing in reference to education spring from an incorrect notion of that term. *To educate* means *to bring out*, to develop the intellectual, moral and religious faculties of the soul. An education, therefore, that improves the mind and the memory, to the neglect of moral and religious training, is, at best, but an imperfect and defective system. According to Webster's definition, to educate is "to instill into the mind principles of art, science, *morals*, *religion*, and behavior." "To educate," he says, "in the arts, is important; in religion, indispensable."

It is, indeed, eminently useful that the intellect of our youth should be developed, and that they should be made familiar with those branches of knowledge which they are afterward likely to pursue. They can then go forth into the world gifted with a well-furnished mind, and armed with a lever by which they may elevate themselves in the social scale, and become valuable members of society. It is most desirable, also, that they should, in the course of their studies, be made acquainted with the history of our country, with the origin and principles of its government, and with the eminent men who have served it by their statesmanship and defended it by their valor. This knowledge will instruct them in their civic rights and duties, and contribute to make them enlightened citizens and devoted patriots.

But it is not enough for children to have a secular education; they must receive a religious training. Indeed, religious knowledge is as far above human science as the soul is above the body, as heaven is above earth, as eternity is above time. The little child that is familiar with the Christian catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosophers of pagan antiquity, or even than many of the so-called philosophers of our own times. He has mastered the great problem of life. He knows his origin, his sublime destiny, and the means of attaining it—a knowledge that no human science can impart without the light of Revelation.

God has given us a *heart* to be formed to virtue, as well as a *head* to be enlightened. By secular education, we improve the mind; by moral training, we direct the heart.

It is not sufficient, therefore, to know how to read and write, to understand the rudiments of grammar and arithmetic. It does not suffice to know that two and two make four; we must practically learn, also, the great distance between time and eternity. The knowledge of book-keeping is not sufficient unless we are taught, also, how to balance our accounts daily between our conscience and our God. It will profit us little to understand all about the diurnal and annual motions of the earth, unless we add to this science some heavenly astronomy. We should know and feel that our future home is to be beyond the stars in heaven, and that, if we lead a virtuous life here, we shall "shine as stars for all eternity."

We want our children to receive an education that will make them not only learned, but pious men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires, of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

But is it not more important to learn something of the King of kings, who created all those kingdoms, and by whom kings reign? Is it not more important to study the Uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist who paints the lily and gilds the clouds?

If, indeed, our soul were to die with the body, if we had no existence beyond the grave, if we had no account to render to God for our actions, we might more easily dispense with religion in our schools; though even then Christian morality would be a true source of temporal blessings, for, as the apostle teaches, "Piety is profitable to all things, having promise *of the life that now is*, and of that which is to come."

But our youth cherish the hope of one day becoming citizens of heaven, as well as of this land; and as they cannot be good citizens of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practice the laws of God. Now it is only by a good religious education that we learn to know and to fulfill our duties toward our Creator.

The religious and the secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and to foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast feeds not only its head, but permeates at the same time its heart and the other organs of the body. In like manner, the intellectual and moral growth of our children must go hand-in-hand; otherwise their

education is shallow and fragmentary, and often proves a curse instead of a blessing.

Piety is not to be put on as a holiday dress, to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God as well as the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated?

Guizot, an eminent Protestant writer of France, expresses himself so clearly and forcibly on this point that I cannot forbear quoting his words: "In order," he says, "to make popular education truly good and socially useful, it must be fundamentally religious. . . . It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour. It is a faith and a law, which ought to be felt everywhere, and which, after this manner alone, can exercise all its beneficial influence upon our mind and our life."

In this country, the citizen happily enjoys the largest liberty, and I should be sorry to see his freedom lessened or infringed. But the wider the liberty the more efficient should be the safeguards to prevent it from being abused and degenerating into license. To keep the social body within its orbit, the centripetal force of religion should counterbalance the centrifugal motion of free thought. The ship that is to sail on a rough sea and before strong winds, should be well ballasted. The only efficient way to preserve the blessings of civil freedom within legitimate bounds, is to inculcate on the mind of youth whilst at school the virtues of truth, justice, honesty, temperance, self-denial, and those other fundamental duties comprised in the Christian code of morals.

The catechetical instructions given once a week in our Sunday schools, though productive of very beneficial results, are insufficient to supply the religious wants of our children. They should as far as possible breathe every day a healthy religious atmosphere in those schools in which not only is their mind enlightened, but the seeds of faith, piety and sound morality are nourished and invigorated. This would be effected if the denominational system, such as obtains in Canada, were applied in our public schools.

The combination of religious and secular education is easily accomplished in denominational schools. To what extent religion may be taught in the public schools without infringing the rights and wounding the conscience of some of the pupils is a grave problem beset with difficulties, and very hard to be solved, inasmuch as those schools are usually attended by children belonging to the various Christian denominations, by Jews also, and even by those who profess no religion whatever.

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In accepting the courteous invitation of the President of the National Educational Association to treat before it the question of denominational schools, my motive has been the firm conviction that a candid statement of facts, and an honest weighing of arguments, must naturally redound to the advantage of the truth, and tend to the promotion of the kindly feelings which ought to exist among fellow-citizens.

At the outset it is obvious that the question may be considered as limited to schools which profess to be distinctively Christian schools. While the term "denominational" might indeed be applied to other forms of religion, yet it is so commonly employed to designate the various professions of the Christian religion only, and this is so evidently the idea here principally had in view, that I trust I may with propriety limit these considerations to Christian schools. This generic name, Christian schools, would be clear enough if all Christians were united. But since Christians are divided by their various understandings of Christianity into different denominations, the term "denominational schools" conveys the idea more explicitly.

This limitation as to the class of schools intended, implies a corresponding limitation as to the class of parents regarded by the question. It obviously applies only to Christians of the several denominations. And in asking whether they should educate their children in denominational schools, it regards them not only as Christians, but also as Americans. Under these two aspects, therefore, we will seek the correct answer. And we will seek it by the light of facts, the light which beams from the very nature of things.

In the hard and unequal struggle of human existence, every budding life stands sorely in need of wise unfolding, of judicious direction. In the life of nearly every child there are wrapped up endless capabilities of both good and evil, for himself and for others. In which of these two directions the life is to be developed,—which of these two sets of capabilities is to rule it,—which of these two sets of results it is to produce: here is the great problem facing each human being at the threshold of existence. And its solution for each child must, above all, depend on its parents, or on those who hold towards it the place of parents. Human society is indeed provided with many wise helps and encouragements for the good capabilities and tendencies, with many restraints for the evil; but upon parents it must especially depend to what influences the child shall be subjected, and how he shall be fitted to receive their action. The office of parents lies at the very root of character, at the very basis of civilization. This is the dictate and

plan of nature itself, the universal law which, in the harmonious arrangements of Divine Providence, reaches from end to end of the visible creation, through all the economy of life.

And this is especially true in the plan of Christian civilization. The systems of civilization which existed before the time of Christ, counted the individual life as of little moment, save as it was a cog in the machinery of the body politic. The grandeur and domination of the state was the ruling consideration. The individual and the family were of importance in proportion as they were factors towards that result. Christianity reversed this, and gave a new direction to social ideas and civil polity. Its initial idea is the worth, the dignity, the welfare and destiny of the individual. It is no longer he that belongs to the state, but state and church belong to him—exist only for his good.

"All things are yours," writes St. Paul to the Christians of his day; "all things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and you are Christ's, and Christ is God's." And that self-same glorious declaration Christianity shall proclaim to the children of men, forever. No amount of state grandeur, or of state domination, can henceforth be considered praiseworthy, which costs the welfare of the individual citizens. They indeed must be ever ready to sacrifice their means, and even their life, for their country; but this is no longer loyalty towards a domination to which all belong, but loyalty towards a common weal by which all are benefited, towards a community of homes by which all are blessed. The glory of a Christian nation is not in its ability to surpass all around it in martial prowess and in the returns of trade, but in the intelligence, the morality, the comfort, and contentment of its people. These are its true honor; nay, these are also its impregnable rampart, for that nation must be invincible which is strong in the grateful devotedness of a happy, prosperous, and virtuous people. This is the idea of Christendom. This is the reign of the Prince of Peace. Hence the true notion of a Christian community consists in these two elements: First, individual lives aiming at their best development and best welfare here below, and at their eternal destiny hereafter; and then, every form of social organization, from the family up to the church and the state, helping them toward the realization of one or other or both of these aims.

But before the individual can know and will these aims for himself, his parents must will them for him, and shape the moulding and direction of his character and life towards them. It is the constant care of a good parent that his child's intellect should be stored with sound knowledge, enlightened with correct ideas, formed to clear and true and firm convictions; and that, at the same time, his morals should be resolutely turned away from the vicious tendencies which would debase his character, offend his Creator, and injure his fellow-beings, and be as resolutely turned in the way

of the upright and virtuous qualities which will ennoble his nature, make him a credit to his family and a benefit to the community, and bring him safely at last to his destiny in the bosom of his Creator.

Well he knows that this life-moulding of his child is no easy task; that all the time of childhood and youth will not be too long for its thorough and lasting accomplishment; that a judicious employment of all the influences which surround the young life and tell on the young mind and heart, will be none too much to secure it. It must be the aim of home, of companionships, of books, of church, of school. In all these agencies there is one influence which he considers indispensable, which he wishes to be the habitual element of his child's life, since on it, above all things else, must the moulding of the child's character, the securing of his temporal and eternal welfare, depend—and that is the influence of Christianity, the guiding and helpful action of the Christian religion. He knows from history and experience that without the light of Christianity the human intellect is in darkness as to the all-important questions which well up from the depths of the human soul, as to the all-embracing vital problems which ever force themselves on the attention of mankind. He knows, too, that without the restraining, chastening, and elevating influences of Christianity, human morals never have been, and never can reasonably be expected to be, honorable to human nature, and conducive to either private or public welfare. He is deeply convinced that its principles and its helps can alone make the relations of man with man, and of man with God, what they ought to be. He is sure that without its intimate and abiding and all-pervading influence, human life must wither and civilization rot. Therefore is he above all things desirous that the mind and heart and life of his child should be gently, sweetly, steadily, all the time penetrated and shaped by the action of Christianity; that it should grow in him with his growth, and be the life of his life; that so his life may approach the nearer to that great Model Life, which beyond all others honors God and humanity, and which says to every Christian life, "Follow me."

But now, like a sensible man, he fully understands the important part in the shaping of his child's mind and character which the school is to have—the school, in which is spent so large a portion of the moulding-time of childhood and youth; the school, which, among all the influences that tell on life, is, or ought to be, so specially efficacious. What, then, could be more natural than that he should wish for his child a school in which, besides all other educational excellences, the light, the tone, the spirit of Christianity should sweetly influence and mold the child all the time?

If there were any necessary incompatibility between secular instruction and Christian training in a school—if one of these advantages had to be secured at the cost of some sacrifice of the other—his principles as a Christian would be apt to make him decide that the sacrifice should be of the material and worldly rather than of the spiritual and eternal. But he

knows full well that there is no such necessary incompatibility, since God is the author both of the material and the spiritual, both of the temporal and the eternal, and that, as the apostle writes, "Piety is profitable unto all things, having the promise both of the life that is and of that which is to to come." A school is not made a Christian school by taking up a great deal of time in doctrinal instruction or in devotional exercises which would otherwise be spent in acquiring secular knowledge. Some time, indeed, must be given to these, and it ought to be, and can be, made the most instructive and beneficial part of the school hours; but that time need not be, and should not be, so long as to be wearisome to the pupils or damaging to other studies. What above all make it a Christian school are the moral atmosphere, the general tone, the surrounding objects, the character of the teachers, the constant endeavor, the loving tact, the gentle skill, by which the light and the spirit of Christianity—its lessons for the head, for the heart, for the whole character—are made to pervade and animate the whole school-life of the child; just as the good parent desires that they should animate his whole future life in all his manifold duties and relations as man and as citizen. This is the kind of a school which a parent anxious as in duty bound to give his child as thorough Christian training as possible will naturally choose.

But will he judge differently because, being a Christian, he is also an American? Let him suppose so who imagines that between being a good Christian and a good American there is any incompatibility. But such, assuredly, is not my conviction, nor that of any member of this Association, nor that of any one who has an intelligent understanding of what is meant by the terms Christian and American. On the contrary, the ideas which, as said this moment, were given to the world and to civilization by Christianity, are the very ideas on which has been reared the edifice of American liberties. Our social structure rests on the declaration of man's natural worth; of the inalienable rights bestowed on every individual by his Creator; of the great principle that the government is for the governed, not the governed for the government. The intelligent Christian parent knows well that what ought to be true of every nationality within the pale of Christian civilization is preëminently true of ours—that the best Christian is sure to be the best American, and that the school which aims at sending forth his child a model Christian, in equal degree tends to send him forth a model American; and he knows, besides, that if under every form of government a man needs to be a good Christian in order to be fully trustworthy and self-sacrificing and faithful as a citizen, much more is that true in our blessed land of popular institutions, where the virtues or the vices of each individual must tell more than elsewhere on the healthfulness or the unsoundness of the whole system. Hence, his convictions of duty toward his child as a Christian parent are intensified by his principles as an American. The schools of America ought to be the most truly Christian schools in the

world. Our civilization is essentially a Christian civilization. Our country indeed should tyrannize over no one's conscience, but she herself ought to be consistently, fearlessly, always Christian. Should she ever ignore this fact; should she ever, yielding to clamor from any quarter, turn her back on the Prince of Peace and declare herself indifferent or neutral as to Christ and Christianity, then will she have cut from beneath her feet the groundwork of her prosperity and her glory, and surrendered the guaranty of her liberties — which may God forefend! But Christian civilization has for its natural foundation Christian homes and Christian schools. Again, therefore, a good Christian-American parent, if he is true to his principles, will be sure to choose for his child a good Christian-American school.

Doubtless he will find many to differ with him, and to urge objections. It will be said to him: "Can you not trust religious training to the church and home, and let the school have for its function the imparting of secular knowledge?" Consistently with his view of human life, and of the training needed by a child's character, he must say: "No; while home and church are potent agents in the formation of character, the school counts for very much in the work. Why, then, should I not wish to have the influences of the school thoroughly Christian, as well as those of church and home? The school fills so large a part in the serious hours of a child's life, that it would be fatal to omit from it the all-essential element in character-moulding. There is not such a superabundance of Christianity in the lives of men to-day that we can afford to omit it from school-training, on which the shaping of life so largely depends. No," says the Christian parent, "Christian common sense warns me to give my child Christian schooling."

"But," retorts his friend, "had we not better, according to this logic, have Christian banks and Christian shoe stores, too?" "Surely," he answers, "you must be jesting; a bank or a shoe store is not intended for forming the character of youth, while a school is. Pardon me, if I call it silly to institute a parity between them. Please let us have an argument with some seriousness in it."

"Well, then," it will be urged, "does not experience show, as in France and Germany, that the mixing of religious instruction with secular learning in the schools acts to the detriment of Christian belief?" "Not at all," he will reply; "this could not be said by one who has seriously examined the facts. The decline of religious belief in France and Germany is not owing to the presence of religious instruction in the schools, but to its absence from the high schools and universities, where religion is pushed aside into some obscure corner and is openly or covertly scoffed at by the bulk of the professors. 'No wonder,' boastfully exclaimed a radical leader in the German Parliament not long since, 'no wonder, when the leaders of public thought are thus formed by the state itself, that the thought of the nation should follow in their wake.' No; let the light of Christianity be the radiance of the school-room, that the feet of the children may learn to walk always by

its guidance; and let it not less but all the more be the radiance of the institutions of highest learning, that brilliant and influential minds may not, from materialistic one-sidedness in their studies, topple over into an abyss of darkness, and drag the minds of the many with them."

"But," it is objected, "does not your theory turn over education to the control of the church?" "Truly," he replies, "if your understanding of Christianity convinces you, as in fact it convinces the bulk of Christians, that the Christian religion and the Christian church are made inseparable by the Divine Founder of Christianity, that his 'fulness of grace and of truth' is forever to be dispensed to the world through the agencies of His church, then indeed your conclusion that the Christian church should be a recognized spiritual influence in the school, is a logical one. And, in fact, you must know that such has been the conclusion of the Christian world in all ages —that the contrary notion is quite a recent invention, which has by no means proved its right to supersede the old Christian idea, and which, in the nature of things, never can prove it. And," he would add, "if in the spiritual atmosphere of my home and of my own life I love to feel the influence of my church, why should I not equally love to have it felt throughout all the school-life, throughout all the character-moulding, of my child?"

"But," it is urged, "is not this encouraging sectarianism, to which the spirit of our age and of our country is so opposed?" "No one," must a sincere Christian reply, "can regret more than I the divisions existing among Christians. But we have to accept the fact, and do the best we can with it. When I go to the church of my belief on Sunday, rather than to the church of some other denomination, I am following my conscience and doing no harm to anyone else. And surely the same may be said of the school to which I send my child."

"But," it is still objected, "will not the child's education be thus made narrow and one-sided, and without freedom of thought, whereas a broader view and a broader system would give greater largeness to his mind's development?" "Really," must a Christian parent of good sense reply, "this is most singular logic. Am I then to conclude that clearness and definiteness narrow the mind, and that vagueness and indefiniteness broaden it? Or am I to forget that there is a broadness which leaves the mind a wide trackless moor, over which life's journey can be made with but little security? Horace was right when he said:

'*Sunt certi denique fines,*
Quos ultra citraque nequit consistere rectum.'

'For certain metes and bounds there are in things,
Which marks the limits of the true and right.'

These plausible generalities about largeness and broadness are lurking-holes of fallacy, and I want none of them. Truth cannot be too clear and explicit for me. There was nothing vague and indefinite about Christ, and there is nothing vague and indefinite about Christianity. And as to free-

dom of thought, surely true freedom of thought, like the freedom of the American people, is not license, but supposes law and order. There can no more be a liberty — that is, a right — to think as you please, than a right to do as you please. No one can claim the right to do wrong, and no one can claim the right to think wrong. This is by no means to appeal to coercion, but to avow the need of a guide in thought as well as in action; and I rejoice to find that guide in 'the fulness of truth' given by Him who truly calls Himself the Light of the World."

"But," persists his adversary, "could you not be content with that inculcation of Christian morality which exists in our public schools, or which, at least, it is proposed to introduce into them?" "My answer," he replies, "is furnished by an abundance of competent and unexceptionable witnesses. You must know how, again and again and almost continuously for the last twenty years, thinkers of every religion and of no religion have lamented that the inculcation of morality and religion in the public schools was not what it ought to be. The discussion now widely prevailing about the possibility and means of needed moral and religious training in them, is sufficient acknowledgment of the lack hitherto existing. You must then excuse me," a Christian parent will logically say, "from considering their training just what I want for my child, till the methods now urged shall have been tried and proved efficacious. And," he would add, "that the result ever can be satisfactory, I am not prepared to believe. The whole of Christianity is needed as the basis, the mould, the restraint, the incentive of a Christian life. There is nothing in it superfluous, nothing that is not eminently practical in its bearings; and no minimized, compromise Christianity can ever suffice in its stead. Such moral teaching as you might get from Cicero and Seneca can never suffice for the moral teaching of Christ, and for the motives, means, and sanctions of morality which he bestows. All this vague, indefinite, non-committal moralizing and religiousness, is simply religious moonshine, which might be useful if we were in the darkness of religious night, but which it is absurd to wish to substitute for the Light of the World. No, I want his radiance clear and full in the school-room where my child spends his days."

"But," it is still argued, "do you not see that a denominational system of schools could never suit America, where a heterogeneous population needs a unifying, and not a dividing system of education, and where it is all-important that a right understanding of our republican institutions and hearty devotedness to them should be inculcated?" "And do you really believe," our good Christian parent will answer, "that, because I go on Sunday to a different church from my neighbor, he and I will therefore meet less trustingly and cordially on Monday in the ways of trade and of social relations? Surely not, if in his church and mine the spirit of Christianity is inculcated, which is that of universal charity and justice. Suspicions, antagonisms, animosities, ought never to be instilled in any Christian church; and if they

are, that church has not the spirit of Christ in it, and ought to be deserted. And, once more, what I say of the church I say of the school. Every Christian school should teach justice and charity towards every fellow-citizen, and you may be sure that I will choose no school for my child where that spirit is not imparted. And as I, in all the walks of life, meet all decent members of the community with amity and public-spiritedness, so will my child, trained to the character of a true Christian, go forth into the walks of practical life, looking kindly on every decent associate, and eager to coöperate with all for the public good. Beyond that, the homogeneousness of our people never can go, in the nature of things. We are not aiming at the communism of Sparta. Home will be distinct from home, and circle from circle in society, say what you will. It is nature, and you cannot eradicate it. But social distinctions are no reason for popular dissension; and least of all should religious distinctions be such. Do you suppose that it was in any public undenominational schools that Washington and the founders of our liberties, our models of patriotism, were reared? You know it was not so. And do you suppose that there will be a Christian denomination in all this land that will not vie with every other in inculcating devotedness to our country, to her liberties, to her institutions? The supposition is contrary to all existing facts and to all good sense,—so away with it."

"But," urges his friend, "is not the Catholic Church, at least, committed to the Christianity of Hildebrand and of the Middle Ages, and is it not therefore antagonistic to the Christianity of the nineteenth century and of the American Republic?" In the name of the Catholic Church I answer, that she is committed neither to Hildebrand and the Middle Ages, nor to the policy of any man or of any age whatsoever, because she is for all men, and therefore for all ages and for all forms of social conditions. In the Middle Ages she blessed the social and religious conditions then existing—the only ones possible in that transition period of human society—and through the mouth of Hildebrand she protested against the feudal despotism which would fain have turned the ministers of God into tools and minions of Cæsar. Cæsarism and feudalism are gone, thank God, or going fast, from the whole world. They have no place, surely, in our America, and the church has no desire for them, nor for the conditions and relations which they implied. Wherever in other lands those conditions partly linger, she has to treat with them as best she can, ever saying to them, as she said to Henry IV, "Render to Cæsar the things that are Cæsar's, but to God the things that are God's." The same will be her lesson to every age; and every age will need it. But she could no more wish to put the nineteenth century and our American Republic back into the swaddling-clothes of the thirteenth century and feudalism, than you could wish to take the full-grown man and condemn him to the frock and cradle of babyhood. She is as fit to deal with the mature manhood of humanity as with its childhood; and she loves the manhood best, because its development is the plan

of Providence, the will of God. It is the lively imagination of our kind objectors which would apply to the conditions existing in our country facts and utterances referring only to circumstances of ages and countries totally different. And you know that there have not been wanting hot-headed and mistaken men, animated, as the apostle says, with "zeal, but not according to knowledge," who have fostered and disseminated these unjust impressions concerning the Catholic Church by publications teeming with perverted facts, garbled quotations, and absurd, oft-refuted inventions. But our confidence is in truth, in justice, and in the good sense of the American people, who, instead of heeding these dreamers, will look for themselves and hear for themselves, and discover, as they assuredly must, that in all our land there is no element more identified with America, more devoted to our country and her institutions, than the clergy and people of the Catholic Church; and, as our good Christian parent has just shown us, we are all this—not one whit the less, but all the more—because of our giving our children the blessing of a thoroughly Christian, as well as thoroughly American, education.

I beg leave to conclude with words uttered by me last November in the Cathedral of New York:

"In our blessed America, God has opened to the nations of the earth a new world, in which social readjustments should be wrought out without strife and confusion; in which the fullest freedom should be wedded to authority and peace; in which the rights of man should be inviolable under the ægis of the rights of God; in which the power of the masses should be exerted for the welfare of all.

"But the fulfillment of that high destiny depends necessarily on the true enlightment of the masses. Here, more than anywhere else, the popular might, if misguided by influences of darkness, would plunge the nation into hopeless ruin. But here, too, more than elsewhere, the sovereignty of the people must conduce to general prosperity and happiness, if only the minds and hearts of the people are guided in ways of light by the Light of the world. A distinguished orator of our day has truly declared that the civilization and prosperity of our country depend on its Christianity, and that its Christianity depends on education. But, alas! how illogically he concluded from these premises that therefore the welfare of our country was to be safeguarded by a system of education in which it is not permissible to teach Christianity! Surely the logical conclusion from such evident premises is, that the prosperity and civilization of our country depend on *Christian* education.

"Look now at the people of our country and we see them divided into two classes. On the one side, the Catholic church emphatically declares for Christian education; and with us side all those non-Catholics, whatever may be their denomination, who believe in Christian schools, and in them are giving their children an education, leavened and animated by Christianity

as they understand it. On the other side are the upholders and advocates of a national system of schools in which Christian truth and duty cannot be taught. Can anyone in his senses hesitate which of these two sides is for the real welfare of our country?

"We must cling to this sacred cause, and uphold it at any cost. We must carry aloft before the eyes of our country the banner of Christian education. We must multiply and perfect Christian schools, till all our children and all our youth can have in fullest abundance all the blessed intellectual and moral advantages which are the essential condition of Christian civilization. We must stop at no difficulties; we must count no cost. At any cost the work must and shall go on, for we are called to it both by a love of God and love of country. Our country may for a while misunderstand and misjudge us; she may treat us unfairly; she may tax us doubly, may suspect our motives. But, like the Grecian hero of old, we will look her lovingly in the face and say: 'Strike, but hear me!' And we will persevere, until the good sense and the noble heart of the American people give the victory at last where it is rightly due, and all ranks of our fellow-citizens who believe in Christian civilization will join with us in securing it by Christian education — will vie in guiding all the youth of the land in the gladsome ways of Him who alone is or can be the Light of the World."

HAS THE PAROCHIAL SCHOOL PROPER PLACE IN AMERICA?

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There was published in London in 1883 — and subsequent editions have appeared, both in England and America — a work of 900 pages, entitled "A Catholic Dictionary: Containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church," by William E. Addis and Thomas Arnold, both fellows of the Royal University of Ireland. This Thomas Arnold is a son of the great master of Rugby. He was a distinguished scholar at Rugby and at Oxford, and is the author of various learned works on English literature, which are well known to teachers. He is the brother of Matthew Arnold, and the father of Mrs. Ward, the author of "Robert Elsmere." He is therefore a Roman Catholic of such antecedents, such training and such connections as guarantee that this Catholic Dictionary or Encyclopædia, prepared with singular thoroughness and care, will state the doctrines and claims of the church in terminology less offensive than some Catholic terminology to the Protestant mind, and in a manner most likely to commend the Catholic po-

sition to thoughtful and fair-minded Englishmen. The reliable and authoritative character of the book is vouched by the imprimatur of Cardinal Manning and the approbation of Cardinal Newman. In this Catholic Dictionary there is an article on *Education*, so fair, so firm, so thorough, so true to the indisputable position of the Catholic Church, that I shall ask you to keep a part of it in mind as a sort of compass, while we navigate together some rather troubled Catholic waters.

"As man is a complex being," says this article, "and has himself various ends—*e. g.*, as a subject of God, as a subject of Cæsar, as a member of a family, etc.—so the education of man must propose to itself several ends. Of these, some one must be chief and paramount, and must direct the form and measure in which the other ends are to be pursued; otherwise the school would be the battle-ground of independent forces, each struggling for the mastery; and the result would be confusion. Now, since the object of education is to form man, the prime end, in subordination to which it must be conducted, must be identical with the prime end of man himself. What this is we learn from the catechism: it is to know and serve God in this life, and to enjoy him forever in the next. In subordination to this main end all educational processes are to be carried on. . . . How are human beings to obtain this necessary knowledge? The Catholic answer is that they must seek and receive it at the hands of the one divinely-appointed and infallible witness of the revelation by which God has made himself known to mankind—the Catholic and Roman Church. It thus appears that, in the logical order, the first and highest authority in all that regards education is the Church. With her sanction it should be commenced, and under her superintendence it should be continued; for were her intervention to be excluded at any stage, there would be danger lest those under education came to mistake one of the subordinate ends of man for his main end, to their own and others' detriment."

From the church the writer turns to consider the claims and rights of the state in education. Man being by nature a social being, and society being impossible without government, then political power is aboriginal; is, as St. Paul says, "from God." "Its main object," says our writer, "is to secure the permanence and temporal welfare . . . of the society itself and of each member of the society. . . . It is therefore entitled to take all measures required to enable it to fulfill its functions. Now, one of the conditions without which these functions could not be effectively discharged is a control over education. The organized power in society—in other words, the state—may reasonably require that all its citizens should early receive that mental and moral training which may dispose them to restrain antisocial passions, to obey the laws, and by industry to promote their own and the public welfare. Whatever control over the machinery of education may be necessary to secure the attainment of this end, that control the state may reasonably pretend to. Its claims only become unjust and oppressive when,

ignoring the still more sacred right of the church to secure in education the attainment of man's highest end, it compels or tempts Catholics to place their children in schools which the ecclesiastical authority has not sanctioned. The end pursued by the church is primary; that pursued by the state is secondary. Each may justly demand that its authority be recognized; but the injury caused by disallowing the authority of the church is more serious than in the contrary case, by how much that which affects man's eternal interest is more important than that which affects his temporal interest only."

"A third authority in education is that of the family"—and the author briefly touches the obligations of parents to educate their children in the ways of decency, of dignity, and of thrift. "Catholic parents," he adds, "are, of course, bound also to see that the teaching in the schools to which they send their children has ecclesiastical sanction, and to resist all attempts to make them patronize schools without that sanction."

"It thus appears," he concludes, "that education has three principal ends—the first religious, the second political, the third domestic—but that among these the religious end takes the lead and dominates over the other two, on account of its intrinsically greater importance. And since, as explained above, we cannot walk securely in religion one step except in union with and obedience to the church, every well-instructed Catholic understands that the church must preside over the education of Catholics at every stage and in every branch, so far as to see that they are sufficiently instructed in their religion."

I wish to say that I like this Catholic article on education, in this book which Cardinal Manning has stamped with his official approval. I do not believe that human beings have to seek and receive their moral and religious education from the "Catholic and Roman Church." I do not believe in any "one divinely-appointed and infallible witness" of God's revelation to men. I do not believe that union with and obedience to any church is necessary to stepping securely in religion. I do not believe in any institution more divine in its origin and authority, more moral in its true definition and office, than the state. I do not believe in any institutional authority superior in any respect to the authority of the state, and what the state creates and sanctions. But I do believe—and this is why I like this article, irrespective of its dialect and its particulars—that what concerns character is more important in this world than what concerns the prudences and the amenities, and that anything that claims to be education, in any large or worthy sense, must take account of the moral and religious nature of man. That which affects man's eternal interest, all will agree who believe in eternal interests at all, is certainly more important than that which affects his temporal interest only. Without stickling too closely here about nice definitions of religion and of politics, let us consent—I at least am quick to do it—that "education has three principal ends, the first religious, the second

political, the third domestic, and that among these the religious end takes the lead." All certainly will agree in this, that what concerns character, what concerns pure and noble living, is the principal thing. And, without here discussing how expressly the state ought to educate its children in what pertains particularly to the religious or domestic life,—without discussing, I say, to what extent the state ought to do or may properly do this, so much we may say: that if the state sustains and sanctions a system of education which, by its constitution and essential character, works detriment to the religious life or to the family life, then those who have at heart the interests of religion and the family may properly complain and demand reform. If such a situation exists, or if we think we see it, then it is our duty, no less as citizens than as lovers of our homes and as men who fear God, to declare that the state itself is not secure, that it is not true to its own true definition, while doing injury or injustice to any valid institution, or any necessary, useful factor in the general life. Injustice in the state, let it be well taken to heart, is not what any sour or selfish party chooses to call injustice. The state is not concerned with the particular interests of any sect or any man. Like Gallio at Corinth, the state "cares for none of these things." The complainant against the state cannot undertake to figure as judge in its own business. The appeal is to the state itself, to public opinion, to the powers that be,—in the republic to the majority. If the majority is wrong, then the complainant must wait until it is right—else anarchy. If the cause is honest and good, the complainant can afford to wait. For there is one bar to which even the state must come—the future. To-morrow, if there is real injustice, even the state must yield—that is the way the world is made. Only in justice, only in proportion and in harmony, does a true politics itself consist; only in these can any given state endure.

I like this Catholic article on education for recognizing this many-sidedness of man and this necessity of harmony between the three great realms with which education chiefly has to do. I like it for its clear recognition of the fact that the authority of the state in education is superior to that of the family, and for the common sense with which it shows why this must be so. I have said that I like it for declaring that the prime end of education must be identical with the prime end of man himself. I also like the boldness and the honesty with which it declares that "the first and highest authority in all that regards education is the church," "the Catholic and Roman Church." The conflict which is involved in certain phases of the parochial school question here in America and elsewhere is a conflict between the state and the church. I like the boldness and the honesty with which our book, with Cardinal Manning's imprimatur, recognizes that this is likely to be the character of our modern conflicts concerning the schools, and with which it asserts the superior authority of the church in all that regards education, both as against the state and against the family. I do not like the attempt of Cardinal Manning, writing over his own name, in a

recent number of one of our American magazines, to represent the conflict as one between the state and the family. This is not bold and it is not honest; it is sly, sophistical and *ad captandum;* and, like almost all the attempts of a mere craftiness, it overleaps itself and lands the author amidst generalities from which he would be the quickest to steal under the sufficiently tight pressure of an exigency, not necessarily a very great exigency.

Whatever be the necessary or proper adjustment of authority between the state, the church and the family, it is quite sure that it is in the family that most of us are nearest home, and that what affects the family touches most closely the sympathies of men. If the champion of the parochial school can appear as the champion of family rights and family freedom, and can manage further to throw over his adversary or the state the guise of coercion, he is certainly a good strategist, for that moment he certainly gains an advantage. Home is a powerful word to conjure with. "Home," says Cardinal Manning very truly, "is the school divinely founded for the first and deepest formation of men. . . . The society of mankind springs from the unity, authority and obedience of homes. . . . Filial duty is the root of civil obedience." "By the law of nature," he says, "fathers and mothers have by right the guardianship of their own children." And coming directly to the question of education, he adds, "Parents have the right to control the education of their children. They are bound to select such schools and instructors as they believe to be safest and best for their children." "By the law of nature and of revelation, parents are charged with the duty, and have also the right, to nurture and train their own offspring, to rear and to educate them, to choose the teachers, companions, schools and kind of education their children shall receive." "No education law can prosper," he says, "which is not in conformity with parental rights and liberty of conscience;" and these he declares to be "violated and subverted at one blow in the public-school system." Expatiating with tender eloquence upon "the power of a home, with all its charities, chastities and sanctities over sons and daughters, not only in childhood, but after they have entered into the perils and perplexities of life," he applauds another writer for contending that "of this the public-school system robs the rising generation of the American people." This assembly of American people and of public-school teachers will doubtless be surprised to learn that the public school is robbing their children of home and home life and influences, and I confess that it is a puzzle to me how the public school "withdraws the child from the control of the parent" to any greater extent than the parochial school does it; but precisely this is the Cardinal's contention. "The state," he says, "withdraws the child from the control of the parent, thereby making it impossible for the parent to confide the child to teachers of his own choice." "The authority and right to educate their children"—this is the generality to which the Cardinal comes—"are by the divine and natural law, inalienably in the parent, against all civil authority." The duty and right of the state

in education, he contends, are limited simply to children abandoned by careless or criminal parents. The theory that the children are the children of the state he declares to be "paganism," a theory "which has no right in Christian or even natural society." "Nature," he says, "knows nothing of 'school directors.'"

Now, ladies and gentlemen, this all appears to me—I wish to speak very plainly here—a poor piece of special pleading by one not making an earnest effort to reconcile great conflicting claims and establish sound and useful general principles, but laboring to weaken men's allegiance to the state and the reverence of families for the state, that so they may be unfortified, confused and weak when the claim of the church to control education is presently advanced against these same families, whose "liberty of conscience" and "inalienable rights" are here talked about so glibly. About this claim of the church the Cardinal here says nothing, for that claim is not popular with the American audience which he was addressing. He talks only of the family, seeking to represent this conflict as one between the state and the family, seeking to get a little immediate wind for the sails of his cause by a poor and false appeal to an easily excited sentiment, carrying this appeal so far as to permit himself to represent the family as the supreme and ultimate authority in education—a position which every well-instructed Catholic and every well-instructed man knows he does not hold for a moment. This, I say, is not brave, and it is not honest.

"Nature," says the Cardinal, "knows nothing of 'school directors.'" Neither does nature know anything of cardinals, or popes, or priests. Nature knows nothing of shirts, or petticoats, or knives and forks, or the bathtub. Nature knows nothing of the alphabet, the book, the library, the state, or the church. Nature knows nothing of Plato, or Augustine, or Angelo, or Shakespeare, or Gladstone. It knows nothing of gentlemen and scholars; it knows savages. It knows nothing of the family, in the sense in which Cardinal Manning speaks of the family, with its "liberty of conscience" and "inalienable rights." A great deal of grace had been superinduced upon nature, the theologian might say; civilization had made a very considerable start, before anything very presentable or impressive in the family line answered the roll-call in this world. Civilization had doubtless brought us a good way farther from "nature" when the first priest appeared; and it had made a very great advance indeed when it ushered in the first "school director." If we ruled out of our American society everything of which "nature knows nothing," we should rule out much more than school directors or cardinals. On the whole, most of us grow inclined to celebrate the state of nature less than the means of grace; and our eyes get gradually opened to see that the home, the friend, the book, the song, the ship, the railroad, the newspaper, the prophet, and the schoolmaster are all alike true means of grace, all revealers and arms of the infinite God, all workers together with Him in the long transformation of mankind from the rude, crude state of nature into the divine commonwealth.

In truth, Cardinal Manning believes no more in the state of nature than does the United States Commissioner of Education. When he resorts to such an argument against the public schools as this, that "nature knows nothing of school directors," he resorts, it seems to me, to clap-trap. He resorts to convenient generalities about the family, in his conflict with the state, which be would instantly trim and repudiate in asserting against the family the claims of the church. As I ask you, Catholic and Protestant alike, to admire with me the honesty and bravery of our *Catholic Dictionary*, so I ask you alike to condemn with me the clap-trap of the Cardinal.

Cardinal Manning, I have said, resorts to generalities about the family, which, consistently and thoroughly applied, are far more fatal to the parochial school and the methods by which it is now sought to establish it in America than they can possibly be shown to be to any system of public education which exists on earth. The control of education, he says, is, by natural and divine law, the inalienable right of the family. It is for parents to choose such schools for their children as they believe best. Interference with this parental freedom and authority, is interference with liberty of conscience. The sin of the state, in maintaining a system of public schools, is in this interference with family choice.

I propose to show that all this talk about coercion and injustice on the part of the state in maintaining public schools, of which we have heard a great deal too much, although happily not so much, I think, in these latest days as a dozen years ago, is just as valid, and no more so, as talk against the principle of taxation itself; and I shall show that this interference with liberty of conscience and family choice, with which Cardinal Manning charges the state, but of which the state is not in the least guilty, is in truth the capital sin of the Roman Church, pervading its whole policy in the establishment of parochial schools in this country, from New England to New Mexico.

The argument against maintaining public schools with public money, when perhaps this man has no children to send to school and this other chooses to send his children to a private school, is a very paltry argument. It is the same kind of talk as that of the man who is ruffled at having to pay his tax for the new city hall, or the public park, or the public library, which the majority has decreed, but which he doesn't want. Is not the library for education, and is not education the office of the family and of the church? May the state spend public dollars for what does not relate to "temporal welfare," to the quartermaster's department of life? Let it at least not buy sermons and poems for its library, only cook-books, and guide-books, and Cushing's Manual. Let it not build the art museum, for each family may buy its chromo and its photograph of the Madonna in the Vanderbilt mansion. Let it not send out the scientific expedition, with perchance some student from the school of mines, who will neglect to submit his proof-sheets to Moses. This thing is public education, for which divine or natural law cannot be quoted.

If the city voted that no citizen should take books from any library but the public library, that would be coercion; that would be interference with the inalienable rights of the citizen. And if the Christian association or the Masonic lodge around the corner, pronouncing the public library an illegitimate and demoralizing institution, dangerous to Masonry or to young Christians, voted that no member should take books from any library but that provided by itself—none, under pain of expulsion, from the public library, that would be interference with the inalienable rights of the individual; that also would be coercion, and sooner or later, if serious collision arose, the state—which, because it is the whole people, while the lodge, the association, the church, is but a part of the same, is and must be the final efficient appeal—sooner or later the state would surely stop it. It would be likely to stop it the sooner if these same Masons, for instance, demanded that the cost of their separate and anti-social institution should be remitted from their taxes, weakening the public institution to that extent, and if this offensive general policy of the lodge was a policy unpopular even with the mass of its own members, forced upon them by their superiors—I say it would stop it the sooner under these circumstances, for these circumstances consolidate that public opinion which is the strong sanction of law. The state would not stop the Mason from reading at his lodge, it would not lock up the lodge's library, although it surely would do that sooner or later if that alone would stop the lodge's contumely. The lodge might resist, the master might remind the mayor, the grand master might remind the governor, the great grand master might remind the President, that Masonry was an international affair; but that threat would have no potency until backed up by a contingent of Hessians. Should the Hessian Masons come in sufficient force, with Russians enough, and with enough Frenchmen, Turks, and Prussians, then the lodge's library would undoubtedly be opened. But when that happened, something else would happen. There would then be no state at all, and with no state no order at all. That state of nature of which we have heard something would loom up so near as to put an ominous silence for a time to discussions of any distinctions so fine as even that between mayors and Masons. The comfortable conditions under which men in conventions or at dinners compare their notions of the proper gradation of authorities come to a very uncomfortable and summary end when once the authority of the state is destroyed. The authority of the state is the ground and the reinforcement of all other legitimate authority, because the state is the all-comprehensive institution. Every man belongs to the state of necessity, is a citizen by virtue of being alive. This citizen or that belongs to this church or that if he will, or he belongs to no church. The church of an age, often indeed some individual in the age, may see a truer truth, may stand for a better system, than that embodied in the existing state. The fact that this is so, indeed, is the very condition of progress. Every church and every reformer is at liberty to convert every citizen, but no citizen may be baptized by force, like the old Saxons. The appeal of

the apostle of better things is to history and the future; his legitimate engine for transforming the state is public opinion. For above every state is the eternal right, is fundamental justice, against which, if a state be warring, be it ever so unwittingly, it must finally succumb, though the champion of the right be but a single soul. But while order reigns the state is the ultimate institutional authority, and necessarily so. The attempt to transform the state by violence or threats, instead of by the appeal to public opinion, is incipient revolution. The subversion of the state is anarchy; and with anarchy the occasion of discussions like the present ceases.

I have somewhat outrun myself in thus attempting to lay down a few general principles, and show you where certain courses logically and necessarily end; and I return to show you that the policy of the Roman Church in establishing parochial schools is characterized throughout by precisely that spirit of compulsion and coercion, so far as "family choice" is concerned, by precisely that disregard of "liberty of conscience" with which, and not alone at the mouth of Cardinal Manning, it has so groundlessly charged the state. But I wish these general principles to be kept clearly in mind as we return to this examination.

Do not think Cardinal Manning's representation of the family as the supreme authority in education to be a representation in any way peculiar to himself. It is a representation often made in these days. It was made by Father Conaty, of Worcester, perhaps the ablest parish priest in Massachusetts, at the dedication of a parochial school in the suburbs of Boston last July. "By all laws, human and divine, education belongs to parents," argues the late Bishop Baltes, of Alton, in one of his pastorals, as summarized by a Catholic authority—his aim being, like that of a score of bishops whom I might quote to the same effect, to show that for the state to attempt to control the family in the field of education is tyranny. This recognition of the family as the supreme authority in education characterized the whole Roman Catholic argument at the recent hearing before the Massachusetts Legislature, which has attracted so much attention, and was so representative a discussion that I shall make considerable reference to it here. The act which was under discussion, as many will remember, was an act relating to the conduct and inspection of private schools, and one of its sections provided for the punishment of "any person or persons"—I quote from the act—"who shall influence or attempt to influence any parent or other person having under his or her care or control any child between the ages of eight and fourteen years, to take such child out of, or to hinder or prevent such child from attending, such public or approved schools, by any threats of social, moral, political, religious, or ecclesiastical disability." A constant effort of the Roman Catholic party in this hearing was to represent itself as the champion of family freedom, and to show that from the Catholic side this freedom was not endangered. By one the bill was expressly denounced as aiming at the family. "Legislation which aims at the family," he said,

"is wicked. Individuals and parents have the first right as factors in society." One of the priests who was present as a witness similarly complained of the bill as cutting off parents from the exercise of their rightful alternative in educating their children. "The parent owns the child direct from God." Father Bodfish declared the act to be "useless and unnecessary," a specimen of the kind of legislation that simply irritates by talking—such was his implication—of evils which do not exist. This witness and that were introduced to declare that if a Catholic person wanted to send his children to the public school, the priest "had no right to forbid it;" that no threat of excommunication for attending public schools was ever heard in Lowell; that if a parent desired to send his child to the public school and the pastor desired him to be sent to the parochial school, "this is a free country." "If a priest tried to exercise further authority," said one, "I would not obey." "I don't care whether I am threatened or not," said another; "I shall send my children to whatever school I choose." "I never heard of a priest who refused the sacrament to the parent for refusing to send his child to the parochial school," said another. "Catholics know what their religion is," said the legal gentleman in his closing speech, "and they know that they have the liberty to send their children to any school they wish."

And yet, ladies and gentlemen, nothing of this kind is the truth. This Roman Catholic talk about parental authority and family freedom in the choice of schools is all pure fiction. If strict definition is what we are concerned with, and that, I take it, is what we want here, the sole "liberty" which the Roman Catholic parent has, when the command of the church comes to him to send his children to the parochial school—and the command is issued that every parish shall have its school, and that every child of Catholic parents shall leave the public school for it as soon as it is efficiently organized—is the liberty to "get out" if he chooses to disobey the command. I use the phrase of one of the more jaunty Catholic witnesses at the recent Boston hearing. "If a man joins the Catholic Church," he said, "he is bound by the rules, but is not obliged to remain in the church any longer than he chooses." "Do you believe the parent should exercise his conscience apart from the priest?" was asked him. "Yes, sir." "Whether or not the conscience of the parent interferes with that of the priest?" "It cannot interfere with that of the priest, for parents will not remain in the church if they do not follow the guidance of the priest. . . . The Catholic Church doctrine," he continued, "is a doctrine of authority. If the church makes a rule to refuse the sacraments to a parent who will not withdraw his children from the public school, the law could be enforced. . . . The law of the church is to obey or get out."

Do you know what it means, ladies and gentlemen, for a simple Roman Catholic to "get out" of the church? From his infancy up he has declared every time that he has repeated his catechism, "All are bound to belong to

the church, and he who knows the church to be the true church and remains out of it cannot be saved." You will find that declaration in the eleventh lesson of the common catechism, as enjoined by the Third Plenary Council of Baltimore. In other popular expositions of the faith the doctrine is stated in sharper terms. In a little work entitled "Familiar Explanation of Christian Doctrine," adapted expressly for Catholic schools, and published with high approbation, you will read (p. 88) that all the Fathers of the church, "without exception," pronounce those who die out of the church "infallibly lost forever." "Since the Roman Catholic Church alone is the true Church of Jesus Christ," it is here said, "can anyone who dies outside of the church be saved? He cannot." Now, in respect of fine workmanship, these statements are those of cobblers. The theologian has several qualifications and comfortable explanations ready. Cardinal Gibbons and Bishop Keane, for instance, would not unqualifiedly tell you or me, who stand outside the Catholic Church, that if we die as we are, we are "infallibly lost forever." That, they would say, depends. But in the highways and byways it is not the custom to draw fine lines; and even the theologians would indorse the catechism to this extent, that "he who knows the church to be the true church and remains out of it cannot be saved." And the simple Catholic that we are talking about, to whose door comes the problem of the parochial school, does believe the church to be the true church. He may be learned enough to know, what the theologians could tell him is Catholic orthodoxy, that excommunication, if he is really true to his conscience, does not, in the ultimate sense intended by the catechism, place him really "out of" the church. He may also not be learned enough to know this. He realizes the serious danger, in any event, of cutting himself off from the regular channels of grace; and he is sure to have such notions of the gravity of defying the church as to fill his mind with forebodings of portentous purgatorial periods whenever he ventures to entertain the thought of defiance.

What kind of "liberty," I ask, has such a man to whom the mandate of the church is brought that he shall withdraw his children from the public school and send them to the parochial school, on pain of having the sacrament and absolution denied him? What does all this fine talk about parental authority and family freedom in education amount to under such a condition as this? And precisely this is the condition of the American Catholic world to-day. If the condition does not exist here or there *de facto*, it is simply because the church, for purely prudential reasons, does not deem it wise here or there at this moment to assume an attitude toward the family which it claims as its right everywhere and always, and which it may assume at any moment anywhere. To the well-instructed Catholic it is not necessary to support this statement by proof. But this audience is largely a Protestant audience, and for many such substantiation may be instructive and essential. I shall quote from the pastorals of various American bishops; and first, from

Bishop Gilmour, of Cleveland, who has been such a leader in the parochial-school movement.

In his Lenten Pastoral of 1873, which was chiefly devoted to this subject, and which raised very much of a storm at the time, Bishop Gilmour said:

"It is our most solemn injunction and most positive command that every church in the diocese have its school. Where a congregation cannot at once build both church and school, let them build the school-house, and wait for the church. . . . We solemnly charge and most positively require every Catholic in the diocese to support and send his children to a Catholic school, where good Catholic schools exist and where it can be honestly said a child will get a fair common-school education. If parents, either through contempt for the priest or disregard for the laws of the church or for trifling and insufficient reasons, refuse to send their children to a Catholic school, then in such cases, but in such cases only, we authorize confessors to refuse the sacraments to such parents."

Parents who for social reasons chose to keep their children in public schools, mixing with Protestant children, were expressly pronounced "unworthy of the sacraments," and told that they "need not wonder if they will be denied them." The late Archbishop Purcell declared: "We see not how they who willfully and deliberately neglect this duty of sending the children under their care to a Catholic school, when in their power, can worthily approach or be conscientiously admitted to the sacrament." Bishop McCloskey, of Louisville, in 1879 prohibited the admission to confirmation and the eucharist of children who had not passed at least two years in a Catholic school; and on January 3, 1880, he issued a decree in which are these words: "Now it is our will and command, that where there is a Catholic school in the parish, parents and guardians in such places should send their children or wards who are under nine years of age to such Catholic schools; and we hereby direct that this obligation be enforced under the pain of refusal of absolution in the sacrament of penance." The late Bishop St. Palais, of Vincennes, in his Lenten Pastoral of 1872, instructed the pastors in his diocese to "refuse absolution to parents who, having the facilities and means of educating their children in a Christian manner, do, from worldly motives, expose them to the danger of losing their faith"—meaning by sending them to the public schools. Bishop St. Palais's successor, Bishop Chatard, said to his people in 1879: "The atmosphere of the public schools is not one congenial to the Catholic faith. . . . Were you, without very grave and weighty reasons, to send your children to these schools, you would sin grievously against charity to your children, and therefore would not be in a condition to receive the sacraments, and your confessor could not absolve you." The twelfth statute of the diocese of St. Joseph's, Missouri, declares "that the sacraments are to be refused to Catholics unworthy the name, who in the education of their children, caring nothing for Catholic schools, patronize the secular schools." "In the late case of Rev. Fr. Scully, at Cambridgeport, in the suburbs of Boston, who dared follow the teachings of the church [I am quoting a Catholic account]

and refuse absolution to parents rebelling against their pastor in the matter of sending children to certain public schools, when a committee waited on Most Rev. Archbishop Williams, the pastor was sustained in his action, and the rebels were let to understand that their Bishop considered himself insulted by the bare suspicion that they would find any support from him as favorable to public schools." Soon after the Cambridgeport commotion the Archbishop issued a pastoral address on the general subject, in which, while cautioning moderation and the reference to himself of cases where decided differences of opinion arose between pastor and parent, he nevertheless distinctly authorized every priest to give or withhold absolution at his own discretion in disciplining his flock in this matter as in all others. This was in 1879, and this remains the status in Massachusetts to-day. The same is true of the diocese of Buffalo. In his special Pastoral on Education, issued in September, 1882, Bishop Ryan said: "If there be any among our people who, having suitable Catholic schools within easy reach, refuse to send their children to them, we hesitate not to say that they should not and cannot be admitted to the sacraments."

I have here quoted only passages—they could easily be multiplied—in which the condemnation of the public schools by bishops is accompanied by distinct threats of ecclesiastical disability to parents continuing to send their children to them. If I added passages in which, while not accompanied expressly by this threat of disability, the denunciation of the public schools as Godless and wicked is made in such terms as are equally drastic to the ordinary Catholic mind, I might prolong the list almost endlessly.

I might quote Archbishop Elder, of Cincinnati: "Where Catholic schools can be established, it is sin to send Catholic children to other schools;" the late Bishop Toebbe, of Covington: "The public schools are infidel and Godless, and must therefore be avoided;" Bishop Janssens, of Natchez: "The public-school system should be looked upon by every Christian not only as insufficient, but as positively dangerous;" the late Bishop Rosecrans: "He who pertinaciously holds the doctrine that Godless schools"—that is the common complimentary Catholic term for the public schools—"are good enough for Catholic children ceases to be a Catholic, as thoroughly as if he denied the Real Presence or the Divinity of Jesus Christ;" Bishop McQuaid, of Rochester: "The Bishop who fails to teach and enforce with pastoral zeal and vigilance the church's law of Catholic schools for Catholic children, sins; the pastor of a flock who neglects, being able, to provide such a school, sins; the members of a parish who refuse to coöperate according to their means in the establishment of a Catholic school for their children, sin."

It is from no one quarter that these utterances come. They are inspired by no peculiar circumstances. The legal gentlemen who conducted the Catholic case at the recent hearing in Boston objected, when the declaration of the late Archbishop Perché, of New Orleans, was quoted, "Our public-

school system, as organized in this State, is emphatically a social plague," that this declaration was inspired by the defective organization of the public-school system in the Southwest, and must not be treated as representative of Catholic sentiment in New England and elsewhere, where the schools are better. But it is perfectly plain that when the Archbishop goes on to speak of the system as "vicious" and "mischievous" and "nefarious," he is speaking of the public-school system as such, and not of any poor schools in Louisiana in 1872; and the passages which I have cited here have shown you one feeling in the New England village and the Louisiana canebrake, in Boston and Buffalo and Cleveland and Milwaukee and St. Paul, and in Louisville, Natchez and New Orleans. "The doctrine of the church is simply the same East and West on educational as on other matters," says the Catholic authority from whom I have made all these quotations, "and doubtless circumstances mostly have caused the dearth of Catholic schools farther north in the home of the Puritan."

"Bishops on Bishops," he says, "with Archbishops, with provincials, general councils, nay, the very Supreme Head of the Church, inculcate this truth in most clear and unmistakable tones. . . . . Verily it would seem to be time for Catholic parents to finally understand that they cannot approach the sacraments unless they send their children to Catholic schools where they have them; and cannot remain without sin, if they do not procure themselves the means to the end to which they are bound, viz.: Catholic schools, in which to raise their children as Catholics. The line is drawn, and pastors cry to their flocks: Are you Catholics? Come over to me and send your children to Catholic schools. Are you not Catholics? Then go away about your business; we want no such black, scabby sheep to infest the flock of Christ."

This is our author's pleasant and graceful way of putting what our Boston friend meant by obeying the law of the church or "getting out." This is the condition described by Cardinal Manning as "liberty of conscience" and the "inalienable right of the family" to choose and control in education. This is the truly orthodox idea of the "freedom of the parent from all coercion."

The book from which I quote is "The Catholic Educator's Manual on Schools," by Thomas J. Jenkins (John Murphy & Co., publishers, Baltimore). I shall make further use of it. If my address served for nothing else than to thoroughly advertise this book, in which the teachings, the claims, the program, and the commands of the church on the school question are carefully presented, not by enemies, but by a friend, by one thoroughly commended and indorsed by the highest church authorities — if my address could lead every American teacher and parent and citizen whom it may reach to invest thirty cents in this little book and learn at first hand precisely what this parochial school-question is, I should feel that it was a very great service.

"These pages," says the author in his preface, "contain the conciliar or single rulings of no less than 380 of the high and highest church dignitaries. There are brought forward 21 Plenary and Provincial Councils; 6 Diocesan Synods; 2 Roman Pontiffs; 2 Sacred Congregations of some 20 Cardinals and Pontifical Orders; 7 single Cardinals — who with 33 Archbishops make 40 Primates and Metropolitans; finally, nearly 80 single Bishops and Archbishops deceased or living in the United States. All documents and rulings are from the last half-century."

The book, I have said, has the highest official indorsement. It bears the imprimatur of Cardinal Gibbons, who pronounces it "an excellent repertory for those who wish to supply themselves with ready materials for treating the subject of Christian education," and offers the author his "congratulations on the manner in which he has handled this vital question." Cardinal Newman writes from England — his letter, in *fac simile*, is printed immediately after the title-page — to pronounce the volume "as seasonable and important in England as it can be in America." Bishop Janssens praises the author's mingling of "sound reason with gentleness of expression," as more apt to "convince the American mind" than certain more violent Catholic writing on the subject. Monsignor Preston writes that "being a compilation of unquestionable authorities, it must do much good." The commendations of numerous bishops, including Bishop Keane and Bishop Spalding, are cited; and the newspaper notices wind up the long procession of praise. "It is the best work on the subject," says one. "In it," says another, "the voice of the church on Christian education is made to speak." Another praises it for bringing to the front "what is after all the most cogent of all arguments for the Catholic, the judgment of those who have been divinely made 'bishops to rule the church of God.'"

I marshal to this unusual extent the credentials of this little book, from which I quote so freely, because I wish all to clearly understand that I am not here repeating things which enemies of the Catholic Church have raked together to make capital against the church, but authoritative utterances carefully gathered with the warm approval of the highest dignitaries of the church for the purpose of adequately impressing upon the people the sinfulness of attending the public schools and the duty of withdrawing from them. "We are sure," says another of the newspaper notices, "that nobody who peruses this little work can have any doubt but that the Episcopate of the Catholic Church is unanimous in condemning the Godless system of education." And the author himself, at the beginning of one of his chapters, remarks: "Non-Catholics, perhaps, are astonished that our bishops are so bold in denouncing the public State schools. It might be answered them that they have yet to learn what a bishop is."

And yet this is not a matter of individual bishops. As Bishop McQuaid, of Rochester, says frankly: "It is not left with bishops to choose in this matter. They receive commands from an authority higher than their own."

The author of our little manual, where he speaks of Archbishop Williams's support, followed presently by his still more pronounced support of the policy of Father Scully in refusing absolution to the parents at Cambridgeport who refused to withdraw their children from the public school, says: "Though it was thought by the more conservative that the time had hardly arrived for anything like a general reversal of former toleration of even the best common schools for Catholic uses, it was not long until there were discovered many more practical supporters of the change than was at all suspicioned — thanks, perhaps, to certain Roman hints."

Roman hints! The policy of the church as to American schools, let it be remembered, as well as to other things, is determined at Rome, and the bishops here have simply to fall into line. As Bishop McQuaid says, "It is not left with them to choose." What are the most important "Roman hints" as concerns the relations of Catholics to our public-school system? The most important "hint" of all, as is known to most of you, was the Instruction of the Sacred Congregation to the Bishops of the United States, on the Public Schools, approved and confirmed by Pius IX, November 24, 1875. This famous document pronounced our school system "a most pernicious system," and declared that "the most honored prelates must use every possible endeavor and means to protect the flock committed to them from all contact with the public schools." It explained the conditions under which, pending the provision of parochial schools, the clergy might permit their people to continue their children in the public schools, and concluded as follows:

> "Whoever, having in their locality a good Catholic school, fitly appointed to teach their children, or, having the opportunity of educating their offspring in another place, nevertheless send them to public schools, without sufficient reasons and without the necessary precautions by which the proximate danger of perversion may be made remote — all these, it is evident from Catholic moral teaching, if they are contumacious, cannot be absolved in the sacrament of the penance."

This question of the proximate and remote danger of perversion is a rather interesting one, upon which something may profitably be said. But without delaying to say anything here, I would remark to this very plain "hint" of Pius IX is to be added the declaration of the present Pope, in 1884, that the church "has always openly condemned schools called mixed or unsectarian, and admonished heads of families again and yet again carefully to avoid them." This declaration was in an encyclical letter to the French bishops. The pope had previously addressed the Italian clergy to similar effect, protesting against the removal of the Catholic catechism from the public schools of Rome. "Not content with these plain, strong instructions to the Italian and French clergy, and people," says the author of our valuable little repertory, "the wise and benevolent pontiff has turned his gaze directly upon the English-speaking Catholic world, and opening his infallible mouth, deigned to teach even the minutiæ of the duties of all, in his short,

comprehensive letter to Cardinal Manning and the English bishops. The America-loving Prince has mailed to our Catholic papers in the United States a certified translation of this document."

Even before this, in the same year, 1885, the pope had revised the decrees of the Third Plenary Council of Baltimore, which embodied the following, which remains the authoritative general word of the church in America concerning the schools: "We exhort and command our faithful people . . to regard the parochial school as an essential adjunct of the parish. . . . The school is nowise a matter of choice with the priest. . . . It is a duty and burden imposed by the church." The decree proceeds to condemn as something to be "uprooted from the minds of the laity," "with zeal and prudence," "the erroneous opinion that the solicitude for the school is to be confined to that portion of the congregation actually and directly making use of it for their children. It must be plainly demonstrated that the profits and blessings accruing from the preservation of faith and morals in parochial schools redound to the benefit of the whole community." Let this word be noted in connection with certain current objections to the taxation of all for advantages accruing directly only to a part of the community.

I shall not quote any of the generalities from the letter of the Pope to Cardinal Manning. I shall refer simply to its report of the maintenance in Rome, "with the greatest effort and at great cost," of Catholic schools to counteract "the prevailing license of opinion and of action," which it is implied the municipal schools help to breed, and which had been the especial theme of the earlier letter to the Italian clergy; and its declaration that "in these schools"—apparently in contradistinction to the other—"the liberty of parents is respected." I make the first reference because it prompts a comparison so broad and instructive that we cannot here afford not to make it. The second reference brings us back to our point of departure.

The condemnation by the pope of the municipal schools of Rome is simply a part of the general papal condemnation of New Italy; it is a part of the general condemnation of Victor Emmanuel and Garibaldi and Cavour, and of the whole course of Italian politics for the last thirty years; it is the voice of one who can find more to admire in the Italy of 1850, where such abuses were daily and lawful under the sun as those with whose story Gladstone, in his letters of that year from Naples to the Earl of Aberdeen, made Europe ring, than in the Italy of 1889, which is the theme of Gladstone's article in the last number of the *Nineteenth Century*. The "America-loving Prince," to whom our Catholic bishops turn for instructions as to the education that shall make America what it ought to be, looks out upon New Italy from the windows of the Vatican, and only denounces and laments. The great Englishman, whose word also comes to us commended by a love for America, which some of us believe equally warm and intelligent, looks upon New Italy, remembering the history of these thirty years,

and wonders and exults. He sees that the removal from the church of temporal power is largely what has wrought this marvelous renovation of Italy; he knows well that any social or intellectual disorder or extravagance, known to the envious ecclesiast as "license of opinion and of action," is as nothing to that license of great and petty tyrannies and monstrosities in every province of life under which Italy groaned thirty years ago without provoking any dyspepsia in the Vatican, and without much disturbing anybody's sleep there; and he asks men to pray that Italy may "detect and renounce every temptation to sink back to the level of lower ideas and of narrower aims."

If this intense zeal on the part of the Roman Catholic Church for the good education of her American children be indeed zeal for education, and not chiefly zeal for church, how does it happen that the zeal is not equally intense where the church has things all her own way? How does it happen that this zeal for the good education of the masses in each given country is directly proportioned to the excellence of the public schools in that country? How does it happen that the chief object of anxiety is the United States of America? Are we poor above all men in reading, writing, and arithmetic? Is America, on the whole, in greater danger from ignorance than South America and Spain? Is popular education here, on the whole, behind that of Italy thirty years ago?

The question of Italy, ladies and gentlemen, is the question of the world. Deep down, this whole question of parochial and public schools is the question whether we shall admire most the Italy of 1850 or the Italy of 1889. The attempt of the Catholic Church in America to-day to force the children into parochial schools by threatening parents with religious disabilities, is a galvanic assertion of the old ecclesiastical claim to temporal power — the last poor exhibition of the hoary old claim of the priest to empire and the sword. Against all this stands the modern state, the people, jealously respecting the rights of every religion and the sane scruples of every man within its body; keeping an open ear to every complaint, and pledging itself to redress every real grievance, leaving with strict impartiality to every sect the religious training of its own children; permitting private schools, with howsoever much etiquette and tone, or with prayers many and catechisms many, to any who desire them and will keep them to the standard which the state prescribes; but insisting that every child shall be well educated in those things which belong to the good education of all citizens alike; providing schools in which this education shall be given, and insisting that every child shall have the privilege of attending these schools; and that in the exercise of this common privilege no threat of disability and no intimidation of any sort whatever to any child or any parent from any source, religious or political, barbarian or Yankee, Know-Nothing or Fenian, Jesuit or Jew, shall be permitted for an hour.

No man can properly speak of this impartial attitude of the state as

"compulsion" or "coercion," who is not prepared to speak so of the principle of taxation itself and of republican government altogether. The man who does it discredits his common sense and advertises himself as a bankrupt with an ax to grind. No man has done it in America, I think, whose motive has not quickly been found to be some sectarian ambition or some private greed. The objection is not possible to the mind that is public. The objection would be valid and would be imperative if the rights of the minority were not respected; for respect for the rights of the minority is the democrat's sacred duty. His more sacred duty, however, is to remember always that the minority cannot have its way. It must help build the road, although it must not be compelled to march up and down it, if it prefers to tramp the fields, and, so doing, will not meddle with the turnips. It must help build the school, but every family in it must be allowed to teach its children in its own kitchen, if, so teaching them, it can only satisfy the state that it has taught them well.

Some of the truths here briefly hinted are now so obvious to the American mind that, whatever other demands may be made from any quarter and whatever collisions may yet arise in the schools, I think we shall soon hear the last of the demand — which was a very common one a dozen years ago, when the parochial schools began to multiply — that the public-school money itself should be divided, or that those who chose to support private schools should have the cost of the same remitted from their taxes. Of that, I say, I do not think it likely that we shall long continue to hear. Were our answer to the question, Has the sectarian school proper place in America? an answer to the question whether the sectarian school should be supported by the public money, by the remission of taxes to any church or class, the answer would be a very short one. I have sometimes thought that the practical absurdities to which the attempt to carry out in America the system of sectarian schools supported by public money would quickly reduce us, would, if those who propose it would take one all-round look at it, be the most effectual way and a sure way to show them how utterly they have confounded the various provinces of education. The practical absurdities at once condemn the theory. The support by the state of the Catholic school is the support of the Baptist school, of the Jewish school, of the Buddhist school; the remission of taxes to the millionaire of Murray Hill or the Back Bay, to any group, religious or social, which asks support and elects to combine for a school of its own. For the State can show no favoritism; it cannot make exceptions. I am not painting any extravagant picture; I am not indulging in rhetoric; I am speaking of what every student of history and politics knows would be inevitable and quick results. The public support of any sectarian school, the exemption of any sect or class from the school tax, means the confusion and debasement and then the destruction of the public-school system — means England before 1870. I take

it that America does not desire to gravitate toward the condition of England before 1870.

Whenever, therefore, the parochial school or any school accompanies its demand for place in America by a petition for public money or remission of taxes, by any claim that is opposed to the integrity of the public-school system, we may say very plainly that it has not proper place in America; it is fundamentally out of harmony with the American idea, and with our genius as a nation. So much, I think, it is not necessary to argue in this National Educational Convention. But I wish to say more than that. I wish to say, returning to the reference of the present pope, to the "liberty of parents" in education, which also brings us back again to Cardinal Manning's declaration about "liberty of conscience," and the right of parents to choose for their children the schools they think best, that anything that interferes with that right of the family or that individual liberty, has no proper place in America, and will not be permitted in America. I have shown you conclusively that the Roman Catholic Church in America, in the carrying out of its policy of establishing parochial schools, has entered upon a systematic course of ignoring and defying those rights. I have shown you that its talk about family authority and the liberty of conscience is fictitious and fraudulent, and that the Catholic people of America to-day are everywhere under the extremest form of coercion—everywhere under the law, to be practically enforced here or there as any priest or bishop may decree, to withdraw their children from the public schools under pain of such religious disabilities as they believe endanger the safety of their souls.

This thing, I say, is not proper in America, and this thing cannot be permitted in America. It is a flagrant violation of the rights of citizenship, as citizenship is conceived in this republic; and the great Roman Catholic masses, to whom this thing is hateful, to whom the parochial-school system is hateful, who are by a vast majority to-day the staunch and grateful supporters of the public school, to which they and their children owe so much —the Roman Catholic citizens of America, because they are citizens of America as well as members of the Roman Catholic Church, are entitled to be freed from this coercion. I wish that every one of us might go home from this convention resolved that upon the statute-books of his State should be written such laws against these threats of religious disabilities as I have spoken of in Massachusetts, and, as I am glad to know, are being written elsewhere. There can be no *imperium in imperio* in this American republic.

The Roman Catholic school, parochial or other, does properly have the same place in America (and this right must everywhere be firmly secured it) which the Episcopal school has, the Unitarian school, the Lutheran school, or any private school whatever—the right to open its doors, to make itself as attractive as it can, and to invite anybody it will. Like every other private school, it must satisfy the standards of the State, but

it has the same right as every other to resent all officious meddling; it has the right to be Roman Catholic, as Baptist has the right to be Baptist; it has the right to criticise the public school, and to say as much as it pleases of the superiority of the education which itself gives. But it must not threaten, it must not coerce; that is not proper, and that will not be permitted in America.

Strength and endurance in America depend on love of sunlight and the air. Whatever believes in itself will here keep open doors. Bishop Keane rejoiced, in a recent number of the *Catholic World*, that the new Catholic University was to be at Washington, because there public attention centers, there everything is most under the eyes of men; and thus the church challenged and invited closest inspection of its system of higher education. Let that noble word be echoed by every parochial school. Let every visitor be welcome, let every book be on the table. I sympathize, to a great extent, with the Catholic Church's dislike of secret societies; it is seemly, at any rate, in this republic, that when the city hall is built the mayor lay the corner-stone. Let the church, then, by great boldness, if it believes in itself, do everything in its power to lay every suspicion, whatever its ground, that it is itself a secret society. Let not the parochial school, when the visitor knocks, refer him, as I read in a Milwaukee paper was recently the case in that city, "to the archbishop."

There are two kinds of propriety. In considering here whether the denominational school has proper place in America, I have been considering whether it be permissible, or properly lawful, and the conditions under which it is permissible; and I have confined myself to the Catholic parochial school, because no other raises any serious problem in our society. But much that is permissible and lawful is not proper or right.

It is not proper nor right for anything in this world to support itself by false or harmful arguments, or to live by the perpetuation of evils. The arguments by which the parochial-school system is being forced upon the Catholic people of America are many of them — and those main arguments — false and most harmful. Its friends are constantly betrayed into a recklessly exaggerated criticism of the public schools which is vastly more immoral and demoralizing than any possible evils complained of. Here is the picture of the public schools given in our little book: "They everywhere banish religion from the school-room and school-grounds; pretend to instruct in such branches only as will sharpen the wits to make money by trafficking, and cultivate the brains at the expense of the heart — placing man's destiny in the enjoyment of food or the amenities of 'culture.' Text-books and teachers profess to impart only that which regards what is called 'secular' education alone, and how to make life comfortable by excluding eternity — excluding, therefore, everything that has reference to religious faith and religious practices. 'Let us eat, drink, and be merry — to-morrow we die,' is a fit escutcheon for every public-school door." I pronounce that — and

it is not the worst passage I could quote—a gross libel upon the public school. It seems to me that the bishops who bless that are engaged in doing what is spoken of in the Old Testament as "cursing that which God hath not cursed"—a business into which even Balaam refused to go. Cardinal Manning himself has argued that the public-school system has demoralized New England, and attempted to substantiate it by the statistics, comparing crime in New England with that in the South under the old régime—statistics which have been so completely demolished by Judge Tourgée, and by General Walker in his letter to Professor Fisher. In truth, whatever the relation of the facts, increase of crime in New England has been almost exactly proportioned to Roman Catholic immigration. Cardinal Manning quotes with approval the statement that the moral tone of the public schools is sinking through the gradual withdrawal from them of good and efficient teachers. One Catholic authority remarks that the Protestant children are the immoral and wicked in the public schools, and the Catholic children the chief sufferers. Bishop Spalding has well said, that "a sophistical mind is as immoral and irreligious as a depraved heart," and that "when a man persuades himself that a lie may be useful, he becomes the foe of all that makes life high and God-like." "The faultfinder," he has said again, "is hateful both in life and in literature," and "a Christian, of all men, is without excuse for being fretful and sour." The public schools are the great moralizing institution in America to-day. This is shown by the simplest analysis of the discipline and essential methods of the schools—the training which they give in habits of punctuality, order, obedience, industry, courtesy, and respect for simple merit.

There is nothing more moralizing than history well and truly taught, showing the operation of the stern laws of cause and effect in the lives of nations and of men. The appeal is to this great convention of teachers. The appeal is to the public schools of this city which we visit to-day—equal in every moral quality, I venture to assert, while knowing little of them in particular, to the parochial schools of any city in the land. Much in the loose indictment is slander upon the noblest men and women of America. The criticism has miserably failed. The superiority of the parochial school to the public school in any moral quality has not been shown. The talk about the public schools as "Godless," which is common in Catholic mouths, should also be severely dealt with. As well talk of the newspaper or the shoe-shop as "Godless," because work is not begun with a prayer-meeting. It is true that work and prayer should go hand in hand, but there is a time for work and a time for prayer; and so is there a time for arithmetic and a time for catechism. There is no educational maxim, perhaps, better than "A sound mind in a sound body," but it does not follow that the school is not competent to teach physiology without supporting a gymnasium. It is true enough that the religious education of vast numbers of children is sadly deficient; but this accuses chiefly the family and the church, and not the

public school. There is nothing in the life of the school that militates against religion; there is much in the life of many families, even Roman Catholic families. Let us begin our reforms at home. The school cannot do everything. It is an evil thing to confound provinces in education; and it is a distinct harm, both to intellectual training and to religion, to mix religious exercises carelessly with ordinary school-work. No science, no realm of education, is "Godless." God is the God of Winthrop and Washington and Lincoln as truly as of Abraham and Isaac and Jacob, the God of geometry as well as of the calendar of the saints. "The brighter the torch of science," said Bishop Ireland, dedicating the new cathedral at Providence the other day, "the clearer is the pathway to God's throne. Wherever science penetrates, with geologist's hammer, with astronomer's telescope, with biologist's microscope, everywhere there is order and harmony and beauty." Then is it impious to call the public schools "Godless"? "Stupidity is more to be dreaded than malignity," said Bishop Spalding at the laying of the corner-stone of the Catholic University, at Washington, "for ignorance and not malice is the most fruitful cause of human misery. Men in becoming wiser will become nobler and happier. The evils that spring from enlightenment of mind will find their remedy in greater enlightenment. Since morality is practical truth, increasing knowledge will make it at once more evident and more attractive. To be distrustful of science is to lack culture." The public school is America's Amen.

A parochial school can never give anything else than a parochial education; it cannot make the mind public and large. The state may justly complain of it as anti-social. The public school is the great conserver of our democracy, best bringing all classes into understanding of each other. The priest complains that the Catholic boy is ridiculed at school. Doubtless he often is, and it is a wrong — we are still savages to some extent. Shall he then be fenced in, or live it down like a little man? So is the Irish boy ridiculed — "Paddy" is an epithet much oftener hurled than "Catholic" — and the Chinaman, the Negro and the Jew. Shall they then be herded by themselves? Rather it is a reason why they should stay. The Jew at the head of the class must be reckoned with; in the Ghetto he is a starveling and a menace. The fact that so many of our Roman Catholics are still essentially "foreigners" is a reason why they above all others should be kept long in the public schools. The state cannot encourage insulation, and none of us can afford it. Parochialism fosters the narrowness and disproportion which are falsehood. The Methodist boy is being maleducated and wronged, to whom the chief thing told of Oxford in his geography is that Wesley studied there; the Catholic, who learns of Lima only that it is noted as the birth-place of St. Rose, or in whose "English Literature" Dennis F. McCarthy — the illustration is from a common text-book — has equal space with Hawthorne, and Kildas and Bishop Doyle crowd out en-

tirely Shelley and Keats. It is not good for the Catholic boy to read in his history — my references are all to common text-books — that "Catholicity has ever appealed to reason; Protestantism, like Mohammedanism, to force and violence;" to have Luther and the Reformation explained by the word, "Wicked men are always disposed to rebel against authority;" to be told that almost all valuable inventions have been by Catholics; to learn much in his geography of Pere Marquette and the Jesuit missionaries at Mt. Desert, and little of the Pilgrim Fathers, of Winthrop, and Penn, and Capt. John Smith. Such teaching of history is not moralizing. I shall not here, however, enter in detail into the faults of the parochial-school text-books, because I have done that elsewhere. The Catholic schools are in the danger in which Brownson, the best Catholic mind we have had in America, declared them to be in his day, of keeping their pupils in the Middle Ages instead of in the Nineteenth Century. I am conscious of differing sharply in my theories of education, and of church and state, from some who are present, from whom in much I would gladly learn. But no motto is so good for the scholar as that old word of Aristotle, "The truth before Plato;" and, in discussions like the present, the plainer we are, and the quicker we fully understand each other, the better. If I have misstated any fact, I shall quickly be corrected in this newspaper age. About Roman Catholic religion I have nothing to say. This is a political and social question. I have spoken as I would speak of the Presbyterian synod, if it took the same position which I here condemn in the Catholic. I have before now earned dislike by the sharp words with which I have more than once defended Roman Catholics, in this school controversy, from the Protestant bigotry that sought to make religious capital out of it, and I am willing to earn more. But the Roman Catholic masses need now to be shown plainly just where they are being led; and they should be made to feel their duty, as American citizens, of reminding priests and popes that the control of "faith and morals" cannot be extended to the how their children shall get their arithmetic and history, or to any province that priests may elect.

This is a bad time to urge that the state should not educate its children, but leave that work to be attended to as it may. We are now advancing to a higher and not a lower view of the state and of its functions and duties. We all need to feel as citizens that we are as truly our brothers' keepers as the churchman used to feel himself as churchman. I find in most of the Catholic utterances on education no sense of obligation to the whole, no civic breadth, no thought of any children but their own. We should all know and take to heart that, by the very nature of the case, all are children of the state, as all are children of families and some are children of the church. To be educated is to be able to stand outside ourselves. No man is so uneducated or so dreary as the high-churchman whose only talk is of surplices and stoles and Sexagesima Sunday, and whose only book is Keble; or the Boston Unitarian whose only sentiment for the Baptist around the

corner is a pale, supercilious pity, and to whom Henry Ware is a greater name than Maurice or Newman. The Baptist College cannot give a proper education with none but Baptist professors; no college can that fosters the notion that astronomy or political economy or Greek has anything to do with church polity or creed. We hear much in these days of a National University at Washington; and just now a Catholic University is being opened at Washington. I wish it well if it pursues a truly catholic course, as I wish well to Wesleyan University and to the Congregational College at Amherst. It is a good augury that at the head of this Catholic University is to stand the eloquent scholar whom we have heard to-day. There is no bishop in the church, save Bishop Spalding alone, who seems to me so truly in harmony with what I have called the American idea. But I feel that no university at Washington under the auspices of any church can ever be such a university as that which Washington, in his last message to Congress and in his will, commended to the American people. Let us at least see to it that the public schools, the schools of the whole people, are ever kept informed by that broad public spirit which was the spirit of Washington, and in any danger to which he saw our greatest danger.

RESPONSE TO MR. MEAD.

BY BISHOP KEANE.

Mr. President, Ladies and Gentlemen: I thank you heartily for this additional courtesy. I believe, under the rules of the common law, when a case is opened and then counter-argued, the side that opens the case has the right to close it.

I have listened with a great deal of pleasure to the very able argument of Mr. Mead. As he said of those whom he quoted, "I like his plain-spoken honesty." That sort of a thing I am never afraid of. The only thing that I fear is that lurking criticism that sneaks behind you, and tells lies behind your back. I am willing to face the biggest kind of a lie provided it is said to my face.

It would of course be impossible for me, in an impromptu reply, to attempt a full analysis of a discourse embracing so many details as that to which we have all listened with pleasure. I can only take the three or four salient points upon which I think all the rest can be considered to hang. First, to begin with what has been said concerning Cardinal Manning. The two points dwelt upon were Cardinal Manning's honesty and Cardinal Manning's logic. As to Cardinal Manning's honesty and candor and character, the question reminds me of a little story that I heard quite lately, and which I

hope I may be allowed to repeat without seeming to be discourteous to Mr. Mead. In one of our Eastern cities a literary critic, whose name we will suppose to have been Wilson, wrote a criticism upon Tennyson, to prove that Tennyson was simply no poet at all. Our critic's criticism was commented on by one of the leading papers of the country. "We all know Wilson," said this newspaper, "we have all heard of him; but who in creation is Tennyson?" We can safely leave Cardinal Manning's character and honesty to the judgment of the English people and of the world.

But now as to Cardinal Manning's logic. It has been shown how egregiously Cardinal Manning has misunderstood the very nature of things, since, it is alleged, he has upheld the "state of nature," which of course must fail to accord with a state of civilization. The truth is that Cardinal Manning was not talking about the state of nature at all: Cardinal Manning was talking about the law of nature, about the natural law; and that natural law is the basis of all the legislation that will ever be true and just in this world. And the truest and the highest civilization is that which comes closest to the application to all human beings of all the requirements of the natural law. That natural law lays down the inalienable relationship between parent and child, which, as it exists in a state of nature when the natural law is applied in its most primary manner, must also hold true in a state of the highest civilization where the natural law has its fullest and most beautiful development. And when the church reminds the state of this, it is unfair to say that the church is thereby antagonizing the state.

Next, the gentleman took up Leo XIII, and with that perfect intuition into character which so characterizes Mr. Mead, he passed immediately from what the Pope said to what the Pope meant, declaring that the Pope, in passing condemnation upon the exclusion of religion from the municipal schools of Rome, meant not what he said, but aimed at asserting the old political condition which preceded United Italy, as better than that which had followed the year 1870; nay, more, that not only the utterances of the Pope, but also our indorsements of them, when rightly understood, were really a re-assertion of priestly dominion.

Now, my dear friends, I hope that my statement can be trusted as that of an honest man. If I believed that what I would say here would be accused of insincerity, then indeed ought the President of this Association to be seriously blamed for having invited me into your presence. I therefore, as an honest man, speaking the truth and the whole truth and nothing but the truth, honestly and before God, say that that interpretation of the words of Leo XIII is false and unjust. Again, I mean no unkindness to him who has just spoken. My desire is to meet everyone with an outstretched hand and with true friendliness; but as Mr. Mead has just said, it is well to speak the truth, to speak it clearly and plainly; and because what I say is true, because I know it to be true, I say with all the vehemence of my being, that it is false to say that Leo XIII, in condemning the exclusion of

religion from the schools, was simply uttering an argument in favor of temporal power; and it is doubly false to say that we, in indorsing the pope's condemnation of the exclusion of religion from the schools, are seeking to establish a condition of priestly dominion and empire. As an honest man, as an American citizen before this American assemblage, I declare that in the heart of priest or bishop or Catholic in the United States, though heartily indorsing the pope's condemnation of the exclusion of religion from the schools, there lurks no such intention, no such hidden motive, no such insidious aspiration as that which has just been imputed to us: it is false, and there is no truth in it.

Mr. Mead then took up the action of the bishops of this country, and condemned severely their action in refusing the sacrament to parents who refused to give their children a Christian education by sending them to the Christian schools provided for them. Friends, we have been discussing this morning the part that Christianity ought to have in moulding the heart and the mind, the character and the life of the child who is to be the father of the man. Now the Catholic conviction which I maintain, is by no means exclusively a Catholic conviction. I have heard it declared in tones that I could not pretend to rival in force, in reviews and newspaper articles, from Christians of every shade of denominational belief. One of the very strongest articles on that subject that I have recently read, appeared a short time ago in the *Presbyterian Review*, from the pen of the Reverend Mr. Jenkins, a Presbyterian minister of Illinois. This is not a Catholic question; it is a Christian question; and it is not logical to narrow a debate which concerns denominational schools, down to an attack upon the Catholic church. Christians believe that the Christian influence, the Christian spirit, ought to run as an integral element through the whole school-life of the child, as I tried to unfold and explain this morning. Christians therefore believe that it is the bounden duty of Christian parents to give such an education to their children. Christians therefore believe that any Christian parent who has the opportunity to give his child such an instruction, and will not do it, does wrong. Christians believe that any parent who deliberately does wrong to the life, the character, or the soul of his child, is no fit person to receive holy communion. If a Catholic parent had the opportunity to give his child Christian education, and would not do it, the Catholic Church would consider herself guilty of sacrilege if she gave that person holy communion. This is Christian belief, and the Christian church throughout the world has the right to act on that belief. If the Catholic church says to a parent who refuses to do his first of all duties to his child, "Because of your delinquency in regard to your child I cannot give you communion," what power is there in this world that shall say to the Church, "You must give him holy communion"? It has indeed been said, and it was a considerable part of the discourse that we have just heard, that "there is no authority on earth superior to the authority of the state."

Friends, that is exactly the theory that was held more than 1,500 years ago, when the head of the state called himself "the Divine Emperor." In that epoch it was said to the Christians: "You are enemies of the public weal; we command that you come forward here and show your loyalty to the state by offering divine homage to the statue of the Emperor." But the Christians replied: "Render to Cæsar the things that are Cæsar's, but to God the things that are God's; we are ready to go to prison, we are ready to go to the gibbet, we are ready to be thrown to the lions in the amphitheater, but never will we, with our belief in a God, submit to subscribe to the declaration that there exists no authority superior to that of the state." A man who utters such sentiments is just 1,500 years behind the times. That thing was settled in the Roman amphitheater, where solitary men and solitary women stood up before the power of the great Roman Empire, the greatest embodiment of stateship that ever existed, and said, "I cannot do it, and you will never conquer me." Friends, that state of things will never come in our American republic. As I said awhile ago, the spirit of our American republic is essentially Christian; and a Christian republic like ours will never try to base its policy on a heathen axiom.

Friends, but a few years ago this principle was put to a mighty test in our country. A great question was raised, involving morality and humanity. Voices clamored, "Thus and so says the law of the land, and that is the end of it." But a mighty voice cried out, "There is a higher law," and in facts which history will never forget, our country set her seal on that assertion forever. Yes, friends, there is a "higher law," and that higher law says that the parent is bound in duty to remember that his child is going forth into human society, capable of being a benefactor, or capable of being a hyena, and that he has before him at the end of his earthly career, a hereafter; that it is the parent's duty to see that his child shall receive such training as shall fit him to be a benefactor to his race, by having in his heart the spirit and character of his Divine Master, and to reach safely hereafter the destiny that he was made for. In order that his child may be thus fitted for his life here and hereafter, he places him in a Christian school. But now comes some man who says, "Ah! but it is the business of the state,"—to enforce the principle that the state shall be supreme—"it is the business of the state to go into those Catholic schools and see whether that principle is there inculcated, and if it is not, then, regardless of any higher law, to close those schools." Friends, I am not exaggerating. Mr. Mead has just told us of that controversy that was lately before the Legislature of Massachusetts. He quoted one of the clauses of contention, but he did not say anything about the others. Suppose you let me read them to you:

"Ex-Governor Long, for the petitioners, said in substance, after some discussion, that the petitioners abandon all proposed legislation except the following:

"First: Absolute right of inspection and supervision, by the local school com-

mittee, of every private school in which any children between the ages of eight and fourteen were being educated.

"Second: That every parent or other person in control of a child able to attend a school, and between the ages of eight and fourteen, who would not cause such child to attend a public school, or a private school approved by the local school committee, would be subject to a penalty of twenty dollars, whether it appeared that the child was receiving a good education elsewhere or not."

Now I say this is the most outrageous impertinence and intrusion into the rights of the family that I ever read of. With cool effrontery they propose that, "whether a parent could show or not that his child was receiving"—mind you the words of the law as proposed—"*receiving a good education elsewhere*"—even if he could show this, yet, unless the little "school committee" would give their indorsement to that school, the child is to be dragged out and the parent fined twenty dollars. Oh, how we love liberty, when it means coercing others into what we choose!

"Third: That the local executive committee shall only approve of a private school, when the teaching therein is in the English language, in the branches provided by law, and the text-books used therein are such as may be approved by the committee, [Oh, those wonderful committeemen!] and when they are satisfied otherwise of the progress and condition of the school."

It would not have been pleasant for Mr. Mead to tell you that all this was in the law as proposed. But I believe you know as well as I, that the great good sense of the commonwealth of Massachusetts treated this proposed law as it deserved, and that the law and its upholders were, substantially speaking, kicked out of court, as they deserved to be.

Friends, my confidence is that such will always be the case with the people of America. They are not going to allow any clique—whether it be a religious clique, or whether it be a political clique, or whether it be a school-board clique, or whether it be any other clique—they will not allow them to form by themselves some little theory of just what instruction ought to be, and then force that upon the whole American people. The American Republic is too big a thing to have narrowness of that sort forced upon it.

An appeal has well been made to the authority of our great Washington. Washington well said that the people in educating their youth must be on their guard against the delusion that morality could be preserved without religion. These are the words of Washington, and these words should be nailed to the masthead of the bark of the Republic. With this motto, please God, we are willing to sink or swim—but with it there is no sinking: it is the truth, it is right, it is the law of nature, it is the law of God, and it must prevail. When that progress of the American States takes place which has been so freely spoken of here, that progress on the road to which we are advancing, what is going to be the result? The American people will open their eyes, and no longer be hoodwinked nor be duped by "clap-trap" of which we have heard so much this morning; "clap-trap" which would make men believe that by crying out for an existing system they were doing all that

was necessary for the public good. The public are going to look into this system; they are going to see whether the system is the best that could be; they are going to criticise it; and I thank the gentleman for having so positively declared that it is the right of every American citizen to discuss and criticise the system. Discussion must go on, criticism must go on, and assuredly the time must come when the intelligence and conscience of our people, guided by this wise principle of our immortal Washington, will decide wisely to which of these two sides popular education is to be intrusted, to which of those two classes that have stood represented before this convention to-day—one class saying, "I don't believe in the dominion or control or direction of any church; I don't believe in submitting one's proof-sheets to Moses"—in England they call this Agnosticism; the other class insisting on the clear-cut and plain declaration that our country's civilization is a Christian civilization, that its basis must be Christian education, and that such education can be given only by making our schools more Christian than they are. Surely our country cannot hesitate which of these two sides is for her welfare; she has but to look closely, to reason calmly, and then, through no coercion, through no wheedling, through no clap-trap, but through the force of common sense, through an understanding of the whole facts, she will nail to her masthead the banner of Christian education, and steer on under its guidance to that blessed destiny the most glorious God ever gave to a nation—the destiny of our American Republic.

PUBLIC AND PAROCHIAL SCHOOLS.

JOHN JAY, NEW YORK CITY.

There is perhaps no subject personal and political in its bearings and national in extent, of more profound interest to a vast majority of our countrymen than the common-school system, which is recognized at home and abroad by intelligent people of all creeds and parties as the chief basis of our government of the people, by the people, and for the people, and the chief source of our undoubted strength and unsurpassed prosperity.

The hereditary conviction of Americans on this point, their unbounded confidence in its excellence and its permanence, and the preference shown by intelligent Roman Catholics for the common school, has hitherto tended to make Americans view with careless indifference the assaults of the papal government upon the American system. But that indifference has been overcome by the political deals and Jesuitical methods resorted to in the corruption of our legislatures for illegal grants and unconstitutional concessions, and by the policy which has of late been exhibited in so pronounced

and unmistakable a manner by papal encyclicals, the decrees of provincial councils,* and ultramontane clericals, books and newspapers, denouncing the common school as a Godless and heathenish institution that must be destroyed. This assault made simultaneously along the line of states, and the significance of which is enhanced by the growing opposition of loyal American Roman Catholics to the attempts to force them to withdraw their children from the public schools, has given to the question a national importance. The extent to which it appeals to American sympathies was illustrated by the recent uprising of the citizens of Boston and the overthrow of a municipal government which was thought to have betrayed American principles; and new force has been given to the national conviction of the necessity of extending and perfecting the common school to counteract foreign association, as little in harmony with American institutions as the Clan-na-Gael.

THE ATTEMPT TO EXCLUDE THE BIBLE.

A preliminary and significant step in the war upon our common-school system was taken a few years since, when it was complained of by some Roman Catholic ecclesiastics connected with the mission to America as being sectarian in its character, for the reason that there was allowed the reading of passages from the Holy Scriptures in a version deemed by their church as erroneous and heretical. Many Americans, both clerical and lay, the most devoted to the Bible as the grand foundation of our liberties and our civilization, in their devotion to equal religious rights were disposed to recognize the justice of the complaint, and to secure harmony by excluding the Bible. When in some places on this ground the ultramontanes had obtained a partial victory, the extent of which has been much exaggerated, their able organ, the *Freeman's Journal*, with a frankness that had not been conspicuous in the earlier discussion, made this outspoken admission November 20, 1869:

> "If the [Roman] Catholic translation of the books of the Holy Writ which is to be found in the houses of all of our better educated [Roman] Catholics, was dissected by the ablest Catholic theologians in the land, and merely lessons taken from it, such as Catholic mothers read to their children, and others added with the highest Catholic indorsements; and if these admirable Bible lessons, and these alone, were to be ruled as to be read in all the public schools, this would not in any substantial degree lessen the objection we [Roman] Catholics have to letting Catholic children attend the public schools."

Lord Brougham, in parliament, while insisting on the reading of passages from the Bible as a proper religious exercise, suggested that the Hebrew and Roman Catholic children whose parents might object to their presence during the reading should be allowed to retire. The occasion for this provision as regards the enlightened Hebrews of our country would seem to be

*See instructions of the Propaganda to the American Bishops, 1875; Plenary Council of Baltimore, 1866; Second Provincial Council of Oregon, 1881.

slight in view of the notable action of Rabbi Isaacs and others of their ancient faith in New York City, who protested against the assumption that they were in favor of excluding the Bible from the common school, and who gave as the historic explanation of their position, that they had never been persecuted in lands open to its teachings. That interesting and most significant fact with its logical consequences is worthy of remembrance; and the avowal of the *Freeman's Journal* verified the wisdom and far sight of Horace Greeley when he said:

"The great body of those who seek to drive the Bible out of our schools will not be satisfied after they have driven it out, but will insist on breaking our common-school system into sectarian fragments. . . . Hence, if we give up the Bible, we only weaken our common-school system, . . . while we fail to conciliate its enemies and only excite them to new and inadmissible exactions."

The admission of the *Freeman's Journal* gave force also to the clear arguments of our statesmen and divines that while the public schools should be kept absolutely free from all denominational and sectarian influence, it would be cruel and wrong to exclude the children from the knowledge of those broad and general precepts and principles which are admitted by all Christians. Daniel Webster with simple logic said:

"This objection to the multitude and difference of sects is but the old story, *the old infidel argument.* It is notorious that there are certain great religious truths which are admitted and believed by all Christians. All believe in the existence of a God. All believe in the immortality of the soul. All believe in the responsibility in another world for our conduct in this. All believe in the divine authority of the New Testament. . . . And cannot all these great truths be taught to children without their minds being perplexed with clashing doctrines and sectarian controversies? Most certainly they can."*

The same idea has been expressed by President Adams, of Cornell, when he said:

"I take it there is no sectarianism in the Sermon on the Mount, nor in what may be called the strictly moral teachings of the New Testament. There can be no difficulty in getting at the source of obligation in a hundred ways other than by treading upon grounds in regard to which Christian sects are not agreed."†

The latest judicial decision in regard to the Bible in the public schools, is that of Judge Bennett, of Wisconsin, in the case of Weiss *vs.* School Board of Edgerton.

The action was brought by Roman Catholic parents for a peremptory writ of mandamus directing the board to cause the reading of King James's version of the Bible in the public schools to be discontinued. The reading was not compulsory, nor the plaintiffs' children required to be present at the reading. The exclusion was demanded on the ground that the reading was "sectarian instruction," and an unconstitutional interference with the rights of conscience. Judge Bennett reviews all the cases and discusses

*VI, Webster's Works, page 161.

†Quoted by Rev. Thomas Van Ness in a sermon reported in the Denver (Col.) *News*, February 25, 1889.

the principles in an opinion of seventy pages, and comes to the following conclusion:

"I have never in any book found thoughts expressed with greater clearness, or in a style at once more beautiful and sublime, than in those quotations from the Psalms of David, the writing of the great apostle of the Gentiles, and in the language of our Saviour taken from the Gospels. I am unable to find anything in them tending to sectarian instruction, or that can be justly said to interfere with the tenderest and most sensitive religious conscience in the slightest degree. The reading-books, as well as those treating of the sciences, are constantly changing in our public schools. Those in which I read and studied when a lad are, with the exception of the Bible, almost entirely unknown to the present generation, save only those in the dead languages. But the Bible remains, and it would seem like turning a good, true and ever-faithful friend and counselor out of doors, to exclude it from the public schools of the state; and I have been unable to find any authority in the decisions of the courts for so doing. No court has ever held, that I am aware of, that it is unconstitutional to read the Bible in the public schools. The Supreme Court of Ohio have held it may be excluded from the public schools by the trustees and boards of education, but not by the courts; while in Maine, Massachusetts and Iowa, under constitutional provisions similar to our own, the courts sustain the trustees and school committees in adopting it as a book in every way suitable and proper to be read on the opening of the schools of each day."

The manner in which the Bible is spoken of by those who would suppress its general reading may be seen by an extract from Cardinal Wiseman, who says it is: "The school-boy's task-book; it is the gaoler's present; it is the drunkard's pawn-pledge; it is the dotard's text-book; it is the irreverent jester's butt; it is the fanatic's justification for every vice, blasphemy and profaneness which he commits. If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up (as it is called) of God's word be disdainfully thrown in our face, we will not seek to elude the question, or to meet the taunt with a denial, or attempt to prove that our principles on this subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it. The experiment has been tried on a great scale of what the indiscriminate reading of the Bible will make a people. It has transformed a mild and promising race into a pack of lazy, immoral infidels."*

The proposition is now made in the name of the Roman hierarchy that we shall modify our common-school system by admitting parochial schools, under ecclesiastical control, to an equal share of the school moneys, as a part of the system of the American State. The proposition is accompanied by an argument in favor of the fitness of each religious denomination teaching its own doctrines at the expense of the state, and by charges against the common-school system as established by law as being Godless and heathenish, and the fosterer of immorality, ignorance, pauperism, vice, and crime. This view is presented by the court and hierarchy of Rome as essential to the

*"Catholic Doctrine of the Use of the Bible," page 25, London, 1853. Quoted in "A Reply to Catholic Belief," in Collette's Letters to Cardinal Manning, London, John F. Shaw & Co., 1886, page 26.

rights and interests of the Roman Catholic laymen of America, who are represented by the clergy as being in favor of the parochial schools. But that this is true of only a small part of those laymen, is shown by the Roman Catholic press complaining of the many Roman Catholic parents who openly advocate the public schools.

Cardinal Manning's paper in the *Forum* for March has revived the memory of that contest, and His Eminence, it seems, misled by statements on which he had relied, has erroneously assumed that because the entire separation of church and state is a fundamental principle of the Republic, therefore the state knows nothing of Christianity, is unable to teach morality, and to allow the Bible to be read in the public schools.

A study of our constitution and political history would have saved the regret which His Eminence felt for our heathenish condition.

He would have learned from Prof. Dwight, the learned President of the Law School of Columbia College, that "it is well settled by the decisions of the courts of the leading States of the Union that Christianity is a part of the common law of the State. . . . Not Christianity founded on any particular religious tenets, not Christianity with an elaborated church and titles and spiritual courts, but Christianity with liberty of conscience to all men."

Dr. Woolsey, whom the country now mourns, eminent alike as scholar, jurist, and divine, would have advised him of the duties of the public-school teachers as laid down by the Massachusetts statute instructing them "to exert their best endeavors to impress the youth committed to their care and instruction in the principles of piety and justice, and a sacred regard for truth; love of their country, humanity, and individual benevolence; sobriety, industry, and frugality; chastity, moderation, and temperance, and those other virtues which are the ornament of human society, and the basis on which a republican institution is founded."

The question now presented to us touching the denominational school refers as I understand not so much to the various schools of religious denominations, established and supported by the several denominations for the inculcation respectively of their peculiar doctrines, for such have long existed in our country without any question of the right of the founders to establish them or the right of parents to send their children to them. So long as such schools are established in pursuance of our laws, with a recognition of the right of visitation by the State, to see that the general education given therein is such as the welfare of the State requires for all its citizens, and that nothing is taught therein which is dangerous to the morals, the peace or the safety of the commonwealth, there would seem to be no valid objection to their maintenance by those interested, so long as they impose no tax, and inflict no injury on the people at large.

I suppose, therefore, that the question refers to the proposition occasionally urged upon us by the promoters of the parochial school — that the state

should recognize denominational schools as part of the school system of the state, and make appropriations for their support from the school fund now devoted exclusively to the public schools.

In approaching this discussion with the fairness due to a constitutional, political, and social question so intimately connected with our national welfare, I think we may assume that our thoughtful citizens, of whatever faith, whether native or naturalized, who are devoted to the interests, the principles and the honor of our country, that they are perfectly agreed with reference to the millions of foreigners already here and the millions yet to come, that our only safety is in perfecting and extending our common-school system on a basis that will serve to Americanize the children of these foreigners, to fit them socially, mentally, and morally for their responsibilities as American citizens; and to make the schools so fitted for this great work, that while we may agree with Dr. Oliver Wendell Holmes that a child's education should commence an hundred years before it is born, we may still find much truth and consolation in the assurance of Henry Ward Beecher, that "the children of all nations of the earth go into our common schools and come out Americans."

A tidal-wave of immigration has already overtaken our large cities. New York, we are told, has eighty per cent. of persons of foreign birth or foreign parentage. New states of gigantic extent are waiting for admission, and besides the Dakotas, Montana, and Washington, already authorized by Congress, Utah, New Mexico, Idaho, Wyoming, and Arizona will soon demand recognition.

Some imagine as looming in the future, Canada, Mexico, and Central America; and for all who may come with their peculiar languages and customs, habits, constitutional beliefs and foreign civilization, it is for us by unceasing vigilance and wise forethought to meet the new requirements, and to continue in the future as in the past, by God's help, an homogeneous people, the loyal citizens of an undivided republic. It is for us to provide an effective system of training to make them American citizens, and that system should be marked by the broad Christian ethics to which we owe our high civilization, and which are the only guaranties of civil and religious liberty.

Whether the adoption of the proposed scheme of substituting for the common school, with a simple and uniform system of education, moral, intellectual and physical, under the charge of educational experts responsible to the State for keeping the elementary system at the highest standard of excellence, a system of denominational schools in private hands, teaching varying sectarian and perhaps clashing doctrines, religious and political, will tend to harmonize and unify the rising generation, native and foreign, and make them distinctly American, is a question which to Americans generally would seem hardly to admit of discussion.

But one characteristic of Americans is their readiness to expose and

analyze every error and abuse that may be discovered in their institutions, no matter how wounding the exposure to American pride, as has been shown in the civil service reform exposures of political corruption, and to consider fairly every remedy that may be proposed.

In this spirit the American people are ready to listen to all advice, remembering that its admissibility will depend on its accordance with American constitutions and American law; with the rights that they give, and the duties they impose. The advice given should, of course, be unaccompanied by the slightest shadow of dictation. "A real state," as Mr. Gladstone says, "must be supreme within its own sphere." The American state rests upon the sovereign will of the people constitutionally expressed, and any shade of menace in word or tone toward the sovereignty of the people, is not only an affront to the national honor, but to the self-respect of every loyal citizen. But while Americans will naturally resent all attempt at dictation or underhand intermeddling by the agents of any foreign power, they are perfectly willing to hear the distinguished experts and representatives of the sovereign pontiff, no matter how absolutely their views of government, theology and education differ from our own. We know the wisdom of the broad and ancient maxim that teaches one to learn from one's enemies. On the subject of public schools, their duties and their dangers, we have gathered many useful ideas and the most important information from Dr. Brownson, Father Hecker, Dr. McGlynn, Archbishops Kenrick and Purcell, Bishop Cosgrove, the *Catholic Review*, the *Freeman's Journal*, and various other presses, prelates and laymen of the Roman Catholic faith on this side of the water; from the late Popes Gregory XVI and Pius IX, and from His Holiness Leo XIII; from that astute diplomat, Antonelli, and from Cardinals Manning and Newman, who at the time of the Vatican Council strikingly represented the extreme antagonism in the Roman Church; from Lord Acton, whose manly devotion to the truth of history presents an honorable contrast to the pitiful subserviency to pelf and popularity which has occasionally led Protestant authors and publishers to allow works pretending to be historical to be colored and perverted with Jesuitical mendacity.

We are also greatly indebted for the authoritative information afforded us by the *Civilta Cattolica*, the Papal Encyclicals, the decrees of Provincial Councils, and especially to the Syllabus, that remarkable treasure-house of Roman dogmas, which should be studied with care by American scholars and statesmen, students, and thoughtful citizens. Intelligent observation will show them that a clear idea of the political bearings of the Syllabus is of greater importance to the Americans and their children than the laws of ancient Greece or of pagan Rome. It throws a flood of light on various crafty schemes professedly in accord with American ideas, and in favor of equal rights, liberty of conscience, freedom of worship, of charity, education, and reform, but which are in fact prompted by a foreign court in the interest

of an alien civilization. It discloses the dangers threatened by legislative deals for foreign votes in exchange for unconstitutional grants and concessions; it explains the vicious legislation by which our taxes have been enormously increased, and thousands of children entitled to an American education have been subjected to foreign control. It discloses dangers that threaten us in the future, and forcibly reminds us of Burke's remark that a nation may lose its liberties in a day and not discover it for years.

Recalling the advantages thus afforded us of gaining an accurate knowledge from high sources of the real doctrines and designs of the Society of Jesuits, the condemnation of whose maxims and methods by the Church of Rome we well remember, we welcome to-day to the field of free discussion before the sovereign citizens of the Republic, a Prince Cardinal and Right Reverend Bishop of that church which holds Pope Clement XIV to have been infallible. They are here, as we understand, in charge of the Roman mission for the conversion of America, claiming like ambassadors from a foreign power to be governed by the edicts of their own sovereign, and claiming in addition, that the authority of the potentate whom they represent is supreme also in this land, and above all constitutions and laws.

But we trust that they have learned from their knowledge of American history, American law, and American character, gained during their residence in our country — an advantage which we believe Cardinal Manning has never enjoyed — to appreciate the historic devotion of this people to the principles of their constitution, popular sovereignty, liberty of conscience and of worship, of speech and of the press, to the fitting education and independence of the voter, and to a complete separation of church and state. As in this view it is pleasant to turn from the more disagreeable features of the school question with which, in New York, we are unpleasantly familiar, the barter of American principles for foreign votes, the secret deals of unscrupulous politicians, whether clerical or lay, foreign or native, to meet in the open these eminent ecclesiastics, the accredited representatives of the court of Rome, who as we understand accept a public discussion, and who come to avow and justify before the American people their views, sentiments, methods and aims in desiring to revolutionize our school system, and who will know how to appreciate and reciprocate in this distinguished American presence the frankness in the presentation of facts and arguments blended with personal courtesy that lends so much of grace and dignity to public discussions between American gentlemen.

It is needless to remind you, for the debates in this conference proclaim the fact, that to-day the gravest charges have been made against our common-school system, and that for the education and protection of the morals of Roman Catholic laymen in America the court of Rome has resolved upon its destruction, and has authorized spiritual censures to be enforced against American citizens who in disregard of her orders continue to send their children to the public schools.

Like our national and State constitutions, our common school has been the growth of centuries, and recalls to us the interesting period so well described by Dr. Storrs in his graphic and impressive sketch of "The Early American Spirit and the Genesis of it."* Tracing the outline of our revolution, he showed that it was the spirit behind our little force that compelled the events and gave them importance in history; he recalled the fact that the early settlers of this country were not one stock, but of several; and that they brought with them a power and a prominence from the greatest age of European advancement. Portraying that brilliant century which saw at its beginning the coronation of Elizabeth and ending with the death of Cromwell, Dr. Storrs recalled it as a century marked by extraordinary genius, amazing achievements, the decay of authority, and the swift advance of popular power. It was the age of Raleigh, Drake, Bacon, Shakespeare, and Milton, an age illumed by poetry and stirred with the tumultuous force of the Reformation. Glancing at the vehement public life of modern Europe, in England, the Netherlands, Germany, and Sweden, he showed that out of this century, so full of enterprise and productive force, came the early settlers of America, attracting little attention, but bringing with them the energies of the continent, and with the push of a century behind them.

When we follow the history of our country through its colonial, revolutionary and constitutional periods, we can mark at every step the effective, elevating and ennobling influence of the common school, however unobtrusive and unobserved, as the instructress, protectress, and, as it were, the guardian angel of the infant nation. We note the beneficent result of its early teaching in developing manly thought and elevating personal character; on home life, on moral, social, intellectual and material progress, and especially in the training of its statesmen who from generation to generation have assisted in the gradual formation of the national constitution, forming in their constituent moral life one people—fearless, reflective, energetic, constructive, industrious, and martial; intensely practical, politically active, religiously free—the heir to a great past, with before it the uncertainties of an obscure future, with incessant labor as their primary teacher. Hence came the early constructive spirit in whose light rose the Republic which as Dr. Storrs reminded us "interlinks our annals with those of the noblest time in Europe, and makes us heirs to the greatness of their history." Such were the people, representing the best blood, the purest morality and the highest intelligence of Europe, whom Burke described as "of that kind which is most adverse to all implicit submission of mind and opinion," as exhibiting a refinement of the spirit of resistance, "the dissidence of dissent, and the protestantism of the Protestant religion." Such were the men to whom America owes that elementary source of its Christian civilization, broad enlightenment, manly patriotism, and world-wide influence, the common school.

*Address before New York Historical Society, 1870.

THE PUBLIC SCHOOL IN AMERICAN HISTORY.

The American public school, however humble and obscure it may have seemed to superficial observers, has grandly illustrated in its teachings the two great features of the Republic, which some of our foreign friends may have found it difficult to understand—that our common law is broadly Christian, and that, as a consequence of that broad Christianity, it affords the fullest scope for liberty of conscience and freedom of worship by a complete separation of church and state; and its history shows that these combined and harmonious principles have secured peace, prosperity and strength by a popular government based upon the divine ethics of the Bible which all denominations of Christians profess to recognize.

While other nations, where church and state have united for the repression of religious freedom and popular education, afford startling examples, in their natural and inevitable order, of despotic rule, religious persecution, and national decadence, our annals illustrate Dr. Johnson's remark, that no part of history is so generally useful as that which relates to the history of the human mind.

As regards our republic, its history without an appreciative recognition of the part borne in it by the common school, would be as "the shell without the kernel."

It has been a wise thought, happily adopted by some recent historians, and which will give new light and value to our future histories, that the most important part of history relating to the social life of the people should no longer be sacrificed to a record of governmental acts; and that the quiet undercurrent of private life, keeping "its depth and steady course in the eternal channel," should not be overlooked in marking the storms that have agitated its surface. The world is at last awakening to the fact which our fathers saw so clearly, that upon the right direction of the undercurrent of elementary education in every country depends the future of that land. As Lecky well says, "History is not a mere succession of events connected only by chronology. It is a chain of causes and effects," and in a republic especially the education of the nation is the chief cause that determines its destiny. The boy is father of the man, and the children of to-day are the society of to-morrow. We see in our infant sons the coming voters, and in our girls the mothers of the next generation of sovereign citizens. It is not a matter of surmise, but the conclusion alike from history and philosophy, that every principle contains the germ of a prophecy, and that the policy which controls the American school will presently control the government of the nation.

What the American school has been in the past, only those who have studied its history may thoroughly understand; but its results are before the world. It has revolutionized the ideas of some of the ablest publicists and cabinets of Europe, as the Monitor and the Merrimac revolutionized naval warfare and wooden battle-ships. Lord Brougham announced, while

England was slow to appreciate the truth, that in our age the schoolmaster is abroad, and that more trust may be reposed in him armed with his primer than in the soldier in military array, for upholding and extending the liberties of the country; and Germany and America have shown that the education of a people for the duties of peace adds greatly to their efficiency in time of war. Macaulay, in his speech on education for Great Britain, referred Parliament to the early example of the Puritans of Massachusetts requiring every township, when it numbered fifty houses, to appoint one to teach the children to read and write, and every township that numbered an hundred houses to set up a grammar school; and he added that this doctrine was not confined to New England, but "Educate the people" was the first admonition of Penn, the legacy of Washington, and the unceasing exhortation of Jefferson.

The honor due to the far-sighted Christian founders of our common schools, among whom the Dutch and Huguenots of New Netherlands are entitled to a much larger share than has been generally awarded them, was frankly acknowledged by the Roman Catholic *World* when it said, in April, 1870:

> "It is to the credit of the Americans that they have, at least the Calvinistic portion of them, from the earliest colonial times taken a deep interest in the education of the young. The American Congregationalists and Presbyterians, who were the only original settlers of the Eastern and Middle colonies, [here the Dutch and Huguenots are entirely ignored,] have from the first taken the lead in education, and founded, sustained and conducted most of our institutions of learning."

The Puritans of New England appreciated the necessity of public schools, and that feeling was shared by the Huguenots and the Hollanders, by the Walloons from Flanders, by the Vaudois and Waldenses from the Italian Alps, Protestants from Germany and Scandinavia, by the followers of Huss from Bohemia and Zwinglius from Switzerland, by the United Brethren, the Moravian brothers, the Salzburg exiles, with Christian reformers of every race and tongue who had contended at home, even to the death, for the open Bible as the true standard of Christianity and the only sure foundation of civil and religious freedom. Touching the instruction given in our American schools during the colonial period, the teaching of Christian ethics was from the first an essential feature.

We may recall also with pleasure, that about the same time when Clement XIV condemned the Jesuits, and, in Mr. Gladstone's words, "leveled with the dust the deadliest foes that mental and moral liberty have ever known," Charles Carroll was a signer of our Declaration of Independence, and that Washington subsequently recognized the patriotic services of the Roman Catholics who served in the war of the Revolution, and the assistance we received "from a nation in which the Roman Catholic faith, as defined by the Gallican Church, prevailed;" and Washington declared to them in words which should not be forgotten, whatever questions may hereafter arise, "May the members of your society in America, animated alone

by the pure spirit of Christianity, and still conducting yourselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity." Mr. Gladstone, in reply to his critics on the Vatican decrees, paid a tribute to the loyalty of the lay Roman Catholics of England, from Elizabeth to Victoria, adding at the same time, that they had been "eminently noted for their thorough estrangement from ultramontane opinions, and their clergy down to the period of the emancipation act felt with them."

The movement for religious liberty by separating church and state began, nearly simultaneously in New York, Virginia, and Pennsylvania, soon after the Declaration of Independence; but in separating church and state they were careful not to separate Christianity from the common law. The distinction between Christianity and "church," in the relation of the latter to the state, is plainly shown by the constitution of the State of New York, established during the war, in 1777. While adopting the common law as it stood on the 29th of April, 1775, of which Christianity was a part, the state was careful at the same time to ordain that "such parts of the common law as might be construed to establish or maintain any particular denomination of Christianity or their ministers are hereby abrogated." The state, while making Christianity a part of its common law, refused to allow such parts as might be construed in favor of the establishment or maintenance of any particular denomination of Christianity or their ministers; and every act which has been passed by the legislature of that state, under whatever name or pretense, which assists, establishes, or maintains any particular denomination of Christianity or their ministers, is in violation of the constitution, for every part of the common law which might be construed as authorizing such establishment or maintenance has been abrogated.

The erroneous ideas that have been of late so industriously circulated, on the subject of Christianity and the state, may justify here a reference to the supremacy of the common law, the connection of Christianity and the state under that law, coupled with the absolute establishment of equality of religious right and the prohibition of any establishment or maintenance of any particular denomination. (See Appendix A.)

The adoption in 1789 of the first constitutional amendment, prohibiting Congress from making any law respecting an establishment of religion, was followed in 1875 by the movement originated by General Grant and formulated by Mr. Blaine, for a further amendment, extending that prohibition to the states. The vote of the House in its favor of 180 ayes to 7 noes, and the fact stated by Senator Blaine that it was defeated in the Senate by the Jesuits — the vote being 28 to 16, wanting the necessary two-thirds — are significant as showing the deep conviction of the American people that such an amendment (and one is now pending before Congress) should be adopted. (See Appendix B.)

Apart from the provisions and meaning of American constitutions, (on which we may be pardoned for preferring the decisions of our own courts

to the interpretation which Cardinal Manning and the Italian Council of the Vatican proffer for our acceptance,) when our foreign opponents point to the public school as having made us an irreligious and immoral nation, we may refer without impropriety to the counter opinions of distinguished and impartial experts.

The approval by Americans who are thoroughly American in their ideas of the civilization which illustrates the principles and ideas which they hold and cherish, may naturally suggest that their judgment is biased by their training, and that the wish is father to the thought. This remark will hardly apply to so accurate an observer and critic as Dr. Orestes A. Brownson, who is regarded by Roman Catholics as the "most original and philosophic thinker that America has produced." Dr. Brownson expressed his firm conviction that "the American civilization is the highest civilization that the world has ever seen, and comes nearer to the realization of the Catholic ideal than any that has been heretofore developed and actualized." "In this respect," he added, "American civilization is, we say not the term of human progress, but in our judgment, the farthest point in advance as yet reached by any age or nation."*

More than half a century ago DeTocqueville remarked that the American people combined the notions of Christianity and liberty so intimately, that it was impossible to make them conceive of the one without the other, and as indicating that they hold religion to be indispensable to the maintenance of republican institutions.

Prof. Bryce, in his recent able work on the "American Commonwealth," adds this striking confirmation of De Tocqueville's views, based on his careful observation at the very time:

> "They are also a religious people. It is not merely that they respect religion and its ministers, but that they have an intelligent interest in the form of faith they profess, and pious without superstition, and zealous without bigotry. . . . Christianity influences conduct not indeed half so much as in theory it ought, but probably far more than it does in any other modern country, and far more than it did in the so-called ages of faith. Nor did their moral and religious impulses remain in the soft haze of self-complacent sentiment. The desire to expunge or cure the visible evils of the world is strong."

Of these tributes that of Brownson has peculiar weight from his devotion to the Roman faith, and his views that our civilization "comes nearer to the realization of the Catholic ideal than any which has been heretofore developed and actualized."

To these we may add a significant opinion from Herbert Spencer. Brownson spoke of the great past when he said, "The American civilization is the most advanced civilization that the world has ever seen;" Herbert Spencer of the boundless future when he said, "I think whatever difficulties they may have to surmount, and whatever tribulations they may have to pass

*"Catholic Schools and Education," Brownson's Quarterly Review, 3d N. Y. Series, Vol. III, January, 1862.

through, the Americans may reasonably look forward to the time when they will have produced a civilization grander than any the world has ever known."

THE COMMON SCHOOL AND THE PAROCHIAL SCHOOL.

The aim of the American public school and of the Roman parochial school are as antagonistic as the constitution and the syllabus, as the doctrine of popular sovereignty and the dogma of papal supremacy. The duties of the American citizen for which the public school is intended to fit him, are those of a sovereign ruler. He is to be independent of the world, and especially of every foreign prince or potentate; he is to be governed by allegiance to the Republic, and is to obey its constitution and laws expressed in the constituted will of the American people; and to maintain the fundamental principles of civil and religious freedom, and the separation of church and state.

The public school, if faithfully maintained as established by our fathers, teaches not only the elements of education, but teaches personal responsibility, freedom of conscience and of thought, loyalty to American principles and constitutions, love of country, and duty to our fellow-men.

Such teaching with no taint of sectarian doctrine, but in a pure atmosphere of Christian ethics, and our duty towards our neighbor as recognized by all Christian sects, their teaching is unblended with human dogma and denominational differences.

If in any case sectarian dogma should be taught, public opinion would at once correct it, and the utmost vigilance should be observed to see that no denominational teaching shall ever enter a public school, and that the character and capacity of the teachers are such as to fit them for their responsible work.

The common school properly conducted has been well described as the surest condition to the healthy and progressive life of the Republic, "on which order, confidence, credit and stability permanently depend." It cultivates and enlarges the mental vision, invigorates the understanding, trains the reasoning powers, quickens and purifies the imagination, lays the foundation of American thought and character, inspires an honest ambition, teaches self-control, obedience to law, right and kindness to our fellows; while it instructs the pupil insensibly but surely with a regard for learning and culture and moral excellence as the sure foundation of national prosperity and happiness and of the institutions so wisely founded by our patriotic ancestors. If these advantages are important for the young American, born and bred among American influences, they are if possible more important still for the children of foreign emigrants in their tendency to rub off the foreignism in tone and feeling and manner, to train them for a higher civilization, to Americanize them in their youth, to encourage in all a kindly feeling of brotherhood, a common pride of country, and a common resolve to support, perfect and perpetuate her institutions.

In the struggle for existence which awaits them, would it not be the height of injustice toward them, as well as the height of folly for the nation at large, to refuse them the elements of instruction that are given in the public schools? To that instruction they have all a right, and that right the state has no right to deny herself, or to allow it to be interfered with by any foreign prelate, under any pretense whatsoever, by threats temporal or spiritual, for in such a case such threats are undue influence, and should be restrained by law.

Let our public schools develop and Americanize all that is bright and beautiful in the Irish character, with its traits of poetry, wit and imagination, blended with energy, hope, and love. Let them assimilate to American feelings the best qualities of the German character, as a Boston orator lately described them, "the religious principles, deep thinking, their family love, and home life."

The aim of the parochial school is to form a subject of the pope, and not an independent citizen of the American Republic, and the character of the education is admirably fitted for this purpose. Why so large a part of the Roman laymen in America refuse to send their children to the parochial schools, and incur excommunication and anathema rather than obey the papal order, plainly appears when the *Catholic Review* gives the explanation: "We do not prize so highly as some of our countrymen seem to do the ability to read, write, and cipher. Some men are born to be leaders, and the rest are born to be led. The best-ordered and administered state is that in which the few are well educated to lead and the many are trained to obedience."

Dr. McGlynn describes a parochial school in New York as so cheaply conducted that one woman teacher had some eighty children. And one can understand the indignation felt by Roman Catholics ordered to send their children to the parochial schools when they could read in the *Freeman's Journal*, (March 12, 1881,) that "a smattering of the catechism is supplied to fit them for the duties of life," with the intimation that they were only "apologies, compromises, systemless pretenses."

In these features of the parochial school, the intelligent Roman Catholic finds the seeds of "the enervation and emasculation which are the inseperable companions of Roman ascendency," which go to form the perfect Jesuit of whom Father Hecker speaks, as the antithesis of the thinking, responsible American citizen. He desires for his children an education fitted for the hopes, trials and responsibilities of American life, and not one prepared with the opiates of Rome, "with the stillness of death and the silence of the grave."

He desires his sons to speak in the manly tones of an American citizen, and not as Taine describes it, "the infantile and snuffling tone of the Middle Ages." But above all he desires his children to have the characteristics of the country to which they have come, while as Dr. Brownson declares of

the parochial schools: "These schools must be taught chiefly by foreigners, or if not by foreigners, at least by those whose sympathies, connections, tastes, and habits are un-American, because what is wanted by their founders and supporters is not simply the preservation of orthodoxy, but the preservation of the foreignism associated with it."

As an American author who has studied the question well remarks: "Roman Catholicism and modern civilization stand apart as the representatives of two distinct epochs in the world's history; not only are they unlike, they are absolutely antagonistic and irreconcilable; . . . what is life to the one is death to the other."*

THE PROPOSITION FOR DENOMINATIONAL SCHOOLS.

The proposition that American States, with their constitutional guaranties of liberty of conscience and freedom of worship, of the right of free speech and personal security, and all the rights and principles distinctly American, should tax the people for the establishment of public schools, in which shall be taught the doctrines of the Syllabus, the infallibility and supremacy of the pope, the subjection of the American law to the Roman pontiff, the invalidity of all marriages unsanctioned by the pope, reducing American wives to concubines, and children to the position of bastards, placing their estates at the mercy of the Roman church, and breaking up the family life of the Republic; teaching that the civil power must yield in case of conflict to the ecclesiastical which can avail itself of force; that there should be no more liberty of speech, of the press, of conscience, or of worship; and with the closing proposition of the Syllabus forbidding all hope of amelioration in the dogmas of the papacy from the enlightening influence of our Christian civilization, since it is declared as a thing which all must believe or be damned, that the sovereign pontiff "should not become reconciled to progress, liberalism, and the spirit of the age." (Some interesting Roman Catholic testimony in regard to the policy and designs of the Jesuits in America can be found in Appendix C.) The entire proposition seems to answer itself, and to suggest the question, Why should the American people commit such an act of national suicide as to surrender the public schools to the enemies of the Republic for the demoralization of the nation and the subjection of the government? Why should the American people be taxed to support the schools and dogmas, services and ceremonies of the court and church of Rome, and to invest its representation in fact with the national powers they claim the right to exercise? Why should the nation surrender to the papal power their sovereignty, their honor and their rights, and undo in a day what their fathers secured through the sacrifices of centuries, and on the battle-fields of Europe? Why should they change the system of education which has secured them a civilization and a prosperity without parallel for one which has reduced the older parts of the

*"Roman Catholicism in the United States," 1878, page 83.

world to the depths of degradation, to which we have been pointed by Macaulay, Lavely, and Gladstone?

Think of an American government, with its pride of nationality and of citizenship, resting its security not on a standing army but on patriotism — love of country and obedience to law — establishing foreign schools to teach this primary political doctrine as thus defined by the *Civilta Cattolica*, (VII, page 26):

"Catholics, be they French, German or Spanish, or whatever else, are more subjects of the Pope, as the head of the church and their spiritual prince, than they are of the king or the emperor as their temporal prince: the ties which bind them as subjects in the first respect being beyond comparison more intimate and more elevated than those which bind them to the second."

But apart from these profound and overwhelming considerations, which speak for themselves and require no legal authorities to sustain them, comes the thought that the national constitution and the common law absolutely forbid such a proposition. Judge Cooley, in his "Constitutional Limitations," (page 409,) enumerates among the things concerning religion which are not lawful under any of our State constitutions:

"1. Any law respecting an establishment of religion. The legislatures have not been left at liberty to effect a union of church and state, or to establish preference by law in favor of any one religious denomination or mode of worship.

"2. Compulsory support, by taxation or otherwise, of religious institutions.

"3. Compulsory attendance upon religious worship.

"4. Restraints upon the free exercise of religion according to the dictates of conscience.

"5. Restraints upon the expression of religious beliefs."

But apart from these constitutional objections, there are two preliminary ones which are sufficiently grave, and which it may be well to consider. The first is, that the proposition for the amendment of the existing school law — to allow each denomination to teach its own peculiar doctrines, and to receive its share of the school moneys — which is presented as a matter of equal fairness to all denominations, treating them all alike, is converted into an act of inequality and unfairness to all other Christian denominations besides the Roman Catholic, by the fact that the Roman pontiff claims as belonging to the Church of Rome, and subject to its teaching and discipline, all persons whomsoever who have been baptized, no matter by whom the ceremony was performed, so that all the baptized members of the Episcopal, Presbyterian, Congregational, Baptist, or Methodist churches may be claimed for the parochial schools, leaving only the unbaptized members to be instructed by those denominations — a scheme which would greatly enlarge the Roman Catholic Church in America at the expense of the rest.

Then comes the serious objection, that the eminent cardinals and prelates of the Roman Church, who make this proposition to tax the people for the support of the parochial schools, however correctly they may represent in this suggestion the wishes of the pope in this matter, do not represent the

great body of Roman Catholic laymen in this country, for the reason that a large number of their laymen decline to sanction the parochial schools, and decline to send their children to the parochial schools, calmly disregarding the orders and threats of the ecclesiastical body which commands them to obey on pain of exclusion from the sacraments.

The extent of the opposition of our Roman Catholic citizens to the parochial school, is shown by the Roman Catholic press and by the futile ecclesiastical attempts to compel them to obedience. In their determination to protect their children from the adverse influences of the parochial school there may be reason to believe that they are occasionally encouraged by the quiet sympathy of bishops and clergy, who are not all disposed, it seems, to relinquish entirely their rights as American citizens. Reported extracts from Dr. McKain, bishop of Wheeling, Bishop Foley, Dr. McGlynn, the *Catholic Review*, *Catholic Standard*, W. McGurrin in the *North American Review*, W. Carrigan of Boston, Mr. McElrone in the *Independent*, throw no little light on the subject as reasonably explaining the position of those who decline to accept for their children the parochial schools.

One remarkable testimony, given by Father Hecker in his latest work, "The Church and the Life," published in 1887 shortly before his death, may well have a great and controlling influence upon the minds of Roman Catholics in America. He explained the downfall of the Roman Church in France, Austria, Italy, Spain, Bavaria, South America, and Brazil, which he said were controlled by hostile minorities, and sometimes the minorities were very small, by attributing it to the habit of personal dependence required for the defense of the church, "at the expense necessarily of those virtues which go to make up the strength of Christian manhood."

Then came the further admission, the admission, the truth of which all can recognize who have reflected on the startling facts of history which have forced the conviction on a mind like Hecker's, that here is "*the explanation why fifty millions of Protestants have had generally controlling influence for a long period over two hundred millions of Catholics in directing the governments and destinies of nations.*" (See Appendix D.)

One other fact demands our attention as of first-class importance in the discussion, and that is the fact incontestably established by statistics both in America and Europe, that the Roman schools produce a large excess of crime and pauperism, as well as of illiteracy, over Protestant schools; and a partial recognition of this fact by Roman Catholic papers may be found in Appendix E.

If any reasons were necessary to justify our intelligent Roman Catholic citizens in their preferences for our public schools and their refusal to surrender them, they would be afforded by such statistics; and in addition to the considerations which forbid us as a nation to surrender the integrity of our common schools, it is our duty to protect our adopted citizens against every attempt to infringe their liberties by threats, temporal and spiritual,

which are properly held to be undue influence. It is our duty to protect the children of these naturalized Roman Catholic citizens who have renounced allegiance to every foreign prince and potentate, and who have sworn allegiance to the United States, in their constitutional right to enjoy freely and without restraint the advantages of our public schools; and it should not be forgotten that the right to protection of a naturalized citizen against unlawful interference by a foreign government is an acknowledged principle of American law.

The interesting considerations suggested by the proposition of the adoption by Americans of the parochial school have also a direct bearing on the question now before the American people, how far the proposed Roman university at Washington, in which the Jesuits at Rome are reported to be greatly interested, will tend by its teachings to strengthen the family relation as it now exists, to maintain the dignity and independence of the States, the civil and religious freedom of the people, and the unity, peace and harmony of the Republic.

APPENDIX A.

THE COMMON LAW OF AMERICA, AND THE CHRISTIANITY WHICH IS A PART OF IT.

The common law of England, which Coke held to be of greater antiquity than any other human law, based upon the laws and customs from the times of the Roman, Saxon, Danish and Norman conquests, and embodying the great principle defined in the Magna Charta of John which was anathematized by Pope Innocent III, in the Petition of Rights in the time of Charles I, in the Habeas Corpus in the reign of Charles II, in the Bill of Rights under William and Mary, and the Act of Settlement under William III—of this common law Kent said:* "It is the common jurisprudence of the United States, and was brought with them as colonists from England and established here."

Chief Justice Shea says of this great fact in our history:† "The original thirteen States inherit and continue in legal succession and amplitude of jurisprudence the common law; and as to the courts of the national government, their limitations concern subjects of jurisdiction, and not the applicability within that jurisdiction of the rules of the common law."

"There has never been a period," said Mr. Justice Story,‡ "in which the common law did not recognize Christianity as lying at its foundation. It repudiates every act done in violation of its duties of perfect obligation.

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*1 Kent's Com., page 543.

† Address on "The Nature and Form of the American Government Founded in the Christian Religion," delivered before the General Theological Seminary of the United States, April 18, 1882. Boston: Houghton, Mifflin & Co., page 64.

‡ Address as Dean Professor, 1829.

It pronounces illegal every contract offensive to its morals." And after a further enumeration, Story added:

"The error of our government, it has been asserted, is in reality of a different character; it tolerated nothing but Christianity."

Chief Justice Shea, in quoting these words of Story, said:

"Story might have added to this enumeration, that laws in the spirit of our constitution prohibit, under penalties, the name of God being blasphemously uttered; and will not allow the worship of God to be wantonly and openly reviled to the annoyance of believers and bad example to the public. The sanctity of the Lord's day is acknowledged, and contracts made on that day invalidated. The conscience of each public servant is bound by 'that adamantine chain, an oath,' to the throne of God; in the legislature, in the judicial, in the executive departments, . . . from the President of the United States, from the Chief Justice of the United States, from the senators down to the humblest officer in the nation, state, municipality, and village. The constitution expresses, in these visible signs, the substantial idea; it shows the reality of its Christian character; and it finally and affirmatively declares, in express terms, that the enactments which compose the constitution were 'done . . . in the year of our Lord, 1787.' It was the deliberate issue of religious traditions, circumstances, convictions, and acknowledgments."

What the Christianity was and is, which in the sense declared by the courts is a part of our common law, the judges have amply explained. As Kent decided, it is "Christianity in its enlarged sense as a religion revealed and taught in the Bible." As Mr. Justice Story declared, "Its divine origin and truth are admitted." It is as defined by the Supreme Court of Pennsylvania, "Not Christianity founded on any particular religious tenets, not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men."

It is the Christianity which Daniel Webster portrayed when he said:*

"'There is nothing that we look for with more certainty than the general principle that Christianity is part of the law of the land. . . . The dead prove it as well as the living. The generations that have gone before speak it, and pronounce it from the tomb. We feel it. All, all proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, general, tolerant Christianity, is the law of the land."

APPENDIX B.

THE SEPARATION OF CHURCH AND STATE ORDAINED BY THE FIRST AMENDMENT TO THE NATIONAL CONSTITUTION.

Recurring to the adoption of the national constitution, the celebration of whose centennial has so vividly recalled the men and the principles of that day as presenting an example for Americans for all time, we find this fact interesting and significant in its bearings on the pending question of popular education. The ethics of Christianity as the religion of the people, the right of all to religious freedom, and the complete separation of church and

* Webster, VI, p. 176.

state, were regarded as axioms of American thought, so essential, as they were reminded by history and by their family traditions, to liberty of conscience and to the natural rights of man, that it does not seem to have occurred to the Constitutional Convention, amid the serious questions as to the new government they were to establish, that it was necessary to forbid Congress to intermeddle with religion. But when the new constitution came before the States for their ratification, the omission of a bill of rights was at once remarked by the people in their broad discussion of the protection of their liberties under the national government; and the State of New York, among the last to adopt the constitution, did so "in full confidence" that such amendments would be adopted. The first Congress, which met at New York in 1789, adopted a bill of rights in their amendment to the constitution, which was afterwards confirmed by the States, and the first clause of the first amendment declared:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Of this clause it has been said by Dr. William R. Huntington, that "in this short sentence lies wrapped the secret of our national destiny;" and this suggests a reference to a more recent incident in history, which has a profound significance as indicating the continued devotion of the American people to this great distinguishing feature of the Republic which they are again being called to protect by a further amendment as essential to its peace and harmony, imposing upon the States the same restriction which they had imposed on Congress.

The changes brought by a century from the Declaration of Independence, and especially the wave of immigration which followed the abolition of slavery and the more firm establishment of the Union, developed a new danger to religious freedom and to the American character of our common schools with Christian ethics untainted by denominational dogmas, from the possible action of some of the States where the foreign element, uninstructed in American civilization, might temporarily prevail. To this point the attention of our intelligent and patriotic citizens was directed, and led to the attempt so nearly successful in the year 1876, for the adoption by Congress of the constitutional amendment recommended by President Grant, and presented in the House by Hon. James G. Blaine, on the 14th day of December, 1875. The amendment was as follows:

"No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by school taxation in any State, for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious sect; nor shall any money be raised, or land so devoted, be divided between religious sects or denominations."

On the adjournment of Congress it became the subject of popular discussion, and the two national parties expressed their views upon the principles it

involved. The Republican National Convention, on the 15th of June, 1876, at Cincinnati, declared:

"The public-school system of the several States is the bulwark of the American Republic, and, with a view to its security and permanence, we recommend an amendment to the constitution of the United States, forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control."

The Democratic national platform, adopted at St. Louis, June 28, 1876, declared:

"We do here affirm . . . our faith in the total separation of church and state, for the sake alike of civil and religious freedom."

And the platform then alluded to—

"the public schools, of which the establishment and support belong exclusively to the several States, and which the Democratic party has cherished from their foundation, and is resolved to maintain without prejudice or preference for any class, sect, or creed, and without largesses from the treasury to any."

These platforms show that both of the national parties distinctly approved in their national conventions of the principle of the amendment; and the Republican party recommended its adoption, and the Democratic party declared for a total separation of church and state, and the maintenance of the public schools by the States without prejudice or preference for any class, sect, or creed, and without largess from the treasury to any. When the amendment came up for action in the House, a clause was added by the judiciary committee touching the power of Congress, and the House, 4th of August, 1876, passed the whole by the extraordinary vote of 180 to 7.

In the Senate it was further amended by the judiciary committee, and defeated by a vote of 28 to 16, wanting a majority of two-thirds. It was stated in the Senate by Senator Blair, as a matter of history, on the 15th of February, 1888, that the defeat of this amendment was brought about by the Jesuits.

The overwhelming vote in the House, as well as the vote of a majority of the Senators, including among the distinguished names those of Roscoe Conkling, Geo. F. Edmunds, John A. Logan, Frederick Frelinghuysen, Justin S. Morrill, and Oliver P. Morton, in addition to the decided pledges of both parties, show the deep conviction of the American people that such an amendment should be passed, and the rapid increase of our foreign population since that period, bringing political views and habits and methods utterly at variance with American ideas and incompatible with the American principle of American government and civilization, is giving day by day new warning of the necessity of immediate action in embodying the principle of the Grant and Blaine amendment in the national constitution. It is again pending before Congress.

APPENDIX C.

ROMAN CATHOLIC TESTIMONY BEARING ON PAROCHIAL EDUCATION.

The subject of parochial education is closely and inevitably connected with the political aims of the Roman court in America, and the character of her policy and her methods are matters so essential to be fitly understood by Americans at this time that an American in stating and discussing these, may perhaps naturally enough be supposed to be influenced by prejudice, and to err however unconsciously in his facts or his conclusions. It seems, therefore, the safest and fairest plan in this discussion to quote with but slight comment the statements and opinions of eminent American Roman Catholics whose characters, and abilities, and devotion to the Roman church give to their testimony the highest authority. The first is Dr. Brownson whose exactness in statement, and the soundness of whose judgment are widely recognized. Dr. Brownson says in his *Review:**

"We often boast of the progress of our religion in this country, but we deceive ourselves; . . . what we call her progress is only the augmentations of the foreign colony. Catholic missions to the American people have not yet been opened. The missions in this country are to the foreign colony of Catholics settled here. No doubt a few converts are made, but the number all told we should judge not a tithe of the . . . of Catholics that take place; . . . so that in reality, our Catholic progress consists not in Catholicizing but in foreignizing the country. . . . We need the Catholicism but not the foreignism, for that foreignism which Catholics bring with them, and perpetuate in their foreign colony, is un-Catholic and antagonistic to the American idea, and has done more injury to our American advance of civilization than their Catholicity has done to aid it."

Referring to our civil war, Dr. Brownson said: "To their shame be it said, the old American Catholics in this struggle of the nation for life have proved themselves far less American, far less loyal, than the foreign-born Catholics settled among us."

In a paper on "Protestantism and Infidelity," (April 6, 1862,) Dr. Brownson said:

"The worst governed cities in the Union are precisely those in which Catholics are the most influential in elections and have the most to do with municipal affairs. We furnish more than our share of the rowdies, the drunkards, and the vicious population of our large cities. The majority of grog-sellers in the city of New York are Catholics, and the portion of the city where grog-selling, drunkenness and filth most abound are those chiefly inhabited by Catholics; and we scarcely see the slightest effort made for a reformation."

As bearing upon the religious instruction on which so much stress is laid as being taught in the parochial schools, Dr. Brownson says:

"We have found people whose ancestors for fourteen hundred years have been Catholics, who have yet to be taught the simplest principles and precepts of Christian morality, and who scarcely have any conception of duty except going to confession and receiving holy communion. We have found those who seemed to think

*New York series, Vol. II, April, 1862.

if they escape the censure of the priests, they need give themselves no further trouble. . . . Yet, in moral culture, and by moral intelligence, the Catholic population are below the better class of non-Catholics."

"We want the living church of Christ, not the dry bones of the medieval church. 'Why seek ye the Lord among the dead? Know ye not that He is risen, and dies no more?' We believe that there is amongst us an unwise and hurtful resistance to modern civilization, to modern liberty, to the freedom and activity of the mind. Are not her most zealous and influential members everywhere arrayed against the onward progress of modern civilization, and doing all in their power to arrest it? Do they not do their . . to repress every movement of humanity, and brand her irrepressible instincts as anti-Christian and satanic?"

Dr. Brownson's sound advice has been equally disregarded, and here in America, where loyal people resented every public expression of sympathy with the slave power during our civil war, politicians of both parties are being tempted to secure Irish votes by intermeddling with the national politics of Great Britain. Dr. Brownson said:

"No naturalized Irishman has any right to continue after naturalization to regard Ireland his country, or himself as free to labor for her especial interest as his own country. No doubt he may retain his affection for the land of his birth, and feel an interest in her prosperity he feels in no other; but he has no right or obligation to her that any other American citizen has not."—(April, 1862.)

Alluding to the fact that "the Roman to-day holds that the temporal government of the world belongs to his city," Dr. Brownson said:

"Even Americans trained to the priesthood in the Roman colleges imbibe a half conviction that the spiritual primacy and the temporal in some sense belong to Rome, and look upon trans-Alpine states, especially of the north, as barbarians whom Rome has not yet civilized. With them, of European nations Italy stands first, France second, Spain third, Great Britain fourth, and Germany last, notwithstanding Catholic Germany is almost the only part of the Catholic world where Catholic thought is really living and active—where Catholic erudition, science and philosophy are up to the level of the non-Christian world. . . . Germany was converted to the church, but never was and never will be converted to Rome.—(April, 1862.)

Of Roman intermeddling in our civil government so conspicuously shown by the letter of Pope Pius IX to Jefferson Davis as "the illustrious and honorable President of the Confederate States of America," on the 3d of December, 1863, which assumed that the Republic was dissolved, and alluded to "the other people of America and their rulers."

Dr. Brownson refers to an earlier proof of papal intervention "in a letter from a distinguished French gentlemen, a friend of the President's correspondent, praying us not to insist on immediate emancipation, and assuring us that he did so in consequence of an interview with the Archbishop of New York."

Of the Jesuits, to whom Father Hecker attributes the adoption of the dogma of infallibility, Dr. Brownson's unflattering opinion seems to recall the solemn judgment of Pope Clement XIV. He says:

"We regard their system as the weakest and the least philosophical of all the systems of Catholic theology that have been emitted. . . . Under the influence of the society, as we believe, theology has become a dead science, and the Catholic world has shrunk to very narrow dimensions which are daily becoming narrower; while under the influence of the profounder and more comprehensive theology of earlier times, the clergy conquered the world and led the human race."

Again he said, and the thought has its deep significance in connection with the question of parochial schools, the elementary education of the American people:

"No small amount of the bigotry and sectarianism we complain of are of our creation. We live, speak, write and act as if we were ourselves a sect relegated to some by-corner of the land, taking no interest in the affairs of the nation or civilized society any further than our special denominational interests are affected." (October, 1862, page 548.)

ROMAN ASCENDENCY IN AMERICA—HOW IT IS TO BE ACCOMPLISHED, AND WHAT IT WOULD MEAN.

A paper entitled "The Catholics of the Nineteenth Century," published in the *Catholic World*, (Vol. XI, No. 64, July, 1870, New York Publication Society,) gives an interesting sketch of the means by which the ascendency is expected to be accomplished, and the changes it would bring. It says on the first point:

"An offer and promise are as distinctly made to the Catholics of this age as they were to the chosen people when released from Egyptian bondage. A land of promise, a land flowing with milk and honey is spread out before them, and offered for their acceptance.

"The means placed at their disposal for securing this rich possession are not the sword or war of extermination waged against the enemies of their religion, but instead the mild and peaceful influence of *the ballot*, directed by instructed Catholic conscience and enlightened Catholic intelligence. . . . He has been furnished with an omnipotent weapon with which to accomplish this great work, and he is provided with an unerring guide to direct him to the administration of this important trust. We do not hesitate to affirm that in performing our duties as citizens, electors and public officers, we should always and under all circumstances act simply as Catholics. That we should be governed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public, and official conduct. . . . The finger of the *Pope*, like the needle of the compass, always points to the pole of eternal truth. . . . The will of God is expressed as plainly through the church as it was through Moses and the tables of the law. . . . The supremacy asserted for the church *in matters of education* implies the additional and cognate function of the censorship of ideas, and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement. This is the principle upon which the church has acted in handing over to the civil authorities for punishment criminals in the world of ideas."

APPENDIX D.

HECKER ON THE SACRIFICE OF CHRISTIAN MANHOOD, AND THE CONSEQUENT DECAY OF ROMAN CATHOLIC NATIONS.

Father Hecker in his last volume ("The Church and the Age, an Exposition of the Catholic Church in view of the needs and aspirations of the present age")* said:

"Countries in which Catholics outnumber all other Christians put together, as France, Austria, Italy, Spain, Bavaria, Baden, South America, Brazil, and until recently, Belgium, are for the most part controlled and governed by hostile minorities, and in some instances the minority is very small.

"Her adversaries with the finger of derision point out these facts and proclaim them to the world. Look, they say, at Poland, Ireland, Portugal, Spain, Bavaria, Austria, Italy, France, and what do you see? Countries subjected and enervated, or agitated by the internal throes of revolution. Everywhere among Catholic nations weakness only, and incapacity are to be discerned. This is the result of the priestly domination and hierarchical influence of Rome."

Father Hecker, after speaking of the bitter agony suffered in secret, of the doubts, and fears, and hopes, and of faith already lost, asks:

"What, then, has brought about this most deplorable state of things? How can we account for this apparent lack of faith and strength on the part of Catholics? Can it be true, as their enemies assert, that Catholicity, wherever it has full sway, deteriorates society? Or is it contrary to the spirit of Christianity that Christians should strive with all their might to overcome evil in this world? Perhaps the Catholic Church has grown old, others imagine, and has accomplished her task, and is no longer competent to unite together the conflicting interests of modern society and direct it toward its true destination."

In his search for the true answer, he seeks the "remote cause of present difficulties" in the councils of Nice and Trent, and in the errors of Protestantism, making it clear that "to overthrow the papacy, was to conquer the church," (page 11,) and the fact that "in this pressing necessity of defending the papal authority of the church, the Society of St. Ignatius was born." —(Page 13.)

"Men whose wills should never conflict with the authority of the church, *perinde cadaver*. The distinguishing traits of a perfect Jesuit form the antithesis of a thorough Protestant."—(Page 13.)

Then comes the interesting remark:

"The logical outcome of the existence of the society [of Jesuits] founded by St. Ignatius of Loyola, was the dogmatic recognition of papal infallibility."—(Page 15.)

And next, his explanation of the cause and his acknowledgment of the effect of the Jesuit doctrines:

"The weight of authority was placed on the side of restraining rather than that of developing personal, independent action.

"The exaggeration of personal authority on the part of Protestants brought about in the church its greater restraint, in order that her divine authority might

*New York, 1887: office of the *Catholic World*.

have its legitimate exercise and exert its salutary influence. The errors and evils of the times sprang from an unbridled personal independence, which could only be counteracted by habits of increased personal dependence. *Contraria contrariis curantur.* The defense of the church and the salvation of the soul were ordinarily secured at the expense necessarily of those virtues which go to make up the strength of Christian manhood.

"In the principles above briefly stated may, in a great measure, be found the explanation why fifty millions of Protestants have had generally a controlling influence for a long period over two hundred millions of Catholics, in directing the movements and destinies of nations."

We can scarcely wonder that the Italians who compose the Council of the Vatican and those who are commissioned to execute their orders in our Republic should so cordially dislike and fear our common-school system when they see the extent to which its early training is recognizable in the common sense and truthful admissions which, despite all subsequent and ultramontane education, occasionally mark the utterances of American Roman Catholics. It must also be a source of profound satisfaction to the old-fashioned Catholics of America who cherish American principles and who have held with that illustrious prelate Pope Clement XIV, in his condemnation as scandalous of the doctrines and methods of the Jesuits, to find that such great authorities in the American church as Brownson and Hecker have given new strength to the grave reasoning on which that venerable pontiff condemned and dissolved the order forever and forever; and have afforded new reasons why Americans should shun the counsels of those whose advice has brought to grief, as Father Hecker reminds us, so many of the nations of the old and new world by a system of training which limits the exercise of the moral powers to commanding and obeying, and necessarily sacrifices "those virtues which properly go to make up the strength of Christian manhood," and which have enabled fifty millions of Protestants to exercise a controlling influence over four times the number educated under Romanist methods.

APPENDIX E.

ROMAN CATHOLIC ACKNOWLEDGMENTS OF AN EXCESS OF CRIME FROM PAROCHIAL EDUCATION.

Of Canada, the Toronto *Mail* says (November 13, 1886):

"Of the common people not one in twelve can read the simplest sentence, and the bulk of them know little or nothing beyond the duties imposed by the church."

The *Catholic Times* of April 17, 1885, said: "The criminal returns of Her Majesty's prison at Liverpool for the year ending March 31, 1885, discloses a state of things which the Catholic public cannot contemplate without feelings of sadness and humiliation," and after giving a series of statistics, the *Catholic Times* added: "Thus our people, though forming less than one-third of the population of Liverpool, constitute nearly one-half of the total number of prisoners."

In Scotland, where the Roman Catholics in 1871 amounted to one-twelfth of the population, it was stated by Mr. Cross, Home Secretary, on the 23d of July, 1877, that "about one-third of all the prisoners in Scotland were Roman Catholics."

Some of the Roman opponents of our common schools have declared them schools of immorality, and Father Müller intimated that in our cities loose girls frequented the public schools that they might the more readily ply their vocation.

On the other hand Father Nugent, the Roman Catholic chaplain of the prison at Liverpool, alluding to the morality prevailing in that city said, as reported in the *Catholic Times*, November 12, 1886: "Nine out of ten of the girls to be seen at night along the London Road, a Line street, were Catholics; there was no use hiding it."

From Australasia comes the same story of disproportionate crime. As recorded in the Parliamentary report for 1885 three-tenths of Roman Catholics contribute as many criminals as seven-tenths of Protestants.

The *Tablet*, a Roman Catholic paper of high authority, so recently as November, 1888, published an article in leader type, in which the writer says:

"I was astonished to find, when engaged in another matter, that the percentage of juvenile criminals of Catholic parentage was out of all proportion in England to the relative Catholic population. Upon looking into the matter, I found that we Catholics contribute more young criminals than any other religious denomination."

And then comes from the writer of the *Tablet*, as suggested by such statistics, these remarks:

"The stock excuse among our people for painful disclosures in the morning papers is, that we Catholics are such a poor body, quite unable to carry the offices of religion and charity to the extent of many Protestant denominations. But is this so? Are we poorer as a whole body than the Baptists, or Primitive Methodists? No! we can show a considerably larger proportion of wealth, ability and leisure—we are as numerous as the two bodies together. Yet their control of their poorer population is more complete, socially as well as morally, than our own."

THE LEGAL STATUS OF THE PUBLIC SCHOOLS.

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First, let us note the exact phraseology of the subject we are to consider. It is "The Legal Status of the Public Schools." The term "public schools" has a special and technical meaning with us. It designates schools supported by general taxation, managed by public officers, taught by teachers having legal authority; institutions in which all the people have entire equality of responsibility and of right. We are to consider the constitutional, the statutory, and the common-law relations which these institutions sustain to our system of government, to our civil organization in its various departments, and to citizenship in the country.

The American public school is a unique institution. It is true that some of its characteristics are from time to time being copied in other countries. The common schools of France and Germany have recently been made free. But the distinguishing features of our public schools do not, and in the nature of things cannot, obtain in other lands without revolutionary changes in their systems of government. The common schools of America have been of gradual growth, and have come to their present state only in recent years. That state has been evolved out of the intelligence and the experience of our people, as well as out of the necessities of our plan of government. We tax all people and all property for the support of our schools, and we take the management of the schools into the public hands for the protection of property and the safety of the Government.

Civil liberty and self-government are dependent upon the strength and successful operation of certain guaranties of rights and checks upon power which the text-writers call "institutions." Each of these institutions has an autonomy of its own—an individuality and a completeness by itself. Taken separately, these institutions will not avail much to promote the public weal; but taken collectively, acting as a system, they will support the temple of liberty. The more of them there are, the more firmly will they support it. Institutions spring from conscience and intelligence, and are the result of years, frequently of centuries, of growth and development. The more substantial they become—that is, the more strongly rooted in the intelligence and conscience of the people—the greater and the more enduring will the liberty be.

When Government comes to exercise its powers in the maintenance and management of a system of general education; when it taxes all the people for the support of schools and guarantees one within practicable walking distance of every home, that system rises to the importance and dignity

of a governmental institution, and receives recognition as such, and such recognition brings with it the support, the restraint, the regulation and direction of the law of the land.

Institutions do not ordinarily owe their existence to any express law, but arise spontaneously out of existing conditions and circumstances. In time self-grown usage and positive legislation mingle with each other in determining their character and the scope and nature of their work and influence. So it has been with our public schools. In the beginning the schools were purely private enterprises for gain, or were supported by charity, either private or public. As the population has advanced and become more and more heterogeneous in character, the necessity of governmental support and supervision has become more and more manifest, until, by a gradual process, they have reached their present status. That status is fixed and defined by a body of laws, arising out of common custom and long usage, written in the constitutions and statutes of the country, construed and declared by the determinations of authorized courts and officers.

We inherited and brought away with us the common law of the mother country at the time we separated and set up a new sovereignty, but there was no portion of that law relating to our public schools, unless incidentally or collaterally, for neither there nor here had there been, up to that time, any public schools in the sense in which we use the term.

From the time when the importance of governmental support and supervision of education first began to attract public attention and discussion, it seems to have been the policy of the country to submit the matter to the charge of the several States.

No mention is made of the subject in the Federal constitution. The proceedings of the convention which framed that instrument reveal but a bare mention of it. On the 29th of May, Mr. Charles Pinckney, of South Carolina, submitted for consideration a draft of a constitution for the General Government. The sixth article of such draft provided that "The legislature of the United States shall have power . . . to establish and provide for a national university at the seat of government of the United States." The entire paper was referred to a committee of strong and eminent ability. The report of the committee contained no mention of the proposition for a national university. The proposition with some other matters was then referred to a second committee, which reported in a few days, but made no reference to the matter of a university. Although it is true that the public-school idea of our day had no existence at that time, it is not possible to think that these foremost men of the nation were not alive to the importance of general culture. Indeed, the history of many of them clearly reveals their interest in just such institutions as that contemplated in the proposition submitted to them, and which, in that connection, they declined to approve. The inference therefore is inevitable that, while recognizing its importance, it was their deliberate and substantially unanimous

judgment that that was not the place to discuss the subject, as the Federal constitution was not the place to make provision for it. In the accumulating and deepening interest attaching to the subject in succeeding years, there has been no serious effort to modify that conclusion.

It naturally follows that the schools or their concerns have not been in issue in the Federal courts to any extent, and then only collaterally. The only determinations of interest by the United States courts, as fixing the status of the public schools, are those construing the fourteenth amendment to the constitution, known as the civil-rights clause. These decisions expressly recognize and declare the right and duty of the States to provide for and manage schools, but hold that the Federal authority will intervene to insure equal advantages to both races. In one case it is held that the two races may be provided for in separate schools, the classification being left to State authority, so long as schools are provided for colored children equally as good as those provided for whites. (Bertonneau *vs.* Directors, etc., 3 Woods, 177.)

In another case a United States court enjoined and forbade the payment to a school used exclusively for white children of such portion of the State school moneys as was apportioned upon the basis of colored children of school age residing in the district. (Claybrook *vs.* Owenboro, 23 Fed. Rep., 634.)

Again, where a city levied a tax for school purposes, but provided that money collected from whites should be used only for white children's schools, and money collected from colored persons, only for schools for colored children, the result of which was to afford enlarged facilities for one class as against the other, it was held that the arrangement was in violation of the fourteenth amendment, and unconstitutional. Taxation must be equitable, and facilities equal. (Claybrook *vs.* Owenboro, 16 Fed. Rep., 297.)

But only in the enforcement of the civil-rights clause of the constitution, and then only incidentally and for the same reason that they would look into the acts of common carriers, places of amusement or of entertainment, or any other interest in which all inhabitants have common rights and by express provision of the Federal constitution are entitled "to the equal protection of the laws," do the United States courts take any cognizance of the management of the public schools.

Upon the several States does our governmental policy devolve the duty of supporting and supervising common schools. Prior to the adoption of the Federal constitution of 1789, New Hampshire, Massachusetts, Pennsylvania, North Carolina and Georgia had sufficiently appreciated the duty of the State, to foster and supervise educational interests, to solemnly provide for it in their several constitutions. No one of the original States but had recognized this principle in legislation, and all which had not previously done so have since put it into their constitutions.

As the new States have been admitted to the Union, they too have, I

think without exception, written this sacred guaranty in their constitutions that it might be neither ignored nor abridged, except through the deliberate and cumbersome process of amending the organic law.

As the duty of the States to promote education is declared in their constitutions, so the manner in which they severally perform that duty is found in their statute laws and in the decisions of their courts and officers. Even a casual study of these brings out in the most interesting way the different stages in the development of our free public schools. By a gradual process of change the tuition fees have been abolished; the idea of charity to such as were unable to pay tuition has been discarded; the highest power of the state has been exercised to raise taxes for free schools; the tax levy has been increased from time to time in order to provide still larger accommodations and still better equipment; and permanent funds have been established and added to in order to protect against any possible emergency. On the other hand, the supervision of the state has gradually become closer and closer. It is destined to become much more so. The schools have been related to each other under county or district supervisory officers, and the whole body in the state has been brought under the general supervision of state superintendents or boards. Although much more needs to be done toward making a more perfect system, it is none the less true that much care has been taken to see that public-school accommodations are within a reasonable distance of every home, and of a character suited to the circumstances and needs of all the people. The state determines the character and the powers of the boards of education in the cities, as it does the number and size of the districts in the county. It controls the character of the buildings; it says who may teach, and what shall be taught. It says who may attend, and it frequently, also, says who *shall* attend. It collects statistics for the guidance of its lawmakers, to the end that the whole system may be so directed as to produce the best results for its whole people.

It does not leave the matter to the uncertain care of local communities. By a wise policy of local administration, in full accord with our American self-governing way of doing public business, it leaves certain matters to the qualified electors, or officers chosen by them, in each city or district; and thus it educates the people to self-government, and ordinarily produces schools best suited to the needs of each locality. But it leaves no more of this power to each locality than experience shows it may with safety and not hazard its general policy to maintain a school in character with its general system, free and accessible to all its people. It encourages each locality to raise local moneys for school purposes, but through state school funds it makes sure that schools of its own creation, and subject to its own management, shall dot the face of its entire territory, whether they are enlarged and improved by additional local taxation, or not.

To a clear understanding of the legal status of the public schools, I deem it important that it be expressly declared, that while they are not national,

neither are they local institutions; rather they are state institutions, maintained and controlled by the state, that they may contribute to its greatness and the happiness of its people. This is unquestionably the law.

It is not only enunciated in a general policy which has obtained in every commonwealth and found illustration in thousands of acts, but it is expressly declared in the laws, in the debates and acts of the lawmakers, and in the decisions of the courts. Permit me to instance one or two such acts and decisions. Some years ago the writer had occasion to give the subject special examination. The constitution of the State of New York provides that no person shall be eligible to the Legislature who is "an officer under a city government." Being elected a member of the Legislature while serving as a member of the board of education of the city of Albany, his seat was contested on the ground that he was not eligible because of the constitutional provision referred to. Although the charter of the city of Albany enumerated members of the board of education among the city officers, the committee on privileges and elections, after the fullest argument by counsel, reported unanimously that a member of a board of education of a city was in no sense a city officer but was an agent *of the State*, engaged in carrying on the educational system and policy of the State, and therefore not within the constitutional limitation; and the report was approved in the House by all parties and without a division.

It has been held in the courts that the trustees of school districts are neither city, county, town nor village officers. (People *vs.* Bennett, 54 Barb., 480.)

In an action brought against the city of New York for the acts of an officer of the board of education of that city, it was decided in the court of last resort, after a stubborn contest, that the city was not liable, as it had no control over the board of education, and could not be held liable for the acts of any of its officers or agents. (Ham *vs.* The Mayor, etc., 70 N. Y., 459.)

These are not isolated cases; there are many of them. They are not peculiar to New York; the principle is the same everywhere, and will be found enunciated in the judicial decisions of all the States.

Then, too, the public schools of each State have become related to each other in a common system or organization, maintained, supervised and controlled by the authority of the State government, pursuant to constitutional and statutory provisions, with such additional local help as the people of localities will voluntarily extend. They are supported by general taxation, andare free to all children within specified ages, and together form one of the institutions which guarantee the liberties of a self-governing people.

The precise legal status of this institution in each State is dependent upon the provisions of the several State constitutions and legislative enactments. It is, of course, inadmissible in this connection to attempt any examination in detail of these different systems of laws. The different States inherited

a common jurisprudence. Naturally enough they have extended it along the same general lines. Legislation has been copied. Like conditions beget similar legislation, and similar construction and interpretation of the same. So the school laws of the newer States have been largely copied on the models furnished by the older ones, and the decisions of the older have been commonly accepted in the newer. Therefore there are certain principles common to the entire country, which may be set forth as fixing and defining the legal status of the public schools. Indeed, it may be said that the laws concerning the school system of the country have a completeness in themselves, that the system stands upon its own basis, and has an autonomy peculiar to itself.

Persons charged by law with the management and supervision of the schools have authority to do all things necessary to promote the general purpose of the system. Subject to special statutory provisions, which vary but little in the main, they may provide buildings, purchase supplies, certify and employ teachers, fix the time of sessions, regulate the attendance of and classify pupils, determine the course of instruction each pupil must pursue, and do whatever else is incidental to the attainment of the general object of the institution. The schools do not stand helpless before the demands of individual parents. Patrons must conform to the system, and not expect the system to conform to their individual whims. It must be assumed that the school system is more likely to determine rightly the mental development of the child, and is better qualified to say what classes it should enter and what studies it should pursue, than the parent. If the particular teacher to whom the subject is presented falls into error, the avenue of appeal to the highest school authority is wide open. The parent who brings his child to the public schools must submit him to the arrangement and discipline of the school. Attendance of reasonable regularity and proper punctuality may be expected, and the child must be free from contagious diseases, and in such a state of cleanliness as not to be injurious or obnoxious to other pupils, or he may be debarred from the privileges of the schools. So, too, may a child be refused admission to the schools, who is so vicious or morally impure as to be beyond control or likely to corrupt the lives of his associates. The thing always to be kept in view is the interest and advantage of the great body of pupils who come in condition, physically and morally, fit for association with others, or who can be brought to such condition without the help of either the board of health or the police. The operations of these departments must be upon their own ground. If the regulations, written or unwritten, are unreasonable, they may be called in question in the appropriate place and overridden. If the school system itself requires modification, it may be brought about either by legislation or election, as we ordinarily make changes in our public affairs in this country. But until modifications are made, the system as it is must be respected, and its regulations must be observed by all persons seeking its advantages, or in any way coming in contact with it.

On the other hand, the school system has responsibility and liability as well as authority. It is bound to provide suitable school buildings—that is, buildings suited to their uses, and constructed and maintained with reference to the health and comfort of pupils. The public cannot assume the care of children in its schools without exercising caution in protecting them from physical harm. Discipline may be maintained, by force, if need be, in places where the better way has not yet been learned. The common law of the land has always recognized the right of school authorities to inflict corporal punishment, and this rule has not yet been much interfered with by statute, although it has to some extent by authorized local regulations. But where such punishment is inflicted, it must not be excessive or brutal, or it becomes an assault, which may be avenged both by the civil and criminal law. So school officers are subject to the same general rules of law as apply to all official conduct, though it must be admitted that they very commonly manifest a deplorable amount of ignorance of the fact. They cannot be personally interested in any agreement or understanding to which they are officially a party without violating the criminal law. They are personally liable for any exercise of authority beyond that conferred upon them, as they are also for any loss to their city or district by reason of neglect of official duty. If this fact causes any surprise, it is only because of the extreme leniency with which school officers have been treated. Indeed, the legal liability of the public-school system, its officers and teachers, is much greater than is generally understood, and must inevitably be still greater in the future as the institution settles down into more orderly and systematic methods of procedure, when its powers and obligations must become more thoroughly fixed and more completely enunciated and understood.

The public schools stand in precisely the same relation, not only to every citizen, but to every inhabitant of the land. What the high seas are to the sailor, what the king's highway is to the landsman, the public schools are to every child on the road to knowledge. Equality of obligation in the maintenance, and equality of right in the enjoyment, is the legend which the law would write across the front of every public school-house. This road to learning is the common property of a people differing widely in intelligence, in traditions, in opinions, in morals, in means, in creeds, differing even in the power to improve their conditions, and the power to influence circumstances about them. But no matter what one's rank or station, no matter whether the president of a railway or the man who watches the track, no matter with what church he worships or whether he worships at all, no matter whether a Republican or a Democrat, or a Prohibitionist or a Greenbacker, or a labor agitator or a mugwump, his legal obligations and his legal rights are as fixed and as inviolable in the schools as upon the king's highway. In each case he must help make the road for all; in each case he must put nothing in it which will prevent or interfere with another's

use; in each case he must use it in a way consistent with like use by all the rest.

Even more than this. The law forbids anything in connection with the public schools which invalidates or abridges any of the rights of citizenship or of domicile guaranteed by our other American institutions. Being upon contested soil, I deem it better to make a direct rather than a covert reference to a disputed question. Moral development must inevitably accompany intellectual growth in training humanity for good citizenship. Every influence of the school-room promotes moral growth. A system which commands regularity, and punctuality, and cleanliness, and studiousness, and obedience, which exacts politeness and generosity towards associates and respect for authority, which arouses ambition and inspires courage, which exalts the truth and is administered with justice, which rests upon the hearts of a Christian people and reaches up into the realms of heaven, can, in its beneficent operations, produce nothing less than moral growth and development. The theologians will tell us that there is no sound morality which does not rest upon religious truth. It is safer for a layman to admit than to dispute it. If they are right, then the school system rests upon a foundation of religious truth.

In any event, further than this the public cannot go. The high governmental power which levies and collects taxes cannot be invoked to promote or repress the interest of any section of the population or for any purpose less than the highest good of all. If the people will divide into sects and creeds—and they always will—then the special interests of each sect must be promoted by its own effort and at its own cost.

If it be asked why this high power should be invoked to compel the support of a public-school system when some sects or denominations object to educating their children in common schools, and assert their desire and ability to assume the burden of such education, the answer is ready, and it is this: Because it is not deemed prudent to leave the support and control of the schools to any power short of the government itself. It is not public policy to promote class and sect distinctions, but to build up and consolidate a homogeneous people. Any division of educational responsibility along sectarian lines, or any failure to maintain public schools by the government and for all the people, promotes class interests, makes vicious teaching possible, endangers entire lack of school facilities in some quarters, leads away from our cherished traditions and our confident beliefs. The public school is the logical and necessary sequence of our American plan. It is the essential accompaniment of our other institutions. It is a requisite pillar in our governmental temple. This is the deliberate conclusion of our people as declared in words and in the manifest spirit and purpose of our law.

Permit me briefly to recapitulate. It is an obligation resting upon Government, as upon individuals, to foster and encourage all good works, of which education is by no means the least. But such is not the only rela-

tionship in which the public-school system stands to the Government in this country. Its life is dependent upon no such uncertainty as the faithful discharge of a moral obligation, either by individuals or that aggregation of individuals called the Government. It is warp and woof of our governmental system as much as the franchise, the judiciary, the post-office, the militia, or the revenue service. In a legal sense, as well as a moral one, it is deemed more important than many of our other institutions, for some of them could be dispensed with, while this one is believed vital to the endurance of a social organization where the "will of the people is the law of the land." It rests upon conscience, and is the outcome of experience and forethought. It has a completeness by itself. It is hedged about by a system of laws, already well defined, but continually becoming more complete, harmonious, and substantial. These laws impose equal obligations and pledge equal privileges. Our plan leaves the maintenance and care of the public schools, neither with the general government nor with local settlements, but with the several States. The States accept it with common accord. They administer it largely through local officers, as all other affairs are managed, and they welcome and encourage additional local support, but each undertakes to make sure of a suitable free school near every home, whether the home is willing to support it or is blessed with children to attend it or not. The system has all the power requisite to the attainment of its general purpose, viz., the permanence of the State through good and intelligent citizenship. It may draw from the people the means for its support, and it may make all lawful regulations conducive to the desired results. It has responsibility as well as authority, a moral responsibility, perhaps above any other branch of the public service, and a legal accountability no less stringent than any other. Supported by all, and free to the use of all, there must be nothing about it to which any can object for conscience's sake, and each must use it so as not to interfere with like use by all the rest.

If the school system would justify the theories upon which it proceeds, it must accomplish what it undertakes. The task of supplying free educational facilities to a great people is, of itself, a vast undertaking. But it is not all that falls, or must soon fall, upon the authorities of the public schools. If not already in the law, and not already assumed, then, at no distant day, the work of requiring all persons having the care of children to send them to the public schools, or give them equivalent school facilities elsewhere, must be taken up. For reasons not necessary here to enumerate, but known to all, there seems to be ground for thinking that the difficulties confronting the schools may grow more serious in coming years unless met with a stronger hand and more vigorous determination. However, the true American feels little apprehension. He knows the boundless resources of the Republic, the marvelous and spontaneous energy with which our people rise to meet new circumstances and to circumvent new emergencies. If the school authorities will but appreciate the responsibility of their position,

will but understand the purpose and functions and powers of the school system, and will but go forward moderately, wisely, firmly, courageously, progressively, doing what needs to be done, asking for what may be necessary in a business-like way, repelling opposition whether manifested by open assault or underground process, perfecting a system which shall be simple in its plan, definite in its action, and sure in its results, they may be assured that the common-school system so reaches down and entwines itself about the heart-strings of the American nation, that it will respond overwhelmingly to any proper call upon its resources and its energy, to the end that the result shall be an educated, a homogeneous, a liberty-loving, a self-governing people, whose flag shall be respected around the world.

A NATIONAL UNIVERSITY.

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Education in the United States has experienced within the last century a rapid growth and a remarkable development. Many circumstances have been favorable, and many unfavorable. The early settlers of this country from Europe were generally of hardy and vigorous races, intelligent, ambitious, many of them possessing high attainments and strong character. Several of the English colonies early manifested a broad interest in learning, with rare good judgment appreciating the fact that a new country especially must depend greatly for its success upon the intelligence of the masses and the higher education of the learned professions. The public-school system of New England dates back almost to the beginning of the several settlements. The Boston Latin School was founded in 1635, Harvard College in 1636, and a tax was laid by the town of Dorchester for the support of a public school in 1639. Jefferson's plan, which he advocated at an early day, was that the state should take the control of the higher and secondary education, while the elementary education should be carried on by local taxation and private philanthropy. The general public-school system, supported by tax upon the inhabitants of the state and the towns, gained a strong foothold quite early in the history of the eastern and northwestern States. Since the reconstruction of the southern States, after the close of the late war, every one of these States has established and put in operation a system of public schools. We have therefore to-day a well-established system of public instruction for the masses of children, which furnishes a good elementary education, in every State and Territory of this country, except Alaska—and there the system in a modified form has lately been put in operation by the President. The general diffusion of the elements of learn-

ing among all the people is the pride and boast of this Republic. In our political system we have reached so near to universal suffrage, that it has been easily apparent to all that the stability of the state absolutely demands the general intelligence of all the people. The large number of newspapers, especially the dailies, the immense circulation of the great magazines and other periodicals, together with an unprecedented quantity of books issued from the American press, especially within a few years past, are significantly indicative of the strong fact that we are emphatically a reading people. There is possibly no other nation to-day where the elements of an education are so generally diffused, or where all classes of the people do so much general reading.

These statements are trite and common-place. They are disputed by none, but admitted by all. They are mentioned here for the purpose of laying a basis for several deductions later on. When we turn to the secondary and the higher education we find their history no less remarkable. Harvard College was established in 1636, William and Mary in 1693, Yale College in 1700, the College of New Jersey in 1748, the University of Pennsylvania in 1749, Columbia College in 1754, Brown University in 1765, Dartmouth College in 1770, Rutgers College in 1771, Hampden-Sidney College in 1775. Prior to the Revolution, then, the thirteen infant colonies had established ten colleges. In Massachusetts alone, the following, which may be termed academies, were established before 1800, and are in successful operation to this day: The Boston Latin School, established in 1635; Elliott School, Jamaica Plain, 1691; Dummer Academy, South Byfield, 1763; Phillips Academy, Andover, 1778; Leicester Academy, Leicester, 1784; Derby Academy, Hingham, 1785; Westford Academy, Westford, 1792; Lawrence Academy, Groton, 1793; New Salem Academy, 1795; Bristol Academy, Taunton, 1796; Deerfield Academy, Deerfield, 1799.

The history of academies in this country makes a chapter of profound interest to all educators. Within the last forty years in many sections of the country, especially in New England, the academies have in many instances given place to the public, town, high school. The establishment of this public high school has marked an important era in the development of the higher education. While it is true that evolution of education is necessarily from above downwards, from the college to the ancient "grammar" school, and from that to the "dame" school, yet the reflex influence is also well marked. The establishment, in Massachusetts or in Michigan, of a vigorous public high school in every considerable town, largely increases the number of students in the colleges.

The foundation and growth of the colleges of America also furnish many lessons of importance to the student of education. Not merely is the foundation of the colleges in the colonial period to be noted, but the rapid establishment of colleges and so-called universities in the newer Northwest reflects great credit upon the intelligence and enterprise of the pioneers.

The latest report of the Commissioner of Education, 1886–7, names three hundred and sixty-one colleges of liberal arts, including twenty-four state universities; thirty-three schools of science endowed with the national land grant, and thirty-two not endowed with the national land grant. In addition should be mentioned seven colleges for women. This makes a total of four hundred and thirty-three collegiate institutions in this country. The number of academies and other secondary schools for both sexes, given in the commissioner's report, is five hundred and fifty-one; the number for boys alone two hundred and thirteen, for girls alone one hundred and seventy-two; of similar schools supported wholly by public funds, four hundred and nineteen; and institutions for the superior instruction of women, one hundred and fifty-two — making a total of fifteen hundred and seven, provided some of these are not reckoned twice. With all these various classes of institutions for the higher and secondary education — not to mention the professional schools, and their name is legion — and with our total of twelve million children, or nearly so, in schools of all grades, it might almost be said that we are a nation composed of schoolmasters, schoolma'ams, and school-children.

During the last twenty-five years vast strides of improvement have marked the progress and development of our schools, seminaries and colleges throughout the country. Compulsory laws have been enacted, the length of the school-year has been increased, the qualifications of teachers have been raised, normal schools have to a marked degree elevated the character of the teachers and the teaching, methods have been decidedly improved, and special attention has been given on all hands to the study of the principles of psychology and didactics.

But among all the points indicating growth, progress, development, and improvement, none is more striking than the ever-increasing attention paid to scientific subjects. The study of natural science, especially of physics and chemistry, has made marvelous improvement, and produced astonishing results. The application of science to inventions, especially to inventions of labor-saving machines and new methods of communication and transportation, is without parallel in the history of the world. The business of the United States Patent Office is simply gigantic. Possibly in no other way may the improved and increased educational facilities be more thoroughly tested or more accurately measured than by the patent office. I am not unobservant of the advance made of late in Johns Hopkins, Harvard, Yale, Cornell, Michigan, and other colleges. Indeed, the college curriculum in general has been decidedly improved and elevated; but all this does not meet the requirements of the case — something more and higher is imperatively demanded.

Within the last twenty-five years it has become more and more apparent that the great need of this country, educationally, is in the way of advanced learning. Relatively we have primary schools enough, and grammar schools

enough, and possibly enough of the secondary schools, if they were only better; and surely we have colleges and universities enough, and to spare. But what means Cornell University, and Johns Hopkins University, and now what means Clark University? The establishment and remarkable success of Johns Hopkins University, at Baltimore, are strongly indicative of the absolute necessity of pushing our American education forward into new fields, and upward to more elevated plateaus. It is a common remark, and notoriously true, that in America the elements of education are more widespread than in Europe, yet the higher education of the Old World is far in advance of anything to be found with us. Moreover, our situation and our circumstances are such, our necessities, our needs, our opportunities, that precisely the reverse of this ought to be true. Do not lose sight of the fact that this is a very large country. It is energetic, enterprising, wealthy, and fast becoming populous. There is a greater demand, a stronger necessity to-day with us for higher knowledge, deeper insight, a more thorough study and apprehension of all branches of knowledge and learning, than exists in any other nation under heaven. We could to-day utilize to a greater degree than any other people, profound researches in nature, in art, in the humanities. There is no department of the higher education which is not needed to-day by our people to be pushed to its utmost limit. In how many cases does the aimless searching after truth among us remind one of a staunch vessel, strong and well-equipped, drifting in mid-ocean, without a pilot, without a chart, without a compass, even without a rudder. In natural science, including all its departments, in history, in classical learning, in philology, in the useful arts and the fine arts, in law and medicine and divinity, in telegraphy, in telephony, in telephoty, in social science—especially economics and civics—in all the range of the metaphysics, and in fine, in every department of human learning, thought, and investigation, there is a marked necessity for higher study and higher instruction than this country has yet produced.

Pause a moment with me to observe a few of these crying necessities. With all the advance which we have made in the study of natural phenomena, there is yet no man living who understands the theory of storms; no man living who can satisfactorily explain the ocean currents; nobody has yet discovered a satisfactory explanation of the tides; no complete, rational theory of medicine exists, but we are still tied down largely to empiricism. Psychology is based on physiology, but no one yet comprehends the relations and the action of the two lobes of the brain and the two sets of nerves. No satisfactory theory is yet agreed upon with respect to bacteria and the germs of disease in general, epidemics, epizoötics, and the like. No man has yet arisen who can successfully untie and untangle the knots and snarls which Adam Smith, more than a century ago, pushed before the learned men of the world, and over which they have ever since been quarreling. Our politicians and our statesmen are still discussing with great vigor and

force the question of protection and free trade, mono- and bi-metallism, of state rights and national unity, of home consumption and foreign markets, national subsidies and natural currents of trade, and possibly they are now as far from agreement as ever.

It is not to be expected that any one panacea can be discovered or any one patent medicine can be compounded which will free the body politic from all these ills and all this ignorance that the nation is heir to, but the question is a fair one and certainly one of great importance whether it is not possible, by proper means and reasonable efforts, to diminish to a considerable extent the difficulties and dangers here pointed out.

The success of Johns Hopkins University has been phenomenal. It has given opportunities for a higher standard of scholarship than we before possessed; it has helped to elevate the work of all the colleges. But it has also served to show clearly the necessity of still further advances. What is needed now is an institution far beyond Johns Hopkins. The liberality of wealthy Americans has been so great as almost to make it seem that it had no limit, but it certainly is not without limit. It can hardly be expected that private munificence will be able to establish a university in this country with sufficient means to perform adequately the service required in the higher realms of learning. We are therefore shut up to the necessity of having this needed institution established by the whole people as represented by our national government. That, and that alone, will be able to accomplish this great work.

Such an institution as is needed ought to be endowed with productive funds to the extent of at least two hundred million dollars. This, at three per cent. interest, would bring an annual income of six million dollars. If the Government of the United States should set apart this amount of money for this specific purpose, to be placed at interest, so that there might be a reliable permanent annual income of at least six million dollars, the problem of the much-needed higher development of profound learning would at once be on the way toward a solution.

The first question in the discussion of a proposition of such proportions deals with the ability and the advisability of the national government to make and endow such an establishment. There is an opinion, more or less prevalent in every community, that our national government had better not meddle with educational affairs. It is true that the national government, as such, is not committed to any general system of education, because it was the policy of the framers of our constitution to leave in the hands of the States and the people of the States all rights and duties which did not seem necessary to be conferred upon the national government.

The general government has, however, in various ways, committed itself to the cause of education. In addition to setting apart the 16th and 36th sections of each township for educational purposes, appropriations of land in the newer States have been made for State universities. Fifty years ago

a surplus fund of about thirty millions of dollars had accumulated in the national treasury. This surplus revenue was distributed, by act of Congress, among the States then existing. Many of the States set apart their share of this fund for school purposes. The government has maintained at its own expense a military academy at West Point, for the education of army officers; a navy academy at Annapolis, to educate officers for the navy; a school for deaf mutes at Washington; a school for instruction in the signal service at Fort Whipple, Virginia, near Washington; and Congress has from time to time, during later years, done much for the education of the Indians. It has made liberal appropriations for the excellent schools for the Indian youth now maintained at Hampton, Virginia; Carlisle, Pennsylvania; Salem, Oregon; Santa Fé, New Mexico; and other places. It has maintained common schools at various military posts, and the President has lately established a system of education for the Territory of Alaska. It has established and for many years maintained, with great profit to the nation, a bureau of education, which, by the collection of statistics and the publication of useful circulars of information, has done much to elevate the general status of education.

The founders of the Republic were strongly impressed with the necessity of a national university. Washington, in his last will and testament, made a liberal bequest "towards the endowment of a university, to be established within the limits of the District of Columbia, under the auspices of the general government," and he said "that the accomplishment of the object will be obtained, I have not the smallest doubt, before many years pass away." In making his bequest, Washington thus clearly and fully set forth his views concerning a national university:

"It has always been a source of serious regret with me to see the youth of these United States sent to foreign countries for the purposes of education, often before their minds are formed or they had imbibed any adequate ideas of the happiness of their own; . . . for these reasons it has been my ardent wish to see a plan devised, on a liberal scale, which would have a tendency to spread systematic ideas through all parts of this rising empire, thereby to do away local attachments and state prejudices, as far as in the nature of things would or indeed ought to admit, from our national councils. Looking anxiously forward to the accomplishment of so desirable an object as this is, (in my estimation,) my mind has not been able to contemplate any plan more likely to effect this measure than the establishment of a university in a central part of the United States to which the youths of fortune and talents from all parts thereof might be sent for the completion of their education in all the branches of polite literature, in the arts and sciences, in acquiring knowledge in the principles of politics and good government; and, as a matter of infinite importance in my judgment, by associating with each other, and forming friendships in juvenile years, be enabled to free themselves in a proper degree from those local prejudices and habitual jealousies which have just been mentioned, and which, when carried to excess, are never-failing sources of disquiet to the public mind, and pregnant with mischievous consequences to this country."

The project has from time to time been entertained and plans proposed

by many of our greatest writers, most profound thinkers, and wisest statesmen. It was discussed at length by this Association at Elmira and at Detroit fifteen or sixteen years ago. Several articles of great value have lately appeared in our magazines. Some of our most eminent educators, like ex-President White of Cornell University, Dr. William T. Harris, and others, have discussed the subject with great ability. No valid objections against the general idea have yet been made. The great difficulty has been to devise a plan sufficiently well defined and free from objectionable features which would seem feasible, and especially a plan so formed as to insure its perpetuity, entirely freed from politics, political parties, jobbery and fluctuations, thereby insuring a wise, and steady, and permanent management.

I shall content myself in the remainder of this paper with the purpose, without quoting from authorities, plainly and concisely, and I trust intelligently, to set forth a plan on which it has seemed to me possible for the government to establish a national university which should meet the wants of this great country, and elevate to a high degree good learning in every desirable direction with the wisest and happiest results.

1. PERMANENT INVESTED FUNDS.—According to the census of 1880, the estimated true valuation of the property in the United States was forty-three thousand million dollars. The estimated true value in 1870 was thirty thousand million dollars. These figures show an increase of forty-five per cent. in ten years. Doubtless the wealth of the country has increased during the present decade fully as much. This estimate would give for the entire true valuation of the property of the country in 1890, sixty-three thousand million dollars. If the government should set aside for the purpose of a national university two hundred millions, it would be equivalent to an assessment of less than one-third of one per cent. on the estimated valuation of the property of the country. Please bear in mind that this is not to be an annual assessment, but this appropriation, once for all, of two hundred million dollars, would be the permanent endowment of this great university. This endowment could be effected without any direct tax, by turning over to the trustees of the university that amount of government bonds. It is estimated that this sum would be ample for all purposes for a long period of years. The institution must be a growth; it must begin with a few students, and increase year by year in numbers and in the breadth of the instruction. Should such an institution succeed in accomplishing what it is confidently believed it would accomplish, then fifty years hence, more or less, if a larger endowment was required, it could be made with the greatest ease. At that time there would be doubtless no difficulty, should the amount be needed, in raising this endowment to five hundred million, or even a thousand million dollars.

2. THE SCOPE OF THE UNIVERSITY.—I do not think there would be sufficient reasons for establishing by the government a national college of the ordinary type. The State universities and the large number of colleges es-

tablished in the several States by private munificence are sufficient for the needs of the people. If the proposed national university were to be modeled after the plan of Harvard or Yale, Cornell or Ann Arbor, or even Johns Hopkins, it had better not be founded. The purpose and scope of such an institution should be for higher and broader work than can be done in any existing institution; its object should be largely for original investigation; it should, in many departments at least, aim primarily to reach out to the unknown; its standard should be higher than that of any institution in the world; it should have no undergraduate courses, but all its work should be above and beyond the ordinary college curriculum. The institution should be closely connected with the Smithsonian Institution, the National Museum, the Bureau of Light-houses, the Geological Survey, the Coast Survey, the Department of Agriculture; all the scientific investigations of the Department of the Navy, such as deep-sea soundings, ocean currents, tides and the like, the Weather Bureau, the Congressional Library, and all other departments of the government where the connection would be mutually advantageous; it should include the Bureau of Education, the work of which should be broadened and strengthened.

3. Its Courses of Study.—The plan for such a university as here contemplated proceeds on the supposition that the funds at its disposal from year to year are amply sufficient to allow its members and fellows to pursue lines of study for any number of years, even through a lifetime.

(a.) *In Natural Science.* The lines of study to be pursued in this university in the department of natural science should include the higher realms of investigation in geography, in physics, chemistry, meteorology, zoölogy, and natural history, physiology, biology, botany, astronomy—including especially the investigation of the laws and phenomena of the solar system, and various lines of study in relation to the fixed stars, nebulæ, and theories of the universe—and special studies in whatever direction it might seem, from time to time, wise to undertake. In mentioning the foregoing list, classification of the sciences is not intended, but only to call special attention to certain lines and topics which seem especially to need investigation.

(b.) *The Mathematics.* Here the effort should be to push this branch of study, like all other branches, to the farthest limit—the higher mathematics: algebra, geometry, trigonometry, analytical geometry, the calculus; the mathematics of the earth, *e. g.*, its quantity of matter, weight, size, diameter, circumference, absolute length of a degree of longitude at different latitudes, absolute length of a degree of latitude from the equator to the poles, systems of measurements, etc.; astronomical mathematics, with all its varied applications in different directions; and, in short, the study and investigation of any and every department of mathematical inquiry which might seem wise, necessary, or useful.

(c.) *Language Study.* Under this head should be included the greatest

facilities for the study of every language, ancient or modern, that might seem desirable, and to such an extent as might seem desirable; the literature of all nations and of all times; all questions of profound inquiry into the Latin and Greek languages and literatures; the investigation of intricate and disputed questions concerning modern or ancient languages; and all branches of the study of philology.

(d.) *History.* Here is a branch of learning which is even now but beginning to be developed and pursued scientifically. Instruction should be given in the philosophy of history, the laws of history, the history of nations and peoples, with special reference to the causes and accessories of their development, growth, strength, and decay; the characteristics of races, the influences of climate, the effects of institutions, and in fine the general laws and philosophy of the development of mankind. Special attention should be paid to the study of our own history, and to the types of mind necessary for successful historians and the underlying laws and principles that should govern the writing of any history, bearing in mind the practical advantages which would accrue from the introduction of better and more scientific methods of studying and writing history.

(e.) *The Metaphysics.* In this department should be elaborated the best methods of study and of teaching the most profound philosophy of all metaphysical inquiry. An historical investigation should be early made into the various leading schools of philosophy in the past, their strength, their weaknesses, and their influence upon human thought. Farther analysis here is unnecessary.

(f.) *Social Science.* Under this head might perhaps be included the study of economics, civics, labor and capital, penal and reformatory institutions, the state and education, and many other subjects which need not be specifically mentioned.

(g.) *The School of Law.* There should be connected with this institution a department for the study of law, which should include a more scientific and complete investigation of the underlying principles of this important line of human inquiry than has ever been attempted. The department of international law should be made prominent; the principles of arbitration and peaceful settlement of international difficulties should be elaborated. The principles of common law and of the various branches of law-practice as applicable to business and to the development of the state, should receive special consideration. The history of the leading systems of law, ancient and modern, should be carefully studied. Improvements in our code should be suggested. There should be a school of diplomacy, for instruction in the principles and duties of statesmen, foreign ministers, consuls, etc.

(h.) *The School of Medicine.* It should not be the province of the school of law in this institution to make lawyers, but to study the intricate questions of the higher range of topics relating to the fundamental principles and practices, especially in reference to their bearing upon national and

governmental matters; nor should it be the province of the school of medicine to fit young men for the ordinary practice of the healing art, but to develop a higher range of thought and knowledge and work along the line of specialties, in which so great advance and improvement have been made of late, particularly in the schools of the Old World. In connection with the medical department of the army and navy, there should be furnished in this institution the best facilities for this study which the world can afford. Suppose that one man, or ten men, should devote their entire lifetime to the study of bacteria, what important results might be among the possibilities! What might not such an institution have done for Jacksonville!

(i.) *Engineering.* In connection with the corps of engineers in the army there should be furnished in this institution the best facilities for the study of the highest range of thought and practice in railroad engineering, mining engineering, topographical engineering, bridge-building, and every part of this practical and useful science and art. The matter of river and harbor improvements by the general government might be placed under the care of this institution.

(j.) *The Science of Warfare.* It is possible that the military school at West Point and the naval school at Annapolis might be made departments of this institution, receiving thereby great advantages, and without transferring the immediate control from the departments of the army and the navy; or the West Point cadets—such as might be the best qualified—might, after graduating, go to Washington to study for professorships. In addition to these schools, there might be established courses of lectures and studies for superior army officers, and others perhaps, for the investigation of advanced modes of carrying on war whenever the necessity may arise.

(k.) *The Weather Bureau.* This bureau of the government should become a part of the national university, and form a regular department in its study and work. The most learned professors which the world affords should here give instruction and pursue investigations in this intricate science.

(l.) *The Census Bureau* should be a permanent department under this university, and there should be in connection therewith a well-organized bureau of statistics.

The foregoing list of branches for study and for investigation are in no sense designed to be scientifically arranged, or to be exhaustive or complete; but they have been introduced only for the purpose of giving a general idea of the plan and scope which might characterize such an institution. All that is intended to be conveyed in this direction is simply the fact that if our government should establish a national university, it should be the principal design and aim of such an institution to investigate in the broadest and deepest manner possible all branches of higher learning, and to carry this investigation to the farthest possible limit. I have not mentioned the

study of fine arts—music, painting, and sculpture—although they might perhaps as well be included as any of the courses named. The Civil Service Bureau, and from time to time other bureaus, should be added to this university—indeed, there seems to be no good reason why the courses of study should not be coëxtensive with the limits of human thought and investigation.

This is not the place or the time to discuss the problem of the education of women. It would seem plain, however, that a great national university like that here advocated should not ignore the claims of women to a superior education, and should not omit to make provision for the highest intellectual education of women in this country. There are at least many branches of study, if not all, to which they should be invited. The recent death of Professor Maria Mitchell, the eminent astronomer, emphasizes the right and the necessity to make proper provision for women in such an institution. The details, however, must necessarily be left to the wisdom of the board of trustees.

4. Its Plan of Organization.—I am not unaware of the fact that concerning every one of the topics here discussed there will naturally be found very different opinions and views from those here given. I am only aiming to express as clearly as I may, the plan which lies in my mind; I do not anticipate that this scheme will be at once adopted by our government, nor do I even ask the approval of this Association. My sole object is a desire to present for further thought and general consideration a broad plan such as if carried out might be found of great advantage to the country. It has seemed to me that the following might not be an unwise plan for its organization, and everyone will see at a glance that this would give us the greatest and broadest educational institution in the world. It should be established by the United States Government; it should be at once placed upon an independent financial basis; its funds should be two hundred million dollars; the entire amount should be invested as permanent funds, with an unchangeable provision that only the income of the whole amount should be used. Of course it would require several years to get such an institution into full working order, and during these years the income of six or seven millions each year would be sufficient to erect and equip the proper buildings and furnish the necessary apparatus. These buildings should be located in Washington; it were better to have them on government lands, although this is not essential; it might be thought advisable to have branches in the various sections of the country for experiments, and the study of agriculture, floriculture, arboriculture, and for the study of the flora and fauna in the different latitudes. It has already been said that the university should be beyond the reach of politics and political influence. For this purpose its government should be in the hands of a board of trustees who could be removed only by impeachment and trial before the Supreme Court of the United States; thirty members of this board should be selected and nomi-

nated by the President and confirmed by the Senate, and then confirmed by the Supreme Court of the United States; the remaining members of the board of trustees should be *ex officio* the President of the United States, the Vice-President, the Speaker of the House, the Chief Justice of the Supreme Court, the Commissioner of Patents, the Secretary of the Smithsonian Institution, the Commissioner of Education, the Librarian of Congress, and possibly one or two others; the term of office of the *ex-officio* members should be during the term in which they hold their official positions respectively. The thirty members in the first instance should be elected for the following terms: Three for one year, three for two years, three for three years, and so on — the last holding office for ten years; afterwards every member is elected for ten years. Members are eligible for reëlection; the board fills all vacancies. It might be desirable for the president of the university to be a member of the board of trustees. It might perhaps add to the strength of the management if the presidents of ten of our leading colleges or universities should be *ex-officio* members of this board. This would make sure of the element of high scholarship and practical acquaintance with the best college work of the country, and keep these leading institutions in close touch and sympathy with the university. It should be the duty of the board of trustees to shape the policy of the university; to inaugurate or sanction new methods, new departments, new movements; appoint the president and faculty, and to have the general oversight which is generally invested in such a board. Each separate school, like law, medicine, science, should have a dean and a separate faculty. The design of this plan of organization is to free the university from all political influence, disconnect it from any and every department of the government, and permit its management to be untrammeled, wise and efficient. It would be proper for this board, when the university has come into successful operation, to devise methods by which the faculty of the different schools or departments of the university may propose to the trustees plans for their consideration and approval or rejection.

5. Its Members.—The next two topics are the most difficult to deal with. How the members and fellows of this university should be selected, and what should be the terms of admission, are questions which lie at the bottom of success for the institution. I venture to suggest in a tentative way some such plan as the following, as well calculated to secure the broadest and most generous patronage, and the highest quality of talent possible. In the first place, let students be appointed to membership from the different congressional districts in the country, after being nominated by competitive preliminary examinations. In that way every member of the House of Representatives will have an opportunity to present to the people of his district the chance of selecting from their scholarly young men one to be a candidate for admission to the university through its regular examination. In the next place, I would propose that every college in the country, of

good reputation for high scholarship, and which has the power to grant degrees, should have an opportunity to send one candidate for admission; but it must be distinctly borne in mind that no one can be admitted a member of the university except by passing in a creditable manner a rigid examination, such as shall be laid down by the trustees, or the faculty acting under the direction of the trustees. No tuition shall be charged for such students as have now been indicated, but, on the other hand, as the entire aim and design of the university is to benefit the country, and hence the work of the students is to be in a certain sense for the public welfare, it will probably be deemed wise and just to allow to each student thus recommended by the member of Congress, or by the faculty of the colleges, a fixed sum annually, sufficient, with the strictest economy, to defray his necessary expenses — perhaps five hundred dollars a year. Still another class of students may be admitted on their own application, each one passing, of course, the regular examination. This class, however, will be expected to pay a reasonable tuition, and will not receive pay from the university. The students thus selected will pursue the regular courses of study, some in one direction, some in another, not merely by election, but by the most careful consultation between the student and the faculty. It is to be understood that no student is to be admitted to this university except such as have completed successfully courses of study equivalent to what is required in our best colleges for the master's degree; but graduation from college or any other educational institution is not essential for admission. Qualifications for admission are to be determined only by the regular examinations.

6. FELLOWSHIPS.—Under this department the most important work of the university is to be done. There should be a class termed "Fellows of the University," who have taken the regular courses of study in this institution in some one direction, or by exception without having taken them — for example, the line of sciences, or of classical study, or the metaphysics, or economics, etc. Every fellow of the university is to be selected and approved by the faculty and appointed by special vote of the trustees to carry on some line of broad study. These fellows shall pursue studies in classes or groups or singly, as the case may require, under the direction of that branch of the faculty having charge of the particular line of study pursued. The object of this work shall be to add something original to the sum total of human knowledge. Their studies may be continued so long as the faculty in charge shall deem it advisable, whether for one year or for a lifetime. Let me outline some of the possibilities of work which might be done by the faculty and fellows of this university: The department of geological survey should be established on such a basis that this whole country should be mapped out, and its geological features and mineralogical riches should be carefully studied and published for the benefit of the country. The weather bureau should be organized in such a way as in a series of years to collect facts sufficient to form the data for a complete

and scientific theory of tempests, tornadoes, storms of all kinds; the entire theory of evaporation and rainfall, of the winds as to their direction and force, and all matters relating to the meteorology of the country, should be elaborated and made plain. The coast survey should be reorganized, and its work continued; expeditions should be planned and executed for the study of ocean currents and tidal waves, and in fact of the entire theory and practical operation and effects of the tides. The most elaborate preparations should be made for the observation of eclipses and other astronomical phenomena. In cases of disaster—for example, the breaking down of a railroad bridge, the destruction in the Conemaugh valley, a great fire, an epidemic, a blizzard, or a tornado—an expedition should be immediately sent to the spot for careful investigation into the causes, circumstances, and results, and all this would be tabulated for future use. In short, the object constantly in mind for the work of the fellows of the university would be to take advantage of all remarkable phenomena, and so applying the full power of the microscope of all science as to educe in every instance such knowledge as shall be for the benefit of mankind. Among these fellows we should expect to find our poet laureate, our best writers of fiction, philosophers, inventors, discoverers, benefactors. Fellows of the university should receive a fixed salary, according to their grade and experience—a salary sufficient to induce them to remain permanently at their work. In this way we should have clustering around the national university the ablest men, the highest scholarship, the soundest philosophy, the deepest science in the world; and who can measure or weigh or estimate the advantages which would accrue to society and the world at large from such concentration of scholarship and learning!

The United States should be not only the greatest and strongest of the nations, but she should be the wisest and most beneficent. She has laid a broad foundation for a pyramid, which should be larger and more enduring than those of Egypt, in the general diffusion of the elements of learning for all her youth in our beneficent system of public schools. Let her now, by the establishment of this national university, build securely and strongly upon this basis, and extend upward this great pyramid till its apex shall be high up in the heavens, above all mists of ignorance, superstition, vice, and crime.

EDUCATIONAL PROGRESS OF THE COLORED PEOPLE IN THE SOUTH.

JOHN H. BURRUS, RODNEY, MISSISSIPPI.

In the summer of 1868 I went to Woodbury, Tenn., to a big meeting to see the people about opening a school. The leaders of the colored people, after some time spent in investigating the matter, expressed a strong desire

to have a school, but said they had no house of their own, and could not rent one for school purposes. They also said they were afraid, from what had been told them, that if I remained and opened school I would be kukluxed. On my return to Nashville, I attended church one night in Murfreesboro, and while returning to my lodging-place I met a leader and then a company of kuklux—all, both riders and horses, heavily masked. We did not molest each other, however, and I was rather pleased by that fact.

I am informed that the colored people of Woodbury long since have bought church and school property, and that many of the best white people thereof are outspoken friends of justice and knowledge for all classes of citizens. Why should the best people of any civilized and Christianized community be anything else than outspoken friends of justice and knowledge for all struggling humanity—natives, certainly, as well as foreigners.

Twenty years ago the first of August my first school was opened, seven miles from this city. I had walked more than one hundred miles within a radius of twenty miles of Nashville, and invariably found the colored people anxious to have a school, but unable to get a house in which to have it, till a colored man gave up one of his two small rooms that the school might be taught. At one place, some sixteen miles away, the chairman of the board of school directors said an old building on a neighbor's farm had served as a colored school-house the session of 1868, but that the house had been burned by incendiaries, and that consequently the land-owners were afraid to permit any building on their places to be used as a colored school, lest it should be burned by those white people of the neighborhood who were opposed to negro education. These personal observations and experiences in the locality of Nashville twenty years ago are mentioned by way of introduction, for the two-fold reason that they give a faint picture of the hard position from which the colored people had to start on their journey of educational progress; and further, because Nashville has made such material progress toward the equitable and patriotic recognition of the educational rights of all citizens, that she can afford to have held up some of the unrighteous intolerance of those angry days without feeling bound to fly into a towering passion.

Everywhere I went seeking a school, the people were seen just as emancipation found them, with no property, no books, no newspapers, no schools, no education; no pictures in their houses, no flowers in their yards, no houses fit for American citizens to live in permanently; but the smallest experience in or knowledge of affairs, little money and less knowledge of how to make money an invaluable servant; an exceedingly limited idea of what being free men and women and American citizens meant, even a more imperfect idea of their American citizenship rights and how to maintain the same; no house of worship they could call their own; enthusiastically religious, but with an idea of religion much more crude and traditional than

Biblical, and much better adapted to the condition of slaves than of freemen. To-day there are colored salesmen and saleswomen, clerks, book-keepers, compositors, engineers, typewriters, authors of text-books, historians, poets, biographers, theologians, journalists, story-writers, painters, sculptors and sculptresses, engravers, photographers, contractors, inventors, bank directors, sea captains, politicians, missionaries, teachers, educated preachers and farmers; successful business men and women, whose financial standing is constantly moving upward; musicians and musical artists, who are attracting more and more attention and drawing larger audiences; lawyers and doctors, the bread-winning results of whose labors are steadily improving; and every now and then the papers show that new fields of skilled and intellectual labor, heretofore barred against them, are being thrown open, because their educational progress has demonstrated their claims to admission.

To have liberally bestowed upon them in constitutions, in acts of legislatures, and in resolutions of city school boards, equal educational advantages is a very nice thing perhaps for those who put the awards on paper, but the colored people need and want suitable school buildings, well equipped with improved furniture and apparatus, and manned by competent, interested and progressive teachers.

The nation, under act of Congress of 1862, appropriated land for agricultural and mechanical education in the various States, and they want their equitable share of the benefits of that fund, because they know they need such education. To be fairly treated in the distribution of that fund as they are in Mississippi, and perhaps in South Carolina and Virginia, is not satisfactory; they need their equitable share in all the States. Congress by an act in 1887 appropriated $15,000 annually to each State for agricultural experiment purposes, and they feel that they need the benefits of just such training, and want their equitable share thereof.

Rev. C. B. Curtis, of Alabama, recently said that "of the 450,000 negroes who live outside of the cities in Alabama, scarcely any have any educational facilities, and most of them are without any knowledge whatever of the improved agricultural and industrial methods." Does Alabama give her colored population their equitable share of the national agricultural appropriations, under the acts of Congress of 1862 and 1887? It is said, upon what seems good authority, that they pay taxes on $10,000,000 of property in Georgia, $12,000,000 in Alabama, $25,000,000 in Louisiana, and so on in the other States. As laborers, renters and consumers they indirectly pay much more taxes than that; hence they want to have their children enjoy educational privileges through the common schools of their respective States, not exactly as non-tax-paying paupers, but as law-abiding, industrious, tax-paying citizens, whose children's education will greatly benefit the State as the years roll by.

Many a man who twenty years ago would fly into a frenzy of rage when told that the State should offer educational advantages to the newly-made

citizens, is now an honest and earnest advocate of liberal school privileges for every child in the land, because he believes patriotism, humanity and Christianity all demand it. Many a man who then held the idea that colored people could not master the higher studies, mathematics especially, has since found reason to change his opinion and join in sentiments Mr. W. H. Baker, the superintendent of public schools in Savannah, Georgia, who writes: "I desire to have it known that, as a result of my observation, which has been extensive, I am convinced that the colored people are exceedingly anxious to educate their children. The colored children in the schools of this city are making rapid progress. They not only show ability for learning what are termed the elementary branches, but seem to grasp without difficulty those studies which are included in the curriculum of what is classed as secondary education. I write this," adds he, "because for many years I held a contrary opinion." Though a large part of the impulsive enthusiasm which just after the emancipation proclamation put a blue-back spelling-book into the hat or great-pocket of nearly every colored man in the land long since spent itself, the desire is still almost universal among parents to have their children enjoy some school privileges. This fact is so forcibly illustrated by a narration found in the report of the Commissioner of Education for 1886–7, that the language is here introduced. Speaking of the administration of the John F. Slater fund through the agent thereof, Dr. Haygood, of Georgia, the report says: "In February, 1887, Dr. Haygood sent out 300 circular letters, 'asking the best judgment of those to whom they were sent on the matters inquired about.' Two of the inquiries made are connected with the subject of education: 'Do colored parents manifest interest in the education of their children? Are the common schools attended by colored children improving in their character?' From the 300 letters of inquiry thus sent to officials, educators, and professional and business men, white and colored, 236 replies had been received by May, 1887. To the inquiry as to the interest of colored people in the education of their children, 230 answered 'Yes.' . . . To the second query, a very material one, as to the improvement in the character of the common schools as educational institutions, 199 respond affirmatively, and only four think not. Personal and diligent inquiry throughout the South causes Dr. Haygood to believe 'that the answers given by the majority of those who replied to his circular letter give the true view on the questions asked.'"

The same report gives 15,815 teachers and 1,118,556 pupils in the common schools for colored children in the various States. Scanning these reports for some years, it will be seen that the experience of the colored people as free men and women has rather crystallized than dampened their zeal to have their children educated, since the number of pupils enrolled has steadily increased, and would have been greater if the school facilities had been ampler. This increase in the number of teachers and pupils in

their public schools may also be taken as a hopeful sign that the illiberal and unchristian spirit of caste that would foster ignorance and all its attendant follies and vices, rather than rise sufficiently above prejudice to advocate just and impartial school privileges for every child in the State, is surely, though slowly, being driven back where it belongs—into the barbarism of bygone ages. This report also tells us there are 83 colleges, professional schools, and academies, with 615 teachers and 11,267 students, scattered through the country.

These figures, instructive though they are, do not furnish the fullest information on the subject. I know of about four high schools and colleges owned and run by colored people themselves in my own State, Mississippi, and have learned of several such schools in Louisiana and Arkansas, none of which seem to be accounted for in the report of the Commissioner. It is reasonable to suppose that similar schools in other States have not been reported. Complete reports from all such schools would swell the number of both teachers and students credited to the colored colleges, etc. Still the number of young colored women and men who are striving for higher education would not be completed till all those who attend the great universities, colleges, academies, grammar schools and high schools of the North and West, where separate colleges are not required, had been accounted for. A certain newspaper, commenting upon the number of times within the past few years that colored women and men have carried off high honors among their white fellow-students in these great institutions of learning, uses this language: "If anyone is inclined to doubt the ability of the negro to master the intricacies of science and learning, let him watch the commencement reports of the various institutions of learning throughout the country, and it will convince him that a black skin can cover, and does cover, as much brain, culture, and physical prowess as a white one." Col. Van Horn, of the Kansas City *Journal*, speaks thus of the Colored Press Convention recently held in Washington: "To me the most remarkable event of the inaugural year, is a convention of negro editors from all parts of the United States. To give an idea of its size, the executive committee alone represents twenty newspapers. And now let us see what this means," says the thoughtful Colonel. "It will be twenty-four years next month since Appomattox, when the negro could say he was a free man; save here and there a black man who had been educated at Oberlin or some Quaker school, or was self-taught, the colored race was an unrelieved mass of ignorance, appalling to the thoughtful and a menace to the timid. And to-day we have this national convention of negro editors, representing a formidable list of newspapers, and its discussions up to the literary standard of any popular assembly. In the annals of civilization there is nothing like it." It is now claimed that there are in the United States in the neighborhood of 250 newspapers and one magazine owned and published by colored men and women. One of these is a well-gotten-up illustrated paper.

Some of these papers are feeble, spasmodic and uncertain; but the American idea is, "No venture, no success." The colored newspapers are filling a niche in the American temple of enlightened liberty which even now commands attention. Their influence will expand, and be more and more a potent factor in shaping public sentiment in the future, as the colored people progress financially and intellectually, and more fully comprehend the importance of having strong, ably-edited newspapers to bring their grievances before the bar of the enlightened and Christian sentiment of their own country and of the civilized world.

Last January, Prof. Joseph Anderson, of Alcorn A. and M. College, wrote to the Commissioner of Patents for the number of inventions patented by colored persons, and received a reply dated January 29th. This letter gives the registered numbers of twenty-two inventions, the names and residences of the inventors, and the things invented, together with the dates of the inventions, but says a separate list of colored inventors is not kept. Last April a letter was addressed to the Commissioner of Patents for the purpose of satisfying a group of gentlemen, among whom was the editor of the Georgia *Wesleyan Christian Advocate*, of the Church South, whether the negro has any creative faculty, or not. The reply to this letter was dated April 10, 1889, and sets forth in full thirty-five inventions by colored persons. Going over the list, it will be found that the latest invention mentioned was patented December, 1888; yet this letter credits to colored persons thirteen more inventions than did the one first mentioned, though it was dated January, 1889. The explanation is clear: between the date of the first and the date of the second letter, inventions were found to be the work of colored people which previously were not credited to them.

I have been informed of four inventions by colored men, that are not found in either of the lists furnished by these letters. One of these is a plow which *The Apostolic Guide* says has netted its inventor, a Mr. Arthur Read, $50,000. Here, then, is a list of thirty-nine inventions by colored persons, with a high probability that the list is incomplete.

Among the inventions given will be noticed a dough-kneader, improved gridiron, cornstalk harvester, shoe, shield for infantry and artillery men, locomotive smokestack, fire extinguisher, cotton cultivator, joiner's clamp, process for preparing cocoanut for domestic use, life-preserving stool, furniture caster, range, treating cocoanut, rotary engine, printing press, library table, fire-escape, ladder-scaffold support, fife holder, eye protector, life-saving apparatus, corn-planter check-rower, window ventilator for railroad cars, shutter and window fastener, combined truss and bandage, hand corn-shelling device, steam-boiler furnace, telephone transmitter, apparatus for transmission of message by electricity, horseshoe, biscuit cutter, receptacle for storing and preserving papers, and gong-and-signal chair for hotels.

Commenting upon these inventions and their significance, *The Wesleyan* says: "A wise man who is also a good man wants to know the facts bearing

upon any moral, social or political problem he is concerned to solve. Only a fool ignores facts; only a bad man willfully perverts them." That excellent paper sums up thus: "The reader will notice, (1) that, with one exception, the list begins with the year 1870, and covers, therefore, only eighteen years; (2) that most of the inventors are Northern negroes, and have probably had one or two generations of freedom and education back of them, which would indicate the development of the creative faculty with increasing years of education; (3) and also that the subjects cover a very considerable range of scientific principles. He must be very incredulous who can read the list and continue to doubt the negro's ability, with fair opportunity given, to create and maintain a Christian civilization." If the reasoning of this Georgia paper is sound, will it not abundantly pay, as a patriotic investment, for the States in which the colored people are mostly congregated to materially enlarge the higher educational advantages provided for their colored youth, that these States in future may reap the rich reward of having more intelligent and productive citizens?

These are certainly undeniable evidences of educational progress for twenty-four years of partially-thwarted opportunities. Their progress has probably not been entirely satisfactory to some sanguine friends. They have likely not made the most perfect use of all their opportunities and privileges. I will not undertake the useless task of extenuating their shortcomings, but will venture the suggestion that if the couplet,

"Be to their faults a little blind,
Be to their virtues very kind,"

is to be departed from in their case, and they are all to be stoned by the rest of their fellow-citizens for the follies, vices and non-progressiveness of some, or even of many, supposed or real, then let that class of the American people who have perfectly improved all their opportunities and advantages for becoming honest, industrious, intelligent, humane, virtuous and progressive, cast the first stone. Their teachers and ministers are not all perfect; but it is encouraging to know that there is a desire for better teachers and better preachers widespread, and spreading as it becomes more and more recognized that intellectual efficiency and moral purity among the teachers and preachers of a people struggling for progress should be rigidly insisted upon.

Of late the Catholics have begun to establish denominational schools for the instruction of colored children; so have the Episcopalians; the Southern Methodists, the Presbyterians, and perhaps other denominations, are also beginning to do the same. I believe the Baptists of my State for several years have been rendering some aid in this direction, and are looking toward something more substantial. There is work enough yet for all who may feel moved to enter the field; but it is especially gratifying to have these denominations enter the work, as much for the encouraging and helpful influence

of their efforts as for the actual amount of dollars and cents they may feel able and willing to invest in it.

The mere contemplation of the immense distance still to be traversed ere the goal of a perfect intellectual and moral manhood and womanhood is attained, is enough to make one's head dizzy. Linger not too long upon that thought, but mentally sweep back over the almost limitless and unrelieved desert of poverty, ignorance, superstition, inexperience and thoughtlessness which, by the unalterable decree of the God of Battles, was turned loose at the close of the late war to survive or perish; dwell more leisurely upon the little army of educated ministers, teachers, editors, artists, inventors, business and professional men and women, and men and women of affairs, many of whom are winning commendations for their successful labors and upright lives. Notice, yet not too exactingly, here and there, established, officered and supported by the colored people themselves, high schools and colleges that are hard at work teaching the rising generation to think and reason correctly. So great and pleasing a change would have been impossible except for the benevolent educational institutions planted here and there over this beautiful Southland since the war.

I feel sure I but feebly express the gratitude of the thousands thus benefited, directly or indirectly, toward the Northern and English people and children who have given and are yet giving so liberally of their means for the establishment and support of these schools, and toward the women and men who have so freely devoted the best years of their lives to the work of enlightening and inspiring the colored people and their children, when I say with all the devoutness of a full heart, may the God of truth, justice and love bless them, prosper them, and make them truly wise and good unto eternal happiness. Vast indeed is the improvement yet to be made, particularly away from great railroad centers and in interior regions, but the difference between twenty-four years ago and to-day is stupendous. In the language of a last March issue of the Philadelphia *Press:*

> "There is no achievement of the present generation, probably, which will awaken more admiration fifty years hence than the change accomplished in the social and intellectual condition of the ex-slave population of the South. The transformation of these millions of men and women, who by force had been kept ignorant and degraded, into an educated and refined people, will justly rank among the wonders of the nineteenth century."

THE CULTURE VALUE OF THE HISTORY OF EDUCATION.

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The appearance on the morning's program of the subjects following my own will cause no surprise. That the history of education contains lessons of great practical value for the educational statesman, for the school administrator, and for the teacher, are propositions by no means novel, even if their importance is not fully appreciated. That this history also has great culture value may not be an absolutely novel proposition, but it is certainly much less familiar than the others, and is much less appreciated. This is the proposition that I am to bring into the foreground.

First of all, let me explain that by the culture value of the subject is here meant its total value separate and apart from guidance or practice. Everything that the history of education does for the mind as such, whether training its powers, storing it with information, or planting it with fruitful ideas, is included in the topic. In this discussion, however, it will not be necessary or advantageous to separate the total culture product into these several parts.

Possibly it is commonly supposed that the history of education consists of dry bits of information relating to studies, methods of school organization, teaching, and discipline, school legislation, and school appliances, together with personal notices of some quite peculiar and uninteresting men called schoolmasters and educational reformers. It does indeed embrace all these subjects, that are of such great practical value; however, if this were all, we could not make a very large culture claim for the study. But this is far from being all; it is, in fact, but husk and rind, so far as culture is concerned. It would not be easy to name a division of the history of philosophy, or of the philosophy of history, that brings before the mind a richer store of facts, or a more interesting group of problems.

First, educational systems in the legal sense are an important department of law, and an interesting branch of institutional history. Education is recognized in every one of our State constitutions, in some of them at much length; while our State school laws are among the most characteristic parts of American legislation. It is an obvious remark, that these laws reflect the character and temper of our people, and partake of the nature of our institutions as a whole. It may not be equally obvious that these laws, so far from being based on certain *a priori* principles, conform throughout to our local political institutions.

For example, there are in the United States two radically different systems of local government. In New England, the unit of government is the town; in the South, it is the county. In the one section, the county is used

for judicial purposes only; in the other, the town is nothing but the jurisdiction of a justice of the peace and an election district. A third system has sprung from the combination of these two. The compromise system of the old Middle States, and of the West, makes less of the town and more of the county than New England, and less of the county and more of the town than the Southern States. Our State school systems, corresponding to these large institutional facts, are also divisible into three groups. Until the recent Vermont legislation in relation to the county superintendency, I am not aware that the word "county" was found in the school law of a single New England State. At the South, again, school officers and school machinery belong mainly to the county. And finally, the compromise-system States use both the town and the county for educational purposes, just as they do for the other objects of local government.

Examples of the correspondence between school systems and their social and political environments are plentifully furnished by the states of Europe. In France and Germany, the administration of the schools and of education is highly centralized, like every other department of public affairs; while that vast piece of patch-work called the Elementary Education Acts illustrates as well, perhaps, as any legislation that can be mentioned, the slow process of evolution by which the institutions of England have been produced, the heterogeneous elements of which they are composed, and the extreme conservatism of the English mind.

Education, therefore, is deserving of study as a part of the institutions of nations. The education of youth is certainly a much more important element of civilization than the punishment of criminals; but educational institutions have been less studied than penal institutions by others than professional educators.

In the second place, educational systems considered as mental and moral discipline are developments of ideas; they are born of philosophies, religions, civilizations. This can be shown adequately for the occasion by an outline map of the territory that the history of education covers. Frequently the division lines will overlap. But my object is to give a general view of the field, and not a close, logical analysis.

1. How education has been influenced by particular civilizations. This inquiry would include the effects of national ideals, as those of Athens, Sparta and Rome in ancient times, and Prussia and America in modern times. It would embrace also the educational results of the caste system in the valley of the Nile, of democracy in the Grecian republics, of absolute monarchy in France under the *ancien régime*, of constitutionalism in England, and of republicanism in the United States. Nor would the inquiry end with the influence of the several factors in the particular countries where they existed; many of their most interesting results would be found in remote lands and in distant times. China did not make any contribution to the current Western educational history until, a few years ago, we

began to study her civil-service and her examination systems; but Greece, from her character and geographical position, has profoundly influenced the education of every Western country since the days that she sent her colonies to Italy, Gaul, and Spain.

2. The educational effects of schools of thought. Exclusive of theology, human thought has moved in two main channels. The first Greek thinkers occupied themselves with physical problems. They sought to understand and to explain nature; but their explanations, as was natural, are now thought rather curious than valuable. Socrates at first studied the same subjects; but failing to reach results that satisfied him, and becoming convinced that the gods had withheld the causes of material things from the knowledge of men, he applied himself to human problems, and so became the founder of philosophy. His motto was, "Know thyself;" and although the scientific treatise of Aristotle and the physical discoveries of the Alexandrian philosophers were promising anticipations of modern science, thought continued to flow mainly in the humanistic channel for two thousand years. In the largest sense, Socrates was the first and the greatest of humanists. In the seventeenth century we come upon the main stream of the second great intellectual movement. In English-speaking countries, and in all countries where the empirical philosophy has made a deep impression, the name of Lord Bacon has been and still is more closely identified with this movement than that of any other thinker. In late years there has been a tendency to challenge Bacon's claims, but we must in fairness acknowledge the force and justness of Professor Fowler's words: "He called men as with the voice of a herald to lay themselves alongside of Nature, to study her ways, and imitate her processes. To use his own homely simile, he rang the bell which called the other wits together. Other men have said much the same thing in whispers, or in learned books written for a circle of select readers; but Bacon cried it from the housetops, and invited all men to come in freely and partake of the feast. In one word, he popularized the study of nature. He insisted, both by example and precept, on the influence of experiment as well as observation. Nature, like a witness, when put to the torture, would reveal her secrets."* Thus the name of Bacon stands for science as the name of Socrates stands for philosophy. It is impossible to name subjects more unlike than the subject-matter of philosophy and science. They present also strong differences of process and method in both investigation and exposition. The historian of education is not concerned with these great intellectual movements as such, or with humanist or scientist; but he is intimately concerned to know and to explain how they have affected the study of mind and shaped theories of human nature; how they have moulded educational ideals and furnished the materials of study; how they have influenced the scale of educational values, and determined methods of

* Bacon, 197: London, 1881.

teaching and school government. Who shall estimate the pedagogical consequences of such Baconian utterances as these: "Man is the servant and the interpreter of nature;" "We can only conquer nature by first obeying her;" and, "The kingdom of man, which was founded on the sciences, cannot be entered otherwise than the kingdom of God—that is, in the spirit of a little child."

3. A still more particular inquiry as to philosophy is this: How has education been affected by its various systems, as the Platonic and the Aristotelian; by sensationalism and idealism?

4. How has education been influenced as respects its ideals, its subject-matter, its methods and custom, by the religions and churches of the world, and by particular movements and organizations within them? To be more specific, what has been the influence of historical Christianity, and of such currents within its wide stream as asceticism, scholasticism, mysticism, Protestantism, and the Catholic revival? M. de Laveleye, the distinguished Belgian publicist and economist, once said: "The Reformed religion rests on a book—the Bible." "Catholic worship, on the contrary, rests upon sacraments and certain practices, such as confessions, masses, sermons." What, if any, is the educational significance of these two facts?

No man competent to deal with this fourth problem is likely to question that, as a whole, Christianity far transcends any other force or movement that has acted upon education. Consider for one moment the tremendous momentum that the enthusiasm of humanity has given to educational effort. "A new commandment I give unto you, that you love one another; as I have loved you, that ye also love one another." Undoubtedly, men who approached education on the secular side have done educational work of very great value. But the men who have burned with educational zeal—the evangelists of new fields, the heroes of new conquests, the martyrs of the cause—have been Christian men, filled with the spirit of Him who was moved with compassion on the multitude, when He saw that they fainted and were scattered abroad as sheep having no shepherd. Nor, as the centuries pass away, does this flame burn less pure or bright. It warmed the heart of Pestalozzi as well as of St. Boniface. All in all, the educational influence of John Amos Comenius has been greater than that of any other man of recent times. And Comenius was a Moravian bishop, impelled in all his undertakings by the same spirit that sent some of his brethren as missionaries to the snows of Greenland, others to the forests of Ohio. "As Comenius increased in years," says Professor Laurie, "the religious element in his educational theories assumed more and more prominence. But he never lost sight of his leading principles. The object of all education was to train children to be sons of God, but the way to do this was through knowledge, and knowledge was through method."*

5. Next may be mentioned the educational consequences flowing from the

* John Amos Comenius: 213, London, 1881.

intellectual eras or epochs; as the reaction of Greece upon Rome, the Renaissance, the modern scientific era, the ascendency of the French mind in the seventeenth and eighteenth centuries, and the wonderful growth of German influence since the downfall of Napoleon. There are conjunctions in the world's history where we find real new educations; such as the introduction of the Greek learning into Italy following the conquest of Greece, the introduction of ancient letters into western Europe, and the expansion of modern science.

6. The rationalistic movement. Rationalism, which Mr. Lecky well characterizes as, "not any class of definite doctrines or criticisms, but rather a certain cast of thought, or bias of reasoning," began with the revival of letters; but it has continued its resistless sweep until it has sapped the basis of authority, greatly weakened faith, swept vast mass of dogma into the limbo of things forgotten, set up new standards or modified old ones in almost every department of life, and fully restored to civilization the old Greek spirit of inquiry. How has this yeast not worked since the time when the disciples of Abelard prayed their master to give them "some philosophical arguments, such as were fit to satisfy their minds; begged that he would instruct them, not merely to repeat what he taught them, but to understand"! How great the distance that separates us from the day when Scheiner, the monk, was told by his superior that he could not have seen spots on the sun, since Plato and Aristotle mentioned nothing of the kind in their writings!

7. Then there is modern democracy, or the universal spirit, that, repudiating the old theological theories of government, and basing the state on the dogma of contract, has profoundly modified every department of life.

8. The secularizing tendency, which, as well as democracy, is a part of the rationalistic movement, has changed educational ideals, broken up old courses of study and made new ones, and, to a very great extent, compelled the clergy to pass the educational torch to laic hands.

9. Last of all may be mentioned material progress, perhaps the greatest fact in a time of great facts. The opening up to civilization of the vast regions of the earth unknown before the Age of Maritime Discovery, or unoccupied, together with the power over Nature that discovery and invention have conferred upon man, has piled Ossa on Pelion until we no longer even guess what the surprises of the future will be. However, we shall hardly dissent from the opinion of Mr. Spencer: "Throughout the civilized world — especially in England, and above all in America — social activity is almost wholly expended in material development. To subjugate Nature, and bring the powers of production and distribution to their highest perfection, is the task of our age; and probably of many future ages."* It is true that material progress, like many other parts of modern civilization, is largely a product of modern education; but it has reacted upon its cause,

* Essay on "The Morals of Trade."

changing ideals, substituting new subject-matter for old, and modifying the school methods. "It is impossible," says Mr. Leckey, "to lay down a railway without creating an intellectual influence. It is probable that Watt and Stephenson will eventually modify the opinions of mankind almost as profoundly as Luther or Voltaire."* While the transforming educational power of material progress has already been very great, it is certain to be still greater. Men are not wanting who tell us that an education based on books, no matter how it may have answered the demands of civilization hitherto, is ill-suited to the wants of an industrial and commercial age, and that we must create a new education based on things and manual processes. This is an extreme claim; but we readily see how it has originated, and why it is pressed with such persistence.

But we must look at our subject under a third aspect. The school is a product of civilization, and historically a late one, later than the family, state, and church. But it has reacted with marked power and effect upon civilization, modifying its forms, changing its spirit, reconstructing its ideals, and altering its character. Moreover, this reflex influence is constantly growing in strength. More and more is the school-master getting abroad. Stronger and still stronger becomes the thread of education in the strand of civilized life. Formal argument is hardly called for to prove these propositions, but one or two historical illustrations will not be out of place.

Says Mr. John Fiske:

"The Puritan theory of life lay at the bottom of the whole system of popular education in New England. According to that theory, it was absolutely essential that every one should be taught from early childhood how to read and understand the Bible. So much instruction as this, was assumed to be a sacred duty which the community owed to every child born within its jurisdiction."

The results of the system of schools that sprang from this root idea are before the world. Mr. Fiske finds the same theory of life acting in Scotland; and he goes so far as to say:

"And one need not fear contradiction in saying that no other people in modern times, in proportion to their numbers, have achieved so much in all departments of human activity as the people of Scotland have achieved. It would be superfluous to mention the preëminence of Scotland in the industrial arts since the days of James Watt, or to recount the glorious names in philosophy, in history, in poetry and romance, and in every department of science, which, since the middle of the eighteenth century, have made the country of Burns and Scott, of Hume and Adam Smith, of Black and Hunter and Hutton and Lyell, illustrious for all future time."†

Back of and causing all these splendid developments were the parish and burg schools that date from John Knox. Renan may have overstated the truth when he said the German universities conquered at Sedan; but all men recognize that education played a most important part in the tremendous war that, in 1870 and 1871, materially changed the map of Europe,

*"Rationalism in Europe," 1, 8: August, 1866.

†The Beginnings of New England, 151, 152: Boston, 1889.

and still more the adjustment of its political and military forces. On the opening of the Paris Exposition, two months ago, keen observers began at once to study the products there exhibited with reference to their educational bearings. Moreover, they have promptly told us that they find clear proof that, in some lines, America is falling into the rear. Thus every day the impression deepens that education and schools are essential elements of national power and progress.

There are certain divisions of knowledge a fair acquaintance with which is deemed essential to a well-educated man. Reference is not now made to the mere technical subjects that are taught in schools, as languages, mathematics, and sciences; but to those more general branches of knowledge that constitute what we commonly call "general information," and sometimes "fact-lore." Mention may be made of military history, politics, material progress, religion under its doctrinal and institutional forms, art, and literature. Now it cannot be denied, either that education is a subject of at least equal importance and dignity with these, or that it is much less understood. Educational knowledge has never taken rank with the other large divisions of knowledge; and, if the paradox may be allowed, education is the one great subject about which educated men generally are most ignorant. The fact is, of course, a part of that undervaluation of education which is so patent a fact in the history of civilization. Two series of facts will set the general proposition in a clear light.

Intelligent men are almost universally ill-informed concerning contemporary educational history. Men who can give you a particular account of the progress of political events in France since 1870, can give you no account whatever of the almost equally remarkable series of educational events. Americans understand German schools and education better than those of any other foreign country; and yet with the exception of a small number of cultured men this understanding is extremely vague and general. Men in numbers can explain, with much fullness and accuracy, that wonderful complex of precedents, documents and institutions which make up the English constitution, who know nothing of England in an educational aspect beyond the bare fact that it is the land of Oxford and Cambridge.

Nor do we find a happier state of things when we change from contemporary to historical events. Here at least, however, it must be confessed that the materials of information are not easy of access. The man who has never read the common books of history with the subject in mind can poorly appreciate their barrenness of such materials. One dependent solely upon these sources of information would hardly get the idea that there were schools and teachers in antiquity, or that they have been of much consequence in modern times. He will search the copious indexes of Grote's, Thirlwall's and Curtius's histories of Greece in vain for the words "teacher," "school," "study," and "education." Merivale and Mommsen do better. Some very interesting views of Roman education are found in their works,

but by no means the full views that the student of educational history desires. Macaulay created a new historical school. He said the historian of England should be a combination of Henry Hallam and Sir Walter Scott. He introduced into his history—for example, into the celebrated third chapter—much material that writers before him had neglected and despised, thus imitating the artist mentioned by himself, who made the most beautiful window in the Cathedral of Lincoln out of bits of glass that his fellow-workmen had cast aside. And yet Macaulay did nothing for the history of education beyond some accounts of the universities, and a half page devoted to female education at the Restoration. Mr. J. R. Green, as he says in his preface, strives throughout that his book shall not sink into a drum-and-trumpet history. He gives more space to Chaucer than to Crecy, to Caxton's press than to the Yorkist and Lancastrian strifes, to the rise of Methodism than to the Young Pretender; and still, except some interesting views of the universities, and the sentence, "The Sunday schools established by Mr. Raikes, of Gloucester, at the close of the [eighteenth] century, were the beginnings of popular education," I recall nothing in his "Short History," or in its later expansion, directly touching the education of the English people. Mr. Leckey does a little better; he gives between two and three pages in the last of his six volumes to popular education—which, by the way, is just twice the amount of space that he gives to the introduction of the umbrella into England. I know of no history of England that gives any account whatever of the ancient grammar schools, or of the great public schools that are such a very important factor in the civilization of the country. Even when full allowance has been made for the former feeble state of education, and particularly public education, such remissness as this is inexcusable. Apparently, war and politics are still themes so attractive as to draw the attention of historians from such a splendid theme as national education.

Finally, to guard against possible misapprehension, a few words of caution. It may be said that my program is too ambitious; that interesting and important as are the facts and problems presented, they belong to the history of civilization or philosophy rather than education; that they lie above the level of normal-school, or even of college and university teaching; and that they have more interest and value for the philosopher and the historian of philosophy than for the practical teacher and school officer. This view is not without truth. I have sought to assign to Education her proper place in the family of philosophical studies. No doubt my program is not at present fully attainable in even our best-equipped universities. At the same time, this program should be kept in view as an ideal. No doubt our professors of the history of education must not allow their instruction to evaporate in philosophical speculations; they must remember our practical aims, and especially our practical needs; they must keep the teacher's school-room and the superintendent's office constantly in

view. But if they are wise, they will at all times push their own studies along the higher levels of the subject; they will present their facts in the light of reason; they will be philosophical as well as pragmatical; they will not fail to connect educational facts and problems with the important philosophical, social, scientific and religious facts and problems with which they are so closely bound up. If at all fit to occupy his chair, the professor understands that there are two classes of elements in the practice of education—the temporary and the permanent, the necessary and the contingent; he will by analysis separate these classes of elements, one from the other; and he will so establish his pupils in this distinction that they will not be apt to follow noisy educational prophets who, losing sight of this distinction, either fall into utter charlatanry or so exaggerate some elements of education as to make the whole product monstrous. The teacher of the history of education is the man to establish in the minds of those fitting to teach a proper educational perspective.

THE PRACTICAL VALUE OF THE HISTORY OF EDUCATION IN LEGISLATION AND ADMINISTRATION.

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In common with history in general, the major value of the history of education is of the culture type; it extends the intellectual horizon, broadens the basis of human sympathy, fortifies effort by putting back of it the moral support of large ideas, and furnishes material for contemplative delight. But as the biographical part of general history suggests rules for personal good conduct, and as its higher generalizations determine the safer rules of statesmanship, so the history of education, in addition to its chief and characteristic office, has a lower and a higher education value of the practical type—its biographies may serve for personal guidance, and its larger generalizations may determine the lines of educational policy in the way of administration and legislation. It is this aspect of the study that now claims our attention.

The generalizations fit to serve as the basis for legislation should represent the consensus of human opinion as expressed through long periods of time, and over wide areas of territory; for it may be assumed that a policy that has received the long sanction of the wise and the good has a large element of truth in it, and that for this season it is safe to apply it to the regulation and development of civil society. At this point it is necessary to hold fast to the distinction between what is local or special, and what is general or universal, and to recollect that the typical legislation is catholic,

based on large truths and calculated to serve universal needs. The monitorial system grew out of local and narrow needs, and within this sphere it was defensible; but when, by forced effort, it was generalized into a system for whole peoples and continents it became an educational vice.* The phenomenon of absorption is also worthy of notice. Twenty-five years ago object teaching was the fashionable educational craze, and was made the test of pedagogic orthodoxy. A whole literature sprang up in its wake, and it was thought by some that the final chapter in the educational envangel had been written; but the "system" has gone to the limbo of "good old has-beens," and the books for the most part have gone out of sight and mind, save as curiosities of literature. Now there is an undoubted truth lying at the basis of object teaching, and it was perhaps well that this truth should be brought to popular recognition by developing it into a pretentious system; but it was soon discovered that all real instruction is vitalized by the principle involved in the object lesson; and now, though the "system" has disappeared, its spirit has been absorbed into the current of rational practice.

What has preceded amounts to saying that practical education has been an experimental field for sprouting and testing new ideas, some of which were predestined to die from the very start, others to live for a time, and still others to a vigorous immortality. The history of education is strewed with wrecks of systems and exploded methods; but through all there are traceable the lines of eternal truth and the broad highways of rational practice.

One of the best-established inferences from the history of education seems to be this: *Wherever government has become democratic, education has become a function of the state; and as the tendency of civilization is toward free government, the general tendency is toward universal education supervised and controlled by legislation.*

As we may notice in the "REPUBLIC," a mere *theory* of democratic government requires the interference of legislation in order to educate youth for the duties of citizens. Children belong to the state; they are officially examined at birth, the fit are allowed to live, the unfit are exposed, or, according to modern euphemism, "removed;" attendance at school is compulsory, and the pursuit of certain studies, as arithmetic, is enforced by law. The citizenship of the ideal state must be cast in a common mould, and this mould is the common school, a civil institution created and administered by legislative act.

What Plato found necessary in theory, the French revolutionists found necessary in fact. When autocratic government had been destroyed, and the experiment of democratic government was to be tried, a conspicuous

*"I recognize in Lancaster the benefactor of the human race. I consider his system as creating a new era in education — as a blessing sent down from heaven to redeem the poor and distressed of this world from the power and dominion of ignorance."—*De Witt Clinton.*

part of the new organization was lay instruction, created and controlled by law; the citizenship of the new republic must be cast in the republican mould, and this mould was the common school.

In England, progress in popular government has been followed, almost *pari passu*, by progress in popular education administered and aided by Parliament. When ignorance holds the ballot, it becomes a peril which must be removed by the exercise of authority. Self-preservation is the first law of civil society as well as of nature, and in all democratic societies the condition of self-preservation is universal enlightenment. It may be predicated as a general law that all forms of absolutism are best promoted by popular ignorance, and that the very condition of democratic government is universal intelligence.

A second induction from the course of educational history is that, sooner or later, some form of compulsion must be employed to secure that kind and degree of popular education which is demanded for the safety and progress of free societies. In theory, Plato employed compulsion; it was resorted to by the ancient Hebrews; has been enforced for a long period by Prussia; has been found necessary in every free government in Europe; and in some form is embodied in the legislation of seventeen of the American States. There is no country in the world where compulsory school attendance is of such vital necessity as in the United States. This is due to the joint fact of the great extension of the right of suffrage and of the peculiar nature of our population, the most heterogeneous on the face of the earth. We not only receive vast shoals of ignorant, degraded and vicious immigrants, but in many cases these aliens constitute distinct societies in our large cities, which are in reality foreign colonies planted on American soil. It would be thought a reckless experiment to allow the residents of a Bohemian or a Polish village to cast their votes for the municipal officers of an American city; but this, in kind, is just what is going on in all the chief cities of this country. I see but one remedy for this imminent peril, and this is to cause this heterogeneous material to pass through the mould of the American public school. We must resort to the historical remedy of compulsion.

The undoubted right of the state to require of each future citizen a certain kind and amount of instruction, necessarily carries with it the right to supervise and in some degree to control the instruction given in private schools. Under date of December 17, 1888, a Chicago paper reported the following:

"Der Freisinnige Schulverein, which may be translated as the Free-Thinking School Society, was organized yesterday afternoon at a meeting of anarchists and socialists. With the ultimate design of forming a system of day schools as well, its object for the present is the establishment of secular Sunday schools in Chicago. Discarding the Bible as unfit to be put into the hands of children, it proposes to teach, as a substitute, history, science, and socialism. The movement is part of the most important work now in progress among the socialists of the country. Similar organizations are perfecting in New York, Milwaukee, and other cities."

Here is a concrete and typical illustration of one of the imminent perils of free immigration, and a comment on the remark just made, that state supervision and control of private schools is justifiable in theory, and may become necessary in fact. Churches and other corporations certainly have the right to establish schools; but there may be cases where what they teach or what they fail to teach may become the subject of official scrutiny by the state.

There has been an historical development of a typical public-school system. This was proposed as a theory by Comenius, was realized as a practical fact by Prussia, and has been copied by the States of the Northwest organized since 1836. The most perfect realization of this typical public-school system has been made by Michigan and Minnesota, though the general plan is seen in other States—as in Wisconsin, Iowa, Texas, and West Virginia. The three main elements of this system are a university, secondary or high schools in cities and villages, and an indefinite number of common schools, all correlated somewhat as the cerebrum, the cerebellum, and the nervous ganglia of the human system are. The perennial source of inspiration and strength is the university; and wherever it is weak, or wherever it is not vitally correlated with secondary schools, public education will languish, and the general movement will be labored and halting, stationary, or retrogressive. Practical legislation will consist in establishing universities where they do not exist, in strengthening universities that are weak, and in bringing the three parts of the system into vital correlation.

One of the most hopeful incidents of modern educational history is the resumption by universities of one of their ancient functions—that of supplying the world with teachers. It is well known that in the ancient universities a Bachelor must have taught as a necessary condition of graduation, and that a Master must have made a pledge to teach after his graduation. There is but little hope for a system of public instruction which is not animated by the university spirit. Fifty years ago the typical Scotch schoolmaster held a diploma from Glasgow, Edinburgh, or Aberdeen, and the Scotch were the best-educated people in Europe; but a decadence in public education set in when a lower and narrower grade of learning was substituted for university training.

The modern normal school has brought with it many undoubted advantages and blessings; but to the extent to which it has substituted method for broad scholarship as a preparation for teaching, it has abased the standard of instruction. There is some ground for thinking that method has become a sort of fetich. Certain it is that a modicum of learning secured by an expeditious patent process, eked out by school-room devices, and supported by that assurance which often accompanies ignorance—it is certain, I say, that this vile pretense has in some instances brought normal schools and normal instruction into contempt, and is the greatest obstacle to a high grade of professional instruction. The characteristic function of these

"independent" institutions is the perpetuating of the race of pedants. They thrive best where the state has not organized and endowed institutions for the education of teachers, and particularly where university training of a high type has not made its catholic influence felt. The history of education for the last century has shown that public education is in its most satisfactory condition where the lower schools are vitalized and inspired by the university spirit, and where the state has organized normal schools for the purpose of giving to the common schools teachers whose academic training is of the secondary type. The spirit of this paragraph is embodied in this quotation from Chancellor Tappan:

"Where only the lower grades of education are found, a nation must ever remain imperfect in its civilization, must fail in the higher ends of social and national existence, and must be in a condition of servile dependence upon the cultivated nations for those works of science, art and literature which are indispensable to even material prosperity. But more than this, where only the lower grades of education are found, even these cannot be brought to perfection. The highest institutions are necessary to supply the proper standard of education, to raise up instructors of the proper qualifications, to define the principles and methods of education, to furnish cultivated men to the professions, to civil life, and to the private walks of society, and thus to diffuse everywhere the educational spirit. The common school can be perfected only through competent teachers; these can be provided only by institutions like the normal school, which belong to the intermediate or second grade of education. But the teachers of the normal schools, again, require other and higher institutions to prepare them, such at least as the academy, gymnasium, or college; and these, the highest forms of the intermediate grade, can only look to the university for a supply of instructors."

"He who has passed through a common school is not fitted to teach a common school. He who has passed through a normal school is not prepared to teach a normal school. He who has passed through a union school or an academy is not prepared to teach it. The graduate of a college is not prepared to become a college professor. But the direct object of a university is to prepare men to teach in the university itself or in any other institution. Hence, those who in the university become doctors—which simply means teachers—are by that degree admitted to the vocation of a university instructor."*

From the practical point of view, the history of popular education is a history of school supervision. The turning-point of success in a system of public instruction is intelligent supervision of the scientific type; and the question of questions from the administrative point of view is, how to encourage the education, training and selection of a body of efficient school superintendents—state, county, city, and township. I think the singular fact must be admitted that the contemporary normal school does not produce men and women of such catholic and original structure as to make them capable of moulding educational opinion and practice in accordance with rational ideals. I believe that the highest type of professional ability is requisite for wise supervision. It is a vulgar error to imagine that a good teacher is certain to be a good superintendent. It is more certain that a

* Annual Report to Board of Regents of the University of Michigan, 1856.

liberally-educated, broad-minded lawyer is better qualified for state supervision that even an excellent teacher or school principal who has not the main qualities of the statesman. In its wider aspects, school supervision might be defined as educational statesmanship.

Current history shows that the most hazardous of liberal employments is city school superintendence. Probity, competence and efficiency seem not only to be no safeguards against arbitrary removal, but even prejudicial to tenure of office.

In all state systems of public instruction, the point of greatest weakness is in what may be called the lower supervision—that is, township and county. It is charitable to say that a great part of this is worthless. Mere education will not remedy this evil, but vigorous legislation which will put a premium on education.

The general vice that runs through all supervision, especially the higher, is lack of authority. In the United States there is not centralization enough in educational affairs. For example, a state superintendent should be much less than an autocrat, but much more than a clerk. As a rule, he is merely a clerk.

Ancient Jewish education was characterized by the intense spirit of nationality or patriotism which it inspired; and this spirit has survived eighteen centuries of disaster and dispersion, and to-day we have the curious spectacle of a nation without a country. The Roman *virtus* was in great part the result of Roman education, a most important feature of which was the memorizing of the twelve tables. The Englishman abroad misses no opportunity to remind strangers of that magnificent empire on which the sun never sets; and wherever he goes, in Asia, Africa, or America, his ardent loyalty ever sings the praises of queen and country.

I fear that there may be ground for thinking that the American public school has not set before itself the distinct aim of imbuing all its pupils with an intelligent and ardent patriotism. It is not to be supposed that mere legislation can inspire the young with patriotic emotions and purposes; but it should be counted as a distinctive aim of public-school administration, through history, geography, literature and civics, to furnish the nation with loyal, country-loving citizens.

These are a few of what might be called obvious "indications" of the history of education.

VALUE TO TEACHERS OF THE HISTORY OF EDUCATION.

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Our present standpoint of educational attainment is obviously the result of past efforts. Our entire stock of effective appliances, of approved methods, of tested and confirmed principles, and of valued schemes of organization,

has its roots in the past, and often a very remote past; as have also the various branches of learning which are used as means of intellectual training. So, too, the means which are suited for the higher and more important work of developing character, have been discussed and tested by our predecessors; their fitness and the conditions under which they are useful have been in some degree ascertained; and the limits of their efficiency have been measurably determined.

Viewed therefore in the most general way, we should reasonably expect that an acquaintance with the history of education would be of great value to all teachers who aim to be something better than mere slaves of routine —and happily the number of such teachers is rapidly increasing. Not only is it true that "the better one knows the rules and principles of his art, the more boldly he practices them," but also it is certain that the more thoroughly one understands as teacher the history of the methods he uses, of the principles that he applies, and of the branches that he teaches, the bolder, more intelligent, more ingeniously varied, and more efficient will be likely to be all his operations, and the greater the probability of beneficial improvement; whilst the possibility that he may be tempted, by a false notion of originality, to the repetition of discredited experiments will be reduced to a minimum.

1. What is doubtless the most valuable and essential service that may be rendered to teachers by familiarity with the history of education, is one that is but too likely to be overlooked, viz.: the enhancement of the ability to take a broad and unprejudiced view of pedagogical questions. The acknowledged tendency of the teacher's vocation is to produce a certain limitation of ideas to a narrow circle, and to foster prejudices in favor of certain familiar lines of work, or certain usual modes of doing work. This tendency is incident to the very nature of his calling, which brings him into intimate contact chiefly with immature minds, and usually limits his professional activity to the elements of a few branches, which, when they become familiar, seem to the narrowed vision to fill the entire round of desirable knowledge. From this limitation of view, since narrowness is proverbially zealous, spring an abundance of pedagogical treatises, discussions and polemics, which too commonly are pretentious rather than valuable, and which by their distortion and exaggeration of some phase of truth produce all the effects of error. Such works have given occasion to a writer, in a recent issue of an influential journal of education, to say with some display of bitterness, in treating of "Low Tone in Teachers": "There is another incubus upon us that may be noted in a word, and that is *pedagogical literature.* The educational psychologists offer us the most dreadful impositions upon simple-minded teachers who are not learned in philosophy. . . . Of books on general pedagogy, almost all should be eschewed: the attempt to read them is purely injurious." It is to be hoped that this statement is a pedagogical exaggeration — an illustration of a tendency to exaggerate so strong as to display itself even in a rebuke of the results of distorted and one-sided views.

The most effectual corrective to the tendency in question is to be found in such an enlargement of the horizon of thought and of the limitations of individual experience, as is likely to be gained by a thoughtful study of the history of education. There we may see depicted gropings after improvement and conflicts of opinion, which were possibly no more futile or causeless than those in which we are actors. In its pages we may, with unprejudiced vision, see mirrored the images of struggles wholly analogous to our own "conflict of studies" and of ideas — the struggle of scholasticism against the noble monuments of classic literature; the struggle of Latinists against the growing literary use of vernacular tongues; the struggle against the cultivation of mathematical science in old European universities; the stolid resistance of the barbaric methods of mere memory-cramming, which, in the witty words of Montaigne, made of boys "mere asses loaded with books, to whom, with blows of a whip, was given a pocketful of science, not to *use* but to *keep*," to all efforts to utilize the youthful instinct for a knowledge of nature, and so to gain access to the memory through the understanding; in brief, the perennial warfare which in every age is waged by a narrow conservatism entrenched in prescriptive use against even the most enlightened efforts for a closer conformity to nature in methods, or for a truer conformity to the present state of culture in the choice of the subject-matter of studies. If such a study should serve as a salutary warning against our reluctance to reconsider and, if need be, to revise our means and methods of instruction, and against our natural disposition to think that what we are accustomed to is part of the necessary scheme of things; if it should dispose us to take a broad and unprejudiced yet not hasty view of all educational questions, a view in which self counts for little and the advancement of our profession for much; if it should incline us to lay a less exclusive emphasis on attainment, and more on the development of character; and if, furthermore, as in all other vocations which have to deal with vital human interests, it should confer that justness of judgment, that unerring sagacity, that openness of mind to consider all questions impartially on their merits, and that far-seeing comprehensiveness of intelligence which views subjects in all their bearings, thus making teachers truly statesmen in all that concerns their calling, who will say that the history of education would not do to our profession a service of the greatest possible moment?

2. The study of educational history can hardly fail to enhance in every true teacher his sense of the dignity and importance of his calling, in its relations not merely to the welfare of individuals but to the elevation and true greatness of societies and states. It will reveal to him how closely every advance in civilization has been correlated with a corresponding advance in the education of youth — a correlation so intimate that it would be difficult to determine which is effect and which cause. This relation is shown not merely in the effects of education, recently somewhat studied, in increasing the efficiency of labor and in diminishing those twin blots on

civilization—pauperism and crime; but, on a broader scale, in the entire history of civilization and of education. In this it becomes manifest that the depth and validity of any civilization can be truly estimated only by the thoroughness with which all social ameliorations and humanitarian developments reach and permeate the masses of the community through an efficient education. For a civilization may easily be very brilliant, and yet exceedingly superficial; it may exhibit a high degree of perfection of social arrangements, the benefits of which may reach but a very limited class; it may be adorned by many individual examples of refinement and elevation of sentiment and of nobleness of character; it may be made illustrious by a brilliant and enduring literature; and yet beneath this shining exterior may seethe a vast mass of popular ignorance, superstition and semi-barbarism. Such civilizations, whose benefits are limited to a small educated class, either perish from their own limitations, or are forced by intestine convulsions to educate and elevate the masses as a condition of their own continuance.

The vital influence of education on national welfare, which the Germans have embodied in the well-known maxim that whatever you would make deeply influential in a nation's life you must first embody in the education of a nation's youth, is no discovery of modern times. Plato and Aristotle, the two greatest philosophers of antiquity, show their thorough comprehension of it by incorporating their weighty views on education in treatises of political philosophy, of which they clearly saw that it is an essential part. Plato was so deeply impressed with its importance, that in two remarkable passages of "The Laws" he proposes that the education of all citizens of both sexes should be made *compulsory;* and, despairing of the stability of states on any other terms, he would even fix its subject-matter by unalterable laws.

This lofty view of education as the twin sister of civilization, and as the most vital factor in the elevation and transformation of societies and states, needs to be deeply impressed on the consciousness of every teacher, that he may rise to the full dignity of his calling; and in no way can it be so effectually inculcated as by a thoughtful study of the history of education: for here, as elsewhere, the well-known maxim of Seneca holds good, "*Longum iter est per præcepta, breve et efficax per exempla.*" Already we are beginning to utilize this powerful reformatory influence in instruction on the nature and effects of stimulants, in impressing on young minds the importance of the preservation of forests by the exercises of Arbor Day, and in inculcating respect for labor by some training in constructive work. We shall do our duty in these and other respects more efficiently, the more deeply we are penetrated with a sense of the far-reaching effects of all impressions made on youthful minds.

3. Akin to what has just been considered, is the value of the historic lesson that education like civilization has been a *gradual* evolution, whose progress has been marked by a growing adaptation of man, at first to his physical and then to his social and spiritual environment. The course of

this evolution may indicate to the educator along what lines future efforts for improvement should be made, and how they may be made successful. It should teach him not to undervalue physical development and a familiarity with nature's laws, through obedience to which alone man has been enabled to make nature subservient to his will. It will assure him that when he habituates children and youth to social requirements and to obedience to justly-exerted authority, he is taking no mean step toward their complete spiritual development and emancipation. So too, the *slowness* of progress, in which the Divine will has determined that every advance step shall be fixed by heredity and made permanent only by the slow lapse of time, may serve to restrain his impatience when his duty calls him to labor, as it often must, amidst ignorant and relatively undeveloped surroundings; and may give him the needful courage to work in God's own way, patiently elevating one generation, if but a little, that the succeeding generation may start from a somewhat higher level.

4. Again, if the past has taught any lesson with more than usual clearness, it is this: that the hopes of our race for a brighter and happier future depend solely on the increasing culture of the largest possible number of its members; and that this culture must receive its impulse from the higher centers of learning. Nay, more: it teaches that every step of educational progress has resulted not from the efforts of ambitious ignorance to struggle upward, but from a helpful influence reaching downward from what is highest in education, and aiding to lift toward itself masses otherwise inert and unprogressive; and that hence the chief hope of mankind for intellectual and spiritual elevation must be found in the spread and activity of high-class schools. And this is precisely what might be expected; for, without such stimulus, the average unlettered man is but dimly conscious of his limitations and of his higher needs, if indeed he has any consciousness of them at all. Feeling keenly only the wants and knowing only the enjoyments which appeal to the lower side of his nature, unless some impulse comes to him from above, rousing him to an ennobling discontent and pointing him to gratifications for the higher nature that is dormant within him, what hope can be found for his elevation? Give now to this man even no more than the ability to read fluently, and at once the horizon of his life is enormously enlarged and his pleasures elevated, by bringing him into a possible communion with the brightest spirits of all times; and every added enlargement of his mental and spiritual culture, by increasing his capability of deriving a larger pleasure from the best stores of the past and present and by enhancing his sense of personal dignity, diminishes measurably the temptation to satisfy himself with low and sensual enjoyments. But this elevating stimulus comes always from the highest culture of the times: thus Solon and Socrates, Plato and Aristotle in Greece; the emigrant Greeks in Rome; the Saracens in their great Spanish schools; the scholars whom the early universities of Italy, France and England sent widely over Europe; Luther

and Melanchthon, Sturm and Comenius in Germany; Erasmus and Ramus and Montaigne and the self-sacrificing La Salle in France and Holland; and Bacon, Milton and Locke in England—not to mention less prominent worthies, nor those of more recent days, all men endowed with the best learning which their times afforded—have scattered the beneficent seeds from which has sprung the widely-diffused culture that we enjoy; a culture whose fruits reach or may reach the humblest homes.

From this, the teacher versed in educational history may gain a higher motive, not only for cherishing and defending secondary schools when he hears their interests assailed on the low grounds of supposed present utility, but for reverencing all higher seats of learning, and hailing with joy their advancement, being assured that as they rise they will not only elevate with them the entire system of schools below, but will illumine a wider horizon with a brighter radiance.

5. To these highly valuable yet, possibly, somewhat remote considerations which the study of educational history will be likely to press upon the attention of teachers, may be added some of a more immediate character, in the way partly of suggestion, partly of caution. Assuredly the history of Greek education should direct our attention forcibly to the need of a greater care in the cultivation of our vernacular, and in familiarizing our youth with the treasures of its literature. We shall learn that the Athenian schoolmaster bestowed admirable care on securing purity of pronunciation, of accent and of rythm in his pupils, and promoting an exact and harmonious use of their native tongue; that the poems of Homer were their inspired reading-book, to which were added the works of the cyclic and lyric poets, and other gems of their national literature; and that, from the lack of books, much of this literature was firmly imprinted on the memory of youth, there to germinate and bear its fruit in an unsurpassed national taste. A large part of the scholastic training of boys was thus in the literature of their language; and Plato deemed the careful selection of this literature of so great moment, from the permanence of the impressions made on young minds, that he devotes a considerable part of the second and third books of the "Republic" to an exposition of the principles that should govern the selection of reading for the young. He plainly indicates, both here and in "The Laws," that the multitudinous writers whose books infest all the highways and bypaths of modern literature, warping the ideas and lowering the taste of youth, would have had but a sorry reception in his ideal state, in which the teacher was expected so to preoccupy the minds of the young with what was best in both poetry and prose, that there would be no encouragement for the writing of trash.

The practice of the Athenians, and its well-known results, should suggest to us the expediency of early directing the minds of children to such of our best authors as are most nearly level to their comprehension, trusting that if at first they do not clearly understand, they may at least *feel* their excel-

lence, as was said by the erratic Rousseau of the literature by which his young fancy was nourished; indeed, it should be said that more mature minds, even, meet many things in the best books which they *feel* rather than fully *understand*, and which must await the chance of some favoring experience for their complete elucidation. Should the Athenian example need a more recent enforcement, it may be found in the well-known prevalence among educated Frenchmen of a keen sense for literary form, due largely, no doubt, to the continuing influence in the best French schools of Rollin's "Traité des Etudes," in which the careful teaching of the mother tongue, with exposition of its best literature, is strongly emphasized and clearly illustrated.

I of course know full well that a movement in the right direction has already been initiated among us, and that, as is usual, it has received its most vigorous impulse from our higher institutions of learning. How much of depth or extent this movement has, many of you have good means of knowing; but it is certain that it is accompanied by the discouraging intimation that our teachers are unable to present fitly the best specimens of our literature without the aid of editions stuffed to twice or thrice their original bulk with explanatory notes, mostly on points that should need no explanation. A distinguished professor of English literature very recently said to me, that such editions are admirably fitted to repress all literary taste. Let us hope that our teachers may soon vindicate their ability to present the literature of their mother tongue without such adventitious aids. Probably few things that may be taught in our schools are of such transcendent importance as the inculcation of a taste for good reading; and none seems to be more generally neglected. The example of the ancient Greeks may teach us a most valuable lesson in this regard.

6. This same Athenian example may also serve, both to diminish somewhat our confidence in the efficacy of mere grammar study in promoting practical skill in the use of our language, and to lessen the emphasis with which we are wont to demand the study of other languages, not only for their utility and as a means of intellectual culture, but also as well-nigh indispensable for the mastery of our vernacular, and for assuring correctness of taste. For it was long after Greek literature had passed the meridian of its splendor, before the first Greek grammar,* or indeed any formal grammar made its appearance. The grammar of the Greek school-boy was literary study, without any formal separation of words into classes or analysis of their relations, things which even the wisest philosophers had not yet fully conceived. They learned to use their language correctly by persistent practice; they acquired delicacy of taste by familiarity with good models. Likewise the Greeks neither knew nor cared to understand any language but their own; and yet, knowing only their own language, their poets,

*See Karl Schmidt, Geschichte der Pädagogik, vol. I, p. 714, 4th ed.

orators, and philosophers are still considered almost unapproachable models of literary excellence.

Here let me not be misconceived by any enthusiastic grammarian or *polylinguist;* nor let a covert attack upon favorite branches, which is by no means intended, be read into this paragraph. Probably few who hear me value such studies more highly than I, for their undeniable merits. They are, when rightly employed, a very effective means of intellectual discipline; and, in the case of many, they become essential as sources of valuable knowledge; but the assumption that their study is indispensable to the formation of a correct and delicate taste, or to gaining the mastery of one's vernacular, is shown to be untrue, not merely by prominent individual examples, but by the history of a nation remarkable for its literary excellence. Such a fact should lead us all to a truer estimate of the value of our mother tongue, and to a more discriminate and effective use of its resources, not only in the attractive presentation of its literature, but also in securing from pupils its correct use, and its enrichment during the entire period of their school life. In this respect, our German brethren, orthodox classicists as they are, could teach us a valuable lesson. It is poor educational economy, to say the least, to bestow so much time on the study of formal grammar, which is only a means, as to leave little or none for those exercises that serve to rectify and enlarge the pupil's use of speech, which is the end; or to neglect the literary treasures of our own language, that we may impart to pupils a knowledge too often very imperfect, of some other language.

The very proper and reasonable time limit fixed for such dissertations as this, will preclude me from doing more than hint at some further suggestions which the perusal of educational history will be likely to convey to intelligent teachers, without going into even the small amount of illustration that has thus far been attempted. I will therefore mention a few points very briefly.

7. Much emphasis is just now rightly laid in many quarters on the teaching of civics in our schools. The history of Roman education in the better days of the republic, illustrates well the importance of such instruction; both Plato and Aristotle strongly enforce it as essential to good citizenship, as do also our own Milton and Locke, and not a few others.

8. The advocates of manual training will be pleased to meet the views of their early friends, in the proposal of Sir William Petty, 1647, and in the works of Comenius and Locke, Rousseau and Pestalozzi; and to note the well-omened and successful efforts of Ferdinand Kindermann, 1771, to elevate the condition of the Bohemian peasantry by introducing into the schools which he established, rural employments and feminine handiwork.

9. The power and the extent of influence of moral and religious ideas, which will be found to give a strong coloring to all educational systems, and even to condition their form in many oriental nations, should rivet the attention of teachers on the necessity of sparing no pains in the development

of a right type of character, a duty of the very first importance, and yet which they are but too apt to neglect amid the wearing preoccupations of the school-room.

10. We are repeatedly reminded how much for success or failure depends on the personality of the teacher, until the well-worn lesson falls on unheeding ears. With what new force then does not this lesson strike us, when it is embodied in the life-history of men like Ratich and Basedow, both gifted with unusual ability, and the originators of great and promising educational projects, yet both doomed to failure by the defects of their moral organization; or, when we see Pestalozzi emerging from the ruins of all his undertakings—ruins caused by his various "unrivaled incapacities" and limitations—his head crowned with a garland of victory by virtue of "his inexhaustible love for the people, his pure heart, his glowing enthusiasm, and his restless efforts and sacrifices for human welfare through human culture."

11. A caution against supposing that all that is now worth knowing should be crowded into our school programs, may be conveyed to us by the history of all earlier schools, in which men so disciplined their powers as to become wise and great, by diligent attention to a list of studies which we would think meager—possibly finding it even an advantage that subjects were so few as to leave the current of their progress to an untroubled flow.

12. And, finally, the pains-taking care that we may see exercised in more recent times, by the wisest and most experienced educators, in weighing, selecting, proportioning, and arranging the schemes of study for great communities, should be, to those among us who are charged with the administration of schools, both an aid and an encouragement in the discharge of their difficult and perplexing duties, inspiring them to labor zealously and prudently in building up what will ultimately be a great American system of schools—the best and most effective, let us hope, that the world has hitherto seen.

Such, then, are some of the aids, the suggestions and the inspirations which the history of education can offer to all teachers who will study it aright. Will they not richly repay the trouble of securing?

FIRST SCHOOLS IN THE OHIO VALLEY.

W. H. VENABLE, CINCINNATI, OHIO.

When the embattled farmers at Concord Bridge "fired the shot heard round the world," the swift report, flying westward, saluted the ears of a party of hunters encamped near the Kentucky river. These, one of whom

was Simon Kenton, were genuine "Long Knives," rangers, clad in garments stripped from the deer, the bear, and the wolf, and armed each with rifle, tomahawk, and scalping-knife. By patriotic consent they named the place of their encampment Lexington, and four years later, in April, 1779, a village was begun on the spot. Founded but five years after Boone led the vanguard of immigration through Cumberland Gap, and broke the old wilderness road through primeval solitude, Lexington is only less ancient than a few stations like Harrodsburg and Boonesborough. It is now but one hundred and ten years since the pioneers, "chopping out the night, chopped in the morn," and took the forest trees to fashion the rude stockade which was the beginning of the "Athens of the West." The town is interesting historically as having been a center of traffic in early days—a place of importance when Cincinnati was but Fort Washington.

A higher distinction than that derived from its rapid material growth belongs to this town. Thither from the East, with commerce, went culture. There was formed the first island of civilization in the green ocean of the Western wilderness. Just outside the fort the settlers built a school-house—perhaps the first in the Ohio Valley. The stockade was a defense against savages, the school-house a redoubt against ignorance and a magazine for mental stores. John McKinney, the schoolmaster, deserves a monument or a statue. One morning John, waiting for his pupils, was surprised by a visit from a most unwelcome examiner, a monstrous wildcat, which stealthily came in at the open door and sprang at the pedagogical throat. The unarmed man of letters, after a terrific combat, killed the powerful beast by choking and crushing it upon his desk; and while its fierce teeth were yet locked in the flesh of his side, he said placidly to some men who rushed to his rescue, "Gentlemen, I have killed a cat." The progress of civilization is symbolized by the picture of McKinney slaying the wildcat in the rude hut dedicated to the education of children.

About the year 1783 there appeared upon the scene of affairs in Kentucky a schoolmaster from the banks of the Brandywine—another John, whose figure, like that of McKinney, stands in picturesque relief in the mixed light of history and tradition. He wrote the first annals of Kentucky, and surveyed the first road from Lexington to Cincinnati, or Losantiville, as he named the town; he it was who, in the *Kentucky Gazette*, proposed to organize a seminary in Lexington, in which should be taught the "French language, with all the arts and sciences used in the academies," for a fee of "five pounds per annum, one-half cash, and the other property," and who offended certain citizens by announcing his intention to employ "Northern teachers;" John Filson, who, a century ago, wandered from his comrades, encamped on the northern shore of the Ohio, and took a lonely walk in the Big Miami woods—a walk from which he never returned. Conjecture says he was killed by Indians; but nothing authentic is known of his fate, nor was any trace of him ever seen after the day of his mysterious departure.

"Deep in the wild and solemn woods,
Unknown to white man's track,
John Filson went one autumn day,
But never more came back.

"The Indian, with instinctive hate,
In him a herald saw
Of coming hosts of pioneers,
The friends of light and law.

"In him beheld the champion
Of industries and arts;
The founder of encroaching roads
And great commercial marts:

"The spoiler of the hunting-ground,
The plower of the sod,
The builder of the common school
And of the house of God.

"And so the vengeful tomahawk
John Filson's blood did spill:
The spirit of the pedagogue
No tomahawk could kill."

The founders of our nation, whether residing in New England, the Middle States, or the South, were advocates and promoters of popular education. Franklin, Washington, the Adamses, Jefferson, however they might differ on other questions, were united in the conviction expressed by Washington to Congress, that "Knowledge in every country is the surest basis of public happiness." Jefferson's writings are saturated with the doctrine that learning and thought are the safeguards of democracy. National and state legislation planned schools in the wilderness, and provided for their support by grants of land, the one thing most valuable in a new country.

In the year 1780, the Legislature of Virginia passed "An Act to vest certain escheated Lands in the County of Kentucky, in Trustees for a Public School." The passage of this bill, which was brought about chiefly by Colonel John Todd, led to the founding of Transylvania University, the first important college in the Ohio Valley. Other laws, enacted by the Kentucky Legislature in 1796, provided for the establishment of an academy in every county of the State, and endowed twenty-six academies, each with six thousand acres of land. These academies were to become feeders of the great central university. Those patriots who conceived the splendid project of a school system for Kentucky, "knew better than they builded."

The famous Third Article of the Ordinance of 1787 declares that "Schools and the means of education shall forever be encouraged." Congress granted lands for the endowment of colleges in the Northwestern Territory, and the Legislature of Ohio established in 1802 the Ohio University, at Athens, Ohio, the oldest college north of the Ohio river; and in 1809, the Miami University, at Oxford, Ohio. Vincennes University, In-

diana, was also endowed in a similar way, and chartered within the first decade of this century. Common-school education, as it is now conceived —that is, primary instruction for the mass of children—was not possible in pioneer days. Even now in States where the public-school system has been in operation for half a century, the rural districts are far behind the cities and towns in educational advantages. Almost the only efficient schools in the Ohio Valley, in the early period of its history, were located in centers of thick settlements, in enterprising villages—capitals and county seats. The purpose of the fathers when they chartered universities to be organized in the woods, before the Indians were out of sight, seems to have been to afford ambitious youths an opportunity to fit themselves for intellectual leadership; and to keep alive and spread abroad the desire for learning until secondary and primary schools could be started in every settlement. They were guardians of the sacred flame. Though the whole people might not at first reap the harvest of education, the fittest young men could go forth and gather the sheaves that the seed should not be lost. Therefore colleges were projected, and academies were founded. In fact, the colleges, or universities as they were ambitiously called, began as preparatory academies, and many of the collegiate institutions of these Central States yet retain a preparatory department, which is a survival of the original seminary out of which the college grew. Transylvania Seminary began its existence in 1783, fifteen years before it was chartered as a university. Twenty-seven years after Congress endowed Ohio University, that institution first conferred college degrees. Miami University served a probation of nine years as a preparatory school. Cincinnati College was a development of the Lancastrian Seminary, the first important academy of the Queen City. I have spoken of the organization of academies in Kentucky. The commonwealth of Ohio is known to have had at least two hundred academies. Indiana and Illinois were dotted with similar schools. The first half of the century was the golden age of private academies for boys, and of "female seminaries."

Rufus Putnam wrote to Manassah Cutler, from Marietta, in 1790: "There are several academies in the neighboring parts of Pennsylvania, Virginia, and Kentucky, where the Latin and Greek are taught, and the Muskingum Academy at Marietta is at present, and I trust will always in the future be, supplied with a master capable of teaching the languages; and I think it cannot be long before Latin schools are established in several other places in the territory." Judge James Hall records in his "Romance of Western History," that the "classical school" was among the earliest institutions of Virginia and Kentucky; that "in rude huts were men teaching not merely the primer, but expounding the Latin poets, and explaining to future lawyers and legislators and generals the severe truths of moral and mathematical science. Many a student who was preparing himself for the bar or the pulpit, held up the lamp to younger aspirants for literary usefulness and

honor in those primitive haunts, while the wolf barked in the surrounding thickets and the Indians were kept at bay."

The following advertisement, copied from the *Western Spy* of date October 22, 1799, gives some idea of the state of education in the metropolis of the Ohio Valley ninety years ago:

"ENGLISH SCHOOL.—The subscriber informs the inhabitants of this town that his school is this day removed, and is now next door to Mr. Thomas Williams, skin-dresser, Main street. Gentlemen who have not subscribed may send their scholars on the same terms as the subscribers, (commencing this day.) He also intends to commence an evening school, in the same house, on the third day of November next, where writing and arithmetic, &c., will be taught four evenings in each week, from 6 to 9 o'clock, during the term of three months. The terms for each scholar will be two dollars, the scholars to find firewood and candles. He also furnishes deeds and indentures, &c., on reasonable terms.—JAMES WHITE."

The *Spy* for March 26, 1800, sets forth the superior advantages of a Kentucky school conducted by a Mr. Stubbs, Philomath, an Englishman, who said "forms" instead of *grades* or *classes*. This is his card:

"NEWPORT ACADEMY.—The Academy at Newport will be commenced on the 1st of April. The Rev. Robert Stubbs is President of said Academy, in which will be taught reading, writing, and arithmetic, at eight pounds per annum; also, the English grammar, the dead languages, the following branches of mathematics, viz.: Geometry, astronomy, mensuration of superfices and solids; also logic, rhetoric, book-keeping, &c., at four pounds per annum. Board can be had in Newport and its vicinity on very reasonable terms, and the greater part received in produce."

Had the people waited for college and academy walls to be built before entering upon the work of educating their youth, an ignorant generation would have grown up in the Valley of the Ohio. They did not wait. They made tentative provision for schooling youth. Not in every new settlement was a regular school-house built, as in Lexington, nor a John McKinney found in the woods ready to kill the wildcats and tame the wild children. The place of instruction was frequently a room within a block-house. Not seldom the pioneer house of worship served also as school-room, especially in neighborhoods settled by New England families. Cabins originally occupied as places of residence, when abandoned by their owner for better homes, were often made over to the public for the accommodation of the school-keeper and the school he kept. Any hut or hovel was considered available for educational purposes. Doctor Daniel Drake, a distinguished pioneer, tells us that he went to school in a Kentucky still-house. Rev. John Mason Peck, writing of the hardships of frontier life in southern Illinois, in early days, says: "The opportunity for these Illinois pioneers to educate their children was extremely small. If the mother could read, while the father was in the corn-field, or with his rifle upon the range, she would barricade the door to keep off the Indians, gather her little ones around her, and, by the light that came in from the crevices in the roof and sides of the cabin, she would teach them the rudiments of spelling from the

fragments of some old book. Even after schools were taught, the price of a rough and antiquated copy of Dilworth's Spelling Book was one dollar, and the dollar equal to five now."

Timothy Flint, describing the North Carolina school-house in which Daniel Boone learned his letters, says it "stood as a fair sample of thousands of west-country school-houses of the year 1834. It was of logs, after the usual fashion of the time and place. In dimensions, it was spacious and convenient. The chimney was peculiarly ample, occupying one entire side of the building, which was an exact square. Of course, a log as long as the building could be 'snaked' to the fire-place, and a file of boys thirty feet long could stand in front of the fire on a footing of the most democratic equality. Sections of logs, cut out here and there, admitted light and air, instead of windows. The surrounding forest furnished ample supplies of fuel. A spring at hand, furnished with various gourds, quenched the frequent thirst of the pupils. A ponderous puncheon door, swinging on substantial wooden hinges, and shutting with a wooden latch, completed the appendages of this primeval seminary."

It appears that the "frequent thirst" of the Irish master of this school was not quenched from a gourd dipped into the spring, but from a bottle of whisky which the bibulous Hibernian kept hidden under a mat of vines in the greenwood.

The picture of the Boone school house is matched by that of the log cabin on the Virginia "slashes," in which Henry Clay was taught the rudiments by an English schoolmaster, who, says Carl Schurz, "passed under the name of Peter Deacon—a man of uncertain past, and somewhat given to hard drinking."

Lincoln, writing his experience as a boy, said of Perry county, Indiana: "It was a wild region, with many bears and other wild animals still in the woods. There were some schools, so called, but no qualification was ever required of a teacher beyond 'readin', writin', and cipherin' to the rule of three.' If a straggler, supposed to understand Latin, happened to sojourn in the neighborhood, he was looked upon as a wizard. There was absolutely nothing to excite ambition for education."

Those familiar with the history of education in Ohio will recall Jeremiah N. Reynolds's description of the school-house in which his preceptor, the celebrated Francis Glass, author of the Life of Washington, in Latin, expended enthusiasm and erudition upon a mob of Buckeye urchins. "The school-house now rises fresh on my memory," wrote Mr. Reynolds. "The building was a low log cabin, with a clapboard roof, but indifferently lighted—all the light of heaven found in this cabin came in through apertures made on each side of the logs, and these were covered with oiled paper to keep out the cold air, while they admitted the dim rays. The seats or benches were of hewn timber, resting on upright posts placed in the ground to keep them from being overturned by mischievous lads who sat on them.

In the center was a large stove, between which and the back part of the building stood a small desk, without lock or key, made of rough plank over which a plane had never passed, and behind this desk sat Professor Glass when I entered his school. There might have been forty scholars present: twenty-five of these were engaged in spelling, reading and writing, a few in arithmetic, a small class in English grammar, and a half-dozen like myself had joined the school for instruction in Greek and Latin."

The evolution of the modern highly "differentiated" and often palatial school edifice from its humble prototype of pioneer days, is wonderful to contemplate. The low-eaved, "chinked," and "mud-daubed" hut, with clapboard roof, stick chimney, greased-paper window, latch-stringed door, with no floor but the natural clay of the earth, was certainly as primitive as can be conceived. Such a school-house stood in Zanesville, Ohio, in 1805, containing within it a large stump which served admirably for a "dunce-block." On one occasion Mr. Samuel Herrick, a teacher in this educational institution and Great Western University, was foiled in his attempt to flog an incorrigible boy, who, weasel-like, resorted to the expedient of crawling under the lower log in the cabin and escaping into the free forest. The first developed form, or "primordial cell" of school architecture, gave place to an improved structure of hewn logs, with puncheon floor, stone chimney, and some attempt at clumsy furniture. This type of school-house is not yet extinct in Ohio. A few specimens of the pioneer fold for pupils may still be seen, though I am not aware that any log cabin is now used in the State for school purposes. As one views the tumbled ruins of such a relic of the past, he is reminded of the Anglo-Saxon word for schoolmaster, namely, "child-herd." Our fathers and mothers were herded and sheltered in wooden pens; but they were often fed on the bread of life. Garfield's immortal saying, that a bench with Mark Hopkins seated as teacher on one end of it is a university—how true it is! Socrates walking in the groves of Academe, was better than any pile of college buildings.

James K. Parker, an honored educator, now past threescore and ten, but still teaching in Clermont county, Ohio, graphically described in a private letter the log school-houses in which he began his studies: "The first two were built of round logs, chinked with blocks of wood, and daubed with clay mortar. The roofs were of split clapboards, weighted down with small logs. The third I helped to build. It was of hewn logs chinked with stone, and more neatly daubed with clay. The chimney was built of stone laid in lime and sand mortar. The others were what was known as 'cat-and-clay chimneys.' The floor was of boards—many were of puncheon—*i. e.*, split and hewn. Our seats were long benches made of slabs with long pegs for legs. Our writing-desks were long, broad boards resting on long pegs inserted in the log walls. The next log above this shelf was either left out in the building, or sawed out afterwards. In this long space was inserted sash, one light wide, filled either with glass or oiled paper. The writing-

seats were usually so high that our feet did not touch the floor. There were no such things as supports for the back. Our ink was mostly home-made—from oak-bark ooze and copperas. Our pens were all made from goose-quills, and our paper unruled—each pupil ruled for himself, with a plummet made of common metallic lead. Copies were all set by hand. I never saw ruled paper until I had been a teacher several years, nor a letter envelope until this academy was eight years old. My first steel pen cost me 25 cents. My first box of lucifer matches (100), while I was at South Hanover College, cost 18¾ cents—postage on a letter from home the same price."

Many of the backwoods teachers were Irish, others Scotch, others English. Often they were adventurers, adrift upon the world—fair scholars it might be, but worthless men—impecunious and addicted to the pipe and the bottle, like Boone's preceptor, and Henry Clay's. The drinking habit appears to have been a pedagogical qualification exceedingly prevalent. An old gentleman in Vevay, Indiana, told me last winter that it was not uncommon, in the days of his boyhood, for a school-teacher to manifest his good-will towards the big boys by freely offering them the use of pipes and tobacco, and also the refreshment of occasional drafts from his whisky-jug. So, you see, time has changed public sentiment on the question of narcotics and alcohol. I imagine that such jolly pedagogues as Master Halfpenny and Peter Deacon thought little on the subject of "temperance physiology."

In the course of time, foreign teachers lost popularity, or rather they were ousted by the pervasive Yankee schoolmaster, who asserted himself in the Western wilderness, claiming almost a monopoly of the business, and giving to the "people's colleges" a decidedly New England character.

The method of "getting up" a school in the period preceding the mode by taxation and the appropriation of public funds, was this: The applicant for a school would draw up an article of agreement, stating what branches he would teach, and for what rate of compensation. This paper was passed around from house to house for signatures, and for subscriptions payable partly in money and partly in "produce." The tuition of the children of the poor was customarily paid by public-spirited individuals of comfortable fortune. The school terms were usually short, from ten to fifteen weeks of six days each; but the daily sessions were very long, extending over eight and even ten hours.

I scarcely need allude to the custom of "boarding round," which prevailed long before and long after the memorable days of Ichabod Crane. It was a custom that came from the East. It had this advantage, that it enabled the teacher to become well acquainted with his patrons, and they with him.

In the work of the school-room not much system was used in management, or method in instruction. The pupils brought to the school such books as they could obtain, or no books at all. A county judge in Warsaw, Kentucky, told me that his father learned the alphabet from a shingle upon which the

letters were scrawled with charcoal. Classification and grading were next to impossible; the scholars studied in their own way, with irregular and incidental help from the teacher. There were as many classes in a subject as there were pupils studying it. Ambitious farmer boys, "ciphering arithmetic," ran races to see who should first get through old "Pike." An odd miscellany of dog's-eared volumes came from cabin closets to furnish reading-text. Happy he who possessed a copy of the English Reader, or the Columbian Orator. Wanting these, he must put up with Æsop's Fables, or Gulliver's Travels, or a dream book, or even a torn almanac. The Bible was in general use as a reading-book, and numerous are the stories told of ludicrous blunders made by blockheads in pronouncing hard scripture words. At an uncertain hour, all hands engaged in scribbling copies, which the master had "set" in advance, beginning with "pot-hooks" and ending with moral sentences in "round hand." With penknife sharpened to the keenest edge, the master skillfully fashioned into pens the goose-quills brought to his desk. But the culminating exercise was the spelling-match, which usually closed the duties of the day. The scholars, ranged in order along the walls, spelled or "missed" the words pronounced with syllabic precision by the master, who stood with ferule in one hand and Dilworth's Spelling Book in the other, like the genius of education holding up the emblems of power and knowledge. The spelling-school at early candle-lighting, that nocturnal annex to the social and scholastic day, is embalmed in Eggleston's story of the "Hoosier Schoolmaster."

The three R's, the *trivium* of a log-cabin course of study, are rudimental —basilar—essential. Where demand existed or was created for other branches, they were added, and manuals of information were forthcoming. In 1784, Jerediah Morse prepared a text-book on geography, for the schools of New Haven. This was issued from a Boston press in 1789, and by the year 1811 it had passed through sixteen editions, and was in use in all the States. Lindlay Murray's English Grammar held the field as a popular text-book until about 1830. Supply is ever swift to form the acquaintance of Demand, and competition is never long idle. Dilworth's field was soon invaded by Webster and Walker. Authors and compilers in Boston, Philadelphia and New York put themselves to the task of supplying a "long-felt want," by preparing series upon series for the use of schools, and soon rival authors and publishers appeared in the West—in Lexington, Cincinnati, and elsewhere. In 1795, John Wood, of New York, published the "Mentor, or American Teacher's Assistant." Dilworth's "Schoolmaster's Assistant" was of earlier origin. In 1811 was issued, in Philadelphia, William Daune's "Epitome of the Arts and Sciences, being a Comprehensive System of the Elementary Parts of a Useful and Polite Education;" Albert Picket's series of "American School Class-Books," including works on spelling, reading, grammar, geography, and writing, came out early in the century, published by D. D. Smith, New York. "Gummere's Survey-

ing," and James Ross's Latin Grammar, popular guides in their day, were not published until the year 1814.

The school-books which I have just named or alluded to, and others from the Atlantic States, were used in the schools of the Ohio Valley, and stray copies of them may be found in old libraries and second-hand bookstores. They are now dead leaves, fallen from the deciduous tree of educational literature.

The pioneer schools were the best that pioneer circumstances would allow. They gave boys and girls a start in life. The children learned in order to read, write and cipher in practical ways. Harsh, crude, direct, were the instruction and the discipline. Among the branches not neglected by teacher nor forgotten by the pupil were birch and hickory. Flogging was a specific in well-nigh universal use, both as cure and preventive. Our good fathers had to "toe the mark;" but sometimes they got even with a despotic master by "barring him out" on Christmas, or smoking him in with burning sulphur, if he would not come out, or even by ducking him in a pond, or such-like playful familiarity.

But a hundred years ago, as now, and as it will be a hundred years hence, the good teacher made a good school. There are always difficulties to overcome. Relatively, our ancestors did as well as we are doing now. Cadmus finds a dragon in his way, but Cadmus conquers, and founds his city, and dispenses arts and letters and laws.

THE RECITATION.

GEORGE HOWLAND, CHICAGO, ILLINOIS.

Whether we regard the prime purpose of the school as mental or moral instruction and discipline, the formation of character, or the manual skill that shall aid in securing a comfortable livelihood, the recitation is that about which center all the activities of school-life, giving it success or stamping it with failure.

The personal influence of the teacher is of the first importance; the power to control and direct, invaluable; the magnetism which shall inspire and incite to earnest, loving effort, a necessity to the accomplished, successful teacher; but all of these qualifications find full scope in the recitation, and without this end they have little cause or reason to be.

The recitation is the controlling influence, determining the length and character of the lessons, the manner of their preparation, the conduct of the pupil, his hours of study, his interest in school, and his regard for his

teacher, and gives the color, the value to all his school-days—his waking and his sleeping hours.

It is the recitation, with its direct or indirect influences, which makes him a trusty friend or a hopeless truant, a student or a scamp, and which will guide him along the paths of honest and successful industry or into the by-ways of indolence and worthlessness.

Here he finds the rewards of well-doing, or the condemnation of his negligence; an incitement to renewed effort, or an excuse for feeble exertion and lax endeavor.

In the recitation, too, the teacher gives proof of her calling or shows her unfitness for her position. In the recitation is concentrated the devotion, the thought, the life of the teacher, and the work, the purpose, the zeal, and the performance of the pupil. Here is displayed the life of the school, and here is decided whether the school shall be a means of growth and development, or a source of unworthy motive, of false aims, and ignoble character.

There is a common and flippant charge made against the public graded school, that the individual is neglected; that all are recklessly run through the same mill, without regard to the personal peculiarities of the pupil, or to the purpose of his life; that the alert and the sluggish mind receive the same stupefying potions; that to the future senator and the incipient slugger are administered the same dull and dismal doses of dreary didactics and deadening discourses.

But the intelligent teacher soon discerns the differences of character and disposition, and distinguishes the slow and logical thinker from the ready, but unreasoning, reciter; the cultured heir to wealth and winning ways from the child of sturdy toil and untrained manners; and adjusts herself and her instructions to the equally imperative, but differing needs of each.

And in the varying characters and contrasted thought of each may the other derive a knowledge of society and real life which shall fit him for the duties and responsibilities of his after calling, that no exclusive training could impart. Not because they are in the same class, or grade, do they receive the same impressions or benefits, or learn the same lessons of science, of truthfulness, or right.

One acquires the love of learning and the principles which shall urge him onward to assured success, while the other simply tastes of the cup that shall cheer his idle hours and give him higher thoughts of humanity and life. One is awakened to the full use of his powers in the grand struggle of existence, which shall bring him a glad fruition; the other merely finds an adornment of his leisure hours—a pleasing resource from the weary demands upon his time and attention.

To the one, his study becomes an important part of his life-work, while to the other, his acquisitions are but a grateful relief from perplexing and troublous cares. To one, the recitation is an inspiring duty; to another, a wearisome task, or, perchance, a diversion.

Notwithstanding the pleasing picture so often drawn of Garfield and Dr. Hopkins upon their log, it somehow happens that our pupils are not all Garfields, and it may perhaps with equal safety be admitted that we are not all Hopkinses. And however useful a proper amount of such familiar intercourse might prove, (and the relation of teacher and pupil should, I think, contain the possibility of this intimate converse,) yet, for the common instruction of the school, I confess for myself a firm and abiding faith in the power of class-teaching.

We do not all grow into the same likeness of form or feature by sitting at the same table, and supplying our daily wants from the same bill of fare.

In the college and university, with more mature minds and more definite purposes of life, with habits of thought and investigation already formed, the literary or philosophic lecture or the scientific dissertation may fulfill their purpose; but in the public school, including the high school, the skill and power of the teacher find their best expression in the well-conducted recitation.

In the right recitation should be sought, and by some means secured, the close and fixed attention of each and every pupil. To it he should come as a seeker, a discoverer of hidden treasure. Every power should be awake, the interest aroused, to get some clue to assist him in his future search, some data to verify the conclusions of his own efforts. He should be on the alert to perceive any wrong statement, to note any undue coloring, and be ready to correct the false deductions and refute the empty argument by a clear presentation of real or supposed truth. The recitation of one should be the recitation of all, and thus class instruction become truly individual instruction, with the added interest and power that can come only from contact of mind with mind.

The pupil who merely rises and repeats with close fidelity the words of the book, has done nothing but exhibit an exercise of the memory—a power not to be despised, but lamented here as so far short of the aim of the recitation.

This power of memory is one of inestimable value—this power to repeat with strict accuracy the words of an author; a power fitted to hold in its fast and fond embrace the immortal words and sentences which spring only from inspired hearts and minds—and should not be wasted upon the frivolous and belittling lines so often found upon the pages of our educational papers; too grand a power for a trifling triplet of words, or for the paltry passages of unimportant history.

The teacher greatly underrates his opportunities and mistakes his calling, who simply puts forth his questions, and signifies his assent or dissent to the correctness of the recital with an accompanying mark of merit or demerit.

A very ordinary text-book can do all that for the boys and girls, and much more. They are there to be taught, to be directed, to be encouraged, inspired to the prosecution of their purpose, and the dull, dead "Not correct,"

with no indication of the nature of the error, no suggestion, falls like a blow upon the defenseless head of a young ambition that might have been guided to a worthy, useful life.

This recitation is much more than a test of the pupil's memory: he is to be taught to think, to consider the reasons for or against the statements of the book or the teacher, and clearly and thoughtfully express his views. He may be all wrong in his conclusions, and yet show a strength, a power of reasoning and statement, fairly entitling him to a high rank as a student. His knowledge may be insufficient, his data incorrect, but his deductions, from his premises, conclusive.

The clear and correct expression of his opinions and judgments is to be encouraged, as an important part of the recitation. I recollect how, in the old days—and some of the old fellows, I fear, still live—when we ventured to essay our unfledged wings in feeble flight, we were brought up all standing with the supposed unanswerable remark that "it was written by Dr. So-and-so, and it was hardly worth while to try to improve upon his language." And perhaps the eminent Doctor, too, was but repeating the words of some preceding eminent dullard.

True thought is more than compiling facts, and the correct expression of that thought in well-chosen words, and moulded phrase and sentence, better than glib recital; and whether the pupil agrees with the author should cut a small figure in determining the worth of his recitation.

The worth of the recitation, who shall tell? What does it show of the power of application acquired, of the careful analysis, the thoughtful investigation? Has he a firm grasp of the subject, any correct principles to aid him hereafter, any living idea that is to germinate and develop into anything of worth in forming his mind or heart? And the mark which he shall secure—the penciled record of his worth! Oh, the blight of this marking upon all true scholarship and healthful growth!—blighting alike to teacher and pupil—presenting to the pupil unworthy and dwarfing motives, and barring the teacher from his proud privilege of instructing and moulding the character and life, and reducing him to the low level of the billiard-marker.

Not for a mark is the recitation held, but to give a new impulse—to point the way to more assured success.

But this fixed attention, this keen thought and close reasoning, however secured, and however pleasing and inspiring it may be, is work, and the stronger the magnetic force the more exhaustive the effort. Mental exertion, too, like physical, has its limits.

An hour of true recitation, discussing topics of interest, giving the arguments *pro* and *con*, enlivening the dry statement with lively illustration, should have had quite as much time for preparation. No student should come to the recitation—to the elaboration of a subject in history, literature,

mathematics, or science — who has not had the time to examine the matter thoroughly, and, to his ability, exhaustively.

A limit, then, is set to the work of the school. I recently looked over the course of study of a large city, in which 21 hours of the 25 was prescribed as the minimum amount of time for recitation for the week.

Why do our pupils spend so many years over their arithmetics and geographies without getting into them? Isn't it a greater wonder that so many of them stay with us all these years?

My fellow-teachers, let us not willingly blind ourselves to the truth! Our pupils in the cities have too much school. From six years of age to ten, twelve, or eighteen, according to their endurance, they go to school, till they weary of the very name of school, generally by the time they reach the age of ten or twelve, and entreat their parents to let them *do* something.

Three hours a day of recitation should surely be enough for any pupil in the grammar grades. It is all the colleges demand. Nor need the high schools require more. We stultify our pupils by asking of them more than a bright, earnest boy or girl can safely perform, and stand amazed at the result. We absorb all the time in recitation, and devote it largely to dawdling listlessness, leaving little time for good, close, personal effort in fruitful study. Is this overdrawn?

And what of the teacher who is to secure this attention? Ever alert, watchful, patient, courteous, alike to pupil and parent, even the post of teacher in the common school, though of sound lungs, of digestion unimpaired, with the ruddy glow of youth still undimmed, is no sinecure.

In the early grades, before the little ones can study by themselves, save in some little diversion, some busy work with objects, the recitation is not, in any true sense, a recitation, but an exercise, which should be brief, bright and interesting. Five or ten minutes will be enough for the little work, speedily to be repeated.

And in the higher primary grades, no lessons should be assigned, I think, for home study. The confinement of the school hours is enough, and the leisure time out of school should be employed in developing their physical nature, in becoming familiar with their surroundings, in learning something of life, of nature, and in searching out the hidden, the mysterious meaning of the thousand things around them.

In the grammar grades, too, at least one-half, or in the higher classes one-third, of the school hours should be left for study. No lessons for home study in the primary grades should be possible, and in the grammar and high-school grades, very little should be assigned for preparation out of school.

Give the little fourth-grader a book to read, if you will, a book that he cannot help reading; that he will want to read aloud to his parents; but not a spelling-lesson to be learned, to be written ten times; a page of his-

tory to memorize, some puzzling problems to solve, some composition to be written by his parents or older sisters.

The lessons should, for the most part, be prepared in school. The hours before and after school are little enough for healthful growth, for becoming acquainted with the inner and the outer duties of home and real life, and for that knowledge above and beyond all school instruction, which every boy, who is a boy, must have, and for which many a girl might barter much of her acquirements in music and drawing.

The teacher, who allows the pupil after answering a question or two, to turn to some other pursuit, may not be wholly wrong; she leaves some time for study; but she greatly discounts her own power and influence, and sinks herself into a very insignificant factor of the real school-life.

The pupil should have his close, strict and accurate recitation, but should also have, in school hours, the time and the opportunity for preparing himself for the proper presentation of the assigned subject, for the day and the hour of recitation. There can be no true performance without due preparation.

Closely connected with this home study, is associated in my mind, another practice once so common, and which can hardly be too strongly condemned. I mean the practice of keeping after school, formerly the reserve force of so many a teacher, and one of the greatest wrongs in the schools of to-day; doing more to hinder progress, to deaden interest, to dwarf ambition, and cause a distaste, a hatred of school, school duties, and school privileges, than all other influences combined.

Keeping after school fails, and must fail, to promote good conduct, to secure well-prepared lessons, to incite ambition, to awaken exertion, or encourage good attendance. The results are, in my judgment, like the early thoughts of the sons of men, evil and only evil continually. I sometimes wish I had the gift to express, in a way to be fully understood, my utter abhorrence of this practice of keeping after school. Never have I known of a pupil renewed, reformed, reclaimed or reconciled to his surroundings by being kept after school—by making education a punishment, that first resource of the incompetent teacher.

By some chance or mischance he comes in five minutes late: "Fifteen minutes after school." He stumbles in hurrying to his seat: "Remain after school." He makes a mistake in recitation: "Make it up after school." He whispers, winks with one eye: "Stay after school." He asks to leave the room: "Twenty minutes after school." He fails to respond to a querulous or sarcastic question: "I will see you after school." And if he ever succeeds in any business or calling or has any interest or happiness in life, it will assuredly be after school, school methods and schoolma'ams have gone by. If the room cannot be controlled, why prolong the agony after teacher and pupil should have been relieved of the unwholesome air and vicious influences of weary hours and unrestrained disorder? If the lessons are unpre-

pared, quicken the ambition and revive the spirit of improvement and useful acquisition by some curious inquiry, some ingenious device, and by prompt and pleasant dismissal, with an inspiring "Good-night;" but do not look for a renewed love of learning and a higher respect for authority from this ruinous resort of the incompetent — keeping after school.

To secure this close, untiring attention — the first essential of a successful recitation — there must be in the mind of the teacher a clear and well-defined conception of what is to be done, the points to be gained, and the conclusions to be reached, so that ambition may not be dulled and curiosity extinguished by misdirected effort and fruitless endeavor. The truth, as yet ungrasped, should be placed so temptingly near that indifference to its possession shall become an impossibility, and earnest exertion a delight.

We do not expect the blindfolded child to develop useful strength or secure available wisdom by groping with outstretched hands and tripping feet among misplaced chairs and tables, however he may while away a few idle minutes for the amusement of his elusive playmates. Nor is he the wise tourist who, for the larger experience, dismisses his Alpine guides, expecting himself to find the safer paths and the wider outlooks, the better resting-places, and to gain the loftier peaks; he is likely to return, however, if he return at all, a sadder if not a wiser man.

A thorough knowledge of the subject to be considered, much beyond the limits of the lesson; a knowledge of what will be important in the future, and what forms a mere stepping-stone to what lies farther on; its relations to other topics, will greatly aid the teacher in guiding the eager pupil to the speediest and best results; will save from many a fruitless digression, wearisome repetition, and empty recital.

For the older as well as the younger pupils, the proper method of approaching a subject, the logic of the exercise, is often quite as important as the facts to be learned. In many cases the recitation may well be little more than a reading of the unstudied lesson, with a running commentary by the teacher, briefly showing the bearing of this or that fact, the reason of one statement and the meaning of another, suggesting certain lines of thought, and ready references for their better comprehension. Here and there a question may be started, perhaps some incident related, to quicken and arouse the interest and thought. For this work the teacher needs, like the commander of an army, to have her well-trained powers and her mental resources well in hand, with perhaps a skirmish-line of fine instincts and keen perceptions, protected on either wing by a well-assured confidence and a wise discretion, secured against unforeseen emergencies by a large reserve force of general information, ready wit, and close logic.

Of quite as much importance, too, she should have learned, or discerned, the character of those with whom she has to do — their mental powers, their dispositions, their habits and modes of thought, their likes and dislikes; a knowledge of their associates, their employment out of school, their home-

life: all this should be as open and plain to her as the book from which she prepared for her work. She must adapt herself to the bright, easy learner, and to the duller, but, it may be, the deeper student; to the flippant reciter and the slower stammerer; to the pliant fawner and the sturdy independent; and devise means to encourage, chasten and direct, with an ever-hopeful trust and kindly charity; an unsuspecting watchfulness, and an unfailing personal interest.

Sometimes, too, the firm authority and timely severity find their true place. The mere hearing of lessons, the asking of questions, however scholarly, and couched in choicest language, with no apparent personal interest in the success, the individual welfare of the pupil, will not win in this mental conflict. How many a young, earnest heart has lost its fond ardor, wearied of its high and honest purpose, and fallen back into the ranks of the careless and undeserving, from the real or supposed lack of the teacher's interest in his progress. The sharp censure, so that it come from the indignant heart of a friend at some delinquency, will awaken and expand the young spirit, and fill it with stronger purposes and better hopes, than the cold indifference of the calm, uncaring critic.

A great barrier to success, too, cutting her off from any sympathetic relations with her class, does she raise who calls upon her pupils by the card—one of those self-imposed restraints that hold the hands, the heart, the thoughts of the teacher, depriving her of much of her power for good.

No teacher, I think, can well command the attention of her class who is shut in to this practice; and no pupil, unless urged on by some superhuman impulse, can fix his thought upon the recitation, whose fate is fixed by the run of a handful of cards.

To be interested, he must feel responsible for every topic presented, for every question asked. But when his name has once been drawn, what further personal interest can he have? And if, by some chance—as I have sometimes seen—he is called upon a second time, he has a ready and safe refuge in the reply, "I have recited once." And why may he not be questioned a second, a third time, or any number of times, when needful?

Two or three years since, after I had discouraged this use of the cards, one of our active, working teachers came to me with the inquiry, what she should do with them? I told her that the best use of them that occurred to me was, to open the drawer of her desk, quietly drop them in, and close the desk. A few weeks later she told me that she had adopted my plan, and for the first time felt herself freed to conduct a recitation.

If the pupil's attention is to be held, he must feel that he is at any time to be called upon for an explanation, a correction, an illustration; and every day, as a rule, should he have the opportunity to recite. Sitting silent and unnoticed day after day, he soon loses all interest, becomes listless or restless, and ere long ceases to prepare the lesson for which he has no use.

Though it be nothing more than a simple yes or no, he has had his say, has shown himself a living entity, and goes home at night with a higher satisfaction with himself and the school for just that one small word.

What an opportunity, too, does the recitation furnish for imparting information — for giving the pupil an insight into the rich fields of literature, science, history, and real life.

The recitation, as we have said, is more than a rehearsal of memorized pages — it is a discussion of subjects that have been already carefully studied. It may be that very little attention need be given to the reading of the text, which will be already clearly understood, but may suggest relations and conditions well worthy the consideration of teacher and pupil. The mere fact may be nothing to the student, but indirectly bring about results of surpassing interest. An exercise in reading may suggest subjects in history, in biography, in botany, and astronomy. As an extreme example, take Macaulay's essay on Warren Hastings, found in so many of our readers:

"The place was worthy of such a trial. It was the great hall of William Rufus — the hall which had witnessed the just sentence of Bacon, and the just absolution of Somers; the hall where the eloquence of Strafford had for a moment awed and melted a victorious party inflamed with just resentment; the hall where Charles had confronted the High Court of Justice with the placid courage which has half redeemed his fame. There were seated the fair-haired daughters of the house of Brunswick; there the historian of the Roman Empire thought of the days when Cicero pleaded the cause of Sicily against Verres, and where, before a senate that still preserved some show of freedom, Tacitus thundered against the oppressors of Africa."

As mere words, one might as well recite the alphabet, or the multiplication table. Who and what were Macaulay, Hastings, William Rufus, Bacon, Strafford, the Historian of the Roman Empire, Brunswick, Cicero, Verres and Tacitus? What did they do, and why are their names introduced here? What has Cicero, or William Rufus, to do with Hastings' doings with the Begum?

All this is beyond the grammar grades, and yet without some definite knowledge, some fair idea of these characters, wherein is it more valuable reading than the prognostics of last year's almanacs? The recitation is a reading-lesson, in which the pupils should give expression to intelligent thought and true sentiment. But the investigation of all this history and biography is beyond them. The teacher must intervene, and by a few graphic touches place before them these pictures so vividly that they shall remain as a part of their mental constitution. Nor is it so difficult a task for him who is fitted for his place. With an almost inappreciable inroad upon the reading-exercise, these illustrations can be placed within the pupil's grasp, as no stolid study of cyclopedia can do, and enliven the work with an interest which no professional technics can impart.

In the reading of a class are the possibilities of a liberal education, of an

art and a culture beyond what the graduates of high school and college often so carefully enfold in their diplomas.

If we but knew our opportunities, the professor of elocution and the countless exemplars of what Delsarte never dreamed of would soon find their occupation gone, and our boys and girls, instead of thoughtless mouthers, would sometimes become intelligent learners and thinkers.

The reading-lesson is not to be turned into a study of biography or history, nor are all these allusions to be learned at once. Enough can be done to give the character of the essay, and inspire the class with the spirit of the matchless essayist — one suggestion here, and another there, without serious hindrance or interruption. Some of the characters can be more fully studied at home, or in the school library; not, indeed, in any exhaustive way, but surely enough for an intelligent reading; enough to awaken the desire to delve deeper into the exhaustless mines of literature, and to enlarge the pupil's mental horizon, and prepare him for the more thorough work of his school-life, and furnish some food for thought during the leisure hours of an active or laborious life.

One of the most accurate and scholarly of my college friends told me that he never sought thoroughly to prepare the whole of a lesson — in Latin, for instance — but having done enough for the purpose of a fair recitation, he then studied one or two lines exhaustively. This habit, long before his college course was completed, had made him a model for nice, discriminating scholarship.

It is not often in lumps, in masses, that wisdom or learning is to be acquired. The nuggets of knowledge in the school-room are as rare as those of gold in the hearts of the hills. The love of learning, of knowing, fortunately, is a common inheritance, from which few are shut out. To keep alive this love — to turn this curious, inquiring nature into the right paths, where the search shall be more sure of the reward in the speedy gratification of desire, and show something of the relative worth of the different objects of desire, and how to distinguish these — is the teacher's work; and to lead the pupil to see that small, but continuous accretions, from worthy effort, hour by hour and day by day, make up the sum total of our work. And before those little limbs are strong enough to mount the rugged roads, or those laughing eyes have sadly learned to discern the miry ways, shall we never reach out a friendly hand, or sometimes even lift them up the steep, lest they dash their feet against the stones?

But are not the lessons assigned to be learned? and how can it be known that they are learned unless they are recited? If we only could know that they are learned after the recitation! The subject is indeed to be understood, comprehended, made a part of the pupil's self — to be converted into something that shall avail him in his future work. But whether it is to be learned in the style of this or that author, is of little importance. Our school histories and geographies are generally but enumerations of a few

bare facts, some important events, but even in these rarely show by the relations of facts and events why those mentioned are of more importance than a thousand others, of which no mention is made. Other authors have expressed their views in different verbal signs; and the pupil, if indeed a student, should give his views in a still different form of words, more consonant with his own mental condition, and delicate shading of thoughts, opinions and judgments.

A lesson is learned when the student has a clear, well-founded opinion of the subject-matter, but not necessarily when the page can be declaimed. The restriction of a pupil to a single book, after he is old and strong enough to think, to study, is a misfortune, if the teacher is equal to the place. From the reading of one text-book the pupil is liable to receive a very limited, a narrow idea of the subject; and when, after school days are over, he falls upon a different version of some event, he begins to doubt of the wisdom of the schools, and of authors, and perchance to question whether there be any truth in the world.

He should be taught in school, in the recitation, to compare different authorities, different mathematical definitions, to weigh carefully the evidences, and to form his own judgments as to their worth and correctness.

But can he, will he do this, with the cold, unimpassioned teacher before him at the desk, with the well-pointed pencil in hand to enact the part of the recording angel upon his effort, with never a sympathetic tear to blot the unhappy entry?

The arithmetic lays down certain principles, with examples enough for the pupil to ascertain whether he comprehends them. It is for the teacher to see, by the use of the same examples, or by others involving the same principles, if he truly understands them aright. We adopt the topical method, and place upon the blackboard a column of a dozen or fifteen topics for each State or country—a very paltry and belittling device, as it seems to me, if carried too far. The pupil should learn, should have a method, it is true; but let him determine what are the important points to be presented. These points do not always come up before the mind in the same order, or in the same numbers. Sometimes the water-ways, sometimes the railroads, now the productions, and again the scenery, stand out in distinctness, and should enlist the interest and control the thought of the pupil. To one, the civil development of the people, to another the social, presents itself; while again the industrial, the commercial, the artistic development, claims attention.

The dictionary, the cyclopedia, the map, all find a useful place, and even the novel, the romance, present valued pictures of life and manners, and sometimes aid in the solution of social and political problems, beyond the scope, the possibility of the text-book.

The lesson, as I have indicated, is not something to be merely recited, but a subject, or subjects, to be studied and investigated, to which the pupil is to give his best thought and best powers, that when the hour of recitation comes, he may be prepared to take an intelligent part in the discussion.

First of all, he must learn to think, and to express himself in a clear, systematic and logical way; to adduce facts to sustain his opinions; to be ready with crayon, metaphor or incident to illustrate his argument. His mental powers must be aroused, quickened, disciplined, and strengthened for future use; and for those ends, the oral recitation presents the best, if not the only efficient means.

The written recitation, in such favor with many teachers, is in no true sense a recitation. It is simply an examination, useful, nay, in a limited way, indispensable, but not a recitation. The real uses of a recitation have no play in the written exercise. The power, the personal magnetism of the teacher, and the fruitful suggestion, find no place here. She sits idle and useless. The pupil might familiarize himself with the mechanical parts of a written performance, might improve his penmanship, his spelling and accuracy of expression, but these are the very points that the written exercise commonly ignores. "Shall a pupil in geography receive a deduction from his credits merely because his spelling is abominable?" "Spelling is not geography." "Because he cannot paragraph correctly, is his knowledge of history diminished?" His punctuation and his capitals are problematical, but what has that to do with his knowledge of numbers, of personal character, of climate and productions.

The recitation should be oral, instinct with life, and full of interest, with an occasional examination, written briefly, carefully, and correctly, with all the elements of a written exercise carefully noted and corrected.

So important a part does the recitation, under the skillful teacher, play in the school economy, that in comparison, as it seems to me, the written examination is nowhere; and I am coming more and more to the opinion that a pupil who has acquitted himself with credit in the daily recitations should pass on to the next grade unquestioned, despite any failure in the stated written examination of his class; that a class which has shown itself qualified for the work of the grade should, on its completion, be passed to the next grade without the test examination.

The written examination, without any intent, or fault of the examiner, may be and often is outside the qualifications of the pupil. The teacher may have erred in her instructions, but should the pupil suffer? The principal should be so well acquainted with the quality of the instruction, and the application of the class, that it should not be possible for it to come to the end of its grade-work without some fitness for advancement. Rarely, I think, should a pupil be put down, or kept back, by a formal examination, when the daily recitations have been satisfactory. The examination is valuable, chiefly, in relieving the teacher from the charge of partiality, or prejudice. I have often wished that pupils, that classes, might be promoted, not on the results of any formal examination, but on the promise of their daily work for future success. No one, in preparing a set of questions, can say much of their worth in determining the scholarship, the power,

of the pupil. He may strike points, important indeed, but which had been partially neglected by the teacher in her zeal in other directions, and the pupils will fail, while exhibiting a power of thought, a skill in analysis of character, a discrimination and judgment, of more worth than an accurate statement of the facts involved. I recall an instance in which the pupil showed an utter ignorance of the subject required, but at the same time, in admitting the disqualification, gave such an evidence of elegant diction, of clear, distinct thought, so much originality, that my better judgment would not permit me to pass any other than a meritorious judgment upon her ability.

I have not dwelt much upon the methods, the details of the recitation; these must depend largely upon the individual teacher and the subject. There is, I think, no best method for all teachers, in presenting any subject. There are certain underlying principles that should always direct and control, certain things to be forever avoided.

Nor should the same method be followed at all times; now should come the topical recitation, in which the pupil can present his views in some fullness and elegance of language; now the quick, short question and answer; the pupil now feeling his way along thoughtfully and carefully, and now prompt with the ready rejoinder; now with the crayon in hand illustrating his descriptions, and again essaying the abstract argument in concise, discriminating terms; at one time promptly and accurately performing a prepared example, and again applying the principles to a problem with different but similar conditions; taking our pupils out of the ruts of routine, and leading them into ways of thought and intelligence; not machines, but coming men and women. But there should always be, in all these exercises, a tendency, a nearer approach to a distinct enunciation, correct language, pleasing tones, and plain reason. Nor is ease and grace of manner to be forgotten, as shown in rising and sitting, in walking across the room, in standing, holding the book, and handling the pointer. Little things, all, and not to be made the means of annoying the pupil, but to be encouraged, cultivated, cherished; not to be brought into too great prominence, or regarded as the absolute need of the statesman or the successful workman, but as attractive in the school as in the home, and having a larger influence upon the conduct, the character, than is often imagined, and almost inseparable from those kindly relations between teacher and pupil without which no school can attain to its true position as an educating, civilizing institution.

When our tables of statistics show us 28,000 in the first grade, 16,000 in the second, 9,000 in the fourth, it would seem that we can hardly begin the good work too soon or too lovingly.

Entering the lowest room, while in those sweet, childish tones come up the simple words, "Where do all the babies go?" I often find myself involuntarily coupling with it the daisy line, "Largely underneath the snow." Where are the remainder of the 28,000 who came to us last September?

If our pupils could be, from six to fourteen years of age, under the kindly care and have their recitations under the wise guidance and inspiring breath of earnest, sympathetic teachers, such as may be found in our own schools, whose names answer promptly to my thought, some whose faces have long been familiar in our schools, and some who can count their length of service only in months, this love of knowing, of learning, would, it seems to me, be kept alive; the eye would kindle at the thought of school and teacher; the hand, the heart, the mind and soul would all grow quicker, stronger, tenderer; more sensitive to good influences and suggestions, more skillful to do, more hopeful to dare, and stronger to resist evil; truer to the right.

And where, with her sixty pupils, restless with young life, glowing with childish ardor to do, to try, to know; coming from homes of penury, or of plenty, but all alike hungering for that which shall respond to their wants—where can there be a field of more absorbing interest, of brighter promise, and to the truly chosen, of richer reward? And where should there be awakened a deeper sense of duty and responsibility, brightened by a tinge of higher hope and fonder expectation, than in the recitation-room of the Public Graded School?

LITERATURE FOR CHILDREN TO THE FRONT.

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"If I were asked to make a symbol of God," says the author of Ben Hur, "I should represent Him by a long line, whose beginning might be extended into the eternal past, and whose end might be prolonged into the eternal future; whereas if I were to draw a symbol of man, I should represent him by a circle, since man, with all of his progress, always comes back to the point whence he started."

That a long line is a fitting symbol of the Eternal, we do not doubt; and looking back over the sweep of the centuries—those centuries whose history is surely recorded—it is questionable whether, instead of the circle as an appropriate symbol of man, a creature forever doomed to follow his own track to an original starting-point, the long line may not be an equally appropriate sign of the divinity within him, walking straight forward, hand-in-hand with the All-Father, stumbling, wavering, perhaps, but keeping on.

"Education," says President Eliot, of Harvard, "is a long line; it is not a something to be received in sections—a little of something completed here, a bit of something perfected there—it is a growth, long and continuous."

The long line which means *education* to the *one*, is most suggestive of that which means God to the *other*, and closely parallel to it, since educa-

tion is a growing into the knowledge of truth. To recognize the Eternal Love as revealed to us in His glorious works throughout the countless ages of the past, or through the visions of the present, or as suggested by the intimations of the future; to see the truth — truth as written by the finger of the great Creator, on the rocks and in the rivers, on the blossom and in the bird's song, and, above all, in the development of human thought as we find it in the songs of men — this is education.

It is to this long line we must look for a standard, that, measuring the lines we are drawing by the long line of truth, we may see where *we* stand in the pathway of progress.

"It seems to me," says Max Müller, "the highest aim of all knowledge to try to understand what is, by learning how it has come to be what it is. That is the true meaning of history, and that seems to me the kind of knowledge which schools and universities are called upon to cultivate and to teach."

The "long line" is that which shows how mankind has come to be what it is. "The proper study of mankind is man." Not man, the American, as we see him walking in our streets, not him alone; not man, the Englishman only, as he comes to us in the pages of Addison or of Shakespeare; not man, the German, as we find him in Schiller's works; not man, the Roman, as Livy has portrayed him; not man, the Greek, as Plutarch has recorded him; not the kings and queens of court-ridden history in any age or any clime; — but man in his walk with God adown the ages; man in his growth from "the childhood of the world" to his taller stature, his present, his future; man in his moral progress as revealed in his own writings.

To think in centuries, to think in vast sweeps of time, where perhaps we have thought in days or in years — this is to comprehend the life of mankind.

The babe in his cradle measures life by the short periods during which he waits to have his hunger satisfied. The little child measures life by the distance between the breakfast and the dinner bell, until he is old enough to think in days, counting time by the rising and the setting of the sun; he can think in weeks when he measures existence by the length from one Sunday to another. "I know a year because it is all the time from one Christmas till the next," said one child; and "I can think a whole year, because it's when I am in school, and it's my vacation, too," said another. To think in seasons, from the sowing to the reaping, and never to think in larger measure, is the fate of many a farmer; in periods of four years, from one election to another, the fate of politicians; to think in days, from the opening of school to its close, or in periods of four weeks, from one pay-day to another, the habit of an occasional teacher — the teacher who is more concerned with the getting of daily bread than with the giving of the bread of life. It is when we reach the truly earnest student, the philosopher, the scientist, that we find man thinking in centuries, thinking in ages, with a

greater definiteness of purpose and a clearer vision than is possessed by the artisan, the limit of whose thought is the material in which he is working and an eight-hour law. It is when we come to such men as Goethe, Max Müller, Guyot, and John Fiske, that we realize that the true scientist is not the man who holds up to us some victim slain, "bloody side out," for our inspection, but the man whose mind sweeps up and down the centuries as the hand of the skillful musician sweeps over the keyboard, touching always the right key, proving more for the spiritual world than does the physical scientist for the physical world. How the pages of history, the songs of poets, the writings of nature, range themselves panorama-like before us at the bidding of such men, and teach us that a real study of literature must stimulate the curiosity as it has stimulated their curiosity, and beget a scientific habit of thought as it has in them.

We call the man who, with microscope and knife in hand, bisects, dissects, vivisects, and inspects some poor, bleeding animal, a scientist. He shows us the science of life, we say. But what has he done? He has catalogued into orders and families and series and classes and divisions and groups; he has given us descriptions and descriptions, and words and words and words without end, but he has not given us the secret of physical life.

We call Æschylus a poet. Passing through a conflict on which hung the emancipation or the enslavement of the civilized world, with eyes whose more than microscopic clearness had descended into the depths of human consciousness, discerning the motives that move mankind, he has given us in his drama, "The Persians," the results of a keener insight and a larger vision than is required to discover and classify every muscle and bone in animal organism. And Æschylus is a "*poet*," while your worker in the physical is a "scientist."

Is he, then, so much more of a scientist who, with his microscope, discovers the relation of two atoms, or without his microscope discovers the relation of the bone to the muscle, than the one who, studying the actions of men, singly and in masses, discovers and records the relations between their motives? Down with such assumption!

There are ninety-nine missing links to every one that is found in the world of matter to prove the evolution of the higher physical form from the lower. And there is not one missing link in literature — this greatest of all the sciences — the science which proves the evolution of the human soul out of the lowest form of intelligence in the direction of the God-like.

Herbert Spencer, in his "Education," speaks quite deprecatingly of the man who knows more about Iphigenia than he does about his eustachian tubes, and in this connection writes about the ornamental overriding the useful.

"We sympathize more with Iphigenia than we do with Prometheus," writes a little girl in a review of the two poems, "because she sacrifices herself for the good of men with less complaint."

Eustachian tubes *versus* self-sacrifice. The world lived millions of years and its eustachian tubes got on very well, and men did not know they had any; but men never did and never will get on without self-sacrifice.

And yet eustachian tubes are useful, while the study of self-sacrifice is ornamental! We can all take Iphigenia to heaven with us, but our eustachian tubes we must leave behind. Let us hold fast to the eternal.

"Literature is the best expression of the highest life of man," the best expression of his accumulated experience in his long walk upon the earth; and it holds the keynote by which man must find his relation to the universal. The teacher who regards it as a science, the science of the evolution of human thought, the development of morality in its progress through the ages, will so place it before the child. And she can well trust that its innate power, appealing to the child's intelligence, will awaken a greater sympathy with moral progress than any superimposed rules of conduct.

In looking over the abstracts of pupils, both younger and older, I find the strongest points made and the most constant interest expressed in the influences which have come into the world to further on the progress of good, and a decided tendency of purpose to join the line of march. And nothing less than some knowledge of universal literature, the thought of mankind in its evolution from the early ages to the present day, is sufficient to supply the subjects whose comparison shall furnish all the evidences necessary to prove that there is such a line of march. And so, to get on faster, and show the material from which lessons can be drawn, I have made and present to your consideration a rough and most unpsychological chart; and for fear that some of you who have not studied psychology may mistake these symbols for the real thing, I will say, (as did Snug, the joiner, who, in playing the lion's part, showed half of his face through the lion's neck lest he should scare the ladies, and told them plainly he was Snug, the joiner,) this black line is not really Dante—it is only a black line drawn in the form of a triangle, whose base shows when and how long Dante lived, and whose altitude represents his height in my affections.

Looking over the long line, we find that more than forty centuries lie within our ken, and of these forty about twenty-four are lighted with authentic history, while sixteen glimmer through the *ignis fatuus* of legend.

Taking, then, the four thousand years as a starting-point in the long line whose beginning and end are in eternity, let us take the birth of Christ as the culminating point—the point from which to reckon both before and after. Placing a landmark at 450 B. C., a second at about 1000 B. C., and a third from ten to any number of centuries further back, let us say that before Christ was born man lived through three great periods of life and thought. Placing a landmark between twelve and fourteen centuries after Christ, a second at 1600, a third at 1750, and a fourth which shall cover the nineteenth century, let us say that up to the present time man has lived through seven outbursts of brilliant thought, these epochs being preceded

each by decades or centuries of germination—slow, quiet, sure stages of growth, such as the plant knows in its warm earth-bed ere it sends forth its blossom to delight with its odor, while it surprises with its increased size and multiplied petals.

Man starts out on this long line in the myth-making age, wondering who he is and where he came from, wondering at everything; unclothed, living in caverns, with no tools, with nothing but the great stage on which he is to play his drama, the great drama of human life in its eternal development, the drama in whose third act you and I to-night take a part. As our primitive actor steps forth on this great stage, on whose every part the Eternal has painted his messages; this stage over whose lofty land-masses he shall climb, in whose fertile valleys he shall find food and rest, through whose mountain-passes he shall march as a conquering host, and before whose fierce storms he shall be driven as are the leaves of the wind, he begins to examine his stage, and he finds that his life is to be a geographical drama—a drama which must fit itself to his stage from the beginning to the end—and that only so far as he understands his stage can he play his part. Let us not, then, ignore man's stage, if we hope to understand his drama; let us not expect to know the mental and moral consequences, unless we know the physical causes which have in part forced them.

If we follow man's destiny adown the long line of his development in such a manner that our knowledge of him may be a scientific knowledge, we shall look upon his stage in its gigantic proportions, the arrangement of its terrestrial masses played upon by the forces of nature, and while picturing its green slopes and its golden plains, "rise to causes and descend to consequences, without which there is no true science." It is through a proper study of geography, connecting literature constantly with it, that we get at a correct knowledge of the *drama*, without which the stage would be a mockery. Geography—physical geography—has much to do with literature; and literature has everything to do with geography. Since all the forces of nature have tended toward man's development, those same forces have tended toward the production of his literature; and as through a scientific study of literature we may see what has produced the man of the present century, so must we find in geography the conditions which produced much of the literature.

During ten years I took forty minutes a day, for one hundred days in the year, to stand at the blackboard and teach children to draw from memory each State and Territory in the United States on the usual plan, asking such questions as: What and where is Okefinokee? Spell Chattahoochee, Ocmulgee, Oconee, Tugaloo. Describe the Ogeechee. Bound Georgia. All this, and more, on the supposition that I was teaching geography. As if spelling Chattahoochee, Ocmulgee, Oconee, Tugaloo, or locating Okefinokee had very much to do with our study of mankind, past, present, or future! Four thousand minutes to teach a few meaningless names, a few

dotted lines, and a few unrelated facts, when under the same school system, and in the same time, I might have pictured forth the whole stage of man, and made it alive with his drama, if I had only appreciated the opportunity.

Guyot says: "The first glance we cast upon the annals of the nations enables us to perceive a singular but uncontestable fact, that the civilization representing the highest degree of culture ever attained by man, at the different periods of his history, do not succeed each other in the same places, but pass from one country to another, following a certain order. This order may be called the geographical march of history." And he proceeds to set forth in rapid review the great geographical phases through which human societies have passed in their gradual improvement. In the same manner might he trace the geographical march of literature. For aside from the fact that local geographical conditions have always furnished literature with the features which have made it graphic—low, marshy countries giving dread giants or evil spirits, such as the imagination pictures in fogs and mists, the winds furnishing sometimes heavenly messengers and sometimes demons of pestilence, the rivers hundred-handed serpents and fruit-giving gods—aside from these facts are the larger relations between literature and geography. Level off the plateaus of Asia and you have leveled off the conditions that led up to Homer and to Æschylus and made their poems possible. Level off the plateaus of Europe and you have leveled off all that gave us a Shakespeare, a Goethe, a John Fiske. Geography and history have no value in education except as they serve some moral end. How important is it, then, that they fall in line, working hand-in-hand with literature to the highest purpose: *the moral development of the child;* the earth, instead of a colored paper marked off into sections with dotted lines—a glorious picture of fields, forests, mountains, with the golden sun sinking from out the sky, the home of mankind; and history, instead of being "the mere tissue of names and dates, and dead, unmeaning events," or a catalogue of court intrigues—the record of the heart-beats of humanity, an exposition of the principles which have directed the masses of mankind, literature, in fact, for that is what the science of literature is.

Like the earth in its development from a gaseous condition to a liquid, from a liquid state to a solid, human thought has passed from the floating vagaries of mere perception to the flowing condition, fancy and imagination in the myth, and from that to its stately land-masses in the epic and the drama.

Having lingered long to notice the adjustment of the drama to its wondrous stage, let us look more closely at the drama itself and see what it contains that shall from year to year broaden the child's mind and lead him on to that "comparative study, without which there is no true science;" for to read for reading's sake is no better perhaps than to drink for the sake of drinking.

The myth-making age is the "childhood of the world," the ages when the spirit of man expressed itself in the myth; the ages when did man as does the little child of to-day, "see God in the clouds, and hear him in the winds." Here did man think in pictures and record in stories; here did man conceive the powers of nature to be persons, and dignify them with superhuman attributes. In like manner, the child of to-day lives through the myth-making period. The minds of children revel in the big, the marvelous, the mysterious, and every nursery has its own home-spun mythology. A little blue-eyed three-year-old, with a face of cherubic sweetness, looked up at his mother and said, "Please tell me a story, and I want it *very fierce!*" A little five-year-old invited me to walk with him to a frozen river, on condition that we should go where it was dangerous. He took along a small whip, and, running against a bush covered with dead leaves and snow, whipped it until it was bare, saying, "There! I have killed a giant!" To show that his myth-making faculty and his valor were fully balanced by his prudence and reason, I will add that he sent me on the ice first, to make sure that it was not too dangerous for himself. A little girl recently, on hearing thunder, wanted to know how the fire-engine got up into the sky; and on the fourth of July a small neighbor asked, "What does God think when He sees the skyrockets coming up?" Mythology always appeals to children, for it is near to their own lives; and we have found that those children who are outgrowing their own myth-making period, in primary grades, take an increased interest in it when looking at it as the early life of mankind. Immediately they set about comparing it with later stories, "true stories," to make sure that they themselves can discern which is fact and which is mythology; and they watch the prattle of their little brothers and sisters at home with a new pleasure; it begins to mean something to them. Mythology has many ends to serve in the child's education. Appealing to the child's fancy and imagination, his brain begets the power of picturing, and on this power of picturing depends in later years his ability to reason. Take this from the child, and you have induced stupidity. Probably the most practical thing mankind ever did toward economizing the energies of the human race, was to give itself in its infancy to myth-making.

Passing to the age of Homer, we see the floating masses of thought taking form in the substantial epics, the Iliad and Odyssey. The name of Homer covers a whole period of literature. "It is from the poems of Homer alone that the historians gather those pictures through which they present to our imagination the state of society in prehistoric Greece."

"At this point of history," says Symonds, speaking of the age of Pericles, "the drama was a necessary product. The forces which had given birth to other phases of art were abundant and awaiting further development. Here, nothing but the presentation of humanity in action could possibly have satisfied the men who had themselves fought at Thermopylæ, Mara-

thon and Salamis, thereby enacting that drama of real history whereon hung the fate of future civilization. Here, gods and heroes no longer appeal to man's wonder and imagination, but they stand as types of human nature — representatives on a grand scale of that humanity common to all men in all ages." "Thus did mythology become a text-book on morality" — a prophecy of Christ. "If you work, you will get flocks and herds, and folks will envy you. Do right and abstain from wrong, in order that you may be richer than your neighbor. Call your friend to your banquet, and leave your enemy alone; invite him most who lives nearest to you, for he will be most useful in time of need; love him who loves you, and give to him who gives to you." With such a clownish beginning in Hesiod, (700 to 800 B. C.,) the moral progress of mankind shows itself in Socrates and Plato in an almost Christian form. "Punish my sons, O judges, if they care for riches before virtue." "It is not right to return an evil to any man, however one may have suffered from him." "I choose to suffer unjustly, rather than to act unjustly."

In the age of Pericles, too, did the problem, "What is the origin and destiny of man?" begin to peal out as the one great problem of mankind — the problem which, centuries before, was suggested in the low complainings of Hesiod, in the dawn of ethical inquiry, and issued forth in the teachings of the philosophers and poets of the two succeeding centuries. That "everything is evolved from water;" that "the elementary principle of the universe is earth;" that "fire is the basis of all things;" that "air is the groundwork of creation;" that "the multiplication table is the beginning and end;" that "the form-giving activity of the mind is everything;" that "opinion is the great all;" that the universe was "a great void, in which an infinity of atoms moved and met, like attracting like, until therefrom were developed all known forms" — these were the questions of the sixth and seventh centuries B. C.; these the portals for the emergence of science and philosophy out of the myth. Here did forty thousand pairs of eustachian tubes assemble to listen to the patriotic teachings of Iphigenia, the wailings of Philoctetes, the moralizings of Prometheus; and here did Socrates, drinking the poisoned cup for truth's sake, lay himself down "calmly, as to a night's repose."

Following this era are the centuries leading up to Christ — the years which gave us an Alexander the Great, a Pyrrhus, a Hannibal, a Cæsar — these, and many more important factors in preparing the soil wherein the seeds of Christianity should take root; centuries of satire in writing, centuries of Greek decay, of Roman struggle and conquest; ages of military action, followed by the "Golden Age" of Latin writing, the age when Christ was born. Now for the first time can the child say, "I know a year, because it is all the time from one Christmas to another." Here is the turning-point of history, in the midst of a brilliant epoch of writing, where the songs of the past are softened down, smoothed, polished, imitated, and too often cor-

rupted. Four centuries further, Rome declining, Christianity growing; Mohammed and one hundred eighty millions of followers. Two centuries more and a Charlemagne; a gateway has opened between the Northern barbarians of Europe and its Southern culture, and the fresh vitality of the North-men circulates through humanity, bringing to it new strength and life. Four centuries more, ages of chivalry, feudalism, crusades. The worship of the Madonna has led to the growth of chivalric feeling toward woman; not woman, the human being who toils with her hands, not the plain, real woman of everyday life, but woman the angel, who never was and never will be except in the vain fancies of the unphilosophic. Thirteen hundred years to produce a Dante, a Chaucer, and a Niebelungen Lied; and just as the Iliad and Odyssey may be taken as a faithful mirror of one age of the civilized world, so does the Niebelungen Lied represent a corresponding era of Teutonic, Saxon, and hence of English life. Another hundred years for a Luther and a Reformation. Here, again, deep living leads to great writing, and the drama becomes a necessity. The spirits of Æschylus and Sophocles live again in Shakespeare and Marlowe; the spirit of Aristotle is revived in Bacon; and Science, shaking off her lethargy, calls forth from its mysterious hiding-place the eustachian tube.

But the drama of the Elizabethan period is not the drama of the age of Pericles. Then the theater was the place of worship—comedy springing from revel songs, and tragedy from songs of suffering. Now the drama is contented with bringing close before our eyes the manifest spectacle of human existence, leaving mankind to draw such lessons as can be learned from life itself. Another sweep of a hundred years to Goethe, in whom Teutonic life culminates—Goethe, who throws open the door, that thought may take a new direction—the direction of the science of physical evolution, whereby the spirit of progress goes marching on. Thought becomes more subtle; the lines furnished by preceding ages interweave; the simple wild flowers of Homer, Euripides, Ovid, Mohammed, the ages of chivalry, bloom again in the many-petaled blossoms of Browning, Tennyson, Hawthorne, Longfellow, and James Russell Lowell, always striking a higher key in morality, ever teaching a deeper ethical lesson.

And how shall this long line of life be so used and adapted as to form a powerful instrument in teaching a child to economize his own energy? By teaching him a few of the important and many of the unimportant events at this end of the world's history—events which lie within one or two centuries of himself—so that he shall go forth into the world thinking that he has had all there is of history, or at least all worth the knowing, and that only because it circles about his all-important self?

By acquainting him with an occasional poem of one or two good nineteenth-century poets, (with perhaps a rare mention of some early English poet,) and selections from several third or fourth-class prose writers of this age, and setting him afloat with the idea that he has been taught reading,

everything back of the sixteenth century being as carefully hidden from him as is his eustachian tube?

Shall we destroy his artistic perception by giving him a few pages from the middle of some masterpiece, so teaching him to form opinions from fragments, instead of teaching him to see a total — to grasp an entirety — which is the key-note of power in the author as well as his reader?

Shall we thrust upon him reading which involves the abstractions and complications of modern thought, instead of allowing him to enjoy the simple and palpable truths which have been fundamental in the process of forming those complications?

Or, descending to the depths of literary degradation, shall we conciliate with the money-making publisher, who would fill his purse by peddling to the public the platitudes of the most common-place minds — the "Up-up-up, up-we-go! — Has-the-cat-a-rat?" literature — the veriest twaddle ever invented?

This is a school reader, [holding up a worn-out, dog-eared school-book,] a genuine specimen, a fair sample of all the primary reading-books published; a book from which thousands of children are reading; and it is nearly all the reading they have.

And here is one lesson from the book: The picture shows two children quarreling. A little girl is trying to push a boy out of the room. Another little girl, sitting on the floor, is in grief over a bottle of spilled ink.

The lesson reads:

No, you shall not get in.
You hid my hat, and you let Belle spill the ink.
I will not let you in, and I will tell that you hit Belle.
I think you are a bad, bad boy, and I will not let you in.

In barrenness of thought, in grossness of style, in poor quality of moral purpose, and in its lack of relation to the universal, this lesson is a fair type, not only of the majority of lessons in first readers, but also (taking into consideration the ability of older pupils) a type of a majority of reading-lessons presented to children during the first six years of their school-life.

The motive of this lesson, the book tells us, is to teach the child "to recognize words at sight," or the word-calling motive; and the introduction to the book informs us that "there is nothing more important in any vocation in life than a ready and correct use of language." The book claims to be simple also, and nearly monosyllabic, I believe.

Now I deny that word-calling is ever a sufficient motive in the teaching of reading, and I deny that monosyllabic reading is easy, and I deny that such reading leads on to a ready and correct use of language, or that a ready and correct use of language is the most important thing in any vocation in life. There is nothing whatever in such reading to economize any of the child's energies, make him self-directing, build up his character, or lead him to see the present through the great lessons of the past. Being

flat and stupid, the child will be nauseated with it and fail to gain the ability to grasp good thought in later years. That book, torn and dog-eared, has been treated with all the dignity it deserves.

In contrast with this kind of reading, let me place the following classic tale as only one of a great family of stories having some other mission than to teach children to recognize words at sight merely:

"While Jupiter watched the earth and did what he could to make men happy, he noticed that, while they wore cloaks and coats, they had no pockets; nor had they any record of their good or bad deeds. So this all-wise father made them two pockets, one at each end of a long scarf which they might hang around their necks, to hold their good and bad actions. At first the people were delighted, and wore the pockets dangling where everyone might see them; but by-and-by the pocket that held the bad actions grew so large and heavy, and the good one looked so flat, that most of the people grew ashamed and did not like to carry them. But Jupiter said they must, and this is the way they managed: they covered the good pocket with ornaments until it looked very beautiful, and hung it in front, while the bad one was hung underneath the cloak, where no one could see it, and where it might grow very fat and cause them no shame."

Now what advantage has this lesson over that of the reader? *First*, the child, ever so young, can draw out the moral for himself with very little talk about it, and instead of having morality thrust upon him, work out the problem of good and evil for himself. *Second*, he can connect the story with two ages, watch an old seed from the myth-making age bloom forth into a blossom in the age of Christ, and so, before he knows it, begin the study of universal history. *Third*, the child can learn to distinguish between a truth and a myth; and there is need enough of this, since the majority of people still live in the myth-making age. *Fourth*, through such lessons the child would form a habit of grouping his facts in logical sequence —a habit strengthening to the memory—since the memory would always appeal to a chain of well-ordered events. *Fifth*, the young teacher who has never had a chance to read the classics can acquaint herself with permanent literature, cultivate a literary taste both in herself and in her pupil, share her own life with him, enjoy the best thought with him; instead of being bored with commonplaces, corrupting her own taste, spoiling her love for her work, while thrusting imbecility upon the child. "But teachers are not educated up to this point; it needs an expert to teach classic reading," cries your objectionist; and this I deny. An ignorant teacher can do fairly well with any material which tends toward self-improvement, but it takes a supreme teacher to make anything out of bad material. When superintendents cease to come down to the level of poor teachers, they will find the poor teachers coming up to their own level. "What do you read?" I said to a ten-year-old boy who had left school to earn his living. "Oh, nothing," was the reply. "And what did you read in school?" "Just my reader." "And what did you find in your reader?" "Oh, subjects and predicates."

Imagine Homer invoking his heavenly muse into a revelation of a nation's deepest religious life just to provide little boys with subjects and predicates!

"What are your pupils reading?" I asked a school principal. "Oh, I have no time to find out," he said; "just look at that pile of examination papers," pointing to a stack almost a foot high; "it takes all my time to mark them," and he might have added that a sick teacher gave her vacation to help him.

Think of a man deliberately picking a bushel of green apples and biting each one to ascertain its exact stage of greenness, an abundance of ripe fruit being within easy reach; as if his bite could make the green apple ripe. When the written examination comes in, *the classic goes out.*

Among other educational delusions are these: That a dose of epigrams, taken periodically, is more conducive to growth than is a masterpiece; that easy science reading supplements the child's observations in nature more effectually than does a masterpiece; that a rousing declamation of some patriotic "selection" will develop greater patriotism. Against all of these hallucinations I protest. The office of the epigram is to destroy breadth of vision, to beget an inability to find bottom principles or leading thoughts in writings whose parts are correctly arranged and related. The epigram has no educational value, except to serve as a text for discussion. The office of easy science reading is (with some exceptions) to discover for the child what he can discover for himself, and to destroy his sense of artistic unity; it being at the best but a painfully labored series of pictures which do not make a complete picture.

The office of the patriotic selection is to superimpose a superficial patriotism, which, according to psychological laws, a child cannot feel. I deny that the child is less patriotic who, after a careful reading of Shakespeare's Julius Cæsar, Livy's account of Hannibal, The Philoctites of Euripides, and a Life of Washington, quietly says, "To me, George Washington seems the noblest of them all," than the one who shouts "Down with the traitor!" for the mere love of shouting. The one is the deep conviction of him who, looking up and down the long line, sees the influences which have developed the present out of the past, while the other is the expression of a spasmodic emotion, which would just as soon shout on one side as on the other.

The masterpiece in literature is more than an inspiration to patriotism—more than a text-book on spelling, punctuation, pronunciation, subjects and predicates, rhetoric and oratory. It is more than a text-book on morality. It is more than a heart-history of the age in which it is written; more than a summing-up of all the ages preceding it; more than a prophecy of the ages to follow it. It is all of these, and more.

As the physical scientist watches the plant that he may discover the secret of plant-life, that he may account for the form-giving energy which seizes on external forms and digests them, that it may reach its ideal in the blossom; so does the scientist in the world of thought search the master-

piece for the form-giving energy of the soul which lays hold of the immortal past and the infinite present that it may place its own stamp upon the eternal future.

"What is the destiny of man?" "What shall I do to be saved?" This is the great question of to-day, and it has always been the great question of the human race. It is not "How shall I best preserve my physical existence for threescore years and ten?" but "What assurance have I of eternal life?" "Shall the mind of man be put to permanent intellectual confusion?"

Literature to the front! Out with "readers"! in with reading! Down with "pieces"! up with the masterpiece! "Let the great ring out great, and the small ring out small." Let us find the evolution of the human soul. To him who has carefully read and compared the masterpieces of the different ages—to him it is given to know what the brightest star in our southern constellation, Sidney Lanier, has so nobly sung: "The catholic man hath mightily won God out of knowledge."

LITERATURE IN THE HIGH SCHOOL.

MINNIE CAROLINE CLARK, KANSAS CITY, MISSOURI.

There is no lack of evidence as to how English is taught. It is to be hoped that many here may have carefully viewed and considered this evidence, gleaned by the National, the Massachusetts, and Northern Illinois associations, and circulated, with important additions from school reports and colleges, through the *Academy* and other educational papers.

There seems to be but one conclusion: that literature is gaining attention; that it is ignorantly, indifferently, taught.

The most hopeful thing, about, is our—hope, aided by undirected or ill-directed interest.

If there be no retreat from this conclusion, it is fair to suppose that either there are teachers still unconverted, or that, by clinging to old customs, they "would not play false, yet wrongly win."

A nebulous enthusiasm is imagined to surround the whole subject. If any point is clear, it is the one so often admitted in general terms, such as "Oh, yes, literature is a good thing!"

Pardon a little argument on an admitted point.

What is the object of literature?

The surprising answer has been given so often of late, that there can remain only a few in this audience to be shocked by it. First and always, the object of literature-teaching is to educate a taste for the best books.

There shall be pleasure, unconscious acquirement of language, thought, and, perhaps, self-mastery therein.

Tell me, what is the hidden treasure of your soul? What is it most like? In the silence of your own nature, can you fancy a school—a *study*—where that which you know to be nearest the divine spark within you might have been enlarged, brightened?

Do you find the truth in summing the angles of a triangle greater than the truth in this: "He that ruleth his own spirit is greater than he that taketh a city"? I can see how the majority of students might get along without knowing about the sum of the angles; but certainly in my school-room there is no individual that has not daily need to demonstrate the latter. The mental and moral pressure of circumstance comes heavily enough upon us all. Perhaps we may not agree with Victor Hugo, that a man is seven-eighths circumstance. However, that is no excuse for not modifying the part we may control. The fine grain of gold is beaten thin in the shop, the street, the home, the school, unless someone, somewhere, somehow, can help preserve it. It becomes superficial, and is worn away by life; your own experience will tell you how.

Listen to the words of Bishop Huntington:

> "It is not scientific doubt, not atheism, not pantheism, not agnosticism, that in our day is likely to quench the light of gospel. It is proud, sensuous, selfish, luxurious, church-going, hollow-hearted prosperity."

It is said that angels only smile upon the deflections of men of upright, clean aims. But how many pupils come to us with clear ideas, clear statements, pure aims?

Though there are all grades between, humanity is of two classes as to mental quality: those whose minds feed upon themselves, and those in whom this interior self-breeding power is lacking. Many worthy, useful people belong to the latter class; but the barren majority must associate with the prolific mind. This is done in two ways: through the direct influence of books; through intercourse with those whose appreciation and sympathy are greatest.

The bright, imaginative pupil is usually one of sound sensibilities; and if his nature be large and fine, he imparts to his class something of the inner vigilance that nourishes his own mind and quickens its productive power. Here we have an active, inspiring presence, moved through the cultivated genius in books. The weaker mind and speech is emboldened. To all who have eyes for the school-room, the flame that ascends from the kindling of disinterested thought in student, teacher, author, appears a pillar of light.

Aside from the practical aid that arises, such an example alone becomes a purifying element. The clearness of reason, the up-flaming spirit of disinterested thought, seem smothered in the wealth-worshipping incense where young ambition is cast. Do not boys and girls, men and women, learn through their daily desires—whether in Boston or Kansas City? What-

ever is most conspicuously before the eyes of the community becomes its chief educator. Therefore I would insist upon paying great attention to studies best adapted to counteract the taint of social atmosphere.

I do not mean to make ascetics or mere readers of books, but through the media of varied reading to let the student find himself and the world about him. If he can peer into all places and learn to know truth under whatever disguise, let one door and one eye after another be opened for him. Make the weak boy vigilant by arming him against the forms that his weakness must cope with. "The truth shall make thee whole," should be to us a text sublime, if it holds any meaning at all.

The Shakespeare that read and wrote in Stratford would have been a fine poet and teller of stories; but the Shakespeare we know let eye and ear catch in the London streets the realities that his genius reflects in the book-world.

I glean from certain sources that the reading of books is a "superficial study," to be classed with wax-flower-making and other accomplishments. It may be superficial, as all secondary school training is. Yet we have not decided to abolish high schools, because Pope says "A little learning is a dangerous thing." A "little learning" for little learners is as essential in one branch as in another; and, O my brother schoolmaster, I believe one can see where a "little" *shallow* reading would be a blessing upon you and upon your pupils!

Do you know, sister colleagues, the Rhine legend of the seven beautiful sisters that, for their hardness and cruelty, were converted into the seven rocky islands, called the Schönbergs? Perhaps, if the sisterhood were to allow more of this pure "superficiality" to play over their natures and reflect in the sunny faces of children, we should less often hear of the "hard, stony, teacher's expression." Helen Hunt is not the only critic, moreover, to tell us of the joyless, smileless, rayless American visage.

The profundity of the book depends upon its relative size to the reader. You know Gulliver was the manikin in one country and the man-mountain in another.

What books shall be read? There are plenty to be read in class together, and with pleasure and profit, as might be demonstrated from pupils. Moreover, certainty and success may be assured from a superintended reading, outside of class.

This has to depend upon the individual, and the judgment of a teacher that is able, like the physician, to judge of "symptoms." Let the pupil take his choice of several books brought before the class for outside reading; let him change his mind, provided that, by the time set apart for home-reading, he can satisfy his physician — the teacher — after due consultation, of sufficient pleasure and regular progress. It isn't the number of languages or books that determines the quality of their extract.

We may feel, with Charles V, that we "acquire a new soul with each new

language learned." A comparison of our facilities with those of the Middle Ages, seems to throw great weight on the side of modern languages and literature.

The chemist no longer seeks the philosopher's stone. If you should ask the astronomer to cast your nativity, or predict from the stars the success of your latest stock venture, he would smile at the insult to his intelligence. There are those who refuse to be shut out of sympathy with *our* day and *our* generation, through too strict confinement in that "intellectual monastery" called the "ancient classics."

Montaigne tells us how, in the third story of his tower, he loved and absorbed the little library—"five rows of ancient volumes." From these and the life about him he wrote those delightful essays. Still, it would be loss immeasurable to us, for the sake of ancient lore, to exclude an intimate knowledge of that noble circle at Weimar, where thought, activity, and an aristocracy superior to birth or wealth held sway!

Through French I would look into a wonderful literature, enriched by all that could be gotten from a composite people after centuries of power, wealth, art and a culture such as never comes to the American. And I feel the new soul within me stirred by the strong, faithful, tender touch of the master—*Balzac.*

However, if I have not had the discipline of learning to read the *Comedie Humain*, and Faust in all the perfection of the original, these things which Montaigne and Erasmus and Dante might envy me, are my inheritance through English; and from Bacon to Bellamy is a very rich legacy.

Not far from here is the national cemetery. I will read "Rodman, the Keeper," and "My Hunt after the Captain." But Waterloo is full of meaning for me, too; and I shall give my class the story of *Jackanapes*, and "A Country Doctor." Pity and tears follow these unknown heroes as readily as they do the "Blue and the Gray," for love and hero-worship are of no country; and the broadest patriotism my boys and girls can learn is the spirit that teaches them to be their brother's keeper wherever a wrong is to be set right.

One of my colleagues, whom I delight to honor, asked me: "But how do you mean to teach them literature through books?" I replied: "Exactly as you teach them physics and chemistry. Their reading is a touchstone to power. Your pupils are required to make their own apparatus, and perform their own experiments. You give them the elements, and let them work out their own salvation. Sometimes there is an explosion that you do not intend. Literature is taught in the same way. The teacher lets them fuse their own ideas; aims at felicity in suggesting and in exposing the unsound parts of argument."

If my experience with annotated texts were asked, I would express my opinion by asking you to look first on this picture: it represents—Faith, Hope, Charity. And now gaze upon this: it is "Laocoön and his Sons."

The former is a class *enjoying* a book without notes; the latter is a symbol of teacher and class wrestling vainly with annotated texts.

Each pupil should invent his own method of "marking" a book, whether prose or poetry. Sometimes the recitation becomes a symposium, and a premium is put upon *asking* questions about any allusion not understood. Let us take one example from the book. The author says: "Does not Hunger Tower stand as a type of the utmost trial to what is human in us?" Many have marked this. One pupil asks to have it explained. The teacher gives the grim story of Hugolino; reads Shelley's allusion to it; the following day brings Doré's illustration of the victims in the tower, and reads from Dante. The allusion becomes clear then in its application to hungry lives.

Here is another question arising from this sentence: "Mr. Tulliver had a destiny, as well as Œdipus, and in this case might plead, like Œdipus, that his deed was inflicted on him, rather than committed by him." Fortunately, one clever boy can give this story concisely. When he comes to the point where the Sphinx propounds the riddle, the teacher asks the narrator to pause, and the class to answer. This part of the performance strengthens the impression of the fate that met Œdipus.

Again, the characters of our book enjoy music—good music, too—and make a worthy example for pupils. Allusion is made to the "Creation." "Who wrote it? What is it?" There is one boy in the class that loves and knows music better than anything else. The teacher has longed to make him talk; now she has only to *let* him. He tells about the oratorio; even sings a little. While he is sinking into his seat, trailing his heavy bass over the last words, "*sinn ous woooo rm,*" applause rises.

Then some one asks an apparently valueless question: "Who was Purcell? What music did he write?" The teacher answers: "How many of you remember getting interested in a novel that caused a great sensation among our novel-hungry great-grandmothers?" They cry out, "Evelina!" The teacher then recalls a few facts about the musical taste of the Burney family, and tells them that Purcell lived with Fannie's father, etc., etc. The musical boy begins to feel a bond between music and literature; and the class feel quite "at home" with Purcell and his music in the home of Fanny Burney, close by the festive, famous "mulberry tree."

Rhetoric should be studied constantly from the books read, and with the aid of a text-book used for reference; but it should not be taken up in the abstract till very late in the course. Scanning, figures of speech, improved taste, come from the first by easy, natural steps, if the best help and enough of it is called to the direction of taste. Few teachers are able to do all they wish; so the daily question is, "What shall I leave undone?"

With a persistency that has surprised certain observers and skeptics, I have refused to gather a crop until I had plowed, planted, sowed, and weeded. Scarcely is my garden smoothed down when in walks Mr. Composition and

insists upon gathering beans. I say, "Wait, Sir Gardener; when necessary I will attend to the strings and sticks for them to climb upon. Can't you see there are not even 'bean-stalks' yet?"

As soon as the microscopic eye may detect a sprout of green, Prof. Rhetoric, the trimmer, enters. He is attired in an old-time shade-hat, a shirt with a very stiff bosom-frill, corduroy trousers, and neat gloves. He holds in his hands garden-shears and pruning-knife, and insists upon snipping and pruning my tenderlings. I cry out upon him, and bid him stay outside the fence and bide the time of fairer fruits and statelier palms than his *tools* can furnish.

Given time, it is easy to show that the writing of an English sentence has mathematical precision, *plus* other things of greater value.

We wish everything were more clearly taught. I wish the laws of exercise, the daily rules for strengthening the body, were taught before poetry, but as a part of the poetry of existence. The perfect poise of life comes from balancing the physical and the mental. How can the teacher that allows himself or herself no relief, physical or mental, expect to remain a hale inspiration to the school?

At the end of a second year in a large Western school, I am at my wits' end to know what to do with the written work heaped upon me. Shall I, Euceladus-like, wriggle under this mountain, an accumulation of bad English, from the primary grade up? No. I have heard that there is in the West an animal able to live upon food ordinarily considered indigestible. One of these animals can be bought for a few dollars. Why could not I purchase a *burro*, and feed it at public expense—as it were? If it could not live on nine hundred examination papers a week, (supposing I had *only* three written lessons a week,) how, by all the laws of self-preservation, could *I* be expected to? Shall I attempt to pepper all these papers with punctuation, and salt them with red-ink comment? Would it not be a greater service to the community to mount the said burro, and ride forth into field and street, whence I return, with fresh incentives for my class?

However, the best way that I have yet found to surmount the difficulty is to allow each section the benefit of kindly reciprocal criticism.

The chief error at first is repetition of word and idea. It is surprising how soon students learn to correct and to appreciate. They are not long in taking every advantage to improve their style, knowing that the same subject, drawn from class or home-study, may be presented by another. This gives zest to the work; though, as the class should be like a family, there is no need of depressing an earnest, dull pupil by a sense of his comparative failure. There is usually some good to be said; if the critics fail to give it, the teacher will be able to supplement an encouraging remark. Moreover, it is well sometimes to let the pupils see how the instructor takes his or her own instruction. Write a verse to order on the board; let them choose meter and subject; paraphrase the passage you give them to do.

Last winter an advanced class presented a petition for a Christmas story; they dictated that it should be partly true. The teacher felt repaid for every hour spent in response to this request. What was the effect of this story about real Boston girls and boys? Aside from stimulating the hearers to better work, it made them happy and interested; it gave them the feeling that they, dearer to the teacher than characters of fiction, real boys and real girls, are in truth the heroes and heroines of the future.

In written work the spelling would be appalling, were it not for a certain admirable consistency. For instance, the pupil that makes the following mistakes, is apt to hear and speak in the same fashion: Here are a-proach for ap-proach; dis-sa-pear for dis-appear; legions for legends; and such expressions as "he relaxed into silence," "irra-table genus" for irritable genius. I ask something about Flanders. From my younger class I learn that it is in France, Italy, and England; that "Miles Standish got his name there;" that "Miles Standish met Julius Cæsar there, because they fought there;" that "Vittoria Colonna lived there." After discussing a list of books placed on the board to illustrate the sectional literature of America, one young lady, who must have seen and heard the title "*Hoosier* Schoolmaster" several times at least, arose and soberly inquired: "Should you say 'Who's your schoolmaster?' or 'Who *is* your schoolmaster?'" Another young lady was asked, when the class were giving questions to each other, to explain these lines:

> **"From the cold lakes of the North to the land where the Father of Waters**
> **Seizes the hills in his hands and drags them down to the ocean,**
> **Deep in their sands to bury the scattered bones of the mammoth."**

She explained, after study, the "bones of the mammoth" to mean "the bones of the soldiers buried in the South after the civil war." Yet the good things are far in excess of the bad; and the gain of individuals and classes is often in proportion to these amusing, distressing blunders.

I ask one boy — the charming, average, typical boy — this: "L——, what do *you* believe is the advantage of stating a truth in poetical form?" He replies: "Oh — it strikes a fellow deeper!" One dear little fellow, the Caedmon of his class, is trying to prove that Longfellow is not a greatly original poet. He says, "I've heard somewhere that a man has got to write from his heart; he's got to suffer to be a great author. Now you all know that Longfellow had a pretty easy time of it!"

Time does not permit me to state the variety of subjects and suggestions that may be given; nor can I illustrate the original treatment of such, and the method of testing the outside reading. Credit should always be given for this work; and the teacher can see that it is honestly done at home, while the time of the recitation hours is filled by listening to the essays.

I have the report of a famous Western high school. The writer laments the feeble English of pupils that are presumably well trained in our "incomparable language;" and adds that thought-power and command of

words are seldom seen as an outgrowth of the supposed exercise. "There must be culpability somewhere," he says. Then, in connection with the school library, follows this:

"I am deeply convinced that if we can so center our influence upon a pupil that he will confide in the judgment of his teachers as to the character of his reading, and will seek their counsel in his selection of books, we will have accomplished for that pupil more than can be equaled by the sum total of all our other instruction. I have sometimes thought if a wise and experienced teacher, one who understood human nature and was in sympathy with it, would do nothing else than guide the pupils in the selection of the books they would read, it would be the wisest use of money which our schools expend. If every high-school pupil could say, with Fenelon, 'If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love for reading, I would spurn them all;' or, with Gibbon, 'A taste for books is the pleasure and glory of my life; I would not exchange it for the glory of the Indies,' what a revolution would be created in the character, life and happiness of our young people!"

This is admirable! What could be better? The interest of the writer cannot be questioned. But, when I turn back to his course of study laid down in the report, I find *English, as a study, only once a week during the first year; not at all the second year; English history during the third; and English and American literature massed together with Shaw's Manual, for the fourth year.* How is it that only sixteen pupils out of the total number, 209, are set down in English literature for the school-year 1888–89? I turn to a table that shows the number of books read by the school, but I find no evidence that this reading was duly directed and credited; and it appears that several may have escaped reading any valuable work.

The strategies of a zealous teacher are beyond recital. It would not do here to relate how a lady went off to a base-ball game with a boy that cared rather too much for sports; nor how from that happy time forth there was a tacit understanding about work between the base-ball coterie and the literature teacher, who was none the worse off for her recent lesson in "the game."

One day I sat down to talk with a rather sluggish, quiet boy. He had "never read a book," as he said, and I was troubled by his apparent apathy. Accidentally, in rising, I thrust the corner of his morning paper into his eye. I begged pardon. He pretended, with a boy's courtesy, the pain was nothing. Later, I went to him, and said he seemed to be in the right condition to read a book in which the hero had an eye damaged by a lady—wouldn't he let me repair my ravages by lending him the same? He consented; and the next day one of the boys brought him "One Summer." It is a simple little story; but that boy not only read it and laughed over it—he began to work on his biographical sketch of the two D'Israelis, and on his reading; he came to me daily for advice; and finally won the applause of his class by one of the raciest papers of the year. He has seemed eager and happy ever since.

If you can't always in this way open a boy's eyes to the beauties of literature, you may invent something more creditable, and less liable to run him into the dangers incurred by the "wise man in our town," who "jumped into a bramble bush," etc., etc.

It is out of my power to touch upon the actual and probable, or to bring proofs of facts that I may have drawn attention to. The spur of larger attainment remains, though the exact line of limitation and conduct seems vague. We are not particularly well acquainted with ourselves. This must give us pause whenever we assert the value to others of any special work or author. Therefore greater scope should be our aim. *My* "free-necked" children "dare make reply," and "dare reason why." I accept the testimony of the three hundred under inspection, and find that they have learned *to appreciate.* I mean this in its full sense, though I put little stress in straining at comparisons of style.

There is on Bedloe's Island a lofty light: yet what ship does not, at times, take a pilot back and forth through the crowded harbor channels? So, Spenser, Bacon, Shakespeare, Milton, Wordsworth—scientific reading in the lofty abstract yielded to them—are intellectual lights, brilliant and stimulating to mature minds, though they are often cold, barren and unsatisfactory in the simple, every-day philosophy that guides the finer, difficult part of human nature.

In conclusion, let me give direct from pupils what I believe are examples of the moral impression—the retaining power that comes from the "humanities" of literature teaching.

On his examination paper a boy, whose life is as hard as his mind is keen, states these impressions of the author of "Silas Marner": "I hardly know what to say of her; it seems as if through her knowledge she can soothe any trouble, because she paints good and bad just as it is. I seem to feel what a good friend and mother is supposed to be." In the proud, hard struggles of a motherless boy, is this not a noble example of "*Das Ewigweibliche*"—the ever-womanly leading us onward?

A girl, below the average, speaking of the renunciation in the life of Charles Lamb, applies this thought, stored up by herself from the first good *book* she was *required* to read: "If life did not make duties for us before love comes, love would be a sign that two people ought to belong to each other."

In a boy's essay, called "My Book Friends," I find this: "The next picture represents a broad, stormy expanse, once a wide plain, where the Floss hurried on to the sea. In a boat are man and woman, mutely gazing at each other: he with a look of humiliation, overpowered by a sense of life's depths that had lain beyond his vision; she with eyes of intense life looking out from a weary, beaten face. Huge fragments of some wooden machinery are being floated along. The sun is rising now, and the wide area of watery desolation is spread in awful clearness around them. In dreadful clearness

float onward the threatening masses. 'It is coming, Maggie,' Tom said in a deep, hoarse voice, loosing the oars and clasping her. The next instant the boat is no longer seen on the water, and the huge mass is hurrying on in hideous triumph; but soon the keel of the boat reappears, a black speck on the golden water. The boat reappears, but brother and sister have gone down in an embrace never to be parted: living through again in one supreme moment the days when they had clasped their little hands in love, and roamed the daisied fields together."

A sad scene for the young, you say. It did seem sad and unnatural to have their book end thus! But what human prescience could have divined that a few weeks later this picture would be verified again and again amid the realities of the Conemaugh Valley?

Knowing that "the thoughts of youth are long, long thoughts," we can only set before the mind something that lays hold on truth—which is always beautiful—and on philosophy. What prescience can reveal to the wisest the manifold experiences of life, where the echoes of the class-room or the thought noted in silence may not interpenetrate with a subtle sense of truth, or wisdom, or happiness?

We must face all disasters of work, of life; and while, sometimes, the human pity of it all touches us with a sense of infinite pathos, perhaps we can find no better philosophy than this, marked by many a young hand in the worn copies of *Mill on the Floss:*

"Nature repairs her ravages, but not all. The uptorn trees are not rooted again; the parted hills are left scarred; if there is a new growth, the trees are not the same as the old; and the hills, underneath their green vesture, bear the marks of the past rending. To the eyes that have dwelt on the past there is no thorough repair."

THEME: PEDAGOGICAL INQUIRY.

OBSERVATION AND EXPERIMENT ESSENTIAL IN PEDAGOGICAL INQUIRY.

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It is generally understood that the core of pedagogical inquiry lies in psychology, particularly in the psychology of the growing mind. The commonest remark in reference to the qualifications necessary for a teacher is that he should have a good knowledge of human nature, which is only saying that the mind is the center of the pedagogical system, around which all the rest revolves. There are two methods, more or less distinct, of studying the mind: one through consciousness, commonly known as the method of introspection; the other through the outward manifestations of mental activity, or by the method of observation. No one proposes to dispense with the first of these methods, for that would clearly be impossible. The question is, whether the method of introspection is sufficient; whether it does not require to be supplemented by external observation; whether, indeed, the chief emphasis in pedagogical inquiry ought not to be laid upon such observation, as is done in studying the natural sciences.

The end in view, so far as the present discussion is concerned, is to consider how teachers, especially young teachers, and students in training for the work of teaching, may best gain some accurate knowledge of the material on which they are to exercise their art, namely, the nature of children, in order to adapt their efforts wisely and skillfully—that is, in harmony with natural laws—to the proper and effective training of the growing powers of the mind.

> "For nature, crescent, does not grow alone
> In thews and bulk; but, as this temple waxes,
> The inward service of the mind and soul
> Grows wide withal."

There are two sides to this question, according to the predisposition of those who engage in the study of it. Students who lean to the metaphysical side of psychology naturally favor introspection, and may even consider it entirely sufficient, as a method of study; while on the other hand, those who approach the subject from the side of science, especially physiology, distrust introspection, and place small reliance on the mind's ability to bring all its operations into the sphere of consciousness. It is not to be expected that this original and deep-seated difference of view will disappear

under discussion; the present paper will only recommend that, for pedagogical purposes, observation should receive a part of the attention usually given to the method of introspection.

Let us first call as witnesses a few of those whose researches in this field have given them a clear title to be regarded as authorities or experts.

It would be hard to find a more intelligent and candid psychologist, or one more generally known and respected among teachers, than James Sully. His position is by no means an extreme or partisan one. While holding to the view "that psychology is distinctly marked off from the physical or natural sciences as the chief of the moral sciences, having to do with the phenomena of the inner world, and employing its own method or instrument, namely, introspection," Mr. Sully, at the same time, recognizes and follows what he calls "the modern tendency to supplement the properly psychological study of mind by the physiological study of its nervous conditions and concomitants." (Outlines of Psychology; preface, pp. v, vi.)

He confesses that introspection "is unable to give us a wide and general knowledge of mind;" that there is "need of supplementing this direct source of knowledge with another and indirect," namely, "the external or objective study of mind." He goes on to say: "This includes, first of all, the widest study of the human mind, by means of its external effects. . . . In order to make this observation comprehensible and fruitful," Mr. Sully continues, "we must be careful to include widely-unlike types of mind, due to differences of sex, temperament, and surroundings; also all stages of mind-growth, and particularly the phenomena of child-life." (Appendix A, p. 682.)

This straightforward declaration should have all the more weight, as coming from one who is avowedly not of the camp of modern ultra-physiological psychologists.

No psychologist of our time stands higher than Alexander Bain. In his essay on "The Art of Study," he touches the matter under consideration, in these words: "In the science of the human mind there are general doctrines, contrived to embrace the world of mental phenomena. The student may have to begin with these, and work upon them exclusively for a time; but, in the end, phenomena must be independently viewed by him in their naked character, as exhibited directly in his own mind, and inferentially in the minds of those that fall under his observation." (Practical Essays, p. 252.)

The late George Henry Lewes, although less widely known to our profession, was as profound a psychologist as either Sully or Bain. From his philosophical and suggestive work on "The Study of Psychology," which, unfortunately, he did not live to complete, I quote the following: "If, then, it is indispensable that psychology should formulate the laws of the human mind, and not simply classify the individual states, the feelings and thoughts of others must be accessible; and if these are not accessible on their sub-

jective side, access must be sought on their objective side. We must quit introspection for observation. We must study the mind's operations in its expressions, as we study electrical operations in their effects. We must vary our observations of the actions of men and animals by experiment, filling up the gaps of observation by hypothesis. When the facts are known, and their conditions are known, so that experimentally the facts are reproducible, the aim of research is reached; the doctrine may then be constructed." (Op., cit., p. 99.)

In another part of the same work, Lewes speaks of the change which a better apprehension of psychology is bringing about in the treatment of insanity and in education. He says, however, that the pedagogue has not yet got so far in this advance as the alienist. I quote a sentence or two: "The traditional conception of the mind as something different from the activities of the organism, determines, implicitly or explicitly, his [the pedagogue's] method of education. He [the pedagogue] tacitly assumes that all minds are specifically, no less than generically, alike, and he therefore teaches the same lessons in the same way to all." (P. 118.)

However sweeping and unjust this statement may seem as applied to the better teaching of the present day, we must probably admit that it contains at least a certain measure of *historic* truth.

The French psychologist, Ribot, in his interesting history of English Psychology, expresses at considerable length, substantially the same view. He says: "One of two things is the case: either psychology is limited to interior observations, and these being completely individual, it has no longer any scientific character; or else it is extended to other men; it searches out laws, it practices induction, it reasons, and then it is susceptible of progress; but its method is to a great extent objective. Interior observation alone is not sufficient for the weakest psychology." (English Psychology, pp. 18 and 19.)

"But," continues Ribot, "in what does this objective method consist? In studying psychological facts from the outside, not from the inside; in the internal facts which translate them, not in the consciousness which gives them birth. . . . The objective method, instead of being personal, like the simple method of reflection, lends to facts an impersonal character; it bends before them; it moulds its thrones upon the reality." (Op. cit., p. 25.)

"Psychology," (I am still quoting Ribot,) "as understood in its widest sense, embracing all the phenomena of mind in all animals, and considering them, not only under their adult form, but in the successive phases of their development, offers an almost boundless field for research. Hence, it is striking to observe how summary are all the hitherto most accredited treatises upon psychology. If we subtract historical digressions, what, in many instances, remains? We shall be still more impressed by this brevity if we compare psychological books with those of naturalists, which are laden with details. Whence arises this difference, if not from the method employed?

The latter collect facts with indefatigable patience, noting exceptions and differences; the former consist only of vague sketch and some abstract formulas. And yet, has not that principle which thinks, feels, acts and wills, in animated beings, almost infinite varieties, which are to be revealed only by the most minute investigation? Can we believe that a human soul may be described more briefly than a plant?" (Op. cit., p. 28.)

I offer one more quotation from Ribot: "It seems to me that the best we can hope for psychology is, that it may be entering upon that period of apparent disorder and real fecundity in which every question is studied separately and excavated to its utmost depths. A good collection of monographs and memoirs upon special points would be perhaps the best service which could now be rendered to psychological studies. No doubt all this is not a science; but, without all this, there is no science. Such a method would possess not only the advantage of substituting better tendencies for those which actually exist—the study of facts for hypothetical generalizations: it would also offer a task within the reach of all. In this work of detail each might share according to his measure and his strength. Many who could not be architects might cut stones skillfully enough. A hundred workers might, perhaps, wear themselves out over one obscure point. What matter, if a result be obtained? The science will accept their work, and forget their names. It will assume its true character—impersonality." (Op. cit., pp. 32, 33.)

Professor Preyer, author of that remarkable book, "The Mind of the Child," in speaking of the observations which furnished a large proportion of the facts recorded in that work, makes the following remark, which is pertinent to the present discussion: "To observe the child every day during the first thousand days of his life, in order to trace the development of speech, was possible only through self-control, much patience, and great expenditure of time; but such observations are necessary, from the physiological, the linguistic, and the pedagogic point of view, and nothing can supply their place." (Op. cit., part II, pp. 186 and 187.)

Dr. Stanley Hall, who, I need not say, stands in the very front rank of American educationalists, in his introduction to the American edition of Professor Preyer's work just cited, says it is a grave mistake for teachers to suppose that a text-book supplies the training they need in psychology. "All such books I know are far too abstract and schematic; too much devoted to definition, or in some cases, even controversy; too common-place and traditional in their subject-matter, so as to be sometimes an impediment to the fine tact and instinct that, in minds of finest fiber, divine, perhaps unconsciously, the needs and individual nature of children.

"The living, playing, learning child, whose soul heredity has freighted so richly from a past we know not how remote, on whose right development all good causes in the world depend, embodies a true elementary psychology. All the fundamental activities are found, and the play of each psychic pro-

cess is so open, simple, interesting, that it is strange that psychology should be the last of the sciences to fall into line in the great Baconian change of base to which we owe nearly all the reforms, from Comenius down, which distinguish schools of to-day from those of the sixteenth century. It is a striking fact that nearly every great teacher in the history of education who has spoken words that have been heeded, has lived for years in the closest personal relation to children, and has had the sympathy and tact that gropes out, if it cannot see clearly, the laws of juvenile development and the lines of childish interest." (Op. cit., part I, pp. 22 and 23.)

The foregoing witnesses, Sully, Bain, Lewes, Ribot, Preyer, Hall, are all men who speak with authority. A larger number might easily have been summoned to the stand, whose words would simply swell the volume of testimony without adding materially to its convincing force. Their views point plainly to two things: first, the inadequacy of the method of introspection in psychologic study; and secondly, the necessity of observation and experiment, not as superseding, but as supplementing introspection, and giving to the study of mind objective reality and completeness.

Does not Lord Bacon really speak to the same effect when he says: "Studies themselves do give forth directions too much at large, except they be bounded in by experience"?

Perhaps at this point we might consider our thesis proved. But there is a further fact which will bring the proof home to many teachers of psychology with the force of personal experience. It is the almost universal practice, in teaching this subject, to appeal with great frequency not only to the testimony of the pupil's own consciousness, but also to the language and conduct of men as observed in every-day affairs, and especially to the sayings and doings of children. Reminiscences, anecdotes, popular maxims and proverbs, idioms—in short, all objective expressions of mind, are sought for and relied on to convince and satisfy the student, almost, if not quite, as much as specimens are relied on in the natural sciences; and the instructor who is most ready and expert in the use of these concrete examples is not only the most lively and interesting in the class-room, but also the most lucid and persuasive. The facts of observation are confidently offered and instantly accepted as of the highest authority. The difficulty is, observed facts are apt to range themselves on more than one side of the question, and so to take on a bewildering ambiguity. We grow tired of the resulting perplexity and delay, and sometimes are fain to take refuge in theories whose completeness brings great relief to all but the hardiest and most patient spirits. But perhaps such repose, however grateful, is purchased at too dear a cost. We should beware of the temptation that comes upon us in weak moods of the mind, to belittle a great problem for the sake of getting at an easy or speedy solution of it. Psychology seems peculiarly beset with such temptations. There is indeed perennial fascination in the idea of understanding human nature to the core. Who does not long for some secret

clue to the intricacies of character? At times the door even seems ajar, as when some key, like the doctrine of temperaments, or of physiognomy, or of phrenology, holds out its glittering, momentary promise of revealing the long-kept secret. Some of us are old enough to recall, perhaps with a slight flush of mortification, the eagerness with which we once hailed the possibilities of phrenology — possibilities which our youthful ardor easily translated into probabilities, or even certainties. What a revelation it seemed! A few passes of the hand over the surface of the cranium, and you could tell off, blindfolded, every mental trait, even of a perfect stranger, with as much readiness as an educated blind man reads with his finger-tips the embossed words of his printed page! But to-day, like so many other specious arts of reading character, phrenology has withdrawn into the dimmest corners, or vanished into thin air. It has given place to the slower and surer inductive method of science, whereby Dr. Ferrier and others have been seeking, in recent years, to ascertain the truth in regard to the localization of cerebral functions.

Is it not possible that we have of late years been too much stirred with a kindred hope by the apparent perfection of modern psychology?

When we have mastered the book with its complete terminology — so easily put in tabular form upon the blackboard, so neatly transferred to the note-book — have we, or have we not, found ourselves in possession of the coveted solution of the great problem? Or, do the old mysteries of character and conduct remain for the most part mysteries still?

For myself, I confess to a feeling not wholly of satisfaction when I contemplate the summary and finished character of the current schemes of psychology. There is about them a certain pride of system and completeness that breeds distrust, or at least discontent. While I study them, and still more when I put them to practical tests, the words of Shakespeare keep ringing in my ears:

> "But man, proud man!
> . . . . . .
> Most ignorant of what he's most assured,
> His glassy essence."

Not that I feel competent to mend these systems, or replace them with better — far enough from that. But I am bound, nevertheless, in frankness, to express a doubt whether we have yet arrived at the final psychology. Some years ago, I conceived the project of reducing the writings of Shakespeare to a sort of psychological system or conspectus. You will smile, as I do now myself, at the rashness of such an undertaking; but I argued that since the great poet is confessedly our most consummate master of the human mind, his delineations of its manifold workings, if carefully analyzed, passage by passage, and arranged in an order corresponding to our modern classification of faculties or activities, (which is believed by so many to be accurate and exhaustive,) would serve as a luminous exposition and illustration of nearly the entire range of mental phenomena. For a long time

I studied and pleased myself with this inspiring scheme, which grew daily in my thoughts, until it took on almost the magnitude of a revelation. "The third day comes a frost, a killing frost!" For when I came to grapple with my task at close quarters, I found my little plan of campaign deranged, overwhelmed, demolished, by the undreamt-of superabundance, complexity, and unmanageableness of the material to be dealt with. The molten metal straightway overflowed all my molds, and I had some ado to make my escape to tell the tale of my discomfiture.

The truth of the matter was, Shakespeare had exhibited human nature too well — too much like the reality. I had never before come so near being brought face to face with humanity. My psychology had only made me acquainted, as it were, with a doll's family of human puppets and their lilliputian belongings. Possibly the thing I attempted is still capable of accomplishment, but not, I am confident, on the lines of our current psychology. And if we cannot thus cope with literature, how shall we attempt the exposition of that vast complex of which literature is only the mirror?

It seems to me, that in order to keep pace with the other sciences, psychology must prove itself competent to answer, from its present position, in a more explicit and satisfactory manner than hitherto, the many practical questions in pedagogy that press for solution, or else it must fall back, and re-form its line upon the base of well-ascertained and undisputed facts of external observation, ranging over the widest fields. It must show more adaptability and greater capacity of growth. It must serve the teacher with a more fruitful and applicable body of knowledge.

There is a further consideration which suggests itself at this point. Even supposing that introspection were competent to furnish a clue to the operations of an adult mind, would that suffice to give us an equally clear view of the mental states of children? Are there no important differences, bodily and mental, between childhood and maturity? Medical writers have long recognized the diseases of children as differing so distinctly in character and mode of treatment from those of grown people as to require separate treatises for their exposition. Is it likely that such differences are characteristic of disease, and not equally characteristic of health? Dr. Eustace Smith, an accepted English authority in this department, remarks significantly: "Children are not merely little men and women, in whose bodies disease manifests itself by exactly the same tokens that are familiar to us in the case of the adult. They have special constitutional peculiarities, which give to disease in early life a character it does not afterwards retain, and invest the commonest forms of illness with strange features, which may be a source of obscurity and confusion." (Disease in Children, 1884, pp. 1, 2.)

Probably most teachers and parents would be ready to agree that the "obscurity and confusion" are not confined to the *diseases* of children. But where do we find any adequate psychology of childhood? And where are we to look for the materials for such a psychology but to childhood itself,

which has been studied, until quite recently, so far as it may be said to have been studied at all, chiefly through adult introspection?

It is difficult to see how a grown person can do anything but waste time and delude himself in the attempt to learn by introspection the true condition of a child's mind. In what quarter of his inner consciousness should a man look to find any feeling that would enable him to appreciate a little girl's passionate fondness for dolls? Or, where, in herself, would a woman discover the source of a boy's love of playing Indian? And even if the man and woman were to change places in such a quest it would be much the same, for it is difference of age, not of sex, that bars out sympathy between children and grown people. Consider a little further this play-instinct in children, which fills three-fourths of their life: what do we find in ourselves with which to measure its enormous force and urgency? Take, again, the childish trait of timidity or bashfulness: have we any present consciousness that prepares us to realize even a tenth part of the irresistible sway it holds with nearly all children?

There are many signs that a profound change of method is about to take place in this matter. It has indeed already gained considerable headway. Monographs are appearing in many quarters, based upon facts of observation. Darwin, Perez, Taine, Hall, Holden, and many others less widely known, have already published notable contributions; and the pioneer work of Professor Preyer, before mentioned, now accessible to all English students in the excellent translation of Mr. Brown, not only enriches pedagogical literature as by a great legacy, but furnishes a type and specimen of method which will serve as a guide and stimulus to further investigation in the same field.

A recent work by Dr. George J. Romanes, (vol. XLI of the International Scientific Series,) entitled "Animal Intelligence," seems to me to suggest something of the sort of treatment that is needed, and is possible, in dealing with the psychology of childhood. Dr. Romanes has, with immense labor, collected a vast store of well-authenticated observations or anecdotes concerning the intelligence displayed by the lower animals. He has arranged these with scientific accuracy in a progressive series, beginning even as low in the scale as the protozoa, and ascending through all the intermediate grades to the monkeys, which stand at the top of the long ladder; thus, as he says, "passing the animal kingdom in review in order to give a trustworthy account of the grade of psychological development which is presented by each group." The work is admirably done, and the result is not only a very entertaining story-book of animals, well-sifted and reliable as to facts, but a most interesting and suggestive treatise on comparative psychology, which all teachers would do well to read.

And the question arises, as just hinted, why such a method, so purely objective and inductive, and hence so comprehensible and interesting, might not be applied, with the necessary modifications, to the systematic study of

children, on an extensive scale? Preyer has given a noble lead and inspiration for such an undertaking; but, as he himself says, it "requires the combined labor of many;" and herein lies, in great part, its promise and its attractiveness. The teachers of a city or a State might combine, like a vast colony of bees, to help build up the structure we so much need.

Under the stimulus of these considerations, at the suggestion of Dr. Stanley Hall, (but for whose generous encouragement and aid the work would not have been undertaken,) there has been made, in the normal school with which I have the honor to be connected, a small and tentative beginning in this direction, a brief account of which may perhaps be acceptable to such as are in agreement with the views set forth in this paper.

The end in view has been twofold; and in order to understand and judge of the character of the work, this twofold aim must be borne in mind.

First, and chiefly, to give such exercise in the observation of children as is calculated to bring the observer into close and sympathetic relations with them, to awaken and cultivate in those who are to become teachers a reverent interest in all the realities and mysteries of childhood.

Secondly, and incidentally, to accumulate a body of well-ascertained facts that may serve in future to enlarge and rectify our knowledge of children, and so help to lay the foundations of a more adequate and pedagogically useful psychology of childhood.

The method is very simple, being substantially as follows:

Soon after entering the school, students are made acquainted with this feature of our work, and very little effort is required to give them a new interest in children and their ways, partly, no doubt, from the novelty of the thing, but more because the new-comers quickly perceive in the school the presence of such an interest. They very soon feel the growing enthusiasm which objective study is so apt to enkindle in youthful minds, and some of them show almost immediately the right apprehension of what is wanted, and the sure tact that will lead to success. Others, of course, lack this, and never make first-rate observers.

The first real task is to correct the prevailing notion, that what is desired is the striking or remarkable sayings and doings of precocious children. It is difficult for beginners to understand that only what is common or habitual in ordinary children is of value. They can hardly believe at first that newspaper paragraphs about children are generally false, and that, even if true, they would be of little use. A second point for beginners is, to refrain from all reflections and comments of their own; to report precisely what they observe—no more and no less—with the accuracy of a photograph. A third precaution has to be much insisted on—that of never allowing the child under observation to know or suspect that he is being observed. Another important thing is, to record the observation at the earliest convenient moment.

There is a question how far the beginner should be directed to look for

certain specific things in children. I think our experience points towards a general readiness and openness of mind as the most favorable condition. Children are pretty wild game, and must be watched from cover, and approached indirectly. Moreover, their activities go in waves, and with little regularity, so that an observer will generally do best in a waiting and expectant attitude—what sportsmen call "a still hunt." "The best time to catch fish is when they bite" is a homely proverb that applies here. This will answer the question sometimes asked, why our students do not go about this work with more regularity and system? Such a question is natural, but it assumes that a student might almost hold his manual of psychology in one hand and a child in the other, and verify the teaching of the book, item by item. It needs but little experience to show that such a method would work about as well with a child as it would with a beaver or a loon. It is quite possible, however, that a more determinate course than we have pursued would be better.

The pupils are told in a general way in what realms or fields most of their observations will lie: as, for example, the knowledge and ignorance displayed by children, their language and gestures, curiosity, shyness, vanity, lying, etc.; their likes and dislikes, attachments, aversions, fancies, caprices; their favorite stories, songs and myths, whatever makes them laugh or cry, ideas of the sky, of God, of death, etc.; their abilities, as shown in drawing, building, planning, and the like; and above all, their plays and games, social and solitary. No limit is put to the scope of these observations, and no question is raised as to their possible utility.

The next matter is blanks for making the records. These are ordinary half-sheets of note paper, of several different tints, with printed headings covering the following items: The date; the observer's name, age, and post-office address; the name (or initials) of the child observed, its sex, nationality, and age in years and months; and the length of time between making the observation and recording it. White paper is used for such observations as students make themselves; pink for well-attested ones reported by others; yellow for reminiscences of their own childhood; green for mention of whatever they read on the subject; and chocolate for observations that extend continuously over a specified period of time. These tints help in classifying the reports, and they also require the student to reflect upon the precise character of the record he is about to make. The number of records expected from each pupil is purposely left indefinite; it has been found to average not far from two a week for the whole course of two years and a half.

The work of making these observations is not at all compulsory, but nearly every pupil engages in it from genuine interest; it is indeed the most nearly self-sustaining exercise in the school. A distinct gain in skill is noticed in a majority of students from term to term, and during the latter part of a term the proportion of interesting and valuable papers is greater than during the first part.

The records as handed in are read by a teacher, and classified, provisionally, under such rubrics as knowledge, reflection, imagination, conscience, feeling, play, etc. Such as are of special interest or significance, whether for matter or form, are placed for a few days where they can be read by the pupils, and they never fail to attract eager readers.

At times, some particular childish trait will come into prominence and be observed by many students simultaneously. Sometimes a question will come up as to whether such-or-such a thing is true of children generally; and there will be in response a great number of observations directed to that point. Occasionally a student will strike out in some new direction. For instance, one tried the effect of smiling pleasantly at every little child she passed in the street, and recorded the nature and number of responses she got. They were almost all smiles in return. The same person tried frowning in a similar way. During the past winter we have had an unusual number of observations relating to lying, and a good many with reference to vanity. The peculiar chants and cries of children, whether in play or in derision, have been reduced to musical notation. We have a large number of pictures spontaneously made by children; also a small collection of playthings similarly produced.

The aggregate number of papers up to this time is a little over ten thousand, of which I suppose it is safe to say at least one-fifth possess some permanent pedagogic value. Our students, in writing their graduation theses, find it indispensable to refer to these records whenever their subjects involve the facts of child-life.

No psychologic exposition of these papers has yet been made; but I have assurance that one of the most competent psychologists is ready to direct the work whenever it is thought best to undertake it. So high, however, is my own estimate of the value to our pupils of the practice of making and recording these observations, that, were the whole collection destroyed at this moment, I should still regard the time spent in producing them as most wisely and profitably bestowed. The testimony of graduates, after experience in teaching, is to the effect that no feature of their preparatory training is found to be more directly beneficial in their every-day work, especially in dealing with exceptional children, than the practice that has been described.

The experiment, short and simple and slight as it has been, has forced upon my mind the conviction that if similar work could be carried on more generally, especially in all schools for the training of teachers, (not, I repeat, as displacing the systematic study of psychology as at present pursued, but as supplementing and enlarging it and giving it a more practical turn,) the advantage to students would be great in many ways, and the material thus gathered for a better psychology of childhood would, before many years, attain a volume and richness at present well-nigh inconceivable.

SOUND-BLINDNESS.

SARA E. WILTSE, CORUNNA, MICHIGAN.

This paper is presented with the assumption that the title was intended to embrace all disorders of the ear popularly known as Sound-Blindness, though not so classed by specialists. Actual deafness to certain tones is probably never congenital, as is blindness to certain colors, exception being made of cases of children who have no perception of musical sequence and of tone-value, who never appreciate and cannot reproduce a melody, and if such cases exist they are not on record.

We are perfectly familiar with the fact that a child learns to speak by slow and laborious processes; that he so learns to see and hear is not so well recognized by people in general.

On reading to an intelligent and well-educated mother of six children that all babies are born deaf, I was met with an indignant denial of the fact, and on presenting the reasons for such protection for the delicate mechanism of the ear from the shock of air pressure, to say nothing of harsh voices, the mother admitted that the reasons were good, but she did not believe she had lived to be a grandmother without discovering such a fact, if it existed. On telling an intelligent audience recently that Preyer's child was noticeably affected by a rose-colored curtain on the twenty-third day after its birth, the lifted eyebrows and indrawn breath gave such evidences of strong dissent that I paused to ask if it was discredited, and several mothers thought that Preyer must be mistaken, while others admitted that the spirits of very young children had been unmistakably affected by bright ribbons and dressing-sacques worn by them. From observation we have learned that hearing develops more slowly than sight, the eye being sensitive to light five minutes after birth, it being hours and even days before the normal child hears. We know that the infant slowly learns to direct its gaze, and from experiments made by myself I know there is wide variation among children, of ability to locate sounds, and the variation among grown people may be noted in your walks in the country by attempts to locate a singing bird, some persons being able to point to the bird at once and others looking from tree to tree. Surprising results of a different nature may be obtained in a small party whose voices are familiar to each other by blindfolding one of the company and requiring him to name the others from listening to individual voices in some popular air.

That there were such defects of sight as color-blindness and myopy, the public has been slow to recognize; and that Dr. Jeffries met with stubborn resistance even from teachers when he began his investigations, gives no cause for shame and regret. It would seem that from analogy alone, we should have suspected long ago that there were defects of hearing that do

not amount to actual deafness. We can recall such expressions, even in the school-room, as, "You must hear with your elbows!" "You'd better take the wool out of your ears!" "Where *are* your ears?" and like cruel remarks, arising, no doubt, from the conviction that inability to hear comes through inattention—a position taken somewhat aggressively by a few to whom the theory of tone-deafness is new, although well recognized by the Germans as *tontaubheit;* but ordinary impairment of hearing may exist where *tontaubheit* does not.

In my father's household there was once a young maid-servant who rather piqued herself on a peculiarly bad memory. On hearing me read, one day, that boiled onions were good for the mucous membrane, "Good for remembrin'!" exclaimed the maid; "then I'll eat onions the rest of my life!" In such blurred way this girl hears much which is said to her; and her affliction is undoubtedly more in dulled sound-perception, with its serious consequences, than in defective memory.

In March, 1888, I received a clipping from *Science* on "Sound-Blindness," with a marginal note from Dr. G. Stanley Hall asking if I could look into the subject. Permission to enter the public schools for the purpose was granted by the Boston school board, and, standing on the teacher's platform, the following words were pronounced, after testing the pitch and loudness of voice by a few words addressed to the master, who stood at the opposite side of the room: Ultramarine, altruistic, frustrate, ultimatum, ululate, Alcibiades, and unaugmented, were the first words used. Time was given between the pronunciation of each for the slowest pupil to write it upon a slip of paper, words being repeated as often as required, some of them having been clearly pronounced five successive times. In the Latin school 259 boys, whose ages range from 12 to 20 years, were given this test, 84 of whom made corresponding mistakes in the vowel sounds, their papers showing, *e. g.:* altramarine, ultruistic, frostrate, altimatum, elulate, olulate, alulate, and unolmented. Alcibiades suffered least, his character happening to be just then under discussion in the school—a fact of which I was, of course, ignorant. At this stage of the investigation Dr. Clarence Blake, the distinguished aurist of Boston, was consulted, and he gave a much better list of test-words, viz.: fan, log, long, pen, dog, pod, land, few, and cat. The 84 pupils who confused the vowel sounds in the polysyllables were seated in their various rooms in the front row, while the observer stood at the back of the room, pronouncing these monosyllables but once, the pupils having had notice of this arrangement, that they might give instant attention. *Only 4 of the 84 spelled all these monosyllables correctly;* and when it is remembered that these were pupils in the Latin school, it seems to me to be a very grave matter, for the misspelling came from misunderstanding of the words, and the misunderstanding could not be attributed to inattention, as every boy was on the alert, having been told that it was a test of hearing to which they were being subjected by order of the school board. A final

and individual test was now given with an aurist's tuning-fork — C 562, *v. s.* The fork was struck with a rubber-covered hammer, the pupil standing twelve feet away, with his back toward the observer. Two cases of deafness were found, but these were known to the teachers, though not to the master. Several doubtful cases were found, which were given the benefit of the doubt, it not being practicable to refer them to a specialist, and the day these cases were noticed happened to be so damp that the instrument gave uncertain sounds.

In the English high school of Boston, 223 boys between the ages of 13 and 18 were tested with the polysyllables, 105 of whom made mistakes corresponding to those already noted. Of the 105, 92 misspelled from one to four of the monosyllables, the errors being in general a repetition of those made in the Latin school, in which pupils are received prior to graduation from grammar school, while all English high-school pupils are graduates from the various grammar departments of the city.

In the Comins grammar school, 530 pupils between the ages of 8 and 14 were tested with the monosyllables, only 34 of whom spelled all the words correctly. The opportunities here gave fairer results, the same room being used for every test, and the words given to classes of 16 only, there being no other pupils in the room and no outside distractions. With the tuning-fork first used there were unavoidable variations in the weight of the stroke, dependent upon the mental and physical conditions of the observer, and Dr. Blake kindly furnished another, to be differently manipulated. Five children were found who could not hear this tone twelve feet away, and in neither case had the teacher or master suspected the existence of any disorder of the ear; two of these were among the brightest in the room, and were seated farthest from their teachers; the others were supposed to be dull and inattentive. After the discovery of deafness, these pupils were particularly observed by their teachers, and the bright ones were found to have the habit of closely watching the face of anyone speaking, bending to the right or left during dictation exercises in order not to lose sight of the lips. For the single word pod, 51 different words were given, 64 blanks indicating that number of failures to understand the word at all; 85 children understood the word to be hog, while 25 understood it to be hard.

As a matter of course, these tests lack somewhat in mathematical accuracy, but great pains was taken, and much private practice made the pronunciation as nearly exact and even as it would be likely to be under any circumstances. The work was experimental, the path unbroken; better methods will undoubtedly be devised, and more surprising results obtained. One circumstance is not without suggestiveness. A child seven years old, with abnormal development, was pronounced feeble-minded by the examining physicians, but was retained in the kindergarten, where it received especial attention, and made marked improvement. Dr. Blake kindly examined the child and found that early trouble with the middle ear had

occasioned a period of deafness which had arrested mental development. Sending the child to the school for deaf mutes to learn the use of his vocal organs, the ear meanwhile to receive such treatment as the disorder indicated, was advised instead of admission to the school for feeble-minded children.

We see by these tests that one pupil in each hundred in the Comins grammar school has some disorder of the ear: to know if each suffers from the same weakness would involve individual examinations by a specialist—examinations Dr. Blake generously offered to make, but I was unable at the time to carry the work further.

One is immediately struck by the difference between results of final tests in the high and grammar schools. Is it not likely that the pupils who work under the disadvantage of such a disorder seldom get beyond the grammar grade? What the per cent. of cases would be in the primary grade is a matter of conjecture, but I have no doubt it would be much larger than in the grammar school, since many children attend school less than the time required by law, cash-boys and office-boys being drawn from the grammar-school ranks. It would be interesting to trace the possible relation between truancy and lack of interest in school-work because of dullness of the ear. The tests already made prove conclusively the existence of an obstacle to the acquirement of information on the part of pupils which has never been sufficiently recognized as existent, and the causes of which should be made the subject of special examination.

Dr. Blake gives three classes of tone-deafness proper which have come under his observation—and his study of the subject is perhaps as close as that of any aurist in America. I quote directly from him:

1. Deafness for a series of consecutive tones in some portion of the scale, more commonly the upper, which may be the result of disease of the middle ear.

2. Deafness for single tones scattered throughout the scale, more frequently the result of disease of the labyrinth.

3. A lack of appreciation of harmonic sequence, and, in some cases, an impossibility to distinguish the relative pitch of two or more tones—not acquired, but congenital.

The aurist so frequently quoted in this paper says that tone-deafness is not a disease, but is a possible symptom of several diseases of the ear, some of which are curable, and some not, and he suggests amblyosia as a descriptive name of the symptom of diseased or dim hearing for the discovery of which these particular tests were made.

Agassiz wrote: "A physical fact is as sacred as a moral principle." In this matter we have to deal with a physical fact of the gravest importance—one which may be vitally related to moral principles. Every child in our public schools should have the hearing tested at longer or shorter intervals, and the dull and inattentive, ever-behindhand pupil should have the

benefit of such light as a test of this kind might cast upon the causes of inattention, dullness, and mischievousness.

It is to be feared that general interest will not be roused in the matter, unless such educational leaders as are here represented will stand, like the immortal Swiss Guard, not only between the children and the physical defects that threaten to arrest mental development, but between the children and the parents and teachers who are not yet convinced that there is any hindrance to any attainment but inherent depravity and love of idleness.

HONORARY DEGREES, AS CONFERRED IN AMERICAN COLLEGES.

CHARLES FOSTER SMITH, NASHVILLE, TENNESSEE.

Twenty-two years ago President D. C. Gilman called attention in the *Nation* (August 1, 1867) to some of the evils connected with the wholesale bestowal of honorary doctorates in law and theology, asserting that "the mode in which honorary degrees are conferred in this country is a sham and a shame." "It is so easy to get a degree," he charges, "so many men of slight acquisitions have obtained degrees, that it is now the way to apply for these honors; and if the secret sessions of college corporations were made public, there would be an astounding revelation of intimations and open requests and indorsements. Members of the faculties of colleges are constantly applied to to lend their influence to secure a doctorate for this person or that. By designed coincidences, letters are sometimes received from distant points and from very different writers, calling attention to the peculiar merits of this or that candidate, and recommending him to favorable consideration."

Ex-President Woolsey, also, in an article on "Academic Degrees," published in the *Century*, July, 1884, says: "If there are excrescences in the system, such as seem to be hurtful to the advance of real study, every educated man ought to desire that they should disappear. Such we hold to be honorary degrees, especially doctorates in law and in theology; and we believe them to be so little in accord with solid learning that we could wish them to be suppressed, or, if that is impossible, checked and regulated." "The desire to obtain the honor is a desire which no man should indulge," says he further, "and yet the uncertainty and unreasonableness of the rules of selection provoke such a desire, especially in persons who have no good claims by which it can be justified."

My own experience confirms for the South the truth of the charges made by these distinguished college men against the American mode of conferring honorary degrees. Before the first commencement after I became a member of the faculty of a college in South Carolina, a request was received from certain gentlemen of a distant State asking that the degree of D.D. be conferred on Rev. ———, of that State. In addition to the high qualifications claimed for the reverend gentleman, it was stated that he had written a book, and it was thought that the degree would aid him in getting a publisher and help the sale of the book. Not a member of the faculty knew the candidate or any of his friends, and they promptly declined to recommend the bestowal of the degree. Another request that I remember was signed by two or three very well-known clergymen asking that a doc-

torate in theology be granted a preacher from a distant State, who was practically unknown to every member of the faculty, the only ground for the request, so far as known, being the fact that the nominee had been elected to some important church office. I was told that such requests had been not infrequent in the history of the institution. But suppose the college had been weak enough to yield, what would have been the effect? The uninitiated would of course have taken the fact that the degree came from a distant college as proof of the extensive reputation of the new doctor.

A young preacher of promise, considerably under thirty years of age, told me some time ago that being one day at Dr. B.'s, that gentleman said to him, "I am writing to ——— College to ask that the degree of D. D. be conferred on Mr. A.;" and added, "if you would like the degree, I'll offer your name, too." The young man declined; but Mr. A. got the degree. I happen to know that Mr. A.'s name was sent at the same time to another college, which declined to grant him the honor, and thus deprived him of the great glory of being doubly dubbed. I believe that the above is not an uncommon way of securing honorary degrees, especially that of D. D.

The ablest preachers generally get the degree, but so many others receive the same honor that its value is greatly impaired. President Woolsey's remark that "They carry with them no evidence of learning, but only a certain indefinite superiority above others in the same sacred calling," is eminently true. One of the ablest men whom Tennessee has produced used to say: "Some men are doctored for their learning, some for general ability; but I was doctored on the demand of the people." I venture to say that seldom does a college take the trouble to ascertain what qualifications in the way of erudition or literary ability the candidate may have. Prominence, general reputation, preaching ability, success as an evangelist, determine the bestowal so far as the recipient is concerned; various motives of policy often influence the college. A striking example in proof is at hand. One of the strongest literary institutions in the South has lately conferred D. D. on a man who, if he had continued his college course, would at the time he received his doctorate have just finished his junior year in Vanderbilt University. The *causa honoris* in this case was a successful pastorate in the college town.

It not uncommonly happens that the preachers, the newspapers, the people, doctor a man before the colleges are called in. A city could easily be mentioned where a preacher of any prominence is seldom introduced to an audience, or mentioned in the papers, except as "doctor," and this without any regard for the facts in the case. It was observed at the General Conference of the Methodist Church, held in Nashville, in 1882, that on some occasions the presiding bishop recognized every preacher who rose to speak as "Doctor ———, from ———." And at the meeting of the same body in Richmond, 1886, it is said, the committee on public worship, announcing the appointments for the various pulpits the following Sunday, read every appointee as "doctor," until the matter became so ridiculous that the confer-

ence burst into laughter. It is not to be supposed that anybody was in doubt as to anybody's title. It simply is, or is getting to be, the custom.

The evil we complain of, like so many others in educational matters, has come from the over-multiplication of small colleges; and the absurdity to which honorary degree-giving has been carried in some of the weaker backwoods or "one-horse" colleges is almost beyond belief. The story that went the rounds of the papers, a year or two back, about the Texas university whose faculty consisted of a father and two sons, the latter of whom conferred the degree of LL.D. on the old gentleman, receiving in return each a doctorate of philosophy from the grateful sire, created not a little amusement, and was doubtless considered only a huge joke.

But if the Texas story was considered too funny to be true, what will be thought of this which comes from Arkansas and is vouched for by a preacher: "——— Springs" had got on a boom, like most other Southern towns and springs, and the public-spirited citizens determined that they needed, not, as the General Court of Massachusetts in 1647, a school, but in conformity with the era of booms, a college. They were persuaded to this action by a sewing-machine agent, who proposed to be president of the institution. One load of lumber was brought and thrown down upon the lot selected for the college, and on this the board of trustees took their seats and held their first session. The only business transacted was the election of the sewing-machine agent to the degree of D.D., after which they adjourned — to meet no more, for the man with the needle left with his degree, and the college was abandoned.

There are competent witnesses still living who could testify in the case of the man who in consideration of a donation of $10,000 to a certain college, now happily defunct, was to receive a doctorate in theology. The college performed its part, but the donation was not made. If that gentleman had only known of the institution which is said to have conferred D.D. on the generous donor of a Webster's Unabridged Dictionary, he might have gone down to the grave with the coveted title, and a better name for honesty in keeping his contracts.

In Tennessee, two at least, within my knowledge, of the so-called "female colleges" have conferred honorary doctorates of law or divinity. One of these cases happened on this wise: The "female college" was about to die of inanition, and the president, calling the board of trustees together for the last time, got them to confer the degree of LL.D. upon himself and two others, one a popular preacher.

A very good remark about honorary doctorates of this character is credited to the Rev. Sam Jones. Meeting one day two D.D.'s of recent brand, he said: "So, brethren, you are D.D.'s now? Well, that thing is coming to me some of these days. I feel it in my bones. Not that I am going up to it; but when I see such men as you getting it, I know it is coming down, and it will get to me after awhile."

Most colleges in the South and West, if not in the East, receive doubtless many curious and even amusing applications for the conditions of examination for doctor degrees. The most ambitious applicant that ever came under my personal observation was the author of the following letter, which the secretary of a leading Southwestern college allowed me to copy three years ago:

"DEAR SIR: I wish to know what will be required of me to obtain the degree of D.C.L. of ——— University. I took of ——— College, in 1880, A.B.; 1881, A.M.; in 1884, Doctor of Philology. I have been admitted to the Supreme Court of ———, and have practiced law in ——— almost two years. I have read everything prescribed in the law course of Albany, Ann Arbor, Vanderbilt, Yale, Harvard, Missouri University, and Hastings Law College, for LL.B., and outside. I am exceedingly anxious to obtain D.C.L. As I have three degrees from *Alma Mater*, I should like the other to come across the Rockies. Pardon my ambition. Related maternally to the well-known Patrick Henry and paternally to J. C. Calhoun, I am doubly fired. Could I take your requirements without actual attendance? I will stand an examination forwarded by you to any member of ——— College, or to any gentleman in ———. If actual attendance is required, could I be favored with a tutorship in languages, rhetoric, literature, elocution, or history, whilst taking the course? I should hate to give up my law practice and go East, unless I could recompense with a tutorship partially. Young men in the West need to stick to their territory. We will discuss that after hearing from you on the course. Let me hear from you immediately."

In order to ascertain as nearly as possible what are the exact facts with regard to the bestowal of honorary degrees in the United States, I have made a laborious and careful study of the reports of the Commissioner of Education for the fourteen years (1872–1885) for which we have information on the subject of honorary degrees The following is the result:*

	1872.	*'73.*	*'74.*	*'75.*	*'76.*	*'77.*	*'78.*	*'79.*	*'80.*	*'81.*	*'82.*	*'83.*	*'84.*	*'85.*	*Total.*
D. D.....	138	169	191	125	137	148	157	148	132	164	188	196	195	185	2,273
LL. D.....	90	107	71	67	69	58	78	106	65	92	102	91	100	101	1,191
Ph. D.....	7	17	15	19	26	19	31	33	29	49	30	36	25	22	358
Totals.....	235	293	277	211	232	225	266	287	226	305	320	323	320	308	3,728†

It will be observed that, though there is some fluctuation, the number of honorary degrees conferred, especially doctorates of divinity and philosophy, is on the whole, growing. An important question in the matter of increase is this: Does the number of colleges conferring honorary doctorates increase in proportion to the number of degrees bestowed? This is answered by the table on the following page.

* For convenience, I class all doctorates of law and letters under LL. D., and all doctorates of theology under D. D. Prof. John Williams White suggested, in his speech before the Scientific Association, August, 1881, that the favor into which S. T. D. had recently been growing in this country indicates, perhaps, "an attempt on the part of the clergymen to escape the odium attaching to the D. D."

† There may be, here and there, a slight error in the count, but it has been made with great care, and may be depended on as substantially correct.

	1872.	*'73.*	*'74.*	*'75.*	*'76.*	*'77.*	*'78.*	*'79.*	*'80.*	*'81.*	*'82.*	*'83.*	*'84.*	*'85.*
No. colleges reporting to Com. of Education.....	298	327	374	258	289	260	273	281	287	306	336	308	347	283
No. conferring honorary doctorates.....	83	105	103	80	101	100	96	104	88	112	124	117	139	117
No. conferring D. D.....	67	82	93	65	72	83	79	83	71	92	103	97	108	94
No. conferring LL. D.....	51	57	45	39	51	43	47	56	44	55	54	61	64	67
No. conferring Ph. D.....	7	13	10	12	20	14	21	17	18	29	17	26	19	19

It will thus be seen that the number of colleges conferring honorary degrees a little more than keeps pace with the number of colleges reported each year. The whole number of separate colleges that conferred honorary doctorates between 1872 and 1885 was 250, distributed over thirty-six States, two Territories, and the District of Columbia. Ohio heads the list, by right, as having more colleges and universities than any other State, with twenty-four, followed by Pennsylvania with twenty-three, Illinois with eighteen, Tennessee and New York with seventeen each, Iowa with twelve, Indiana eleven, the remainder from eight to one.

In the six New England States were conferred from 1872 to 1885 D.D. 264, LL.D. 272; in the four Middle States, D.D. 570, LL.D. 262; in thirteen Southern States (including Missouri and West Virginia), D.D. 656, LL.D. 343; in twelve Western States and two Territories, D.D. 757, LL.D. 278; in the District of Columbia, D.D. 12, LL.D. 31. It will be observed that in New England the two degrees are conferred in nearly equal numbers, while in the Middle and Southern States about twice as many D.D.'s are bestowed as LL.D.'s, and in the Western States the proportion is nearly three to one.

With regard to Ph.D. as an honorary degree, President Woolsey has this to say in his excellent article: "The degree of Ph.D., which in Germany is what M.A. has been in England and the United States, has been for a few years used among us as a degree conferred, on examination, upon students in science. There certainly can be no objection to this novelty, if the examination is severe and thorough. But some colleges, chiefly, if not entirely, seated in the Western States, went beyond this, and gave the degree to some who, without an examination for it, had gained some distinction in physical science. It was according to logic and analogy so to do; but a convention of scientific men, more than a year since, protested against the extension of the field of honors, and their protest has been received, we judge, with no dissatisfaction by the country."

If I understand President Woolsey aright, his statement is a little misleading. The resolution adopted by the American Philological Association, at the meeting held in Cleveland, Ohio, July, 1881, and concurred in by the American Association for the Advancement of Science, at its next meeting, held in Cincinnati, August, 1881, was as follows:

"*Whereas*, Many colleges in the United States have, in recent years, conferred the degree of Doctor of Philosophy, not by examination, but *honoris causa:* be it

Resolved, first, That this Association deprecates the removal of this degree from

the class to which it belongs, (namely, B. D., LL. B., M. D. and Ph. D., degrees conferred after examination,) and its transfer to the class of honorary degrees."

My impression is, that in most cases where Ph. D. has been conferred it has been given as a sort of lower LL. D., and just as LL. D. would be given, with or without regard to attainments in physical science. In every instance that has come within my own knowledge this has been the case.

In one other point, too, President Woolsey is wrong. Many persons, doubtless, have supposed, as he did, that the colleges thus conferring Ph. D. as an honorary degree were "chiefly if not entirely seated in the Western States." But the report of the Commissioner of Education tells a different tale. From 1872 to 1885 inclusive, 358 honorary doctorates of philosophy were conferred in the United States, and 156 of these were given in New York, Pennsylvania, Delaware, and New Jersey, while only 107 were given in ten Western States. New England has a better record in this respect than the three Middle States, but 44 honorary doctorates of philosophy were conferred in New England colleges, Dartmouth leading with 20; Williams, University of Vermont, and Amherst, 5 each; Bowdoin and Lewis College, 3 each; Colby, Bates, and Maine Agricultural and Mechanical College, 1 each. In 12 Southern States 44 such doctorates were conferred, and 6 in the District of Columbia. All will readily agree with President Woolsey in his objection to the custom which has come into vogue of making the degree honorary; it is simply that he is wrong as to geographical distribution.

It is a pity that the custom has not been confined to small colleges, for then it might easily be rendered ridiculous, and so checked; but when such a protest as that of the Philological and Scientific Associations is unheeded by institutions like Princeton, Amherst, Michigan University, Lafayette, Dartmouth, Hamilton, Madison, Union, Dickinson, Western Reserve, University of Wisconsin, University of North Carolina, De Pauw, University of the City of New York — all of which conferred Ph. D. as an honorary degree the year after the protest or later — it cannot be hoped that the weaker institutions, West, South, or East, will seriously heed the protests of scholars.

Perhaps nothing shows more clearly how serious is the evil connected with the bestowal of honorary degrees, complained of by Presidents Woolsey and Gilman, as the growth of the custom of conferring Ph. D. as an honorary doctorate. The value of the degree, which in Germany is the reward purely of scholarship as proved by examination and other tests, was speedily impaired when colleges big and little all over the land began to confer it as a sort of inferior LL. D. A table will easily show the spread of this as an honorary degree:

	1872.	*'73.*	*'74.*	*'75.*	*'76.*	*'77.*	*'78.*	*'79.*	*'80.*	*'81.*	*'82.*	*'83.*	*'84.*	*'85.*
No. colleges conferring Ph. D.....	7	13	10	12	20	14	21	17	18	29	17	26	19	19
No. honorary Ph. D.'s conferred.....	7	17	15	19	26	19	31	33	29	49	30	36	25	22

It will be seen that the protest of the philological and scientific associations had seemingly some temporary effect, inasmuch as there was a drop down from 29 colleges conferring 49 honorary doctorates of philosophy in 1881, to 17 colleges with 30 such degrees in 1882; but the very next year the number of colleges so bestowing the degree had again risen to 25 and the degrees to 36.

The worst feature of the matter, however, is not the increase in the number of honorary doctorates of philosophy, but in the advance in the number of colleges, especially small colleges—Western, Middle, and Southern—so conferring the degree. For we find that whereas only seven colleges from five States so conferred the degree in 1872, up to 1885 111 colleges from 32 States had so bestowed it. These included all the Middle States, four New England, ten Western, thirteen Southern, and the District of Columbia. In other words, the custom has spread over the whole country. A hasty glance at the list of 111 colleges that have conferred honorary Ph. D.'s will show that while a number of leading colleges—some of which were mentioned above—have set the bad example, it has been followed principally by the smaller and weaker colleges of the Middle, Western, and Southern States.*

With regard to A. M., the custom was formerly well-nigh universal in American colleges of conferring this second degree three years after graduation on those of their graduates who were engaged in a literary calling, or had prosecuted further studies in any branch. The University of Virginia introduced the English custom of conferring A. M. on examination, just as A. B. Of late years most of the best colleges have adopted this plan; but very many, perhaps most, colleges that confer honorary degrees, though they may have ceased to give A. M. three years after graduation to any of their graduates who apply, still confer it as an honorary degree on their own graduates or others. In 1880—I looked no farther back—119 honorary A. M.'s were conferred; in 1881, 180; in 1882, 138; in 1883, 149; in 1884, 178; in 1885, 140. In these six years, too, I find at least 25 colleges not reported as conferring honorary doctorates which conferred A. M., thus swelling the number to 275. Morever, as the term "in course" leaves it undetermined whether the degree is conferred on examination or three years after graduation on application, it is reasonable to infer that the number of actual honorary A. M.'s is very much greater still.

One fact of promise for the future is that most of the recently founded, well-endowed and equipped colleges and universities do not confer honorary degrees. The University of Virginia in this, as in so many other respects, set a good example to other institutions, and has never since the opening in

*As to individual colleges, the highest number of honorary doctorates of philosophy during the fourteen years belongs to Lafayette, namely, 24; next comes Princeton, 21; then Dartmouth, 20; the University of Wooster, 20; University of the City of New York, 15; Hamilton, 16; Washington and Jefferson, 13; Union, 11; Madison University and Pennsylvania College, 7 each; University of Michigan, 7; Western Reserve College, 6; the others, from 5 to 1.

1825 departed from the rule to confer no honorary degrees. She has had a goodly and eminently respectable, if not large, following in Boston University, University of California, Vanderbilt,* Purdue, Tulane, University of Texas, and in three of the four best female colleges, namely, Smith, Wellesly, and Bryn Mawr.

Honorary degrees properly bestowed and in reasonable number could not be detrimental. In the best educational systems of Europe they still obtain. But it is clear that the *reductio ad absurdum* is about accomplished in the United States. At least 365 universities and colleges have the right to confer honorary degrees, and within fourteen years 275 separate institutions are found to have exercised the right. And this makes no allowance for the colleges that confer degrees but do not report. These would swell the number considerably. In 1872 the Commissioner of Education received reports from 298 colleges, and of these 83 conferred 235 honorary doctorates; thirteen years later (1884) he received reports from 347 colleges, but this time 139 colleges conferred 320 honorary doctorates. Can even so great a country as the United States produce learned men, great men, or even strong men, sufficient to keep the mills going? But are all these institutions really entitled — except by their charters — to confer honorary degrees? President Woolsey thinks, "Where, in a place of learning a certain branch of study is not taught, there ought to be no degrees given in it." Applying this test, we find that only forty-eight colleges and universities were reported in 1884 as having theological departments, but a single glance at many of the names in the list shows that if the doctorates might, by being limited to these, be lessened in number, they would not be improved in quality.

Several honorary degrees have recently been conferred by the great colleges on women — and surely no one can find fault with this if the degrees are confined to such women — and this will help for a time to bring up the general average of quality among the doctors. But even this new supply can give only temporary relief. With 250 colleges giving honorary doctorates, the market is sure to be overstocked, and values to depreciate.

Then, too, if the boards of trustees of two or three so-called "female colleges" have conferred honorary doctorates, what is to hinder the practice from becoming general? What if the legion of these so-called "female colleges" all over the South and Southwest had taken to conferring honorary degrees, and had bestowed these honors after the manner in which most of them now grant their diplomas? Add the fact that at least two military academies and six agricultural colleges and industrial universities (which, President Woolsey supposes, "would not think of conferring the degree with which we have to do") have conferred honorary doctorates. What is to hinder others from doing likewise? Is it not, after all, a mercy that matters are not worse?

*Reserves the right to confer honorary degrees, but has exercised it only once, and then gave ample reasons for making an exception to its announced rule of conduct in favor of an eminent scholar.

As to the remedy: I know no better cure for the evils herein detailed than the suggestion of President Gilman. He proposes: "First, the older and firmer colleges might refuse to give honorary degrees under any circumstances. The smaller and younger colleges would be likely to follow the example. This would be the simplest and easiest mode of remedying the abuse. Or, secondly, doctorates in law or theology might be given, on examination, the candidate offering himself like the candidates for the baccalaureate, openly and honorably, with a thesis or treatise which should exhibit his attainments. This is the usage of some of the foreign universities. Or, thirdly, a college might declare its purpose to advance its own graduates to honorary distinctions on certain recognized principles of promotion—the publication of some scholarly work, the accomplishment of some literary task, or the attainment of some high position. In every case the reasons for bestowing the degree should be openly avowed. If a man is made doctor of laws, the public have a right to know whether it means he has fought a battle, or is on the right side in politics, or is a donor to the extent of five thousand dollars and upwards."

THE PROBLEM OF THE HOUR.

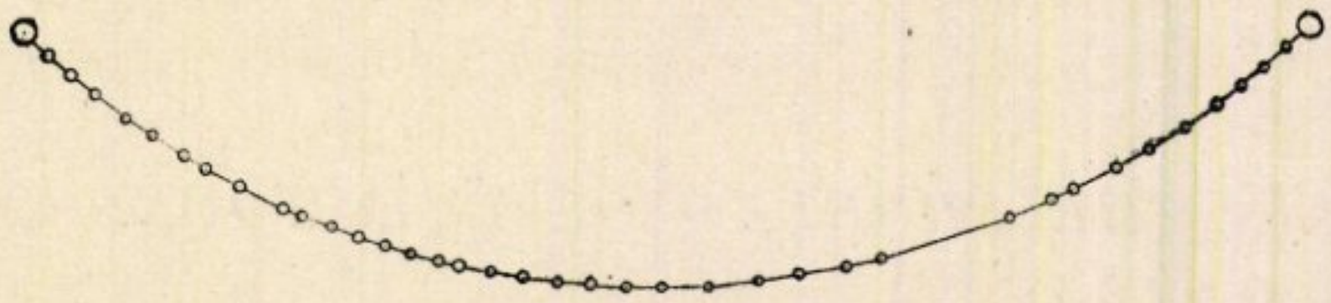
ALEXANDER HOGG, FORT WORTH, TEXAS.

The perpetuity of self-government; the preservation of constitutional liberty; the complete success of this Republic as conceived and expressed by Mr. Jefferson in his immortal declaration—"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just power from the consent of the governed"—was the first postulate in the solution of "the problem of this hour." This declaration, this postulate, was the inspiration of Mr. Jefferson. It needed another self-evident proposition, and Mr. Hamilton conceived and added the second step toward this solution in: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." The fathers, the founders of our Republic, had studied the republics of Greece and Rome. The republic of Rome may be said to have extended from the banishment of the Tarquins to the battle of Actium—a period of over six hundred years; during which time, the historian tells us, the temple of Janus was shut but once.

Domestic strife, civil discord, is the answer to the fall—the loss of su-

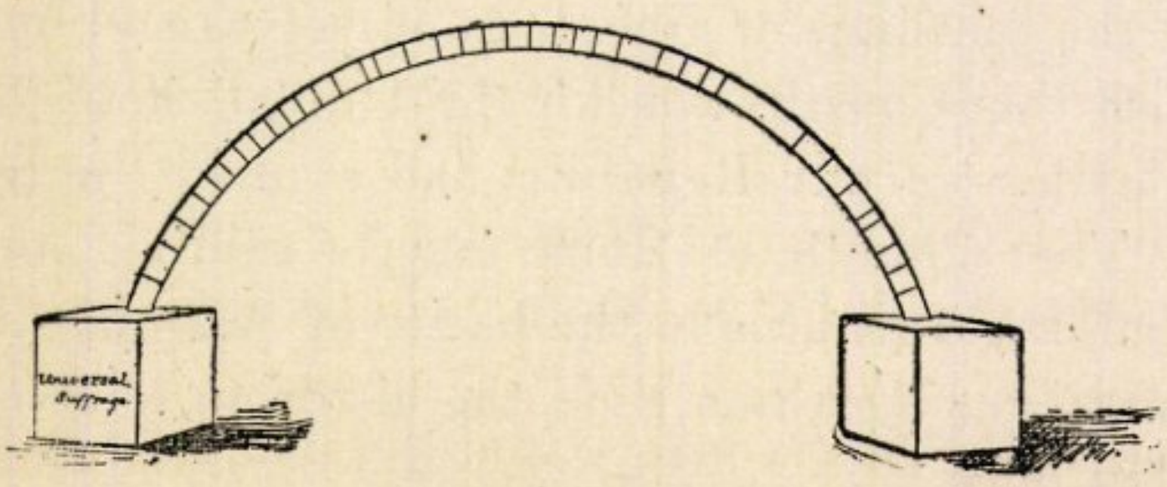
premacy of the ancient republics. They lacked coherency; there was a want of homogeneity. While it is true these had somewhat the same language—that is, the Latin was the language of Rome, and Greek that of Greece—yet there were innumerable dialects and really small nationalities in each. Our founders saw that our States, while entities, separate and distinct, must be connected entities; each must be independent and dependent at the same time. The State is sovereign, but not in the sense of isolation. The States are not islands in the sea; they are drops of water in the ocean.

"*Quam fluctus diversi, quam mare conjuncti.*" While neither Mr. Jefferson, the author of the Declaration, nor Washington, the Father of his Country, has left anywhere an illustration, an object-lesson, conveying his idea of our Union, I have had prepared and have here a chain by which I hope to illustrate better than I can possibly by words, my conception of our American Union, our sovereign States, our indissoluble nation. I assume that the Republic of Jefferson is a different republic from those of Greece and Rome, from those of modern Europe, from those of South America, very far different from our sister republic of Mexico.



This chain consists of forty-two links. See, some are long, and some are short. That long bright one, the twenty-eighth link, represents Texas. The number of links in the entire chain is forty-two, equaling the number of States in our Union to-day. You will observe as to the position of the chain—the shape: it is not the arc of a circle—it is a queer-shaped curve. The mechanical engineer calls it the *catenary*, and the higher mathematics prove it to be the curve when reversed, turned up, the arch of greatest resistance or greatest strength. If you will notice, all our stone culverts, railroad bridges, arches, etc., are in this shape.

But to the chain: it is a matter of indifference whether the links make the chain, or the chain makes the links; whether the States form the Union, or the Union forms the States. If a single link breaks, down goes the arch—down goes the government. Little Rhode Island plays just as important a part in the stability of this structure as Texas. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."



There must be additionally a firm foundation—a solid basis. This arch must rest upon two abutments. The government has said, by constitutional enactment, that one of these abutments shall be "universal suf-

frage." Upon "the consent of the governed"? Then I demand that "the consent of the governed" shall be intelligent. That the other abutment shall be "universal education." If the government is for the people—aye, if the people are the government—then the people must be educated; must be able to read the ballot they are casting.

Said Mr. Jefferson: "If the press is free and every man able to read, all is safe." Is the press free? Can every voter read his ballot? Said Washington, in his first annual message: "Knowledge is in every country the surest basis of public happiness." Note the expression, "public" happiness. I could fill pages with quotations from presidents, statesmen, and others in our own and in foreign countries upon the necessity of universal education. What are the facts? Says Mrs. Mary H. Hunt: "Of the 18,000,000 children of school age, only 10,500,000 are enrolled in public or private schools; five-twelfths of the whole are growing up in absolute ignorance of the English alphabet."

I shall not distribute these unfortunates by tabulating the percentage to each State, since the States having the greatest amount of illiteracy seem to become not the most mortified, but worse offended, at the recital of the facts, than alarmed on account of the increased, and still increasing, amount of illiteracy, both in the adults as well as in the children.

What sensitive mortals we are! We prefer to sleep upon a smouldering volcano—to exist, not to live—surrounded by a surging sea of vice, ignorance and discontentment, only if we can herd, control the blind following of the people, than to have intelligent, educated, thinking voters.

I therefore shall say nothing of the geographical situation: the locality where the 93,279 white and the 94,392 colored voters who could not read the ballots made out for them dwelt. (See census, decade 1870–1880.) Nor in what States the 22.8 per cent. and the 33.4 per cent. of white women now are found who, although above the age of 21, cannot write their names. Nothing can be done for them; their cases are unalterably fixed. I turn to and do propose, however, to make a plea for the 7,500,000 not enrolled in any school, and also for the 10,500,000 that are within schools, both private and public.

My investigation and study of the schools of my own city—Fort Worth—shows this: that of the whole number of pupils actually in the class-room, more than one-fourth are in the very first grade, and more than three-fourths are in the primary department; that of 2,437 registered, and of an actual daily attendance of 1,714 for the session just closed, only six were graduated at the end of the eleventh grade; and this has been the average graduation for three consecutive sessions. Is the situation in Fort Worth phenomenal, less hopeful, more alarming, than in the greater cities of our country?

Chicago, 1886–7, gives out to the world that the average daily membership diminished from 18,000 in the first grade to 14,000 in the second, 11,000 in the third, 7,600 in the fourth, 6,300 in the fifth, 4,400 in the sixth, 2,500

in the seventh, and 1,500 in the eighth. These figures cover the primary and grammar grades—nothing is said about the high-school department. It is added, however, that these figures indicate an average of about three years for the 16,500 that disappeared between the first and eighth grades.

Here is found an entire corroboration of the situation in Fort Worth, viz.: that in Chicago over twenty-seven per cent. are in the first grade, and over seventy-seven per cent. are in the primary department, leaving twenty-three per cent. only for the grammar grades—not quite so good a showing as in Fort Worth.

The conclusion is, that while only seven-twelfths of the school population are enrolled in the schools, we are met with still another fact: that of the number enrolled—seven-twelfths as in the case of Fort Worth—the actual daily attendance is seven-tenths of seven-twelfths, equal to forty-nine one-hundred-and-twentieths, or five-twelfths, nearly. Not one-half of the children have received instruction for the session; and I am prepared to show that the attendance in the schools of Fort Worth has steadily increased, while tardiness has decreased from seven per cent. during the first year for exceptional weeks, to one-half of one per cent. under best circumstances during many weeks of the last session just closed.

Here are problems within problems: How shall we gather up the children and induce them to go to school? The parent is supreme; and many thousands of the little innocent immortals have no father, "no mother dear." Education is a cultivation mainly of the highest order of man—his reason. I am not prepared, therefore, for compulsory education. I believe the teachers, the ministers, the good people, the best citizens in every walk of life, should come to the rescue—should see that every coming American citizen shall have the opportunity to learn to read, to write, and to cipher; and while receiving these, while his head should be influenced, that the moral shall go side-by-side, *pari passu*, with the mental. This can be done; there is as much right and wrong in human actions as in arithmetic—but more on this hereafter.

With only one-half of the children in the schools, the cry is continually coming up, "We lack accommodations, we lack school-houses and appliances." To prepare for the half out of school the school-houses must be doubled, the teachers must be doubled, the expenses must be doubled. I select out of hundreds of cases only a few. The Montgomery *Advertiser*, of July 4th, 1889, a leading journal of Alabama, has this to say:

> "The fact has been long developed that Montgomery needs more school room, and more money for the carrying on of the schools. The number of pupils in attendance is not near what it would be if the means were provided. This is a matter that our citizens in the near future should look after."

The same is true of all the cities; my city (Fort Worth) is confronted with the same problem. The cry comes from the great, the rich and prosperous city of New York as to the crowded condition of the school-rooms. No wonder that children shun these "accommodations"!

But if there is lack in the cities, what must be said for the country? Texas I know better than any other State, and no State is trying to do within herself more than Texas, or really has done more; and yet her Superintendent, a man who is as brave as he is conscientious, as honest as he is patriotic, the Hon. O. H. Cooper, says:

"An examination of the statistical tables will disclose the startling fact, that while we had 8,826 country schools reported as maintained during the year [1887–8], we had only 3,286 school-houses, and that of this number only 1,850 were reported as in good condition. . . . Five thousand five hundred and forty schools are not provided with any kind of a school-house. They are temporarily housed in neighborhood churches, vacant barns or outhouses, and such other buildings as can be obtained for a nominal rental."

And now right here I state that this seems unpropitious, very discouraging; but if you have doubts as to this being true of many—of very many—of the best States in the Union, read the report of the Commissioner of Education (1886–7), chapters III, IV and V, pages 173 to 396, and see what the counties and cities say for themselves.

With me this is an honest hour; and before I can offer a remedy, I want to know the extent of the malady. I have stated the malady, "Increased and increasing illiteracy."

Time and again have I plead for the children of the South; time and again have I urged that something must be done, and as often have my positions, my efforts, been ridiculed.

I now lay down this proposition: That every State in this Union, whether an independent entity and sovereign or not, has taken charge of the education of the children, and therefore, in duty bound, should provide the means, ample and in good faith, to carry it out. A second proposition—a corollary: Failing to do this, either from indisposition or inability, the General Government should at once do it. And here I repeat my position in regard to the duty of the General Government as announced in Washington, February, 1888.

Now to the practical question: Can the Southern States, with less than half the resources of 1860, educate double the number of children then knocking at the door?

If the States cannot do this, who should? I answer unhesitatingly, the General Government; that it is a well-established principle in ethics, that all rights are resolvable into duties; that the rights of citizenship come from the duties of citizenship. If the State exercises a right, she assumes a reciprocal duty. The right, therefore, conferred by the fourteenth and fifteenth amendments to the constitution in enfranchising over six millions of negroes—the highest and most responsible political privilege—demands of the United States (the power conferring this right) the preparation of these people to exercise this franchise. Upon this law of ethical philosophy, and the fact of the franchise already conferred, is based the duty of the government to make, and at once, full and ample preparation for the education

not only of the colored voter, but for all the enfranchised citizens of this free republic, regardless of color or previous condition.

The results of the war enfranchising the colored man, destroyed at the same time the means of educating the now illiterate white voter.

I argue that simple justice demands this aid, and that the South should insist on it as a matter of right, and that the East and the North and the great Northwest should cheerfully concede the same, believing that they are but liquidating a fraternal obligation. But I am met on every hand, to show that the States can educate their own children, that it is no business of the General Government, with statements like the following:

"According to statistics recently compiled by the *Dixie Magazine*, the aggregate increase in real-estate values in Texas, Alabama, Georgia, Virginia, Arkansas, Florida, North Carolina, and South Carolina, since 1880, is $794,914,992. Georgia shows an increase of 1,857 schools since 1880; South Carolina, 683; Florida, 969; Arkansas, 5,232; Texas, 2,295; Virginia, 2,264; North Carolina, 1,607; and Alabama, 954: making a total increase of 14,861 in the last eight years. There are now in these States 50,289 schools, maintained at an annual expense of $9,702,261. The increase of tillable land for the same period is 11,273,577 acres — an area twenty per cent. larger than the State of Georgia. The total decrease of the debt of the eight States is $49,472,513."

The *Dixie Magazine* forgets that many of these States had no public-school system at all prior to the war, and hence in many cases the gain is all that has been done. But I propose to set opposite this picture another, drawn from a friendly source, the New Orleans *Democrat:*

The thirteen Southern States, including Kentucky and Missouri, have funded debts aggregating $95,858,643, besides an unfunded debt amounting to $20,000,000 more. The funded debt of the South is thus distributed:

STATES.	FUNDED DEBT.	STATE TAX. (In mills.)
Virginia	$23,550,696	4.00
North Carolina	4,000,000	3.00
South Carolina	7,012,741	5.25
Georgia	8,752,305	3.50
Alabama	9,214,200	5.50
Florida	1,275,000	4.00
Mississippi	1,105,150	3.50
Louisiana	11,982,621	6.00
Texas	4,237,730	2.50
Arkansas	12,029,100	4.00
Kentucky	674,000	4.75
Tennessee	2,500,000	3.00
Missouri	9,525,000	4.00
Total	$96,158,643	
Average State tax, in mills	.....	4.07

For the benefit of this friendly journal, I will add that this is a debt of nearly $13 for every man, woman and child in the thirteen States enumerated.

But this journal adds: "The remaining twenty-five States, comprising all those of the North, the Northwest and the Pacific slope, owe less than $48,000,000, funded and unfunded, if the amounts in the several sinking funds are subtracted from the nominal aggregate. It appears, therefore, that ten Southern States are loaded with more than two-thirds of all the State debts of the Union."

Of course this paper explains how this is, *i. e.:* "This heavy and enormously disproportionate burden is mainly due to the years of misgovernment and plunder which the South endured under Republican carpet-bag rule."

Doubtless this is a good explanation—the correct solution; but does the explanation change the condition of the South? I will admit—I do rejoice in—the recuperative forces in the South, and will add that no country has done more, and done this more cheerfully, than the South, to discharge her double duties of educating alike the colored and the white children; but the question still comes up, presents itself to the fair-minded, is it right—devastated and impoverished as these States have been, as they are to-day—that they should be called on now to do at least twice the work with less than one-half of the means previous to 1860?

Partisan politicians of both parties may continue to deal in mere assertions, may continue to deceive the people as to the real condition of the people, but these simple *ipse dixits* cannot long withstand the searching and penetrating rays of the sun of truth. The State of New York, with a population of less than one-third of the States enumerated, has a taxable value, omitting Missouri, of more than the remaining twelve States. She alone pays for schools more by $5,297,739, according to the statement of the *Dixie Magazine*, than all these, or an aggregate in round numbers of $15,000,000; and yet Superintendent Draper of this great State has this to say:

"It is a common complaint that the public school terms are so short that they do not do much good. Of course, all the friends of public education very much regret that we cannot have longer terms; but how easy it would be for almost any neighborhood in the State to supplement the public funds by private subscriptions, and have longer terms. Many districts are now doing this, and more will do it as sentiment in educating the people improves. Legislation that tends to improve the teachers and lengthen the session will help to create favorable sentiment."

"As sentiment in educating the people improves;" mark the language. Again: "To supplement the public funds by private subscriptions," shows that even in New York there is a lack of "funds" as well as sentiment. I have already indicated how this sentiment can be cultivated, and named the parties whose duty it is to see that an interest in the education of the children should be cultivated.

The most magnificent sentiment, the most beneficent private subscription ever made for the South, was that of that large-hearted Christian philanthropist, George Peabody, the author of the sentiment—and in a republic,

the highest moral obligation—"Education, a debt due from present to future generations," and, at the same time, the provider of a fund that had up to 1887 furnished for the South $1,596,749 to the Southern States; Texas alone having received $120,150 in seven years. This fund furnished a supplementary amount for nearly every city school in Texas, has paid since its inception the salary of the principal of the Sam. Houston Normal School, besides furnishing as high as $7,000 per annum for other expenses of this school; and in return, Texas, for what the Peabody fund did and she has done herself, graduated from this institution one thousand and fifty; and as many more who did not graduate have become teachers in this great empire State. The school is just ten years old. Last session there were three hundred in attendance, representing one hundred and ten counties.

Texas needs, and when we can cultivate the "sentiment" among the people the Legislature will provide for, at least three more normal schools.*

Mr. Depew, in his centennial oration lately delivered, gave the following facts. Said he: "Twenty millions—a vast majority of our people of intelligent age—acknowledging the authority of their several churches, twelve millions of children in the common schools, three hundred and forty-five universities and colleges for the higher education of men and two hundred for women, four hundred and fifty institutions of learning for science, medicine, and theology, are the despair of the scoffer and the demagogue, and the firm support of civilization and liberty."

He forgot that in this enumeration he failed to provide for the education of eight millions of children, or nearly one-half, and to add that the three hundred and forty-five universities and colleges, the two hundred for higher education for women, and the four hundred and fifty schools of medicine, law, etc., are only intended for and are offering this education to the four per cent. of the producing population that live by their brains only. What these institutions need is more students, and an extension of their instruction to embrace *hand* culture, and, above all, a continuous and unbroken course of heart or *moral* culture. I cannot separate these three cultures in any system that I can devise.

"Private subscriptions" are adding daily to the appliances for physical culture. "Harvard University spends $110,000; Amherst, $65,000; Cornell, $40,000; Princeton, $38,000; Yale, $13,000; Johns Hopkins, $10,000. Columbia proposes to expend $135,000, and Yale proposes to add $100,000 to her 'plant.' Vassar will soon spend $20,000. The Adelphi Academy, Brooklyn, has gymnastic accommodations for 700 pupils. The Berkeley School, New York city, is to have a $75,000 gymnasium plant"—or over a half-million of dollars for this one department of instruction. And to all this, I say amen and amen, because I believe the recipients of such extraordinary advantages must see the necessity for extending aid down—down

*Tennessee has received, in round numbers, $373,575, for which the South has, since 1877, 515 normal graduates.

among the little people;—must try to do something for the coming citizens —the American boy and girl—to fit them to perform their part in public and private, without and within the sacred precincts of home.

Private subscriptions will never do this—can never do this. Private subscriptions are the hand-drill and pickax of a half-century ago. To-day we must have for our work the air compressor and the Burleigh drill of the Government. A new bill must be introduced into Congress, not of $77,000,000, but of $154,000,000, and the work of teaching the 20,000,000 of children must begin in earnest in this the very first year of the second century of our national existence, if we hope to exist to enter upon the third century; and continue to give to the world an example of a free republic, based upon political freedom, religious liberty, and universal education.

Is there any good ground for seeming apprehension—alarm for our republic? Well, all things have not gone so well during the past decade. There has been a good deal of friction. There is to-day not the best feeling between the men who labor with their hands and the men who do not —between what I call work and wealth.

We school-men should extend our fields of study; we should look further into matters than perhaps we are expected to—at least farther than we are accredited as doing.

I have told you how the equilibrium of our States can be maintained as States, as sovereignties, and our Union can be preserved. There must be preserved another equilibrium, and that among our industries—an equilibrium of agriculture, manufacture and commerce must be maintained. Under the heads of Transmutation, Transformation, and Transportation, I discussed this same subject in my "Railroad in Education" before the International Congress of Educators at the World's Exposition, New Orleans, 1885. I here briefly say Transmutation is agriculture, Transformation is manufacture, and Transportation is commerce. That in the morbid greed for gain—the ambition to grow rich in a short time—agriculture has been neglected; the quiet fields and the lonely forests have been abandoned by too many. The remuneration of the husbandman comes too slow for this fast age. Excuses are formed for thus deserting the homes and farms of our fathers: that the cities present advantages for church and schools, and I must therefore move to the city for social, for church and school facilities. The statistics of the country will bear me out; if you doubt the position, look them up; there is a lack of equilibrium in these industries. The statesman, the teacher, the minister of the gospel, and the press, all should come to the rescue. What shall be done? what can be done?

Make agriculture more lucrative? No. Make the country home, society, church and school privileges better, more attractive. Eighty-three per cent. of my people are in the country. Would they not be better pleased, better satisfied, if they had the same school facilities as the seventeen per cent. in

the cities? I do not wonder that the country people lack that high appreciation of their city cousins that they should entertain for them.

I think George Peabody saw this, and that it was from a deep sense of his duty to the country that when about to die he called Dr. Sears, his trusted agent, to him and said: "Doctor, look after Texas."

Fellow-teachers, we of the city schools should, if we have never done so before, begin from this time on to look after the country people. What they need are schools and churches. Let the State and the nation furnish the schools and teachers, and private munificence and Christian philanthropy furnish the churches and preachers; this will be a fair divide. Besides, the public schools have the children under their control six out of twenty-four hours, five out of seven days, nine out of twelve months, or about one-seventh of the time, during their attendance at school. It seems to me the churches and family ought to be satisfied with this division. I must confess that I am not afraid of wrong teaching, or a lack of moral teaching or correct teaching, in our public schools. About right and wrong and arithmetic, there is no controversy. We cannot afford to introduce controversies into the teachings of the public schools. We must confine ourselves to the teaching of that which both the laws of man and God require; and since we have taught these so far without a text-book, will it not be better to continue in the same harmonious way?

"Watchman, what of the night?" And Time, the old watchman, answers: "Never have the balances weighing the destinies of mankind so quivered and trembled in these old hands since mighty Rome held the scepter that ruled the nations." "This new world, with its giant strength and mighty strides, what is it going to do?"

"Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on its fate."

Father Time adds: "The faith in human kind expressed in our immortal Declaration is boundless; and right well has humanity responded to that confidence; right well is the verdict, despite partisan narrowness, despite prejudice and passion, despite incongruities nurtured for ages. Yet every thoughtful patriot, however sanguine and optimistic, becomes grave as he considers the question: 'Can this government stand under this universal suffrage?' The ignorant foreign population, the ignorant and vicious home population, white and black, North and South—will they not wreck our fair ship of state?" And Father Time again answers his own question: "No! no! if we will place under the second abutment of the arch of our republic universal education, which shall be interpreted to mean the education of the whole man—his head, his heart, and his hand—mentally, morally, and manually," (if you will allow a new word.)

"The God of the Universe, to whom we all bow and from whom we all learn lessons of wisdom, has said"—(I quote from a speech made by myself

in 1854, upon graduation at Randolph Macon College, Virginia, just when the sky began to lower and the muttering thunder of disunion was heard)—"The Divine Architect of Nature, Himself, has said in His lofty mountains and majestic rivers, 'Be united.' Observe their range and courses. The Blue Ridge, the Allegheny and the Rocky Mountains all run north and south; the great Mississippi with her vast tributaries parallel with them, waters the whole extent; there must be design in all this. The ancient poets and philosophers pictured a far-off land across the waters—a fairer abode; a land of equal rights and a happy people. This surely is that land, and through this people the Supreme Legislator has decreed that the true principles of government shall be taught all mankind. And as the blue arch above is in beauty shown us, so surely will it span the mightiest domain that ever shook earth."

Philology comes to our rescue and offers the strongest human agency in the shape of the universality of our mother-tongue.

A clever modern philologist shows that the English language is spoken to-day by 100,000,000 people; that soon, within a hundred years, it will be the language of 1,000,000,000 (one thousand million) souls; and adds, that then the great languages of the world will be the English, Chinese, and Russian, with the English far in the lead. But he does not tell us to what influence this wonderful spread of our language, this universality of our mother-tongue, is due. He does not tell why Europe was—is to-day—a Babel. He does not tell us that steam and electricity, iron and steel, have enabled this people to subdue, to possess the earth this side the Atlantic. He does not tell us that the echoes and re-echoes of the steam-whistle were not heard resounding through the corridors of the Alps till late this century!

Mr. Webster was a great admirer of the mother-country, especially of her territorial acquisitions, her military glory, and in one of his grandest and loftiest flights of imagination, describing the progress and prowess, the greatness and extent of the British nation, said: "It is a power which has dotted the face of the whole globe all over with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England."

It delights me, it thrills me, to think upon my country, my people, and my language! Could the immortals, could Jefferson, "the author of the Declaration;" could Washington, "the father of his country," look out from their celestial abode, they would behold to-day our free republic, stretching through more than one hundred and eighty degrees of longitude, all dotted over with school-houses and colleges and churches, whose rising-bells and morning prayer-calls and evening hymns, following the sun in his course and keeping company with the hours, fill the air daily with the merry laugh and

joyous shout and happy song of a continuous and unbroken continent of English-speaking people!

Poetry comes to our help, and weaves in verse and song what Nature has indicated—the perpetuity of this country, and how it is to be saved:

"Our country unrivaled in beauty
And splendor that cannot be told,
How lovely thy hills and thy woodlands,
Arrayed in a sunlight of gold.
The eagle, proud king of the mountain,
Is soaring majestic and free;
Thy rivers and lakes in their grandeur,
Roll on to the arms of the sea.

"Our country with ardent devotion,
In God may thy children abide;
In Him be the strength of our nation,
His laws and His counsel its guide.
Our banner—that time-honored banner
That floats o'er the ocean's bright foam—
God keep them unsullied forever—
Our standard, our Union, our home."

Fellow-teachers of the United States, will you not help to preserve the country which Nature says is one—our language and song say is one?

Will you not return to your homes more favored than your neighbors, determined to preserve this whole country through its children, save the Republic upon the plan of its founders, viz.: Having placed as one abutment of this arch UNIVERSAL SUFFRAGE, the other must be UNIVERSAL EDUCATION.

THEME: PATRIOTISM.

EDUCATION AND THE REPUBLIC.

A. S. COLYAR, NASHVILLE, TENNESSEE.

I did not choose this subject—it was given me by the officials of this Association.

In a discussion of the Republic is necessarily involved its powers, and I would most assuredly avoid any reference to the great war question of secession and State sovereignty, believing the war was a final judgment, but for the reopening of these questions by the most eminent public man in the State, Judge Peter Turney, Chief Justice, and followed up by the leading newspaper, the Nashville *American*.

Judge Turney has recently come forward in a carefully prepared speech, now widely circulated in pamphlet form, to prove the right of a State to secede from the Union, and this is followed by elaborate and carefully, and I may say ably, prepared articles in the Nashville *American*.

The purpose seems to be to impress upon the rising generation in the South—to educate the youth in the belief—that this right exists by virtue of our organic form of government.

With all due respect, I believe this to be both unsound and pernicious teaching. If the right ever existed, it remains, being suppressed—held in abeyance—by force. If it exists, why not assert it when we get strong enough, or can make the proper combinations?

Judge Turney, in his speech, says "we yielded to the logic of force. The right still lives."

In the discussion the Chief Justice and the *American* both assert the right, but undertake to give it plausibility by discussing it in connection with the right of revolution.

These doctrines must be kept separate. One is a right God gave to every people, and which cannot be taken away—a people can't surrender it; the other, if it exist, is a right reserved, and depends not on force, but on law.

In nations the right of revolution is like the right of self-defense in individuals, and to further illustrate: no government would confer upon the citizen the right to decide when he should kill, and yet no government would take away the right to kill in self-defense.

For myself, I do not believe the discussion of this doctrine ought to have been revived, but when it is formally and from the highest sources revived and pressed, I shall certainly make no apology to the public for replying to the argument.

And I am glad of the opportunity to present the arguments against this doctrine to an association of people who deal with the youth of the country, and aid them in making up a judgment as to the nature and power of the government whose destiny must soon come into their hands.

The arguments against the right of secession are based upon the constitution itself. The arguments in its favor are based upon the nature and powers of the States out of which the Union was made; and, taking a common-sense view of the question, they may be assimilated to a union in marriage. Does the husband or wife determine his or her rights, duties, and obligations by the sovereign rights and powers of each before marriage, or by the solemn vows at the altar?

Metaphysical disquisitions on the separate organisms which made the Union, before the Union was formed, must all be subordinated to an enlightened and courageous inquiry: What is the constitution?

The advocates of secession lay great stress on the debates in the conventions when the constitution was ratified. It will be found that these debates were on what the constitution *should* be; and, indeed, up to this time there was a powerful party for retaining all power in the States. But the fact that the question was *debated*, and definitely *decided*, that the States should surrender the power to coin money, declare war, emit bills of credit, and regulate commerce, is the conclusive argument against State sovereignty. When a contract is reduced to writing, and a specified prohibition inserted, the fact that it was discussed, and insisted on but denied, forever cuts off all hope of reopening it on that point.

1. The presumption arises that wise men would not make a government and provide the ways and means of putting an end to it. All governments, for four thousand years, have been, in contemplation, perpetuities. Even the American Indians make all their treaties to last "while grass grows and water runs."

2. There is no provision for adjusting and settling liabilities in case of disintegration.

3. The men who made the constitution at all times afterwards, in common with all contemporaneous opinions, rejected the State-sovereignty construction. In the first Congress were many of the men who were in the convention that made the constitution, and when the judiciary act of 1789, giving the right of appeal from the judgments of the State Supreme Courts—where the constitution and laws of the United States were involved—was under discussion, not a man raised the question that the States were sovereign and the judgments final. In making a constitution and in passing the act of 1789, under and in conformity to it, giving this right of appeal, was not the sovereignty of the States expressly denied? This question arose in the first Congress of the Confederate States. The Senate, under Mr. Yancey's influence, passed a judiciary act, copied from the judiciary act of 1789, except it made the judgment of the State Supreme Court final in all

cases, giving no right of appeal. The House refused to pa
shape. The Senate would not yield, Mr. Yancey saying
thing we were fighting about; and because of this disagre
court was organized. It will be remembered by all that
was a complete government *de facto*, except it had no supreme court, and it seems not to be generally known that this was the reason.

It is a significant and controlling fact that it was twenty-nine years after the adoption of the constitution before this doctrine of absolute State sovereignty was asserted by anybody. The resolutions of '98 are not forgotten, and will be noticed.

This doctrine was first asserted by the Supreme Court of Virginia in 1816, in the case of Martin *vs.* Hunter's Lessee, when the court refused to execute the judgment of the Supreme Court of the United States, reversing its own judgment, upon the grounds that the act of 1789, giving the right to the Supreme Court of the United States in certain cases to revise the judgments of the State courts, was in conflict with the constitution. From this decision, refusing to enter the judgment of the Supreme Court of the United States, a writ of error was sued out from the latter court, and in that case and a subsequent case of Cohen *vs.* The State of Virginia the whole question was considered by the Supreme Court of the United States.

I propose to read somewhat at length from the two cases, to show that the court intended to decide the direct question as to the sovereignty of the States.

In the case of Martin *vs.* Hunter's Lessee, 1 Wheaton, the question arose on the following judgment of the Supreme Court of the State:

"The court is unanimously of opinion that the appellate power of the Supreme Court of the United States does not extend to this court, under a sound construction of the constitution of the United States; that so much of the 25th section of the act of Congress to establish the judicial courts of the United States as extends the appellate jurisdiction of the Supreme Court to this court, is not in pursuance of the constitution of the United States; that the writ of error in this cause was improvidently allowed under the authority of that act; that the proceedings thereon in the Supreme Court were *coram non judice* in relation to this court, and that obedience to its mandate be declined by the court."

And on this the court, Judge Story delivering the opinion, said:

"The questions involved in this judgment are of great importance and delicacy. Perhaps it is not too much to affirm, that upon their right decision rest some of the most solid principles which have hitherto been supposed to sustain and protect the constitution itself.

"The constitution of the United States was ordained and established, not by the States in their sovereign capacities, but emphatically, as the preamble of the constitution declares, by 'the people of the United States.'

"The constitution was not, therefore, necessarily carved out of existing State sovereignties, nor a surrender of powers already existing in State institutions."

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"It has been argued that such an appellate jurisdiction over State courts is incon-

sistent with the genius of our government and the spirit of the constitution; that the latter was never designed to act upon State sovereignties, but only upon the people, and that, if the power exists, it will materially impair the sovereignty of the States and the independence of their courts. We cannot yield to the force of this reasoning. It assumes principles which we cannot admit, and draws conclusions to which we do not yield our assent.

"It is a mistake that the constitution was not designed to operate upon States in their corporate capacities. It is crowded with provisions which restrain or annul the sovereignty of the States in some of the highest branches of their prerogatives. The tenth section of the first article contains a long list of disabilities and prohibitions imposed upon the States."

And in the case of Cohen *vs.* Virginia, 6 Wheaton, the court—Chief Justice Marshall delivering the opinion—says:

"The questions presented by the court, by the first two points made at the bar, are of great magnitude, and may be truly said vitally to affect the Union. They exclude the inquiry whether the constitution and laws of the United States have been violated by the judgment which the plaintiffs in error seek to review, and maintain that, admitting such violation, it is not in the power of the Government to apply a corrective. They maintain that the nation does not possess a department capable of restraining peaceably and by authority of law any attempts which may be made by a part against the legitimate powers of the whole.

"They maintain that the constitution of the United States has provided no tribunal for the final construction of itself, or of the laws or treaties of the nation, but that this power may be exercised in the last resort by the courts of every State in the Union; that the constitution, laws and treaties may receive as many constructions as there are States; and that this is not a mischief, or, if a mischief, is irremediable. These abstract propositions are to be determined, for he who demands decision without permitting inquiry affirms that the decision he asks does not depend on inquiry.

"If such be the constitution, it is the duty of the court to bow with respectful submission to its provisions. If such be not the constitution, it is equally the duty of this court to say so, and to perform that task which the American people have assigned to the judicial department.

"And if a State has surrendered any portion of its sovereignty, the question whether a liability to suit be a part of this portion depends on the instrument by which the surrender is made.

"If, upon a just construction of that instrument, it shall appear that the State has submitted to be sued, then it has parted with this sovereign right of judging in every case on the justice of its own pretensions, and has intrusted that power to a tribunal in whose impartiality it confides.

"The American States, as well as the American people, have believed a close and firm union to be essential to their liberty and to their happiness. They have been taught by experience that this Union cannot exist without a government for the whole, and they have been taught by the same experience that this government would be a mere shadow, that must disappoint all their hopes, unless invested with large portions of that sovereignty which belongs to independent States. Under the influence of this opinion and thus instructed by experience, the American people, in the conventions of their respective States, adopted the present constitution.

"If it could be doubted whether, from its nature, it were not supreme in all cases where it is empowered to act, that doubt would be removed by the declaration that 'this constitution and the laws of the United States which shall be made in pursu-

ance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the constitutions or laws of any State to the contrary notwithstanding.'

"This is the authoritative language of the American people; and, if gentlemen please, of the American States. It marks with lines too strong to be mistaken the characteristic distinction between the government of the Union and those of the States. The General Government, though limited as to its objects, is supreme in respect to those objects. This principle is a part of the constitution, and if there be any who deny its necessity, none can deny its authority.

"To this supreme government ample powers are confided, and if it were possible to doubt the great purposes for which they were so confided, the people of the United States have declared that they are given 'in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to themselves and their posterity.'

"It is true that whenever hostility to the existing system shall become universal it will be also irresistible. The people made the constitution, and the people can unmake it. It is the creature of their own will, and lives only by their will.

"But this supreme and irresistible power to make or to unmake resides only in the whole body of the people—not in any subdivision of them."

It will be seen by these quotations that the court, in these two cases, was adjudicating and settling the question of construction as to the sovereignty of the States, with power to judge for themselves whether the General Government was giving them what they might claim under the constitution. The first case was in 1816, and the whole doctrine was reviewed in the second case in 1821. On the bench at that time were Chief Justice Marshall and Associate Justices Story, Washington, Livingston, Johnson, Todd, and Duvall, and the Attorney General was William Wirt. The decisions were unanimous in both cases. The doctrine here laid down by Marshall and Story is fully indorsed by Mr. Kent in the first volume of his Commentaries, and has been reaffirmed over and over again by the Supreme Court.

And now I propose to present and press with the emphasis which the gravity of the question demands, that we live in a government of law and not of force; that the framers of the government intended that law should reign supreme. I would impress upon the young men of this country that when the highest court in the land puts a construction on the constitution, that ends the debate until the people get ready for a revolution: that settles the question of right under the constitution. In the very nature of things this must be so. When the Supreme Court of the United States, in a case properly raising the question—as both of these cases did—said that the government was not a compact or league between the States, but a government by the people, and the power to make or unmake resides in the whole body of the people, and not in a part of them, it was a construction of the constitution by the tribunal which the makers of the government provided to construe it, and good citizenship demands obedience to the decision.

Therefore I say that these decisions are not mere arguments, but the ques-

tion is *res judicata.* *Res judicata* if this is a government of law, but not *res judicata* if it is a government of force.

Did the framers provide for force? If so, it is the first and only structure for a civil government ever created which provided for the adjustment of organic rights by force.

I want to doubly emphasize this question. I want to press it and burn it into the mind and conscience of everyone who thinks the nature and character of the government is deserving of consideration. Is this a government of law? If so, when the supreme authority—the august court created to construe the constitution and expressly so provided—decides that a State is not a sovereign, that it only has sovereign rights, and that many of its attributes of sovereignty have been surrendered and vested in the General Government, is not a compact, a mere agreement of the States, to last during the pleasure of any one of them, but that it is a government made by the whole people and in perpetuity. If so, I repeat, does not good citizenship demand acquiescence? If this is a government of law, does not this end the controversy? I respectfully protest against making the argument that a State may rightfully secede because it is a sovereign, and then supporting it by the doctrine of self-defense, force resisting force. This is begging the question. If the right exists, it is a question of will and not of resistance. Such an argument as this is practically an abandonment of the right and the substitution of revolution. Let us adopt this, and then our people will know what they are doing when they go to war.

I have, as you see, laid great stress on the decisions of the courts, because this is eminently a government of law. But suppose we look to individual men. The South has had many great men who have been conspicuous in the affairs of this nation—Washington, Jefferson, Madison, Monroe, Jackson, Benton, Clay, Calhoun, and Marshall. Only one of all her eminent statesmen—Mr. Calhoun—believed in the doctrine of a "Compact between the States." All the rest held to the idea of a union of the States forming a nation—with delegated powers, it is true, but sovereign powers, and not to be withdrawn by the States.

I first present the doctrine as maintained by a man who is peculiarly the South's pride and boast.

It is often said that Andrew Jackson's proclamation was on nullification, which, it is said, is not the question of secession. But Gen. Jackson, in his famous proclamation, seeing what nullification led to, took up secession and discussed it. Here is what he said about secession:

> "This right to secede is deduced from the nature of the constitution which, they say, is a compact between the sovereign States, which have preserved their whole sovereignty, and therefore subject to no superior; that because they made the compact they can break it when, in their opinion, it has been departed from by the other States. Fallacious as this course of reasoning is, it enlists State pride, and finds advocates in the honest prejudices of those who have not studied the nature of our Government sufficiently to see the radical error on which it rests."—*Proclamation of Gen. Jackson, 1833.*

Here Gen. Jackson enters into an elaborate argument to show that the Government was formed by and for the people at large of the several States, and says:

"The constitution of the United States, then, forms a government, not a league; and whether it be formed by compact between the States, or in any other manner, its character is the same. It is a government in which all the people are represented, which operates directly on the people individually, not upon the States; they retained all the power they did not grant. But each State, having expressly parted with so many powers as to constitute, jointly with the other States, a single nation, cannot from that period possess any right to secede, because secession does not break a league, but destroys the unity of a nation; and any injury to that unity is not only a breach which would result from the contravention of a compact, but it is an offense against the whole Union.

"To say that any State may at pleasure secede from the Union is to say that the United States is not a nation, because it would be a solecism to contend that any part of a nation might dissolve its connection with the other parts, to their injury or ruin, without committing any offense. Secession, like any other revolutionary act, may be morally justified by the extremity of oppression; but to call it a constitutional right is confounding the meaning of terms, and can only be done through gross error, or to deceive those who are willing to assert a right, but would pause before they make a revolution, or incur the penalties consequent on a failure."

MADISON.

The man whose views should have the greatest weight on this question is James Madison.

1. He is generally accepted as the great constitutional expounder of his day.

2. In the convention that made the constitution, with such statesmen as Washington, Franklin, Hamilton, Rutledge, Sherman, Gerry, Randolph, the two Pinckneys, and Mason, Madison was the great leader, and especially the great leader of the Republican or Democratic party.

3. Mr. Madison wrote the resolutions of '98, the only resting-place for secession and nullification, as claimed by the adherents of these doctrines.

In a letter to Gen. James Robertson, of this city, in 1832, he for the first time admitted to be true the report that he wrote the resolutions of '98. Finding what mischief these resolutions were doing by a misconstruction, Mr. Madison undertook, in 1830, '31 and '32, to correct and put right the public mind. In letters to Gen. Robertson, Messrs. Everett, Cabell, Stevenson, Haynes, Trist, Townsend, and various other persons, in the most emphatic language he denies that the resolutions were intended to convey any other idea than that the alien and sedition laws should be condemned, and repealed by force of public opinion. In one of these letters, all of which are collected by Mr. Benton in his "Thirty Years in the Senate," he says, in contradiction of the construction put on the resolutions of '98 by the nullifiers and secessionists:

"Being thus derived from the same source as the constitutions of the States, it [the Constitution of the United States] has within each State the same authority as

the constitution of the State, and is as much a constitution in the strict sense of the term, within its prescribed sphere, as the constitutions of the States are within their spheres, but with this obvious and essential difference: that, being a compact among the States in their highest sovereign capacity, and constituting the people thereof one people for certain purposes, it cannot be altered or annulled at the will of the States individually, as a constitution of a State may at its will."

Again he says: "Like the States, the Federal Government has at command a physical force for executing the powers committed to it." He says: "Any other doctrine would speedily put an end to the Union."

The truth is, Mr. Madison spent the latter years of his life in combatting the doctrine of secession.

In view of the fact that Mr. Madison wrote the resolutions of '98, and that he is, more than any one of the fathers, *the* father and expounder of the constitution, his opinion is second only in importance to the decision of the court created to construe the constitution. Especially is this so when we remember that he was not only in the convention that made the constitution, and more than any other man its author, but he was in the first Congress when every feature of the constitution passed under review. He was then Jefferson's Secretary of State during both terms, where for eight years he was obliged to review what he had done, and where he was daily brought in contact with Mr. Jefferson in considering the scope and power of the new Government. And then for eight years more, from 1808 to 1816, including the time of the war with Great Britain, and the conflict between the Supreme Court of Virginia and the Supreme Court of the United States, he was in a wider field—President of the United States, where his intensest thought was given to the constitution. Surely, then, when Mr. Madison had retired to private life, and looking back over the work he had done, his utterances on this absorbing subject must be listened to with great consideration. Mr. Madison, taking all he said, in substance says:

"Yes, I helped to make the constitution, nearly half a century ago. As a member of Congress, Secretary of State, and President of the United States, I construed it, and I wrote the resolutions of '98. I conferred with Mr. Jefferson at the time and afterwards. I have studied them in the concrete and in the abstract; they have been constantly before my mind for thirty years and more; I have studied them as a part of the history of the country. I am now an old man, more than four-score. I am speaking for the country I have faithfully served, and that I love more than life, and now, speaking for both myself and my life-time friend, Mr. Jefferson, whose voice is still in death, I assert that neither the constitution of my country nor the resolutions of '98 contain, or in the slightest degree favor, the doctrine of secession."

For myself, I take this evidence rather than the ingenious arguments of men whose utterances, to say the least, come out of much heat and passion.

JEFFERSON.

Mr. Jefferson is next in importance, a State's-rights Democrat. Did he believe in secession? He wrote the Kentucky resolutions of '99, but his

biographer, Mr. Randall, says he agreed with Mr. Madison in the construction, and in his own letter to Mr. Nichols, written in August, 1819, he in express terms accepts Mr. Madison's view of revolution, and not secession; and Mr. Madison wrote five letters to friends, which Mr. Benton publishes, all written after Jefferson's death, roundly asserting that Mr. Jefferson never believed in the doctrine.

Mr. Jefferson says in one of his letters, that he and Mr. Madison had agreed on all public questions; and just before he died he said he would leave the world with the warmest affection for Mr. Madison, and that he was glad to leave behind him one who would be the guardian of his fame.

After Mr. Jefferson's renunciation in 1799 of the extreme views of '98, and his acceptance of Mr. Madison's views, there is not a word in his vast writings favoring the doctrine.

Mr. Jefferson was a combative man, and if he had disagreed with the decisions of the Supreme Court in 1816 and 1821, he would have said so, especially as he disliked Chief Justice Marshall exceedingly, and was always outspoken when the Chief Justice did what he did not approve.

After Madison, Jackson, and Jefferson, the next most important figure on all truly Democratic questions is Thomas H. Benton; indeed, it is doubtful if, as we get away from the heat of political conflicts and see men and things in the light of history, any man except Washington will rank Colonel Benton as a statesman.

Mr. Benton, in his "Thirty Years in the Senate," devoted several chapters to the discussion of this question, treating it as the most absurd and at the same time the most dangerous doctrine ever brought into the arena of American politics. He, in that masterly style of logic and fact peculiar to himself, simply grinds into atoms this great American heresy.

As a history of the question, with the men who supported it and the motives, together with the analysis of the constitution and the resolutions of '98, his treatise ought to be read by every student of American history.

Next in importance as lawyer, statesman and Democrat, is Felix Grundy, who was in the Senate in 1833 when Mr. Calhoun first brought the doctrine of nullification and secession into the Congress by a string of resolutions supported by a prepared speech. Mr. Grundy immediately arose and offered counter resolutions, and declared his unalterable opposition to the doctrine.

In support of Mr. Grundy's resolutions and in opposition to Mr. Calhoun's, that great American lawyer, Mr. Webster, saw and expressed himself as amazed—utterly amazed—that anyone should seriously argue in favor of such a right.

Mr. Clay was at all times equally emphatic and explicit in denouncing it as a heresy.

Where does this doctrine rest? On what does it stand? I have gone back and examined the debates in the convention. Under the articles of

confederation the Congress had no power over the great questions of imposts, commerce, coinage, etc., except by getting the consent of the States.

This defect, as every reader of our history must know, came near proving a disaster. The States were slow—hesitated—and at one time seemed to be utterly opposed to giving to the General Government the power to regulate their commerce between each other and with foreign nations; to collect taxes; to declare war; to coin money, and especially if some or all of these powers were to be denied to the States.

It is a notorious fact that the small politicians in the States manfully contended against giving the General Government any powers except as the States might from time to time consent. But every one of that grand galaxy of statesmen who had been conspicuous in the eight years of trial, was for giving the General Government such powers as would make it a nation, with power to perpetuate its own existence.

The letter from General Washington, on his retiring from the army, more than all other causes, brought over the State legislatures, and prepared the way for putting into the constitution these provisions:

"No State shall enter into any treaty, alliance or confederation; grant letters of marque or reprisal; coin money; emit bills of credit; make anything but gold and silver coin a tender in payment of debts; pass any bill of attainder, *ex post facto* law, or law impairing the obligation of contracts, or grant any title of nobility.

"No State shall, without the consent of the Congress, lay any imposts or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws; and the net produce of all duties and imposts laid by any State on imports or exports shall be for the use of the treasury of the United States; and all such laws shall be subject to the revision and control of Congress.

"No State shall, without the consent of Congress, lay any duty on tonnage, keep troops or ships of war in time of peace, enter into any agreement or contract with another State or with a foreign power, or engage in war, unless actually invaded or in such imminent danger as will not admit of delay.

"This constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

With these provisions, if the constitution was a perpetuity not limited in duration, the State was no longer sovereign; it had sovereign rights; but a State that can't declare war, coin money, regulate commerce, emit bills of credit, is not a sovereign. The question at once arises, with these plain provisions, how can the friends of secession claim that a State is sovereign?

It is due to the great author of this doctrine, Mr. Calhoun, to say, that when he introduced into Congress his platform for secession, he didn't undertake to say that by the letter or spirit of the constitution the States were sovereign, or that the government was less than a perpetuity. But he argued the right from the policy, and cited the Roman history when, by demand of the minority—the plebeians—in the conflict with the patricians,

the tribune was established, and then, in support of the right of secession, he referred to the Jewish government, when the ten tribes under Jereboam seceded.

Then again I ask, where does this claim rest? I repeat, not a man who helped to make the constitution claimed it; not a man who was in the first Congress when its vital parts were constructed in making the judiciary act claimed it; the Supreme Court for one hundred years has repudiated it; the three great authors—Story, Cooley and Bancroft—who have written works on the constitution, all repudiate it; the authors of the resolutions of '98—Madison and Jefferson—repudiate it. No defender of the doctrine has yet put his finger on a single one of the fathers who believed in it.

It is true Justice Turney quotes one eminent author to sustain secession, and this is the quotation from Story's Commentaries on the Constitution:

"The obvious deductions which may be, and indeed have been, drawn from considering the constitution as a compact between the States, are that it operates as a mere treaty or convention between them, and has no obligatory force upon each State any longer than it suits its pleasure or its consent continues; that each State has a right to judge for itself in relation to the nature, extent and obligation of the instrument without being at all bound by the interpretation of the Federal Government, or by that of any other State; and that each retains the power to withdraw from the confederacy and dissolve the connection, when such shall be its choice; and may suspend the operations of the Federal Government and nullify its acts within its own territorial limits whenever, in its own opinion, the exigency of the case may require. These conclusions may not always be avowed, but they flow naturally from the doctrine which we have under consideration."

Turning to the text, it will be found that instead of this being an authority by this eminent law-writer in favor of the doctrine of secession, it was Judge Story's summing-up of the heresy of secession as taught by its supporters, so that he might expose it; and what follows, after stating the heresy is:

"They [these conclusions] go to the extent of reducing the Government to a mere confederacy during pleasure, and of thus presenting the extraordinary spectacle of a nation existing only by the will of each of its constituent parts.

"If this be the true interpretation of the instrument, it has wholly failed to express the intention of its framers, and brings back upon us all the evils of the old confederation from which we were supposed to have had a safe deliverance. For the power to operate upon individuals, instead of operating merely on States, is of little consequence, though yielded by the constitution, if that power is to depend for its exercise upon the continual consent of all the members upon every emergency.

"We have already seen that the framers of the instrument contemplated no such dependence. Even under the confederation it was deemed a gross heresy to maintain that a party to a compact has a right to revoke that compact, and the possibility of a question of this nature was deemed to prove the necessity of laying the foundations of our national government deeper than in the mere sanction of delegated authority."

Again, Judge Story says:

"But that which would seem conclusive on the subject (as has been already stated),

is the very language of the constitution itself, declaring it to be a supreme fundamental law, and to be of judicial obligation and recognition in the administration of justice. 'This constitution,' says the sixth article, 'and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, *shall be the supreme law of the land;* and the judges in every State shall be bound thereby, *anything in the constitution or laws of any State to the contrary notwithstanding.*' If it is the supreme law, how can the people of any State, either by any form of its own constitution or laws, or other proceedings, repeal, or abrogate, or suspend it?"

So it will be seen that Chief Justice Turney's examination of this great author was superficial, for of all the law-writers on this question, with the exception of Marshall, he was the clearest. His argument, based on the constitution itself, is absolutely conclusive—leaves nothing to stand on, and shows beyond dispute that the doctrine of secession is a heresy.

THE MEN WHO MADE THE CONSTITUTION.

Who were the men that studied out and made and construed this constitution, rising above sectional, local or personal prejudices? Great men come in shoals. Cæsar and Cicero came at the same time; Shakespeare, Bacon and Ben Jonson came at the same time; but when Washington and Franklin and Hamilton and Jefferson and Madison and John and Sam Adams and Lee and Rutledge and Marshall all appeared on the stage at one time, it was a galaxy the like of which had never appeared on this planet, and they are the men who made and construed the constitution, and they unanimously pronounced the constitution good and in perpetuity, with the sovereignty in the whole people, and the powers of the government divided between the Federal and State governments, and without power in any to destroy the government except by revolution.

But the makers of the constitution intended to leave no doubt on the subject, for in their letter which they sent out with the constitution to the people, urging its adoption, they said:

"It is obviously impracticable in the Federal Government of these States to secure all rights of independent sovereignty to each, and yet provide for the independence and safety of all. Individuals entering into society must give up a share of liberty to preserve the rest. In all our deliberations on this subject we kept steadily in our view that which appeared to us the greatest interest of every true American, the *consolidation* of our Union, in which is involved our prosperity, felicity, safety, perhaps our national existence."

And it is a notorious fact, that in ratifying the constitution the States manifested the greatest caution and made many declarations in favor of amendments and reserved powers, yet there is nowhere to be found the slightest allusion to the instrument as a league or confederation, and no reservation of any right on the part of any State to dissolve its connection, or to abrogate its assent, or to suspend the operations of the constitution as to itself.

The language of the articles of confederation was: "The said States

hereby severally enter into a firm *league* of friendship with each other for their common defense, binding themselves to assist each other." But in making the constitution the language is: "We, the *people* of the United States, do ordain and establish this constitution for the United States of America." The people do ordain and establish, not contract and stipulate with each other. The people of the United States, not the distinct people of a particular State with the people of the other States. The people ordain and establish a "constitution," not a "confederation." The distinction between a constitution and a confederation is well known and understood. The latter is a pure confederation, a mere treaty or league between independent States, and binds no longer than during the good pleasure of each. It rests forever in articles of compact, where each is, or may be, the supreme judge of its own rights and duties.

The former is a permanent form of government, where the powers once given are irrevocable, and cannot be resumed or withdrawn at pleasure. Whether formed by a single person, or by different societies of people, in their political capacity, a constitution, though originating in consent, becomes, when ratified, obligatory as a fundamental ordinance of law.

The authorities, as well as the reasons, which I have presented against secession contain nothing new to the men who heard the question discussed as it was when the old Whig party was alive; but the young men of to-day, at least in Tennessee, seeing the speech of the Chief Justice, and some leading newspapers, in support of the doctrine, unanswered, accept the doctrine as sound, and therefore I have gladly availed myself of this opportunity to answer the arguments advanced in support of secession.

If, as Judge Turney says, "the right still lives—we yielded to the logic of force," why not, when we are strong enough, assert our rights? If under the constitution we have a right to secede—a pure, naked constitutional right—a right denied us "by the logic of force," a right held in abeyance by force of arms, and we are heavily taxed to pay the soldiers who disarmed us, made to pay millions, many millions, annually in the way of pensions and the accumulated cost of the war—and all this in violation of the constitution, why not resist, by secession, if we have the right, when we get strong enough?

Suppose we first satisfy the rising generation that the constitution is only a league, not a government in perpetuity, and in the course of time some powerful orator like William L. Yancey fires the hearts of the young men of the South by pointing to the millions they are paying for their own unlawful subjugation, and to the very men who deprived them of the right, and show them how they have been strengthened by numbers and resources, and how they can put one crop of cotton in Europe to draw on, breaking down all the factories of the North. Will they not be prompted to secede and take the consequences?

Gen. Jackson knew men when he said, Make the people of the States be-

lieve they have a right to dissolve the Union by secession and they will assert it without counting the cost.

The scenes of 1861 were the fulfillment of Gen. Jackson's prophecy, that when the people of the States were educated into the belief that they had a right—a constitutional right—to secede, they, in the assertion of the right, would not count the cost. Whereas, if they are educated into the doctrine of a right of revolution, it would be a question of oppression and not of constitutional right, and knowing the consequences of war, they would engage in it when actual oppression made it necessary.

Therefore I have presented this argument, that our young men may know that this is not the doctrine of the men who made the constitution. And I would impress upon our young men the danger from a spirit of disintegration, the folly of secession, and the absolute madness of men who want either a government with all power by centrifugal force thrown out to the States, or by centripetal force brought to the center.

No study that a young man may apply himself to would awaken and elevate his patriotism to the same extent as an exhaustive examination of the great men, with their works, who made the constitution. Contending with the most powerful nation on the earth, through an eight-years war, the Congress driven from city to city, the people divided in sentiment, the army reduced until every soldier was begging for bread—indeed, when the war closed, the Congress, upon a most pathetic appeal of Washington, was unable to raise by any possible means money to pay the soldiers one month.

The articles of confederation had proved the folly of sovereign States; but the people of the States said *we* must collect all the revenue that is collected; *we* must regulate commerce; but the fathers said, this is folly, and through a period lasting nearly as long as the war, Washington, Franklin, Hamilton, Jefferson, the Adamses, the Pinckneys, the Rutledges, Madison, and indeed all the great spirits who had seen and suffered by a league instead of a government, begged and implored the people to make a government, with powers of self-existence and self-execution, and this wonderful complex system, with the sovereign powers divided between the Federal and State governments, was the result. Shall this or any future generation or any section tear it to pieces?

I am bold to plant myself on the side of a Union of the States, and I am bold to declare myself against the doctrine of secession, to stand with the fathers for a government that is worth all it cost. My ancestors were at King's Mountain and aided in making this a nation, and my brother laid down his life in Mexico defending the American flag. All my education teaches me that this is a government that must be preserved, and that the South can only be reconciled to its anomalous condition by the philosophy which flows from treating the war as a revolution—as Tennessee did regard it.

Besides, I am not ready to leave the Democratic party, and I don't want to see that party confined to the South. But if the doctrine of secession is

taught, no Northern man can afford to belong to the party. The doctrine is confined exclusively to the South, and in this lies much of the danger.

What do the undeniable facts here given show? That secession has had three outbreaks: (1) In Virginia, when the alien and sedition laws made Virginia red hot; (2) when the tariff act of 1828 made South Carolina doubly red hot in 1833; and (3) when the slavery question fired the whole South. It is manifest, therefore, that this doctrine comes from, grows out of, irritation and exciting causes; while, on the other hand, the men who made the constitution, the courts that construed it, and all the fathers, who in their *cool moments*, whether as judges, lawyers, or statesmen, utterly repudiated it.

EDUCATION.

The necessity of education—educating the masses—in a republic, where the masses through their public servants make and execute the laws, and where the frequency of elections makes them the custodians of power, is so universally conceded, that ingenuity—the spice of argument—can nowhere be utilized. The argument ends with the truism that free government is based on the virtue and intelligence of the people.

But in this connection, duty demands that I shall speak frankly on the question of turning over to the States, on a basis of illiteracy, for educational purposes, some portion of the vast surplus in the Federal treasury. The vote in the Senate shows that both parties favor it: the Democratic vote was four-fifths, lacking one, for the measure. But the whole American people for nearly six years have, with surly gravity, suffered an indignity at the hands of their public servants which is without a parallel. Two confessions have been made which stand unchallenged: one, that the House of Representatives, without drawing party lines, was overwhelmingly for the measure; the other, that a committee appointed by the Speaker took control of it, and said the people's representatives should not be allowed to vote on it. It would be difficult, keeping in the bounds of excusable language, to characterize this indignity.

Turning from this unpleasant piece of history, I use this happy occasion, in the presence of this vast audience, an audience whose mission it is to prepare for life's duties the rising generation, to speak freely of what, as I verily believe, is a grievous omission in the training of our young people.

If I could impress upon every teacher here one, and only one, leading thought, which might grow into a conviction that, like the gentle words of a warm heart, would inspire the youth with its touch in every school-room in this broad land, it would be that patriotism, love of country, as an element of education, must not be neglected. I greatly fear that climatic influences, sectional feeling, divergent interests, local jealousies, with our money-getting habits, are cooling the ardor of patriotism; and in this I am strengthened by finding in our universities, colleges, and common schools,

rarely any text-book or professor's chair where love of country and the blessings of free government are placed in the foreground.

No man who knows what the school-house was fifty years ago, and sees it now, can be otherwise than amazed and delighted at the intellectual regeneration. To an old man it is a revelation. From the humdrum, wet-weather-frog-pond jargon which, if it had been put on the graphophone and preserved, would be listened to now with the same sensation that aroused the builders of Babel when each spake in strange tongues; from this condition of the school-house I now see the school-room with the quiet order of a banking-house, with the work of each assigned in such manner as to develop speed, bottom and metal, and where every attempt at jockey-riding is detected, and hence where the race is run "on the square."

But this is all purely intellectual; it is science, and philosophy, and geography; it is astronomy, and mathematics, and book-keeping; and all this I commend. But into the university, the college, the private and public school-rooms, I hope to see placed a new professor's chair—the philosophy of patriotism, or love of country.

This work requires a new set of school-books, and I say frankly that I would gladly see some new school-books. Let science, mental and moral philosophy find their devotees in the college and in the press; but in the school-room suppose we brighten black-letter, inspirit biography and warm up the cold facts of history with sacred memories—sweet recollections of the past. Suppose we revive the incidents and anecdotes of the men who builded for us the wonderful fabric, the novel structure in which we dwell.

And here I must touch on a delicate subject. I would, as much as possible, keep out of the school-room our internal dissensions, and plant our patriotism on our common glories, on which, without regard to section, we can all feed.

I would gladly, if I could, keep the Grand Army of the Republic and the Southern Bivouac out of the school-room, because they widen rather than heal breaches, and because this Government can only be perpetuated by a unity of sentiment based on a unity of interests, and the baptism of a common paternity.

To illustrate: If you will pardon the reference to home, I would be glad to see some man write a school history for Tennessee, who himself was inspirited with King's Mountain and New Orleans; in fact, who was himself saturated with the love of country which our dead heroes fondly hoped their example would inspire in every Tennessean, and in it make the deeds of heroism, of true bravery, whether on the battle-field or in the council, a leading feature. I would be glad to see our young men turning aside from book-keeping and money-making long enough to read about the trials and sacrifices and undying patriotism of John Sevier, and of that grand man who came upon the stage and in his strides of patriotic fervor wrote upon the tablets of time: Andrew Jackson and Tennessee and Tennessee and

Andrew Jackson; and of that mystic embodiment of patriotism, Sam Houston, who resigned the office of Governor of Tennessee, and went as a wanderer into the wilderness and brought back an empire; or of the immortal Davy Crockett, the wizard of the woods, who, like Sam Houston, journeyed to the West, with his rifle on his shoulder and his life in his hand, and with other Tennesseeans made immortal the land he loved in the inscription, "Remember the Alamo!"

In teaching patriotism, the principles of the constitution must be ingrounded. The man who would encourage centralization is equally culpable with the man who teaches secession. This is a government of sovereign rights, to be exercised partly through the Federal and partly through the State governments; it is a government of divided powers; and the arbiter of all disputes about what is meant, is the judiciary. There is one great power in the hands of the people—it is the right of revolution; and until this point is reached, obedience to the adjudications as to the rights of the two governments in one is political orthodoxy; anything else is political heresy—that is, that there is a civil and a constitutional right rising above the judiciary, is political heresy, and it ought to be so treated.

In conclusion, let me remind you that it is with you to plant in the generation rising in sight the seeds of harmony or the seeds of discord.

The seeds of discord in this great Republic need to be checked, not encouraged. The seeds are found in ignorance, passion, and local jealousies; and if these are nursed in the school-room, sooner or later dissensions will make divisions, until real or imaginary hostile interests will create petty powers, whose laws will rest upon standing armies.

Local self-government, with federal unity, is the highest estate known to civil polity; but local self-government depending upon and sustained by armed soldiers, is the reward of jealousies, and the beginning of oppression. That forty independent States would soon become hostile, needs no proof except the condition of Europe. All Europe—nation against nation—armed to the teeth, with public debts daily increasing, shows the normal condition of proximate States with sovereign powers; while we see the great American Nation, with more than forty States, separated by marked trees instead of standing armies, and all dependent for peace with each other on a common paternity and a love of country; and for peace with the balance of the world on the known mightiness of our unity—"many as the waves, but one as the sea." Love of country, like the love of home, is a part of our nature, and we are so constituted that, until some evil spirit estranges us, though death's door may be opening wide, we plant trees and build castles for those who are to come after us; but above all, in the discharge of duties impelled by an unseen power, does it become a people to whom freedom was bequeathed to transmit it to posterity without the slightest taint of discredit; and to do this is man's inborn religion, until an evil spirit comes with the charms of dissension, and with fervid falsity presents to us

the glories of a great central power or the freedom of independent States—either of which would be the demon's work.

The school-teacher is charged with immeasurable responsibility. If the coming generations shall make up an issue on false theories; if centralization or the right of secession shall become a mania of the people in either section; if the spirit of ambition or the pride of section shall set up a new idol, a new theory of government, and, following the teachings of sectional dislikes, or even of impulse, casting aside the solemn testament of the fathers and its construction by the tribunal which those fathers made to construe it—then all is lost. The school-house as a place of training for the coming generations, is the hope of the true patriot as he takes his departure; the school-teacher is his hope. The school-teacher is not usually a politician; he is not ambitious of political honors; he is not observant of political wind-currents, but only of law-and-order doctrines; and hence he can be trusted with our youth.

What shall the coming generations be taught? Not, what doctrines strife has begotten, but: What is the great chart? what did the men who made it mean? what did they say? They were the noblest and grandest body of school-teachers that ever assembled on this earth. What did they teach? Did they put it in writing? Is it plain? Is it in my own tongue? Am I scholar enough to read it? Am I philosopher enough to do it justice? Am I patriot enough to stand by it, fearing no man? Then through the school-house there opens to the vision of the patriots of this day, as did to Washington, Hamilton, Jefferson, Madison, Franklin, Roger Sherman, and their fellow-patriots, whose last look was fixed upon the future, a country where man is to have all the blessings of civil and religious liberty intended by the great Creator for him in his highest estate.

THE TEACHING OF PATRIOTISM IN THE PUBLIC SCHOOLS AND EVERYWHERE.

GEO. W. F. PRICE, NASHVILLE, TENNESSEE.

[Dr. Price kindly consented, at the urgent request of President Marble, preferred at a late hour, to fill the vacancy caused by the unavoidable absence of Professor R. W. Webb, of Bellbuckle, Tennessee. Following is the stenographer's report:]

Mr. President, Ladies and Gentlemen: Patriotism is the only national sentiment that may be and should become universal. Not every citizen of the State may be learned, not every citizen may be intelligent, not every citizen may be virtuous, but every citizen may be, every citizen should be, patriotic.

Patriotism, as you have heard here to-night, is an extensive subject. It

is not dependent upon lines of latitude or longitude; it is not a question of soil or climatic condition. Whether the land be bleak or verdant, whether it be snow-clad or green with verdure, patriotism should be found everywhere. Whether it be genial or hospitable, it matters not; let it be but the spot on which the man first saw light of day, the spot on which he first drew the vital breath of heavenly air, the spot upon which his ear was first saluted with familiar sounds of human speech, and then the sight and the name shall awaken in his heart a thrill of patriotic fervor.

Patriotism is the prime safeguard and virtue of the state. Without it the native selfishness of man would assert itself, and the state might suffer the direst calamities.

Patriotism is that which stands as a watchful guardian at the very outposts of human organizations. Were it not for the quick thrill that courses through the fibers of the system upon the slightest injury done to the nervous structure, there might be destruction of the body.

The right patriotic sentiment makes each one feel that an injury done to the state is an outrage heaped upon his own devoted head.

Patriotism is the fairest representation of that one common sentiment that binds the whole nation together. Let but one speak in scorn of man's native land, let a man but point the finger of contempt at the state of his love, and there rises in the patriot that thrill of passionate sentiment against which the traitor cannot survive.

Patriotism is that best exponent of solid unity which binds the whole race together. Man as the individual is always seeking to lift himself up into a realm of universal humanity; but, as we all know, a man confined to the narrow realm of the sentiment of his heart, would grow intensely sordid, intensely selfish. It is the order of Divine Providence to widen that spiritual energy which is an element of patriotism, causing it to grow stronger and stronger, broadening its sweep and ennobling its range.

Patriotism is the religion of the soul. It binds the heart of man to his native land, as the higher religious sentiment binds him to the heaven of his hope. As religion sets up a shrine of worship, so the patriot enshrines in his heart the worship of his beloved country, and there burns in him a true devotion to the object of his undying affection. But while this sentiment of patriotism is thus instinctive, does it therefore follow that it should be left to the blind impulses of its instinctive nature?

Our observation tells us that childhood is the purest sincerity; but we all agree that it requires the wisest supervision, the most perfect discipline to develop those excellent early qualities into the maturer life of manhood. How has it come to pass, then, that it has been taken for granted that this elevating and ennobling sentiment, patriotism, needs but to be left to the blind impulses of instinctive nature? How comes it, that in a scheme of education, so-called philosophic and complete, there is no well-defined plan for the culture of this patriotic sentiment, concerning which previous speak-

ers have spoken with such admirable pertinency and eloquence? I do not mean to say that nothing has been done in this direction, for I am aware that men have worked for years in this neglected field. But I am here this evening, for a few moments, to direct attention to the important function that is to be performed in this neglected field, by the wide and extending system of public schools in the United States.

The common schools of this country are truly American. However skillful, however malignant, may be the assaults upon the system, the fact remains incontestable that the American idea of the school-house under the control of the American commonwealth has steadily proceeded in its onward march from state to state, from city to city, and from hamlet to hamlet, widening its sweep and bearing down before it all opposition, however strenuous; resisting every assault, however hostile. A people of different nationalities have differed in religious dogmas; they differ in political creeds, they differ in geographical location, but the common heart of the common people rallies to the support of the common school of America.

Here then is an enginery completely organized, wisely economic, prudently aggressive, and yet conservative; it is plastic to the touch of patriotic influence, and can easily be moulded and shaped into a spirit of patriotic sentiment. Here is a system presented ready-made to our hands, by which the children of the State shall be brought to an acquaintance with the principles of patriotism which ought to animate every American heart.

First of all, I should say that the very basis of patriotic instruction should be laid in the study of the primary geography of our country. Let the children learn from the earliest moment that they have a country always worthy of their honor and their love. We are not here to contend to the fullest extent for the highest spiritual and intellectual development of the people; that depends upon their environment. Yet we are not to ignore, under our system of education, the important influence of local and material surroundings.

Therefore let our children be instructed from their earliest years concerning their divine right. Let them be told freely and daily in the school-room of the wonders of their inheritance. The imagination of early childhood is a very quickening faculty, and children may early be taught to realize and appreciate the wonderful extent of their native country, the salient features of its glory. They may learn of the climate, the glory of its mountains, the sweep of its mighty rivers, the solemn majesty of its cataracts, the beauty of its boundless prairies, the splendor of its homes, and the wealth of its hills whose rocks are filled with silver and gold. Tell the children in the school-room that no man need sail alien seas, clamber up distant mountain-heights, or traverse remote lands to find the grandest and fairest scenery that can elevate and satisfy the soul of man. No teacher here is poor in this theme of patriotic instruction, who from the fair slopes of the Pacific has climbed up any of those sublime western heights, looked

into vast depths, passed in rapt amazement through the royal gorge of the Grand Cañon of the Arkansas, or who from the sunny peak of Pike's summit has seen the sun kiss the forehead of the continent, as he draws about him the crimson draperies of his evening couch. What teacher from the Great Lakes has not brought with him the thrill of the story of natural wonders which must fire the youthful breast? Teachers coming from my own native State bring with them the story of the magnolia and the orange. They come from a land where the mocking-bird trills his lay with unremitted melody. From the great West comes the teacher with the story of the wonderful fertility of our native soil, and of the unbounded fields of corn waving golden to the day.

I shall not attempt to show how fruitful is the theme of teaching patriotic lessons to our children, in many other directions. That would be to trespass upon what has already been so well and ably discussed. I shall not stop to remind you how this country was hallowed by the touch of the foot of Columbus, who when he came upon the soil named it "San Salvador;" or how those early pioneers blessed the Western World with the central thought of our holy Christianity. I shall pass by divers other matters that have been here so ably discussed. I shall not allude to the revolutionary struggle into which in our infancy we were thrown with that great empire, with its mighty equipments and disciplined armies, supported with all the prestige of its military achievements, when under the blue skies of our liberty-loving land they came to make these American colonies subjects of Great Britain. A great man pronounced a grand eulogy when he said that for solidity of reasoning, for force of conviction in the right, for wisdom of conclusion amidst overwhelming difficulties, no nation, no people deserve to be placed above the Congress that assembled in Philadelphia. Nor need I especially refer to the time when the British army had the pleasure of laying down their arms and colors at Yorktown.

In connection with these patriotic studies in history, let teachers do as they are now doing in many of our best schools in observing these memorial days, in which the lives of the illustrious men and women of this nation are brought forth before the children, with every stimulus of patriotic impulse that is associated with their memory.

Let patriotic song and music thrill the hearts of the children. Let the flag of the country be wound about every pillar and every part of the building of the school-house. Let every relic that can be sought in the neighborhood be revived. Let ancient customs be brought forth, and let song and story of early patriots thrill again the hearts of American children. All this will inspire the hearts of the children with such an impulse as never, never shall cease to animate them with true patriotic fervor.

It has been suggested here, and admirably too, that in some of the advanced classes children may be taught the immense superiority of our American institutions, our free republican principles, and I am sure that

the young man or young woman who in the school-room has been taught to trace through ages of conflict the evolution of our constitutional liberties, and who looks abroad over the whole world and sees how our democratic institutions are now revolutionizing all the empires and advancing all the civilization of the globe—that these young men and these young women will come to feel the fire of patriotism with a renewed love of their native land.

Our school-rooms are now filled with readers which should afford the largest possible means of patriotic stimulus to the child. I need but to allude to it, because the teachers before me are already devoted to this work.

Give to the hearts of the children those splendid lessons which you find in your books. Talk the American flag, teach to the children—"All thy hues are born of heaven;" "Forever float that standard sheet." See and make the child feel the force of those words—"With freedom's soil beneath our feet, and freedom's banner streaming o'er us."

Take other grand stanzas; one of those immortal songs, written in lines not born to die:

"Strike till the last armed foe expires,
Strike for your altars and your fires,
Strike for the green graves of your sires—
God, and your native land."

Tell the child how that song was written amidst the belching of cannon and the flashing of arms.

Teach them our own grand patriotic air, "The Star-Spangled Banner," and when you conclude it, the heart of every child will say, with a profound amen—

"Long may it wave,
O'er the land of the free and the home of the brave."

Tell the children how the Old Continentals, stood in their "ragged regimentals," yielding not

"When the grenadiers were raging
And the shot like hail were plunging;"

tell them how they stood face to face with such overwhelming odds with victory nearly wrested from their grasp.

I tell you that if you fire the hearts of the children with these patriotic sentiments every man will be brought to feel as I did, when, on that memorable Fourth of July in 1876, amidst the Centennial visitors in Philadelphia, I stood in one of the most crowded thoroughfares of that great city. As the long lines of citizen soldiery came marching down the street lined with its multitude of patriots delirious with enthusiasm, and as the captains flashed their swords in the sunlight, and as the tramping of the army caused the very earth to tremble beneath our feet, as gaily caparisoned horses danced and pranced amidst the booming of cannon and the glory of the music, it

seemed that every hair of the head stood straight up like a liberty-pole from which was floating the Star-Spangled Banner. And in that hour of patriotic fervor every man of us realized that we had a country, a grand country, a glorious country, bounded on the east by the rising sun, on the west by the evening star, on the north by the aurora borealis, and on the south by manifest destiny; to become, under the hand of God, the greatest nation on the globe.

HISTORY A PATRIOTIC FORCE IN THE SCHOOLS.

HENRY B. CARRINGTON, HYDE PARK, MASSACHUSETTS.

The American Educational Association will soon return its thousands of earnest workers to the white harvest-field. The year is already memorable. During the month of April more than one million of our citizens attended the centennial anniversary of the inauguration of George Washington as the first President of the United States of America. Three times that number, within sound of saluting cannon, united in a jubilee of thanksgiving, without an unpleasant incident to mar the completeness of the event. The bells of tower and steeple throughout the land chimed with the voices of children of every section, as they sang of "America, Sweet Land of Liberty."

The closing hour of this twenty-ninth annual meeting has been devoted to the consideration of "History as a Patriotic Force in the Schools." No theme could more fitly ally your deliberations with the ceremonies of that centennial jubilee. The memorial human experience which we call history never before concentrated the admiring gaze of all mankind upon the character and acts of one mere man. Never before did the voice of a people's chief magistrate summon men of all nationalities and races to prayer and praise. To Him with whom "one day is as a thousand years and a thousand years as one day," the Hebrew, the Christian, and all who are domesticated with us through adoption, were called to pay homage.* That "unit element" of human history by which every man is related to every other man, and all men feed upon transmitted mercies, never before had illustration so impressive. The celebration of the 30th of April pierced the shadows of many centuries. Behind American independence there gleamed the bright effects of Magna Charta. From the culmination of the liberties which the day honored we step into the inviting future with elastic tread.

It is the province of such memorial occasions to so irradiate the past that we share with the Infinite in the fruitage of the ages, and count six thousand years of visible human activity as a direct contribution to our own

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*President Benjamin Harrison's proclamation.

advancement. It is in the grasp of such representative events that we learn to measure the value of the past. They are not frequent, nor many. The few which stand as exponent factors in any nation's history are hardly more than the decisive events of any single life. And yet nations advance in proportion as they reject all trivial influences and cherish only those which are essential, coherent, and permanent.

All relative distinctions, such as "modern" and "ancient," lose significance as we study events which span one or more centuries, and we humble self before the grand march of man toward an assured and dawning fraternity. To scout the ancient and glorify the modern only, is unjust to history. It belittles our race as truly as do they who build our growth from germ or protoplasm. No man liveth for himself! No nation ever wrought for and upon itself alone! As a statue is without emotion, and a model has value only as a stimulus to improvement, so a well-developed man is but an improved specimen animal, except as he shall bless others. As a fact, we are never satisfied that any specialist has compassed life's full opportunity, unless his example shall have shaped social life and social growth. Self-isolation, however active, is but the instinctive activity of the brute. It is incapable of a generous outflow. It is ignorant of the first principles which belong to love for man, and love of country. Individual history has a grander office than to distinguish the individual alone, or even a nation. It must enter into general history, which is the embracive personal factor of all human experience, and thus by encouraging example or by instructive warning, shape national life. It is well for our finite limitations that there are found along the historic highway such monumental lives, dynasties, and peoples, to rise above the common plane. They free us from that bewilderment which would follow dependence upon the environing details which absolutely stultify a purely selfish life.

But how shall we present to youth, as an object lesson, the chief facts that blend the historic past with the present, without a tiresome array of names and dates?

Drop names and dates for a moment; drop those vague terms, "ancient" and "modern," which are as confused as are our conceptions of a golden age, or an iron age. Grasp at once the significance of the term, "patriotic force"!

All patriotic force which properly shapes youth for good citizenship is by its very term, as well as essence, "filial." The "pater" which is to evoke the sentiment called patriotism is not restricted by family, town, State, or national limits. The sentiment itself is one with that ultimate devotion, harmony and fraternity which shall have fruition in the "neighborhood of man." Patriotism is a misnomer for anything less broad and humane; anything less than this is on the level of instinct, and not in harmony with the spirit of life once breathed into man by the Father of all life.

Substitute for the terms "ancient" and "modern," the first four letters

of the Roman alphabet, as familiar to every child. Consider A. D. as embracive of B. C. Suggestions and relations crowd the mind. Hebrew and Christian exchange confidences. The whole history of man takes shape and purpose. Great characters, great dynasties, great conflicts, and even great mountains, rivers, and cities, have sympathetic relations, which develop through the experiences of to-day the unfolding of their true purpose. Memorials of Greece and Rome occupy a subordinate place. Did Demosthenes inspire Greece to dare all in war with Philip? But the Hebrew Paul, unfolding human history before the High Court of the Areopagus, sounded a call to filial duty which stimulates the holiest and loftiest ambition to-day. What if the records of Assyria, Egypt and Babylon be few, and ruins alone survive to supplement the Bible narrative of their career? What though tradition and myth veil facts? Every life has indistinct memories and immaterial details. To forever carry the memory of all details and of all mistakes, would be fatal to peace or hope. The world would become a madhouse, with the entire race as inmates.

It is not all of history that is of practical use; but so far as it is a fair reflex of human obligation, faithfully met, there is no sound method by which to measure and utilize its value, unless we regard the period since the birth of Christ (A. D.) as the sequence and fruition of the period B. C.

Neither can we treat history merely through race distinctions, regardless of moral relations and moral forces. Whatever detaches any race from humanity, as a whole, is false to history as the record of human experience. All races wrought on the highway down the centuries. We cannot even efface or ignore the periods of oppression which marked crises or dynasties. Beneath all such manifestations there were live embers, banked fires, only waiting for some vent into a kindling atmosphere to blaze for human liberty. All force is arbitrary, and the use determines its character. Peace must be arbitrary if it would be supreme. Even love, which is perfected only through peace, and love of country, which has perfection only through a patriotism as broad as the race, must be resistless to be complete. All history becomes logical and consistent when the two periods are combined in the interest of man, as man.

How then can we interest youth that they will study history as a joy, and not by the measured distances of a compulsory journey? Scientists tire the brain by searching the perspective, backward, for answer to the question, "Whence am I?" If they will substitute the inquiry, "What am I?" they will trace lineaments which carry them back through a positive record of progress and improvement without the slightest trace of baboon or gorilla as a recognized ancestor. We know this grand fact, that there have been no types of our race out from which there have not been developed by moral forces and the later Christian civilization, some who have been our peers in all that makes man lovely. Let the youth of our land understand that such deliverances of the abject and degraded not only unify history, but

honor man as its subject! The possibilities enlarge, as instances multiply. Minor details are merged in the full contour. It is ever thus with colossal lives and eventful periods. No one pauses to ask if Demosthenes and Webster flew kites and played marbles. We do not doubt it; but it is the impress of final attainment which abides. Details have been lost in character. That word "character," or *engraved mark*, answers all inquiry.

Some methods of teaching history bury principles under details, and magnify only defects and blots. And yet, the reference of all distinctive personal and national struggles to the two cardinal periods of human experience indicated, will harmonize all essential facts of that experience. The aggregate of lives is but the multiplication of units, and the conflicts of all the centuries have been towards fraternity and right.

But have there not been dark ages? Yes, conditionally, so called; as there are spots on the sun and dark blemishes on every merely human historical character. Whenever sensual tastes controlled they shaped art, architecture, customs, government, and lives. Nations sank into the idiocy which has overtaken individuals within our own recollection, and the suicide of the many was only more conspicuous than that of one.

The history of man ever exhibits two energizing elements, each a compound. One is brain and muscle; the other is brain spiritually enthused, or conscience and muscle. History cannot be explained or best utilized unless we relate all human experience to a common standard, which accepts the presence and power of these compound elements, and then it becomes clear, wholesome, and attractive. To accumulate names, dates, and figures, without this comparative basis for their adjustment, is to confound all right ideas of human duty and human destiny.

The period B. C. had its order, its type, and its promise. The period A. D. has in charge the development of the former. Thus allied, progress appears to have been constant, and patriarchs appear as our personal progenitors. It is not a merely speculative suggestion that history becomes symmetrical only when thus appreciated and taught. The faithful work done for family or country, in any age, survives to inspire us, and life is quickened by the consciousness that we reap the harvest of nearly sixty centuries of human endeavor.

But can this philosophy be given practical shape for school use? Surely there has never been a better time than the present to interest youth in the relations of America to all other countries and to study their antecedent history. You can almost lift any foreign land to the teacher's table for dissection. No nation is distant now! There are almost no dead nations! Our embassadors and consular agents are everywhere! The earth surrenders her buried treasures and secrets of the remote past, and the funeral wrappings of the early Pharaohs are deciphered in explanation of the remotest struggles for liberty and country. Newspapers are no longer local. It is the revolving earth rather than the revolving cylinder that stamps the

morning and evening "Extra." Asiatics tread your streets, and by their absorption into citizenship make their history personal to us. The wild beasts of Africa and Asia have been brought to our shores in herds, and though soon to be, with the buffalo, as mythical as leviathan or behemoth, they bring their countries to our presence, annihilating distance and the very distinctions which barbarism had interposed for its protection from the stranger. All races, climates and products meet in one foreground, and we are compelled to discount the lapse of generations. *We command all ages to surrender their records!*

The fundamental fact of the period before Christ (B. C.) is, that the Hebrew Commonwealth, through its simple constitution, becomes not only the basis of English and American common law, but has value throughout the civilized world. The fundamental fact of the second period (A. D.) stands in the date-heading of all social and business transactions, to fix the relations of passing years.

Generalizations such as these must supplant details. As an illustration, it is to be noticed, that the centennial celebrations of 1876 to 1884 almost shut out the record of the principles upon which our independence was based, to give localities special honor. But the constitutional memorial of 1887, and that of April last, took up the whole century at once, and so inspired a patriotic purpose, non-sectional, universal, and intense.

This generalization has still a broader scope. Geography will more and more furnish the objectives of historical instruction. Our explorers are already by that river Euphrates which floats the history of the mightiest empires of the period B. C. The rivers Tiber, Volga, Rhine, Danube, Thames, Clyde, and Dee, reflect the experiences of states and peoples for more than twenty centuries. The St. Lawrence, Hudson, Delaware, St. John's, and Mississippi, memorialize the work of French, English, Dutch, Swede, Portuguese, and Spaniard. All these, whether Puritan, Huguenot, Catholic, Cavalier, or Roundhead, have become a part of ourselves, and their ancestral records inter-page with our own. And what does it mean that more than two thousand counties, cities, towns, streets, and monumental buildings bear the names of La Fayette, De Kalb, Kosciusko, Pulaski, and others, who, despairing of liberty at home, fought with and for us, unless that America might become at once the beacon and asylum for all oppressed peoples, the typical center of a patriotism as comprehensive as the word itself?

Neither does this grasp of man, as man, lessen the value of birthplace or home ties. It does not pervert or weaken the right appreciation by any American citizen of the home of his ancestors, but enhances that appreciation by a wise estimate of the contending experiences out of which present mercies have developed. It has that quality of quicksilver which separates gold and silver from the ore, a true amalgam or "softener," without blending or even combining elements which by nature and choice have their dis-

tinctive exercise: as religion itself, which affects the moral springs of action, leaves characteristics unchanged, although energized by purer motive. It does, indeed, make of Englishmen, Irishmen, Germans, and other in-comers, more distinctive Americans without discredit to their family *Penates*. Herein lies the solution of our most difficult problem. In no age, and nowhere on earth before, has there been such a test of the patriotic force which history applies, as with us, to-day. It is the bright, the elastic and the mighty South which is destined to crown all its trials and its triumphs by a still grander deliverance and triumph. A race to the manor born, with no other fatherland, religious, musical, domestic, home-loving and social by nature, faithful in service and generous in habit, is to be adjusted to conditions which immigrating peoples claim through domicile with us. Is not this African-American element to be the reserve force by which to neutralize and overcome the socialistic, communistic and nihilistic dangers which accompany foreign immigration? Here is a native-American element, with numbers and capacities that can have employment in our national expansion without impairment of any social relation or domestic comfort. The South, through its aid, can utilize its vast resources and develop its marvelous industries with far less friction than where, as at the North, foreign obligations, prejudices and languages postpone for a generation the best use of incoming workers. The history of God's providence shapes the obligation. Trust it! Let us not try, by a tip-toe reach, to manipulate the methods of His council chamber! Let us accept and meet duty, and He will guide us, as He did our fathers in the long ago.

Isolation does not inspire true patriotism. When earthquake, fire, pestilence or flood so fuse sixty millions of hearts that every home in the land quivers with a boundless charity, we begin to learn how the conditions which evoke war draw to their end; and thus the loftiest patriotism acquires enduring force; the multiplication of such sympathies disarms antagonisms; jealousies fade out; and hostilities are repugnant to hearts which have overflowed with fervid sympathy and practical charity.

And this Association, already coëxtensive with our vast domain, will soon be moulding the youth of one hundred millions of American citizens. It is a grand thing to live and labor in and for the land of Washington; but it is not from his exceptional life alone, nor even from the marvelous record of our national experience, that history is to be invoked in behalf of the young, and its patriotic force applied to shape their destiny. The grandest incentives are by reviews of God's dealings with *all* nations, while cherishing with jealous care his special favors to us as a people. We absorb life from all nations. Therefore, make monumental his special dealings with those whose sons we adopt. Be patriotic in the filial spirit which embraces the brotherhood of man! Rise from minor surface details into the atmosphere of the over-arching heavens, which is common to all climes and times.

In a few years the school curriculum will have no space for the swiftly

accumulating details of local history. Generalization will become more and more vital to sound teaching. Leading events must ever hold their place. But in proportion as intimacy with other nations shall blend their interests with our own, and our language, already the commercial language of the world, shall enlarge the responsibilities and the force of our example, so shall reverence, loyalty and fraternity first crystallize and then illuminate the vast array of minor facts until the resplendent whole shall indeed enlighten the earth. Then shall Victor Hugo's picture of the United States of Europe be enlarged to the grander conception of the departed Woolsey,* and the United States of the World be the culmination of the United States of America.

So shall it be that you will need no monumental shaft to do honor to the American Association of Teachers; but the beneficence of your mission and the grace of your example shall be honored through those whom you prepare for responsible citizenship. Then, indeed, shall history have been wisely impressed as a "Patriotic Force," and have its desired fruition in a Perfected Liberty, a Glorified Country, and Emancipated Man.

EDUCATIONAL PROGRESS IN THE SOUTH SINCE 1865.

W. A. CANDLER, OXFORD, GEORGIA.

The design of the topic assigned to this hour will be best accomplished if the word "South" is restricted to its popular meaning, rather than employed as is usual in the political classification of the Southern States. It will therefore be understood in this discussion as including Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Georgia, Florida, Alabama, Mississippi, Arkansas, Louisiana, and Texas. With reference to the educational and social conditions which are peculiar to the South, Delaware, Maryland, West Virginia and Missouri are not to be considered as Southern States.

I. In estimating the work of education in these States, there are some facts of a general character which must be taken into the account if we wish to arrive at just conclusions.

(*a*) Density or sparseness of population affects educational work. A few people scattered over an extensive territory will require a greater outlay for the education of their children than would be necessary if they lived in compact bodies. Let it be remembered, then, that the twelve Southern States considered in this discussion have an area of about 800,000 square miles, inhabited by about 12,000,000 of people. On a territory of about 65,000

*Ex-President Theodore Dwight Woolsey, of Yale College.

square miles, New England has a population of about 4,000,000; that is to say, New England has a population of over sixty persons to the square mile, while the South has about fifteen people to the square mile.

(*b*) Homogeneity or heterogeneity of population also affects school work. More than a third of the population of the South is of African descent—out of slavery less than thirty years.

(*c*) An urban population is more favorably situated for educational work than a rural population. The population of the South is mainly in the country.

(*d*) The number of children of school age, as compared with the entire population, must be taken into the account in making up judgment upon the educational work of any State or section. One man with ten children to educate comes to a task one hundred times more difficult than that which presents itself to ten men with one child each to educate. We must, therefore, not overlook the fact that the South, in proportion to population, has many more children to educate than other sections. For example, let us compare Georgia and Massachusetts, which have something like equal population. The population of Massachusetts exceeds that of Georgia by about 250,000 souls; but the children of Georgia between the ages of 6 and 14 years exceed the children of Massachusetts of the same age by about 90,000. If we reckon five persons to a family, we will find that in every Georgia family there is one child between the age of 6 and 14 years and 40,000 children left over, while in Massachusetts, by the same calculation, there are 102,650 families with no children of this age at all.*

If we regard children as the heritage of the Lord, the South is exceedingly rich; if they be esteemed as arrows in the hand of a mighty man, the South is happy, having its quiver full of them.

II. Besides these general statements, it is necessary in reckoning the educational progress of the South since 1865 to consider briefly the state of education in this section before the war.

(*a*) In 1860 there was not in the South any general or efficient common-school system. The subject had not been wholly overlooked or neglected by these States, but the "pauper school" idea which attached to such efforts as were made in this direction exhibited the meagerness of the provision, and insured its failure.

(*b*) Schools for secondary instruction—academies and high schools—were numerous, and well sustained. In these much primary work was done, and many students prepared for college.

(*c*) The colleges of the South were not so numerous nor so richly endowed as similar institutions North, but it may well be doubted if any section had, in proportion to its population, so many boys and girls at college.

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*The comparison is not materially altered if it is made between the white children of Georgia and the white children of Massachusetts, or, as given above, the comparison being between the children of all races in each State between the ages of 6 and 14.

(*d*) The war was fought on Southern soil, and upon the South its desolating effects fell almost undivided. At its close, in 1865, the resources of the Southern people were never so small, and their educational necessities never so great. Schools of every sort were disorganized, and children of school age were driven by poverty to the field, forced to work, when as never before they needed to be taught. Slaves, recently emancipated and become citizens, were without education, and without any decided sense of their need of it. The hearts of the strongest and best of the people failed them for fear. The case could hardly have been worse; but it was not hopeless. The difference between such a condition and the present state of things measures the educational progress of the South since 1865.

III. (*a*) In nearly or quite all the State constitutions adopted during the reconstruction period, provisions for common schools were incorporated, and statutes were enacted to carry them into effect. Admirable machinery was planned, but for the most part the work stopped there. Meanwhile much was being done by the Freedman's Bureau and by the churches of the North for the education of the negro.

(*b*) Not until about the year 1870—and even later in some of the States—was there any marked advance in the education of the masses. Since that time there has been slow but steady progress. It is estimated that since the war the twelve Southern States under consideration have expended $125,000,000 upon their public schools. When it is remembered that the State of New York alone has more taxable property (not counting its non-taxable bonds, of which there are almost none in the South) than all these twelve States together, this showing is not discreditable.

(*c*) A larger per cent. of school funds in the South is paid for the running expenses of the schools and less for school buildings than in other sections of the country. Except in cities and towns, the public schools are conducted in neighborhood churches, or in buildings provided by the patrons of the school, at no expense to the State, and the value of which is not given in the reports of educational commissioners.

(*d*) The school term in the South averages about ninety days; while that of the whole country is about 125. Often private subscriptions continue the schools for a longer period than is provided for by the public funds, and it is worthy of mention that the negroes are very forward in this supplemental work. These statements apply to the rural districts. In cities and towns school systems are maintained by local taxation, and the schools continue eight or nine months in the year. Every day witnesses the establishment of more of these urban school systems.

(*e*) While most of the taxes are paid by the white people, there is now no discrimination against the schools for the negroes in any of the Southern States. These twelve commonwealths have expended for the education of their colored population, first and last, nearly or quite forty millions of dollars, more than twice as much as has been expended from any and all other

sources. The Southern negro needed much help, and he has not been denied it, and, in the main, he has used his opportunity well.

(*f*) The investments for popular education in the South have not been in vain. Illiteracy is beginning to diminish. Between 1870 and 1880 it was reduced about 7 per cent. The census of 1890 will, doubtless, show a greater reduction. There is enough illiteracy to quicken zeal, if not provoke alarm, but it is comforting to know the case is not as bad as it has been. Moreover, illiteracy in the South, with its rural population, does not bring the perils to popular government which would arise if this illiteracy were heaped together in the neglected wards of great cities.

(*g*) The most cheering fact of the educational situation in the South is the deepening interest of all the people in the subject. There is in it the promise and potency of a wide-spread and early reform. To this end the benevolences of George Peabody and John F. Slater have contributed not a little stimulation. But more than any outside influences, the educational revival springing up in the South is attributable to the conviction of her own people that the education of the masses is indispensable to good government and social order. If the public-school systems of the South were the result of outside agencies they would perish. But, resting on the convictions and affections of the Southern people, they have come to stay.

(*h*) Schools for secondary education are not so numerous nor so well sustained as before the war. In *ante-bellum* times the educational work of the South moved from the college downward, and the high school did much primary work now done by the common school. Now the movement is from the common schools upward, and the distance between the public schools and the college is covered by the colleges doing sub-freshman work and the common schools doing high-school work. This is not the most satisfactory condition of things, however, and the old Southern academy is beginning to appear in many places.

(*i*) The work of higher education is in better condition than before the war, and is steadily improving. Few new colleges have been established since 1865: not many have been founded in any section of the country. The increase in schools of collegiate grade for the whole country since 1870 has been less than a dozen, and the increase has been as great as was needed. We do not need more but better colleges in the United States. This it is manifest the South steadfastly believes. The increase of Southern collegiate institutions has been mainly confined to industrial and female schools, but the cause of higher education has not been allowed to decline. Dismantled institutions have been renovated, some ill-located schools removed to more eligible sites, and the names of some changed. A few have died. More would have died except the self-sacrificing faculties had made up for their lack of endowment with an opulence of self-denial which has never been surpassed in any age or clime.

When General Lee surrendered, he said to one of his generals, "Let us

go home and cultivate our virtues." He returned, and immediately set about the execution of the great purpose. Declining many offers of large salaries as president of money-making enterprises, he accepted the presidency of Washington College, and gave the balance of his life to the education of Southern youth. The inspiration of his example has been equal to large endowments in maintaining Southern colleges. Many less illustrious, but not less heroic, have toiled and suffered and died in the same great work.

At the close of the year's work for the year in which I was graduated, the president of my *Alma Mater*, a gentleman of ability and culture, at the head of one of the best-known colleges in the South, received less than $700 for his labor. His case was not exceptional, nor is the necessity for such self-denial entirely a thing of the past with many of the best colleges in the South.

Without adequate endowments, the instructors in Southern colleges have not only kept them in existence, but have improved them. The colleges of these twelve States are doing thorough work. Though making brick without straw, their work is as solid and enduring as the Pyramids.

The students in these institutions rarely have time or heart for boat-racing and other inter-collegiate sports, but they can hold a strong hand in any intellectual contest to which they are subjected. Many of them develop muscle by working in vacation for the money to meet the expenses of the next college term. Of the 230 students who have attended Emory College during the scholastic year just closed, above fifty, not counting the graduating class, are at work to-day while I speak to you.

(*j*) Of the collegiate institutions of the South, as of the whole country, quite the largest number are church schools. Of the 365 colleges and universities in the United States, 278 are denominational schools; of the 4,836 instructors in these 365 schools, 3,509 are in church schools, and teach over 50,000 of the 65,728 college students of the country. In the South, about the same proportion prevails. Religion in the United States is not afraid of science, and science would be sorely bereaved were the support of religion withdrawn.

(*k*) Almost all that has been done for the higher education of females and the negroes in the South has been done under the auspices of the church. It is true State appropriations have been made to these purposes, but the work has been done almost exclusively at denominational institutions. Nor is it unfortunate that such has been the case. The piety of the negro is the secret of his peaceable habits and orderly contentment; it is well that his education and his religious training should go hand in hand. Nor is the religious culture of the mothers of the country less necessary to the well-being of society.

Altogether, the educational progress of the South since 1865 has been such as that for it she may thank God and take courage. She has sometimes been berated for the slowness of her movements concerning these

great interests, and often justly so. But she is not so far behind the rest of the world as might be supposed. It is scarce a quarter of a century since England seriously undertook the education of the masses. Excepting Germany and Switzerland, most European states are far behind the South. Nevertheless, criticism has done her good; indeed she is one of the sections of our country which always hears what her critics say about her. She buys many books and papers from other sections, and sells few to them. Frequent criticism is a means of grace to her. "'Tis grace has brought her safe thus far."

Standing amid the inspiring scene of this centennial year of the constitution, with profound loyalty to the work of the fathers, and the tenderest love for the children who must make her future, recognizing with thanksgiving the helping hand of Almighty God, who has guided her out of the desolations of 1865 to the peace and plenty of 1889, she sings to-day with fervent heart:

"Here I'll raise my Ebenezer;
Hither, by God's help, I've come."

PROCEEDINGS

OF THE

NINTH ANNUAL MEETING

OF THE

NATIONAL COUNCIL OF EDUCATION.

National Council of Education.

CONSTITUTION.

Preamble.

The National Council of Education shall have for its object the consideration and discussion of educational questions of general interest and public importance, and the presentation, through printed reports, of the substance of the discussions, and the conclusions formulated. It shall be its object to reach and disseminate correct thinking on educational questions; and, for this purpose, it shall be the aim of the Council, in conducting its discussions, to define and state with accuracy the different views and theories on the subject under consideration, and, secondly, to discover and represent fairly the grounds and reasons for each theory or view, so far as to show, as completely as possible, the genesis of opinion on the subject. It shall be the duty of the Council, in pursuance of this object, to encourage from all its members the most careful statement of differences in opinion, together with the completest statement of grounds for the same. It shall further require from the chairmen of its committees the careful preservation and presentation of the individual differences of opinion whenever grounds have been furnished for the same by members of their committees. It shall invite the freest discussion of the reports of its committees, and, whenever said reports are not so amended as to embody the new suggestions developed by such discussion, any member making such suggestion or objection may put in writing his view and the grounds therefor, and furnish the same to the Secretary for the records of the Council. It shall prepare, through its president, with the aid of the chairmen of the several committees, an annual report to the National Association, setting forth the questions considered by the Council during the previous year, and placing before the Association, in succinct form, the work accomplished. It shall embody in this report a survey of those educational topics which seem to call for any action on the part of the Association. The Council shall appoint, out of its own number, committees representing the several departments of education, and thereby facilitate the exchange of opinion among its members on such special topics as demand the attention of the profession or of the public.

Article I.—Membership.

1. The National Council of Education shall consist of sixty members, selected out of the membership of the National Educational Association. Any member of the Association identified with educational work is eligible to membership in the Council, and after the first election such membership shall continue for six years, except as hereinafter provided.

2. In the year 1885 the Board of Directors shall elect eight members — four members for six years, two for four years, and two for two years; and the Council shall

elect eight members—five members for six years, two for four years, and one for two years; and annually thereafter the Board of Directors shall elect five members and the Council five members, each member, with the exceptions hereinafter provided for (section 5), to serve six years, or until his successor is elected.

3. The annual election of members of the Council shall be held in connection with the annual meetings of the Association. If the Board of Directors shall fail, for any reason, to fill its quota of members annually, the vacancy or vacancies shall be filled by the Council.

4. The term of service of the several members of the Council, chosen at the first election, shall be arranged by the Executive Committee of the Council.

5. The absence of a member from two consecutive annual meetings of the Council shall be considered equivalent to resignation of membership, and the Council shall fill vacancies caused by absence from the Council as herein defined, as well as vacancies caused by death or resignation, for the unexpired term. All persons who have belonged to the Council shall, on the expiration of their membership, become honorary members, with the privilege of attending its regular sessions, and participating in its discussions. No State shall be represented in the Council by more than eight members.

Article II.—Fees.

There shall be no fee for membership in the Council of Education, but each member of it shall secure a membership in the National Educational Association by becoming a life member of the same, or by paying to the Treasurer of the Association the annual membership fee of two dollars.

Article III.—Meetings.

There shall be a regular annual meeting of the Council held at the same place as the meeting of the National Association, and at least two days previous to this meeting. There may be special meetings of the Council, subject to the call of the Executive Committee, but the attendance at these meetings shall be entirely voluntary. The regular meeting of the committees shall take place on the days provided for the annual meeting of the Council. Meetings of committees may be called at any time by the chairmen of the respective committees, but attendance at such special meetings shall be entirely voluntary. A majority of the Council shall constitute a quorum for the transaction of business at any meeting, whether regular or called; but any less number, exceeding eight members, may constitute a quorum for the transaction of business at the regular annual meeting, as defined in this article.

Article IV.—Committees.

The general management of the affairs of the Council shall be vested in an Executive Committee, composed of the President, Vice-President, and Secretary of the Council, and four other members, all of whom are to be elected by the Council at its annual meeting. There shall be twelve standing committees, each consisting of five members. They shall be appointed by the Executive Committee, and be named as follows:

1. Committee on State School Systems.
2. Committee on City School Systems.
3. Committee on Higher Education.
4. Committee on Secondary Education.
5. Committee on Elementary Education.
6. Committee on Normal Education.
7. Committee on Technological Education.

8. Committee on Pedagogics.
9. Committee on Education of Girls.
10. Committee on Hygiene in Education.
11. Committee on Educational Literature.
12. Committee on Educational Statistics.

Article V.—Duties of Committees.

The Committees of the Council shall consider the topics assigned to them, and report on the same; they may select for their deliberations such other questions belonging to their departments as they deem proper to discuss.

Whenever called upon, the Committees shall continue the deliberative work of the Association on topics assigned to them, or prepare questions to be submitted to that body.

Article VI.—Duties of Members of the Committees.

The members of the Council shall render active service and assistance in the work of the Committee to which they have been assigned, and further the general work of the Council as much as is in their power. They shall give their attention to the questions submitted to them, and communicate their conclusions in writing to the Chairman of the Committee.

Article VII.—Duties of the Chairmen of Committees.

The Chairman of each Committee shall communicate the questions which are to be discussed to each of the members of his Committee, and send them such other communications as may assist them in their work. He shall arrange a suitable plan for an exchange of opinion, and embody the conclusions arrived at in a brief report. He shall, from time to time, inform the Secretary of the Council of the progress made by his Committee. He shall, with the consent of the other members of his Committee, arrange special meetings at a convenient time and place. He shall see that the communications, sent in turn to each member of his Committee, are promptly forwarded. He shall state distinctly (in the form of questions, when feasible) the topics on which he desires to have a brief expression of opinion from the members of his Committee, and embody the substance of their answers in his report.

Article VIII.—The Work of the Committees.

The work of the Committees of the Council shall be carried on in the regular meetings provided for above, and in such special meetings as can be arranged from time to time, according to the pleasure of the Committee, and principally in writing, by an exchange of briefly-expressed opinions. It shall be the duty of each Chairman to devise a plan for the latter. Each member may be required to report on a part of the subject; or the whole topic may be submitted to each member, together with the opinion of the other members that have considered the topic before.

Article IX.—Duties of the Council.

It shall be the duty of the Council to further the objects of the National Association, and to use its best efforts to promote the cause of education in general. The Council shall assign work to each Committee, and receive a report on the same; it shall cause to be published such reports of Committees, or parts of the same, as in its judgment should be brought to general notice; it shall present, through the President of the Council, an annual report of its work to the National Educational Association.

ARTICLE X.—AMENDMENTS.

This Constitution may be altered or amended, at a regular meeting of the Council, by a two-thirds vote of the members present, and any provision may be waived, at any regular meeting, by unanimous consent.

By-Laws, not in violation of this Constitution, may be adopted by a two-thirds vote of the Council.

BY-LAWS.

1. Each active member of the Council shall pay annually three dollars, to defray the expenses of the Council.

2. The Secretary shall act as Treasurer of the Council.

OFFICERS FOR 1889-90.

President—SELIM H. PEABODY, Champaign, Ill.
Vice-President—GEORGE HOWLAND, Chicago, Ill.
Secretary and Treasurer—D. L. KIEHLE, St. Paul, Minn.
Executive Committee—The President, Vice-President, Secretary, and J. M. Greenwood, Kansas City, Mo.; J. H. Hoose, Cortland, N. Y.; John Hancock, Columbus, Ohio.

MEMBERS.

NOTE.—The letter "A" following a name denotes that the member is in the class elected by the Association; the letter "C," by the Council.

	Term expires.		*Term expires.*
Edwin C. Hewett, Normal, Ill	A 1890	N. R. H. Dawson, Washington, D. C.	C 1891
Andrew J. Rickoff, New York, N. Y.	A 1890	W. N. Hailmann, La Porte, Ind	C 1891
W. R. Thigpen, Savannah, Ga	A 1890		
George Howland, Chicago, Ill	A 1890	John Hancock, Columbus, Ohio	A 1892
John S. Irwin, Fort Wayne, Ind	A 1890	F. Louis Soldan, St. Louis, Mo	A 1892
Daniel B. Hager, Salem, Mass	C 1890	N. A. Calkins, New York, N. Y	A 1892
H. S. Tarbell, Providence, R. I	C 1890	Jos. Baldwin, Huntsville, Texas	A 1892
E. W. Coy, Cincinnati, O	C 1890	Jas. H. Canfield, Lawrence, Kan	A 1892
John Swett, San Francisco, Cal	C 1890	A. S. Draper, Albany, N. Y	C 1892
J. W. Stearns, Madison, Wis	C 1890	Ira G. Hoitt, Sacramento, Cal	C 1892
		Emerson E. White, Cincinnati, O	C 1892
Wm. T. Harris, Washington, D. C.	A 1891	B. A. Hinsdale, Ann Arbor, Mich.	C 1892
S. S. Parr, St. Cloud, Minn	A 1891	N. C. Dougherty, Peoria, Ill	C 1892
David N. Camp, New Britain, Ct	A 1891		
Geo. T. Fairchild, Manhattan, Kan.	A 1891	F. A. Fitzpatrick, Leavenworth, Kan	A 1893
Robert Allyn, Carbondale, Ill	A 1891	Henry Sabin, Des Moines, Iowa	A 1893
J. L. Pickard, Iowa City, Iowa	C 1891	E. E. Higbee, Lancaster, Pa	A 1893
John W. Dickinson, Boston, Mass.	C 1891	J. M. Greenwood, Kansas City, Mo.	A 1893
C. M. Woodward, St. Louis, Mo	C 1891		

Wm. A. Mowry, Boston, Mass.....C 1893
S. H. Peabody, Champaign, Ill....C 1893
Nathan C. Schaeffer, Kutztown, Pa..C 1893
D. L. Kiehle, St. Paul, Minn.....C 1893
Mary E. Nicholson, Indianapolis, Ind.....C 1893

C. C. Rounds, Plymouth, N. H....A 1894
H. S. Jones, Erie, Pa.....A 1894
Z. Richards, Washington, D. C....A 1894
James H. Baker, Denver, Col.....A 1894
Thos. J. Morgan, Washington, D.C., A 1894
Aaron Gove, Denver, Col.....C 1894
Wm. E. Sheldon, Boston, Mass....C 1894
James H. Hoose, Cortland, N. Y...C 1894
Clara Conway, Memphis, Tenn....C 1894
H. B. Sprague, Grand Forks, N. Dak. C 1894

R. W. Stevenson, Wichita, Kan....A 1895
John Eaton, Marietta, O.....A 1895
Lillie J. Martin, San Francisco, Cal. A 1895
W. R. Garrett, Nashville, Tenn...A 1895
L. S. Thompson, Jersey City, N. J..A 1895
Geo. P. Brown, Bloomington, Ill...C 1895
Wm. H. Payne, Nashville, Tenn...C 1895
H. M. James, Omaha, Neb.....C 1895
Delia L. Williams, Delaware, O....C 1895
Wm. F. King, Mount Vernon, Iowa..C 1895

HONORARY MEMBERS.

Israel W. Andrews,* 1888.
Henry Barnard, Hartford, Ct.
W. N. Barringer, Newark, N. J.
Newton Bateman, Galesburg, Ill.
A. G. Boyden, Bridgewater, Mass.
Anna C. Brackett, New York, N. Y.
Edward Brooks, Philadelphia, Pa.
M. H. Buckham, Burlington, Vt.
A. L. Chapin, Beloit, Wis.
Matilda S. Cooper, Nyack, N. Y.
William J. Corthell, Gorham, Me.
J. L. M. Curry, Richmond, Va.
V. C. Dibble, Charleston, S. C.
Larkin Dunton, Boston, Mass.
W. W. Folwell, Minneapolis, Minn.
D. C. Gilman, Baltimore, Md.
Samuel S. Green,* 1883.
J. C. Greenough, Westfield, Mass.
John M. Gregory, Washington, D. C.
G. Stanley Hall, Worcester, Mass.
William D. Henkel,* 1882.
Geo. W. Howison, San Francisco, Cal.
Thomas Hunter, New York, N. Y.
Ellen Hyde, Framingham, Mass.
E. J. James, Philadelphia, Pa.
E. S. Joynes, Knoxville, Tenn.
Merrick Lyon,* 1888.
James McCosh, Princeton, N. J.
J. H. MacAlister, Philadelphia, Pa.
Albert P. Marble, Worcester, Mass.
F. A. March, Easton, Penn.
Lemuel Moss, Chicago, Ill.
M. A. Newell, Baltimore, Md.
B. G. Northrop, Clinton, Ct.
Edward Olney,* 1886.
Jno. M. Ordway, New Orleans, La.
Gustavus J. Orr,* 1888.
F. W. Parker, Normalville, Ill.
J. B. Peaslee, Cincinnati, O.
W. F. Phelps, Winona, Minn.
J. D. Philbrick,* 1885.
Wm. H. Ruffner, Lexington, Va.
H. E. Shepard, Charleston, S. C.
E. A. Singer, Philadelphia, Pa.
J. H. Smart, Lafayette, Ind.
T. B. Stockwell, Providence, R. I.
Grace C. Sudborough, Omaha, Neb.
Eli T. Tappan,* 1888.
Charles O. Thompson,* 1885.
H. S. Thompson, Columbia, S. C.
S. R. Thompson, New Wilmington, Pa.
Julia S. Tutweiler, Livingston, Ala.
James P. Wickersham, Lancaster, Pa.
J. Ormond Wilson, Washington, D. C.

*Deceased.

STANDING COMMITTEES.

The Committees from whom reports are due in 1890 are Nos. II, III, V, VII, IX, and XI. The topics already reported on will be found in italics, with the year of the report in parentheses.

The Chairman of each of the above-named Committees is expected to organize his Committee at once, to select a subject, and to notify the Secretary, D. L. Kiehle, St. Paul, Minn., as early as February 1st, 1890.

I. On State School Systems.—SUB-TOPICS: (1) *Organization* (1883); (2) *Supervision* (1885); (3) *Licensure of Teachers* (1889); (4) School Revenues; (5) Compulsory Education; (6) *Tenure of Office of Teachers* (1887).

D. L. Kiehle, St. Paul, Minn., *Chair'n.*
J. L. Pickard, Iowa City, Ia.
J. H. Canfield, Lawrence, Kan.
D. N. Camp, New Britain, Conn.
Ira G. Hoitt, Sacramento, Cal.

II. On City School Systems.—SUB-TOPICS: (1) Organization; (2) *Supervision* (1884); (3) Superintendency; (4) Qualification of Teachers; (5) *Classification of Pupils* (1886); (6) Ungraded Schools; (7) *Business Side of City School Systems* (1888, 1889; discussion to be continued in 1890.)

E. E. White, Cincinnati, O., *Chairman.*
B. A. Hinsdale, Ann Arbor, Mich.
Aaron Gove, Denver, Col.
George Howland, Chicago, Ill.
N. C. Dougherty, Peoria, Ill.

III. On Higher Education.—SUB-TOPICS: (1) *Higher Institutions Required* (1885); (2) *Harmonizing of Higher, Secondary, and Elementary Schools* (1882); (3) *Admission to College* (1884); (4) *Elective System* (1888); (5) College Government; (6) What Should Precede the University?

H. B. Sprague, Grand Forks, N. Dk., *Ch'n.*
W. H. King, Mount Vernon, Ia.
E. E. Higbee, Lancaster, Pa.
C. M. Woodward, St. Louis, Mo.
N. C. Schaeffer, Kutztown, Pa.

IV. On Secondary Education.—SUB-TOPICS: (1) *High Schools* (1882); (2) *Academies* (1885); (3) *Preparatory Schools* (1884 and 1887); (4) *The Opportunities of the Rural Population for Secondary Education* (1889); (5) Schools by Correspondence; (6) Rational Selection and Order of Studies with Reference to Admission to College.

J. H. Baker, Denver, Col., *Chairman.*
W. A. Mowry, Boston, Mass.
Lillie J. Martin, San Francisco, Cal.
H. S. Tarbell, Providence, R. I.
E. W. Coy, Cincinnati, O.

V. On Elementary Education.—SUB-TOPICS: (1) *Courses of Study* (1882); (2) *Oral Teaching* (1884); (3) *Text-Books* (1886); (4) *Waste in Elementary Education* (1888); (5) Length of Sessions; (6) Manual Training; (7) Kindergarten.

N. A. Calkins, New York, N. Y., *Chair'n.*
C. C. Rounds, Plymouth, N. H.
R. W. Stevenson, Wichita, Kan.
A. J. Rickoff, New York, N. Y.
Z. Richards, Washington, D. C.

VI. On Normal Education.—SUB-TOPICS: (1) Kind of Normal Schools Required; (2) *Academical and Professional Training* (1883, 1889); (3) *Practice Departments* (1885); (4) City Normal Schools; (5) *Teachers' Institutes* (1887); (6) Chairs of Pedagogics in Colleges.

A. S. Draper, Albany, N. Y., *Chairman.*
D. B. Hagar, Salem, Mass.
John W. Dickinson, Boston, Mass.
T. J. Morgan, Washington, D. C.
S. S. Parr, St. Cloud, Minn.

VII. On Technical Education.—SUB-TOPICS: (1) *Technical Training in Public Schools* (1881); (2) Preparation for Institutes of Technology; (3) *Pedagogical Value of the School Workshop* (1886); (4) Professional Function of Polytechnic Schools; (5) *Agricultural Colleges* (1888); (6) Summer Schools of Science.

L. S. Thompson, Jersey City, N. J., *Ch'n.*
Geo. T. Fairchild, Manhattan, Kas.
John Eaton, Marietta, Ohio.
T. W. Bicknell, Boston, Mass.
John Swett, San Francisco, Cal.

VIII. On Pedagogics.—SUB-TOPICS: (1) *Chairs of Pedagogy in Colleges* (1882); (2) *Pedagogy as a Science* (1884); (3) Pedagogical Inquiry; (4) *Function of Public Schools* (1886, 1887); (5) Moral Education; (6) Pedagogical Terminology.

Geo. P. Brown, Bloomington, Ill., *Ch'n.*
Edwin C. Hewett, Normal, Ill.
J. H. Hoose, Cortland, N. Y.
W. N. Hailmann, La Porte, Ind.
J. W. Stearns, Madison, Wis.

IX. On the Education of Girls.—SUB-TOPICS: (1) *Co-education* (1883); (2) Mixed Elementary and Secondary Schools; (3) Colleges for Women; (4) *Technical Training for Girls* (1886); (5) Professional Life for Women; (6) Training for Domestic Life; (7) *What Education is Best* (1888).

John Hancock, Columbus, Ohio, *Ch'n.*
Robert Allyn, Carbondale, Ill.
Mary S. Nicholson, Indianapolis, Ind.
H. M. James, Omaha, Neb.
Joseph Baldwin, Huntsville, Texas.

X. On Hygiene in Education.—SUB-TOPICS: (1) *Sanitary Exercises and Appliances in Public Schools* (1883); (2) *Recesses* (1884, 1885); (3) Indoor Exercises; (4) Heating and Ventilation; (5) Lighting; (6) *Relation of Mental Labor to Physical Health* (1887); (7) *Harmonious Development* (1889).

Clara Conway, Memphis, Tenn., *Ch'n.*
J. M. Greenwood, Kansas City, Kas.
H. S. Jones, Erie, Penn.
J. S. Irwin, Fort Wayne, Ind.
Henry Sabin, Des Moines, Iowa.

XI. On Educational Literature.—SUB-TOPICS: (1) *School Reports* (1885); (2) *Books on Pedagogy* (1888); (3) Periodical Literature; (4) Use of Reference Libraries; (5) *Use of General Libraries* (1887); (6) Study of Literature in Schools.

W. E. Sheldon, Boston, Mass., *Chairman.*
Delia L. Williams, Delaware, Ohio.
W. H. Payne, Nashville, Tenn.
W. R. Garrett, Nashville, Tenn.
F. Louis Soldan, St. Louis, Mo.

XII. On Educational Statistics.—SUB-TOPICS: (1) *Reforms in Statistics* (1885, 1887); (2) *What Statistics Should be Collected* (1889); (3) Uniformity in Nomenclature; (4) International Comparisons; (5) School Age—Can Uniformity be Secured; (6) U. S. Census of Educational Statistics.

W. T. Harris, Concord, Mass., *Chairman.*
S. H. Peabody, Champaign, Ill.
F. A. Fitzpatrick, Leavenworth, Kas.
N. R. H. Dawson, Washington, D. C.
W. R. Thigpen, Savannah, Ga.

REPORT OF SECRETARY.

NASHVILLE, TENN., July 12, 1889.

OPENING SESSION.

At 9:30 A.M. the President called the National Council of Education to order.

Prayer was offered by Mr. E. E. White.

Roll-call showed that R. Allyn, J. H. Canfield, E. W. Coy, N. C. Dougherty, A. Gove, J. M. Greenwood, E. C. Hewett, J. H. Hoose, H. S. Jones, L. J. Martin, W. A. Mowry, M. E. Nicholson, S. H. Peabody, J. L. Pickard, Z. Richards, W. E. Sheldon, L. S. Thompson, and E. E. White, were present.

In his opening remarks greeting the members present, the President referred to those whom death had removed from the Council during the past year, and announced that during the later sessions memorials would be presented.

On motion, it was determined that the time for beginning the morning sessions be 9 o'clock.

Letters to the President giving regrets for absence and reasons for it, were received from H. M. James, B. A. Hinsdale, R. W. Stevenson, J. H. Baker, H. B. Sprague, F. A. Fitzpatrick, and D. B. Hager.

The Treasurer's report was read, showing a balance in the treasury of $143.87. It was ordered that a committee of three be appointed to audit the Treasurer's accounts.

After a discussion of the subject of annual fees in the Council by Messrs. Pickard, Canfield, White, Sheldon, and Mowry, Mr. Sheldon moved that the chair appoint a committee of five to consider the whole subject of fees, their amount, and the necessity for them. This motion was carried.

The President announced to the Council his desire that his name be placed on the list of honorary members.

On motion of Mr. Sheldon, it was ordered that the chair be empowered to appoint the usual committees.

The subject assigned for the morning being the report of the Committee on State School Systems, and no member of that committee being present, Mr. Sheldon explained why the chairman, Mr. Higbee, was not present, and why no report had been prepared.

On motion of Mr. Gove, it was ordered that the subject of "Licensure of Teachers" be taken up for discussion by members of the Council.

Mr. Allyn suggested that the President appoint some one to report the discussion for publication in the proceedings.

Mr. Coy moved that no reporter be appointed, but that each member

taking part in the discussion write out his own remarks, and present them to some one appointed to edit them for publication.

Mr. Canfield thought best to have stenographic reports.

After a discussion, carried on by Messrs. White, Canfield, Coy, Greenwood, and Mowry, Mr. Mowry moved as an amendment to Mr. Coy's motion, that a committee be appointed by the Chair to consider the whole subject of reports of discussions; this committee to report at the beginning of the afternoon session. Carried.

On motion of Mr. Brown, it was ordered that Mr. Dougherty report the discussion for the morning.

Messrs. Gove, White, Mowry, Sheldon, Hewett, Coy, Peabody, Allyn, Greenwood, Richards and Brown took part in the discussion.

The President introduced Mr. Jones, of Tennessee, who in the name of the Cotton and Merchants' Exchange and the City Council of Memphis extended to the members of the Council an invitation to visit the city of Memphis.

The Chair announced the following committees:

Auditing Committee—S. H. Peabody, L. J. Martin, Robert Allyn.

Committee on Membership—E. E. White, J. H. Canfield, J. H. Hoose.

Committee on Nomination of Officers—E. C. Hewett, A. Gove, H. S. Jones.

Committee on Reports—E. W. Coy, J. M. Greenwood, Robert Allyn.

Committee on Fees—W. E. Sheldon, G. P. Brown, Z. Richards, W. A. Mowry, E. E. White.

Council adjourned to 3 o'clock P. M.

AFTERNOON SESSION.

The Council was called to order at 3 o'clock P. M., by the President.

Mr. Coy, from the Committee on Reports, read the following report:

To the National Council of Education—GENTLEMEN: The committee to whom was referred the matter of obtaining a report of the discussions of your body, beg leave to present the following recommendations:

We recommend that the method heretofore employed in reporting the discussions of the Council be abandoned as unsatisfactory, because of the imperfections and incompleteness of the reports thus obtained.

We recommend further, that the services of a stenographer be secured to make a full report of the substance of the discussions of the various papers read before the Council; and that these reports be submitted to a committee of the Council for revision and publication.

All of which is respectfully submitted.

E. W. COY.
ROBT. ALLYN.
J. M. GREENWOOD.

On motion of Mr. Mowry, it was ordered that this report be laid upon the table until the report from the Committee on Fees be read.

Mr. Sheldon, from the Committee on Fees, submitted the following report:

The Committee on Fees of the National Council of Education, and the method of

publication of its proceedings and discussions, respectfully submit the following report:

Resolved, That the annual fee for membership in National Council of Education be hereafter two dollars ($2.00); and that the moneys thus provided be used for the publication of the proceedings of the Council—each member being entitled to ten copies, as heretofore—and for other necessary current expenses.

Resolved, That the several committees of the Council shall not incur any pecuniary obligation for the Council, except on the authority of the Executive Committee previously obtained.

WILLIAM E. SHELDON.
EMERSON E. WHITE.
GEO. P. BROWN.
Z. RICHARDS.
W. A. MOWRY.

Mr. Coy moved that the first report be now taken up.

It was moved and seconded that the report be adopted.

After discussion by Messrs. Sheldon, Canfield, and White, the President put the question. Lost.

It was ordered that the second report be taken up and voted upon by sections.

The first section of the report was read and adopted. The second section was read and adopted. The report as a whole was adopted.

Mr. Greenwood introduced the following resolution:

Resolved, That each member submit a brief report of his remarks, in writing, to the special reporter of each session.

Adopted.

The President appointed Mr. Allyn to report discussion for the afternoon.

Mr. Dougherty read his report of the discussion of the morning.

Mr. Canfield then read the report from the Committee on Secondary Education on "The Opportunities of the Rural Population for Higher Education."

On motion of Mr. Greenwood, it was ordered that the report be received and printed.

The report was discussed by Messrs. Kiehle, Mowry, Sheldon, Canfield, Parr, Brown, Harris, and Greenwood.

The President introduced Mr. J. L. Lampson, of the Local Committee, who extended to the members of the Council an invitation to visit Bellemeade on Saturday afternoon.

On motion of Mr. White, it was ordered that the time of meeting on Saturday afternoon be changed from 3 to 2 o'clock, in order to accept the invitation.

Present at this session: J. M. Greenwood, J. H. Hoose, N. C. Dougherty, E. C. Hewett, S. H. Peabody, L. S. Thompson, W. F. King, R. Allyn, S. S. Parr, J. H. Canfield, Z. Richards, G. P. Brown, L. J. Martin, E. E. White; C. Conway, H. S. Jones, A. Gove, W. E. Sheldon, W. A. Mowry, E. W. Coy, J. L. Pickard, W. T. Harris, D. L. Kiehle, M. E. Nicholson.

Adjourned to 9 A. M., July 13th.

SECOND DAY.—JULY 13.

MORNING SESSION.

At 9 A. M. the Council was called to order by the President.

Prayer was offered by Mr. W. A. Mowry.

The minutes of the previous session were read and approved.

The following telegram to the President was read:

"Though absent, my heart is with the Council. California is reaping benefits from last year's meeting. Kindest regards to all. IRA G. HOITT."

Miss Martin was appointed to report the discussions of the session.

The report of the Committee on Normal Schools was read by Mr. Allyn, a member of that committee: subject, "Academic and Professional Training."

In the discussion following the reading of the report, Messrs. Parr, White, Hancock, Hoose, Mowry, Harris, Richards, Greenwood, Howland, Hailmann, Hewett and Allyn took part.

On motion of Mr. Peabody, the Council voted to receive the report.

Members present at this session were: G. P. Brown, H. S. Jones, D. L. Kiehle, E. C. Hewett, S. S. Parr, G. Howland, N. C. Dougherty, J. L. Pickard, W. A. Mowry, L. J. Martin, J. H. Canfield, Z. Richards, J. H. Hoose, W. F. King, E. E. White, W. E. Sheldon, J. Hancock, E. W. Coy, A. Gove, R. Allyn, C. Conway, L. G. Thompson, S. H. Peabody, J. M. Greenwood, W. N. Hailmann, W. T. Harris, M. E. Nicholson.

Adjourned to 2 P. M.

AFTERNOON SESSION.

Council met at 2 P. M.

A tribute to the memory of Merrick Lyon was read by W. A. Mowry.

Mr. Sheldon moved that the memorial be spread upon the minutes.

Mr. Harris asked the privilege of seconding the motion, since he had been Mr. Lyon's pupil, and heartily indorsed everything said in the memorial.

By a rising vote, the Council ordered the memorial spread upon the minutes.

The committee appointed to audit the Treasurer's accounts made the following report:

To the National Council: The Auditing Committee respectfully reports—

1. It has examined the accounts and vouchers of the Treasurer, Miss Mary E. Nicholson, for the year now ending, and finds them correct.

2. The bill of expenses incurred by the Committee on Secondary Education, and referred to the Auditing Committee, has been considered. Under the decisions of the Council at this and former meetings, no authority is found for the payment of this bill out of the funds of the Council, and it is therefore not approved.

All of which is respectfully submitted.

S. H. PEABODY,
ROBERT ALLYN,
LILLIE J. MARTIN,
Auditing Committee.

NASHVILLE, July 13, 1889.

Mr. Hailmann, chairman of the Committee on Hygiene in Education, presented a report from that committee: subject, "Harmonious Development."

The discussion of this report, which was made by Messrs. Harris, Parr, and Hailmann, was reported by Mr. Peabody.

At its close Mr. Hailmann called attention to the proposition to appoint "a permanent commission of inquiry, to gather and arrange data for a somewhat satisfactory solution of the various problems involved in the relations of mental labor to physical health."

Mr. King moved that such a committee be appointed. Carried.

Mr. White moved that the consideration of the subject be postponed until Monday. Carried.

On motion, it was ordered that the report be printed in the proceedings.

Present at this session: W. A. Mowry, W. E. Sheldon, Z. Richards, E. E. White, L. S. Thompson, J. H. Hoose, H. S. Jones, G. Howland, S. H. Peabody, J. Hancock, R. Allyn, W. T. Harris, J. L. Pickard, C. Conway, L. J. Martin, D. L. Kiehle, J. H. Canfield, Geo. P. Brown, S. S. Parr, W. F. King, N. C. Dougherty, A. P. Marble.

Adjourned to 9 A. M., July 15.

THIRD DAY.—JULY 14.

MORNING SESSION.

At 9 A. M. the President invited Mr. Kiehle to open the session with prayer.

On motion of Mr. Brown, it was voted to consider the proposition of Mr. Hailmann to establish a commission of inquiry to collect and arrange facts relative to the relation of mental labor to physical health.

After discussion, it was voted to refer the matter to the Committee on Hygiene in Education.

The President appointed Mr. White to report discussions for the session.

Mr. Brown, chairman of the Committee on Pedagogy, announced that the report of that committee had been written by Mr. Harris, and signed by members of the committee. Mr. Harris then read the report: subject, "Educational Value of Manual Training."

It was discussed by Messrs. White, Peabody, Woodward, Hancock, Harris, Parr, Hinsdale, Thompson, Mowry, Gove, Brown, Richards, Hoose.

Present at this session: W. T. Harris, E. E. White, G. Howland, L. S. Thompson, Z. Richards, G. P. Brown, J. Hancock, J. H. Hoose, R. Allyn, D. L. Kiehle, J. Baldwin, N. C. Dougherty, H. S. Tarbell, S. H. Peabody, H. S. Jones, J. M. Greenwood, E. W. Coy, W. H. Payne, A. P. Marble, W. A. Mowry, C. M. Woodward, W. F. King, W. E. Sheldon, J. L. Pickard, S. S. Parr, A. Gove, N. A. Calkins.

Adjourned to 3 P. M.

AFTERNOON SESSION.

After calling the Council to order, the President introduced Mr. Garrett, from the Local Committee, who extended to the Council an invitation from the Tennessee State Teachers' Association, now in session at Glendale Park, to meet with them during the afternoon.

On motion of Mr. Hoose, it was voted to accept the invitation.

On motion of Mr. Mowry, it was voted to accept and print the report of the Committee on Pedagogics.

The Council adjourned, to meet with the Tennessee State Teachers' Association at Glendale Park.

At the Park, Mr. Greenwood, chairman of the Committee on Educational Statistics, read the report of that committee: subject, "What Statistics are to be Collected?"

FOURTH DAY.—JULY 15.

MORNING SESSION.

The President invited Rev. Dr. Carpenter to open the session with prayer.

A tribute to the memory of Eli T. Tappan was read by Mr. Hancock.

Mr. Harris moved that the memorial be spread upon the minutes, and that a copy be presented to Mrs. Tappan.

Mr. Allyn, Mr. White, Mr. Sheldon, Mr. Harris and Mr. Pickard spoke of Mr. Tappan in terms of affectionate admiration, warranted by long acquaintance and warm friendship.

By a rising vote, the Council accepted the memorial.

Mr. Hinsdale's report upon "The Business Side of City School Systems" had, by vote of the Council at San Francisco, been made a special topic for discussion at this meeting. This report was now taken up.

Messrs. Hinsdale, Harris, Hancock, Greenwood, Hoose, White, Eaton and Allyn took part in the discussion, report of which was made by Mr. Hancock.

Mr. Sheldon moved that the report of the Committee on School Statistics be accepted, and printed in the proceedings. Carried.

On Mr. Brown's motion, it was ordered that the discussion of the report on City School Systems be continued at the next annual session.

It was ordered that the discussion of the morning be prepared for publication.

Mr. White read his report of the discussion on Manual Training, which was accepted.

There were present at this session, W. T. Harris, W. E. Sheldon, S. S. Parr, G. Howland, R. Allyn, E. W. Coy, J. M. Greenwood, J. H. Hoose, E. E. White, B. A. Hinsdale, J. Baldwin, J. L. Pickard, W. F. King, J. L. Thompson, N. C. Dougherty, Geo. P. Brown, M. E. Nicholson, S. H. Peabody, D. L. Kiehle, J. Eaton, C. M. Woodward, A. J. Rickoff, Z. Richards, A. Gove,

H. S. Jones, W. A Mowry, H. S. Tarbell, J. H. Canfield, C. Conway, N. A. Calkins.

EXECUTIVE SESSION.

E. E. White, chairman of the Committee on Membership, made the following report:

Article I, section 5, of the constitution of the Council, provides that the absence of a member from two consecutive meetings shall be considered a resignation of active membership, such person becoming an honorary member; and that the Council shall fill the vacancy thus caused for the unexpired term.

The following members were absent two consecutive meetings prior to the present meeting, and are placed on the list of honorary members, viz.: Albert G. Boyden, of Massachusetts; John B. Peaslee, Ohio; W. N. Barringer, of New Jersey.

Your Committee nominate the following persons as successors: W. R. Thigpen, of Georgia, to succeed Mr. Boyden, term expiring in 1890; A. S. Draper, of New York, to succeed Mr. Peaslee, term expiring in 1892; Henry Sabin, of Iowa, to succeed Mr. Barringer, term expiring in 1893..

The term of ten members expires with the present session of the Council, five being appointed by the Board of Directors of the National Educational Association, and five by the Council. The five members appointed by the Board of Directors are R. W. Stevenson of Ohio (now of Kansas), John Eaton of Ohio, Lillie J. Martin of California, John M. Ordway of Louisiana, and L. S. Thompson of New Jersey. The five members appointed by the Council are George P. Brown of Illinois, George W. Howison of California, H. M. James of Nebraska, Mrs. Delia L. Williams of Ohio, and William F. King of Iowa.

Your Committee submit the following nominations of members, to serve for six years: George P. Brown, of Illinois; William H. Payne, of Tennessee; H. M. James, of Nebraska; Mrs. Delia L. Williams, of Ohio; William F. King, of Iowa.

Your Committee further recommend that the resignation of Dr. J. L. Pickard be not accepted, and that he be requested to permit the continuance of his name in the roll of active members.

Respectfully submitted.

E. E. WHITE,
JAMES H. CANFIELD,
J. H. HOOSE,
Committee.

It was voted to accept the report.

Mr. Jones, from the Committee on Nomination of Officers, made the following report:

Mr. President, and Members of the Council: Your Committee on Nomination of Officers for the year 1889–90 most respectfully present the following:

For President—S. H. Peabody, of Illinois.

For Vice-President—George Howland, of Illinois.

For Secretary and Treasurer—D. L. Kiehle, of Minnesota.

Executive Committee—J. M. Greenwood, of Missouri; J. H. Hoose, of New York; John Hancock, of Ohio.

AARON GOVE,
H. S. JONES,
Committee.

By vote of the Council, the Secretary was ordered to cast the ballot for the persons named in the report.

On motion of Mr. White, the thanks of the Council were tendered to the retiring officers.

MARY E. NICHOLSON, *Secretary.*

REPORT OF ATTENDANCE.

Presence at one or more of the daily sessions of the annual meetings for 1888 and 1889 is indicated by a "p."

NAMES.	*1888.*	*1889.*	NAMES.	*1888.*	*1889.*
R. Allyn,	. . .	p.	G. Howland,	. . .	p.
J. H. Baker,	p.	. . .	J. S. Irwin,	. . .	. . .
J. Baldwin,	p.	p.	H. M. James,	p.	. . .
T. W. Bicknell,	. . .	. . .	H. S. Jones,	p.	p.
G. P. Brown,	. . .	p.	D. L. Kiehle,	. . .	p.
N. A. Calkins,	. . .	p.	W. F. King,	p.	p.
J. H. Canfield,	p.	p.	Lillie J. Martin,	*	p.
D. N. Camp,	. . .	. . .	W. A. Mowry,	. . .	p.
Clara Conway,	*	p.	Mary E. Nicholson,	p.	p.
E. W. Coy,	. . .	p.	J. M. Ordway,	. . .	. . .
N. H. R. Dawson,	*	. . .	S. S. Parr,	p.	p.
J. W. Dickinson,	. . .	. . .	S. H. Peabody,	p.	p.
N. C. Dougherty,	p.	p.	J. L. Pickard,	p.	p.
J. Eaton,	. . .	p.	A. J. Rickoff,	. . .	p.
G. T. Fairchild,	p.	. . .	Z. Richards,	p.	p.
F. A. Fitzpatrick,	p.	. . .	C. C. Rounds,	. . .	. . .
A. Gove,	p.	p.	H. B. Sprague,	*	. . .
J. M. Greenwood,	p.	p.	W. E. Sheldon,	p.	p.
W. N. Hailmann,	. . .	p.	R. W. Stevenson,	p.	. . .
W. T. Harris,	p.	p.	J. W. Stearns,	. . .	. . .
D. B. Hagar,	. . .	. . .	F. L. Soldan,	p.	. . .
J. Hancock,	p.	p.	N. C. Schaeffer,	p.	. . .
E. E. Higbee,	p.	. . .	J. Swett,	p.	. . .
B. A. Hinsdale,	. . .	p.	L. S. Thompson,	p.	p.
E. C. Hewett,	p.	p.	H. S. Tarbell,	. . .	p.
I. G. Hoitt,	p.	. . .	Delia L. Williams,	. . .	. . .
J. H. Hoose,	. . .	p.	E. E. White,	. . .	p.
G. H. Howison,	p.	. . .	C. M. Woodward,	p.	p.

*Not members that year.

NEW MEMBERS ELECTED.—A. S. Draper, W. R. Garrett, W. H. Payne, H. Sabin, and W. R. Thigpen.

In Memoriam.

MERRICK LYON, LL. D.

W. A. MOWRY.

This notice is a loving tribute to one of our most distinguished educators, by one who was associated with him in educational work for more than thirty years.

Merrick Lyon, LL. D., was born in Sturbridge, Mass., April 7, 1815, and died in Providence, R. I., August 12, 1888, aged 73 years. His father was a farmer with a large family, all of whom lived to maturity. Four sons received a collegiate education. Dr. Lyon was prepared for college at Hopkins Academy, in Hadley, and the Baptist Academy, in Worcester, Mass. He entered Brown University in 1836, and graduated in the class of 1841. He immediately began his life-work of teaching, and continued it without interruption in the same city forty-seven years, till a few weeks before his death. He was for forty-three years one of the principals of the University Grammar School, which was in some sort the preparatory department of Brown University. His entire life-work was to prepare boys for college.

He was sincerely devoted to "sound learning." He was several times offered professorships in different colleges, one in the University of Michigan, but he invariably declined these positions. In 1855 he occupied the chair of Greek in Brown University. In 1873 he traveled extensively in Great Britain and on the Continent, and was appointed "Honorary Commissioner to the World's Fair at Vienna." He was always interested in whatever related to matters of education and the welfare of the city and State where he resided. He was a member of the common council of Providence in 1855, and was chairman of the committee on education. For more than thirty years he was an active and efficient member of the school board of Providence, doing a great amount of gratuitous labor, and thereby meriting and receiving the esteem and gratitude of his fellow-citizens. He was president of the Rhode Island Institute of Instruction in 1873 and 1874, and was president of the American Institute of Instruction in 1875 and 1876. He was a member of the National Council of Education. For three years from 1874 he was a trustee of Brown University, and from 1874 to his death he was a member of the Board of Fellows of this renowned institution of learning.

During the whole of his active life he was prominent in the Baptist denomination. For thirty-three years he held the office of deacon. At the time of his death he was connected with the Union Baptist Church in Providence, and president of the society.

He was married August 23, 1842, to Miss Caroline Brown, daughter of Dr. Nicholas Jenks, of Middleborough, Mass. She died a year before him, leaving two daughters.

His death takes from us a staunch friend of "sound learning."

DR. ELI T. TAPPAN.

JOHN HANCOCK.

Since its last meeting this Council has lost one of its most valued and beloved members, in the person of Eli T. Tappan, of Ohio, at the time of his death School Commissioner of that State.

Eli Tod Tappan was born in Steubenville, Ohio, April 30, 1824. His father was Judge Benjamin Tappan, an active leader in the early anti-slavery movement, and long a conspicuous figure in Ohio politics, having finished his career as a member of the United States Senate.

Dr. Tappan's elementary education was obtained in the schools of his native town, but his higher in St. Mary's College, a Catholic institution located at Baltimore, Md. He left this school in 1842, and at once began the study of law in the office of his father and E. M. Stanton, the great war secretary of President Lincoln, who were partners. He did not begin practice immediately after his admission to the bar, but for nearly three years conducted a weekly paper in Columbus, Ohio. In 1848 he began the practice of his profession in Steubenville, in which practice he continued for nine years. He had those qualities of mind and that indefatigable industry which entitled him to look forward to an eminent success in the career he had entered upon; but his mind became powerfully attracted to the work of teaching as that in which, in his opinion, one could do most for the elevation of the race. For him, with his high conscientiousness, to reach this conclusion was to act upon it at once.

He began what proved to be his life-work, in the schools of Steubenville, in 1857. In the fall of 1859 he was made Professor of Mathematics in Ohio University, at Athens. He remained in this position but a year, and then accepted a call to teach the same branches in a flourishing academy for young ladies near Cincinnati, where he remained five years. It was while he was in this school that he wrote his geometry and trigonometry for the Ray series of mathematical text-books.

September, 1865, he was recalled to the chair of mathematics in Ohio University. In 1869 he was made president of Kenyon College, which

office he continued to fill till 1875, at which date he resigned it to take the chair of mathematics and political economy in the same institution. This position he retained until his election to the office of State School Commissioner, in 1887. His college work covered a period of more than a quarter of a century. But though his professional work lay in the field of the higher education, his sympathies with the common-school work were earnest and active. From 1856 to the close of his life, he was scarcely absent from a meeting of the Ohio Teachers' Association. He was also an active worker in teachers' institutes and on boards of county examiners. In 1864 he was appointed by State Commissioner Dr. E. E. White a member of the first State Board of Examiners.

Dr. Tappan was president of the Ohio Teachers' Association in 1866, was treasurer of the National Educational Association in 1880 and 1881, and was elected its president in 1883. He was a member of this Council from the date of its organization to the time of his death.

The honorary degree of Doctor of Laws was conferred on him by Williams College in 1873, and by Washington and Jefferson College in 1874. In 1886 he was elected an honorary member of the Association for the Improvement of Geometrical Teaching in England.

The duties of State School Commissioner Dr. Tappan found exceedingly congenial to him. In the discharge of these duties he felt he had found a broader field for carrying forward the work to which he had devoted his life. He entered upon the labors of his new office with immense enthusiasm; and it cannot be doubted that, had he lived, he would have made through it an honorable and enduring impress upon the school system of his State, ranking himself among the most memorable of its great educators.

Dr. Tappan was married in 1851 to Lydia L., daughter of Alexander McDowell, of Steubenville; and by this union was set up a home in which always dwelt perfect trust and pure delights.

His health for the last two years previous to his death had been somewhat infirm, but his final illness was short. He died of brain paralysis, the result of heart disease, October 23, 1888.

Having thus briefly told what our departed friend did, the more difficult task remains to tell what he was. His was a reverent spirit. Religion was wrought into the very fiber of his being. He was for many years a devoted member of the Episcopal church; but no one could be less a sectarian, or more broadly tolerant of the religious views of others. He was the soul of honorable dealing in every relation of life. He was not only upright, but was uprightness itself.

The transparency of his character was such as is seldom seen; and that transparency revealed a soul of wonderful strength and purity. He was very frank of speech. He never left one in doubt for a moment as to what his meaning was. He always met the occasion with perfect courage, and never lowered his eyes in the presence of any man. Yet there was no boister-

ousness of self-assertion about him. The gentle serenity of his manner was the unconscious outgrowth of a manliness without a flaw.

He had no charity for evasions, or for those who were guilty of them. His reproof of his friends, when he thought their actions required reproof, was by no means abated because they stood to him in that relation. Though not unfrequently his words had a measure of severity in them, their recipients saw behind the words such a kindliness of heart, and such a yearning of true friendship, that it was not possible to take offense at the plainness of his speech. He was not demonstrative in the display of his feelings, but the glow on his cheek, and the moisture in his eye, when he listened to the narration of some great deed, or the utterance of a noble thought, showed how deep and full the fountains of his sympathies were. He hated mean men; but his friendship for those he deemed worthy was strong and lasting.

Self-seeking was entirely foreign to his nature. He cared little for honors, but much that honorable things should be done. The keynote of his life seems to me to have been self-repression and self-abnegation. He controlled himself, and labored for others. He chose his vocation nobly, and nobly he wrought in it.

REPORT OF THE COMMITTEE ON STATE SCHOOL SYSTEMS.

LICENSURE OF TEACHERS.

[No report of the Committee on State School Systems being presented, the Council voted to discuss the "Licensure of Teachers."]

DISCUSSION.

[Reported by N. C. Dougherty.]

Mr. White thought that in the discussion the licensure of the teacher should be separated from the appointment of the teacher. The most promising progress in the licensure of teachers is in these directions:

1. In regard to life certificates: these certificates should be held by a larger number than at present. There is in the great body of teachers in each State a growing number who are known and recognized throughout the State for their scholarship, their skill in teaching, and their high character. These teachers should be exempt from reëxamination. They should hold life certificates, and these certificates should be recognized by the licensing power in other States.

2. The giving of more importance to professional attainments in the reëxamination of teachers not holding life certificates. The first examinations should be thorough tests of the scholarship of the applicant. This being settled, chief attention should be given to professional attainments.

3. The putting of the granting of licenses or certificates in the hands of the members of the profession of teaching. The progress in this direction is one of the most healthful signs of improvement in educational matters. In other professions the examiners of applicants are always members in good standing. The same should be true of the profession of teaching.

Mr. Mowry felt that all would agree with what Dr. White had said, with this exception, that no one rule could be framed which would apply to all the States. That which was best for Ohio and Illinois might not be the best for Mississippi. The great body of teachers would at least for years to come differ in scholarship and professional ability in different localities. The element of expediency must enter into the licensing of teachers. But with the growth in numbers of professional teachers, uniformity in licensing should be pushed. In Boston, when a teacher has passed his examination he may be appointed temporarily. The appointment is for the year, and he is on trial. Should his work be successful for four years, and the committee which has charge of his class recommend it, he receives a permanent appointment. He needs but the one examination so long as he teaches in that class.

MR. HEWETT, of Illinois, said: There is one great difficulty pertaining to all attempts looking towards strengthening the professional character of the teacher's business. So large a proportion of those who are teaching remain in the business only a brief time, and intend to remain only a brief time, that it seems impossible ever to make teaching a profession in the same sense as law and medicine. And yet something, a great deal, has been done in this direction; much more may be done, and it seems to me that Mr. White has indicated the lines along which to work. I think that by-and-by all those who desire to make teaching a profession can have the privileges and standing that belong to members of professions.

In Illinois there are three ways of obtaining certificates for teachers. For several years we have had a law authorizing State certificates, good for life. About 500 such certificates have been issued. The examinations are made by the State Superintendent, with the aid and advice of the presidents of normal schools and the State University. The examinations are held at the same time, in different parts of the State, under charge of persons appointed by the State Superintendent, using uniform questions furnished by the State Department. All the papers are submitted to the same board of examiners, who do not know the names of the writers until the papers are marked and the report made to the Superintendent. By a law passed last winter the State will also grant certificates good for five years. Graduates of the normal schools are entitled to receive these certificates without examination. Some of the larger cities, working under special charters, license their own teachers.

By far the largest number of licenses are granted by the county superintendents. The office is political; incumbents are elected by the voters of the county. No special qualification is required. Many of them are excellent officers; but this is not true of all, although, I think, there is a general improvement.

MR. COY, of Cincinnati, said: One point referred to incidentally by Dr. White, seems to me of sufficient importance to be given additional emphasis—I mean the recognition by the authorities of a county or State of the validity of certificates granted by other counties and States. As matters now stand, if a man with twenty years' successful experience in teaching, in Illinois or Indiana for instance, should go to Ohio, he could not receive pay as a teacher there until he had submitted to an examination by the authorities of the latter State; and the same is true in respect to different counties in the same State. It seems to me that there is such a thing as a persecution of teachers by means of examinations. I know of no good reason why teachers should be examined at every turn any more than physicians and lawyers, who, I believe, are pretty generally allowed to practice their profession in any State after having been admitted to practice in one.

MR. ALLYN, of Illinois, said: I think this Council ought to be ready to make "a deliverance" on one point, sure—that all licenses to teach ought

to be given by the profession. Teachers themselves ought to open the door into the honors of their own body, as do lawyers, ministers, physicians. Then difficulties may begin in regard to the many who do not intend to teach longer than one or two years, or in regard to localities which cannot pay for permanent teachers. But these can be overcome by patient study. Another point I think we ought to settle, as a matter on which we as a Council of Education are agreed, that the examination of teachers and their licenses should be uniform throughout the State. Let the State superintendent prepare these, and require the county superintendents to use them. The persons who are licensed by life certificates might be the body to select examiners, and to report the names of the successful candidates.

MR. GREENWOOD, of Kansas City, said: There are so many contingencies upon which this question depends, that it is impossible to place it in a clear light before the Council. Instead of one central head to the educational system of this country, there are as many different systems as there are sovereign States. Education, then, belongs primarily to the States. This fact is fundamental under our form of government. In Germany, France, and other European countries, there is a Minister of Education. His influence reaches down through all departments. In such countries persons are certificated to teach because they have passed through a prescribed course of instruction. But in America few persons, comparatively, thus qualify themselves; hence, teaching is more of a temporary employment than that of a profession. Changes are constantly going on among the teaching force of any State. Many of the States change thirty per cent. of their teaching force each year.

Another difficulty lies in the direction of non-conformity among the States themselves. For instance, county and township government in newer States is more simple than in the older colonies. We have but little corresponding to the New England town meeting, and of which they are so tenacious even to this day. They do things in one way, we in another. Their cities and towns have more autonomy than it is desirable for us to use. We are governed more by general laws, and not by special charters and statutes. Certain powers granted by their legislatures are expressly forbidden by our State constitutions.

In Missouri a board of education cannot bind their successors in office in regard to certain specified matters. Of course this brings us to the law of corporations, their powers and duties; nevertheless one branch of the subject lands us here.

Massachusetts issues no State certificates; nearly all the Western and Middle States do. But there is no power, except an act of courtesy, that a State certificate issued in Missouri shall be valid in Illinois, Tennessee, or California.

In the newer States certificates are issued by the State superintendent, the county superintendent, and by cities having special privileges expressly

granted by the State legislatures. That is, State certificates are issued as a reward of the survival of the fittest. Nor till we can train properly all our teachers should they be licensed for life. The States are working out this problem slowly, and there it should rest at present.

MR. BROWN, of Illinois, said: The question most important for this Council to consider is, what have we to suggest on the matter of the licensure of teachers that will tend to improve the teaching force of the country? There is, as has been suggested, a profession of teaching, but it contains very few members relatively to the great body of those who teach. What shall be the plan of examination by which these members receive their final papers admitting them to membership in this profession, is of small consequence. They have earned their membership, and are probably recognized as members without regard to State examinations. But there is an immensely large class who are in the different stages of preparation for the teaching profession. What can the superintendents and examiners do through their examinations to urge this class to a better preparation for their work? I think that there is a slowly-increasing recognition from year to year that something important can be done. The superintendent first employs the examination to elevate the scholarship of the teacher. A majority of those who begin to teach are disgracefully ignorant of the subjects in which they are employed to give instruction. And yet every community, within certain limits, must furnish its own teachers of its schools. No other arrangement would satisfy the people. After the teacher has reached a certain grade of scholarship, then the superintendent can cease to urge this point, and can place a series of inducements before these teachers to make a more thorough study of professional subjects. The plan usually adopted is to excuse the teacher from further scholastic tests, provided he passes satisfactory examinations in certain lines of professional reading. By some such mode as this the examination may become the means of elevating the standard of acquirements of those teachers who stay in the work long enough to be influenced by it.

REPORT OF THE COMMITTEE ON SECONDARY EDUCATION.

THE OPPORTUNITIES OF THE RURAL POPULATION FOR HIGHER EDUCATION.

[PREPARED AND PRESENTED BY JAMES H. CANFIELD.]

After a careful survey of the field assigned to the Committee on Secondary Education, it was determined to make an investigation of the opportunities and inducements offered the rural population of this country for securing the advantages of higher education. Accordingly three forms of circulars were prepared, each having a suitable prefatory note explaining the work of the committee, and asking for information and for a free expression of opinion. The first of these circulars was addressed to State Superintendents of Public Instruction, and contained the following inquiries:

1. The school population of this State is ——. Of this about —— per cent. belongs in the district (rural or ungraded) schools. The minimum course of study required in these rural schools includes the following branches: ——.

2. The following higher branches may be taken up in such schools: ——.

3. Does your statute *compel*, or *permit*, the creation of township high schools, union high schools, or city high schools?

4. What are the opportunities offered the pupils of rural districts in your State for academic (or preparatory) work?

The second circular was sent to presidents of State educational institutions, and ran as follows:

1. Institution, ——.

2. Total attendance, ——. Number in preparatory classes, ——. What proportion of your students come from rural districts and from small towns in which there are no high schools? ——.

3. Why not more?

4. Why do you maintain preparatory classes?

5. What are the requirements for admission to the lowest preparatory class?

6. Does the average rural (district) school fully prepare students for the lowest preparatory class?

7. Where are most of your candidates for freshman class prepared?

8. What opportunities are offered the people of the rural districts in your State for academic (or preparatory) work?

9.* What is the average annual expenditure of the State for the university?

10. What proportion of this comes from endowment, and what from annual appropriations?

11. What is the average annual attendance at the university aside from those in the preparatory department?

12.* What are the average annual fees, if any, per capita annual attendance?

*Questions 9-12 were designed to inform the committee of the interest felt in higher education. It will be sufficient for the purposes of this report to state that the answers showed what may be fairly considered liberal appropriations for such work, and small tuition fees. *Higher* education can be reported as receiving very general encouragement.

13. In your judgment, is there any break in the possible connection of the rural (district) school with the university?

14. If yes, how can this best be remedied?

The third circular was more general in form, and was intended for city and county superintendents, principals of high schools, and other educators sufficiently well and favorably known to entitle their views to more than ordinary consideration. Following are the questions asked:

1. Has your State University a preparatory department or preparatory classes?

2. Why?

3. Does the average rural (district) ungraded school fully prepare students for the preparatory classes?

4. Has your State a system of city high schools?

5. Is tuition generally free in these city high schools?

6. If no, what are the average annual fees per capita of attendance?

7. How many such high schools are doing what might be called first-class academic work, including languages and higher mathematics?

8. How many such high schools are able to prepare students to enter the freshman class of the State university, or of any educational institution of similar rank?

9. Can pupils from rural districts enter these high schools freely, or in limited numbers? Without fees, by payment of ordinary fees, or by payment of special fees?

10. Is any special effort made to attract pupils from the rural districts to these high schools? Are such pupils welcomed, or repelled?

11. Are cities compelled by law to establish these high schools by any limit of population, or other condition?

12. Have rural districts any voice in establishing such high schools, or in their management?

13. Is there any statute by which either township or county high schools may be established for the use and benefit of the children of rural districts? If yes, please give its substance.

14. Have schools been established under these provisions? If yes, with what success? If no, why not?

15. If township high schools have been tried without success, has it not been chiefly because of too narrow a field from which to draw either pupils or means of support?

16. Is it your opinion that secondary or academic schools should be so provided by the State as to offer every opportunity and inducement to pupils from the rural districts?

17. If no, why not?

18. If yes, should this be left to the chance of city building and city improving?

19. Should the people of the rural districts have legislative permission and incentive to make the necessary provision?

20. Considering such questions as necessary expense and consequent taxation, the diminishing per cent. of pupils who pass from grade to grade and then to higher work, and the fact that in so many States the county is the unit of local government, ought provision, if any, to be made for township high schools or for county high schools?

21. Need (ought) the necessary legislation to in any way affect the present high-school system?

22. Is there necessarily danger that a county high school will become simply the local high school of the community in which it is established?

23. Is there in truth a State *system* of public instruction, unless it is Huxley's Educational Ladder—"one end in the gutter and the other in the university"—with all possible provision for intermediate work, "with every round complete"?

24. Remarks.

NOTE.—The committee desired not only to secure information, but to awaken thought and discussion. It will be seen that some of these questions were shaped more for the latter end than simply to secure statistical information.

Whenever the committee thought it possible to secure more than one report on the same subject, the three circulars were sent to the same person—thus crossing and re-crossing the ground in a way to insure accuracy as to facts, and breadth and variety of opinion.

The responses to these inquiries have been very gratifying, both in the large territory from which reports have been received, and in the manifest care with which the blanks were filled. Often the interest was sufficient to lead the correspondent to add matter not covered by the queries, or to express at considerable length his opinion on some given point. The following will serve to illustrate the wide range of the individual and institutional observations and experience which has been cheerfully placed at the service of this committee:

Reports were made by the *Superintendents of Public Instruction* of the following States and Territories: Alabama, Arizona, California, Colorado, Connecticut, Dakota, Florida, Georgia, Illinois, Indiana, Iowa, Maryland, Massachusetts, Michigan, Minnesota, Nebraska, Nevada, New Hampshire, Ohio, Oregon, Pennsylvania, Rhode Island, Texas, Vermont, Virginia, Washington, Wisconsin—27. In addition to the returns on the blanks, the last official (printed) report of the superintendent was sent from each of the following: Arkansas, Dakota, Iowa, Kansas, Michigan, Pennsylvania, Texas, Wyoming—8.

From the *Presidents of State Universities and State Normal Schools* were received reports representing: Alabama, Colorado, Dakota, Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Michigan, Minnesota, Mississippi, Missouri, Nebraska, North Dakota, Ohio, Pennsylvania, Tennessee, Texas, Vermont—20.

The *City Superintendents* reported, as follows: California—Los Angeles; Georgia—Atlanta; Idaho—Moscow; Illinois—Lake View; Indiana—Attica, Fort Wayne, Indianapolis, Lafayette; Kentucky—Paducah; Massachusetts—Boston, Worcester; Minnesota—Minneapolis; Missouri—Kansas City; Montana—Helena; Nebraska—Edgar, Lincoln; New York—Albany, New Berlin, Syracuse; Ohio—Cincinnati; Rhode Island—Providence; Tennessee—Clarksville; Texas—Fort Worth; Utah—Ogden; Washington—Tacoma; West Virginia—Morgantown; Wisconsin—Fond du Lac; Wyoming—Cheyenne;—28.

Twenty-seven *County Superintendents* reported, from the following: Cali-

fornia, Dakota, Idaho, Illinois, Indiana, Iowa, Maryland, Minnesota, Nebraska, Wisconsin—10.

In addition to these, were reports from eight presidents of colleges not under State control, from nineteen professors or instructors in State or denominational institutions, and from three editors and publishers. The total number of separate reports received is two hundred and sixty-three. As these correspondents were not chosen haphazard, but with all possible care, the returns will be seen to have special value.

The nature of the questions and replies is such as will not readily admit of tabulation. Later in this report an effort will be made to arrange and summarize certain statements made in answer to some of the more categorical queries.

STATE SUPERINTENDENTS (29).

The reports on per cent. of children in rural or ungraded schools vary, naturally enough, according to the section of the country from which they come. The South, which has just undertaken public (general) education, can show little advance in matters of system; from eighty to ninety per cent. of its school population is to be found in the ungraded schools, which is doubtless practically all that is actually in attendance. The Western States show from fifty to sixty per cent. in such schools; and the New England and Middle States from twenty to thirty per cent. From data furnished by these reports and secured from other sources, the average of twenty-three leading States is a trifle above sixty per cent.

The minimum course of study required in the ungraded schools seems to universally include reading, writing, spelling, English grammar, geography, and arithmetic. Nearly all States add United States history. Very many include physiology, quite generally with special reference to use of narcotics and stimulants. Florida adds manual training. California adds vocal music, elementary book-keeping, industrial drawing, and practical entomology. Oregon adds "familiar science," "elements of citizenship," vocal music, and drawing. Michigan reports no required minimum; the question as to what shall be taught being left entirely to the district board.

The *permissive* course in ungraded schools seems to very generally include algebra, geometry, physiology, book-keeping, and drawing. Florida adds Latin. Oregon adds chemistry, botany, general history, and English literature. There is a very general reference of the permissive course to the county or district authorities, with power to act.

As to whether the statute compels or permits the establishment of high schools, Massachusetts is the only State reporting a compulsory law. In this State "every town may, and every town containing five hundred families or householders *must*," maintain a high school, in which shall be taught "general history, book-keeping, surveying, geometry, natural philosophy, chemistry, botany, the civil polity of this commonwealth and of the United States, and the Latin language."

With respect to the opportunities offered the pupils of the rural districts for academic (or preparatory) work, the reports very generally agree that there are few, if any, outside a *fee* school, the existence of which is a matter of chance, and in which room is always doubtful, as preference is given resident pupils, and very few cities build beyond their own needs. Under the Minnesota plan, which will be described later in this report, sixty-three State high schools are in existence. Indiana reports "a good many township graded schools." Several States seem to think the want is met by "several colleges and universities with preparatory departments." The very general opinion of our correspondents in State offices seems to be that there is a wide gap between the rural school and higher institutions, to bridge which neither opportunity nor inducement is offered.

STATE INSTITUTIONS OF HIGHER LEARNING (20).

As nearly as can be determined from reports to this committee, and from other reliable data, of nearly four hundred institutions of higher learning in the United States, only sixty-five have freed themselves from the embarrassment of a preparatory department. Eleven of these more advanced institutions are directly under State control, forming not quite half of the State universities reported by the United States Commissioner of Education. Five-sixths of all the so-called colleges and universities in the United States and more than half the State universities still find it necessary to do academic (preparatory) work. If there is a normal school—State or other—not doing a large amount of academic work, its existence is unknown to your committee.

The reason universally given for this continuance of work which simply embarrasses those properly engaged in higher instruction, and *the support of which is sometimes gravely considered a misappropriation of trust-funds*, is simply that there is no adequate preparation for higher institutions offered under the State system. This is the answer returned, in apparent good faith, by every institution reporting.

It seems to have been difficult for our correspondents to make very accurate estimates of the per cent. of students coming from rural (or ungraded) districts. Upon two points, however, there is substantial unanimity: (1) Such students are present in higher classes in perceptible numbers only where there is a preparatory department, the largest number under other circumstances not exceeding twenty per cent.; (2) with one exception, the reason for this small enrollment is given as "want of opportunities and inducement to prepare." This one exceptional reason is, "Because the people who seek higher education are relatively more numerous in cities and towns than in rural districts." *But*, query: (1) Is this statement true? Your committee incline to a contrary belief—*i. e.*, that in proportion to population, cities do not furnish a greater number seeking higher education than rural districts furnish. (2) If the statement be true, is it not because of the opportunity offered in cities, which is rarely known in rural districts?

The requirements for admission to the lowest preparatory class generally indicate that the university is striving through its preparatory department to keep touch with the most elementary schools—the rural and ungraded schools. The effect of this on the universities or colleges—and on the high schools, which are in existence, but thus largely fail of recognition—is readily seen.

Where the preparatory departments are retained, nearly seventy-five per cent. of the upper-class men are prepared by the University itself, thus showing again but slight contact with such high schools as have been established, and therefore but slight influence over them. Where there is no preparatory department the rural population has small representation, and the work of preparation is reported to be done at private schools, or at high schools in the nearest town, generally upon payment of term fees.

With one voice these twenty representatives of higher State institutions declare that "there are no opportunities offered the people of the rural districts for academic (or preparatory) work, except as they may go to private schools, or (that which is practically the same thing) to high schools in adjoining cities, provided (1) such high schools have been established; (2) that provision has been made for the admission of non-resident pupils; (3) that there is room for non-resident pupils; and (4) that certain fees are paid, very generally."

Asked if, in their judgment, there is any break in the possible connection of the rural (ungraded) school with the university or higher education, twelve of these correspondents answer emphatically, "Yes." One says, "No." One says, "No serious break." One says, "No break in the *possible* connection, but in the actual." One is in doubt. The others are silent, though their answers to the next question seem to imply that they recognize the gap in the system.

As to a remedy, the opinion is somewhat divided. There is frequent repetition of the rather vague statement: "Make better use of the schools already established," or the even more vague advice, "Make the public schools better." Kansas says, "Students from the rural schools should be admitted to the high school of the nearest city." Minnesota has its own system of city high schools with State aid, and refers to this as successful. Tennessee says emphatically, "By good county high schools, and not humbug 'colleges.'" Michigan says, "By establishing a high school in each county." Indiana feels that the local high schools need restricting to a purely academic basis, the present tendency being to imitate small colleges. Illinois says that there must be a link found, as in that State not one-half of one per cent. of the population of school age is in institutions even by courtesy called colleges.

MISCELLANEOUS REPORTS (207).

The miscellaneous or general reports represent the following States: Alabama, 4; Arizona, 1; California, 8; Colorado, 5; Connecticut, 3; Da-

kota, 4; District of Columbia, 1; Florida, 2; Georgia, 3; Idaho, 2; Illinois, 11; Indiana, 15; Iowa, 11; Kansas, 6; Kentucky, 7; Maine, 3; Maryland, 3; Massachusetts, 7; Michigan, 9; Minnesota, 8; Mississippi, 3; Missouri, 6; Montana, 2; Nebraska, 8; Nevada, 4; New Hampshire, 3; New Mexico, 2; New York, 7; Ohio, 8; Oregon, 4; Pennsylvania, 4; Rhode Island, 5; Tennessee, 6; Texas, 7; Utah, 1; Vermont, 3; Virginia, 4; Washington, 3; West Virginia, 2; Wisconsin, 11; Wyoming, 1. It will be seen that these reports cover the Union as completely as can be expected, unless such a report as this is to be made by officials whose duty it is to look after such matters. Your committee believes that in point of intelligent apprehension of what was sought by the circulars and of intelligent replies, these reports surpass those generally known as "official."*

The first two questions in the general circular were answered much as would be anticipated. Where State universities have no preparatory departments, the reason generally assigned is that there are a sufficient number of well-conducted high schools to do the preparatory work. That the word "sufficient" is used rather carelessly, is shown by a consideration of some of the later replies. Where there is a preparatory department it is said to be because students cannot secure good secondary instruction elsewhere, or cannot secure it without great inconvenience and expense.

A number of special statements are made, however, to a few of which — as being rather suggestive — your attention is directed. The committee is content to quote without comment: "Our city high schools are rather *finishing*-schools than *fitting*-schools, hence we have a preparatory department." "It is hard to say why our preparatory department is continued on funds set aside for purposes of higher education. This has never been defended." "We have no preparatory department, as we think it our place to encourage rather than discourage the high schools of the State." There is a certain brutal frankness in the statement, "We maintain a preparatory department in order to keep up a show of numbers;" yet this comes from one of the most advanced State institutions. "We have no preparatory department, because the freshman class is graded down to touch the country district schools." "We continue our preparatory work, because a large number of those desiring to enter can have no other access to means of preparation." "Our university still has a preparatory department, because it is more of a grammar school than a university." "Our preparatory department has been discontinued, because we determined that it was not within the purpose of our endowment."

Even with preparatory departments, the answers to question 3 show that the district (ungraded) schools do not fully prepare for admission, the negative replies being to the affirmative as four to one. In the States from which the affirmatives came, it was generally noticeable that the requirements for

*It should be remembered that not *all* the questions were answered in each report, though the reports are very complete.

admission were about the same as those for a teacher's certificate of the lowest grade.

If a single State in the Union has a *system* of city high schools, the fact has escaped the notice of your committee. Even where some intelligent effort has been made to grade the district schools and unify their work, the cities have apparently gone on their own way, the "way" being right in their own eyes, at least. This seems to be largely due to the absence of any common standard—of anything to grade to or to grade by. It may be remarked in passing, that where no preparatory work is done by the State, the local schools show stronger tendencies toward unity and harmonious action.

Tuition in city high schools is generally free to all resident children. In a very few instances, reports mention slight fees for instruction in languages. The number of high schools "doing first-class academic work, including languages and higher mathematics," is reported (always with reservation) by States as follows: Alabama, 8; California, 7 (State Superintendent), "Not more than two" (a report from a member of the faculty of the State University); Colorado, 4; Connecticut, 22; Dakota, 18 (Secretary of Territorial Board of Education); District of Columbia, 2; Florida, 15; Georgia, 20 (probably including private academies); Idaho, "Possibly that at Boise City"; Illinois, "All will claim this," "From two-thirds to three-fourths," "Thirteen give full preparation for the freshman classical course" (State Superintendent); Indiana, "Very few," "Ninety-nine are commissioned by the State Board to send graduates to the State University"; Iowa, 70; Kansas, "The University recognizes sixteen, with thirty-one others not quite complete in course"; Kentucky, 4, "None, really, outside of Louisville"; Maine, "Nearly all city high schools"; Maryland, 10; Massachusetts, "All in cities or towns of more than 4,000 inhabitants"; Michigan, 35, "Twenty, perhaps, have a full classical course"; Minnesota, 30 (State Superintendent), "Sixty-five city high schools receive $400 each per annum from the State, on condition of furnishing free tuition to non-residents of the city"; Mississippi, "None," "Possibly 50, including private academies"; Missouri, "Not more than four"; Montana, "Really none"; Nebraska, 10 to 15; Nevada, 5; New Hampshire, "All city and most town high schools"; New Mexico, "Possibly a half-dozen trying, mostly parochial schools of the mission class"; New York, "All"; Ohio, "Fifteen, but generally without Greek," 159 (State Commissioner);* Oregon, 1; Rhode Island, 3; Tennes-

*Explaining this apparent discrepancy, the State Commissioner of Ohio writes: "There must be a difference in the definitions of 'first-class academic work.' Inasmuch as Ohio colleges do not require Greek for admission to college classes, provided candidates can offer equivalents in other branches—for instance, in extra Latin or mathematics—I have not considered Greek, nor do I consider it without these limitations, 'essential to first-class academic work.' The schools I have numbered among the 159 all teach Latin, many of them German, and all of them physics and advanced mathematics, by which I mean algebra, geometry, and most of them plane trigonometry. I do not say that all the schools in my enumeration teach enough of these to prepare pupils for entrance into college (I am sure a great many of them do not), but they are doing work looking in that direction, and work which in my opinion may be properly classed under the head of first-class academic work."

see, "Possibly four, but Greek, French and German are not taught"; Texas, possibly 15; Utah, "None"; Vermont, 1, "There are 27 academies and private schools"; Washington, "None, a recent legislature having enacted that 'no other language than English nor mathematics higher than algebra' shall be taught in such schools"; Wisconsin, 65, including all academies, "11 prepare in all courses for the university, and 34 in the modern classical course";* Wyoming, "None."

The committee made an effort to secure the school population of each of these States, but found this to be almost impossible. However, a glance will serve to show how inadequate in nearly all the States is the work in secondary education, even when regarded from the standpoint of quantity only.

As to question eight, it may be sufficient to say that the reports show that of the schools just reported, a very large proportion are not able to fully fit for freshman classes. This is true in every case given above, where it is not specified that a high-school graduation is recognized by the State university, or other institutions of similar rank.

Non-resident pupils attending city high schools are generally charged fees, which seems natural and proper enough. The exceptions seem to be Minnesota (where the State contributes to the support of the city schools), Florida, Mississippi, and Wyoming. In these last there seems to be no settled principle—only the fact that fees have not yet been charged.

That non-resident pupils are welcomed, that any special effort is made to attract them, seems much in doubt. There are many correspondents who answer in the affirmative, but there are more who are guarded. "We cannot welcome them—we are overcrowded now." "They are received rather grudgingly—our seats are full." "Few cities build beyond their own needs: how can they take in others?" "We are not able to build for outsiders; it does not pay." "They are generally a burden in more ways than one." Such is the tenor of a large number of returns. Even in Minnesota there is not sufficient room, and the proportion of those in attendance from rural districts is very small.

Your committee finds no State in which cities are *compelled* to establish high schools, except Massachusetts. Nor can we find that the rural population has any voice in establishing or managing city high schools.†

The general status of secondary education in the United States, as gathered from the reports and from other sources, seems to be as follows:

Alabama.—No public high schools recognized in the public-school system. Such schools rely entirely on local support.

Arizona.—The territorial laws are silent on the subject of high schools.

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*Latin is the only language required.

†In this connection should be noted a somewhat converse condition, *i. e.*, while county superintendents have no jurisdiction in cities, the cities share in their election, and thus very generally determine the choice of the highest official for rural schools, in which the city has no interest whatever.

Arkansas.—Graded schools are provided in several cities at public expense, and a few cities have high schools, but there seems to be no close organization, nor any recognition of these as a part of a *system.*

California.—No State school money aids schools of higher than grammar grade. High schools exist in cities, sustained by special local levies. The statute permits any district to establish by popular vote a grammar school, which shall prepare for entrance to the scientific courses of the University. A few such schools have been established, but with indifferent success, chiefly because the district constitutes a field too narrow from which to draw either pupils or support for higher work. At the recent session of the State Legislature a bill was introduced to authorize counties to establish county high schools. The movement was regarded with much favor, but your committee cannot learn the fate of the measure. "The law should certainly be mandatory as to one good school in each county."

Colorado.—Cities are considered school districts, come under the general district law, and thus receive their share of public school money. High schools exist in the cities. The law also permits two or more contiguous rural districts to unite in establishing a high school, but the support must come from local levies. No such schools exist.

Connecticut.—The statute is simply permissive as to town schools of grade higher than elementary. Such schools have been very generally established. Dr. Henry Barnard writes: "There are some general advantages connected with a wider constituency for secondary education—such as the mere fact of students leaving rural homes for the larger life and different surroundings of a city or town. . . . A very eminent teacher in Massachusetts, just about a hundred years ago, proposed a system of county academies (aided by public grants, and being about the same thing as a county high school) as being indirectly the very best institutions for fitting school-masters. It was in this form also that Professor Olmstead made the earliest suggestion (1816) for an academy for school-masters in Connecticut. . . . About 1846, in an address delivered at Chicago before the Northwestern Educational Convention, I, myself, touched incidentally on this very point in the assertion that if, in the State system, we were not to have a high school in *every* city (or town), we ought at least to have one in every county, which would give certain special advantages over any mere local high school."

Dakota.—The statute is permissive, and high schools may be established in townships subject to decision of the resident voters. As a condition precedent, there must be four or more properly-equipped rural schools, and an assessment of $200,000.

Delaware.—The State makes no provision, but some cities maintain high schools.

District of Columbia.—The federal school system includes high schools.

Florida.—County boards are authorized to open high schools wherever the condition of education requires them.

Georgia.—The State law makes no provision, but some cities maintain high schools, "really the result of private enterprise."

Idaho.—Statute is permissive as to cities, but no other reference is made to high schools or secondary education.

Illinois.—School boards in incorporated cities and villages are constructively authorized to establish high schools, and school townships may have them by popular vote. Only ten such schools have been established, and two of these have been discontinued. Our correspondents generally agree that the township is too narrow a field from which to draw pupils and support for a good high school; though other reasons—lack of interest in higher education, local jealousies between country and village, etc.—are also assigned.

Indiana.—The statute permits township trustees to establish graded schools. Many such schools have been established, and when in densely populated townships, with at least fair success. But again our correspondents agree with quite remarkable unanimity, that the average rural township is too narrow a field from which to either draw pupils or support for a school of really high grade. "A school above the district school yet organically connected with it, must prove a great impetus to both pupil and teacher. The trouble now is that students in district schools have no idea of more advanced work; think that the common school is sufficient. The high school is a sure and necessary corrective of this. I do not see how it can be successfully maintained in rural townships. The West at least needs good county high schools."

Indian Territory.—No report.

Iowa.—The statute is permissive as to both county and township high schools. Guthrie county has a county high school which is reported as successful. A letter from the superintendent of that county gives the following reasons why the school meets with recognition and approval:

1. It helps keep up among the people a high estimate of the value of education.

2. It is the connecting link between the common school and the college.

3. It is the head of the school system of the county, and is a constant incentive to better work below.

4. It educates a large number of teachers for the country schools.

There seem to be but few township schools, and these are generally graded schools and not high schools. The usual reason is given for the practical failure of this position of the statute, "the township is too narrow a field."

Kansas.—The statute is permissive as to county high schools and union district graded schools. City high schools are maintained by the usual local levies. Several attempts have been made to establish county high schools, but they have generally failed because of local jealousies in selecting the location. Dickinson county, however, has established a county high school at Chapman. An unusually commodious building has been erected,

and the school opens in September. The interest taken in this movement by the rural schools is great, and the beneficial effects in the way of stimulus to proper grading of all country schools and increased ambition and activity on the part of the district school teachers have been manifest from the day the ground was broken for the foundation of the new building. "If every city or town is not *compelled* to maintain a high school and open it freely to students from the rural districts, then there should be a county high school offering special opportunities and inducements to such pupils."

Kentucky.—Cities and towns maintaining a system of common schools are considered school districts, and thus receive their share of State money. Some cities have established high schools. The statute seems to be silent on this point.

Louisiana.—No report.

Maine.—The statute is permissive, and a large number of towns have high schools. The State duplicates the amount expended by each town to the extent of $250. There is no systematic relation between these and the district schools, each often infringing on the proper work of the other.

Maryland.—The school system includes county and district high schools, and these are more or less complete in each county. In referring to those which have been "successful," our correspondents mention the county schools only. State aid is also granted to some extent to some sixteen academies.

Massachusetts.—Any town may establish a school for instruction in higher English branches. Towns with 500 families *must* have such schools, including ordinary high-school branches. Towns of 4,000 and upward must add instruction in Greek, French, astronomy, geology, rhetoric, logic, intellectual and moral science, and political economy.

Michigan.—The law permits city schools and union district graded schools. An effort is being made to adopt the township system, with an enabling act for establishing township high schools.

Minnesota.—The boards of education of any city, town or village of 500 population or more may establish such grades of school as seem expedient. There is a State high-school board, which controls the appropriation of State aid granted certain city high schools on condition of instruction furnished non-residents free; but not more than five schools can be so aided in any county in the same year.

Mississippi.—The report is indefinite, but refers to preparatory department of State University in such a way as to lead to the inference that this is the only preparatory work provided by statute.

Missouri.—Cities, towns and villages organize as school districts, and schools of higher grade may be established. No such schools exist outside of cities.

Montana.—No report.

Nebraska.—The statute permits the district board of any district of more than 150 children of school age to establish a high school, subject to a vote of the people. No worthy secondary schools reported outside of cities.

Nevada.—A village, town, or incorporated city constitutes a school district, and high schools may be established "wherever funds are sufficient to sustain them."

New Hampshire.—If two-thirds of voters so agree, any town or district having 100 children 6–16 years of age, may establish a high school. Such schools have been established, and have been successful.

New Jersey.—The statute seems permissive only.

New Mexico.—"Our Territory has no high schools, and no system of public schools worthy of name. There are but three months in the year of free schools, and these of the poorest order. After a three-years experience in a township school in Indiana, as a matter of personal opinion I am strongly in favor of county high schools."

New York.—The law authorizes union district schools, and permits these to adopt academies which are within the district as academical departments. The State assists such departments by direct appropriations. "The rural district schools are entirely independent of each other, and of any higher school whatever. The only promotion within reach of a pupil in these public schools is offered by the regents of the University, who provide that at the regular examinations in the academies, pupils from the public schools may be admitted and examined along with the scholars in the academies; and if successful, they may secure the same 'pass cards,' certificates, or even diplomas, as are granted to academic scholars. From the nature of the case, however, but few seek such opportunity beyond the preliminary branches, and probably none beyond what is known as the intermediate."

North Carolina.—The State law apparently makes no provision whatever for higher instruction, except that in townships of 5,000 inhabitants or more graded schools may be established; but the tax for their support is not to exceed one-tenth of one per cent. and 30 cents poll.

Ohio.—The statute simply permits the establishment of high schools at the discretion of each board of education. A few such schools have been established in rural districts, and are reported as successful.*

Oregon.—In districts with 1,000 or more children of school age, high schools must be maintained at least six months in each year.

Pennsylvania.—The statute permits district directors at their discretion to establish schools of different grades, and under this, city high schools have become very general.

Rhode Island.—School districts or union districts may establish schools of higher grades.

South Carolina.—The law seems silent.

Tennessee.—Township boards may establish schools of higher grade, and some such schools have been created. There has been but indifferent success; "the territory is too small," and "rural school boards have not 'business' enough to work this plan."

* As to city high schools, see page 377 of this volume.

Texas.—No provision for county or township high schools. The last State Superintendent's report urges the establishment of county high schools. Four leagues of land were granted for this purpose to each county in the State by the *ante-bellum* constitution, but the reconstructed constitution diverted these lands to the support of the common schools.

Utah.—Districts having a population of 1,200 or more may by popular vote establish graded schools. Pupils under 18 years of age cannot be admitted.

Vermont.—The law permits the establishment of central graded schools in villages and towns, but outside of towns no response has been made to such permission.

Virginia.—District boards may provide higher instruction, with consent of county school board. A few such schools have been established, but with very little success. "Territory too small from which to draw pupils or support."

Washington Territory.—The law does not recognize schools in which languages other than English or mathematics higher than algebra are taught.

West Virginia.—No report.

Wisconsin.—Districts may establish high schools, and maintaining these not less than three months are entitled to receive from the State half the amount actually expended for instruction in higher branches. Only four such schools are reported in operation.

Wyoming.—The statute is permissive as to city high schools, and grants school boards in rural districts the same power. No such schools have been established outside cities.

There is very general agreement among our correspondents that secondary or academic schools should be so provided by the State as to offer every opportunity and inducement to pupils from rural districts; that this work should not be left to the chance of city building and city providing (this expression was unanimous), but that the people of the rural districts should have legislative permission and incentive to make the necessary provision. The few who disagree to these propositions are generally those from older and more densely populated States, where the highest form of educational work done directly under State aid and supervision is academic, and where large towns are many in number and but short distances apart.

Among other assenting and dissenting voices, the following may be quoted: "I do not believe in State aid in secondary education unless pupils are to be granted manual training." "It is simply absurd to establish a university, the crowning feature of a State system, and then fail to provide secondary schools accessible to all classes of students." "There is no more reason why secondary education should be in *fee* schools and dependent on the chance provision of cities, than that primary instruction should be managed in this way." "The town system is better in our New England States, but the West needs county high schools." "I think the chance of city building,

etc., is better at present than the chance of county building. I would give the people of the rural districts the chance, however." "Bring the elementary schools to a first-class grade first, then give us the rural high school." "We should have the county high school, with a mandatory law." "As a rule I think the city high schools are sufficient. It is the cost of board, and not of tuition, that keeps children out of these schools." "We think our county high school a profitable investment. It is to us what the State Normal is to the State. Over 200 of the young people of the county attend the school at some time during each year. A majority of our teachers attend it before they teach, or while they are teaching. The school does more for us directly and positively than all the colleges of the State. Many of our young people attend some college after graduating from here, who would never have done so had they not received the inspiration at the county high school. It is true it takes the bright pupils from our country schools occasionally, and weakens the school at the time, but a desire is awakened in those that remain to follow, which more than supplies the loss. A county high school properly managed will do much for a county by raising the standard of the teachers." "In Illinois, I see no reason why the *county*, not the State, should not provide at the county seat a public school of high grade, in precisely the same way that it provides a court house, a jail, etc. The county commissioners could do all necessary legislation, under suitable State laws." "There should be county high schools, but only as supplementing township graded (or high) schools." "A high school will in my opinion always have community support only, certainly very little other worth mentioning. I therefore favor the township or joint township high school. The State should aid in the support of such schools." "I do not believe in furnishing secondary education by the State, etc., because I do not think enough of our poorer classes avail themselves of the privileges of free higher education to compensate for the extra taxation. Besides, it educates people beyond their natural position in society." "I believe in the township high schools, but they can only be maintained by aid from the State to the extent, say, of one third or one-half their entire expense." "I cannot indorse free secondary schools; the burden of the necessary taxation would be too oppressive." "Only the town high school can be that most desirable thing—a *home* school. Just as soon as a student leaves home, it is to attend a boarding-school, no matter what the name." "The city high schools really do not touch our rural people at all. Everyone knows that. We need the county high school, supported and controlled by the people who use it." "The county high school is an imperative necessity." "The distance limitation tells against city high schools, especially in large cities; and this would tell against county high schools." "Let us have the county high school. Education is cheaper than a standing army." "I have never yet seen a well-equipped and well-taught *township* (rural) high school."

Our correspondents cannot see that legislation looking towards either

county or township high schools need affect the city high schools already existing, or prevent others from being established as rapidly as needed. City high schools are wholly local, and naturally come entirely under the municipal law. The community in which any school of high grade is located is always the ready recipient of its advantages; but those who have answered the question touching this matter do not believe that this would be true in any special or unusual degree of a county school. All institutions of learning must exist somewhere in space; and the thought (or argument) of local benefit as applied to county schools seems rather tenuous. Yet your committee agree with a correspondent who wrote that "it will require care and watchfulness on the part of trustees to prevent any appearance of absorption by the locality, which might be fatal to the best interests of the school." To the last question there has been but one answer, an emphatic "No." There is no State *system* which includes only the primary work; abandons the secondary schools to cities — and secures no uniformity in these, leaving them to shift for themselves under temporary and local influence, and with no connection with the lower; and either does nothing in the way of higher training, or establishes a so-called university, in which funds designed for college training are spent in elementary work, or else the institution is on stilts, almost wholly separated from the great mass of the people, for whose benefit it was primarily intended. All our correspondents recognize the "educational ladder" as the ideal system, to be kept constantly in view as a correct standard, and an attainable one; and several wisely suggest, that though there may be a half-truth and a seeming wisdom in calling first for the primary schools and these of superior quality, the higher work is absolutely essential to the well-being of the lower. They agree with the well-known saying of Metternich: "All reforms begin at the top." Attention is also called to the fact, that judged from the standpoint of a tangible, practical, every-day life, the higher studies are more valuable than the lower.

From the "Remarks" we make a few extracts. "The 'educational ladder' in this State was left so very weak in the middle that it broke entirely in two some years ago. The result is that both ends are growing weaker and more inefficient every year." "Every child of school age should be able to see clearly and follow with the minimum of sacrifice and the maximum of incentive the path from the primary schools to the close of a university course. The State owes this to its children — but more than this, it owes it to itself as a matter of self-preservation." "A complete system, as suggested by the 'ladder' question, is a necessity in every State — if merely as a standard and assurance of continued general education." "To know the beginning and end of learning, one must certainly know that which lies between." "It seems to me that the 'ladder' system is not wanted, and is really harmful, when we think that the average person has little or no use for university training. One fault or trouble of to-day is that so many are

'educated' above the plane on which nature intended them to move. Instead of being a successful farmer or mechanic, many, by a smattering of a university knowledge, are spoiled. The new Northwest contains many of such 'educational' tramps and 'educational' nobodies, whom a good common-school education left in a condition to succeed in the middle walks of life; but the *university* has spoiled them forever, because they are no longer willing to occupy 'middle ground,' and are incapable of anything higher."*

"The Minnesota plan has very decided merits, I think. Instead of establishing a new high school in the county, substantial encouragement is given to those already in existence, which do a prescribed amount of work and make tuition free. This concentrates the efforts on fewer localities, and guarantees better results. There are many counties where high schools are so numerous that it would be altogether superfluous to attempt the establishment of more. I doubt if it would be practicable to have a school in any place in this county outside the city. If, however, some of the villages outside should undertake it under the Minnesota plan, these schools might be helped, and many who could not attend school in the city might be able to attend these other schools. It is evident that special legislation would be necessary in almost every State to make this kind of school a success. It would require a proper board of directors, and provisions which are not found in the statutes of most of the States. In the large and sparsely-settled counties of the newer States, a county school of this kind might be made a great agency in higher education; and for these new counties the suggestion seems to me one of great value, and entirely practicable. I am much impressed with the excellence of the Minnesota plan." "I accept the 'ladder' theory, but the secondary schools must be more than mere fitting-schools; they must keep in mind the needs of the large number who cannot do higher work." "A State university worthy of the name must imply a *system* of high schools, under State supervision, near the people, and especially the rural people, who not only sadly neglect their own interests, but have always been sadly neglected by the State." "We have no State system in the United States, with very rare exceptions; only collections of local systems, which generally have very little real system even there." "If there was as little system in the business world as in the educational world, there would be universal bankruptcy in sixty days." "'There should be full and complete provision for the preparation of *all* for the university, if simply to surely give the *one in one thousand* the coveted opportunity." "The connecting link is as 'missing' in our educational system as in Darwinism." "Few would climb that ladder in any event. That end of the ladder which is in the '*gutter*' is the one more nearly connected with the

* This is an old story — argument it can scarcely be called. The position has been traversed again and again. It requires some courage to-day to announce that the "tramp scholar" is a tramp *because* of the schools. If in very exceptional cases this is true, it is evidently not the fault of the system, but of some individual school or teacher. The "tramp scholar" of a later life will generally prove to have been but a "tramp pupil" earlier in life.

people, and the one which should receive our undivided attention and constant vigilance. If the first years of school-life are firmly rooted in intelligence, patriotism, and self-respect, the *university* will not suffer, neither will our Government, from the ignorance of its people; *but* let every round be complete, if possible." "One of the greatest needs of the present and of the future is what I shall call by the unfitting name, 'gutter schools,' *i. e.*, a system (it ought to be a 'system') of schools to do middle-grade work in a brief space of time after pupils learn to read — to teach them while they can be in school an outline of what they will use when grown. The 'county high school' is in many places a sort of separated and separating institution, giving a higher education to many who could not attain to its grade otherwise; 'gutter schools' would serve a similar, yet more valuable, purpose in educating such as attend school for a brief period only of their 'school years.' I believe in educating a little as heartily as in educating much. County high schools serve as one round of Huxley's ladder, but they serve a nobler (if not a better) end, by giving many a 'higher' education than they could otherwise obtain. We need width more than we need height in our educational work in America at present. Our systems are fairly perfect where they work under favorable conditions; but the academy is a thing of the past, and the graded school is becoming too attenuated and long-drawn-out for the laboring poor of the masses; hence, we more and more need county (country) high schools and the city and country 'gutter schools.'"

Your committee feels that the evidence collected shows that —

I. The State systems are still very generally partial and chaotic.

II. For all secondary education, the mass of the rural population is generally dependent upon chance, or the favor of some city.

III. With few exceptions no opportunities or inducements worthy of the name in the way of secondary or higher education are offered the rural population.

IV. Where efforts in the way of systematic secondary education have been reported as made, outside of cities and towns, but are not and cannot be considered as even fairly successful, it is because —

1. They are too limited as to territory, population, and resources; or,

2. The organization is not sufficiently close and complete — there being too much irregularity in the work of the lower schools; or,

3. The people of the rural districts have no voice in the management and control of such schools, and hence indifference takes the place of interest.

From the facts as thus reported, your committee considers the following to be legitimate conclusions or suggestions:

I. The district or rural schools should be graded.

II. To grade successfully there must be some standard to which to grade — some point which will limit and define the work.

III. This limit should be the lowest class recognized under secondary education.

IV. Secondary education should have the same general characteristics that have given primary education its strength and its hold upon our people:

(*a*) The schools should be *free* schools and not *fee* schools.

(*b*) The schools should be as near as possible the homes of those to whom they minister.

(*c*) Those whose children are to receive the benefit of this instruction should participate in the control and management of these schools.

(*d*) The establishment and maintenance of such schools should not be haphazard, a matter of accident or convenience merely; but should be fixed, sure, and systematic.

V. As it is an admitted fact that only a small per cent. of those who reach these schools can ever pass beyond them, the secondary schools should combine good academic training with work which is more strictly preparatory.

[NOTE.—It should be understood that a model secondary school will give *at least* such instruction that its graduates can enter the freshman class of colleges of good standing. It ought to do more than this.]

VI. The secondary schools should in turn grade up to the lowest class in the university of the State in which they are situated—if such an institution exists. If higher education is not a part of the State system, then the secondary schools should grade up to the best academic standard that the people can be urged to accept.

VII. In establishing secondary schools the natural order seems to be:

(*a*) In new and in sparsely-settled States or counties—the county high school.

(*b*) As cities come into existence, the city high school in addition to that of the county.

(*c*) As the rural population grows more dense, the township or union district graded school with courses which lead up to the county high school, the grade of which can then be advanced.

[NOTE.—There are comparatively few States in the Union in which township or union district high schools can be successfully maintained.]

VIII. Statute law should be mandatory to the extent of securing at least one high school of high grade in each county.

IX. It should be permissive as to cities and townships, at least within certain pretty broad limits of population; but when such schools are established, they should come under laws which will secure some uniformity in courses of study—though not necessarily in the extent of such courses—and in general management.

X. A State system worthy of the name will freely offer every opportunity

and inducement to its entire school population to pass, by systematic methods, easily apprehended by those who are to receive the benefits, and under popular control, from the lowest seat in the primary school to graduation by a college or university of high standing.

[NOTE.—The following memoranda were indorsed on the original report, and are printed to avoid any color of "suppression of opinion:"]

Would it be possible to limit the work of a large city high school to the standard of a county high school, or town high school?—*Baker.*

If possible, not just.—*Jones.*

It is sometimes a crime to *urge* a pupil to further pursue ideal education.—*Baker.*

Ideal education calls for ideal pupils.—*Jones.*

Can provision be suggested whereby in small counties containing large cities the rural population shall have a right to attend the city high school? This would of course require certain State interference.—*James.*

In not a few cases the city is the convenient business and educational focus of the county. In such cases the county and the city should be in close sympathy.—*Jones.*

DISCUSSION.

(REPORTED BY ROBERT ALLYN.)

W. E. SHELDON, of Massachusetts: I hope the committee will be allowed the usual privilege of being catechised.

Mr. Canfield took the chair to answer queries.

MR. SHELDON: I believe in "free, not in fee schools." How can these be secured in counties of large areas and sparse populations?

MR. CANFIELD: The simple question is this: What are you going to do for the people in these large counties, in these sparsely-settled counties, in the way of secondary education? Are you willing to do anything? In the condition which you presuppose, there are no cities. Shall the people of these counties have opportunity and incentive for secondary education, and through that for higher education? If so, shall they be compelled to await the chances of city-building, which at its best gives them no recognized or legal status? If not, shall they have the legal right to organize and support a secondary school of their own? The details of such a movement are not in question here now.

MR. SHELDON: But why do you speak of counties, rather than of other civil divisions?

MR. CANFIELD: The committee refers to the county because in a large number of States it is a recognized and useful political unit; and especially because it is the political unit next above the township; and our correspond-

ents are almost unanimous in the expression that the average township does not furnish resources or pupils enough to make a successful high school. This requires density of population and accumulation of financial resources, which cannot be expected in the townships of a vast majority of States for years to come.

S. S. PARR, of Indiana: Forty years ago there were systems of county academies—public schools—in our State. These started in many of the large towns; but denominational schools started as rivals, and later, with some town high schools trying to supplement the free schools, almost drove the academies out of existence. The trend in education now is in the direction of the township, rather than county schools. It is doubtful whether it is best to recommend the latter.

MR. CANFIELD: At the time of which the gentleman speaks—thirty or forty years ago—our school system as a *system* was in its infancy. It was just struggling into existence and recognition, very generally against the influence of private and sectarian schools. It is not at all surprising, therefore, that a system of county academies should be, as the gentleman said, "choked out by private and denominational schools." But the fact proves nothing as to the present. The township and city high schools came in later, as did the gentleman's reference to them. They held the ground in such a way, that the question of secondary education has not gone back in a vital way to the people of the rural districts—and to-day a valued correspondent in Indiana writes "two-thirds of the people, in the rural districts in this State, have neither opportunity nor incentive for secondary education."

MR. PARR (referring to a remark by a member): Indiana can take care of herself, and even Posey county. Denominational schools have injured our city high schools, and town free schools must come to the front. The higher educators ought to find out the natural trend of things, and conform to it.

G. P. BROWN, of Illinois: The educational system of Indiana grew from the top—from the university. This is historically true. The high school is needed to supplement the common school.

WM. A. MOWRY, of Massachusetts: I do not rise to discuss the question. I signed the report as a member of the committee, but question some of its suggestions. I came from a State where there are good town high schools. The county high schools must be largely local, supplying, in the first place, the wants of the towns where they are located; but I do not yet see how the county high school can be more successful than the town and city high schools.

MR. CANFIELD: The committee has simple taken the *facts*, as reported to it. The facts show that there is virtually no legal recognition, or at least no *adequate* statutory recognition, of secondary education in the United States. The facts also show, as Mr. Mowry would have seen had he read

his own report, that there *are* "very few States" in which the conditions of *townships*, in pupils or resources, permit the maintenance of successful township high schools.

W. T. HARRIS, of Massachusetts: I commend the report of Mr. Canfield as one of the best, both in form and matter, that has ever been presented to the Council. The question of secondary education is one of the most important educational questions of the day; not so much, however, the increasing of accommodations for it, as the direction of it toward preparation for higher instruction. It is believed that the nation furnishes fewer students in colleges and universities *pro rata*, than it did forty years ago, while the number in the secondary schools has increased out of proportion. Our whole nation, and especially our cities, are suffering from the deficiency in college-educated men. It is to be considered that this is due to the rise of the public high school in the place of the old denominational academy. The high school aspires to be a sort of finishing-school; and its teachers do not keep before their pupils the desirability of entering college after graduating from it. In consequence of this, the senior year of the high school is inferior in its educative influence to the other years. In the preparatory school the senior year is by all means the most valuable in its effects, because there exists a strong tension of effort to prepare oneself to pass the examinations for college. It would be a great advantage to the pupils of our high schools if each one was required to choose, at the beginning of the senior year, some college, whose entrance examinations they were to pass, as a condition of receiving the diploma of the high school. They need not of course enter the college, but their efforts, during the year, to qualify themselves to do so, would be very salutary. Moreover, the teachers of the high school would be compelled to study carefully the college demands, in order to prepare their pupils to meet them. They would investigate the methods of higher education, and would be set in the way of growing themselves. The effect of such an arrangement would be to increase four-fold the number of pupils from our high schools that enter college. Comparatively few of the pupils, in selecting the college whose examination they would take, would expect to go on beyond the high school; but as their interest in the preparation increased, their thoughts would naturally dwell on the college course; and when finally they had passed the entrance examinations, pupils and parents would, in numerous instances, resolve that the college course should be undertaken. This arrangement would improve the educative quality of high-school work, and, at the same time, would largely increase the number of college-educated men in all our cities and towns. The value of this on our national life cannot be too highly estimated. Our political, our business, and our social life are all revealing deep questions relative to the welfare of the community. Anarchy on the one hand, and Socialism on the other, are setting forward their claims against the existing social forms and established laws. In many a specious shape

they win adherents from among the half-educated, or the naturally restless and discontented, in our population. The high-school graduate is far more able to grapple with such questions than the graduate of the elementary school; but he is as far below the average college graduate in ability to do this, as the elementary graduate is below him. It is evident that four years of severe discipline, added to secondary instruction, cannot fail to produce a greater maturity of mind. The higher studies involve the history and *rationale* of institutions, philosophy, literature, political economy, logic, and precisely such insight-giving studies as furnish the much-needed education for the leaders of public opinion. It is to be hoped that this question may be discussed, in some shape, every year in this Council.

D. L. KIEHLE, of Minnesota: Let me explain the Minnesota plan in regard to State high schools. They are organized and controlled by the local board of education. They are received under the supervision of the State high-school board upon application, and receive from this board the sum of $400 per annum on condition that the high school is supported according to the rules of the board. These rules require the following conditions:

1. The principal must hold the certificate of the State board.
2. The school must support an approved course of study.
3. Examinations must be held in every subject, when completed, with questions furnished by the State board.
4. Each school must make a term report of attendance, work done, etc.
5. Each school is visited annually by a representative of the State board.
6. Each school must give free tuition to non-residents capable of entering the high school.

The advantages of this system are very great. The school gets $400 to begin with; it is stimulated and improved by its responsibility to the State; the county is supplied with high-school advantages; students receive certificates which entitle them to admission to the freshman class of the University, and are thus directed and encouraged toward a higher education.

S. H. PEABODY, of Illinois: A large majority, probably two-thirds, of the young people of Illinois who have passed beyond the work of the primary school but have not reached that of the college or university, have no legal standing in any school supported at public charge. The cities and larger towns support high schools of varied grades of excellence, from those which are such only in name, to those of the first class in the larger cities. But the pupils from the rural districts have no rights in such schools. To some they are welcome on payment of a reasonable fee; to others they may be admitted only at an exorbitant price, really meant to be prohibitory; from some they are entirely debarred. Two, three or more rural townships *may* unite in supporting a secondary school; but the districts are sparsely settled, and this solution does not practically occur. The political unit next larger than the township is the county, a unit by which general public busi-

ness is transacted much more commonly than is done in the Eastern States, and one to which we of the West may naturally look for the working out of a problem of such evident importance.

E. E. WHITE, of Ohio: I simply wish to emphasize the necessity of doing something to bring secondary education within reach of country youth. The city and town high schools have destroyed most of the old academies, in which so many of us received our preparatory, or secondary educational inspirations; and yet they do not take the place of the academy, so far as the educational interests of country youth are concerned. The schooling offered by the common school does not fit country youth to enter, with advantage, the high school, which is a part of a finer graded system. Besides, the cost of board in cities, the social life and habits of city youth, and the absence of home direction and control, make the city high school not the best school for country youth. The fact is that country youth are not going to the city and town high schools for secondary education, but to normal schools, preparatory departments of colleges, etc. If city and town high schools are to be depended upon for secondary education, there must be an adjustment between these high schools and the common schools of the county. What is needed is the organization of secondary education, as the able report shows. Whether the high school is to be a county institution, or not, I do not attempt to decide; but there must be high schools within reach of country youth, and adapted to their needs and conditions.

REPORT OF COMMITTEE ON NORMAL EDUCATION.

PROFESSIONAL AND ACADEMIC STUDIES IN NORMAL SCHOOLS.

The normal schools in America are slowly coming to be recognized as an integral and essential part of the public-school system. They are no longer looked upon as alien to the system, but are more and more regarded as an outgrowth of it.

But normal schools have grown, and have conformed to their environment. They differ widely in their organization, standard of admission, course of study, and correspondingly in their influence. There is general agreement in looking upon them as professional schools, designed primarily for the training of teachers for their work. They are not academies, high schools, colleges, or universities, but normal schools—teachers' seminaries. Their work is above all things professional.

When, however, it is asked, what are professional studies strictly so-called? there is a difference of opinion. What some would regard as professional, others would call academic studies. There is reason for this in the present condition of common schools. If a young lady in the country makes up her mind that she wishes to become a teacher, she is very likely to turn her steps toward the nearest normal school and apply for admission. On her examination, if she has had only such schooling as the average ungraded country school offered, she is likely to be found deficient in her knowledge of all the branches to be taught. A poor speller, an indifferent reader, unskilled in the use of her native tongue, ignorant of geography beyond the memory of a mass of disconnected facts, with no comprehension of history, and no acquaintance with either the world of letters or the world of business, she does not even know how little she does know. Dr. Alden, then principal of the Albany Normal School, once said to the writer: "I assume that my pupils, when they enter the normal school, are absolutely ignorant of all the common branches of learning, and I accordingly begin to teach them the very rudiments."

It is a very common experience that even those who have had a grammar and high-school training, and who enter a normal school, are found to possess no such independent mastery of the subjects they wish to teach, as will warrant the normal teacher in attempting to engraft professional instruction upon their shallow scholarship.

This is not to be wondered at, perhaps, as the knowledge of the common branches acquired by children is almost certain to lack in thoroughness by reason of their immaturity, if for no other cause. If to this be added the

hindrances to ripe scholarship growing out of the faulty methods of poor teachers, and over-crowded classes, it is not to be wondered at that normal teachers think it necessary to lay the foundations anew.

Under these circumstances, it is natural that normal schools, which recruit their classes chiefly from those whose scholarship is so defective, should think it needful to attempt, first of all, to teach them the "three R's." This knowledge they must have. It is a condition precedent. Because they cannot teach without this knowledge, and because in so large a degree they come to the normal school without it, and because, in the present condition of things, other schools either cannot or will not impart that kind of instruction that enables those who receive it to use it in teaching, normal schools seem almost forced to give elementary instruction.

Besides, if normal schools raised their standards, and shut their doors upon all whose scholarship is defective, two disastrous results would follow: First, many normal schools would find themselves without pupils, and for this reason without popular support; second, the country schools that now are so largely helped by the normal schools would fall back upon the employment of a lower grade of teachers than they now have. In this way the slowly rising standard of preparation for teaching everywhere apparent under the influence of the normal schools would be checked.

We do not, therefore, think it can be denied that elementary instruction in the common branches given in a normal school as a preparation for teaching to those who cannot get it elsewhere, is in a low sense professional training.

Certain it is, that in many parts of the country such instruction must, as a matter of course and fact, continue to constitute a part of the work of the normal school.

It must be admitted also, that as the work of the teacher is to arouse the mind, awaken lofty aspirations, inspire righteous impulses, develop character, whatever studies give to the teacher more breadth of view, greater intellectual energy, nobler character — in short, culture studies — are in a sense professional in their nature. It is the man who teaches; and he is the greater teacher who is the greater man.

It should be borne in mind also that the common studies are not only the matter which the teacher must employ in teaching, and the chief means of giving to the teacher the requisite training — education — to enable teaching to be done, but it is preëminently true that all philosophizing about education, such as pedagogy involves, is meaningless to him who is ignorant of the facts on which he attempts to reason.

Nevertheless, the work of education ought to be the same for all, and is properly the business of the common schools. The normal schools ought to, and perhaps the normal schools of the future will, leave to the common schools all academic work. Reading, writing, spelling, drawing, music, history, rhetoric, literature, and the natural sciences — botany, mineralogy,

physics, chemistry—together with algebra and geometry, are excluded from professional studies, and have no proper place in a true normal-school curriculum.

Psychology and logic are not distinctively normal-school studies. They belong to the range of culture studies. But they are indispensable to a science of teaching, and the relations they bear to pedagogy are so important and so many that they cannot be overlooked in any scheme of normal training.

Logic, as the science which sets forth the laws and processes of acquiring knowledge and communicating truth, has a special bearing upon the work of teaching. It is the solid foundation upon which rests all discussion of methods, and conditions every theory of mind-training. So long as it is not taught in the schools that furnish, for the most part, the pupils of the normal schools, it certainly should find a place in the normal-school course.

Psychology, the queen of the sciences, the source and key of all human inquiry, the revelation of self, ought to furnish a part of the equipment of every educated man and woman, and should be taught in every high school.

But the normal school emphasizes the pedagogical phases of the science of mind, so that it becomes almost a new study to those who take it up in the normal school after having pursued it in a high school, academy, or college.

The normal school has a specific function. It is a technical school. Its work is that of differentiation. It turns general culture to special ends. It trains school teachers.

Some studies, such as pedagogy, theoretical, practical, historical, including methodology and methods, are clearly professional. They are for the teacher what theology and homiletics are for the preacher. Arithmetic, grammar, and geography occupy a debatable ground. They form an important *trivium*. The teacher cannot dispense with them. Arithmetic is the fountain of mathematics; grammar, the key of the entire range of language studies; and geography, the mother of the sciences.

As a body of facts and principles, arithmetic, grammar, and geography belong to culture studies. They are academic. As typical branches representing mathematics, language, and natural sciences, they may challenge a place in a normal curriculum.

The central work of normal-school training is the discussion of the theory of education, educational values, methods of procedure, comparison of systems, and kindred topics that tend to put the candidate in possession of the philosophy of education, and to give technical skill in the art of teaching.

With students who have been well trained in high schools, academies, or colleges, and with practice schools embracing all grades, from the kindergarten to the high school, normal schools in the future may confine their theoretical instruction to a narrow range of studies that are distinctively professional.

But, for the present, normal schools must do a sort of work that should be done, but is not, and will not, and in many cases cannot, be done in the preparatory schools. It is academic work, and belongs to the academy; but as an indispensable part of the teacher's equipment it must be had, and if it is not done in the preparatory school it must be in the normal school; and the normal school can justly claim that, under the circumstances, it is professional.

COMMUNICATION FROM W. T. HARRIS.

The question of a course of study in normal schools has interested me for many years. I have noticed that all normal-school work, in proportion as it becomes efficient, drifts into the same channel. It follows the tradition of the first normal school in this country, as taught by Cyrus Peirce, at Lexington, fifty years ago this month. He took up the common elementary studies — reading, arithmetic, geography, grammar, and history — and taught the students how to teach them, not merely how to learn them. In this respect the normal-school methods differed quite essentially from the methods of the high school or the grammar school. In the latter the pupil learns each branch as a step to the mastery of the next higher branch, while in the normal school he learns each branch of study as reflecting all other branches. For example, in the grammar school arithmetic is learned as a step toward algebra and geometry; in the normal school arithmetic is explained through algebra and geometry. It is obvious that the normal-school course of study requires a thorough preparation on the part of its pupils at the start, not only in the common, but also in the higher English branches; for as it is essentially a review of the common English branches in the light of the higher, it cannot be accomplished except by pupils thus well prepared in both. In the grammar school or in the high school these branches have been learned by themselves, but not in their relation to other branches. All knowledge is related, but the relations cannot be brought out on the first study of a subject. The ideal normal school would teach each branch in its relations to all human knowledge; but there are few, if any, such ideal schools, existing schools being limited either through the want of sufficient preparation on the part of the pupils, or through the want of broad and deep knowledge on the part of the teachers. The question is asked, why the teacher requires to be trained in a normal school, and taught to study each branch in the light of all others, when he must not use this method in teaching pupils of the grammar or high school — for it is evident that he must not teach arithmetic to primary pupils by algebraic demonstrations; nor primary geography through physical geography and its sciences of geology, botany, meteorology, and zoölogy; nor grammar through logic; nor history through jurisprudence and sociology. The answer is, that the teacher needs to understand the genesis of the branch he teaches in order to comprehend clearly the limitations of

the child's grasp of the subject, and to be able readily to see the difficulties that the child encounters. For the narrow first view of any subject, logical and thorough as it may be, does not and cannot know anything of the mode and manner in which that subject is grounded in a more general and consequently more advanced branch of study. The teacher who knows no algebra, does not know how the rules of arithmetic are grounded in general formulæ. He cannot easily see where the difficulty of his dull pupil is liable to occur, and he cannot construct bridges for him. In fact, he cannot know arithmetic in a constructive sense without knowing algebra. Dana P. Colburn made an excellent arithmetic for use in normal schools, insomuch as it showed the algebraic basis of each process. He made mistakes, however, when he attempted to introduce the same methods into an arithmetic for more elementary pupils. He placed decimal fractions before vulgar fractions — a correct process in the normal school, where notation and numeration are taught in view of the whole theory of the decimal system, but confusing enough to the pupil learning arithmetic for the first time. Here was a result of not knowing the psychology of quantity. To comprehend a ratio requires more than twice as much intellectual effort as to understand a simple term. In $\frac{3}{4}$, we have to think first 3, and then 4, and then their relation — 3 as modified by 4, and 4 as modified by 3. Three divided by four, therefore, requires three steps that must be retained all at once. In the lowest mind, a new subject crowds out the old one; it cannot hold two ideas at once. So the simplest mathematical mind can hold 3 or 4, but not $\frac{3}{4}$. Now if a vulgar fraction or a ratio is hard to think, when both the terms are stated explicitly and written out in full, it is still more difficult to handle a fraction where only the numerator is given, and you are obliged to make a mental calculation to deduce the denominator. A decimal fraction demands the complex thought required to think a ratio *plus* another more complex process of calculation, to determine the denominator. Hence the teachers who undertook the use of D. P. Colburn's "Common School Arithmetic" (and I was one of them) did not succeed until they had inserted the subject of vulgar fractions as a step in teaching decimals, by writing out the denominators of the decimals, in all cases, until the pupils had become familiar with the process, and could supply the suppressed term mentally. To apply to this example what I have said regarding the explanation of pupils' difficulties: it is evident that Mr. Colburn was an excellent teacher of arithmetic to normal pupils, so far as a deduction of rules is concerned, but that he did not understand the general theory of quantity, and consequently failed to see the psychology of the sequence of topics. The general theory of a subject is a clew to the psychology of learning it. His knowledge of algebra answered to reveal the psychology of the greater part of the process, and especially that of the construction of the rules; but to know the fundamental order of subjects requires the philosophy of quantity itself, which he does not seem to have

heard of. The philosophy of quantity shows three steps of comprehension: the first grasping simple numbers; the second grasping ratios of the first order, such as fractions and the "rule of three;" the third grasping the ratios based on involution and evolution—ratios expressed by powers. The last step is the hardest to understand, because there is, first, a relation of the simple number to itself—its product as multiplier and multiplicand to produce a power; and secondly, the index which shows how many times the operation is performed, or the power to which the number is raised.

In the case of logarithms, all simple numbers are regarded as powers of a basal number, and only their indices are employed, the terms of the ratio being entirely suppressed. It is evident that no matter how well qualified the pupils are for admission to a normal school, the really professional work is involved in the review of the common branches in the light of the higher. It is evident, in the instance which I have briefly outlined, that in some cases the difficulty of the pupil in undertaking to learn a subject out of its place cannot be clearly explained, except by holding up the subject in the light of its most general theory. If the normal school spends time on higher studies, not before taken up by the pupil, those studies are not professional. Here, I think, a wide-spread error prevails. We often hear normal-school teachers talk as if they wished that their pupils did not need to review the lower work, so that they might go on at once to the higher branches. But even the study of psychology, as such, is not so much of a professional study as is the applied psychology, formed by reviewing the lower studies in the light of the higher ones. I should call this latter work "educational psychology," and the former "pure psychology," which may belong to colleges and universities as well as to normal schools. I would require a knowledge of such pure psychology as a condition of admission to an ideal normal school. But with all their defects in the matter of preparation, the normal schools of this land are moving in the track described by Edward Everett in his oration at the founding of the first normal school in Massachusetts—the track followed by Cyrus Peirce in carrying on that school. They have made and are making our best teachers. They make teachers who continue to grow, because their habit of taking every subject in its relations to other knowledge is a method that insures constant and perpetual growth.

DISCUSSION OF THE REPORT ON "ACADEMIC AND PROFESSIONAL TRAINING."

[REPORTED BY LILLIE J. MARTIN.]

MR. PARR, of Indiana, thought that the paper presented the normal-school question from the outside. Another question, regarding the quality of work, had not been touched. He thought that logic should not be singled out more than chemistry. Logic only sets the pattern. A clear line should be drawn between general psychology and educational psychology. Their aims differ. General psychology treats of the mind from a general standpoint; but educational psychology from a particular one.

MR. WHITE, of Ohio, asked if the second were possible without the first.

MR. PARR thought not. He illustrated the point by drawing a comparison between general and medical chemistry. The trend of normal-school work had been to train students whose deficiencies in scholarship had to be made up. He thought that this had injured the normal schools by driving college students away. A college-bred man would become a center of influence one hundred times wider than that of one who had been through the normal-school course only.

MR. HANCOCK, of Ohio, thought that the characteristic work of the normal school should be more closely defined. Many so-called institutions were doing good work, but not normal-school work. A visit to the classes of such institutions would prove his statement.

MR. HOOSE, of New York: I hardly agree with the paper in regard to the place of logic and psychology. Logic is the subject that investigates the relations that exist between subject-matter and subject-matter—not the relations that exist between subject-matter and ego. Psychology includes the province of investigating the genesis and the procedure of mental activities as they are related to subject-matter. The province of the normal school includes in its scope, (1) the study of mind and its activities under tuition; (2) the investigation of the nature of subject-matter as something to be learned; and (3) the study of the modifications of mental activities as their form is conditioned by the nature and form of subject-matter which is learned by the mind. Psychology has two phases, (1) the mind as man—the race; all men possess the same number and generic forms of activities; and (2) each person has his characteristics that constitute his differentiated personality—*e. g.*, his memory is greater or less than his neighbors, etc. The normal school must regard every child as a general being (race), and as a personality. The distinction made between general psychology and educational psy-

chology is not well conceived. The older province of logic extended into the field of mental science, as the science is now outlined. Mind is formed by form of subject-matter. Mastery of subject-matter implies limitations in forms of activity. The terms "general development" are to be taken with caution.

MR. HANCOCK asked whether the mind could unfold only in certain directions.

MR. HOOSE replied that mastery of any subject caused limitation. It would be desirable if the mind could be developed to complete mastery without limitations; but in history he found only limitations; and the older he grew, the more he was impressed with this fact.

MR. HANCOCK said it was just the opposite with him.

MR. PARR said that normal students should concern themselves with conscious education. He gave a list of subjects which he thought should be taught in normal schools, emphasizing educational psychology.

MR. HOOSE thought that general psychology should be taught, but that historical psychology might be omitted.

MR. HANCOCK asked if it would be possible to teach school *well* without psychology.

MR. HOOSE replied yes; because certain individuals are natural teachers. And when experienced teachers enter the normal as students, the question, "Why are you here?" does come up in his mind.

It was then asked by some member if it did such students any good to attend a normal. Mr. Hoose thought it did, because it broadened their views.

The objection was made by Mr. PARR to the view taken of the normal school by Dr. Harris, that it failed to distinguish between the purpose and work of the college and that of the normal school. The function of the college is to view particular subjects in the light of all knowledge; that is, to unify the knowledge of the individual with that of the race. The working application of knowledge to particular ends is not considered. The power engendered is good for all purposes and is limited to no particular one. The normal school has a purpose entirely distinct from this. It is designed to train its pupils in the power of looking at minds with a view to seeing how they may be stimulated to realize their inherent possibilities of power, and of that view of the world which the thought of the race has found it to be. This is a specific and particular end to be attained. It requires a knowledge of the mind to be developed, of how subjects and other means are to be used to stimulate growth, and of the progressive development of the teaching power. College education is academic; normal-school training is professional. Great harm comes from confusing two aims so radically different as those of the college and the normal school.

MR. RICHARDS, of Washington, desired to say a few words on this impor-

tant subject. I am neither a normal-school teacher nor a normal-school graduate. Practically, I have never had any connection with normal schools, except that I have visited and examined the working character of a large number of normal schools. Yet, in a certain sense, I have been in a normal school for sixty years of my life. I have been a careful observer and student of the *science* and the *art* of teaching; and I have been in a "training school" during the whole period; and I have probably wasted a great deal of time in experimenting, which would possibly have been saved if I had been permitted to enjoy the privilege of some judicious early professional training. But it seems to me this whole subject can be put into a "nut-shell." The specific work of the normal school is generally acknowledged to be *professional*, and *not academical*, and should be such as will fit teachers for the *work of teaching*, and not for the *acquisition of knowledge*. In other words, the real work of the normal school, it seems to me, should be: first, to *teach* and *train* teachers *how to teach* such knowledge as the children of our country ought to acquire, in the shortest reasonable time, consistent with *thoroughness* and *practicality;* second, to teach and train teachers how to organize, manage, and conduct economically and efficiently the schools which may be committed to their charge. The kind, amount and quality of the knowledge to be taught should be such as will accomplish the end desired; whether it be of *psychology*—which it seems must be ventilated on all occasions, as it has been here in this discussion; or of logic, or of tact, of skill, of experience, of judgment, of the mastery of science, of history, or of our language. I am strong in the belief, that if such normal schools can be established, and properly manned, as will require as a condition of admission a thorough appropriate examination upon the necessary *prerequisites* to a purely professional course of training, similar to that now required of candidates who seek to enter our best colleges and universities, they would prove to be a success, and would readily secure the approbation of all good educators, and an abundant patronage. I am sure I should seek such an institution, if possible, if I should wish my son to be a trained teacher; and I believe this is the kind of normal school which the age demands.

Mr. Greenwood, of Missouri, said that he had spent seven years in normal schools. He thought that no standard could be fixed under the present conditions, for with the low requirements of the present time, only a comparatively small per cent. of the twenty-five thousand teachers of Illinois are graduates of normal schools. While most normal schools teach the same subjects as are taught in high schools, they teach them with a different aim. In the high schools, the purpose is to give the pupils a knowledge of the subject; in the normal school, the purpose is to give the students a knowledge of the presentation of the subject. In visiting normal schools throughout the United States, he found that this difference prevailed.

Mr. White: Professional training presupposes scholarship and intellectual grasp. It is not possible to use a philosophic method in the professional

training of young people who have a limited knowledge of elementary studies. It seems to me that too many normal teachers are thrusting immature minds into (to them) a swamp of philosophy, and that the methods imposed do not fit those who try to use them. The harness is too large for the wearer; and this leads me to say, that I have less and less confidence in the practical value of cut-and-dried methods imposed as normal training. I would give more for a young teacher's clear insight into the nature of the child, and her clear grasp of a few guiding principles of the teaching art, than I would for her elaborate and persistent training in methods. Cloth may be woven by pattern, but the human soul cannot be touched vitally and formed anew by pattern. The more a teacher knows of methods the better, provided she does not use them *as an operative.* Her methods must be her own, to be devised, it is true, not only under the guidance of sound principles, but in the light of the most fruitful experience of the best teacher. Young persons with a limited education are not prepared for philosophy. What they need to know are the simple facts of mind—its powers and processes. They must learn the facts before they can see the relation of facts to each other. I do not see how a branch of study can be taught to the best advantage, if at the same time the attempt is made to show the pupil how to teach the branch in elementary schools, except by example. Good methods of teaching may thus be "caught" by the pupil from a good example. This may explain the fact that the pupils of great teachers are so often skillful teachers without much special training. What is now needed, as it seems to me, is at least one normal school in each State of a high professional character; a school with a high standard of admission; a school that teaches school branches as an illustration of true methods without wasting time on teaching elementary studies; a school that is able to teach the science of pedagogy successfully. The course of training in such a school may be of the kind commended to us.

Mr. Allyn, of Illinois, as the presenter of the report, at the close of the general discussion said that he was glad that the normal schools did admit students who had not acquired an academical education. The normal school thus touched the lower third, and for his part he was glad of it. Christ began there. It was the base of the column. If you raise the base, you must raise the whole column; but if you raise the top, you do not necessarily raise the base.

REPORT OF COMMITTEE ON HYGIENE IN EDUCATION.

HARMONIOUS DEVELOPMENT.

[PREPARED AND PRESENTED BY W. N. HAILMANN.]

In life-development harmony implies fitness, agreement, adaptation to some more or less manifest purpose of being or becoming. The adaptations of the parts and functions of an organism to its life, of organisms among each other for some common interest, or of organisms to their environment, present material for the study of such adaptations. Strictly, it is true these adaptations never are perfect. They never fully deserve the title of harmonies. They always hold somewhat of dissonance—are harmonious in tendency only, but not in achievement.

Here, as elsewhere, Nature is imperfect, and only approximates her ends; but man, through the application of his intellect, may discover the harmonious tendencies that lie concealed in these approximations. On the basis of such knowledge, he may aid Nature, and with the help of his art consciously lead her nearer to the goal. This he does in the field, in the garden, in the care of domestic animals. This he is gradually learning to do in the education of his offspring, and in his administration of social forces.

Harmony is not synonymous with balance or rest. Harmony lies only in adaptation to a purpose; balance or rest may become proximate purposes of being or becoming, and the adaptation of parts and functions to this purpose will then constitute a harmony. This term, however, has no reference to the state of rest as such, but only to the effect of this state on the whole.

Nor is harmony synonymous with the "right mean" of Aristotle—a thought, faulty in conception and pernicious in its applications. In educational practice it furnishes ideals resting on average instead of full possibilities, and establishes artificial leveling processes that lead to the apotheosis of mediocrity and to social quasi-petrifaction. Virtue is not the "right mean" between the two vices of deficiency and excess, but the steady march in the right direction. This direction is established on the rock of principle, not on the sand of expediency. It leads, not between two extremes which are both bad, but from one extreme which is bad to another which is good. Courage is not a "right mean" between cowardice and foolhardiness, which are, both of them, deficiencies lying on different sides of our being. Courage is a double virtue that leads man away from both of these vices. The highest harmony is not on the level of mediocrity, but on the pinnacles of genius.

Harmony in development has no essential reference to the parts or things

harmonized, but only to the purpose for which it is sought. Its keynote lies wholly in the purpose. In the measure in which parts or things fit the purpose, do they harmonize. In all approximations of harmony, then, the purpose is the constant; parts, things, or functions involved in the whole are the variables. Hence all tinkering with the purpose is evil, is born of weakness, pertains to expediency, leads away from the true purpose, and establishes false purposes.

In our thought of harmony, this fact should constantly be emphasized: whatever agreement of parts, things or functions it implies, it does imply this agreement always and only with reference to the effect of this agreement on the whole, with reference to the common purpose. The harmony is always a mean, never an end; the end is ever the purpose of this harmony.

As an educational principle, harmony should be viewed, (*a*) with reference to its essential character, in its static and dynamic aspects; (*b*) with reference to human happiness, in its subjective and objective aspects; and (*c*) with reference to human duty, in its individual and universal aspects.

Static harmony is the harmony of equilibrium, of rest, of matter, of the physical, of mechanism, of space; it is external, the essence of beauty and grace; it belongs to ideas and language. Dynamic harmony is the harmony of action, of development, of the spiritual, of self-activity, of time; it is internal, the essence of truth and efficiency; it belongs to ideals and thought.

As the very terms imply, static harmonies are of the actual and phenomenal, of what has become and is; dynamic harmonies are of the potential and ideal, of what is becoming or ought to be. Static harmonies relate to enjoyment, to happiness; dynamic harmonies relate to duty, to work, and joy. In static harmonies man is established; in the dynamic harmonies he is free. Static harmonies constitute the realm of the intellect; dynamic harmonies, the realm of reason.

It is scarcely necessary to subject to further analysis the antitheses involved in these enumerations. The respective characteristics of being and becoming, conveyed in the terms static and dynamic, are common to all of them. Yet, although development, which is the object of educational activity, is essentially dynamic, it would be premature to confine our attention to the dynamic harmonies, or even to assign to them relatively much greater practical importance than we are willing to accord to static harmonies.

Proximately, at least, the ends of dynamic progress lie in static achievement. Development, in its successive phases, appears as a continuous stream of static achievements—as a continuous translation of ideal tendency into phenomenal condition. The potential truth which, dawning to-day in my innermost, spurs me on to action, will to-morrow reward me in the increased actual beauty of my surroundings. The work and joy of my to-day will constitute the happiness of my to-morrow. What to-day engages my reason and thought will to-morrow enrich my intellect and language. My ideal of to-day will to-morrow be my idea. And nothing persists in

these unceasing transitions but *der drang des neuen werdens*, my increasing onward attitude.

It appears, then, that the static harmonies require constant and unwearying attention, inasmuch as through them alone dynamic harmonies can be maintained. They alone furnish a safe measure of actual achievement, and reliable vantage-ground for further progress. Thus, the dynamic oarsman is powerless without the static resistance of water; without the static forces of friction, machinery fails to propagate motion; without the static treasures of inertia, the world would return to the void whence it sprang; without the static vigor of heredity, human self-consciousness, with its precious gains, would forever linger in the shadowy realms of the hopelessly potential.

Thus, static and dynamic harmonies are found to be in no way antagonistic. They are but different sides of the same one unending harmony of development, viewed at one time in its actual achievements and momentary status, and at another in its unceasing promise—in its persistent drift and tendency.

With reference to human happiness, harmony in development presents a subjective side, which relates to our tastes and notions of pleasure, to our moral sense, our sympathies, our sense of duty and right, our self-esteem and enthusiasm; and an objective side, which relates to our altruistic tendencies, to whatever we recognize as truth and goodness in our surroundings (and even in ourselves, objectively considered), to matters of general welfare, justice, equity, law, and necessity. Whatever objective harmonies have reached consciousness are gathered in insight, which reacts in conduct as virtue.

Much failure in life, much physical break-down and mental wreck result from false attitude with reference to these harmonies. A life attuned to subjective key-notes is sure to end in some sort of wretchedness; is frittered away in attempts to gratify narrowly æsthetic considerations; is exhausted in a purposeless pursuit of pleasure; becomes entangled in superstition, in immature notions of duty and right, false prides and false modesties, perverted ideals of honor and dignity; or is bagged in hopeless traps of fanaticism and other corruptions of enthusiasm. The reason for this is obvious. Well-being on which happiness depends is conditioned, primarily, by our degree of adaptation to surroundings, and, ultimately, by the agreement of our ideals with the laws and necessities of universal drift and tendency, the objective laws of truth and goodness.

Salvation, then, can lie only on the objective side. All key-notes of subjective harmonies must be sought here. Our tastes and notions of pleasure, our moral sense and sympathies, our self-esteem and enthusiasm, must accord with the laws or objective necessities of being and becoming.

Here too, however, no essential antagonism is implied between subjective and objective harmonies. Here, too, the two are but sides of the same one life-harmony. Indeed, a disregard of the subjective side of this one har-

mony in life produces failure from lack of intensity, as surely as does the opposite fault from excess of intensity. The inward and outward sides, both, demand equal solicitude on the part of education. The value of the objective is judged in the depths of feeling. The inner worth of the subjective is tested in its objective outcome. In full life-harmony, both the objective and the subjective, law and happiness, insight and virtue, sing the same song.

We should not confound subjective and objective harmonies on the one hand with individual and universal harmonies on the other. The first of these distinctions refers more to condition, to the static; the latter, to purpose, the dynamic side of life-harmony.

Individuality is an incident of multiplicity, the daughter of space and time. There is nothing essential in it; it belongs wholly to the phenomenal. It implies relation of parts, a unity of inner purpose and functional life. This unity of functional life with reference to an inner purpose constitutes the individual harmony.

In a simple being there is no harmony. Even Leibnitz does not find his preëstablished harmony in his monad. It is absent even between the body and soul of his monad; for he considers these as mere incidents, as differently disposed, in themselves, unsubstantial forces of this same substantial monad. But as soon as the simple being enters into relations with others and unites with these for a common purpose (of relation), the accomplishment of this purpose depends on the mutual adaptation of behavior with reference to this common purpose.

Education is concerned, directly at least, only with the exceedingly complex individuality of the human being. Whatever interest it has in the various individual organs and functions, is subordinate to this interest in the individual human being. It has no concern with the deeper analyses in the direction of the quasi-ultimate individualities of cell-life or of transcendental chemistry. The individual human being is its unit of interest. Fortunately, however, the very complexity of the human individual affords a clew and an illustration of the nature of individual and universal harmony. Each subordinate individuality that enters into the constitution of the human individual has, with reference to itself, an individual harmony; and, with reference to the human being, a universal harmony. In individual harmony, each constituent subordinate individual finds its individual purpose within itself; the harmony is inward, centripetal. In universal harmony, each constituent individual finds its purpose in a larger self of which it is a part: the harmony is outward, centrifugal. Individual harmony, then, exists with reference to individual purpose. Universal harmony implies inordination of individual purpose in universal purpose, a life unfolding within the evolving harmonies of greater wholes.

Strictly, a life of exclusive individual harmony is unthinkable. An exclusively centripetal life—inward, self-contracting—is necessarily suicidal. True life implies self-expansion; its fundamental condition is self-sacrifice.

Even in its narrower forms of self-adaptation for the purposes of self, there lies an outward, expansive tendency, a certain degree of respect and love for other and greater wholes.

In universal harmony will is born. It begins in organic life in the instinct of self-preservation, the preservation of the inner relations of a certain more or less complex organic whole. Blindly, at first, and in the wasteful, groping methods of natural selection, more seeingly, later on, and in the methods of enlightened artificial selection, it creates, modifies and suppresses parts and functions for the sake of the organic whole. This very subordination of part interests to the interests of the whole, generates in the whole a condition of objectivity, an outward look, and plants in the individual as a whole a tendency and readiness of subordination to the purposes of greater wholes.

As to these are added a growing sense of power and an increasing feeling of responsibility, there results in attitude and conduct inward and outward mastership, a control of self with reference to universal relations that has all the appearance of control of the latter. Subordination becomes inordination. The purpose of the universal self has become the purpose of the individual self, and blossoms forth in deliberate self-denial, and in joyous self-sacrifice for the sake of a more universal whole.

Here too, are laid bare the mysteries of righteousness, the attitude of generous, joyous, unquestioning obedience to universal law which has become the conscious inner law of our being.

The task of education in the work of harmonious development is to seek a harmony which shall unite all these phases of life-attitude and life-work; a harmony that shall reconcile, respectively and collectively, the static and dynamic, the subjective and objective, the individual and universal.

With reference to the essential, static and dynamic, character of such a harmony, nature accomplishes this in a blind sort of a way in *play*. Here dynamic effort rests at every point on static achievement. Blindly, too, in the extra-conscious regions of hereditary instinct, and in the semi-conscious regions of dawning experience, play harmonizes to a limited extent, and vaguely the requirements of subjective pleasure and objective well-being, as well as individual and universal purposes. Laboriously, and rarely on the right road, a crude, groping empiricism rescues from the wrecks of a senseless natural selection scanty shreds of knowledge, and a reluctant sporadic control of the subjective and individual sides with reference to the objective and universal requirements of life.

At last, and apparently in man alone, knowledge as such becomes a source of pleasure; scientific interest is born; these shreds are gathered, arranged and related with reference to a variety of subjective and objective criteria; the mutual dependence of self and not-self begins to be seen and appreciated; blind natural selection is, at first, aided, and then more or less deliberately replaced by a seeing artificial selection; the survival of the

fittest becomes the survival of the most obedient; the reign of chance is over; the servile drift-period of *laissez-faire* is past; foresight is at the helm; art rules supreme; man is free, and nature does his bidding: henceforth his life is a process of deliberate self-expansion.

Thus we behold the process of development as the expression of the growing harmony of being. At every point it addresses itself to the inner life. It is the revealing of inner tendencies and possibilities, the growing assertion of inner tendencies and possibilities in outer life. It accomplishes the purposes of being which lie in self-expansion. Self-activity is its law. Adaptation, obedience, love, are its method. In education it has no reference to subjects of instruction, nor even to objects of interest, but only to psychic process. Objects of interest furnish the material, and subjects of instruction determine the scope of development, but they are in themselves in no way developing or being developed.

Again, development in no way involves suppression of natural energies, but rather guidance into right, *i. e.*, harmonious channels. Lastly, harmonious development is not "equal development of mind or body," nor even equal development of the respective faculties among themselves, but rather adequate development with reference to the purpose of being. Its aim is organization for a common end. Its law, with reference to the respective shares of parts in the development of the whole, is the law that controls the circulation of the blood, *ubi irritatio, ibi adfluxus.*

It is gratifying to find that the best educational thought of modern times, from Luther to Froebel, corroborates the value and need of harmonious development in education. Luther's entire energy was devoted to the restoration of character as the ruling fact in individual life, and to the reëstablishment of the conviction that the true worth of character lies in its harmony with God's command. Comenius finds the end of man in the "attainment of eternal happiness in and with God." Being created in God's image, man "must know all things, control all things, including himself, refer everything, including himself, to God, the source of all things"—a notable utterance which holds the essence of all later formulas.

Rabelais would, above all things, establish the student's character. It is in order to strengthen this and to give it wider scope and greater efficiency in conscious life that he would have Pantagruel "plunge into an ocean of knowledge." Character gives purpose to life, and all else is to serve this purpose, to harmonize with this. Montaigne mercilessly scourges the one-sided cramming practices of his time, and finds the only worthy gain of study in greater life-efficiency, in whatever increments of wisdom and virtue it brings. Similarly, Locke looks upon firmness of character as the chief end of educational work: the purpose of the sciences is to furnish compass and chart as well as other knowledge needful in the journey of life, but character is at the rudder always. A similar tendency we notice in Rousseau, who subordinates all he does to the purpose of forming a human being.

Pestalozzi clearly places the purpose of education in "all-sided harmonious development of all human faculties." He declares that "All cultivation of isolated faculties is opposed to the pure flow of life and natural development." In these words he surely gives little support to hosts of pseudo-followers who hammer away at particular faculties, and at particular subjects of instruction.

"Nature gives talents; education gives character!" exclaims Herbart, perhaps the most brilliant of Pestalozzi's followers. To this character he attunes all the various interests, from the empirical and sympathetic to the speculative and religious. He demands that these interests be *gleichschwebend*, harmonious—*i. e.*, equally ready at all times to enter into activity, so that "each one might be a success as a king, were it needful."

"To be a human being," says Diesterweg, the prince of practical teachers, "is to be self-active in the pursuit of rational aims"—a rich saying, that regards every requirement of harmonious development. Rosenkranz expresses the same thought with almost equal terseness when he demands that "the education of the state should furnish a preparation for the unfettered activity of self-conscious humanity." Herbert Spencer's "complete living," too, holds the same thought. And yet the average school goes on lifting intelligence one-sidedly, and with mere miserly minima of reference to morality and inner peace, to outer and inner harmony.

Froebel sets forth unification, which is but another term for harmony, as the aim of education in all its phases and aspects. Unification with self, *i. e.*, harmony of insight, purpose, and power of static and dynamic life; unification with surroundings, *i. e.*, harmony of subjective and objective being; unification with the universe and with God, *i. e.*, harmony of individual and universal purpose. His law of the union of contrasts in development is the very soul of harmony. "The teacher," he says, "should make the particular and individual general, the general particular and individual, and elucidate both in life; he should make the external internal, and the internal external, and indicate the necessary unity of both; he should consider the finite in the light of the infinite, and the infinite in the light of the finite, and harmonize both in life; he should see and perceive the divine essence in whatever is human, trace the nature of man to God, and seek to exhibit both within one another in life." In spite of the wordy heaviness of this utterance, it seems difficult to conceive of a more comprehensive and more thoroughly consistent statement of the requirements of harmonious development.

Froebel sees in creativeness man's practical destiny which can be accomplished only in work. But work, alone, which deals with the material in life; draws man away from the ideal; leads man astray in the wilderness of barren external utility. Therefore, Froebel connects work with the development of social sympathy and the sense of the beautiful, as a counterpoise to this tendency of work. He spiritualizes labor in its purposes, and mech-

anizes it only in the skill involved. This he accomplishes by linking the first creative efforts of childhood with play, which is nature's harmonious life. This play he organizes and leads up to philosophy and art, which, respectively, sum up man's highest achievements in the inner and outer phases of harmony in fully-developed conscious life.

The method of education, then, seems to be clearly indicated. Inasmuch as the static harmonies record the achievements of the dynamic harmonies, the former can be reached only through the latter. Yet all dynamic effort should rest on static achievement, both in subjective and objective condition, in individual and universal purpose. It will be observed that in this work, teacher and pupil hold a significant relative position. The teacher represents the respectively objective and universal sides of fuller life-harmony, seeking in conscious activity to lift the subjective and individual sides emphasized in the child to a growingly conscious consonance with itself. His constant endeavor is to maintain mutually conscious contact with the child's condition and purpose; patiently resting his efforts on these; persistently straining these in the measure of their strength in the outward and upward tendencies of the dynamic course he represents. This constitutes what Froebel calls "living with the children." With reference to the fuller life-harmony, teacher and pupil are one; the teacher supplementing the pupil's lack in knowledge, purpose, and self-direction. As he supplies these, or rather as the pupil gains these in their mutual life, he gradually recedes from the union, leaving the man to sing his own song.

Although the application of principles of method in the details of practice lies beyond the limits of this report, it is desirable to test the principle just enounced in some of the larger relations. The teacher stands nearest the child in the mother. In her hand lie all the beginnings of the child's individual life. For the initial period of child-culture, our principle would demand on the mother's part deepest, almost intuitive, insight into the nature of the individual child and into child-nature as such; keenest sympathy with all the utterances of childish emotion; most reverential regard for all the tender germs of energy; greatest devotion; fullest love; most complete self-abnegation in the teacher's life with the child. She is at the very soul of the work. The child appears almost as material in her hands. So great are the drafts upon her powers, that, simultaneously, she can fully satisfy the needs of but one child. Yet, even in the most arduous phases of her work, she seems merely to live out the innermost needs of her own nature. To offer renumeration would seem an insult.

At the other extreme stands the college, where the teacher, with reference to the individual pupil, is reduced to a minimum of leadership. He appears less as a responsible guide, than as a superior friend or associate in a common endeavor. His knowledge of his pupil friend, although desirable, is of infinitely less value than his knowledge of the road and land-marks that lead to the goal which both, teacher and pupil, seek consciously. His

love for his pupil friend is of less weight than his devotion to aim and method. So little is he at the soul of the pupil's work that all self-assertion on his part seems obtrusive, and proves more frequently a hindrance than a help; so that self-teaching frequently, and in many cases not without reason, is looked upon as superior to college-teaching. Education is narrowed down to instruction. So scanty, on the part of each pupil, are the demands upon his powers, that his limits of simultaneous instruction lie almost wholly in physical conditions. So little does he, in his relations with the pupil friend, live out the needs of his own nature, that highest remuneration seems his just due for his services.

Again, returning to the method of education, it should be remembered that the subjective side of static harmony can prosper only on the soil of the objective side; that subjective happiness is attainable and can be maintained only on the basis of objective laws of truth and goodness, or, proximately, on condition of some objective, relatively general, welfare. A life based on subjective notions of pleasure, antagonizes its surroundings. In the struggle for supremacy, failures alternate successes; these become less and less frequent, as well as less and less enduring, and, at last, there come utter discomfiture and misery unending.

On the other hand, a life that bases its happiness on considerations of general welfare, finds in its surroundings grateful allies. It flows on in a stream of inner success, which widens and deepens with its scope and comprehensiveness with reference to its objective phases.

It is therefore needful to adjust the child's surroundings from the very start in such a way that his subjective notions of pleasure may be gratified without injury or discomfort to the surroundings, and subsequently even in the way of active aid to external well-being. This will accustom him to conditions of external welfare as related to inner well-being. More and more consciously *he* will learn to relate the two, to look upon the former almost as a symptom of the latter, and to secure the latter by establishing the former. Thus, habit is established on objective considerations; and this habit furnishes safe vantage-ground for the development of keen discrimination between friendly and hostile factors in the surroundings; for the up-building of determination and courage in aggressive and defensive life, with reference to whatever proves hostile to right living; in short, for the establishment of vigorous benevolence and unflinching love of truth as the central forces of a truly efficient and blissful life.

At no time should education sacrifice considerations of truth and good-will to expediency. At no time should it secure action on the ground of discomfiture of persons and conditions, not hostile to truth and good-will. At no time should the pupil enjoy aught at the expense of others, or suffer unjustly for the enjoyment of others. At no time should falsehood or malice bring him fleeting success, or their opposites expose him to undeserved failure.

Ample illustrations of more or less pernicious infraction of this principle might be found in the disciplinary regulations, the marking and prize systems, various modes of examination and promotion, the hazing practices, debating-clubs, and other pagan devices that still linger in current educational practice. On the other hand, most consistent provisions for obeying this principle in practice are abundant in the Froebelian kindergarten, and in the primary school organized in accordance with Froebel's thought. But the detailed presentation of these things does not fall within the limits of my report.

Similar considerations apply to the third law of educational method, which formulates the truism that, with reference to the purposes of life, the individual can find true, *i. e.*, complete, life only in harmony with universal purpose. In its effort to establish this harmony, the individual is aided at every step by the universal. All hostility or neglect on the part of individual with reference to universal purpose leads to defeat, and — if persisted in — ends in exclusion, isolation, death, in some form of banishment. Universal purpose comes to us as a law, in its highest form the law of righteousness; and every infraction dooms the offender to some harvest of failure. Thus universal law, always relentlessly persistent, at last enforces some degree of attention; and this degree of attention on the part of relatively individual life measures its efficiency.

In proximate universals — family, society, church, state — which look upon the individual human being as a constituent part of themselves, this aid is given more or less consciously in government. Frequently, it is true, they usurp education and seek to defeat its wider aims and to confine its work within the scope of their own respectively individual purposes. Each strives, in its turn, to instill in the human individual merely a wider selfishness — a family selfishness, a church selfishness — rather than to establish in the successively wider life of all these circles the common law of righteousness as an ever-reliable guide outward and upward. Even the school often sins in this way, setting up its own individual purpose as a norm, and sacrificing to this the children and its own true success in vain efforts to defeat the universal purpose which is born anew in each new child.

Nevertheless, in spite of these short-comings and errors on the part of proximate universals in the social life of man, the influence of their efforts in the individual life of each human being tends to the establishment of universal harmony. It gives the individual with reference to himself the outward and upward tendency; it gives him practice in the inordination of self in not-self; it establishes the habit of regarding the wider harmony as leading. Thus, it imparts an outward and upward impetus that urges him against the arbitrary confines established by the usurper, generating the revolutionary and reformatory forces that ultimately break these confines and liberate mankind from their restraint.

Education should not, however, be satisfied with this. Revolutionary and

reformatory forces in their operations are attended with excessive waste of energy, life, and happiness. If education has any justification, this must be sought in its influence in the taming and subjection of these blind natural forces in social development, or its tendency and deliberate endeavor to place these evolutionary forces under the control of enlightened self-consciousness.

In all directions and from the very beginning—even where personified in the mother, its direct activity is exclusively with individual purpose—education should adjust surroundings so as to arouse spontaneous desire in the directions of universal purpose. Later on, the social instinct—the inner prompting for association with equals—should be placed under deliberate, systematic training, as Froebel aimed to do in the kindergarten, and as your reporter has been struggling to do in the elementary school.

Education should lead the pupil step by step into full possession of his social nature, even as it seeks to give him control of his individual nature. He should know and appreciate in a truly living manner the superior value of common endeavor, of united effort over merely individual exertion, of centrifugal living over centripetal dying. He should learn to place a right estimate upon himself in his relations to the whole, and to establish it in generous self-assertion. He should learn to see the futility of narrow self-aims, and to feel the lofty fervor that rewards rational self-sacrifice. In the learner's life the leadership of duty should gradually be acknowledged on the ground of free insight; the harmonies of happiness should be taught to follow this leadership with an eagerness that proceeds from enlightened, unquestioning faith.

The results of these considerations lose none of their value by the limitations that dynamic advance rests at every point on static achievement; that the objective harmonies of truth and goodness can become effective only in full fusion with subjective taste; that universal purpose can be served only in the measure of individual efficiency.

It has been shown with sufficient clearness that static achievement is but a moment which serves as the measure of dynamic advance. Subjective taste would sleep the endless sleep of infinitely remote possibility, were it not for the objective harmonies. These alone can lift taste into actuality, and into ever fuller agreement with ideals of truth and goodness, which hold all that is persistent in these harmonies. Without a higher universal purpose, without the instinct of ideality that comes from community of interest, without the heaven that lies in conscious union with a whole, individual efficiency would find itself in a hopeless, helpless isolation that constitutes the very essence of endless misery, and which could find relief only in destruction.

To lead man away from such isolation, to establish him more and more firmly on the rock of right inner habit by processes that confirm the good and exclude the evil which may be in him, is the business and glory of edu-

cation. The young human being has a tendency to refer all things to nearer and more obvious harmonies. The friction of progress is too great for his energies, and he loves to settle down on his achievements in self-extolling conservatism. Subjective pleasure is so sweet to him, and so real, that objective truth and goodness, which demand self-control, seem to him almost hostile forces. Happiness seems so near a thing, and its material, tools and furniture are so temptingly close and abundant, that the blessedness which lies in duty and self-denial appears to him as a visionary star, a chimerical illusion, that has no real existence. He delights to revel in the outer beauty of things, and shrinks from the effort to discover and to possess the inner law of which this beauty is but a fleeting manifestation. In short, he wastes his power in the enjoyment of life-attainment, however meager, and has nothing left for the deeper necessities of life-purpose.

It is obvious that this tendency, left to itself, must result in more or less serious reversion and loss of character. Now and then favorable conditions may create environments that arouse these deeper necessities of life-purpose, and mankind is blessed with some self-made excellence. This may shine as much, perhaps, by contrast with surrounding inferiority as by its own superiority, but it is nevertheless a beacon-light that lifts the race to a higher place.

It is the business of education to establish such environment for every human being, to hold within the reach of each one the remoter harmonies, leading him to fashion his narrower purpose more and more consciously, and more and more spontaneously in the light of higher and wider aims of life; teaching him to be an individual in the light of ever-widening circles of citizenship—a citizen in the light of ever-expanding spheres of humanity.

Great is the mischief done by the school when it fails to comprehend its mission in this respect, and falls a prey to narrowing tendencies; when, in the short-sighted pride of self, it excludes the ideal from its work, and fails to see the essentially practical value of the ideal; when, in sterile methods of endless verbal recitation and probing, it seeks to reap while it sows, and is satisfied to reap the mere shadows of what it has sown; when, laying stress on achievement alone, it neglects tendency and attitude; when, in the toils of a self-seeking expediency, it sacrifices considerations of principle and bases its success on incentives of immediate arbitrary reward and punishment which cause the soul of man to shrink, and bury budding power beneath the ashes of greed and self-distrust.

It is not within the scope of this report to criticize existing educational practice. Yet, for purposes of illustration and proof, we might find much in current school legislation, school organization, and school practice, much in our courses of study and programs, in our discipline and government, that could not stand before open-eyed and open-hearted scrutiny.

Thus, we find throughout that harmonious development is a process of adaptation between a dependent inner and a relatively independent outer.

In the consciousness of man this culminates in obedience, which, according to Herbart, is "the first attribute of good-will."

To this, experience and thought add insight. The adaptation becomes so ready, and is practiced with such deliberate foresight, that it appears spontaneous, and seems to compel the external. In truth, however, man has learned to control and direct *himself* as a natural force with reference to other natural forces. He, *i. e.*, his insight, rises superior to the impulses that originate in the relatively external of his complex make-up. Sensation learns to direct motion consciously. The unconscious or sub-conscious has no further voice in conduct. Consciousness, seated on the throne of reason, alone rules. He is free, and in the measure of his freedom is his conscious adaptation to law, his obedience perfect. In his conduct the inner and outer have become one. "In the perfect man," says Diesterweg, "freedom coincides with necessity." With similar intent Rosenkranz says: "Education tends to harmonize law and obedience, rationality and individuality, work and play, habit and spontaneity."

This oneness of the inner and outer in the conduct of life constitutes life-harmony. As such it controls whatever there is in us of ethical impulse. Vigor and fullness of impulse, when they assume control, lead to excessive or blind utterance, and hence to self-destruction; but in freedom insight controls them without weakening them, and in conduct it leads to self-establishment. It is scarcely necessary to add that this living, rational freedom has nothing in common with that absolute freedom which comes to us now and then as a nightmare of metaphysical dyspepsia, and which the clear-seeing Herbart declares to be as old a remnant of *rohheit* as absolute fate.

Ultimately, then, for the growing human being, the road of harmonious development lies through obedience and leads to freedom and mastership. Learning more and more to yield himself to the innermost forces of his being—of his dynamic self, as it were—he is loosed more and more from the traditional fetters of his static self. His growing submission in conduct to the objective criteria of truth and goodness liberates his taste from the bonds of selfish pleasure, and lifts him into the joys of a truly creative life. By placing his own individual life-purpose fairly within the currents of universal purpose, he presses into his service the forces of universal evolution. And the business of education is to lead to this harmony the being of every human child in a persistently and consistently all-sided harmonious practice.

REPORT OF THE COMMITTEE ON PEDAGOGICS.

THE EDUCATIONAL VALUE OF MANUAL TRAINING.

[PRESENTED BY WM. T. HARRIS.]

The subject of the Educational Value of Manual Training has come to be of prime importance by reason of the strong claims set up for it by its advocates, and secondly, by reason of the fact that as a cause it serves to unite not only the critics of the educational system already existing, but also its uncompromising enemies; thirdly, because the claims set forth in its behalf are based, not on economic reasons, but on educational reasons, an assumption being actually made that the effect of manual training on the pupil is educational in the same sense as the branches of science and literature heretofore taught, or at least if different from them, of equal or of superior value to them. This assumption unsettles the entire question of course of study, in so far as it rests on the doctrine of a specific educational value for each of the branches of the course of study, and in so far as it is supposed that the present list of branches provides for an all-sided intellectual training.

Your committee accordingly have proposed to themselves in this report to discuss the various phases of this assumption, and to inquire in what precisely consists the educational value of the branches taught in the manual-training school, and wherein they are supplementary of the work already done, and wherein they cover the same ground. They have proposed to treat incidentally also the economic questions involved, inasmuch as the popularity of the movement has its foundation in the conviction that if the schools teach manual training, all pupils will be fitted for useful industries before the age of leaving school for business.

1. Your committee in the outset admit the reasonableness of substituting a system of manual training in special schools, in so far as it can be done, for the old system of apprenticeship. That said apprenticeship has been and is wasteful of the time and talents of the pupils, is conceded; that a school devoted to the business of educating the youth in the essentials of his trade or vocation, is superior to the old system that employed the apprentice in all the drudgery of the establishment, and postponed his initiation in the essential matters of his trade. But your committee insist that such manual training ought not to be begun before the completion of the twelfth year of the pupil, nor before he has had such school instruction in the intellectual branches of school-work, namely, in reading, writing, arithmetic, geography, grammar, and history, as is usually required by those statute laws enforced in enlightened States to prevent the too early employment of

minors in the industries, and the neglect of their school education. Your committee understand that any amount of manual training conducted in a school is no equivalent for the school education in letters and science, and ought not to be substituted for it. They hold the opinion, moreover, that neither apprenticeship nor the industrial school should be allowed to take possession of the youth until the completion of his twelfth year at least; the fifteenth year is still better, because physical maturity is necessary for the formation of the best muscular movements to produce skill. At too early an age the pupil with his small hands and fingers, his short and undeveloped arms, is obliged to acquire bad habits of holding the implements of labor, just as a child that commences holding a pen too early will not hold it so as to secure freedom of movement. Moreover, the serious occupations of life cannot be imposed on children without dwarfing their human nature, physically, intellectually, and morally, and producing arrested development. Not only the games of youth, but the youth's freedom from the cares of mature life, should be insured to him if the best preparation is to be made for manhood. It is sad to know that very many children are dwarfed by family necessity, which compels them to bear the weights and cares of mature years. The street gamin in the city is preternaturally acute, but is not in process of growth towards ideal manhood. Later on he will be found suffering from premature old age, in every respect a wasted human life burnt out before it could develop its moral and intellectual ideals. He will have a "Punch and Judy" face such as Dickens ascribes to the stunted products of London street education. Students of anthropology tell us that man surpasses the animals so much in his mature life because he has a so much longer period of helpless infancy. He passes through a hundred grades of ascent above the brute, using all his forces in learning to walk on his hind legs, to use articulate speech for inter-communication, to dress himself in clothes, and to put on that far subtler clothing of customs and usages which hold back and conceal his animal propensities and substitute courtesy towards others for selfish natural impulse. Were it not for this diversion of the forces of childhood, man might develop like the animals the ability to walk immediately after birth, and use his bundle of intellectual instincts at once without the necessity of a long process of education. On these grounds your committee deprecate the necessities which abridge the period of childhood, and consider this one of the first reforms that social science is demanding, namely, the protection of children from the premature assumption of the cares of life. The work of the kindergarten, the schools for waifs, and this line of effort, will stop the growth of that hopeless class of society that has become arrested below the moral stage of development.

The ever-present argument of the economical view of education calls attention to the fact that the great majority of children are destined to earn their living by manual labor. Hence, it is argued, the school ought to prepare them for their future work. The scientific view that lays so much

stress on the protraction of the period of human infancy, is opposed to this demand for filling the child's mind with premature care for his future drudgery. In fact, this scientific doctrine has already been anticipated by the humane Christian sentiment which has founded public schools; for there is a conviction deep seated in the minds of the people that all children ought to be educated together in the humane studies that lie at the basis of liberal culture. Just for the very reason that the majority have before them a life of drudgery, the period of childhood, in which the child has not yet become of much pecuniary value for industry, shall be carefully devoted to spiritual growth, to training the intellect and will, and to building the basis for a larger humanity. Such a provision commends itself as an attempt to compensate in a degree for the inequalities of fortune and birth. Society shall see to it that the child who cannot choose the family in which he shall be born, shall have given him the best possible heritage that fortune could bring him, namely, an education that awakens him to the consciousness of the higher self that exists dormant in him. The common school shall teach him how to conquer fortune by industry and good habits, and the application of the tools of thought.

The economic, utilitarian opposition to the spiritual education in our schools comes before us to recommend that we forecast the horoscope of the child, and in view of his future possible life of drudgery make sure of his inability to ascend above manual toil by cutting off his purely intellectual training, and making his childhood a special preparation for industry.

Your committee would at this point call attention to the fatal omission on the part of the economist to see what is implied in his statement, that the schools should fit the child for his future duties in life. For when we inquire, we discover at once that the trade or vocation in life is but a small part of the total functions of anyone's life. It is what goes with the trade or vocation that makes even it a success or failure. What does one need to know besides his trade? To this question your committee enumerate the following:

1. Under the head of behavior toward others, his success will depend on his treatment of his fellow-workmen and his employers; on his treatment of his neighbors, and of his family and children. Moreover, his behavior as a citizen concerns vitally all who live with him under the same government; for he conditions to the extent of his single vote, and the proletariat class as a whole may form a majority and determine altogether what sort of government shall be placed over all, rich and poor, Christian or heathen, humane or selfish. The "dude" citizen, who inherits large wealth and believes that the laboring classes should not be educated beyond the station they are to occupy in life, will find that the manual laborers are also voters, and that they decide whether there shall be rights of private property or protection of life and limb for him as well as for others.

The illiterate manual laborer, no matter how skillfully educated for his

trade in wood and metal operations, cannot read and write. He cannot read the newspaper and take interest in the doings of town, State and nation or world at large, except as he hears of it in the turbid stream of personal gossip from fellow-workmen. He is essentially shut in, and his thoughts move around in a narrow circle like the horse that turns the wheel of the mill. Nothing can prevent his being the victim of wild schemes of agitation that attack radically all the institutions of civilization. To the observer of the newer and newest phases of modern history, nothing is so clear as the fact that the first necessity of civilization is a system of universal education, not in industry, but in the ideas and thoughts that make up the conventional view of the world—such ideas and opinions as one learns in studying geography and history, and especially literature.

2. Your committee would now call your attention, in the second place, to the educative phases of manual training. They admit that manual training is an educative influence; for all that man does or experiences is educative to him, and affects both his will and his intellect. The education of the will takes place by fixing or unfixing habits of doing; the education of the intellect takes place through the ascent from one thought or idea to another; from a narrow point of view to a broader and more comprehensive one; from a vague and general grasp of a subject to an insight that explains all the details, and sees the relations of all parts to the whole.

In so far as manual-training schools teach the scientific principles that underlie the practical points of their work, they add intellectual education to physical education. Instruction in the natural sciences gives knowledge of nature, both as to its modes of existence and as to the forces that form and transform those modes of existence. Natural science, it will be readily admitted, is directly tributary to the emancipation of the laborer, because it leads more and more to the invention of machinery. Machinery does the drudgery of the work, and leaves to the laborer only the task of supervision; it assumes the physical labor, and gives him the intellectual labor of directing and managing it. The more complete the machine becomes, the more operations it includes in its process, the more intellect is required to manage it and the greater becomes its productiveness.

Compare the study of natural science in its general phases with its special applications of the theory of special machines, and it is seen that the study of the more general is more highly educative; and your committee would call special attention to the principle on which this conclusion is based. That is more highly educative which lasts longest and has widest scope in its enlightening effects. The explanation of the special machine (the steam engine, for example) is an intellectual acquisition for to-day; and it gives one also a ready insight into all other examples to be met with in future experience. But the study of the theories of heat and of the dynamics of elastic fluids gives insight not only into the steam engine, but also into a thousand other applications (spouting geysers, oil wells, heating

and ventilating houses, meteorology, for example) within one's experience, and numberless thousands of examples possible in future experience. Hence the study of pure science is more educative intellectually than the study of special applications of it.

Again, the study of applications of science is more educative than the labor of making the machine. The theory of its operation involves all realizations of it, and is not exhausted until all real and possible varieties of construction have been explained by it. But the construction of a machine adopts one of an indefinite number of styles of construction, uses one kind of material out of many for each of the parts, and encounters peculiar difficulties of one kind and another occasioned by temporary conditions that have nothing to do with the nature of the machine or with its construction elsewhere. The laborer thus obscures his general view of the principle of the machine by covering it up with a great collection of details that do not essentially concern it. He is much more impressed with accidental matters of no account in the theory of the working of the machine, than he is with the principles of its action. In a second experiment at constructing a machine, old difficulties disappear and new ones arise. The intellectual education is of narrow scope and limited in time.

The intellectual factor of manual labor is never very large even in the first construction of a new type of product. The moral education in manual training in the way of perseverance, patience, and plodding industry, is a far greater educational factor than the intellectual factor.

The education of the muscles of the hand and arm, the training of the eye in accuracy, go for something in the way of education, especially if these, too, are of a general character, and productive of skill in many arts. But it happens in most cases that the training of the muscles for a special operation unfits it more or less for the other special operations. Every trade has its special knack or skill, and not only requires special education to fit the laborer to pursue it, but it reacts on him, and fixes in his bodily organism certain limitations which for greater or less extent unfit him for other occupations. The work of blacksmithing, for instance, would unfit one for engraving; the work in planing and sawing would diminish the skill of the wood-carver. Work in the trades that deal with wood and metals (and these include the entire curriculum of the manual-training school) would be disadvantageous to the delicate touch required by the laborer on textile manufactures; and this class of laborers is nearly as large as the combined classes of wood and metal workers.

Your committee find that the course of study in manual training, in so far as it concerns the education of the hand, is limited to a narrow circle of trades in the wood and metal industries, and that so far as it is auxiliary to trades and occupations directly, it covers the work of only one in twelve of the laborers actually employed in the United States.

Indirectly, as dealing especially with the construction of machinery, it

has a much wider application, and your committee believe that all laborers who employ machines or tools of any description would be benefited to a greater or less degree by a course of manual training, and that there is something educative in it for all who are to use machines. This is the most important argument that can be urged by the advocates of the manual-training school in behalf of its educative value.

Your committee would here call attention to other arguments often used which are weak and misleading; such, for example, as the statement that manual training cultivates the powers of attention, perseverance, and industry. These are formal powers, and not substantial; that is to say, they derive their value from what they are applied to, and they may be mischievous as well as beneficial. The power of attention may be cultivated by the game of chess, or the game of whist, or of draw poker, or to the picking of pockets; but it is only attention to those subjects and not attention in general that is cultivated. The whist-player who has developed careful circumspection, keen attention, the calculation of probabilities in the matter of cards, is quite likely not to manifest them in regard to higher matters of observation of nature or the study of man. All games of boys—for instance marbles, quoits, base ball, jack-straws—are educative, especially in such matters as are named as results of manual training, namely: (*a*) the development of the physical powers; (*b*) the acquisition of dexterity of hand and accuracy of eye; (*c*) in perseverance; (*d*) in attention. These moreover carry with them some general training, and give the boy a similar ability in a field of related subjects. But it would not be fair to expect that these qualities of mind would show themselves in the boy's work in mathematics or history, for his interest in these games might make him dull and inattentive to all school studies. Boys may love the work of the manual-training school and dislike history, grammar, and mathematics, and all book-learning, in fact; but to be excellent in manual training would not prevent him from being illiterate and a bad neighbor and a bad citizen—even a dynamiter.

Your committee would further call attention to the fact that what is educative at one time may be entirely without such an effect at another—or, indeed, it may be deadening to the mind. Thus the advocates of manual training admit that it is useful as education only if not carried to the point of arriving at skill in production. This feature, of course, makes against the economical argument in behalf of such schools. According to the economic view, skill in production is the primary object aimed at by introducing the training of the hand into schools. But M. Sluys, the Belgian normal-school director who reports on the Swedish system, says that when the child is compelled to manufacture large numbers of a given object in order to acquire skill in the work, the educative value of the work diminishes. "From the third or fourth sample his interest wanes; mechanical repetition invariably excites disgust for any work."

Your committee would call attention here to the fact that if an educative

opportunity is gained by not requiring mechanical repetition to the point of acquiring skill, there is also an educative opportunity lost; for the patience and perseverance that pursues its work to the end, and bravely keeps down any tendencies to disgust at the lack of novelty, is a moral education indispensable to success in any manual calling. No teaching in the studies of the schools as they are would be esteemed of a high order if it did not train its pupils to attack difficult studies like arithmetic and grammar and courageously overcome them. Mere natural disinclination and impatience must be conquered before the child can become a rational being.

Your committee would further suggest, that no justice as yet has been done by the advocates of manual training to the claims of industrial drawing as a training for the hand and eye and the æsthetic sense. If the pupil pursues this study by the analysis of the historical forms of ornament, and acquires familiarity with graceful outlines and a genuine taste for the creation of beautiful and tasteful forms, he has done more towards satisfying the economic problem of industry than he could do by much mechanical skill. The great problem in the industry of nations has come to be the æsthetic one—how to give attractive and tasteful forms to productions so as to gain and hold the markets of the world. The object of the study of drawing in our schools is not the acquirement of a "new art of expression," to use the stale definition put forward by some of the advocates of the self-styled "new education," because it is not worth the pains to learn the art of drawing merely to make pictures of what is seen or what is fancied. Rather is drawing the best means of acquiring familiarity with the conventional forms of beauty in ornament—forms that express the outlines of freedom and gracefulness and charm all peoples, even those who have not the skill to produce such forms. Some nations, like the French, for example, have educated their working classes for many generations in this matter of taste, and it has become a second nature. Other nations, the Anglo-Saxon among them, are not naturally gifted with a taste for the production of the beautiful, but rather with a tendency to look for the dynamic, the lines of force rather than of freedom. They are content to produce what is strong and durable and useful. But this has led them to the discovery that they must also be content with inferior places in international expositions, and with a virtual exclusion from the markets of the world. Only a high tariff can force any considerable consumption of useful articles of clumsy and unsightly shapes.

In view of these facts, your committee have deemed it desirable to mention industrial drawing and the true method of teaching it by the analysis and production of the standard ideals in ornament, as worthy of most careful consideration on the part of all, and especially on the part of all interested in manual-training instruction, either for its economical or its educative advantages. Respectfully submitted.

GEORGE P. BROWN, S. S. PARR,
J. H. HOOSE, W. T. HARRIS,
Committee on Pedagogics.

DISCUSSION.

[Reported by E. E. White, of Ohio.]

Mr. White: May I ask in what sense the term "manual training" is used in the report?

Mr. Harris, of Massachusetts: The term is used in the ordinary sense of training in the use of tools in wood and metal work—the manual training now furnished by the manual-training schools.

Mr. Peabody, of Illinois: Does not "tool-instruction," or "training in the use of tools," cover the meaning of the term?

Mr. Harris: Tool-instruction has too wide a meaning, since there are many tools not used in manual training, as the tools used in textile manufactures.

Mr. Woodward, of St. Louis: The report seems to ignore the fact that drawing is a most important element in a manual-training course, and, also, that this drawing is peculiar to the manual-training school.

Mr. Harris: But was not this kind of drawing in the technical school before it was put into the manual-training school? and, if so, is it a distinguishing element of manual training?

Mr. Woodward: It is true, that this kind of drawing was in the technical school, but this fact does not make it of less value in the manual-training school; and, besides, it has been greatly modified and better adapted to the ends of manual training.

Mr. Harris: The drawing in the manual-training school is an elementary form of the drawing of the higher technical school. It is not drawing for general purposes, but drawing that relates to a special end. The committee desired to call attention to the practical importance of drawing for æsthetic purposes. The making of working-drawings may be important to the mechanic, but it does not create a taste for the beautiful. On the contrary, it may blunt the artisan's perception of the beautiful. Sweden, for example, has given most attention to manual training, as now advocated, and no country has so little real ornamentation in her mechanical products. What is needed to command the markets of the world is the cultivation of æsthetic taste and skill through training in the principles of art. France is an instructive example of this fact.

Mr. Woodward: I admit that the drawing taught in the manual-training school is not in a high sense æsthetic, for the manual-training school is not an art school; but it is a mistake to suppose that beauty is ignored, and that ornamentation is not taught. The aim is to make every article as beautiful as possible. We recognize that the first essential of beauty is fitness. Without fitness to its highest uses there can be no beauty. First, useful, then beautiful, is the order we adopt.

MR. MOWRY, of Massachusetts: I wish that Dr. Woodward would state more specifically what is peculiar to the drawing in a manual-training school. How does the drawing there taught differ from the drawing in other institutions?

MR. WOODWARD: I cannot take the time now to describe our course of drawing. I did this at San Francisco, and exhibited many drawings as illustrations. It must suffice to say that the course is peculiar to the manual-training school.

MR. L. S. THOMPSON, of New Jersey: There seems to be some confusion in the minds of members of the Council as to the kind of drawing taught in a manual-training school. It is usually called mechanical drawing, which consists in making "working-drawings," or plans, elevations, sections, and developments. This so-called drawing is really not drawing; it is merely *a conventional language* which is very convenient for the mechanic. It may not be as difficult to learn as Greek or Latin, but it must be learned before it can be used. We have said that it should not be called drawing. It is true there is a kind of drawing connected with it; so there is with hieroglyphics; so there is with the writing of Hebrew, Greek, Latin, English, or any other language making use of symbolical characters. This language of construction belongs to the workshop and the technical school, but not to the elementary common schools.

Some have advocated the introduction of this kind of drawing into elementary schools as a medium for the expression of the *facts* of form which have been learned from the study of the type solids. But the essential facts of form cannot be expressed on a flat surface; they can only be expressed in three dimensions in actual space. The conventional working-drawings of a cube are two squares, containing eight right-angles, eight edges, and eight points. The facts are six squares, twenty-four right-angles, twenty-four edges, eight trihedral angles, and eight points. Even if all these could be drawn out on a flat surface, their *relations*, which are the essential *fact* of the cube, cannot be so expressed; hence they cannot be expressed by this or any other kind of *drawing*.

I entirely agree with the committee when it says that the great problem of the industry of nations has come to be the æsthetic one. There is more of material prosperity and wealth to the nation to be gained by the proper cultivation of the taste of the children in their public schools, than from all the plan and elevation-drawing that ever has been or that ever can be taught.

MR. PEABODY, of Illinois: Our friends who are represented here by Mr. Woodward proposed to give us a New Education, which they claim to be superior to that which had been extant before. We wish to analyze this matter, and to find out what there is in the new departure which is peculiar. We find in their programs many valuable things—physics, mathematics, language, drawing—all of which were taught before and elsewhere with

perhaps equal excellence. I fail to understand the phase of drawing which is peculiar to the manual-training school, or is different from some drawing which has been done in many places, and which I remember in Philadelphia as long ago as 1854. The element which seems peculiar to the manual-training school, which differentiates from other schools for secondary instruction, appears to be that of tool-instruction — the use and discipline of tools in the work-shop. This is the point which should engage attention in this discussion. Except in so far as the other subjects, as physics or drawing, receive applications to and modifications from tool-instruction, as may very reasonably be expected, this is the essential and central idea to be considered.

MR. PARR, of Indiana: Is it not true, Mr. Woodward, that when you say a boy must be taught to construct something that can be applied to some end, you have in mind the category of use or application to a practical end? You are placing the emphasis on the "lines of force" spoken of in the report, and are neglecting the lines of beauty.

MR. WOODWARD: We do emphasize the "lines of force," but we do not neglect the element of beauty which may rest upon those lines. Everything we construct has its useful bearing in many directions, but it may also be made graceful as well.

MR. GOVE, of Colorado: The pedagogical value of this sort of training depends largely upon the disciplinary value of tool-work in wood and iron. Little or no discipline follows the execution of work that has already been devised, planned, and drafted; work, the completion of which requires only manual dexterity. All details have been presented to the workman by detailed working-drawings. Manual skill is cheap, and furnished in Chinese bundles at a small price. To devise and present by drawings a plan is disciplinary work. Drawing, then, is the part of manual training which properly belongs to the public school. Tool-work is a specialty that belongs only to special schools. The dairy schools for which the New York Legislature provided, in the bill vetoed by the Governor of that State, were more complete manual-training schools than those at present proposed by the advocates. While the proposed school shop is confined to work on wood and metal, limiting the efforts of the pupil to the cultivation of the sight and touch, the making of butter and cheese adds to this sense the cultivation of the smell and taste; and yet a prominent advocate of this manual-training attachment to public schools, through the educational press ridiculed the New York scheme.

MR. WOODWARD: Mr. Gove has made an impossible assumption. No one can make the complete design, drawing every detail of mortise and tenon, strut and tie, in proper proportion, unless he is familiar with the essential parts of the work of construction. I should like to see a contractor figure on a design of a house made by Mr. Gove. The two things, a knowledge of design and of construction, must always go together. In

the same way, the successful General of the army is trained in all the duties, even the most humble, of the common soldier. Every West Point cadet is practiced in handling and taking care of a common musket, in pitching his tent, in handling the pick and shovel—not because he expects to handle these things in the field, but because he expects to give orders to and look out for men who do handle them. Dr. Peabody has, in his university, an excellent school of architecture. He can tell you how the students go into the shop and by practical exercises learn the details that they are to embody in their future drawings and specifications.

There are many points in the report I should like to touch upon, but I shall deal with several of them to-morrow night. Accordingly, I defer what I might now say to that paper. I will, however, touch upon another point in the report. It assumes that the life of the child is to be one of drudgery, and hence that school-training should relieve this by keeping outside of manual labor. No one has a right to assume that a life of labor is one of drudgery, and it is the design of manual training to lift labor out of the realm of drudgery. It seeks to lift labor to an intellectual plane, and to free it of drudgery.

MR. HARRIS: But is not the educative result of manual training due chiefly to its attention to science? The training in mechanical processes does not compare in educative value to the study of the principles of heat and the dynamics of elastic fluids.

MR. WOODWARD: The study of science has its eminent value; we do not omit it; but mere scientific training leads to futile attempts in invention. The inventor must be familiar with mechanical processes, and mechanical skill is necessary to practical success.

MR. WHITE: If this be true, where were the inventors trained who in the past twenty-five years have so multiplied the forms of human industry? The period of invention preceded the manual-training school.

MR. WOODWARD: The best inventors have been intelligent mechanics; and besides, the era of invention has but just dawned—manual training will help usher it in.

MR. HARRIS: I take issue with Mr. Woodward on the statement that the great inventors have been trained in the mechanic's shop. What of Whitney and Morse?

MR. WOODWARD: The great inventor of the steam-engine was a skilled workman, and the inventor of the locomotive was George Stephenson. He and his son Robert invented the locomotive as it stands to-day. To Robert the elder Stephenson gave both a practical and a theoretical training; all that the shop and the lecture-room could give were combined to make him the first engineer of his time.

MR. WHITE: May I ask Dr. Woodward whether he has not now frankly

conceded that the purpose of the manual-training school is to train men for mechanical pursuits, and hence is it not a school for special education?

MR. WOODWARD: This is one of its purposes, but it also gives an education of general value.

MR. MOWRY: It seems to me that we have now reached the heart of this discussion. We have got to the vital question itself. Allusion has been made to the work of an architect. The question comes, How can an architect be best prepared for his work? Some practical carpenters and builders take up the profession of architecture. Is this the best way to make an architect? Sometimes such may become tolerably skillful, but if a boy goes through the schools and then the college, and studies drawing and drafting, and goes to Europe and examines the finest specimens of the world's architecture, and studies the best models and learns the great principles which underlie this art—in this way will he not be likely to rise to the highest position in his profession? Is it of great importance for him to practice the boring of auger-holes? Does he not know a round hole from a square one? a half-inch hole from an inch hole? In fact, is it needful for him to practice the mechanical work in order to become skillful as a designer?

MR. BROWN, of Illinois: It does not seem to me that the Council has yet reached the real question at issue. The report has undertaken to show what is the educative value of manual training, and what are its limits. By manual training, the report means that training that comes from the study and use of mechanical tools. It has shown that the value of this training is very small, and that training of this sort is even harmful when pursued to the point of skill in the making of things. The report recognizes the value of drawing as an important educational factor, and emphasizes especially the importance of the teaching of drawing as a means of æsthetic culture. The discussion so far has been upon matters of detail in respect to things that all admit have a place in the school curriculum. We must all admit that drawing and nearly every other subject in the curriculum are not well taught in a great majority of our schools, because of the inefficiency of the teaching force of the country. The question is whether the energy of the directive power in education is to be expended in improving the teaching of the curriculum as it is, or whether a new curriculum is to be substituted for it. Mr. Woodward is the able representative of a movement to substitute a new curriculum for the old; but this new curriculum differs from the old only in one point. All agree that what are known as the common branches of learning, and drawing, should be taught in all common schools; but there is a class of educationists, represented by Mr. Woodward, who hold that there is an educative value in the study and proper use of mechanical tools that has not heretofore been recognized, and which is sufficiently great to justify the demand that the work-shop be introduced as an integral part of the school curriculum. This, I take it, is the leading question before the edu-

cational public to-day. What we hope that Mr. Woodward may be able to show is in what the value of this tool-work consists; or wherein the doctrine of the report that it is of small value is unsound. There is no essential difference between the manual-training advocates and the report in those matters that have been so far considered this morning, except that the report emphasizes the importance of drawing for its æsthetic results. If shop-work has the educational value that is claimed for it, that value can be shown by specific statements of the activities it stimulates that produce these educational results.

In response to a statement of Mr. Woodward, that no one could become an architect who could not himself make the things whose construction he would superintend, I may be permitted to say that I know a successful civil engineer who has had no practice in the use of the tools used by those who constructed what he planned and superintended. And I think I may safely affirm that this is not an isolated example, but that there are many engineers and architects who are not mechanics.

Mr. Richards, of Washington, gave an illustration of an opposite character.

Mr. White: The value of manual training as a means of educating mechanics is not under discussion. The importance of the technical school as a school of special education is conceded in the report, if I correctly understand it. Nor is the Council attempting to decide whether training in the use of wood-working and metal-working tools and machines is a valuable element in the special education of an engineer or an architect. The simple question is, Has this training such an educational value as to justify its adoption as an integral part of general education? has it a legitimate place in the public school? The report answers these questions in the negative.

Mr. Hoose, of New York: Wherein lie the superior influences in manual-training schools over the public schools in giving moral training to their pupils? Those schools often claim superiority in this line. I fail to see this, for all branches of life's work teach values of conduct—moral values. The young man who fails in winning the examination has been taught the moral value of conduct. Does the manual school prepare pupils better for life than other schools? I do not see the justness of such a claim.

Mr. Woodward: I am glad that attention has been called to the moral influence of manual training. I have no hesitancy in claiming that manual training is an efficient means of moral education. I have had opportunities for testing this, and could give many examples. Numerous examples might be given of the efficient manner in which manual training cultivates the æsthetic faculties. Manual training prepares the boy for life.

I desire to emphasize the point made by Dr. Peabody, that manual training is of great value in science study. The manipulations of the laboratory of mechanics and construction increase a hundred per cent. the efficiency of

a physical laboratory. Too often in the latter, pupils are put to constructing or devising apparatus without the slightest idea of how tools are used or materials are to be wrought. Some of you may have what you call successful working laboratories of physics and chemistry, but if you will give some tool-instruction prior to that work, you will find it time saved and a great gain in efficiency.

MR. HARRIS closed the debate by giving a summary of the report. The first point in the report was directed to the economic defense of manual training, and contained nothing directed against the positions of those like Professor Woodward, who defend manual training wholly on educational grounds. The second part of the report considered the educational value of the different subjects taught in such schools, and laid down this principle: Studies are educative intellectually in proportion to their enlightening effect, and the duration and scope of that effect. According to this, the study of general scientific principles would be educative in the first rank; they explain all machines and all natural phenomena in our present experience, and will explain those that we meet in the future.

In the second rank are special applications of science in the form of theories of special machines—as, for example, of the steam-engine. These theories explain all machines made in accordance with them; they are very general, but not so general as the scientific theories of the forces involved. They are accordingly less educative. But a third and least educative school exercise is the construction of a particular machine—say of a steam-engine. Here the theory is narrowed down to a special example. One of many possible styles is adopted; one of many kinds of material is used. Special difficulties are encountered that do not concern the theory, but are accidental to the place and means of construction. The laborer meets many new things in the work of constructing the machine, but, unhappily, they are not educative, because they are contingent, and do not assist in explaining or constructing the next machine.

Examined in the light of these three grades of educative value, the purely manual work of the school belongs to the lowest grade, and furnishes the obscurest knowledge of principles covered up by a mass of non-essential circumstances.

The committee had admitted the usefulness of manual-training schools as special schools to take the place of apprenticeship. The committee, however, wished to lay utmost stress on the point made with reference to æsthetic culture through drawing. It is culture in taste that American workmen need, and not culture in skill, for our laborers are already ingenious, and skillful, and industrious. They have clumsy ideas as to ornament. Hitherto, drawing has been mostly confined to what are called "working-drawings," rather than to production of forms of genuine taste and beauty.

REPORT OF COMMITTEE ON EDUCATIONAL STATISTICS.

WHAT STATISTICS SHOULD BE COLLECTED?

[PREPARED AND PRESENTED BY J. M. GREENWOOD.]

The word *statistics* was first used by Professor Gottfried Achenwall, of Göttingen, in 1749. His definition of the term meant "the science of information relating to States;" but later writers have given to the science other meanings, so that to the most ordinary mind the fact is patent that statistics without figures would be impossible. Some writers have treated the subject as a science, and others again as a method, while not a few have regarded it as both a science and method. Consequently, the science since it came from the hand of Achenwall has followed a two-fold tendency: one to descriptive statistics, or *history at rest*, while the other is *history in motion*. The former is a thorough knowledge of the respective and comparative situation of each State, while the latter is the situation of any State or people taken at a given moment. This last species is what Napoleon I called the "budget of things," or a reasoned inventory. The other tendency would prove relations, discover laws, and formulate theories—political arithmetic. Doubtless it was from this view that Goethe regarded it when he said: "If figures do not govern the world, they show at least how it is governed."

M. Guerry's definition is as follows: "General statistics consist essentially in the methodical enumeration of variable elements whose averages it determines." M. Dufour says: "It is the science which teaches how to deduce from analogical numerical terms the laws of the succession of social facts." There has been much discussion as to whether numerical terms should be applied alike to social as well as to political facts. If it be the science of social facts expressed in numerical terms, then it applies to both political and scientific facts, which is the position assumed in this report.

Statistics without numerical facts would be like a river without water. Numbers, it is admitted, are always precise, but they are not always exact. To be exact is to know under what conditions they were obtained. They may be then absolutely exact, or approximately exact. To know how much importance is to be attached to statistics it is necessary to know how the numerical data were obtained, under what conditions, and the object in view in making the compilation.

KINDS OF REPORTS.

The statistics relating to education in this country may be classified under four heads: 1. City Reports; 2. State Reports; 3. Reports of Special Institutions; 4. Reports of the National Bureau of Education.

Owing to the magnitude of the subject, the statistics of the second and third and fourth kinds of reports will not be discussed in this connection. From an examination of a large number of city reports, anyone will be convinced that little uniformity in collecting and tabulating statistics exists. These differences originate in the diverse conditions under which city systems are organized. Local conditions and custom shape largely all statistics. The school reports of any particular locality are supposed to contain such information as the citizens are most desirous of knowing.

The statistics of a city school may be grouped very conveniently under three heads: 1. Finance, which includes Receipts and Expenditures; 2. School Statistics; 3. Itemized Statement of Receipts and Expenditures.

The first—that of finance—is made either by the president or treasurer, and it is designed to show the monetary condition of the school system. A financial report annually is indispensable, in order to show how the books stand, and to satisfy the community.

Incumbering a school report with an itemized statement of all expenditures, is a matter of doubtful utility. Where the books are properly kept, and all bills and vouchers are on file for ready reference, all accounts can be easily verified. This will obviate the necessity of publishing each year a long list of items in which but very few can have any interest.

CITY SCHOOL STATISTICS.

Under the second division are the statistics which are regarded as essential in all city reports. These embrace usually: 1. School census; 2. School buildings; 3. Teachers and other employés; 4. Enumeration of pupils—enrollment, attendance, promotions (general and special), number put back, number withdrawn, etc., ages of pupils, cost of tuition per pupil; 5. Parents' occupations; 6. Birthplaces of pupils; 7. Pupils in each grade; 8. Time spent in each grade; 9. Pupils residing in each block; and such other tables of comparative statistics as indicate the progress and growth of the schools from year to year.

While due importance is attached to these and similar statistics, there are other matters far more important in showing the inside workings of a school system from a social as well as from an educational standpoint. In fact, statistics show very little of what schools are doing. An enrollment of 1,200 pupils may mean no more than that so many pupils were collected together in some sort of order for two hundred days during the school year and received some mechanical instruction, or that the pupils were well taught—educated.

The very things that one is most desirous of knowing about a system of schools are the very things that are usually not known, and are not easily found out. In school-work, schools may be divided into three classes: 1. Those that pursue the usual routine with unfailing regularity; 2. Those that are hugging closely to the shore of routine methods, but deviate slightly now and then; 3. Schools combining the experimental and routine methods.

The third division is the only one worthy of consideration.

EXPERIMENTAL WORK.

To catch the spirit of a school there should be a complete and clear account of what classes and schools do each year in the way of experiment, and the results achieved. If nothing new is attempted, each year is a repetition of the preceding one, and progress is at an end. If a new departure is made in teaching arithmetic, language, geography, spelling, writing, reading, music, or drawing, or any other branch, the results should be noticed and commented upon. Failures and successes in educational work should be recorded with the same faithfulness as in other historical studies.

Were each superintendent to report annually what had been attempted in the direction of original or experimental work, noting alike successes and failures, and the conditions under which the experiments were tried, much good would be accomplished; mistakes in future could be avoided, and educators would be better judges of the factors which would further or retard school work. One part of each report should be set apart for recording such work as I have indicated in this connection. The wastes in educational effort would be materially reduced, and superintendents could then work along lines which give promise of successful results. The danger-signals would also serve a good purpose. What is here outlined is intended to make the superintendent a successful interpreter and expositor of educational progress in every branch; he would not only record what was doing in each branch, but how it was accomplished. Instead of reading of "progress in this branch or in that one," the narrative should tell the manner in which the improvement had been made.

INCOMPLETE STATISTICS.

Of the majority of pupils attending regularly and passing from grade to grade, little need be said; while with all those erratic cases, such as are found in all classes and schools, much might be collected that would be invaluable.

Take, for instance, the "Norfolk examination questions" which created such a sensation a few years ago, and a great deal of the very things one wanted to know were precisely what one could not find out. As an illustration: A pupil makes a poor record in this subject or in that one; now it would be interesting, as an educational fact, to know his age, his habits, how long he had been in a public school, who his teachers were, how long under each, his progress in each room, whether he had had private teachers, his home influences, the tendencies of his parents' minds — in short, to know the boy as he is. A school should not be held responsible for the partial educational training of a child unless the child is kept in the school through a series of years.

Here comes in the unfolding of the intellectual faculties of the children of a school, and it is an important matter to know when the development proceeds with the greatest rapidity with the average child. Observations

along this line would help to adapt the work to the unfoldment of the mental faculties.

In commenting upon the behavior and moral conduct of children, statistics showing the religious and irreligious sentiments of the parents would exhibit very many curious and interesting phases of social life; and the same is true of business honesty. School statistics should enter into the social conditions of the people themselves. To know the child as "a chip off the old block," the parents must be approximately known, also. Men study the different breeds of stock in order to improve them, and school-children ought to be studied in the same way.

Separate statistics should be kept of boys and girls, so as to compare their progress from year to year. There are periods when one sex appears to outstrip the other, and it is quite probable that these periods are recurring.

THE CHILD'S SCHOOL HISTORY.

Whenever a child enters school, he should be provided with a blank-book, in which should be recorded all items in regard to his parentage, birth, nativity of his parents, occupation, church affiliation, where educated, etc.; date of pupil's admission to school, the number of days he attended each year; his scholarship, deportment, and progress; his standing in each branch, promotions, etc. This book should be signed by both teacher and parent each term. It is the record of the pupil's own progress, and it is for him and his parents. The annual register kept by the principal should contain the same items and such additional ones as would bring out all the facts in connection with the pupil's work and habits. When he enters the high school, he should start in with another book, which should be kept with the same scrupulous care. Such a retrospective view would be invaluable to teacher, parent, and child. It would afford an excellent opportunity for the pupil to compare his own progress from grade to grade. No better recommendation could be given to the pupil for later years.

At present, there is no method devised for obtaining even a proximate result of character-building, which is two-thirds of school-work. Improvements in this direction are more important than percentages and averages figured out by "addition, division, and silence." Some tentative processes might be employed for showing character development.

PERSISTENCE IN ATTENDANCE.

One of the yet undetermined factors of school-work is that of individual persistence in attendance. At the beginning of each year a very large number of pupils enter the lowest grade, but what number of the same pupils start in on grade-work the second and each succeeding year till the entire course of instruction is completed, is not known. What per cent. drop out annually ought to be ascertained.

The attendance items could be obtained by giving the pupils of the highest

grammar grade and those in the high school a blank to fill out, containing the following data:

1. Age on entering school.
2. Age June 1, 18—.
3. Number of years attendance in —— city public schools.
4. Number of years attendance in other public schools.
5. Number of years out of school, and why?
6. Number of years in private school.
7. If ever put back in classes, give reasons.
8. How much time lost from school?
9. Were you held back in your studies?
10. Did you have too much or too little school-work to do?

By this means the number of pupils habitually out of school could be ascertained. It would furnish the most reliable data for the census-takers.

There is not, so far as I am aware, any method adopted that will furnish the data for ascertaining why so many children leave school each year before making grade-work. More definite information is needed on this point. Pupils withdrawn could be classified under the following heads: 1. Sickness or impaired health; 2. Removal from the school district; 3. To help support the family; 4. To earn money to spend; 5. Failure to maintain class-standing; 6. Withdrawn because of trouble with the teacher; 7. Suspended on account of irregular attendance; 8. Suspended on account of bad conduct; 9. Suspended or withdrawn because incorrigible.

PHYSIOLOGICAL STATISTICS.

One of the greatest achievements of the public schools should be the improvement of the physical condition of the American people. Attention has been directed almost exclusively to the mental side of the people. Strong, healthy bodies are as important to the vast majority of our people, if not more so, than vigorous intellects.

To improve the race, public attention should be called to the large number of children attending school, having weak and delicate bodies with strong tendencies toward inherited disease. Blanks covering all such cases could be prepared under the direction of the State boards of health. Such blanks should include nativity, age, sex, complexion, color of hair and eyes of each pupil, some account of his bodily organization, such as any intelligent teacher could fill out.

The time has come when vital statistics should be collected, and some remedies adopted to lessen the nervous troubles which so sorely afflict this nation.

Children's bodies need the greatest care, and those naturally delicate should be taught how to grow to the best advantage and how to husband their vitality.

Items in regard to physical and mental weakness, lack of proper food and clothing, and other hindrances that detain children from school, do not appear in school reports, yet they are important.

HEIGHTS AND WEIGHTS OF CHILDREN.

There is an impression in the popular mind that the American people are deteriorating in physical qualities as well as in the powers of endurance. The general trend of the nation can be determined by a system of carefully prepared statistics, extending over a series of years.

For instance, if the age, height and weight of each child were duly recorded each year from ten to twenty-one, and these grouped together and averaged having the same age, designating between males and females, the mean averages, when including groups of fifty or a hundred, would be only slightly variant in the same city. Males should be compared with males and females with females. From the ages of ten to fifteen years there is very little difference in the mean averages in height and weight of boys and girls. If these items be continued with all classes through the higher institutions of learning, then inferences might be consistently drawn. The children should be measured with boots and shoes off, and weighed without wraps.

Were such statistics collected in all the graded schools of the country much valuable information would be secured, and it would enable the statistician to compare one section with another much more intelligently than it is possible to do in the absence of facts. Such inquiries might be extended so as to include adults as well as pupils and students.

Owing to the non-committal policy of the Council, this report closes without recommendations.

Respectfully submitted.

J. M. GREENWOOD.

CITY SCHOOL SYSTEMS.

[DISCUSSION OF THE REPORT MADE IN 1888.]

W. T. HARRIS, of Massachusetts: The report sets forth the subject in such a manner that its discussion will be more useful than that of any other topic. It is a matter that ought to come up at every session of the Council. It is my opinion, however, that the first method named, that of the election of members of the school board by the people of each ward, is the best, provided that the total number of members does not exceed thirty. The most important question in the administration of democratic institutions is, how to get the best elements of society represented in the governing body, and at the same time retain the power which comes only of representing all the people. All educators of influence are, at one time or another, called upon to give advice as to the proper mode of organizing school boards. A favorite plan to secure the representation of the best elements of the community, is that of electing, in whole or in part, the members at large or by the whole city. But in such cases the members usually lack what is called back-bone. When attacked by the newspapers, they are usually helpless to defend themselves by an appeal to their constituency, because the newspaper stands between the representative and his constituency, if it is a large one—a whole city, for example. The representative of a single ward, in case of a newspaper attack, can defend himself personally by direct appeal to his neighbors. In the course of a few days he can see a majority of his constituency, talk with them, and explain his side of the controversy. Now in case of a new move in school matters—the introduction of better methods, or the suppression of old abuses—the superintendent, or some fearless and enlightened leaders within the board, may succeed in carrying the reform by arguments and appeals to reason and good motives. But it may happen that a powerful influence opposed to reform controls the newspapers. In such a case the superintendent or the enlightened leader learns the sad lesson that it is useless to work a board up to a good action if they cannot stand firm in spite of public attacks. The members elected from small constituencies can stand such attacks far better than those elected at large, because, as I said before, they can appeal directly to their friends and neighbors, and the newspapers cannot get between them. But there is a still better reason for this local representation. The superintendent wishes to have some direct means of communicating with all sections of the city. A member of the board naturally reflects the public opinion of his section. He is also a means of explaining to the prominent people of his ward the

policy of the school board. The superintendent, working with a board elected at large, is in the dark as to the effect of important measures; but working with a board elected by wards, he can feel his way, and act wisely. The local representatives furnish him a means of gradually educating the city up to a higher plane. It is important, however, that the school board, whether elected by wards or at large, shall not have any local committees appointed to look after special schools. Many excellent boards become demoralized by this sort of organization. All appointed school boards labor under the same objections as the board elected at large, with this difference, that they have still less back-bone, because they feel less the support of a constituency behind them; they are further removed from the people, and the newspaper and many other influences can come between them and the people. In our system of government, we must never cut loose from the people. The objects of the school manager should be two-fold: to improve the schools, and to educate public opinion in favor of improvement. Nothing is safe until it is lodged in the conscience of the people; hence, there should be at work a continual process of informing the people what is attempted, and why it is attempted. No wise superintendent will try to force measures against the will of the people; he will do his best to enlighten them, and persuade them to do the good things; for not what he does for them, but what they do for themselves, constitutes real progress.

E. E. WHITE, of Cincinnati: This discussion doubtless brings into mind the "new departure" in school administration in the city which I represent, and a brief statement of its history may throw some light on the topic now under consideration.

A few months after I entered on my duties as superintendent of the Cincinnati schools, the Superior Court decided that the board of education was not legally constituted, but it withheld the formal entry of the decision to afford the General Assembly time to provide for a legal board. I improved the opportunity thus afforded to call the attention of the retiring board to serious defects in the administration of the Cincinnati schools—including the selection and nomination of teachers by local committees, and the local supervision of the schools by the trustees. It was recommended that the nomination of teachers should be vested in a standing committee of the board. This special report was received with unexpected favor by the members of the board, and also by the daily press and the public.

A little later two bills providing for the reorganization of the board of education were introduced in the General Assembly—one in the House, providing for the election of the members of the board by wards, one in each ward; and one in the Senate, providing for the appointment of the members, fewer in number. The House bill contained a provision prohibiting the members of the board from exercising supervisory authority over the schools as individuals or as local committees, and also from selecting

and appointing teachers. This left the board free to provide for the selection and nomination of teachers by a standing committee.

When the House bill reached the Senate, the scandals connected with the appointment of teachers in Cincinnati were receiving much public attention, and there was a strong demand for reform. As a remedy for the evil, the Senate Committee on Schools prepared an amendment, making it the duty of the Superintendent of Schools to appoint all teachers, with the consent of the board, and authorizing either the superintendent or the board to remove teachers for cause.

When I learned that such an amendment to the House bill had been proposed, I saw that it imperiled the superintendent's tenure, and I asked the president of the board to join me in a telegram to the Senate committee, urging that the appointment of teachers be not imposed upon the superintendent, but that it be vested in a standing committee of the board. The joint telegram was sent, but it failed to change the purpose of the Senate. The amendment was adopted, and the House bill, thus amended, became a law.

The board of education elected under the new law revised the rules and regulations of the schools, and those relating to the appointment of teachers and the supervision of the schools were put into full harmony with the provisions of the law, and this was done by an unanimous vote. The salary of the superintendent was increased from $3,500 to $4,500, and the incumbent was unanimously reëlected for a term of two years, the longest term allowed by law.

In view of this favorable action of the board, I felt it to be my duty to accept the reëlection and assume the responsibility of organizing the new system. This I did, fully realizing that it involved changes in school administration that might not be agreeable to all the members of the board, and that the opposition to the law, thus awakened, might be transferred to the superintendent. But my duty was not only clear, but imperative, and the policy adopted had the approval of nearly all the members of this reform board.

An experience of over two years under the law has convinced me that the vesting of the selection and appointment of teachers in the superintendent is a wise provision in large cities, wherein the members of the board are elected by wards—a wise provision, not for the superintendent, but for the schools. It is believed that in no other way can teachers be so wisely selected; and a wise selection of teachers is certainly the most important duty in school administration. So far as the superintendent's tenure is concerned, it is undoubtedly better to vest the nomination of teachers in a standing committee of the board. When, however, this duty is imposed upon the superintendent, the law should in some way afford him needed protection.

I may be permitted to add, that the new system is now fully organized in

Cincinnati, and the provisions of the law are well understood, and it is believed that its administration will be attended with less and less objection, and less peril to the superintendent. In all such radical changes, the chief difficulty is met in first putting them into operation.

PROCEEDINGS

AND

ADDRESSES

OF THE

KINDERGARTEN DEPARTMENT.

KINDERGARTEN DEPARTMENT.

SECRETARY'S MINUTES.

FIRST SESSION.

MASONIC THEATER, NASHVILLE, TENN., July 17, 1889.

The Kindergarten Department was called to order at 3 P. M., President Sheldon in the chair.

A brief address of welcome was given by Gideon W. Baskette, editor of the *Daily Banner*, Nashville, to which President Sheldon responded.

W. T. Harris, of Massachusetts, then read a paper on "The Kindergarten Method contrasted with the Methods of the American Primary School."

Miss Nora A. Smith, of San Francisco, then "told a story"—prefacing this with some remarks as to the uses and value of story-telling to the young.

On suggestion of the President, Miss Smith was chosen Secretary *pro tem.*, in the unavoidable absence of the Secretary of the Department, Mrs. Kate D. Wiggin.

The President then announced the following as Committee on Nominations of Officers for the coming year: Mrs. Hailmann, of Indiana; Miss Smith, of California; Miss Williams, of Arkansas.

"The Principles and Methods of Educating our Girls for Parenthood" was the subject of a paper by Mrs. Eudora L. Hailmann, of La Porte, Indiana.

Miss Crossie followed with a discussion of the subject.

Mrs. Stuart then sang a solo; after which the Department adjourned.

SECOND SESSION.—JULY 19.

The meeting was called to order at 3 P. M., by President Sheldon.

A greeting was read, from Mrs. S. B. Cooper, of San Francisco.

The Secretary was instructed to make appropriate response.

The California Froebel Society also sent greetings.

The Secretary was instructed to report to the Pacific Coast Kindergartners

great progress in this department of instruction in all sections of the country, and particularly in the South.

The report of the Committee on Nominations of Officers was made, as follows:

President—Mrs. Eudora Hailmann, La Porte, Indiana.

Vice-President—Mrs. Sarah Stewart, Philadelphia, Pennsylvania.

Secretary—Mrs. Caroline Buford, Clarksville, Tennessee.

Carried unanimously.

After a few preliminary remarks by the President, Mrs. Frank Stuart Parker, of Illinois, read a paper prepared by Mrs. Cooper, of California, on "The Relation of the Kindergarten to Motherhood."

Miss Smith "told another story" to the children on the stage.

Miss Cora M. Stockton, of Chicago, then read a paper written by Mrs. Alice H. Putnam, of Illinois, on "Froebel's Message to Parents."

The President then expressed the thanks of the Department to the "Local Executive Committee," to Miss Trousdale, and to the speakers, and suggested that the organization of kindergarten societies be recommended to every town and hamlet where the work was unknown.

Francis W. Parker, of Illinois, then addressed the Department on the subject of "The Child."

Miss Smith then recited Longfellow's poem, "The Children."

The Department then adjourned *sine die*.

NORA A. SMITH, *Secretary pro tem.*

OPENING REMARKS.

W. E. SHELDON.

Ladies and Gentlemen of the Kindergarten Department: In entering upon the sessions of this department, we desire to congratulate you upon the growth and progress made in awakening public interest in the peculiar system of education founded by Friedrich Froebel, which was designed to precede all other elementary training and prepare the child for the more advanced regular instruction, by developing and exercising all of its powers so as to render it *self*-active. Through a well-defined system of developing-lessons, we believe every child may train itself into a self-educator by appropriate exercises sometimes called amusements. This culture must begin in the earliest years, under the intelligent guidance of the mother, who should be a thoroughly trained kindergartner both in theory and in practice. With this idea in mind, the first session of this meeting is to be devoted to the consideration of the relations of motherhood to the training of the child. As yet, too little attention has been given in America to this all-important branch of the true kindergarten system of instruction. The education of the senses commences with life itself, so that the infant should commence its being with the acquisition of ideas through the training of its observing powers. Mothers should learn how to train their children, and should study the art of infant education in a model American kindergarten. To thousands of mothers nature is a sealed book, and for the want of the capability to observe the common things that surround them they appear but a hopeless mass of confusion, in which they fail to perceive the order and beauty of divine wisdom. The heavens above and the earth beneath convey to them but a vague shadow of the realities they sustain to physical, mental and moral culture. We are here to consider the remedy for such a state of things in the Republic—which is found, in our judgment, in the education of the perceptive faculties; which education must be commenced in infancy, continued in youth, and confirmed in maturity.

If our American mothers were competent, and had the time to devote to the intelligent training of their children, the kindergarten might not be a necessity; but the daily occupations and duties of the great mass of our American mothers make it necessary that there should be provided kindergartens where this work can be wisely and well done. The genuine kindergarten teacher must be employed, who, like the best of mothers, will enter into the work with her whole heart, and seek to develop the physical, mental and moral capacities of every child to the highest degree possible for its

own happiness and usefulness as well as for the good of the home, for society, and for the state. The training for citizenship should begin in the cradle, and be carried on to the end of the child's career. It is of the utmost importance that children should be trained by such methods as that they will derive their knowledge in a way that it will be assimilated by their own digestive process, and become to them a sure source of mental and moral health and strength; we should seek to give them the power of self-direction, and make them love independent investigation. Such training alone will make them vigorous and original in thought and action. In America the word "kindergarten" has had to encounter more or less of prejudice because it was the representative of foreign ideas of early training. We have thought that it might have been better to have adopted a nomenclature for this grade of work as applied to our schools more in harmony with the names given to the other grades of school training, such as "sub-primary." The term "infant schools," used in English, Scotch and Irish courses of instruction, has never been cordially received by American educators; and now that the public are demanding that children under five or six years of age should be provided for in our public system of instruction, it would seem to be wise to determine upon some name for that grade of work that will convey to all the proper conception of the range of work to be secured. This would not involve any change in the principles or methods of the instruction to be given, but would perhaps better interpret the universal scope of the training sought in its relation to the other more advanced grades of public-school work now well understood by the terms primary, grammar, high school, etc.

No educational topic of our time is of more importance for educators to consider than that of the relation of the so-called kindergarten methods to the American primary school; and with this in view, we have arranged for our first session of the Department that Dr. William T. Harris shall open the discussion of the matter by a consideration of the kindergarten methods contrasted with the methods of the primary school. No man is probably better qualified to enlighten us upon such a topic. We earnestly hope that the two great subjects of this meeting (Motherhood and Childhood) will be so unfolded as to give an impulse to the growth of public sentiment in favor of their advancement that shall be in some degree commensurate with their great importance. We hazard nothing in saying that this department has in charge the most vital interests of any one connected with this great Association.

Froebel said "nothing comes without a struggle." We must begin with the spring-time of our life and plant seed that shall germinate and grow under the best conditions if we would expect to secure a harvest of humanity in the future fitted to assume the high duties of American citizenship in the republic; for we feel assured that human happiness and self-government are the corner-stones of the Froebel system. Miss Elizabeth P. Peabody, one of the great women of our nation, has fitly described this system when she

says it not only insures healthy physical development, but trains the artistic imagination, the scientific mind, and the skillful hand of labor; and this, without taking the child out of the innocence of the childish sphere of imagination and affection.

PAPERS AND DISCUSSIONS.

THE KINDERGARTEN METHODS CONTRASTED WITH THE METHODS OF THE AMERICAN PRIMARY SCHOOL.

WM. T. HARRIS, CONCORD, MASSACHUSETTS.

I attempt to contrast the methods of the kindergarten with those of the primary school as it exists and has existed in America, not with the intention of disparaging either of these institutions, but in order to point out a certain fitness of each method for its work in hand. I claim here, and I have claimed long ago, when I recommended the school board of St. Louis, in 1872, to establish a kindergarten, that the presence of a kindergarten in a system of public schools will of itself work some change in the methods of the primary school that will be of great benefit to those methods. But I wish to show that the methods of the primary school, substantial as they are, have a foundation in reason, and that it is not well for our friends of the kindergarten to look always in the direction of a revolution in the methods of the primary school, and the adoption of plays and games and gifts and occupations, or some manual-training modification of these, in course of instruction for children from the age of seven to twelve years. On the other hand, I hope to convince the friends of the primary schools that their methods are not good for children under seven years, but that the kindergarten methods are most happily devised for children of the tender age between four and six years. As teachers, we must not get the method which we practice in the special grade in which we are teaching so close to our eyes that it shuts out all other grades and all other methods. We must study education in view of the entire life of man, and never forget that our work with the children is to fit them for manhood and womanhood. It is not our object to prolong childhood forever; but, on the other hand, we wish to prevent too rapid transitions from one stage of development to another. We do not wish to see a hothouse system of education forcing the growth of our human plants for the world-market.

Having made these protests and explanations in advance, let us now pass in review the question of the kindergarten, in order that we may see how admirably adapted is its method to the child at the first school period.

1. For the first four years of the child's life the family education has been all in all for him. He has learned in his first year to hold up his head, to clutch things with his hands, using his thumb in contraposition to his fingers; to follow moving objects with his eyes; he has learned smells and

tastes and sounds and colors, and the individuality of objects. He has learned to move himself, using his limbs somewhat as a turtle does in crawling. In his second year he has learned to stand alone and to walk, and to use some words and understand the meaning of a great many more. His recognition of colors, sounds, tastes, and touch-impressions, has increased enormously. He has acquired his first set of teeth, and can use them. Imitation preceded the acquisition of language.

In his third year his knowledge of the external world has progressed steadily, powerfully aided, as it is now, by the acquisition of language. For by language the child has become able to use the senses of other people as well as his own. For he listens to their accounts of what they have seen, and asks questions incessantly to draw out the experience of his parents, older brothers and sisters, attendants and acquaintances. Not only does he learn to see and hear through other people—that is to say, get information of the results of older people's observations—but he begins to use their reflections, and inquires eagerly for explanations. It is a great delight for him to discover that things and events are little sections in endless chains of things and events—little beads, as it were, strung on a great string of causal relation—each thing or event being the effect of some antecedent thing or event, and likewise to be the cause of other things and events to follow. What a wonderful world this is to the child as the principle of causality begins to act in his mind, and he wishes to know the why of things and events—wishes to learn in what sense they are means to something else—in what sense they are results of something else! Through imitation of sounds and the effort to attach a meaning to them, language has arisen, and now the child has enlarged his educative possibilities infinitely. For he can, as we have just seen, learn the results of the sense-perception of older and wiser people than himself, and avail himself of their thoughts and reflections. What teacher ever lived—what philosopher ever lived—who could begin to tell one-half of the miraculous results of language or speech? Who of these has ever been able to realize in his own mind one-half of its wonders?

Stop for one moment and consider the miraculous change in the child's sense-perception which takes place in learning to talk. Before he learns the use of language, each thing or event is looked upon as all in all by itself. But just as soon as he learns language he sees every object, every single event or thing, as an individual of a class—as one specimen of an indefinite number of possible specimens. In other words, the use of language implies that the child has begun to use universal terms, words for classes, and has begun to think all objects as specimens of classes. What a wonderful thing it is, therefore, in the second year of a child to hear him call the name of an animal or thing upon seeing it. He has ascended infinitely above his previous state of development. To him the particular object seen is one individual, seen in a background of infinite possibility of the production of

such individuals. You will see at once that language implies a causal view of the world, and, more than this, it implies a world of genera or species, and particular individuals. Finally, it implies that the classes, or species, or genera, are not mere results of picking out like individuals and arranging them together in classes — the child's view of the matter is not so shallow as that — he is far deeper than our mental philosophies and psychologies that tell us such nonsense. He assumes that each object has a producing process of some kind behind it, and this concept is the idea of a true universal.

The child, therefore, begins to ask the names for all things and events. He tries the patience of his elders by his persistency. Why does he lay so much stress on mere names? they ask. The reply is found in what we have just now considered — the child's sense-perception has arisen forever above the phase of animal sense-perception, and he now and forever after sees each object, and will see it as a specimen of a class. He therefore wants a name for the class, so that he may forthwith begin to store up the different possibilities of form, shape, size, color, and other varieties of type that he may find in future experience.

What infinite possibilities of education lie in this! The child has gotten possession of the most powerful instrument of self-education that exists, and he has acquired a new faculty of mind — the faculty of seeing each object before the senses in the light of its universal, that is to say, he sees the real with a margin of other ideal possibilities all around it. Ever after he will see any example or specimen that comes under this class name with a reflection that the previous specimen differed from it in some respects of size or color or shape. He will think of the other possibilities not realized whenever he sees any given real specimen of a class.

Here, therefore, begins the child's perception of ideas — right here, when he begins to use language. Seeing possibilities or ideals, the child now begins to have will-power. Before ideals or motives are seen, the will-power has not yet risen out of blind impulse or instinct. Now as he sees objects he thinks of their unrealized possibilities, and at once he has a motive to act. To act gives him a consciousness of his own power to create: for to change a possibility into a reality, to actualize a motive, is to create a new form. It is to cause that to exist which was merely ideal before.

Thus in process of language, the child is unfolding genuine will-power, learning to see all things as results of processes which are active universals, and getting true self-consciousness. The recognition of the self as causative or creative of new forms, is self-consciousness, the recognition of one's own individuality.

Right here, according to the deepest philosophy, both Greek and German, human immortality is established. For an individual that did not exist for itself could not be said to be immortal, even if it existed forever. But the recognition of self as creative and as self-activity, original cause, is the per-

ception of the soul as transcending all its temporary states, as existing above and apart from the stream of events in time. Not that the consciousness of this individuality is constant; that is not necessary. The perception of the self for once could never happen unless the individual perceiving were immortal, say these thinkers, and I certainly believe them entirely correct in their conclusions. Language is, therefore, the best evidence of immortality.

2. Now that the child possesses language, and begins to inquire for names —begins to see ideals and to act to realize them—he can be helped greatly by the kindergarten method of instruction. It should be used in the house by the mother and the nurse.

The kindergarten wisely selects a series of objects that lead to the useful possession of certain geometric concepts and certain numerical concepts that assist in grasping all things in their inorganic aspects. It provides for his new perception of possibilities or ideals by setting him to work at building. It has a series of occupations—building, stick-laying, drawing, perforating paper, embroidery, joining sticks by soaked peas, modeling in clay, weaving, etc. In all these the child finds relations to the fundamental geometric shapes that he has learned to know, and he sees with clearness and precision how to realize ideals. The kindergarten in the gifts and occupations, however, does not use the highest and best that Froebel has invented. The peculiar Froebel device is found in the plays and games. Froebel himself wrote the Mutter und Kose Lieder, and explained them with all his subtle philosophy. The child here, in the plays and games in which all join, pupils and teachers, ascends from the world of nature to the world of humanity; from the world of things to the world of self-activity; from the material and earthly to the spiritual. In the gifts and occupations he becomes conscious of his will as a power over matter to convert it to use, and to make it the symbol of his ideals. But in such work he does not fully realize his spiritual sense, because he does not find anything in it to make him realize the difference between his particular self and his general self. In the plays and games he becomes conscious of his social self, and there dawns the higher ideal of a self that is realized in institutions, over against the special self of the particular individual.

In the songs and pantomimes the child uses his self-activity to reproduce for himself the doings of the world of society. He produces a reflection of this world of human life about him, and repeats to himself its motives and its industries, putting himself in the place of the grown-up citizen and assuming his mode of thinking and acting. By this he attains the new consciousness of a higher self acting within his particular self and dictating the customary usages, the conventional forms of politeness, the fashions set for him to follow, and above all he begins to have a conscience. The conscience demands unconditional obedience—the sacrifice not only of possessions, but of life, too, in its behest. Here the child climbs up through his symbolic pathway, through play, to the absolute mind. He sees the ideal laws that

are absolutely binding above all temporal considerations; he sees the moral law. The moral law is an entirely different thing from the laws of matter and motion. The latter relate to dead inorganic substances moved from outside and under fate. The former is the law of activity of spirit, the living, the human, the divine. It is the law of self-activity. No self-active being can retain its freedom or self-activity except by conforming to moral law.

The kindergarten does well when it teaches the gifts and occupations, for it deals with the world of means and instrumentalities, and helps the child to the conquest of nature. It does better with the plays and games, because these are thoroughly humane in their nature, and they offer to the child in a symbolic form the treasures of experience of the race in solving the problems of life. They make children wise without the conceit of wisdom. And there is no philosophy for the young woman to be compared with the philosophy that Froebel has put into his work on the mother's plays and games with the children.

3. After the symbolic, comes what is called the conventional. In his first stages of using language the child is just in the symbolic stage of culture, and the kindergarten is exactly the kind of instruction best adapted to him. At the age of seven years, or in the beginning of the seventh year in some cases, the child has acquired this sense of higher individuality. Just as in the first attainment of the gift of speech the child learns to see all things as specimens of their universals, and to desire names for all things—so four or five years later he has acquired the humane culture which it was the object of the plays and games of Froebel to teach, and he now regards himself as a member of a social whole—in fact, as an individual having special duties to perform in the life of the whole. With the beginning of this consciousness the symbolic bent of the mind begins to yield place to a higher and more conscious form of intellectual and moral activity, and the child is ready for the methods of the primary school.

The child, in fact, has arrived at a point where he needs new instruments of self-help—he needs to master the conventionalities of human learning—he needs to learn how to read and write, and how to record the results of arithmetic.

The human race uses arbitrary characters to represent elementary sounds, and combines these into words—a process of analysis and synthesis quite difficult for the child of the symbolic period of culture to master. With the acquirement of these arbitrary means of indicating speech, the child will have a new means of self-help altogether more wonderful than anything that he has before learned. He will be able now to appeal from the oral and desultory statement, or narrative, to the printed page which contains the well-considered and exhausted results of all humane experience present and past. Once acquired, the child is emancipated from dependence on the leisure of others—he can now at his own leisure consult the experience of the race in so far as it exists in his language, and in so far as he can master

its special form of exposition. This must be done by individual industry, and is an ethical deed quite distinct from the work of the child in the kindergarten.

The child now feels the impulse of duty. Self-subordination to reasonable tasks is no longer play. He has arrived at the transition from play to work. He can now begin to have set tasks assigned to him, and begin to be responsible to authority for the performance of them.

Here we have the contrast of play and work. In play, the child exercises his caprice. He sees possibilities, and transforms things according to his own arbitrary will. In this he learns his own power—the power of his selfhood, and thereby develops his individuality. When he acts under the direction of another he does not realize what is peculiarly his own causal energy; it is not his ideal, but the ideal of another, that he realizes. It is very important not to force on the child in the symbolic stage of his culture, say from four years to six years of age, the ideals of others in the details of his work, for that will produce arrested development, and the child will not have the vivid sense of personality that he ought to have. But the fountains of his originality are protected by the kindergarten, and he grows in a healthy manner to another stage. At the age of seven years the average child begins to tire of mere caprice, having gained through play the essential development of its originality. It now is attracted towards work or the exercise of the will along the lines of rational activity or prescribed by established authority. This is work. While the kindergarten should lay stress on the form of play, and give the child opportunity to develop his spontaneity, the primary school must lay stress on the form of work, and lay down definite tasks for the pupil to perform by his own industry.

By language the child rises from an animal individuality to a human individuality. By realizing his membership in society, and conforming his deeds to the general standard, he develops a higher spiritual individuality. This, as we have seen, is the object of the kindergarten plays and games. When it is achieved, the method of play gives place to the method of work; the symbolic yields to the conventional; the kindergarten methods to the methods of the primary schools.

STORY-TELLING IN THE KINDERGARTEN.

MISS NORA A. SMITH, SAN FRANCISCO, CALIFORNIA.

The disciples of the kindergarten method believe in story-telling as one of their most useful and beautiful exercises. The true story-teller, like the improvisatore, is born, not made; but in every normal school for kinder-

gartners much attention is given to training in the art, and every young woman can, by careful study and practice, attain to some proficiency in it.

The requirements of a good story-teller are as follows: First, a clear voice, used with ease and natural inflections; second, correct pronunciation and a correct use of language; third, familiarity with the uses of gesture; and fourth, self-possession, or, better still, self-forgetfulness. Yet these are, after all, only superficial requirements for the kindergartner. Many possess them all, and yet are lacking in the judgment and literary taste which are requisite to help them to select an appropriate story adapted to their child-audiences; or they may be wanting in some of these essentials, and yet possess an indescribable magnetism, a touch of dramatic art, which will thrill their listening audiences from the moment the tale begins to flow from their lips.

The points in the tale must be made with rapidity; the story itself be condensed, for ten minutes is the outside limit of the time a story should occupy in the kindergarten; her words should be like sunbeams, "deeper burning, the more they are condensed;" and finally, the *manner* of the telling must be simple, tender, genuine, heart-felt, with no affectation or false enthusiasm. It should be as much as possible the manner of the soft-voiced mother at the fireside, who holds her little one on her lap and tells him of the days when she was young. To this must be added a further touch of dramatic art, a little more of light and shade, for she must reach with her well-chosen words fifteen or twenty restless, active brains, instead of one.

So much for the manner of telling the story; now for the tale. In selecting this, care should be taken that it be not too old or too young for the majority of the children's comprehension. It must be child-like and simple, yet full of purpose and strength. Its moral must be perfectly pure and healthful. The moral must not come halting after, when the story is finished, but must be the great thing from the beginning, yet a subtle, intangible presence, which has filled every portion of the tale with its fragrance, yet never for a moment have raised its head obtrusively, as if to say, "Here am I, the moral; note me well."

The stories commonly told in the kindergarten may be classified under various heads: 1st. *Historic stories*, such as are used, for instance, on the nation's holidays, conveying simple facts as to the origin of Thanksgiving, Independence day, Washington's birthday, or relating incidents in the life of the nation. 2d. *Scientific stories*, inculcating in a playful way scientific facts, as to the habits and structure of animals, natural phenomena, and the like. 3d. Stories intended to illustrate some special virtue, as patriotism or self-denial. 4th. Tales intended primarily for the cultivation of the imagination, under which may be included carefully-chosen fairy stories, allegories, and fanciful tales of various kinds.

There is much difference of opinion among kindergartners as to the use and value of fairy stories, so called, but a discussion of the differences is not in place here. All stories coming under any one of these heads, if well told,

must necessarily give familiarity with the use of good English, develop the power of attention, give general cultivation, and prepare for a future love of good literature, which will be the child's best teacher and his chief safeguard.

THE PRINCIPLES AND METHODS OF EDUCATING OUR GIRLS FOR PARENTHOOD.

MRS. EUDORA L. HAILMANN, LA PORTE, INDIANA.

That I should be the one chosen for this particular branch of educational thought acts as a judgment upon my conscience, for if I know myself aright I am very little given to theorizing, and indeed I have never had time, for as doing must be learned by doing, so the art of theorizing must be acquired by theorizing. To formulate more or less scientific principles for the guidance of the educational work of parents is a comparatively easy matter, but their application among individual relations, many of which are imperfectly known, is a task fraught with many difficulties.

A retrospective search in educational history will reveal to us the fact that a theory of education which shall regenerate the race and reform society has been the favorite theme of the maturer thought of all philosophers. From Plato to Herbert Spencer and Frederick Froebel, we behold a succession of systems proposing ostensibly infallible directions for the educational work of family, school, and church. Each one in his day turns out a little pet model microcosm. The Frenchman says "*J'ai mon systeme.*" Into this system he tries to fit not only his favorite tid-bits of doctrine, but all the results of the observation and experience of the world. At one time it is "Information," cut and dried, will form the common *mind;* again, it is "Conformation," slavish obedience to authority; then "Reformation," lifting the child out of an "original depravity;" and, latest, it is "Performation," learning to do by doing. Very rarely we realize that all of these are mere phases of "Formation," learning to become by becoming. A careful scrutiny of the writings of educational reformers will reveal the fact that there is a great deal of repetition of thought and method; and the optimist, jealous of hindrances, often finds himself disappointed and discouraged at the slow progress which the world makes along the lines of righteousness.

With all the lofty ideals held up before society as beacon-lights to guide mankind to higher and better conditions and relations, there is still disease and suffering, vice and degradation, even in the ranks of the most cultivated classes. But, after all, if we sift the thought of the ages, and classify the result, we shall find, covered over and over with a multitude of words and a heavy armor of egoism, a few kernels of fundamental truths.

These self-established truths have been stated and restated by poets, philosophers, and theologians, in more or less attractive and striking forms, now crowded into straight-jackets of machine-jointed intellectualism, now diluted in terms so vague as almost to dissipate the thought involved. The consequence is that those who most need information do not get it. The doctrine of Christ is reversed. The righteous are called to a repentance they do not need, while the sinners are left to go unredeemed because the learned receipts for reform are in a foreign tongue, intelligible only to lofty transcendentalism and hyper-speculative fancy.

I do not mean to denounce the theories and their authors; but I would warn women against the practice of meekly accepting and blindly following in the wake of *ex cathedra* authority. We should be wary of self-appointed leadership. We, and especially women, should learn to judge of educational principles and methods independently, on the basis of our own intuition, and in the untrammeled exercise of our own intellect and reason. And here I would particularly emphasize intuition, partly because intuition is conceded to be the special strength of woman's mind, and partly because, closely viewed, intellect and reason are but particular applications of the same womanly power to see.

It is often said that education is woman's special province. We may find some corroboration for this in summer schools and other educational gatherings. In all these the observer cannot but be impressed with the comparatively great attendance on the part of women, and with the superior eagerness with which they seek ways and means for interesting their pupils and aiding their mental growth. In the majority of cases, it is true, this may involve merely a blind following of an instinct to adapt the supply to the demands of the being under cultivation. But, my friends, it is the *mother* instinct and not the *father* instinct that prompts it. Natural sympathy with child-nature, an intuitive knowledge that mere information is not education, that learning is not power, arouses a longing for better insight, which they—alas! too often vainly—seek at these gatherings.

In our efforts to train the mother instinct, to bring it under the control of insight, *i. e.*, in the preparation of young women for the science and art of human culture, we should open every avenue whence light may come, and give her control of every instrument of influence, from the needle to the pen, from the cradle that rocks the embryo citizen to the ballot that sways the world.

That physical health and vigor are essential to maternity, is a truism. Nevertheless the means employed to secure these seem as yet quite inadequate. Who can behold the thin waists, narrow chests, drooping shoulders, and short, spasmodic breathing of our young girls, without being struck with the havoc that false customs make of human energy and human possibilities? Young men and women wear their fashionable infirmities as solemnly and with as much circumstance as a dude wears his diamond in the most con-

spicuous place. A keener appreciation of consequences is needed on the part of parents and others interested in human progress. Full physical development cannot be reached as long as "good taste" demands such grotesque fixtures in dress as the corset, the choker, the tooth-pick shoe, the heavy skirt, and other fashionable follies. Women must be willing to emancipate themselves, and men must allow them to become emancipated from this bondage, ere we can hope to reap results from efforts to secure on the part of young women the physical health and vigor that justify maternity.

The thoughtful parent, the intelligent teacher, the far-seeing scientist, each in his sphere, should continue to preach against Moloch Fashion; to initiate practices that gradually undermine his cruel rule; to organize classes for calisthenic and gymnastic exercises, for healthful games and pursuits, and to invent new devices and create new forces that will lead to his ultimate overthrow.

Strength begets courage, and courage overcomes difficulty. Physical health and vigor increase the circulation; increase of circulation quickens all the vital processes; increased vital power renders easy the responsibilities of motherhood. And these things rest securely on physical exercise, of which I should prescribe a goodly amount. The celebrated Dr. Berhave even suggests that "most of our diseases might be cured mechanically, instead of chemically, by climbing a bitterwood tree, or chopping it down, rather than by swallowing a decoction of its disgusting leaves."

Nature suggests to us not only the desirability, but even the character, of physical exercise, in the instinctive gambols of the young. Upon these art may improve, and *has* improved. We are told that the ancient Greeks attained a marvelous degree of grace and strength through judicious, systematic physical exercise; and in our own day we find among the cultured classes hundreds of Hebes and Apollos whose delicacy of outline, and beaming, soulful faces bespeak possibilities vastly superior to those of the Greeks. These possibilities, thoughtful, persistent physical training should develop.

Our mothers need arms strong enough and well controlled — for only controlled strength is effective — to "walk the baby to sleep," and "wield" the ballot, to sweep the house, and to empty the whisky-barrels and beer-kegs that their little ones may be free from temptation; to stem the fruit as well as the tides of evil that beset the life of their children.

Health is not an accident. It depends on fixed laws of the human constitution. Disease and untimely death are results, not of chance nor of the "dispensation of a kind Providence," but simply of the neglect of certain conditions on which the healthy action of the various organs of the body depend. When these conditions are fulfilled, health is preserved. When they are neglected or infringed upon, disease or death must follow. For this and other reasons it is essential that young women should possess a knowledge of the structure and life of the animal economy of man.

In this, stress should be laid upon the study of the higher animal func-

tions which in man result in the rule of self-consciousness. The organic functions should be viewed with reference to their important bearing on the higher animal functions. At every step the student should see more clearly the dependence of animal on organic life, the close connection between body and mind.

Nor could she stop here, for science alone is not sufficient. She should have frequent access to kindergartens, where, as an interested observer, responsible helper, she may see and use principles and scientific deductions in their practical applications. Here she may study child-nature in its various manifestations, compare the child of normal conditions with that of vice and disease, all the while confirming and correcting, supplementing and extending her science, and making herself strong and skillful in its art by which alone science can gain full efficiency in life.

In this connection I cannot lightly pass over the *grave* (?) question of cookery, the abuses of which account for so many of our bodily ailments. Indeed, but for the reconstructiveness of Nature, our perverted palate would find it easy to thwart her efforts to continue the human race.

"Every birth is an hygienic regeneration." Every untimely death is a relentless rebuke to our ignorance or willful indifference, with reference, principally, to *what* we should eat, and *when* and *how* we should eat. Inasmuch, then, as infancy is most ready to fall a prey to such abuses, and inasmuch as the management of infancy must remain with the mother, it is of prime importance that she should intelligently control the dietetic department of the household. Hygienic cookery should, therefore, be included in the course of study for young women.

Perhaps hygienic *not*-cookery would better express the thought, for in this art very many of the conglomerations and decoctions, spiced and peppered nondescripts, many of the fats and meats, which now offend the human family in the struggle for existence between common-sense and fashion, between science and poison-hunger, would be consigned to the leisure hours of rhinoceros-pouched creatures whose life may without loss be devoted to the digestion of such things; but do let *us* learn to adapt the character and quantity of our food to the best interests of growth and development, and to actual individual needs.

In some localities it may become necessary to redouble our efforts in this matter, in view of the cooking-schools and amateur cooking-clubs which are springing up all over the land. These are prone to lay stress on the cookery in their work, and to slight hygienic considerations, thereby acquiring a tendency to refine and to increase, rather than to diminish, dietetic abuses. Instead of fried-cakes, pancakes, nut-cakes, pies-and-cakes, stomachaches, *ad nauseam;* instead of "puddings hot, puddings cold, puddings in the pot nine days old," let us have the juicy, sweet, ripe, cooling, refreshing, easily-assimilated fruit without the pot, and in addition have the time of the pie-and-pudding-maker for some pursuit that will help to reduce the undertaker's business to a minimum.

Just how the art of cooking is to be acquired does not come within the scope of this paper. I am convinced, however, that it lies at the foundation of human health, and therefore of human virtue, human usefulness, and human happiness. It is unquestionably one of the most effective instruments in the mother's hands to bring sweetness and efficiency into domestic relations, and to secure conditions that will directly and indirectly bless her child. It will be necessary, however, in all that may be done, to lay stress on the hygienic side of the work. What we need is *hygienic* cookery, not hygienic *cookery*. Indeed, what I have said concerning cookery applies, *mutatis mutandis*, to the entire hygienic department of domestic economy in all its various relations. The mother should come to her work thoroughly skilled on the basis of full scientific knowledge to secure for her child all those conditions of ventilation, dress, shelter, cleanliness and cheerfulness that will secure vigorous health, and keep away the hands of the physician, who, though the best of his craft, lacks the mother's love and intuition.

At no previous period of the world's history did education as a science and art receive such universal attention as it does now. The great increase in the number of books on educational topics proves this. Unfortunately many of these, especially among the "psychologies," are concerned with the child chiefly *after* his habits and the general trend of his nature are fixed, and—what is still more unfortunate—take cognizance of only a part of his nature, viz., the intellectual. Too often they clothe simple truths in technical puzzle garments, and instead of aiding in the clearing away of the cob-webs of superstition and quackery, conjure up the ghost of antiquated metaphysical riddles of questionable value. There are, however, among these many reliable books full of valuable information and healthy inspiration, which every young woman would do well to study.

The excellent plan, which has been on foot for a number of years, of keeping records of the development of children during the first years of their life, will give the student of life's mysteries new insight and faith.

Perez's "First Three Years of Childhood" is good in its observations, though unreliable in its deductions. His "Childhood's Art and Poetry," and a number of other works on infantile psychology, are equally meritorious. Preyer's "The Soul of the Child" is a masterpiece of conscientious observation and soulful interpretation. The English women, among whom Mrs. Mallesen and Mrs. Davies deserve special gratitude, have given us some of the wisest thoughts on this subject.

High schools should *prepare* for the special study of psychology, pedagogics, and related sciences. This they could do by giving their pupils opportunities to *observe*, under suitable direction, the work of the kindergarten and primary school, to assist in the songs and games, and in the hand-work, *which should form an integral part of the course of study in every department of school-life.* During the last year this might be supplemented by a preparatory course in the data of psychology and pedagogics—with no attempt, however, *to finish* these sciences.

Care should be taken in these lessons, however, to guard these young women against the errors and allurements current in metaphysical text-book psychology. The cut-and-dried plans of the compilers of these volumes seem to have been manufactured among the dust of books, and have very little of the spontaneity of life about them. Education has to do with intuitional minds all along the line, and it should aim to lead these into efficient action in life. For it not only helps intuition as such, but also the operations of the intellect and reason are essentially intuitional. To the difficulties of following the many individual intuitional minds in their spontaneous development, current metaphysical text-book psychology would render us ostrich-blind by covering our heads with the glittering *sand* of a learned phraseology.

Again, this psychology, which seems to be based more on learning than on observation and study, places undue stress on the intellect and all but ignores the feelings and emotions which carry the burden of life. Feeling gives tone to thought, sets the intellect to work to find language having its own intensity, to pile up lofty and impressive circumstances. Thus it gives us the the poet, the orator, "the thoughts that breathe, and words that burn." A one-sided intellectualism, on the other hand, will oppress us at best with intellectual athletes, tight-rope dancers incapable of adding the weight of a shadow to the sum of human happiness and well-being. To cultivate the emotional nature in accordance with its own laws and in the right direction is the great educational problem.

Its solution will be found only on the road of reverential regard for this phase of mental activity, to whose persistence, in spite of the hindrances of false educations, humanity owes every creative advance. The emotional holds to the intellectual the relation which the sun holds to the moon. It can be cultivated only by affording it, at the hand of properly-adjusted surroundings, suitable fields for action. Learn to feel right by feeling right; grow to be sympathetic by practicing sympathy. We hear talk about women's hearts running away with their heads. I wish it were the case oftener, and with men's hearts, as well. It is the heart that leads aright, the head and lower organs that tread the path of error.

Women need more knowledge of society and things in their broadest sense. Their outlook, which has been forced into very narrow limits by long-established custom, needs broadening. As a rule their mental attitude is one of timid surprise and anxious perplexity. With grateful wonder she looks up into the face of the learned doctor who wisely informs her that water is wet. As a class, we have not learned the art of selecting from the accumulating stores of information that which is of greatest use. In our study and reading we do not distinguish between the essential and the accessory, between the useful and the ornamental.

A woman wastes an hour in bidding farewell to a friend on whom she has made a trivial social call, and then is rushed for time in the important duties of life. She studies and reads much in the same way.

Now, inasmuch as the mother is the natural guide and adviser of her children during the period of childhood and youth, and inasmuch as her guidance should be consciously and as directly as possible towards full manhood and womanhood, she should be well up in the living questions of the day—well versed in natural history, physics, chemistry, and mathematics, and should have a knowledge of history and of the laws governing society, sufficient, at least, to enable her to relate her boys and girls to the world.

Much misery comes from a neglect of this. The timid child is subdued and oppressed; the aggressive child is successful, and becomes despotic and tyrannical. Genius without a due amount of self-assertion is often obscured or obliterated, while the self-communative possessor of mere talent or shrewdness wins the prize for retailing the creations of genius. And the mother, who might have prevented much of this, looks on in helpless amazement. The happy adjustment of individual peculiarities, special characteristics, and the like, to future life-success, should be initiated while the child is in the mother's care, and this calls for deeper insight and larger sympathy than can be looked for in the mere caterer to the child's physical needs.

Perhaps, however, the mother's greatest needs are found in the direction of the arts which reveal the soul that lives in man. Chief among these is music, the expression in voice of harmonized feeling, and objectively the mightiest harmonizer of feeling. Every child is born with a certain degree of musical instinct; for in every child feelings strive to become harmonized and seek expression. Under the influence of environment and cultivation this instinct becomes *Musik-Sinn*—a word which in translation loses much of its depth, possibly because of the lack of the thing itself in England and America. Song-singing, piece-playing, and note-writing are not music, but rather deceptive contrivances to conceal the lack of it. Wheezy, squeaky organs, persistent pumpers, and noisy throats may be found in many a town where music is an entire stranger. When set loose, their utterance, far from soothing the savage breast, tends to arouse into prehistoric vigor whatever remnants of original savagery may linger in the remotest recesses of evolved humanity. They suppress and pervert musical instinct, instead of developing it.

Yet everywhere the voice remains, revealing in its musical or unmusical qualities the inner state of feeling. There can be no doubt that harmony, tone, melody, have their root in the feelings. The inarticulate moan, the sigh, the subdued hum of happy, dreamy childhood, the hilarious *"jodel"* of the happy-go-lucky Swiss mountaineer, singing out his inner harmony of feeling—are ample illustrations of the fact. These and the modulations of voice in speech are the primitive utterance of the same instinct of harmony of which music is the refined expression. The music of voice modulation is unmistakably clear in early childhood. It is easy to discern in the modulations of the child's voice the tendency of inner interest and feeling. On the other hand, even under the perverting influence of climate, hereditary

limitations, false environment and false culture, there remains in the oldest voice sufficient modulation to indicate to the practiced ear its concomitant in interest and feeling.

Music manuals are apt to begin the subject at the top, and to go down; they rarely, if ever, reach the child—not the *music* in the child. The mother will find in their methods and instruction little of direct value to her. In earliest childhood the feeling side of life is uppermost; through this alone can the mother enter into full communion with her child.

Untaught maternal instinct, in a general way, indicates the method, with soft cooings, rythmetic jingles and melodious rhymings with which she sooths and wins her child, and seeks to attune his being to the control of reason and will.

Musical training, therefore, is of prime importance in the education of girls and young women; not in the one-sided way of the ordinary school manual, nor in the frivolous fashions of accomplishment-getting, but in a living manner which adapts itself at all times to the yearnings of her own soul. Such training must rest, not in some trivial objects of pleasure-getting or pleasure-giving, but in a sympathetic interest in all her surroundings. To arouse and keep growing such interest is the very first step in her musical training. The very fullness and intensity of this interest will call for expression, and all along the line fullest expression is found in music and song.

I can, indeed, see no reason why, if the girl has been taught musical expression and note-writing as carefully and diligently as she is taught literary expression and penmanship, her feelings should not find as intelligent outlet in melody as her thoughts do in literary forms. At corresponding periods of life these musical productions may not bear the criticism of classic judgment any more than do the literary productions of growing youth, even in the valedictories and class-poems of graduates. But the feelings have found intelligent expression, the emotions have sung themselves into harmony; the way that leads to living self-control of fully developed rich nature is open.

In this connection, the tonic sol-fa method is undoubtedly a step in the right direction. Basing its work on the emotional value of sounds as related in harmonies, it enables the pupil to sing and hear these sounds in their true meaning and harmonious relations, and to feel in melody not a mere procession of single sounds, but a rich succession of related harmonies. Rhythm comes to the learner not as a dead, external rule, that controls him, but as the utterance of a law that lives in his own soul, and by which *he controls* the song. Its struggle against old encrusted methods, based on superficial conceptions of musical art, is rapidly narrowing down to the question of mere notation; in the essentials its superiority is no longer seriously impeached.

In music, as in other instruction, the school is apt to victimize the learner

in the interest of the subject when the stress of instruction and drill is on the form and letter of expression. Spontaneity in the child becomes extinct; affectation takes the place of truth; hypocrisy, vanity, conceit, and arrogance are engendered where earnestness, honesty, and modest self-esteem were meant to rule. Give girls and young women some worthy object of thought and feeling, furnish them with the means to express inner thought and feeling, and here, as elsewhere, they will not be slow to apply their knowledge and skill in their families.

Another great instrument of power in the mother's work is the story. Story-telling, not unlike singing in this respect, puts the story-teller and the listener into harmony of feeling, unites them on a common objective basis of inner interest. It is the avenue through which much information may be brought to the child in living association with the child's personal experiences. Thus it paves the way for thoughtful study, and opens new roads for wider experiences. Stories are of many kinds, and each of them serves a different purpose. There are stories of animals, stories of plants, stories of children, fairy stories, allegories, and biographical anecdotes, fables, and more or less fanciful dream-stories, remarkable chiefly for the many words which they contain.

The kind of story told, its subject, and the manner of handling the subject, must depend largely on the age, character, and attainments of the children to whom it is told. Thus fairy stories and fables should have no place in the nursery, kindergarten, and lower primary school; indeed, too great care cannot be observed in their use even in higher grades. Usually their interpretation calls for more experience and thought-power than can be expected during the tender years of early childhood; hence they are received as whimsical unrealities. Their intended effect and influence are lost, and they are apt to leave in the mind frivolous tendencies that make havoc of literary taste and of life aims.

The educational aim should always be kept in view. Mere empty amusement is unworthy the thought and time of an earnest mother or teacher. Every story should contain something that may be retained by the listening child, and become his own as a valuable life possession. It should come with some burden of information or inspiration; it should contain a moral, without, however, formulating it; it should in *some* manner strengthen the child in the direction of right being. In plot, it should be truthful—a living reality—with no admixtures of sensational exaggeration or fanciful surprises. In setting, it should be attractive, feeding the child's poetic tendencies, enabling him to see his own life in the light of higher ideals, in teaching him to tell the same or his own stories in a direct, truthful, and pleasing fashion.

Childhood delights in imitation. Left to themselves, children would probably name things in accordance with some of the utterances of these; the dog is bow-wow; the cat is meow; the locomotive is the tchoo-tchoo. For

this reason a poetic story-teller will adopt her language, the tone of her voice, her gestures, and the expression of her countenance to the sentiments of the story. It goes without saying, that for all these things much gain will come to her from a habit of keen observation, from direct contact with nature, and from the reading of good books—not, however, from a plunge into the ocean of sensational literature, whose morbid stimulus unsettles life by dissipating its energies.

The taste for rhymes, jingles and alliterations is as natural to children as the love for playing with sounds; it is the instinctive effort of the mind to relate the emotions to the intellect. The story-teller can do much to encourage this and lift the child into conscious possession of poetic force, which is so effective in making life worth living.

Drawing is a valuable adjunct to story-telling. Its value lies in its adaptability to direct, clear and concise thought-expression. It intensifies and idealizes the impressions made by the story, while at the same time it gives them a new reality, and renders the incidents of the story more actual.

It opens a new avenue through which to enlist the child's interest and sympathy. It offers the child new and varied opportunities for the exercise of artistic, *i. e.*, creative power. A few strokes of the pencil or crayon will say more to a child, and, in the school, to a class of children, than a long discourse could say, and will get more in return and secure a heartier response of feeling. A drawing comes more like an actual life-experience, the interpretation of its symbolism is easy: for this reason it appeals more directly to the child's spontaneity, and is more apt to arouse true self-activity.

I feel quite sure, however, that prevalent school methods of instruction in drawing are little calculated to impart to our girls the art and skill of making the pencil or crayon talk. Indeed, I believe they tend rather to suppress than to develop the form sense. A "system" which requires all pupils to make at all times the same lines, the same number of them, of the same length, and in the same way, and for the same external end, of which they have little knowledge, and in which they have less interest, may give some degree of technical skill in line-tracing, but cannot awaken the artist that slumbers in the soul of each one of our girls.

The deficiencies of these "systems" are not removed by the various devices to cover them up with occasional opportunities to "invent designs." For even in these strangely misnamed "inventions," every step is cautiously prescribed; every outbreak of disturbing spontaneity is carefully guarded against.

The learner should have constant opportunities to express her own thoughts. She should have something to say, and the mission of the school should be to teach her to say this. She should be taught to play with forms, as in music and language she is taught to play with sounds and words, seeking to express thoughts and feelings in a pleasing, intelligible fashion. Technical skill is of secondary value in this. Many of the productions,

particularly in the earlier stages of the work, may not pass muster. But technical skill grows with practice: and on the sure foundation of correct form-feeling, ready form-control, and true artistic fervor established by such work, the teacher may build later on true artistic power and skill.

Such, my friends, is a rough draft of a "course of study" so far as the "subjects of instruction" are concerned, which in my judgment would facilitate the work of the mother by making it more direct and effective; *provided*, and *this is an essential condition*, that hand in hand, all along the line of growth and culture, the religious instinct has had generous opportunities to grow into *consciously religious* life attitude. These so-called subjects of instruction do not in themselves make for truth and righteousness nor for their opposites; not even indeed for beauty or happiness. They are mere tools in the service of our conscious attitude toward *all* being. This conscious attitude depends upon the view of life which in its essence *is religion.*

Mere learning and even skill are without value in life unless they are controlled and directed by the "Old Reliable Trust Co.," "Common Sense, Honest Purpose, Broad Experience & Co." A plutocracy of mere learning may find a congenial home in the university, but plays a sorry figure in earnest, intense altruistic life. Mere learning is autocratic, and is apt to antagonize *true* progress. In order to become efficient in human progress its range of vision must be widened by varied personal experience, and coupled with intense religious enthusiasm and deliberate ethical purpose. This religious enthusiasm need not have anything in common with narrow dogmas, occult creeds, or church discipline in general; it should certainly be free from all fear of punishment or hope of reward, which drag religion down from lofty principle into the abyss of expediency, tending to make life self-*seeking* rather than self-*giving*. The characteristics of this religious enthusiasm lie wholly in the *attitude* towards life and its work. Its essence is *faith*, its outward tendency is aspiration, its utterance is the *loving deed.*

DISCUSSION.

Miss Cropsie, of Indiana: Ladies and gentlemen, I rejoice that this subject of motherhood training has been presented in such a broad and beautiful manner. I am sure that no words of mine can add anything to it. As your President has been so kind as to ask me, I will speak on two or three points which I have noted. It seems to me the parent is educated by the child, or should be, as much as the child is educated by the parent, and the teacher stands in the place of the parent, in the place of the mother, or should be as vitally interested in the child and receive as much education from the child while in the school as does the parent at home. I must

agree with the writer of the paper in this, that the mother cannot be educated in one institution alone. The family is not sufficient for education. Browning has said that "man is not what he does, but what he would do. A man is not his simple deed of to-day, but part of it." There is an infinite development progressing and unfolding all the time, and the mother must feel the infinite possibilities in herself—be uplifted if she would uplift the child. I notice this in the training of teachers, the attitude of the mind in kindergarten, and I am glad the writer of the paper has brought out that side of the subject so beautifully. I feel that many a mother, and many a teacher, may be educated in the forms of the kindergarten, in the forms of cooking, and in the forms of factory work. They all give that outlook which the teacher of the kindergarten should first get: the spirit of education, the spirit of mental and spiritual unfolding that shall have in it the spirit of aspiration which we all need. I believe that the mother must have this outlook in order to create a given rationality to the deep emotional nature. The emotions are uplifted in so far as they are rational, as they are guided in the rational way, but a rational aim has for its aim education. It thrills every deed and it thrills every life. The mother must have the sense of proportion—the teacher must get it—in order that her aim may be rational. I think that many children have the bad habits of intemperance fixed upon them before they are of school age. They first inherit this tendency, and then it is fastened upon them by unhygienic methods of cooking. It is this outlook into the world, it seems to me, that is to give the mother the indorsement by which she is to guide the emotional nature in a rational way. It is true she has this high aspiration. She lives beyond the man and sees into the world he knows nothing about, but she is helpless in spite of the heavenly knowledge she has, perhaps I should say, by intuition; she has these instruments of thought, of power, of the higher education, the education which society cannot give. The boy may know that two and two make four. When a woman brings into power these truths they certainly become a great force for good in the development of motherhood, and in the training of the child.

I want to speak of this being cultivated in the teacher in the primary school and in the kindergarten. So many times we all make these mistakes, for nobody is entirely rational; but we should be aiming at rationality. Now if we do not have any aim in cultivating the senses or aspirations for other than the present, it seems to me that labor is not producing its highest results. It is the final destiny of the child that is to control, and that should be the aim of our teaching. We must educate the child in sense-knowledge, not to keep him there, but to get him out and educate the higher senses of the child—"the ideal," as Froebel says.

Now a cat can see the bird in the tree, I was going to say, as well as the child can—I don't know, perhaps, but the Society of Pedagogical Inquiry will tell us; but, at any rate, the cat can see the bird—but for what pur-

pose? Only to destroy it. The cat must, by an irresistible fate, destroy the bird to gratify its desire. The child is to see the bird from an entirely different standpoint, and his natural impulse is to protect it for itself. These are the higher senses in the child that we should educate. We should educate these tendencies of the child in relation to the whole realm of nature.

I would like to commend particularly one thing in the paper—the recommendation that the girls in the high schools should take part in educating the small children. I think that would be an educative force of which we could hardly measure the usefulness. I think boys should have a part in it, too. I think it would prepare the boys for a greater usefulness, as well as the girls.

THE KINDERGARTEN IN ITS RELATION TO MOTHERHOOD.

MRS. SARAH B. COOPER, SAN FRANCISCO, CALIFORNIA.

Somebody has said, if you would thoroughly reform a man you must begin with his grandfather; in other words, all true education must be organic, and so thoroughbred as to become hereditary. In my opinion the *grandmother* should have been included in this scheme of reform. The fact of the matter is, she is quite an important factor in the case. As it is, the writer leaves the entire *onus* of race deterioration upon the fathers. There is no doubt but what they deserve a full share of blame, but it becomes us, as fair-minded women, to frankly acknowledge our own responsibility and shortcomings in this matter of race improvement.

The subject assigned me by the honored President of this department is, "The Kindergarten in its Relation to Motherhood." It affords ample scope for retrospect and prospect. I should esteem it a very great privilege to be with you, and to listen to the discussion of themes in which I feel a profound and ever-increasing interest, and on which the future well-being of this great commonwealth depends; for "every generation begins the history of the world anew." Yes, I wish I could be with you during these happy days! For many years this sunny Southland was my home. The sweet and beautiful memories connected with those years are as sacred as a faith. Dear old Tennessee! Her tender associations and companionships are like the picture of a dream. How well I remember her grand old mountains, her picturesque valleys, her sparkling rivers, which like ribbons of silver thread their way to the sea. I see old "Lookout" before me now, with rocks piled on rocks, and summit overlooking summit! I see it as I saw it once, while standing on its mighty crest I witnessed one of those sublime and terrific thunder storms that sometimes occur below the brow of the mountain. Let me have

a moment to picture the majestic scene! One does not seem to be an inhabitant of this terrestrial sphere while witnessing a thunder-storm beneath him. The clouds grew black and blacker still; the windows of the sky were unlocked; rain poured down in torrents from each gathering cloud; thunder on thunder rent the air; red lightnings flashed on the mountain-peaks, blazed on the heavens; then, clothed with all the garniture of death, darted along the deluged valley with a fearful glare, till the crest of the surging waters seemed tipped with flame. Yet, on the brow of the mountain where we stood all was clear and bright, and the sun rode laughingly along, defiant of the storm. I think old Lookout has it in mind to duplicate this splendid pageantry for the benefit of the National Educational Association. It would certainly be "a feature" of the occasion.

But memory has "caught the bit" and run away. She must be whipped into decorous behavior, while I betake myself to my allotted theme—"Motherhood."

In all the teachings of the great apostle Froebel, there is an ever-present emphasis placed upon the two great factors in human life and destiny, namely, inherited tendencies, which are the work of nature; and habits and environments, which are the work of man and education. Nor has he left us in the dark as to definite principles in regard to the rearing and training of little children. That remarkable work, "The Mother Play and Nursery Songs," is a rational and philosophical guide-book for all who would wisely unfold and uplift childhood to its highest possibilities. It addresses itself to all mothers, and to all who supply a vicarious motherhood to childhood. Froebel goes back to the very heart of the matter, and deals with the great, divine law of heredity. He declares that what is not *in* man can never be evolved *from* man.

"Can you tell, O mother," says Froebel, "when the spiritual development of your child begins? Can you trace the boundary-line which separates the conscious from the unconscious soul? In God's world, just because it is God's world, the law of all things is continuity—there are and can be no abrupt beginnings, no rude transitions, no to-day which is not based upon yesterday. The distant stars were shining long before their rays reached our earth; the seed germinates in darkness, and is growing long before we see its growth. So in the depths of the infant soul a process goes on which is hidden from our ken, yet upon which hangs more than we can dream of good or evil, of happiness or misery."

In this wonderful book, Froebel speaks to mothers who feel the dignity and responsibility of motherhood, and who welcome children as God's best gift. But the sacred nature of my theme compels me to admit the sad fact that in these modern days children are not always welcomed as God's best gift. They are too often regarded as "nuisances," "little torments," and "incumbrances." Alas, that this is true! How will it be with such mothers in the day of final consummation, when they present themselves with their

offspring to the Great Judge and Ruler of the Universe? They will need to paraphrase the words of the grand old prophet: "Here, Lord, am I, and the 'little incumbrances' which thou hast given me!" With too many, in these days, children are entirely out of fashion, and are regarded as cumbrous relics of an effete age. The mother of the Gracchi, who could troop up her half-score, with her exultant cry, "Behold, these are my jewels!" is regarded nowadays as a sort of insane enthusiast, to be compassionated and condoned. Nevertheless, it remains a fact that the gospel of true motherhood is a gospel of salvation to the race.

We hear a vast amount of cheap and churlish chatter concerning the rights of woman. It is her glory that among her special prerogatives, of which no system of unwise or unjust legislation can ever deprive her, is that of maternity; so that the daughters of our land, on whom we look with so much pride, may become the mothers of our Republic.

A significant answer was that of Madame Campan to Napoleon, who said that the old systems of instruction had entirely failed, and inquired of her what France needed to develop her greatness. "Mothers!" said this wise woman. The significance of the answer struck the mind of the Emperor. "That is well said," he replied; "*there* is a system of instruction in a single word. Well, Madame, let the French be indebted to you for bringing up the mothers of their children;" and he established the noted school of Ecouen, and to Madame Campan he committed the education of the daughters of his warriors. The scene has sadly changed since then; and if the French Empire has tottered to its fall from the want of mothers, who shall say how soon our own loved America may not wither under the same blight if the training of her daughters be neglected?

> "The mother, in her office, holds the key
> Of life; she stamps the coin of character,
> And makes of him who but for her would be
> A savage, a Christian man: then
> Crown her queen of the world."

We have just celebrated our centennial. We have rejoiced over the peerless character of the immortal Father of our Country. Had we more Marys like Washington's mother, we should have more Washingtons. It was her hand that moulded his character to symmetry and moral beauty; it was her prayers, her influence and her instructions which repressed and restrained the growth of evil qualities, and cultivated that divine life in his soul which led him to take counsel of the God of battles, the Governor of nations. Did she not as truly help to achieve the Revolution as if she had led armies to battle? True, she did it through her heroic son, but she did it none the less.

Of the mother of John Quincy Adams it has been said, that she might compare well with the Cornelias and Portias of antiquity. Endowed with a noble intellect, she had cultivated the sweets of poetry and the solidities

of philosophy; she had domesticated her acquirements, and made them a blessing to her household. Her illustrious husband, devoted to the interests of his country, was constantly employed in diplomacy abroad, or in the councils of the nation at home, and the education of the son devolved upon the mother; and in after years that distinguished son paid that motherly faithfulness this tribute: "Everything that is valuable in me I owe to my mother." One of the grandest women that England ever produced was the mother of Lord Bacon.

What our own country most needs to-day is a powerful revival of motherhood. A careful study of the grand principles of Froebel as enunciated through the kindergarten, would bring about a genuine pentecostal season of sweet and loving maternity, adding a great multitude of converts to the order of true motherhood.

Let us look at this question very closely! It is of vital import to the race. It does not direct itself to the lower classes of society alone. It needs to ring out with clarion clearness in the upper walks of life. In fact, we need what has been beautifully characterized as the Universal Motherhood. That sort of motherhood which feels a personal responsibility for universal childhood; "for all things partake of the Universal." That sort of motherhood which feels that every child has a claim upon her love and tenderness, for all are children of a common Father. This beautiful gospel of unselfishness, which is the key-note of Froebel's teaching, needs to be promulgated all along the line. For is not selfishness at the root of these social and domestic evils? Does it not too often write the doom of childhood? A selfish desire for comfort and ease; an unwillingness to forego any amusement or pleasure; a reluctance to part with any personal charm that might be sacrificed to maternity; an aversion to spend and to be spent for the uplifting of the race; a fondness for freedom and frolic; a yearning after fashionable follies—all these combine to write the anathema of angelic infancy; and the recording angel above, looking sorrowfully down upon the appalling scene, writes *his* maranatha likewise. It is a serious evil, and demands serious consideration. We have fallen upon sorry times indeed, when the holiest office of woman has come to be regarded so often as a bane, and not a blessing; when children, the choicest heritage of the Lord, are looked upon as perpetual crosses; when the little airy-angels, ordained to flutter and sing about the home-nest, have been seemingly transmuted into spirits of evil; when personal ease and gratification are preferred to the noble, unselfish life; when the ephemeral pleasures of the moment are held in higher esteem than the enduring blessings of the future; when self-love conquers maternal love; when a false life has usurped the true life. These are plain, indisputable facts, which no amount of feeble sophistry or paltry subterfuge can conceal; and now, in these later days, when women seem inspired with a deep and far-reaching spirit of reform, why not direct some of this new impetus toward the exaltation of the race? The basis of the campaign should be motherhood. This

should be the broadest plank in the platform. In truth, one of the most cheerful and encouraging tokens of promise, in connection with the woman's movement, is the fact that some of its noblest advocates and exponents place such solemn emphasis upon this very subject. Let the grand doctrines of Froebel, the discoverer of childhood, be carefully studied by universal womanhood, and she will come to hail with joy the welcome refuge from the sickly monotony of dress and display, in the grand possibilities of maternity.

In a masterly address before the American Froebel Union, Dr. Wm. T. Harris, in a strong and convincing argument in behalf of the kindergarten in the public-school system, said: "A young woman will find so much culture of thought to be derived from the discussion of Froebel's insights and theories, . . . experience that will prove invaluable to her as a wife and mother, that she will serve her apprenticeship in the kindergarten gladly, though it be no part of her intention to follow teaching as a vocation. It is a part of the system, as an adjunct to the public schools, to educate young women in these valuable matters relating to the early training of children. I have thought," he continues, "that the benefit derived by the two hundred young women of the St. Louis kindergartens from the lectures of Miss Blow, to be of sufficient value to compensate the city for the cost of the kindergartens. A nobler and more enlightened womanhood will result, and the family will prove a better nurture for the child. Here we come upon the most important practical difficulty in the way of the general introduction of the kindergarten. If the teachers are no better than the average mothers in our families," continues Dr. Harris, "it is evident that the system of Froebel cannot effect any great reform in society. It is useless to expect social regeneration from persons who are not themselves regenerated." And so our plea, this day, is to mothers. It is only by the slow but sure alembic of healthful, intelligent parentage, that the frailties, weaknesses and imperfections of childhood will ever be eliminated, and that each successive generation shall set out from a higher point of departure.

The kindergarten comes with its message to parents. It counsels them to recognize the fact that not only physical idiosyncrasies, but also mental and moral traits, follow a well-defined law of organic transmission. They are obedient to recognized principles and relations. All the agencies for culture and improvement will never compensate for poverty of mental inheritance. The best of tillage cannot raise knowledge out of a mind where Nature has not planted it. Even the kindergarten, which comes the nearest to performing miracles of mind, cannot bring something out of nothing, any more than splendid sunshine and raïn can, in and of themselves, produce fine crops. These elemental forces, falling on sand, will leave only sand still; while falling on rich loam, they will beckon forth the luxuriance of flower and fruitage. Kindergarten training presupposes something to train. The best of teachers can never educe knowledge from a mind where Nature has

never planted the germ. Socrates had the correct idea of the vocation of a teacher, where he said: "I can *create* nothing for you; I am only an accoucheur of the mind. If possible, I will assist the birth of opinions in you, and choke them if they do not deserve to live. But do not ask me to teach anything, directly. I, too, am a learner, and the humblest of all." Was not this a prophecy of the Froebel system of development? To secure the best conditions for unfolding the latent possibilities of the child, is the supreme work of the kindergarten system. And so we say again: parents must be what they would have their children to be. There must be genuine nobility bequeathed as an inheritance. There must be fewer shriveled, stunted travesties of humanity—"half-minted with the royal stamp of man." Let super-abounding life enkindle life; let strength beget strength; let power invoke power; let beauty of soul insure soul-beauty; let virtue bequeath virtue;—for thus are heroes bred, full of the opulence of being from the earliest hour of birth, and plethoric with life and vitality. Let mothers bind their children to their hearts with the silken ligaments of love, ere they see the light. Let every faculty and attainment be made to pay tribute to the coming child; let mentality be tense and active; let the spirit of conscientiousness be in full play, that harnesses human nature to its destined work, and sings as it drives; let there be a chivalrous regard for every motherly duty; let there be a more generous intermixture of the noble, Madonna stamp of motherhood—self-consecrated, unselfish and devoted; let mothers oftener sing an exultant *magnificat*, and we shall oftener behold the majesty and beauty of physical perfection, wedded to the finely-tempered, well-endowed, flexible intellect, and all irradiated by a gentleness, love, and sympathy that will make the world the richer for that life. The world is on the advance, and mothers must respond to that advance by begetting men.

And while I thus plead with all my soul that motherhood be faithful to her high behests, it is her God-given privilege and duty to plead and protest in behalf of the children yet unborn, that they be not compelled to bear and raise predestined imbeciles and drunkards. If I speak plainly, it is because the vital importance of my theme demands it. The world needs full-fledged manhood and womanhood. We live in "an age on ages telling." Great truths are travailing for birth. Great problems await solution. Is America, the presumptive mistress of civilization, keeping abreast of her own projected work? A balance must be preserved between the present requirements of the age and the ability to meet those requirements. This can be accomplished only by a wise and reverent obedience to the known laws of parentage; by fathers and mothers becoming fathers and mothers in truth, as well as in name; by having noble, true and virtue-loving parentage, intent on a higher civilization. This is the only safeguard for our Republic. Let the plodding, the thriftless and the unaspiring of any country have the monopoly of peopling that country, and the race will become

gradually deteriorated and enfeebled, until finally the whole social and political fabric gives way, and the nation reverts back to barbarism, or is blotted from the earth. Sooner or later, a nation that treats with indifference or contempt the heaven-ordained laws of generation, must sink into irremediable ruin; the inferior race must give place to the superior; and no human ingenuity can outwit this law. It was the pride of Cicero to be the first of his race; it has been the shame of many another to be the last.

Is it any wonder that the immortal Froebel lays such stress upon motherhood? And shall not motherhood lift up her protecting ægis for the protection of this great commonwealth? Shall she not teach her marriageable daughters, both by precept and example, the full meaning of the motto: *Noblesse oblige*—that new stations demand new duties? That there is no honor more regal than to be blest with a quiver full of children? That the grandest stronghold of the feminine nature is maternity? This is what the founder of the kindergarten teaches as the foundation principles on which the future weal of the world depends. And these are truths that must ultimately filter down through all the foam and yeast of disputation, and be accepted and practiced. To be a devoted, self-sacrificing wife and mother, should be to exact perpetual veneration. Her husband should fall newly in love with her every morning, and sing a fresh pæan to her praise every evening. The crescent hopes which center in her children are pleasant compensation for any burdens that may be imposed by the present; for it must be remembered that although the *dolce far niente* may be more enjoyable for the time, it provides no smiling harvest, no luscious fruitage for the swift-coming autumn, and the wintry days just at hand; when the merry voices of children and grandchildren shall fill the halls with a music so rapturous that the very echoes shall bend to catch the minstrelsy, and send it trilling from cellar to dome. Such a household is a grand, harmonious orchestra, and the *mother* is the flute-tone in it. Her family is an immortal epic of what she has done, loved, and suffered; but, after all, the richest reward of such a life is to have lived it.

FROEBEL'S MESSAGE TO PARENTS.

MRS. ALICE H. PUTNAM.

Long years ago it was written: "The invisible things of God, from the creation of the world, are clearly seen, being understood by those things which were made." Milton echoes the Apostle's thought, and asks—

> "What if earth
> Be but the shadow of heaven; and things therein
> Each to the other like, more than on earth is thought?"

The law of symbolism—that linking of spiritual essences to such external forms as seem to most fully express the relation of cause and effect—seems to enfold and infill all that Froebel has written on the training of very little children. That Froebel makes this law a most potent factor in nursery education, no one can doubt who will study his own unique message to mothers, as presented in his book "*Die Mutter und Kose Lieder.*" He declares that a law underlies all of the analogies or correspondences of the inner and outer life, and that a study of these analogies would offer a rational and practical solution to many a problem; that such knowledge would give value to much that has been merely instinctive or wholly overlooked in dealings with young children, and would surely help us to better ways of living. But in trying to get at the root of the matter, Froebel insists, at the outset, on the great spiritual law (I quote from one of his translators) that "we can see only that which our eyes are ready to see; can know only that which we are ready to know; and can do only that into which we put our will."

It is often said that the conditions for development in this age—in this practical America—will hardly admit of the idealism which fills the "mother-play" book. The world has moved, they say, and a book written more than half a century ago in an obscure German village, really cannot offer the help needed for the mother who would meet with and for her child the complex life duties of to-day.

Let us look at the law for ourselves, and see whether its vital significance has been over-estimated.

Froebel begins his teaching where the first sign of life begins—with the child's movements. But side by side with this runs a spiritual idea of activity, which we might call the soul's motion. The soul from the first seems to project itself into the whole being of the child—into every sense, into every movement, until it reaches the extreme limit of expression, the very finger-tips, as it were, of the whole body, and then the reaction begins. This soul-life only becomes apparent as it is ultimated in *deeds.* These are feeble; they are indefinite; but into them, hidden away perhaps but nevertheless present in them, is all that comes to make life worth living now, or in days to come. These first activities are the continent and expression of all that the child is, mentally, physically, and, I believe, spiritually.

Just as in the first garden, a mist went up from the earth and watered it when there was as yet no man to till the ground, so in Froebel's Paradise of Childhood are dimly seen and gently felt those truths which, later on, become a basis for useful, joyous living.

Let me illustrate this thought. The book opens with a graphic word-picture of the love and thought of the mother going out to the babe who nestles in her arms. Of this mother-love, Froebel says: "It is the surest foundation, the purest source, the truest starting-point of human education, and only through oneness with the mother can the little life come to a full realization of the unity in nature, unity in man, unity in spirit." Dear friends,

who of us has not been thrilled to the heart's core by the touch of the baby cheek against our own? By the pressure of the dimpled feet? By the holding and fondling of the tiny hands? Think you there is naught but a natural sensuous enjoyment in this bodily contact? Is there no reason, no cause back of the sensuous, natural one of fatherhood and motherhood for this delight? Does it end on the plane on which it begins? or does it lead on and up, to something higher, to something which shall remain and endure forever?

"That which is the truest sign of a thing, is always its true ornament and blessedness." We have a right therefore to look for the truth which lies back of the fact—a fact which every mother acknowledges by word and deed. Froebel recognizes always that from the beginning each sense should be trained, not only that the child may grasp the outward manifestation, the material things in his environment, but the deep insight and the loving heart of the old master sees and feels that only through the external form and lower use of these senses are they the

> . . . "fine steps, whereby the queenly soul
> Comes down from her bright throne to view the mass
> She hath dominion over."

Jacob's ladder reached into the heavens, though its foot rested on the earth, and so through these gateways are the higher meanings and inner essences of things revealed.

Admitting, then, that there *is* an inner and spiritual lesson to be learned from the outward and visible sign of this, as well as all other sense activities, what have we to learn from this most general sense—that of touch? This, I think: That my baby's delight in the enfoldment of his whole being by the mother-love, his joy in the touch of the hand, (which is to him, as it has been to the race, the most complete symbol of human power,) in fact, the whole perception of this sense and the pleasures which arise from it, are a preparation in the lowest plane of the mind for a recognition of a sense of Divine protection; which perception, if rightly trained by association, may grow with perfect continuity into an acknowledgment of *Divine love*—that love which manifests itself through the Divine human hand of the Christ in contact with our finite human life. We must not forget, however, that although the sense of touch is the first brought into action, nothing can enter the mind through this which does not at the same time rouse, more or less directly, the other senses, which are but special manifestations of this general sense.

Charles Kingsley says: "There is music in Heaven, because there is no self-will there." Remembering the little child's susceptibility to his environment, can we wonder that in the practical application of his theories, Froebel should have joined rhythm of word and of tone? How would this hearing of words and music find its anchor or resting-place in the soul of the child? Or rather, it would be more logical to reason from center to circumference,

and ask from what love does this love of hearing spring? to what, in our study of analogies, should it lead?

Has not Christ given the idea when He says, "He that hath ears to hear, let him hear"? What *can* be the co-relative of outward hearing but *doing*—obeying from the heart? Will it make any difference in the *obedience* of our children how the marvelous laws of sound awaken what *answers* to these laws in their minds? Do not the tones in which a command is given have *everything* to do with our willingness to hearken to it?

Some one has said, "We come to a full consciousness of ourselves only in our emotions, our feelings." Does it make no difference with the little child's feeling—the innocent child in whom self-will has not yet been roused—in what tones we speak to him?

Cannot harsh tones and discords lay hold of and rasp the nerves, producing positively painful conditions long before the little one can know what it is that so affects him? All life exists through and by law, and I do not believe that Froebel demands too much when he insists that there shall be mutual understanding and a clear vision in all the starting-points of the care of our children. He declares that the child perceives the wholeness of his being long before he can realize the links which, within himself, bind him to nature, to man, to God. He declares that it *does* make a difference whether in the beginning the child shall be taught to know the moon as a man, or as a beautiful, bright, swimming ball—whether he shall be taught to look at the stars as golden pins or lamps, or as sparkling suns.

Perhaps it is as well to stop here for a moment, and enter an earnest protest against the white lies which so many people tell children without a thought of the mischief which they do. I cannot but believe that the practice springs largely from cowardice and weakness on the part of mother or nurse. By the miserable deception of sneaking out of my child's sight when I cannot take him with me, by the worse deception of the positive lies told when he asks a question as difficult for me to answer as for him to understand. Many a mother and many a nurse tears out of her child's heart that love of truth and justice which the Creator implanted there, and for the loss of which there is no recompense. Nothing can ever restore the lost peace and innocence which have been violated in this way.

Froebel says there must be found for the child, at every stage of his growth, an adequate expression of the innermost forces of life, in order that there may be a point to which we can link further awakening, further development. In the little "Taste Song" Froebel has presented truths which, were we to apply them earnestly, might save our children much sorrow. If we only realized that there *are* stages of growth, and that there are truths adapted to these which exactly correspond to the needs of the child, we should not find it a hard study to look for them. Read Harriet Martineau's "Household Education"; read Mary Lathebury's tracts in the White Cross series; read Grace Kempton's papers on "Mind Cure in the Nursery"; then

go back and study Froebel's songs and finger-plays, and I know that when you meet the wide-open eyes of your child, and he asks for bread, you will not give him a *stone.* It is *truth* which is to make us and our children free

As with touch and hearing, so might we find in the exercise of the sense of sight special analogies, which would be well worth our study. In this sense, it is the peculiar seeing part of the soul, the *understanding* which should be in our thought, as the child's eye is trained to know external things. He looks from what he *can* see to find a hidden cause, a living force. Froebel says that God neither ingrafts nor inoculates; he *develops* the most trivial and imperfect things in a constantly ascending series, and in accordance with eternal, self-grounded and self-developing laws. There are laws; there must be a foundation on which the laws rest. There are materials—objects, which in their essence and appearance offer a means for this development in perfect continuity. I believe those which Froebel has selected are the best; but aside from these, in the selection of our own gifts for our children, the same study of the fitness of things could be carried on. For example: What child does not love to pick and play with flowers? What could be better for a home color lesson than the sorting and arranging the anemones, violets, "spring beauties," etc., into little bouquets for papa or sister? Or a garden-bed must be prepared for seeds. After some one has spaded up a bit of ground, how the young surveyor will delight in marking out with stick and string, the circle, square, or whatever the shape may be! With what care the seeds are laid in the brown bed, waiting to be wakened by the rain and sunshine! How many times the child must look at the weed or flower to know which to pull and which to leave! How the ants, bees, and butterflies all come to be recognized as part and parcel of these rounded-out science lessons, although these lessons be given on a most diminutive scale. How the children learn to watch the movements of the carpenter, mason and painter, and imitate more or less all of the workmen whom they have seen. How easy it is just here to put in a word in regard to our dependence on the fidelity needed on all sides, on our duty to those who, in whatever station in life, are contributing to our comfort.

Yes, it makes every difference with my child from the very beginning of life, how he shall hear and see, taste and smell, how he shall handle objects. Whether it shall be simply for the transitory delight he experiences in the natural sensations, or whether I try to lead his *loves* by means of these gateways to things which are lasting.

It is not at all unlikely that among those who hear me to-day, there are some, perhaps many, who do not yet acknowledge that the claim made for the study of symbolism is valid, or necessary, or practical. They say—the thought is not a new one—it is pleasant enough, but even if there *be* this relation between the seen and unseen, between the things of time and the things of eternity, how can it concern my dealings with my baby? There are already more *facts* for me to teach than I can present, or than we can

bear: why should I burden my mind with possibilities? For two reasons, my friends:

First, is it not true that the many cares of life, its complex interminglings and callings, make it hard to keep in sight the demands of our child's inner nature? Is it not a great help to trace along the commonest lines of expression the imminence of that other life? To know that we need not for one instant step out of the channel which nature seems to have made, in order to reach this central point for mother and child? Material things are so often burdensome; so little of the light of heaven ordinarily shines through the thousand-and-one common things that must be done over and over for baby—for all of the children! Is it any wonder that the most sacred part of the work, just because it does lie under the surface of things, is forgotten, or, at best, done mechanically and in a bungling fashion? I believe the busiest, frailest, most anxious mother, would find this law a veritable Jacob's ladder—with not one round missing—and she would feel in her heart that the angels of God ascend and descend thereon.

Secondly, a wisely studied psychology, as well as many a contrite heart, tells us even more than this—it is said that the states of mind and heart such as would come from a more spiritual view of common things, can never be lost; that these states are secretly and securely guarded in the inmost recesses of memory, and by means of these "remnants," in seasons of temptation, though long years may have passed, the wanderer may "lift up his eyes to the mountains," and there find the "help" he sorely needs.

Dr. Holcombe has presented this thought most clearly in his charming "Ode to Infancy." He says that every emotion of infancy and childhood acquired from their angels which do always behold the face of the Father—that all purely tender and comparatively unselfish actions

"Are treasures inly stored away;
Into their forms, like dew into the flower,
The Lord instills his vivifying power,
And blessings they become forever,
States of the mind which perish never,
But losing every tint of sadness
Return with multiplying gladness.
Germs of eternal happiness
Which never cease to grow and bless;
Strength for the seasons of temptation,
Means of eventual renovation.
The bonds which link us to the angels most,
The light which may be hidden, but never can be lost."

THE CHILD.

FRANCIS W. PARKER, ENGLEWOOD, ILLINOIS.*

What is the child? Our Master answered that, when He said "Suffer little children to come unto me, and forbid them not." He did not mean alone that the little folks were overflowing with love, that they were the joy of our hearts, our homes—He meant much more. He meant that the little ones have possibilities for improvement and development that long ages spent in the loving study of the child will discover. What is the child? I will not attempt to answer such a great question; but let me suggest (and do not be surprised when I tell you) first that *the little child is born a savage;* that it has a savage instinct. [*To the children:*] Don't you want to be an Indian, little boy, and put feathers in your hair? Wouldn't you like to dig a hole and live in the ground, and wouldn't you like to roam at will in the big woods? Certainly you would.

But the little child is a savage. He wants to know what everything is just as savages did in childhood thousands of years ago. These children are great questioners; they want to know everything; and can you parents and teachers tell them the everlasting truth? the truth adapted to maturity? The child sees friends in his innocence, in the beauty of the flower and the sunshine of the heavens, just as the children did thousands of years ago. My dear friends, tell the children the pure truth! A precept may be a lie to them, while the truth to them is wrapped up in a fairy tale. I am a firm believer in children living out their lives in the mythical stage: in the period when they ask and answer themselves questions about nature. Can you tell them about the stars? Why it took more than six thousand years of veritable history to begin to tell the true story of the stars; but the innocent child will ask the question, and can you answer it?

Now, all of you children here on the platform have dolls. The doll that the child loves best, thank God, is the stick with the rag tied around it. Now comes in my veritable puritanic friend and says that is not the truth—that is a stick—and he would fain take the loving fancy from the child. Boys, do you remember the horses you rode? They were not horses; no, they were not horses. Girls, do you remember the shingle you had, and the little bit of broken crockery, down under the big tree? All day you entertained company in royal splendor never experienced in actual life. There you were all day, all alone, with company from morning till night. With every one that came you shook hands and talked, but you alone were there. Some will say that was wrong—that you didn't have any company. No, no, Mr. Gradgrind, no! I glory in the mythical period of the child's life. I want to tell you that God never puts a tendency in the human heart

*Stenographer's report.

but that he wants it developed. That is what the inspired Froebel did; he discovered the divine tendencies in the human soul, and he said, "Let us develop these tendencies." Suppose you caused the little child to live in the world cut off from all imagination and fancy: what a cold, dry world it would be. Every child that lives creates the world in which he lives. In his fancy and in the world of his imagination he lives, and moves, and has his being. Would you rob him of it? When you do, you rob him of his spiritual life.

I believe that the cause of materialism, the lack of faith in God, and the absence of a pure, practical religion to-day, is owing to this terrible evil of cutting off in the child its love of the mythical, and destroying this delightful fancy. Give to the child the full measure of pure, sweet fancy, and then in after life he will see heaven and God and the angels.

The child is a born savage, but he rapidly ascends step by step, by love and works of love, up through all the rays of blessed sunshine! up and up, to eternal light, and the everlasting truth, and the eternal God.

The child is born a naturalist. There never was a child in the world but what loved flowers. Did you ever see a child that did not love flowers? Go into the streets of the city and carry a bunch of flowers. "Give me one, Mister; please give me one, Mister;" and they will follow you with eager footsteps. There never was a child born whose soul was not lifted up to the smiles of God in the beautiful flowers. In Boston, where I was going around at my work as Supervisor, one day, I went into a dark street. I looked up a darker alley, and I saw a little child, ragged and dirty—not like these beautiful children, but covered with dirt—and I saw a *smile.* My friends, if thirty-five years' school-teaching has given me any one thing which I prize above all others, it is that which I call the *Divine smile* which illumines the countenance of an innocent child. When God shines through the human soul, and the face of the innocent is lighted by divinity, in that little child I see His love. In that little child's hands, dirty as they were, was a clover blossom, and he held it as proudly as the King his scepter. Tell me, tell me not, that the Divine is not in every child. God made the child, and put His sweetness and light and love in its heart, and it is our duty, the most important of all duties, to discover, direct, and develop it.

I just want to say a word more about this love of nature—that was the spark fanned to a flame that led Froebel to his divine work. I had an experience as a little boy. When I was eight years old (a fat little boy I was) my father died, and I went out in the country to work on a rocky farm, away up in New Hampshire. Now what do you suppose I did? Well, I will tell you: I studied botany. There is not a plant, a flower, or a tree, on that dear old New Hampshire farm but what I know to-day. I did not know I was studying botany. When I travel in California or elsewhere, whenever I see a new plant, I say, "No, that was not on the old farm." I also studied every animal and bird. There was not an animal on the farm,

not a grasshopper, but that I knew and know yet. I knew where the partridge made her nest; I knew when she fluttered to scare me away.

I studied mineralogy. I studied the rocks, and if you will look at my hands you will know whence came these callouses—they came from the study of the rocks. I went to school with my little tin pail or bucket full—no, not full, but half full—of dinner. I wanted to learn. Oh, my friends, if some teacher there had known what was in the heart of the little Parker boy; if some teacher had said to the little boy, "My dear boy, the botany you study is learning the beautiful in nature, is shaping your fancy to appreciate higher and better things; it is all right: the rock you study will make you a better man;"—if I had been told that I was carrying out my natural tendencies, that I was really studying great, divine truths, that old school-house at the cross-roads would have been lighted up with a blaze of glory, and my teacher would have been an angel, *an angel*—he was not an angel, though, and I do not think he ever will be.

I wanted to draw and paint, just as every little boy does, and I drew a figure of my teacher—the picture was not æsthetic, you know, because he was not. But I was drawing a picture of him with a long coat and brass buttons, and just as I was finishing the last button he came softly up behind and *finished* me. I have never drawn since. Ah, but it is too bad to laugh about it. It is too bad to crush divine tendencies out of a child. Every child loves nature, and why should not nature come into the kindergarten, as Froebel wanted it, and into the primary school as well. We would be better with less spelling-books, less grammar, less figures, and more of the light of nature of the sort that Froebel meant should come into the kindergarten and the school-room.

Every child is a born worker. I said it yesterday, I shall say it to-day and to-morrow. There never was a lazy child born in God's busy world. Oh, yes, you are lazy *now;* I understand that, but that came after you were educated. Every child wants to do something. They put out their little hands and cry, "*Give me something to do.*" Look at their beautiful little bodies. Here are these wonderful organs of the speech: what for but to sing the praises of Almighty God? Music is a powerful medium of conveying thought, beautiful thought, to others. Every child should sing. And then these wonderful hands. Every child loves to work. Oh, mother, mother, you who prevent your child from working because it is menial, are robbing the child of the richest gift of God. They want to work, they want to sing, they want to think, they want to give play to beautiful imagination, they want to labor. The boy or girl who never made mud pies in the street is fit for but little in this world. They love to make music, they love to model, and they love to paint. "Oh, yes," a lady said not long ago, "and Injuns love to paint." Well, a little child is a little "Injun," that is true. He begins with the same natural love and instinct; he loves to paint and draw and talk, and the wrong comes later. Oh, I implore you to open these fountains of beauty in the child before they are closed forever. You

and I may not be able to draw. As a teacher, I love drawing. Every child can learn to draw. Open the avenues of work for the little child. Some school-men say it is not right to have manual training in the public schools, but it is right to open this power, this love, this tendency to make things, to express thought with the hands. There is nothing in the world that will make a child graceful and beautiful, if they begin that way, like well-directed work. There is no training that will help the child to be strong and healthy and good so much as some useful employment in which he can expend his energy. Wasted energy is sin; every child is a born worker.

The child is a lover of humanity. The little child puts out its tendrils and winds them around the hearts of all that are near; he loves everybody. There never was such a thing as a selfish child born — they grow selfish later. Train the child up to pure love. Love is a sacrifice; to work for mother makes life a pleasure. Some say you can have all the kindergartens you need at home; but I don't think you can. These kindergartens are little communities of love; these little children who go to the kindergarten love everybody. There should be no whipping or flogging. The switch is a clear indication of a poor teacher. You may say that is a queer doctrine, but it is true. I punished once, but I shall never, never do it again, because I know when I punish I am a poor teacher, and it is time for me to leave the ranks. The child loves all persons, but they can be made selfish. Many a mother at home puts her little child in a way to become selfish by giving it all sorts of things, because she thinks she loves her child. Many a child goes into the school or kindergarten who has really ruled the mother, and father, too, for three or four or five years. It has been ruling the household. It comes into the kindergarten, and there it is sweet and easily managed for three or four hours, and then it goes home again to rule its parents.

The child loves to do good. The selfishness engendered by bad teaching or bad home training, the Sunday school and all the preaching can never fully wipe out. But I say the little child loves to do good at the beginning, and it is our duty to foster that tendency.

I would like to say just one final word. Christ pointed the way — "Suffer the little children," He said. The study of the child is needed more in this grand country of ours than anything else. What a beautiful thing the love of brothers and sisters is! How terrible it was twenty-eight years ago, but that is all changed; thank God, we have clasped hands, and there is no bloody chasm left. I thank God I never fired a gun in the war with hate in my heart. Hate has been used too long by demagogues to lift themselves into office and degrade mankind. What an important duty we have in moulding this divine love of the child. Love is the culture of the human soul.

Mothers, teachers, and all, I charge you to study the child, and this great nation shall be led by the child. "Simon, son of Jonas, lovest thou Me?" "Yea, Lord, Thou knowest I love Thee." "Feed My lambs." Feed the lambs of God, and the gates of glory shall be lifted up, and the King of Glory shall enter in.

PROCEEDINGS

AND

ADDRESSES

OF THE

ELEMENTARY DEPARTMENT.

DEPARTMENT OF ELEMENTARY INSTRUCTION.

SECRETARY'S MINUTES.

FIRST SESSION.

AMUSEMENT HALL, NASHVILLE, TENN., July 17, 1889.

The Department of Elementary Instruction was called to order at 3 P. M., by J. M. Dewberry, of Alabama; the President, Joseph O'Connor, of California, being absent.

Prayer was offered by Dr. Giddons, of Nashville.

In the absence of the regular Secretary, W. A. Belk, of Mississippi, was elected Secretary *pro tem.*

J. L. Backman, of Sweet Water, Tennessee, delivered an address of welcome.

Mr. Dewberry responded, and explained the unavoidable absence of Mr. O'Connor.

Francis W. Parker, of Chicago, then addressed the Department, on "Concentration."

A paper was next read by Miss Bettie A. Dutton, of Cleveland, Ohio, on "Discipline in Elementary Schools."

This subject was discussed by A. J. Rickoff of New York city, S. G. Williams of New York, W. A. Bell of Indiana, and Mr. Backman of Tennessee.

The Chair then appointed a Committee on Nominations, as follows: A. J. Rickoff, of New York; E. L. Spencer, of Michigan; Miss Julia Tutwiler, of Alabama; C. M. Woodward, of Missouri; and Miss Helen Morgan, of Tennessee.

The Department then adjourned, to meet at the same place on Thursday, July 18, at 3 P. M.

SECOND SESSION.—JULY 18.

The Department met in the Theater Vendome; J. M. Dewberry in the chair.

The minutes of the previous meeting were read and approved.

Francis W. Parker continued his remarks on "Concentration."

L. W. Day, of Ohio, and Zalmon Richards, of Washington, D. C., followed with remarks on the same subject.

A paper was then read on "The Development of Grace, Strength, and Beauty in the Child," by Mrs. F. W. Parker, of Chicago.

Mr. Richards continued the subject.

After calling Miss Dutton to the chair, Mr. Dewberry read a paper on "The Individuality of the Teacher."

The Committee on Nomination of Officers reported as follows:

President—Miss Bettie A. Dutton, Cleveland, Ohio.

First Vice President—D. L. Kiehle, St. Paul, Minnesota.

Second Vice President—J. M. Dewberry, Montgomery, Alabama.

Secretary—F. A. Chase, Nashville, Tennessee.

The report was received and adopted.

The Department then adjourned.

W. A. BELK, *Secretary pro tem.*

PAPERS.

DISCIPLINE IN ELEMENTARY SCHOOLS.

BETTIE A. DUTTON, CLEVELAND, OHIO.

In the face of great improvement in the schools for little children, and of the more satisfactory results of recent plans and efforts for their best growth, the true teacher is yet conscious of a sense of incompleteness — as if some essential element in the training and instruction, especially of the *younger* children, were lacking. That this dissatisfaction is the result, in part at least, of a failure to realize the true ends for which schools exist, and of an absence of that close acquaintance with the thought and life of little children which must lie at the foundation of any valuable system of education, is apparent to all earnest students of educational problems.

When we are reminded that the large majority of those enrolled in our schools leave them *before the age of twelve years*, this fact gives additional importance to all questions relating to their highest efficiency in the formation of right character, in the development of mental strength, and in the acquisition of useful knowledge; and too great care cannot be exercised in determining what forces shall be brought to bear in these early and formative years, or what manner of spirit shall be given their control and direction.

It has not been the purpose in the preparation of this paper to offer any new theory of education; but to gather from observation and experience a few thoughts which may be helpful to some just entering these fields of inquiry, and suggestive of profitable discussion among those who have given to these simple propositions years of closest study.

If it be true that the aim of all education is to prepare the pupil for the highest enjoyments and the most helpful ministries in life — then the value of all our school organizations and courses of study, and the success of our methods of instruction and discipline, must be tested with reference to their contribution to this result.

The school-life, brief as it is, may reasonably be asked to furnish to the Republic loyal and obedient citizens; to the business world, men with a courage and grip that will not too easily let go in the pushing affairs of trade; to social life, an ease and grace of manner, a strength of self-reliance, which shall put each in possession of his full powers for his own up-building and for the advancement of his associates; and to *the home-life of the nation*,

men and women pure in heart, clear in conviction, strong in purpose, loving their children and loving to live with them.

Many circumstances, unknown in the history and life of every child, combine their forces to increase or to lessen these best products of school-life; indeed, the school-life itself, though covering a period of years, sometimes seeming to be but a small factor in the whole.

That the discipline of the schools should be such as to put the pupil most surely in command of *himself*, of his best powers of accomplishment and of service, in whatever line of work choice, or inheritance, or circumstances may decide for him, is common belief. That the careful teaching of right principles of conduct, reënforced and vitalized by the personal power and life of the conscientious teacher, and intensified by well-regulated association with his mates, is invaluable and helpful discipline for this life-work, few, if any, would question.

The habit of mind and conscience which rests on these foundations makes each step of progress sure, and success certain.

We need to keep constantly before our minds, that the aim of discipline is not to secure order alone — not to compel obedience or attention — for this may be done through those external means which the strong use in their intercourse with the weak, but to produce what is aptly characterized as a "self-governing being" — one whose moral consciousness has not been blunted by the display of needless authority, or by appeal to mistaken motives in the decision for right conduct.

Those having the care of children and youth often commit the grave error of *substituting themselves for the moral sense*, by asking that right choice be made and wrong avoided for *their* sake. "Do this *just to please me*," and "Do not do this, because it *grieves me*," are illustrations of appeal to motives whose tendency is to cultivate a habit of regard for *individuals* in the field where conscience alone should be decisive; and the stronger the personal regard, the more active and glowing the affection thus appealed to, the more disastrous are the consequences.

This must not in any sense be interpreted as favoring a lack of open expression of sympathy in every struggle toward the right, and of manifest joy at well-earned victory.

Teachers should cultivate the closest possible fellowship with their children, by an ever-ready sympathy in whatever is glad and joyous in their childish experiences, entering into their small griefs as well, and taking a hearty and generous part in their studies and their sports, yet leaving them in all these interests much to their own resources.

Too constant watchfulness, too much constraint, and too unyielding a control, are unwise and enervating, and are as harmful as too little. The teacher's mission is to *help;* and restraint and control are but means to the readiest accomplishment of this end.

The difficulties in the way of securing habitual attention to school tasks

and diligence in their accomplishment, are largely overcome when the *work* assigned meets the young learner's need, and is presented in reasonable manner and with expectant spirit.

Children, like their elders, listen to that which reason assures them is to *serve* them well, and apply themselves with keenest zest to that which commends itself to their childish sense of fitness and profit.

The flowers do not more surely open to the light, or the instrument give back its sweetest harmony to the master's touch, than does the mind of the little child make sure response to the word "fitly spoken," by one who has learned even in the outer approaches to its heart to tread softly, and to knock gently and to wait *its* time for admission to its most holy place.

And not more surely will the instrument give back the discord which pains the ear attuned to harmony, when too many chords are struck, or the delicate flower to close itself from the glare of too strongly focused sunlight, than this same child-heart to shrink within itself from the clatter of meaningless talk, or from too severe demand on its attention.

School government is a simple problem; indeed, scarcely claims consideration, where school *work* is wisely planned, where the teacher reveals no lack of *self*-control, and the daily requirements are made in cheerful mood, and brave, believing spirit.

The conviction grows upon us, and strengthens with the years of service, that much of fruitless labor is expended and richest opportunity lost in the effort to harvest mature results in blossom-time; to secure in a brief term that which can only be the result of years of growth.

We hesitate sometimes to live up to the light within us in this regard, lest our ideals seem to fall below the prevailing measures of the teacher's worth and work; and in our blind fear of official supervision, or of public demand, plod on in the safe, well-beaten paths.

Did you, my fellow-teacher, ever seek the criticism of your methods from pupils who have passed out from your direction, and having changed their "point of view," have put their school discipline to the test in the sterner discipline of daily living? And what lines of requirement have in this way been witnessed to you as of permanent value? There is here an open field for investigation afforded in return for continuous years of service, whose wealth is not easily exhausted, and whose fruit is for our comforting or for our regret, according to our sowing.

Much of that which tradition would have us believe essential in school management, fails to win the approval of mature years; and that which has been resorted to through no higher philosophy than the desire to give pleasure, comes back to us as a conscious source of joyful memory of school-life, long after the incident has passed from the teacher's mind.

Happy is the teacher to whom the avenues of free communication with numbers of those once learners at his feet, but now among the world's workers by his side, are ever open and accessible. And right here may be

discovered one source of the diminished numbers of boys in the upper classes of our elementary schools—for making due allowance for the claims of home and business life, large numbers of those for whose early withdrawal no known statistics as yet give clear account, seek glad release from the constraints and petty requirements which in childhood, if no less harmful, are more readily forgotten.

Among these fruitless requirements may be suggested the formal and solemn processions moving in and out of our large school buildings at assembling and dismissal times—policed by whatever force the building can command, of no less formal teachers, with folded arms and watchful eyes, waiting, spider-like, for a victim—who with some *human* sense still alive within his jacket, by merry *glance*, or playful *word*, or uncanny *gait*, does not fail to hold in nice adjustment this old law of supply for evident demand.

Or to another prevalent custom, in which all little liberties of movement such as minister to personal comfort and convenience, or to mutual helpfulness, must be preferred as *requests* to be granted or denied, oftener through the false sense of dignity and of devotion to an assumed claim for "order," than from intelligent conviction of the purpose for which a reasonable degree of order must be maintained.

If the school-room witnessed less of authority and more of the "sweet reasonableness" of happy *home-life*, much of its friction would be overcome, and the teacher's force conserved for worthier work.

A company of merry boys are engaged in a *game of ball*, or are chatting pleasantly in groups, when the bell summons them to their morning tasks. Is there any reason which will bear the light, why these boys must pass to a designated part of the school-yard, arrange themselves in long, straight lines, and march with military precision and in unnatural silence to their respective rooms? And is any needful element of discipline and of orderly living lacking in the school whose halls are sometimes heard to echo with *unmeasured* tread, with glad good-mornings, and with merry laughter?

I shall not soon forget once seeing in a city school-yard, from which all but a single pupil had fled from the intense cold of a winter's morning, a bright, active boy still occupied in some snow frolic, when the morning *bell* was heard; and, although standing within direct reach of the door-way, he loyally retreated to his accustomed place for "forming ranks," made of his one self the straight "line," considered essential to the day's proper beginning, and marched dutifully up stairs. Had there been fifty of him, the line could have been no more steadily held to its required place, or the tread more uniform and prison-like.

Were such measures attempted in any company of cultivated gentlemen in real life, the folly would work its own speedy abatement. And are not the habits of intelligent gentlemen good also for our boys?

Must there be one standard of refinement for the school, and another for

the home and for the street? Or may we ask only of our boys and girls the same considerate carefulness with reference to time and place, the same regard for the comfort and convenience of their fellows, which *all* unselfish, fine-grained souls extend to those who touch their lives, either upon the street, within the home, or in the place of public assembly? Is the boy's home lacking in the amenities and graces of the more favored? Then *the more imperative is the need* for placing him, while under school-training, at once and continually upon such practice as will tend to make his lessons in politeness a permanent possession.

A restless little *girl*, every fiber of whose being is in active protest against the confinement to her allotted place in the long row of little desks and chairs, spies within easy reach, and perhaps in more comfortable locality, a vacant seat. With the quickness of abounding life she slips into the unused seat, and is made happier in the simple consciousness of new surroundings. Does this slight act mar the order of a well-regulated school? and if done for simple gratification, is it worthy of remonstrance or reproof?

Why should the little people always be required to occupy *assigned places?* and, save for the purpose of a place for keeping their tools for ready use, why may they not exercise the same freedom in movement, the same choice in location, which, under a watchful *mother's* care, they have at home?

A little girl was asked the old-fashioned question, "Why do you go to school?" and with delightful spontaneity came the reply: "To sit in position." Another, to whom the same impertinent query was propounded, replied with no less hesitancy, "To keep my *pencil sharp.*" "And is that all you go to school for, little girl?" pursued her questioner. "Yes, ma'am; and there is a lady comes most every day to our room *to see all our pencils!*" referring to the visiting superior, to whose especial oversight the class to which the wee one belonged was committed. Another, who had in her recent promotion passed from the care of one of the over-strict, went home at the close of a single day's experience of happier ways, repeating over and over to herself, "*Such a sweet teacher!*" "*Such a lovely teacher!*" until her mother interrupted her soliloquy to ask her what it was that made her love her new teacher so dearly; and received reply: "O, mamma, she *is* so sweet and lovely; she lets us put our feet *right outside the irons!*" referring to the supports which had served the double purpose of keeping her tiny desk in place, and giving her a sense of torture hardly second to real imprisonment.

"To keep the feet within the irons," to keep the pencils sharpened to so fine a point as to cause real trembling of heart lest in some unlucky movement the wonderful instrument be wrecked, "to sit in position,"—are these the most vivid lessons which should be carried home in first school-days, to the mothers of those whose lives should be as free as are the birds of the air? Nor were the teachers of these little ones wholly to blame. They were young, true-hearted and affectionate girls, aspiring to do their whole duty according to accepted standards.

One winter afternoon, two little *boys* were noticed on their way from school, looking intently upward at the bare branches of a stately elm, from which swayed an empty nest. One, with a well-rounded missile in his hand, and with his hunter's face keenly aglow with the certainty that he should bring down his prey, was taking sure aim at the deserted home. The other, with his face full of earnest remonstrance, and his voice quivering with intense protest, his hand laid lightly on his playmate's upraised arm, pleaded, "No, no, Jamie; you don't want to bring down that nest; now you don't!" Jamie hesitated; when his mentor continued, "For don't you know, Jamie, that when the mamma-bird comes back to her old house next summer, and *there isn't any house there*, she'll feel awfully, and then *you* will be a 'shamed fellow!"

The lifted arm relaxed, and the two went happily on their way; while the *empty nest* still bears silent witness to the permanent good wrought by the instruction of one teacher, who had found other thought for baby-minds than position and pencil-points; and from whose lessons there was inwrought into the lives of a multitude of pupils a "thread of gold."

Fifty little children from the miscellaneous home-life in a manufacturing community, appear at the opening of a school-year "just six" or "under seven" years old. They have known little restraint, are ignorant of school-room ways, and have not *all* been trained by wise mothers to give quick heed to the spoken word. They sit wherever they find place, or shrink from notice, or roam about the room, according to their "own sweet will," and no word even of slightest suggestion is spoken by the wise woman who has them all in charge, and who is studying their needs with a philosophy and a discernment unaided by "normal school," or "institute," or even "teachers' journal;" and with only the conscious purpose of knowing the children before teaching them.

A word with one and then another, with reference always to the interests familiar to them all—the kitten, the canary, the baby, their mothers—with wise tact leading them away from their too-ready revelation of home secrets, and soon these half-hundred children are, without direction, seated, quiet, and with a delightful freedom from self-consciousness, *learning to listen*, as in pleasant, firm, homelike tone of voice, they are given a lesson—not in reading, or number, or *behavior* even, but on the exquisite *snow-crystals* which are just then filling the air—are led to see that these beautiful forms come softly, and that each has its place on the brown earth which they together cover and beautify. Or the patch of shimmering sunshine on the floor suggests another lesson of busy, quiet life and motion.

When these children are dismissed they may be seen watching intently the leaf-shadows, or catching on their mittened hands the crystals, which they are to "make" when they come again to school.

Next morning they are busy with their slates, and as one after another is discovered to be taller than his neighbor they are asked to change places,

so that *all* can see; and thus their first lesson in *thoughtfulness for others* finds its place, while the teacher has accomplished unnoticed the work—difficult sometimes—of arranging all in pleasing and convenient order.

Again, the children are all standing at the blackboard "making" the crystals or the leaf-shadows, chatting freely and without reproof as each surveys the work of all—aimless, clumsy lines, yet the beginning of the *drawing-lessons.*

The blackboard is not spared, but is soon found to serve other design than to be kept "clean," and is a never-failing source of pleasure. Of course these children learn to read and to write, to count and to draw, for the use and need of these means are soon discovered, and no needless difficulties are placed in the way of their acquirement.

Is this sketch of real work too fanciful, the work itself too simple, the outcome unsatisfactory? The repeated testimony to its enduring quality has been beyond question.

I recall a morning in which one for many years filling an honored place in this Association, coming from an hour in the school-room which we have pictured, said with an intense earnestness, "It is the finest training of little children I ever saw. Could I do it *half* so well, I would never do anything else." And yet in this school-room permissions were never asked; advantage was seldom taken; reproof was absolutely unknown; the needless rubbish of "ranks," and "counts," the tedious "one, two, three, four," the finger-snapping, and the signals endless and wearisome, had no place.

The secret of such skill cannot always be discerned at once, and can no more be analyzed than can the fragrance of the water-lily; yet we may find in its study at least a *seed*-thought, which will repay maturing.

INDIVIDUALITY OF TEACHERS.

J. M. DEWBERRY, MONTGOMERY, ALABAMA.

One meaning of the word "individuality" is "*A state of oneness.*" If this subject involves matrimony, I am prepared either to contend for individuality or to oppose it, just as my safety and comfort may demand; but when school-room work is involved, I can but champion it. The person who has absorbed the ideas and thoughts of others so that he possesses but few characteristics of his own, is not a competent teacher. To engraft an idea or to fix a principle in the human mind requires original, native strength. This is something that the teacher has but to cultivate in order to possess in a large degree. No intellectual miser or combination of fanatics can monopolize this power. It belongs to everybody, and all may use it. No two people

can do things exactly alike, and the principal or superintendent who expects a teacher to teach exactly as he would teach is foolish; and doubly foolish is the teacher who attempts to ape anyone. That all should obey the same general principles is right and necessary, but beyond this is folly and harm. It concerns teachers of elementary schools, where system is more perfect and rigid, to know how to adjust themselves even to an iron-bound system. It is well, in this connection, to consider the two kinds of school systems with which the teachers of this department meet.

First, a most showy and ignorantly complimented system exists, in which a school board is the central figure, and the execution of its will the purpose. As air-castles, the products of fancy and imagination which have but little regard for present conditions and actual surroundings, tower in the mind as ideals, so it has become an interesting field for some school-men to imagine what children *should* be, instead of what they *are;* what children *should* need instead of what they *do* need; what teachers *should* do instead of what they *can* do; and thus the imagination pictures and soars aloft until stern realities are neither seen nor provided for. The differences in child-life are not considered; teachers are viewed as machines of *one* make, and when the principal opens the throttle they are all expected to make the same number of revolutions per minute. Upon this ideal basis the system is carefully formed and fitted. So great is its beauty and strength and popularity (for it is a free school, you know), that superintendent, teachers, pupils, and parents, must bow to it and obey it as if it were a god to be worshipped and served. What the teacher is to do with a system like this is difficult to tell; but if practicable, it is best to get out of it. Individuality has a bad showing, though it is the "one thing needful." If I were a teacher in such a system, and my principal should give me the program for the year's work, which stated that on the 29th day of February section 3 of class number 2 must work eleven examples from page 147 of the arithmetic on the front board at exactly 23 minutes past 9 A. M., and I must stand to the left of the board and have every pupil work by analysis, I would feel that either the principal was a fool or that he considered me a fool. Should I proceed with that lesson according to the plan laid down, I would not only do what was required, but would try to suggest some additional idea or thought that would be the subject for pleasant study when the lesson was over.

Second, a better system, instead of having a school board as the *sine qua non*, has the child for the central figure, and the child's education for its purpose. The children must be educated. As it is both best and cheapest to educate them together, a teacher is employed. This is the foundation for a good school system. The teacher is put in power. She acts for the child's good. She disciplines as seems best, and uses such methods and devices as are hers by invention or appropriation. Unconnected with any other school, no higher authority is needed, except a school board, whose duty is

not to issue orders concerning school-room work, but to employ and sustain the teacher in her efforts for the good of her pupils.

In cities and towns where a large number of children are to be educated together, where many schools exist as one large one, and several large schools as one system, the necessity of principals and superintendent arises; not to check the teacher, but to aid her; not to suppress individuality, but to aid it; not to condemn, but to approve; not to be served, but to serve. Back of the superintendent comes the importance of a school board. It represents the people, and is intended only to select good teachers and to provide for and support the schools.

For the strength and efficiency of this system there must be some general principles and rules to which all must conform when it will not conflict with the interests of the child. The superintendent can well judge what general plan of work should be followed, but the teacher can best judge of the methods which would be most satisfactory and efficient with her class. That system which can give the teacher most power in her own grade, and at the same time preserve the harmony of the grades, is the best system. The teacher's position is second to none in importance and responsibility, though it may be subordinate in name and remuneration. No class or grade can exist independent of the other portions of the school, and it need not interfere with the teacher's work to have the hours regular and all in common, to have her pupils march out and in according to the directions of the principal, to follow the same *plan* of discipline, and to have the limit of the session's work fixed. The principal may fix the hour, the teacher should fix the work; the principal may fix the amount of the work, the teacher must fix the quality of it; the principal may make the regulations for the school, the teacher should execute them in her room. That a teacher may be given this scope, both in the instruction and the discipline of her class, requires that she be wise, conscientious and prudent, possessing the ability to adapt the regulations of the school to the advancement and promotion of her own class-work, and not simply willing and able to adjust the work to the rules. The rules of all good schools are but means to the one great end — *education.*

Just at this point arises great trouble for the principal, but he need expect nothing else. In every large school, it is a rare thing if some of the teachers are not incompetent, especially in some portions of the work; and here the principal must watch closely, and *aid* where aid is needed, but not do the work. *Teach* the teacher instead of doing the work for her, and instead of issuing special orders that such must or must not be done. It would be as reasonable to command a boy to solve a problem that he could not without instruction, as to order a teacher to discipline a boy when she did not know how. Give the teacher special instruction, and in such a way that the knowledge will be hers when she gets it. Thus the teacher may be sustained in the respect, confidence and authority of her grade. If a teacher cannot, in a reasonable time, become efficient in her work, and develop that

individuality both of thought and action that commands the attention and respect of her pupils, she is in the wrong field of labor, and justice would demand her removal.

The inefficiency of teachers and the desirability of uniform and constant advancement in their work has caused what are now found in many of our systems — training classes. These are all right, and are productive of considerable good, but I sometimes wonder where the independence of our profession is when teachers are compelled to attend weekly classes, there to recite and to receive instruction. Such classes are a blessing to many teachers, and should exist for the benefit of those who desire such instruction; but I believe that this weekly work should be optional. There are occasional meetings that all should attend, that all may understand alike some change or new feature in the school. We are, though we be teachers, individual men and women engaged in a distinct work, and our preparation for this work should be left to us. A high standard of work should be required at all times, and the teacher who does not maintain that standard should be tried for the non-performance of duty, and not because she did not attend the teachers' class. We are expected to prepare ourselves for the work before entering it, and should be permitted to continue this preparation as we choose. I do not in the least contend for the lethargy that seems to have a strong hold on some in our profession. I would have every teacher active and taking advantage of every possible means of improvement, but let them do it from a love for the work and a desire to be more proficient. I would have the training classes, normal schools, teachers' institutes, and all such, attended by every teacher, but let them go because they wish to do so.

Too much stress should not be laid on any one way of doing a thing, especially of teaching a child. Every child is unlike every other child, and requires different training. It is time that pet plans and methods should lose some of their favors, and that the compliments of the profession be paid to every teacher who thinks soundly, teaches naturally, and disciplines prudently.

PROCEEDINGS AND ADDRESSES

OF THE

DEPARTMENT

OF

SECONDARY EDUCATION.

DEPARTMENT OF SECONDARY EDUCATION.

SECRETARY'S MINUTES.

FIRST SESSION.

McKENDREE CHURCH, NASHVILLE, TENN., July 18, 1889.

The Department was called to order at 3 P. M.; President A. F. Nightingale in the chair.

After a few words of welcome, Mr. Nightingale read a paper on "The High School."

H. C. Missimer, of Pennsylvania, then read a paper on "The High School and the Citizen."

Miss Laura Donnan, of Indiana, had a paper on the same subject.

A discussion followed, participated in by the following gentlemen: —. Bryant, of Texas; Wm. Jenkins, of Illinois; —. Brennan, of Tennessee; Miss Donnan, of Indiana; and E. W. Coy, of Ohio.

The Department then adjourned.

SECOND SESSION.—JULY 19.

The second session was called to order by the President, A. F. Nightingale, at 3 o'clock P. M., in the lecture-room of the McKendree church.

The Secretary being absent, W. P. Cope, of Hamilton, Ohio, was elected Secretary *pro tem.*

The competitive paper, "Methods of Study in English," by M. W. Smith, deceased, of Bond Hill, Ohio, was read by E. W. Coy, Cincinnati.

At the close of the reading of this paper, the President announced the following Committee on Nominations: J. M. Dewberry, Montgomery, Ala.; E. A. Steere, Butte, Montana; and Miss M. Swanson, Springfield, Tenn.

E. W. Coy then presented the report on "Uniform Course of Study for High Schools."

The discussion which followed was led by Henry C. King, of Ohio, and was continued by F. M. Fultz, Burlington, Iowa; Mr. Brennan, Nashville, Tenn.; George G. Ryan, Leavenworth, Kan.; S. D. Wall, Franklin, Tenn.; Miss Minnie C. Clark, Kansas City, Mo.; Mr. Coy, Cincinnati; Mr. Cope,

Hamilton, Ohio; Mr. Lampson, Tennessee; Mr. King, Ohio; Mr. Bryant, Texas; E. E. White, Cincinnati; and Mr. Nightingale, Chicago.

The report was received and adopted.

The Committee on Nomination of Officers made the following report:

President—H. E. Chambers, New Orleans, Louisiana.

Vice-President—William Jenkins, Mendota, Illinois.

Secretary—Minnie C. Clark, Kansas City, Missouri.

The report was received and adopted.

The Department then adjourned.

W. P. COPE, *Secretary pro tem.*

PAPERS AND DISCUSSIONS.

THE HIGH SCHOOL.

A. F. NIGHTINGALE, LAKE VIEW, ILLINOIS.

The history of secondary education, in common with all great movements whose ultimate sequence is progress, although marked with conflicting opinions, radical changes, and constant evolution in methods, is interesting in the fact that it shows the indubitable growth of public opinion in favor of a better scholastic preparation for the duties of citizenship and the responsibilities of a business career.

To the high school has latterly been relegated not only those courses of instruction which lead the student to the college and university, to whose graduates we must always look for men and women who become eminent in art, science, politics, and jurisprudence, but also that training which furnishes those desiring to teach with an approximate preparation for their profession, and which is the minimum of intellectual culture essential to business men who would unite contentment and an appreciation of life with financial success. The first grand purpose of the high school is to educate our children up to the age of eighteen under the benign influence of home.

If the question is settled that the education of the child at the age of fourteen, under the pressing demands of our present civilization, is too limited, then it is settled also, beyond the power of argument to contravene the logic, that high schools are a necessity.

Whatever is essential for successful citizenship in the intellectual culture of the rich, the children of the poor have a right to demand at the hands of government. In neither the written nor the unwritten charter of our liberties is there a recognition of class distinctions founded upon the inheritance of wealth in blood or money. Since, therefore, the rights of the rich and the poor are coëxtensive; since all carry unsheathed the sword of our destiny—a free; untrammeled ballot; since the perpetuity of a republican form of government is dependent upon the contentment of the majority; since the majority will never be able to educate their children at expensive institutions beyond the pale of their own neighborhood, the claims of necessity and duty, as well as of charity and good-will, make it incumbent upon us to furnish at the public expense the privileges of higher culture to all the children, and to be instant in season and out of season in directing and encouraging all to take advantage of these privileges, without which life would be only half a life, and the government founded and fostered upon

the consent of the governed constantly threatened with revolution and disintegration.

I am more and more convinced — not because my profession leads me to selfishly foster the opinion, but because its duties naturally enforce this trend of thought — that parents do not sufficiently exercise their God-given and law-enforced authority over their children during the years of their minority. Whether the greed for a better sustenance, the fear of poverty, the shortsightedness of reason, or the intractability and restlessness of children superinduce this lamentable state of things, it is not in the line of my present thought to discover; but it is painfully true that ignorance increases, while the opportunities for culture are enlarged. Less than one-third of the children who enter the first year of school are found there at the age of ten; another third leave before they are twelve years old; less than three per cent. finish the common-school course, and less than one per cent. receive a high-school diploma; and yet among this one per cent., at the age of thirty, will be found those who own their homes, who are in constant communion with the beauties of nature, who extract contentment from literature, who found public libraries, who organize associations for the advancement of art or science, who are leaders in church and state, who, in fine, constitute those great moral forces which discountenance lawlessness and license, and encourage every movement which tends to lift the body politic to a higher plane of purity, philanthropy, and patriotism. The duty of the high school is then three-fold. First, to give a broader discipline of mind to the masses who will occupy the fields of agriculture, manufacture and commerce, who will enter into the minor activities of life and constitute the bone and sinew of influence in all the varied departments of government; secondly, to furnish a commendable preparation for teaching in the common schools of our country; thirdly, to encourage our boys and girls to secure that scholastic culture which opens to them the inestimable privileges of the college and university curriculum.

Are these three-fold purposes in any sense antagonistic, the one to the other? May they be so dove-tailed into a course of study as to make an harmonious unit? or are three distinct courses necessary for the accomplishment of three distinct ends? I do not propose to anticipate the report which we are to have to-morrow on "A Uniform Course of Study for High Schools," but only to present a few general thoughts on the special lines of work relegated to the secondary department of our national school system. I see no vital reason why pupils may not pass out of the same door, whether they are to enter into the activities of life, into the academical or scientific department of a college, or into the work of the teacher of the common school. The great end of all study is not bread and butter, but power — moral and intellectual power — by which one's horizon is widened, one's appreciation of nature enlarged, one's ideals of life broadened and brightened, one's ability to extract contentment, satisfaction, and success out of life, strengthened;

indeed, that power which will enable a man to exemplify the truth that "A man's a man for a' that, and a' that."

Every stable superstructure demands firm foundations. It matters not whether a dwelling-house, an office, a store, a church, or a school-house is to, be erected, the foundation-stones must be the same — deep laid, safely laid beyond quicksand and frost, and the ravages of time. To be sure, one may build a temporary structure upon the sand; but when the winds blow and the floods come, that house will not stand. The parallel is an old one, but I believe a true one. The intimate connection between, indeed, the indissoluble interlacing of the material and the mental are such that the development and durability of the one are dependent upon the same causes as those of the other. I therefore believe with Lord Macaulay, "that men who have been engaged up to one- or two-and-twenty in studies which have no immediate connection with the business of any profession, and of which the effect is merely to open, invigorate and to strengthen the mind, will generally be found in the business of every profession, superior to men who have at eighteen or nineteen devoted themselves to the especial studies of their calling." If this be true or even partially true of the man up to the age of two-and-twenty, which includes a college course, how much more approximately true it is of the child under eighteen.

I am therefore convinced that in every good high school there should be one broad, elastic, and in many respects elective course of study, which shall be best adapted to the natural unfolding of the mental faculties of a child from fourteen to eighteen years of age, with all proper regard for a Mill or a Milton, an Edison or a Stephenson, who may be endowed with some rare gift of genius, which is above and beyond all acquirements resulting from the plodding, daily-routine toil of school-life.

In that course of study should be two or three foreign languages, ancient and modern, from which a choice of one should be made. There should be systematic work in the study of English, from the beginning to the end of the curriculum. Mathematics should hold their time-honored place; history, especially English history, and the study of citizenship, should not be neglected; and lastly, the natural and physical sciences, if instruction can be given in accordance with the laws laid down in the great book of nature, demand a large and prominent place. We are to listen to-day to a paper upon "The High School and the Citizen." I shall, therefore, waive all discussion of that topic. We shall also have some remarks upon Manual Training; and to-morrow the unfolding of a subject which is vitalizing to all our secondary instruction, viz., "The Study of English."

But there is one topic which I regret is not upon our program — a topic receiving universal attention, and whose claims demand universal recognition. I refer to the sciences, and the methods of their presentation. My own individual instruction has always been along the line of the ancient classics. My contributions to educational literature have mainly been an

advocacy of the paramount importance of the study of languages as furnishing the keenest weapons of warfare in all scholastic conflicts, as being fundamental to all true culture, and as essential to the fullest development of intellect in all its varied and multiplied powers for the civilization of the human race; and my profoundest convictions still coincide with the expression of ex-President Porter, of Yale University, that "The controversies of the past few years in respect to humane and literary studies have established the conviction beyond question, that there is no substitute for classical culture." With such thoughts, and such prejudices, if you please, and after riding the classical hobby for a quarter of a century, I can approach the question of "What is the proper place for the sciences in our schools?" with no danger of being accused that I offer the arguments of a science specialist. With a few reflections upon this subject, I shall close my address.

Within the past fifteen years much has been said and written upon the general question of the classics versus the sciences, as factors in an educational scheme. Each has its advocates for the first place, and the discussion, while often waxing to a white heat, has, notwithstanding, advanced the cause of pedagogical science, and resulted in great good to both parties. Each side has been put to its mettle in the controversy, and arguments, based upon a knowledge of the ends of education, and of the nature of the human intellect, have been brought forward in support of the claims of each. A literature on the subject of pedagogy has grown up in this country, within the time above mentioned, to attest that the subject of education has been studied as a science, and a potent stimulus to this study has been the feeling of those interested in the classics-science question that a vital matter was in hand, and that the result held in it the solution of a most important problem in education. As is often the case in such debates, the outcome has been far different from what either side expected. The advocates for the sciences have yielded so far as to subscribe to the clearly established proposition, that courses of fourteen weeks each in physiology, zoölogy, botany, chemistry, physics, and geology, conned and recited from texts as a mere exercise in memory, have never filled the place which science should fill in any well-balanced educational curriculum.

Other functions of the mind than those trained by the classics, such as the power of observation, facility in inductive reasoning, and the ability to compare and interpret the phenomena of nature, require the employment of such studies as biology and physics for their proper unfolding. But they must be pursued and are now generally pursued in a far different manner from that in which they were when their position was assailed by the enthusiast for the classics. Laboratory methods are the outcome of the investigation, since the science teacher sees that by them he is to accomplish that which it is his apportioned task to accomplish, in the development of the child's mind.

The function of the study of the sciences in a system of education is now

recognized, and its right to a place on a par with the studies of language and mathematics is acknowledged. It has been seen that there are faculties of the mind which, in training, need just the shaping which comes to them from the scientific method in science-work; and since the object and aim of this work has been made clear, as a result of the thought and investigation which have been thrown into this controversy, none of us can say that it has been entered into in vain. Not only have the results to be secured to the child by the study of nature been clearly stated, but in the main the method has been agreed upon by which these are to be brought about. If the power of observation is to be made keen, the pupil must observe, and make known what he observes. If the ability is sought to gather data and compare them for the purpose of finding the reasons for phenomena in the phenomena, then exercises in such personal investigation are necessary. If Nature is to be an open book, her language must be understood, and this can only be acquired by direct converse with her. If the principles of matter endowed with life are to be investigated, specimens of animal or plant life must be placed before the student as the objects of his study. If the field of physical sciences is to be entered, then experiments in these subjects must be performed and studied, that the principles involved may be discovered.

To this point there seems to be a general agreement among those engaged in science-work in the better high schools of the country. To investigate very far, however, into the biological or physical sciences requires facilities in the shape of microscopes, tables, reägents and apparatus, which ought to be furnished to every school claiming to be well equipped.

Since the ends of education are the acquirement of an ability to think, to express thought, and to act, all the faculties of the mind should be given employment during the school period, and the course of study should be shaped to accomplish these ends. Systematic courses in the ancient languages and mathematics have long been followed, which cover not only the high-school years, but reach into the college or university, and it is high time for a systematic course in science, which shall begin, whenever it is thought best, in the lower grades, and continue through the high school and into the university. Upon careful consideration of this subject we would arrange a science course somewhat as follows:

First year, physiology; second year, zoölogy and botany; third year, physics; fourth year, chemistry and astronomy. We would prefer however to offer to the first year what, in the above, is the work of the second; to the second, what is given as the third, and so on through the course; and this could be done if the work in text-book physiology in the first year could be eliminated and the most elementary study of this subject relegated to the lower grades. Much of physiology now is taught in connection with zoölogy and botany, and this plan could be followed still further if the ground-work for the study could be laid before the pupil enters the high school.

This arrangement would enable us to offer chemistry in the third year,

and leave the last year of the course for geology and a general review in science. This last step we regard as of great importance, not because of a wish to multiply subjects, but because such an arrangement seems necessary to the idea of a systematic course in science study continued through the high school, parallel with the work in language, and so planned that the student shall feel that it is a continuous course as unbroken as his course in Latin.

As to the order of studies in the above program, there may be some questions raised, since an agreement upon this subject has not been reached probably by science teachers themselves. But, as has been said before, the general method of presenting science studies is fairly well agreed upon, and the results sought for are clear. This being true, a great deal has been secured by the consideration of the above-mentioned question in the science of education, and we may safely leave the settlement of the best order of presenting these subjects to the near future.

Before leaving this topic I cannot refrain from urging upon the attention of those in charge of the lower schools of our country the desirability of continuing the observation-work, as it is called, in botany and zoölogy, which has been begun and carried on to some extent, and of introducing text-book physiology and hygiene into their course. In some parts of the country this work has been fostered with great care, since it can be readily shown that the acquired habit of observing and comparing plants as to simple structure and character gives the high-school work in science double its value to the student. It is not necessary that the pupil should have studied botany and zoölogy as such; but if he has been led to examine and learn the characters, habits and names of a few plants and animals, his progress in the same line in the high school will be greatly accelerated.

I have presented a brief argument in favor of sustaining and strengthening the secondary department of our national education. I have claimed that the colleges in their requirements for admission, and school superintendents in offering certificates for positions as teachers in our common schools, should demand the pursuit of the same studies as will give the best preparation for business life to those who must end their school-work with the high-school diploma. I have spoken of the leading topics which should enter into our secondary curriculum, and of the claims which the sciences make for an important position in a course of study adapted to a new age and a new civilization. In conclusion, let me express the hope that all our discussions will be earnest and practical, based upon experience and observation and thought, and inspired with an intense purpose to make our schools all that is claimed for them, the nurseries of American patriotism, and the safeguard of American liberty.

THE HIGH SCHOOL AND THE CITIZEN.

H. C. MISSIMER, ERIE, PENNSYLVANIA.

In our government each citizen is a part of the governing power — a sovereign voter to-day, or the people's representative in office to-morrow. The sole reason, therefore, for the assumption by the state of the charge of education is the making of good citizens. No part of the fundamental law of each of our republican commonwealths can be more important, therefore, than that which provides for the education of its children.

But one State in our Federal Union limits the facilities of education to children between the ages of 8 and 16. Four States fix the limits between 6 and 18, and one between 4 and 16. Two enlarge the limit from 7 to 20, and another from 5 to 18. One again rises from 7 to 21, and two begin at 6 and stop at 20. One starts at 5 and goes to 20, while fourteen fix the limits between 6 and 21; one adds another year by beginning at 4 and going to 20, and nine preserve the same limit in 5 to 21. Two again gain another year by beginning at 4 and running to 21; two fix no limit after 5, and one, the father of the public school, generously offers free education to citizens of all ages.

Under these beneficent provisions, there were, according to the report of the Bureau of Education for 1886–87, 11,811,621 children enrolled in the public schools of the United States.

That is to say, one out of every five in our sixty or more millions of people at the present time, is directly subject to the influence of education. To the great public who believe education to be the chief agent in suppressing ignorance, poverty, and crime, this is indeed a gratifying fact. One out of every five at school! Add to this the influence of our libraries and lecture bureaus, our newspapers and cheap literature, and how bright to the educational believer is the outlook for the future! Little wonder that our exultant Talmage said a year or two ago: "Knowledge rolls its tide at every poor man's door, and if the philosophers of past centuries were required to stand in line with our boys and girls, down they would go to the foot of the class for failing to answer questions."

More than 90 per cent. of this vast educational army are between the ages of 6 and 13. More than 65 per cent. of them are but 9 years of age and under. The great bulk of our school population therefore belongs to the primary grades of our common schools. The remaining 10 per cent., from the age of 13 and upward, belong to the higher grades.

In preparing for the duties of future citizenship, the great mass of our children, therefore, are limited by the fixed and immutable laws of mental growth to the acquisition of those simpler elements of knowledge that unlock the doors to the various callings of life. Little more can be acquired

between the ages of six and thirteen than the fundamental knowledge necessary to ordinary citizenship. The bare duties of the citizen—his duties to his neighbor and his country—may be learned; but the obligations to perform those duties consciously and conscientiously—the understanding of their real nature, their meaning, the responsibilities that attach to them in performing the higher functions of government by the people—can only be acquired with the wider and deeper growth of mind, with the awakening of the mental consciousness and independence that come with the dawn of manhood.

The real work of preparing the citizen for these higher functions of government must fall, therefore, upon our higher schools. How shall this work be done? What shall constitute the preparation?

Of equal importance with the knowledge of the duties and rights of the citizen, should be the cultivation of those sentiments and virtues which furnish the right standard of action in the fulfillment of those duties and rights, and which constitute the essence of sound national life. To keep alive the spark of liberty, we must keep alive the emotions and sentiments that kindle up the heart when liberty is in question. Patriotism must therefore be a strong motive force in the right exercise of the civic functions. Without it, the citizen will have no higher standard in the exercise of his rights than the blind unreason of party malice, or the selfish desire of personal gain.

How shall this great sentiment be cultivated in our public schools? We answer, first, through the proper comprehension of the resources of our native land. Place once in the minds of our boys and girls a correct idea of even but a few of the facts of the physical geography of our great country, and we have put into their hearts a constant, never-failing source of patriotic feeling. Think of it! A territory large enough to make 18 States, each as large as Spain; or 31 States, each as large as Italy; or 60 States, each as large as England and Wales! A country able to take into its bosom an empire three times the size of Great Britain and Ireland, France, Germany, Austria, and Italy—five of the six great powers of Europe—combined, with Spain, Portugal, Switzerland, Denmark and Greece thrown in, and not counting in New England, nor Alaska with its magnificent timber-lands, the future shipyard of the world! Forty thousand miles of river-way, 12,000 miles of indented shore, and an area of inland fresh-water lakes larger than the area of Great Britain and Ireland together! No wonder that Gladstone said that we have a "natural base for the greatest continuous empire ever established by man."

What an inspiring thought, too, in the fact that we feed our sixty-five millions and more of people and export 300,000,000 bushels of grain from the cultivation of but one-ninth of our arable land, and that if it were all cultivated we could, according to reliable authority, (Rev. Dr. Strong, in "Our Country,") feed a population of 900,000,000, and still export over 5,000,000,000 bushels of grain to feed the hungry in foreign lands.

And then our mineral resources! One-half the gold and silver of the world's supply last year! Iron ore in twenty-three States! The largest deposit of copper in the world! Inexhaustible coal measures! The best machinery and the best mechanics in the world, turning out to-day steels for Sheffield, cotton for Manchester, watches for Geneva; and with certain unwise restrictions upon our commerce removed, able to undersell the manufacturers of the world in the world's markets! What a promoter of patriotism in the comprehension by our youth of these and kindred facts!

But again, we may cultivate this element of good-citizenship throughout the study of our history and our great men. Our history and our great men! Not the bare narrative of events, but the intelligent study of the great questions in politics that have made us the great nation we are! Not the fact that such-and-such men were famous in American history, but the reasons why they were famous; and that behind every crisis in our history appears the imperial influence of some imperial man.

Even our feeble, prosaic beginnings have something in them to awaken the spirit of patriotism. There is "the hundred who in their frail little bark braved the fury of the elements; who were frowned upon by kings and priests;" but in spite of elements, in spite of royal and priestly opposition, reared the sacred altar of liberty in the wild New England wilderness. How wide an empire acknowledges to-day the sway of their principles! There was Captain John Smith, "the man with the soul of a crusader," whose favorite book was "Marcus Aurelius," who, "in all his proceedings made justice his first guide and experience his second; combatting baseness, sloth, pride and iniquity more than any other dangers." There was William Penn, the Quaker, who believed "that the weak, the just, the pious, the devout, are all of one religion." There was Bradford, "the stern governor;" Oglethorpe, with his "strong benevolence of soul;" Miles Standish, "the hero of the Indian wars;" Roger Williams, "the tolerant Baptist founder of Providence;" Lord Baltimore, the equally tolerant Roman Catholic proprietor of Maryland; and Winthrop and Endicott, "the worthy founders of worthy lines." There is patriotism for the young in the study of all these names.

Then come the men and events of our Revolutionary epoch. Otis, "with tongue of flame;" Sam Adams, the eloquent Puritan; Patrick Henry,

> "That forest-born Demosthenes,
> Whose thunder shook the Philip of the seas;"

Jefferson, our profoundest student of government, author of the declaration of independence, originator of the idea of the common-school system, and the real founder of our empire in the purchase of Louisiana; Hamilton and Madison, the first expounders to the people of our constitution; and those two — one, the patriot and sage who

> "Called the red lightning from the o'er-rushing cloud,
> And dashed the beauteous terror on the ground, smiling majestic;"

and the other, "first in war, first in peace, and first in the hearts of his countrymen" — "the greatest of good men, and the best of great men" — what

a heritage to the world; what lessons of patriotism, and therefore of good-citizenship, in the proper study of these names.

And then the great questions of our history, and the other great men behind them. There is "our Marathon of Bunker Hill" and our Lexington, where

> "By the rude bridge that arched the flood
> Their flag to April's breeze unfurled;
> In arms the embattled farmers stood,
> And fired the shot heard round the world."

And then the convention of the fathers, that formulated the principles of liberty in our constitution; the launching of the ship of state, under Washington; the great doctrine of protection to American citizenship behind the war of 1812; the great compromises on the slavery question, associated with the names of Clay, Calhoun, Webster, and Douglas; that great bone of contention between the parties, the tariff question, never to be settled until settled right; and the final arbitrament of the question of slavery by the sword and the dread conflict of civil war, with that central figure summoned almost from the wood-shanty and the store, to be to the people the grandest, strongest, wisest, and most fearless type of American manhood that the world has ever seen.

The knowledge of these and the other great questions of American history are surely a part of the equipment of good-citizenship, but they can never be fully comprehended in our schools until after the maturity of mind that comes between the ages of thirteen and twenty-one.

Following the study of our country, its resources, its history, its great men, and its great political questions, must come the study of its institutions. Our various local governments — ward, township, municipal; our county, State, and national government — what is the nature of each, what the relation of each to the other, and what the relations and obligations of the citizen to each; above all, the essential difference between the State and Federal governments, that under the laws and the broad shield of the State we are born, we live, we marry, educate our children, labor, get gain, buy and sell, enter into contracts, make our wills, and enjoy nine-tenths of all our dearest and most precious blessings; while under the protection of the Federal Government we live the other tenth of life, travel in foreign lands, hold a Federal office, enter the army or navy, defend our rights against foreign enemies, correspond with our friends, worship according to the dictates of our conscience, speak our mind, and pay our protective taxes — all these are questions which our higher schools must solve for the future citizen. They must teach him, above all, that to evade, ignore, or to be insensible to his responsibilities under each of these governments, is to lose him; or to place at the mercy of others that equality to every other man to which he is entitled under the law.

More important in the training of the citizen than the knowledge of our national resources, our history, our great men, or our institutions, must come the knowledge of himself. Education has two sides to it — the intellectual

and the moral. In its intellectual side, the side of mental discipline and development, education does not make a man morally better; the belief that it does so is wrong. Education of the intellect simply increases a man's power—nothing more. It cures no immorality but the immorality that proceeds from ignorance. Those other and far more dangerous immoralities that are destructive of all governments, that spring up in the wake of civilization and wealth, education of the intellect can never root out, for the simple reason that such education makes them possible.

Good-citizenship must have in its base another element than the mere training of the intellect. It must have those virtues that make good men; that impel men to right conduct and right action. There can be no liberty without truth, honor, fidelity, industry, temperance, moderation, charity, kindness. All these are political elements as much as mere knowledge of men, measures, or party. They are elements without which national life could not exist. "If it were not for these the State would go down as a sand-heap." "You may build your capital of granite," said Wendell Phillips, "and pile it high as the Rocky Mountains; if it is founded on or mixed up with iniquity, the pulse of a girl will in time beat it down." To teach our children what mountains are, what rivers are, what are the mysteries of algebra, geometry, Latin, or even the duties of the citizen to society and government, without teaching them that passions uncontrolled, impulses unrestrained, and appetites unregulated, are sure to bring irretrievable ruin in the end, is to omit the most important part of the preparation of the citizen. This it is the business of the high school to see to, because it must be accomplished by appeal to the reason, judgment, common sense, spirit of honor, truth and honesty, that begin to crystallize in the ages, with which our high schools have to do. Give our youth "those virtues which will enable them to live well in the household, well in the township, well in the State, and well in the nation," and we insure the household and nation against enemies within and enemies without. If eternal vigilance be the price of liberty, it must be vigilance against every form of dishonesty and corruption in private and public life. It cannot compromise with it, nor wink at it. It cannot make believe that votes are always bought for the good cause; that decisions are always sold to the right side; that God is only with the man of money, or that He makes political debauchery one of His instruments for good. Liberty is not license; freedom is not freedom to do wrong unpunished. "Governments, religion, property, books," said Humboldt, "are nothing but the scaffolding to build a man." "Men," said Pericles, "are a city, and not walls;" and these it is the duty of the school, the high school, to mould and form.

". . . Men, high-minded men;
Men who their duties know,
And know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant, while they rend the chain—
These constitute a state."

And as our greatest preacher once said: "The state must see to it that its shield is held over the head of every darkling child, until every dark place on the continent and every child of poverty shall receive from its mother state, its father state, this legacy, precious above every other—the knowledge of itself, the knowledge of its country, the knowledge of its fellows."

THE HIGH SCHOOL AND THE CITIZEN.

LAURA DONNAN, INDIANAPOLIS, INDIANA.

While Thomas Jefferson, whose graceful pen had drafted the Declaration of Independence, was absent as minister to France; and while John Adams, whose unanswerable arguments had secured the passage of this American Magna Charta, was absent as minister to England, there met in convention at Philadelphia a body of men said to have included "nearly all the best intellect and the ripest political experience that the United States then contained."

Of these fifty-five "veterans in the war and in the halls of legislation," thirty-three were college-bred men. Franklin and Sherman, the two oldest members of the convention, had never had the advantage of a college education; but the gods had granted these two members common-sense, even unto wisdom.

The members of this convention came together "to prevent the fulfillment of the prophecies of the downfall of the United States," and when they separated they had framed the constitution, "the most wonderful work ever struck off at a given time by the brain and purpose of man."

When the constitution was brought before the country for ratification, many people had this difficult lesson to learn—particular interests must give way to the general good. But along with the difficult lesson appeared the skillful teacher. No teacher ever had a more difficult task to perform, and no teacher ever did more effective work than did Alexander Hamilton, who taught this fundamental principle so successfully that, in a little more than two and one-half years, the constitution recommended became the constitution ratified by every one of the original thirteen States. Let all due credit be given to his illustrious assistants, Madison and Jay, and to Washington and many others who aided by their great personal influence. But there are men in every age who cannot be moved by personal influence—whose every action is always in the direction in which they see most clearly: to such as these, Alexander Hamilton became the star that guided them from the darkness of the Confederation into the light of the Constitution.

How those who established the Union under the constitution, loved it,

may be judged by their anxiety for its preservation. In less than one year after the new government had been put in operation, one of the framers of the constitution thus spoke: "Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community, as in ours, it is proportionably essential. To the security of a free constitution it (knowledge) contributes in various ways: by convincing those who are intrusted with public administration, that every valuable end of government is best answered by the enlightened confidence of the people themselves to know and value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority—between burdens proceeding from a disregard to their convenience and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness, cherishing the first, avoiding the last, and uniting a speedy but temperate vigilance against encroachments with an inviolable respect for the laws."

Six years afterwards, from the same lips fell these words: "Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened." These are the words of a man worthy of the confidence of this people. They are the words of George Washington.

This advice the legislatures of the different States have interpreted in various ways. Word has been received from all but three of the thirty-eight States in regard to the course of study prescribed by law. In thirty-two of these the three R's, spelling, geography and grammar are considered essential to public enlightenment; thirty require United States history to be taught; twenty-six, physiology; twenty-three, hygiene; and ten, the constitution of the United States.

It would be unwise to set at naught the information and discipline gained from any of the above-mentioned subjects, but assuredly no information is of greater importance to one destined to administer the affairs of government than the nature of that government which he is to aid in administering.

Physiology, a required subject in twenty-six States; hygiene in twenty-three States; the constitution in but ten States. Is it more important to the young American that he should know the venous circulation of the blood, than that he should be able to trace every national blunder back to the ignorance, negligence or vice of the private citizen? Surely if this opinion had prevailed in 1775, the "embattled farmers" who "stood,

"And fired the shot heard 'round the world,"

would never have been heard from.

To the State superintendents of the different States circulars were sent, asking this question: What do you think of making Civil Government a required subject in the high schools of your State? Of the thirty-five that

replied, twenty favored it, fourteen were non-committal, and one preferred music and drawing. From the nature of these replies, and from the influence that the State superintendents have thus far had upon the laws of their respective States, it appears that the State superintendents do not differ greatly from the legislators in their interpretation of what is essential to public enlightenment.

Through circulars and catalogues were obtained the following statistics in regard to a leading college or university in twenty-seven of the States: Total enrollment of these twenty-seven institutions is, seven thousand four hundred sixty-five (7,465); of this number, fifteen per cent. study civil government. Since the institutions from which these statistics were obtained are the leading ones in their respective States, it is fair to suppose that the proportion of students engaged in the study of civil government in the remaining institutions is no greater. Since the whole number of college students enrolled in the United States for the year 1889 is forty-three thousand four hundred fourteen (43,414), fifteen (15) per cent. of these, or six thousand five hundred twenty-one (6,521), represent the whole number of collegiates studying civil government; and since a knowledge of civil government is a requirement for admission in but two of the above-mentioned institutions, and a requirement for graduation in but fourteen of them, it is evident that the collegiate educators think that this advice was not meant for them.

Circulars were sent to the school superintendents of one hundred fourteen (114) of our largest cities. Replies were received from ninety-three (93). From these replies it was learned that civil government is taught in the high schools of seventy-two (72) of these cities; that it is a required subject in sixty-four (64) of them; and that the average time given to this subject, where it is taught, is four and six-tenths (4.6) months. In regard to the amount of time given, fifty-one (51) city superintendents thought it sufficient; twenty (20) thought it insufficient; the answers of five (5) were evasive, and seventeen (17) were non-committal. Thus the sound of that divine voice, wafted upon the inaudible waves of nearly a hundred years, has at length struck an harmonious chord in the harp of civilization and set it feebly vibrating.

Said Horace Mann: "The theory of our government is—not that all men, however unfit, shall be voters—but that every man, by the power of reason and the sense of duty, shall become fit to be a voter. Education must prepare our citizens to become municipal officers, intelligent jurors, honest witnesses, legislators, or competent judges of legislation—in fine, to fill all the manifold relations of life."

In order that this may be accomplished, there must be schools whose pupils while still retaining the impressionableness of childhood, have had their reasoning powers somewhat strengthened by previous school discipline. These schools must be free to all who are mentally and morally prepared for them, and they must exist in such numbers as to accommodate a fair per cent. of the young people of our land.

In these schools there should be taught some subject whose object is to give the pupils a knowledge of the rights and duties of citizenship, and to inspire them with the moral courage to demand their rights and perform their duties.

Does the high school meet these requirements? Let us see.

As pupils that attend high schools are usually between the ages of fourteen and nineteen years, they may safely be said to retain, in a good degree, the impressionableness of childhood. As entrance to the high school presupposes six or eight years of school discipline or an equivalent, the reasoning powers of such pupils should at least be in a condition of healthy development. Thus the high school fulfills the first requirement.

As high schools are public schools, they are open to all that are mentally and morally ready for them.

In examining the statistics in regard to schools of secondary instruction, it was found that in the year 1850 there were in the United States six thousand thirty-five (6,035) academies. In the statistics for 1850 no mention is made of high schools. For 1860 the figures stand, academies, six thousand (6,000); high schools, four hundred (400). For 1870, academies, one thousand five hundred and seventeen (1,517); high schools, one thousand sixteen (1,016). For 1880, the census reports give no account of academies, but place the number of high schools at five thousand four hundred thirty-two (5,432). However, from the report of the commissioners of education, it was found that the number of academies reported was less than the number of high schools.

These figures would seem to indicate that the high schools are fast supplanting the academies, and we may judge the future influence of the high school by the past influence of the academy.

From the Congressional Directory of the Fiftieth Congress, in regard to the four hundred one (401) members, it was found that of the one hundred seventy-seven (177) who attended the common schools, seventy-six (76) went to no higher institution; of the one hundred twenty-seven (127) who attended academies, eighty-eight (88) went no further; of the eight (8) that graduated from high schools, three (3) went no further; that one hundred ninety-one (191) attended college, and thirty-two (32) were either self-educated, or were educated by private tutors.

The great influence of the academy and the slight influence of the high school in the education of the members of the Fiftieth Congress are explained when we consider that the average birth-year of the members of this Congress was 1837; that these men were acquiring their schooling between the years 1850 and 1860, the very decade in which the influence of the academy was at its greatest height.

But when we consider that out of the one hundred twenty-seven members of the Fifty-first Congress that responded to circulars sent them, fourteen (14) are graduates of high schools, it is evident that the influence of the

high school even now directly reaches those who are in our national legislative halls. Accordingly, the high school meets the second requirement.

To instruct in the rights and the duties of citizenship is one of the chief aims in the study of civil government. In a course in civil government in the high school, the constitution of the United States should have the most prominent place. Too much time should not be spent in studying about the constitution, but the text of this document itself should be studied and learned word for word. Great attention should be paid to the meaning of words and explanation of the text, and the constitution of the United States and that of the State should be frequently compared by the teacher. The work should be made as real as possible by showing to the pupils the different kinds of money, bonds, revenue stamps, postage stamps, naturalization papers, etc. Special days should be set apart for the discussion of such questions as taxation, representation, protection, free trade, right of trial by jury, and suffrage.

If you live in a State where the citizen is practically disfranchised by the existence of the gerrymander, take a map of the Congressional districts and let the class redistrict the State on the basis of justice. If you are so fortunate as to live in a State in which the Congressional districts are laid off on an honest basis, then borrow a map of one of your less fortunate neighbors, and by contrast show the evil influence of the gerrymander. If you live in a State where mob violence is of frequent occurrence, you will have at hand numerous illustrations of the all-pervading injury inflicted upon a community by the insecurity of life; but if you live in a State where mob violence does not occur, show by contrast how security of life increases the population, enhances the value of property, and blesses a community with an all-pervading confidence. In the discussion of all these questions suggested by the study of the constitution, the pupils should be encouraged to express fully their opinions, however unusual or unpopular they may be.

After the text of the constitution has been learned and discussed, every pupil should be required to write and read a review of the Magna Charta, Franklin's Plan of Union, the Declaration of Independence, Articles of Confederation, the Ordinance of 1787, and Washington's Farewell Address. In doing this work, it should be suggested to the pupils that they are to keep the constitution ever in mind, and that they are to study these documents in their relation to one another as well as individually. This much work should be required of every pupil.

In regard to books, some one has said: "One should give his works the greatest possible variety and excellence, so that each reader may be able to select something for himself, and thus, in his own way, become a participant." Does not this thought hold good in regard to recitations?

In every class there are boys and girls that have quick and retentive memories and good voices. To such as these it would be a pleasure to recite in the presence of the class the words of some of the prominent American

statesmen. There is no better way of learning the political history of a country than through the speeches of its prominent political leaders. A very fair knowledge of our political history may be acquired from the Orations of American Statesmen, compiled by Alexander Johnston.

Other pupils are rapid, comprehensive readers, and ready writers. These should be encouraged to review books. Among the many books suitable for this purpose are: The Man Without a Country, The Story of Liberty, Old Times in the Colonies, Building the Nation, Boys of '76, Rise of the Republic, The Federalist, Boys of '61, Drum-Beat of the Nation, Lives of the Presidents, Lives of American Statesmen, American Commonwealths, the constitution of their own State; and books on free trade and protection, among which may be mentioned Diversity of Industries, by Nordhoff, and Tom Torrey's Tariff Tales, by Edward Everett Hale. These reviews should be read before the class, and thus much historical information would be disseminated, and many lessons in patriotism inculcated.

Many boys and girls are fond of debate. For such as these a United States Senate should be organized. This senate should be governed by the rules adopted by the United States Senate, at Washington, and the parliamentary forms should be strictly observed. The purpose of the senate should be three-fold: to teach them the duties of a legislator; to keep them informed as to who are the United States Senators; to interest them in what is being done in the United States Senate. The first purpose is accomplished by the introduction, discussion and passage of bills. The second purpose is accomplished by having each pupil take, as his or her senate name, the name of some United States Senator. The third object is accomplished when the school United States Senate takes up some question under discussion in the United States Senate, at Washington, and each pupil-senator gives such arguments as have been given by the United States Senator whose name he has assumed. The senate should meet once a week after school, and the teacher should always be present, but should hold no position in the senate unless that of doorkeeper.

Some pupils have talent for drawing, and considerable skill in presenting facts by means of maps and charts. These should be encouraged to draw maps showing the vote cast at a given presidential election, and charts representing the fluctuations in imports, exports, revenue, etc., for a given number of years.

A very profitable part of the supplemental work in civil government is a paper, read once a week. This is a compilation of clippings from the various newspapers, and confined to the political and governmental affairs of our country. The paper is read by a manager chosen by the class, and the clippings are made by different assistants appointed each week by the teacher. As all the pupils contribute to this paper, clippings expressing the views of the different political parties will be found in it. The two greatest benefits derived from this work are that the pupils are encouraged to read the daily

papers, and that they become accustomed to hear both sides of a question presented.

Connected with the weekly paper, both as to nature and purpose, there should be a daily bulletin. A portion of the blackboard in the civil-government class-room should be used for this purpose, and one or more pupils should be held responsible each day for items on the bulletin.

It is reasonable to suppose that justice is sometimes, at least, defeated from the fact that witnesses are not familiar with the customs and forms of the court-room. At the end of the term a trial, in which the judge, attorneys, jurors, witnesses, and all parties engaged are members of the class, does much toward familiarizing the boys and girls with the customs of the court-room. If the teacher will only furnish the blanks, there need be no concern in regard to the zeal of the pupils. No more real work is done in any branch of study in the same time, than is accomplished in preparing and conducting the trial. The trial seems to be a vital matter not only with the members of the civil-government class, but their interest seems contagious, so that it is no unusual thing for fifty or a hundred pupils who are not studying civil government, but who have a vacant hour at the time of the trial, to be in attendance.

That the course in civil government traced in this paper is not mere theory, is proven by the fact that in at least one city in the United States it is realized in its minutest detail. The time given to it is five months. If more time were given much valuable information could be gained in regard to the State, county, and city government. But as the constitution of the United States is the archetype of the State, county, and city governments, and as the time given to the study of civil government in the high schools is about five months, it is deemed advisable to give by far the greatest share of attention to the national constitution and to the State papers closely related to it.

A person may be said to be educated as a citizen when he has the mental power to see the right in regard to his fellow-citizens and the government, and the moral courage to do it. It should be the constant aim on the part of the teachers of civil government to make the moral courage of the pupils equal to their intelligence; to fill them with a desire to possess the essential attributes of a good citizen by showing them that he alone has a right to be considered a model citizen of the Republic who loves his neighbor as himself, and his country and justice better than either; to strengthen the faith of the boys and girls in their own possibilities, for he spoke truly who said, "The whole value of history, of biography, is to increase self-trust by demonstrating what man can be and do."

"A true lover of the virtue of patriotism delights to contemplate its purest models; and that love of country may be well suspected which affects to soar so high into the regions of sentiment as to be lost and absorbed in the abstract feeling, and becomes too elevated or too refined to glow with

fervor in the commendation or the love of individual benefactors. We may be assured that he who really loves the thing itself, loves its finest exhibitions," and that he who loves its finest exhibitions, loves the thing itself.

We, as teachers, then have to

> "Keep but the model safe; new men will rise
> To take its mould."

But are we keeping the model safe? Let us see:

To the superintendents of police in fifty of our largest cities, circulars were sent containing the following questions:

1. How many anarchists in your city?
2. Is there any anarchist Sunday-school?
3. Are there any anarchist organizations?

To these circulars, the authorities of thirty-seven cities replied. From these replies it was learned that in thirteen of these cities there are no anarchists; in thirteen others there are no anarchists known of; in the remaining eleven there are anarchists. That in one of these cities there is an anarchist Sunday-school, and in five of them there are anarchist organizations. That the number of anarchists reported is eight hundred and eighty. These figures become much more significant when we consider that the three cities in which this leprous disease showed itself most prevalent several years ago have as yet not sent in their returns.

When we consider that according to the most recent statistics thirteen (13) per cent. of the population of the United States, ten years of age and over, cannot read; that in the year 1888 the foreigners who came to the United States numbered five hundred and forty-six thousand eight hundred and eighty-nine (546,889), fifty (50) per cent. of whom were illiterate; and that there are those within our borders who claim it as their divine mission to turn the Republic into anarchy; if we believe, even with a great degree of allowance in favor of the ignorant man, that "he who cannot read our constitution; who does not understand its provisions; who would not on a just occasion assert its principles, no more sustains the character of an American citizen than the man who would not seal it with his blood," can we doubt that there exists a great field for labor?

But when we consider the great effort that Nature herself seems to have made to make us one; that the railroad has bound us together under foot by numerous iron bands; that the telegraph and telephone have bound us together over-head by a net-work of ever-talking wires, can we doubt that there must be some institution whose purpose it is to bind us together heart to heart and mind to mind?

When we look back over the progress of this nation, and see that the most significant figure in the sum of particular interests has been blotted out, and that there now exists among us no institution whose preservation depends on ignorance, but that the preservation of the Republic depends upon "men of wisdom and virtue—qualities which must be propagated by

a virtuous education of youth;" when we consider the great unifying force of the common schools, and the great adaptability of the high schools for instruction in citizenship, can we doubt the words of him who, in regard to what each State will bring to the great aggregate of this nation's increase, said, "When the harvests from the fields, the cattle from the hills, and the ores from the earth, shall have been weighed, counted, and valued, we will turn from them all to crown with the highest honor the State that has most promoted education, virtue, justice and patriotism among its people"?

METHODS OF STUDY IN ENGLISH.

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"Nay, truly, it [English] hath that praise that it wants not grammar; for grammar it might have, but needs it not; being so easy in itself, and so void of those cumbersome differences of cases, genders, moods, and tenses, which, I think, was a piece of the tower of Babylon's curse, that a man should be put to school to learn his mother tongue."

When Sir Philip Sidney wrote the above, there was no English grammar in existence. All the great writers of the Elizabethan age were not "put to school" to learn their mother tongue. Their knowledge of its simple structure came to them through translations from the classics. Ben Jonson wrote the first English grammar, but it was only a fragment, and hardly a literary curiosity. Since then, by a queer kind of perversity, English grammars have become more and more complex, until it is now almost an impossibility for a pupil to master a recent English text-book. The nomenclature is so cumbersome, illogical, and often so incoherent, that I have often wondered whether the compiler understood it himself.

What intensifies the absurdity of the text of English grammars is, that the compilers evidently never thought that what Sidney said is true. English has very little technical grammar. Tell this to the present school-boy and he will look at you with amazement. And he has good reason to do so, for the one thing above all others that the school-master succeeds in making repulsive to him is English grammar.

The most of our so-called syntax belongs to rhetoric. How very few seem to realize it! Rhetoric is usually considered a kind of ornamental subject that the pupil must be able to say he has gone through—that is all. As style is the easiest thing to write about, this is made very attractive, although of no practical use to the pupil; for, strange as the assertion may appear, a thorough knowledge of English can never be acquired by a study of style;

* See page 47.

nor, in spite of what some distinguished authors have said to the contrary, will that study improve a writer's style, unless he become a mere imitator and thus lose his individuality.

As for the higher study, that of literature, the high-school pupil has had no suitable preparation, and is therefore totally unfitted to begin the subject. His vocabulary is too limited, his knowledge of the grammar of the English sentence is extremely defective, and his practical qualifications in a knowledge of rhetorical forms are absolutely wanting. The teacher often works around these obstacles by teaching biography instead of literature, and converting the selected works of various authors into supplementary reading-books.

These pessimistic views, which it would be a pleasure to amplify if space allowed, have led me to the conclusion that in a great majority of schools it is "a piece of the tower of Babylon's curse to be put to school to learn our mother tongue."

The fact is, the best teaching of English is done, as it was done in Sidney's time, by the teachers of the classics. Translations of Greek and Latin idioms into really good English, give pupils a discipline combined with a knowledge of English which few teachers of English have yet been able to equal. True, the tools of the classical teacher have been undergoing improvement for centuries, while those of the English teacher are almost as crude as those of the savage. Can the latter be made any better? That is what this brief paper will undertake to show.

It seems to me that any logical method of teaching English must include: (1) A good vocabulary; (2) a fair knowledge of the art of versification; (3) a thorough understanding of what constitutes a correct sentence; (4) a good knowledge of the most familiar figurative forms; (5) the elements of criticism; (6) a familiarity with some of the best works of our greatest writers.

This method should be a positive, not a negative, one. The most pernicious work done in school to-day, so far as English is concerned, is the teaching of incorrect forms. The so-called false syntax and bad rhetoric have never done any good, and never will do any. On the contrary, the harm has been incalculable. If the pupil is taught that which is right, that which is wrong will be readily recognized by him. Why, then, should that which is wrong be taught first? The answer is at hand: It is easier for the teacher to do so. Let him try to prove that a sentence is correct, and many of his resources seldom called into play will have to be used, much to his astonishment.

The vocabularies of a majority of high-school pupils are amazingly small. I always try to use simple English, and yet I have talked to classes when quite a minority of the pupils did not comprehend more than half of what I said. The etymology of words is almost entirely unknown to them. Very often, in using the dictionary, when the same word has different definitions,

the wrong definition will be selected, notwithstanding the nonsense resulting from the selection. Forty years ago etymology was a regular study in most of the schools. Why it has been abandoned is incomprehensible to me; for any teacher can easily see, upon a moment's reflection, that, having mastered the literal meaning of a word, the applied meanings can be deduced much more readily than by any other means.

Etymology, therefore, is the first subject to be studied systematically. It cannot, of course, be exhaustive; but it can include all the prefixes and suffixes, and the most familiar root-words of Latin and Greek and English origin—that is, it should be full enough to stimulate the pupil to continue the work for himself, thus instilling into him the habit of hunting up words in the proper way.

There was a time when versifiers exhausted their ingenuity in securing variety of form. They did not write much poetry, but the form, at any rate, was accurate. This was much better than to have real poetry written in unsightly verses. The great poet, without any technical knowledge of prosody, will have so accurate an ear as never seriously to mar the rhythm of his verses; but many writers of at least occasional merit in versification are not so true in their constructions. Even when they happen, as they sometimes do, to write correct verse, its form is often entirely unfitted for the subject that is treated. But a great many never write verses, and never will, who enjoy poetry very much. To them, a fair knowledge of poetical forms is essential, because it will add to their pleasure in the study of a poem. The elements of prosody in English are very simple, and hence easily learned. This, therefore, ought to be the second step in the study of English.

A correct English sentence implies more than a mere conformity to the rules of grammar. It should strictly conform, primarily, to existing good usage, grammatically speaking; but, besides, the right words should be in the right places, and the arrangement be such as will give the thought its best form. The gross carelessness manifested occasionally by our best writers, and very frequently by writers of less merit, is extremely discouraging to a lover of good English. No other language offers so great a variety of forms for the expression of a thought. Take any simple thought and put it into all the forms it will admit; first, without changing any words, and then by substituting synonyms, and the whole number, good, bad, and indifferent, will be a genuine surprise to the experimenter. With such latitude there is no excuse for carelessness.

If incorrect English added anything to an author's style by beautifying or intensifying his thoughts, it might be pardonable. Some claim this for Carlyle's hybrid English; but if anyone wishes to be disabused of such nonsense, let him compare the English previous to "Sartor Resartus" with any of his later English. The fact is, the man who hated the artificial in everything else, was the most artificial of all English writers.

A sentence may be grammatically correct and yet fail to express an author's thought. Clearness is, next to grammatical accuracy, an absolute essential. Obscurity should never be pardonable. Carlyle, with his peculiar English, is almost always clear. Robert Browning, with equal genius and much better English, is rarely so. In the case of Browning, the imputation must necessarily be that if he knows his own thoughts he purposely obscures their expression. If this is so, he insults every reader who attempts to read one of his volumes.

The most cursory examination of a beautiful thought will convince anyone that every particle of beauty is due to the figurative language used in its expression. How many teachers are there who realize this? How many teachers of English are there who ever attempt to prove that a thought is beautiful? How many pupils are there in our high schools who have ever received the slightest practical instruction in the most familiar rhetorical figures? The text-books contain little on the subject that is intelligible. One very pretentious work, published within the last few years, ignores the subject altogether. It seems to me that a thorough appreciation of an author's thought is absolutely impossible without some knowledge of this subject. If stripped of the verbiage that surrounds it, high-school pupils can easily become familiar with all those figures that recur so frequently.

From many years' experience I can confidently assert that a high-school pupil of fifteen years of age can as readily learn to determine the exact name of a rhetorical figure as he can be taught to find the value of x in the simplest equation. But in order to do this the subject must be presented without complexity and indefiniteness.

If, as could be done by the primary teacher provided she were familiar with the subject, oral instruction were imparted as soon as figurative language appeared in the reading-book, just as oral grammar is imparted, the technical study of the subject would be made much easier to the high-school pupil.

Nothing in the study of English is so indefinite as the subject of criticism. The popular idea that criticism consists wholly in finding fault, is entirely wrong. Such criticism should have a harsher name. The subject can be very much simplified. Verbal criticism includes everything that has been outlined in the previous part of this essay. Few if any great authors have been perfect in the mechanical structure of their works. Grey and De Quincey wrote beautiful English, but it was not verbally perfect.

A great deal of criticism stops with the words only, hence merely on the threshold of true criticism. That criticism which is the most valuable concerns the thought, as the object of any composition is the expression of thought. The character of the criticism will depend upon the character of the work. Certain elementary rules can be formulated for the epic, lyric, descriptive, and dramatic poem; for fiction and history; for biography, the essay, and travels. Conformity to these rules can be readily determined by a careful study of a model of each department of writing.

Besides the development of the thoughts of an author, there are often suggestions growing out of those thoughts. These are exceedingly valuable. Sometimes these suggestions, as in the "Prologue to the Canterbury Tales," give the greater portion of the manners and customs of the time; sometimes there are thoughts worth more than those that have been expressed, as is well illustrated in Emerson's essays; sometimes there is an undercurrent illustrating the innermost life of the writer.

Having done this preparatory work, the pupil will be pretty well qualified for the study of literature. I believe that the true method is to commence with Chaucer and work down through the principal English classics historically to the present time. The notion that we have an American literature, and that we should begin with it before studying English literature proper, is not only false, but silly and pernicious. Our best American writers belong in the ranks of our English writers. They have their proper places. Isolate them, and one may show his patriotism; but, unfortunately, at the same time he will exhibit his lamentable ignorance of English literture.

UNIFORM COURSE OF STUDY FOR HIGH SCHOOLS—A REPORT.

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The subject assigned me by the committee for investigation and report is, "Uniform Course of Study for High Schools." With the preparation of this report in view, I have communicated with the principals of a large number of the leading high schools of the country, and have been favored by them with copies of their courses of study, accompanied in several instances with valuable suggestions bearing upon this subject. To those who have thus kindly assisted me in this work, I wish to tender my grateful acknowledgments.

The first question that will naturally be suggested in connection with this subject is, whether it is possible to secure uniformity in high-school courses of study? If this question is answered in the negative, we need proceed no farther. Now there are three aspects in which this question of uniformity may be considered. First, we may consider it with reference to the list of subjects included in the course of study; or, secondly, with reference to the order of succession of those subjects; or, thirdly, with reference to the results attained through the medium of the course of study as seen in the degree of intelligence and culture of the pupils. Or, stated briefly, we may consider uniformity of subjects, uniformity of arrangement, and uniformity of results.

We shall be helped toward an intelligent conclusion by considering to what extent uniformity in these three respects already exists.

1. *Uniformity of Subjects.*—In examining a large number of courses of study from all parts of the country, I have found, in the first place, that the point of beginning of the high-school work appears to be substantially the same. It seems to be generally taken for granted that the pupil who enters the high school has mastered what are called the common branches sufficiently to enable him to take up the higher studies that are recognized as belonging especially to the high school. This uniformity may be more apparent than real; and it is not improbable that if we could ascertain and compare the state of preparation of classes entering different high schools, we should find a much greater diversity than the courses of study would indicate.

Again, there is considerable difference in the list of subjects included in these various courses. Some carry English grammar and arithmetic over from the lower schools into the first year of the high school. Some contain subjects omitted in others, and omit some contained in others. The larger schools, with many teachers, naturally present fuller courses than the smaller schools with fewer teachers. We can then offer no great degree of uniformity here. The following is a list of the subjects contained in these courses, classified under five heads:

(1) *Language.* Reading, English grammar, composition, rhetoric, English literature, French, German, Latin, Greek.

(2) *Mathematics.* Arithmetic, algebra, geometry, trigonometry, surveying, book-keeping.

(3) *Science.* Zoölogy, botany, physiology, physical geography, physics, chemistry, geology, astronomy.

(4) *History.* History of the United States, general history, civil government, political economy.

(5) *Miscellaneous.* Mental philosophy, moral philosophy, music, vocal culture, drawing, calisthenics, military drill, art, shorthand, penmanship.

Here certainly is material enough to select from to construct courses to suit all tastes and conditions.

2. *Uniformity of Arrangement.*—Here a very great diversity exists. In the study of a language there is a natural order that cannot be widely departed from, and the same is to some extent true of mathematics; but the sciences are arranged in almost as many different ways as there are different schools. Such studies as zoölogy, botany, physiology, physics, and even rhetoric, algebra, and geometry, are found sometimes in the first year, and sometimes in the fourth, and sometimes in the intermediate years. In some cases the arrangement seems, at first sight, to be purely arbitrary, but with the sciences the diversity is probably due to the fact that one selects zoölogy, botany and physiology to present in an elementary way, and reserves physics and chemistry for more thorough and more strictly scientific treatment, while another reverses this order. But whatever may be the explanation, it is clear that the lack of uniformity in the order of studies is much greater than the lack of uniformity in the selection of subjects to form the course.

Again, high schools differ widely in the number of courses which they offer. A large difference in this respect would naturally be expected between the large city schools and the schools of the smaller towns and the villages. But the difference between the large city high schools themselves is almost as great, some offering but one, others five or six distinct courses, while still others, through an extensive elective system, offer an almost endless variety of combinations. The practice of our high schools in fixing the order of studies and the number of courses, is curiously and widely divergent.

3. *Uniformity of Results.*—Here we have very imperfect means of judging. In the State of New York, through its board of regents, and in a few other States where some connection has been established between the high schools and the State University, an opportunity is given to form a judgment of the comparative results reached in the different high schools. Beyond that, we have but little means of forming an opinion. But here, as with the lower schools, reasoning from the nature of the case, and from the bits of evidence that occasionally come to us, we may confidently assert that there is great lack of uniformity in high-school work. Still, uniformity in other respects amounts to but little, if there is lack of uniformity in the results obtained. It is the work done, and not the ground passed over, that counts. The most elaborate courses of study are put forth by institutions that do the least creditable work. It is much easier and simpler to lay out extensive programs on paper, than it is to follow them with pains-taking, conscientious, thorough execution in school. The adoption of a uniform course of study does not by any means imply a uniform method of work and uniform results.

We have, then, at present anything but uniformity in the courses of study and work of our high schools. The question then recurs, Is it possible to secure the adoption of a uniform course of study for the high schools of the country? If the question be whether we who are assembled here to-day can agree upon a high-school course of study, I grant the possibility, but still doubt the probability of such an agreement even among the small number assembled here. If the question be whether all the high schools of the country can be brought to adopt the same course, or courses, of study, I should doubt whether such a consummation is either possible or desirable.

1. Our ideas as to local self-government are in the way of any such uniformity. That might be attained if we had a national system of education, directed by a central authority armed with adequate power; but we think we have done wisely in leaving local affairs in the hands of the local authorities, and so long as this principle prevails, variety in the administration of school matters, as well as of all other matters, is inevitable. We have no national system of education. We have State systems, and city systems, each independent of the others, and each possessing something of completeness and coherence so far as it goes; but if we wish to see the national provision for education we must go to West Point and Annapolis. Ger-

many can enforce uniformity in her schools, because she has a national system, under government control and direction. With us the directive power is lodged with the different communities, and not with the General Government; it comes from below and not from above, and until all of these communities can be brought to see alike and think alike, uniformity is out of the question.

2. The widely differing and constantly changing conditions, tastes, wants, and views as to the purpose of the high school, render uniformity impracticable. Even the size of the school and the number of teachers employed must be considered in fixing the course of study. The small school with three or four teachers cannot be expected to carry out as elaborate a program as the large school with fifteen or eighteen teachers. The courses of study for the two must be different, and must receive different treatment. The opportunities offered by higher institutions of learning in the neighborhood often have much to do in limiting or extending the work of the high school. Our people must come to an agreement upon some things that are fundamental before they can be expected to come together upon this. We are, in fact, too much at sea in all our educational theory and practice to be able to stop and cast anchor. We are still in the tentative, experimental period. We are not yet ready to settle down and crystallize. We are too young and unripe for that. Think for a moment of the radical changes that have been made within the last twenty years, and that are still being made, in the courses of study of some of our higher institutions—changes that amount to an entire revolution, the ultimate results of which no one would venture to predict. We do know that the effect of these changes is seriously felt to-day throughout all of the lower schools. Think again of the different views entertained as to the purpose of the high school itself. Some would make culture the main purpose of the school; some would make it chiefly a business school; some would substitute for it a technical school; and I am not sure but some would turn it into a workshop.

3. A part of the work of the high school is to prepare students for college. If, then, we are to have a uniform course of study for the high schools, there must first be some uniformity in these higher institutions—at least uniform requirements for admission to them. The high school stands between the elementary schools below, and the colleges, technological schools and universities above. Its relation to the elementary schools is sufficiently clear and well established; they belong to the same system, and connect immediately with the high school. But the schools above are of all sorts and conditions; they have no organic connection with one another, nor with the schools below them; they are not parts of any system; they are separate and independent entities. The colleges range all the way from second-class high schools to first-class universities. With many of them the one great want is students, and they are glad to take whatever they can get, without much question as to the preparation. Hence, in deciding upon a high-school

course preparatory for college, we must first know what college; and then the chances are that the high-school boy will find himself welcomed to the ever-open doors of some university with high-sounding name by the time he has passed half-way through his preparatory course. If we had a complete system of schools, rising step by step from the primary school to the university, it would be a comparatively simple thing to frame a high-school preparatory course.

4. This question of uniformity has been discussed in several of the States, and the conclusion very generally arrived at, that it is not practicable even within State limits. Says Mr. Frank A. Hall, principal of the high school at Cambridge, Mass., in a carefully-prepared paper published in the Massachusetts report for 1884–5: "The diverse conditions of the 224 high schools of the State render it impossible to construct a single course of studies that will be adapted to them all. Indeed, the essence of a good education is so subtle and indefinable a thing; it involves so much of power and balance and culture; it may spare so much of mere information, that no one has a right to say that there is but one curriculum that is always and everywhere the best." A committee of the Indiana State Teachers' Association, appointed "to readjust a uniform course of study for the high schools of Indiana," made a report a few years ago, in which they say: "To your committee it seems impracticable to propose a uniform high-school course that would adapt itself readily to the widely different local circumstances in the different cities and towns of the State. . . . Indeed, it seems scarcely desirable to propose such a course at the present stage of the educational development of the State."

Now, if Massachusetts, a State in which the condition of the population is supposed to be about as fixed and settled as that of any State in the Union, and Indiana, which has shown a rare wisdom in dealing with educational problems, decide that it is impracticable to adopt a uniform course of study for the high schools of their respective States, it would certainly be presumptuous on our part to propose a course of study for all of the high schools in the thirty-eight—soon to be forty-two—States of the Union.

But granting that uniformity is impracticable and undesirable, it does not follow that there is nothing relating to the high-school course which can be profitably discussed. On the contrary, it is one of the topics that especially invite discussion. Custom has limited the high-school course to four years. It is not easy to include in so brief a space all of the subjects that it might seem desirable for boys and girls to know something about when they end their schooling. We must be content to make the best selection we can, remembering that it is better to do a few things thoroughly and well, than to gain a smattering of many things. It is well, also, to bear in mind that power is gained by continuous work along the same line, and hence the studies in the different departments, as, for instance, in language, science, or mathematics, should be so arranged as to form, as far as possible,

a progressive and connected course. The different branches pursued in each of these departments should be looked upon as related parts of one harmonious whole, and not as disconnected and isolated fragments. If better results have been reached in the mathematics and the languages than in the sciences in our schools, is it not because in the former we have been more successful in making the work of each term and each year a preparation for, and a reinforcement of, the work of the succeeding terms and the succeeding years? So that the student, pursuing the one line of subjects, may be compared to the traveler who is ascending a high mountain. He climbs steadily upward, constantly rising into higher altitudes, gathering inspiration with the consciousness of mastery, and gaining broader and fairer views of the surrounding country. While the student pursuing the other line of subjects is too often like a traveler who is amusing himself by running up and down a succession of little hills. Before he has reached the summit of one, he returns to the plain and starts up another. He fails to hold the ground he has gained, he reaches no height, and has little consciousness of acquired power. He reminds us of those people spoken of by the apostle, "Ever learning, and never able to come to the knowledge of the truth." There is, I am sure, room for great improvement in our treatment of the sciences in our high schools.

Without proceeding further, I will give a course of study that may serve at least as a basis for discussion. Possibly it may be followed with advantage in its main features, and be varied from to suit special circumstances and conditions:

GENERAL COURSE.

SUBJECTS.	*Times a week.*	*No. months.*
FIRST YEAR.		
Latin	5	10
Elementary Algebra	4	10
Physiology, 1st	4	5
Zoölogy or Botany, 2d	4	5
English	2	10
Drawing	1	10
SECOND YEAR.		
Latin	4	10
Geometry	4	10
General History	3	10
Physics	2	10
English	2	10
Drawing	1	10
THIRD YEAR.		
Latin	5	10
Advanced Algebra, 1st	4	5
Trigonometry, 2d	4	5
Physics, 1st	4	5
Chemistry, 2d	4	5
English	2	10
French or German	4	10
Drawing	1	10
FOURTH YEAR.		
Latin	4	10
Chemistry, 1st	4	5
Geology, 2d	4	5
Astronomy, 1st	4	5
English	2	10
French or German	4	10
Reviews, 2d	4	5
Civil Government	2	10
Book-keeping (elective) 2d,	2	5

CLASSICAL COURSE.

SUBJECTS.	*Times a week.*	*No. months.*	SUBJECTS.	*Times a week.*	*No. months.*
FIRST YEAR.			THIRD YEAR.		
Latin	5	10	Latin	5	10
Elementary Algebra	4	10	Greek	4	10
Physiology, 1st	4	5	Advanced Algebra, 1st	4	5
Zoölogy or Botany, 2d	4	5	Trigonometry, 2d	4	5
English	2	10	English	2	10
Drawing	1	10	Greek History	1	10
			FOURTH YEAR.		
SECOND YEAR.			Latin	5	10
Latin	5	10	Greek	4	10
Greek	5	10	English	2	10
Geometry	4	10	Roman History	1	10
English	2	10	Reviews	4	10

This course presupposes a school large enough to require the services of seven or eight regular teachers. With smaller schools, some modifications will ordinarily be advisable. The option between zoölogy and botany in the first year might be omitted, and but one of those subjects given. I should prefer zoölogy, because it is in the same line with physiology. The French or German of the third and fourth years is given to meet the wants of the larger city high schools. With these, French or German might take the place of either advanced algebra and trigonometry or of physics and chemistry in the third year, and of two out of the three studies, chemistry, geology and astronomy, in the fourth year. Again, some of the smaller high schools may find it advisable to omit physics after the second year and chemistry altogether, on account of the want of facilities for teaching those subjects; or if these are retained, they may find it best to omit advanced algebra, or trigonometry, or both. If either of these omissions is made, the English and general history could be extended so as to fill up the vacancy thus created. The "reviews" of the last half of the fourth year in the General Course are designed to give an opportunity for reviewing English grammar and arithmetic. Those taking book-keeping might be excused from the arithmetic review. The Classical Course as will be seen is the same as the General Course for the first year, and is parallel to it through the other years in subjects that are common to both. What I have called "reviews" in the last year of the course, might be utilized differently in different schools, or in the same school with different classes, or in the same class with different pupils. If a boy or girl is preparing for a college in which a modern language is required, a year's work in French may be taken; if one needs a review of algebra and geometry, he may enter advanced algebra with the class of the first half of the third year, and the geometry of the second half of the second year; or he may take the botany or the physics of the second year, and part of the reviews of the General Course. In short, an opportunity is offered here to adjust the course to the various

requirements of different colleges. It is expected that special attention will be given to composition for the first two years, in connection with the course in English, and that it will be followed up through the last two years with written work in the various subjects studied.

Every school should have some time every day set apart for general exercises. This time may be profitably employed in exercises in music, in elocutionary training, in giving counsel and instruction in morals and manners, and in many miscellaneous matters that find no place on the regular program.

One word more, and I am done. The work of the first year of the high school should be made simple and elementary, in order to adapt it to the capacity and stage of mental development of the boys and girls of the entering class. If I may judge from my own experience and from what I learn from others, there is great danger of over-estimating the ability of those entering the high school to think and work independently. The average boy or girl comes to us with a wonderful facility in memorizing and repeating words and phrases; he takes very readily mental food that has already been prepared and masticated for him by the teacher, but his reasoning power is very feebly developed, and his habits of study often need reformation, and, sometimes, creation. Hence, the work of the first year should be easy and simple. Above all, the scientific work should be elementary, attractive, and objective. It is, perhaps, at this late day, superfluous to add that if the work in science in the high school is to be merely the committing to memory and reciting the contents of a text-book, it would be better to omit it altogether, and replace it with something that may be made more fruitful.

DISCUSSION.

HENRY C. KING, OBERLIN, OHIO.

In his address at the Harvard anniversary, Lowell said no wiser thing, I think, than this: "It is to be hoped that our higher institutions of learning may again be brought to bear, as once they did, more directly on the lower; that they may again come into such closer and graduated relation with them as may make the higher education the goal to which all who show a clear aptitude shall aspire."

Every college teacher who at all appreciates what is involved in that "closer and graduated relation," must earnestly second this sentiment. To that closer relation, nothing is more essential than a uniform, or rather, *unified*, course of study for the high schools. As a college teacher, I am greatly interested in this problem, and have been audacious enough even to attempt to lay out such a uniform course myself. I believe that every educational

interest would be the gainer by any reasonable solution of this problem; though I think with Prof. Coy, that a reasonable solution probably will not seek an absolutely uniform course.

The many apparently fruitless attempts already made are doubtless discouraging, yet the present lawlessness of courses is so wasteful, the gains to be made are so great, that we can never wisely give over the problem. The working out of some plan so concerns both the schools and the colleges, that they are certain to come to a better mutual understanding and agreement. Ten weeks' experience in constant visitation of high schools brought the belief that more careful thought, and a better acquaintance with the work of the schools, will convince college-men that there are points of some importance, in which the high schools generally are right, as against the requirements of many colleges. Doubtless both the schools and the colleges have something to concede and something to maintain, if a unified high-school course is ever to be possible; and the experience of both must come into the successful solution of the problem. The progress already made by the Commission of New England Colleges, as well as other similar movements, gives promise that the colleges may yet be expected to render substantial aid in the effort for uniformity.

There are other important conditions which such a unified course must meet, if it is to be practicable. It must meet the needs of both the larger and the smaller schools. The course outlined should be such that, in general, the smaller schools would find their best course in the earlier years of the course of the larger schools. This is possible, and, from the standpoint of the college, very desirable.

The course, moreover, should be such as not to hinder a student looking to college, but should lead naturally to college. No plan should compel a decision as to college at the beginning of the high-school course, as is now so often the case.

At the same time, the course must not be prejudicial to the interests of that large class who will never reach college. Though the fact that these, in most schools, are in the majority, does not justify, as seems so often to be inferred, the ignoring of the small but important number who are to continue their education in college.

The question of the possible adjustment of the interests of these two classes of high-school pupils is the prime question which underlies any plan for a uniform course of study, and raises at once the further inquiry as to the *principle* which should determine a secondary course. The mere possibility of a uniform or even unified course of study assumes one very important educational principle. This principle, as stated by Dr. Harris, and which I do not now stop at all to defend, is: "The best course of study for any one pupil is the best for all, so far as fundamental disciplines are concerned." This is not to say that exactly the same studies must be pursued by all; but that in the education of each one, the five great branches of study — mathe-

matics, science, language and philosophy, history, literature and art—should be fairly represented; and to this it is believed that most educators who are not manifestly riding a hobby would agree. The principle looks, it will be seen, to a unified course, opposing the splitting of the high-school course, as is so commonly done, into a general and a classical course.

The two courses, as outlined by Prof. Coy, however, are wisely so nearly parallel as not greatly to violate Dr. Harris's principle. Yet I believe so thoroughly in that principle, and in the desirability of deferring the decision as to college, that I should make the two courses still more completely one. I should make the first two years identical, confining the Greek to the last two years of the classical course, and in the other allowing the election of other studies for the Greek. That is, I would have, in fact and in name, but one course, with possible election for the Greek—a third of the work in the last two years. If the studies that may be elected instead of the Greek are carefully chosen, so that they can be accepted for certain college work—trigonometry, chemistry, and botany, for example—the student graduating from any form of this unified course would not be hindered in seeking his college education.

If, in addition, the true order and relation of studies is carefully considered, a course founded upon this principle of Dr. Harris's should meet every requirement. Assuring a sound and broad training, it would still contain an element of freedom that would greatly assist to the easy adoption of the course. The interests of the student whose education must cease with the high school would be secured; the student looking to college would be fully ready without loss of time; decision as to college would not be compelled at the beginning of the high-school course; a much closer relation between the schools would result; and the number of those going to college could scarcely fail to increase. But aside from all minutiæ of any plan, if there could be reasonable agreement upon the principle of Dr. Harris, details in the course might be safely left to individual communities. Of such substantial agreement I am hopeful, and this agreement would give all the essential advantages of a uniform course without its disadvantages.

PROCEEDINGS

AND

ADDRESSES

OF THE

DEPARTMENT OF HIGHER INSTRUCTION.

DEPARTMENT OF HIGHER INSTRUCTION.

SECRETARY'S MINUTES.

FIRST SESSION.

PRESBYTERIAN CHURCH, NASHVILLE, TENN., July 17, 1889.

The Department of Higher Education met at 3:30 P. M., and was called to order by the President, S. H. Peabody.

G. R. Cutting, of Lake Forest, Illinois, was elected Secretary *pro tem.*

W. F. King, of Cornell College, Iowa, offered prayer.

The President of the Department then read a paper on "An Educational Experiment."

In the absence of the regular appointees, business was taken up.

A Committee on Nominations was appointed, consisting of W. F. King of Iowa, J. I. McCain of South Carolina, and T. M. Goodknight of Kentucky.

The meeting then adjourned.

SECOND SESSION.—JULY 19.

The Department met in the same place, on Friday, July 19; President Peabody in the chair.

The Committee on Nominations of Officers presented the following report:

President—G. Stanley Hall, Worcester, Massachusetts.

Vice-President—Edward S. Joynes, Columbia, South Carolina.

Secretary—George R. Cutting, Lake Forest, Illinois.

The report was received and adopted.

A paper was then presented by A. Owen, Roger Williams University, Nashville, on "The Higher Education of the Colored Race—What has been done; what can be done."

W. S. Scarborough, Wilberforce University, Ohio, read a paper upon the same subject.

A discussion followed, opened by E. M. Cravath, of Fisk University,

Nashville, and continued by the following gentlemen: George W. Hubbard, of Tennessee; G. N. Grisham, of Missouri; S. G. Atkins, of North Carolina; J. Braden, of Tennessee; Richard Foster, of Washington, D. C.; A. K. Spence, of Tennessee; and J. B. Funk, of Indiana.

The Department then adjourned.

G. R. CUTTING, *Secretary pro tem.*

PAPERS.

AN EDUCATIONAL EXPERIMENT.

SELIM H. PEABODY, CHAMPAIGN, ILLINOIS.

The publication of a series of articles upon college government in the *North American Review*, over the signatures of several college presidents of wide reputation and large experience, has put this subject before the American people in a way to command attention and insure respect. In the main these papers are singularly in harmony, and they seem to me to present very clearly the fundamental ideas upon which only college government in America can be prudently administered. There should be no doubt that college government ought to be efficient and responsible, conducted by the faculty of the institution, and so tempered with justice and good sense, so fair, equable, and certain, as to commend itself to the obedient judgment of all sensible, intelligent, and right-minded students. If, unfortunately, any other students should entertain different opinions as to the discipline of a college, so much the better for the discipline.

But the opinions expressed in these papers of the *North American* have not obtained credence always and everywhere. There are those who have insisted that the usual college government is paternal in too great a degree; that it fails in some way to recognize the true position of the student, and that it were far better to delegate to the students themselves some share of the responsibility of maintaining good order; while some have gone so far as to advise that the whole subject should be turned over, deliberately and formally, to the students. In one instance the experiment of so conducting a college government has had a thorough trial, extending through a series of years. The methods, conclusion, and results of this experiment I desire to set before you, as briefly as I may, as a contribution to this important discussion.

The Students' Government, formally so called, of the University of Illinois, then known as the Illinois Industrial University, was organized in the early part of the year 1870. The students were authorized by vote of the faculty to construct the mechanism of a government and set it in operation. This government was empowered to take cognizance of, investigate, and punish all offenses against good order and decorum committed by students in or about the college buildings, or in the adjacent cities of Champaign or Urbana, except such as might occur in class-rooms in the presence of college officers.

The government was a full-fledged political organization after the republican pattern. The whole body of students, freshmen of less than one term's residence excepted, constituted a general assembly, usually numbering about four hundred voters, and requiring fifty voters for a quorum. Men and women had equal privileges as voters or officers.

On the first Friday after the opening of any term of college the general assembly was called to act in the capacity of a primary meeting, at which officers should be nominated. The president holding over from the last term had the privilege of nominating certain officers, but any student had also the same power. After free nominations and requisite ballotings two tickets were usually made up, which tickets, not excluding others which might be put in the field privately, were to be balloted in a general election held on the Friday following. All the machinery customary in municipal elections, ballot-boxes, judges, clerks, etc., were provided. Not a few of the young men had been initiated into the arts of politicians practiced in civic elections at their homes, and these arts were constantly employed in the college elections; on the days, both of nomination and of election, the college halls hummed with busy workers, filled with zeal and partisanship.

On the Monday following the day of election, the successful candidates were inducted into office upon the platform in the chapel at morning prayers, by taking an oath of office duly administered by the chief justice of the outgoing government. After a time some question arose as to the administration of oaths not authorized by the laws of the State, and the oath was changed for an affirmation or a public promise made by each officer to perform the duties of his office to the best of his ability.

The officers elected were president, vice-president, secretary, treasurer, prosecuting attorney, and marshal, each to serve for one college term; seven senators to serve for three terms, and senators to fill any vacancies which might have occurred. The full senate consisted of twenty-one senators, presided over by the vice-president, who had only a casting vote. Its business was to consider and enact laws, defining such acts of students as should be deemed misdemeanors, and fixing the penalties therefor. Misdemeanors were graded as of the first, second, or third class, and penalties were graded accordingly. A second offense against a given statute was placed in a higher grade of misdemeanors, and in some cases a third was to be reported to the faculty, which was expected to issue thereupon sentence of immediate expulsion from college. The steps of legislation were those usually adopted by legislative bodies, requiring three successive readings, etc. When a bill was passed by the senate, it was presented to the regent — president — of the university for approval and signature. If he declined to approve, the bill failed to become a law; it could not be passed over his veto. This veto of the regent was the only statutory check provided as a restraint over the acts of this government. The laws were promulgated by proclamation, posting, or printing. The offenses forbidden included all disturbances of

quiet in the dormitories, including the unseasonable use of musical instruments; untidiness, as the leaving of ashes or sweepings in the halls; all use or possession of intoxicants, and the visiting, at any time or for any purpose, of a drinking-saloon or billiard hall by a student, except a student policeman on duty. As to this offense, no excuse could be recognized; if the bodily presence of a student in a saloon was proved by adequate testimony, he was fined.

The judiciary consisted of a chief justice and two assistants, to be nominated by the president and confirmed by the senate. Their duties were to issue warrants upon information of the prosecuting attorney, and to sit in trial of such cases, hear evidence, determine issues, and impose fines. The marshal was the executive officer of the court, and the chief of police. The president might appoint as many deputy marshals as he should think needful; with their aid the marshal was to exercise a general surveillance over the students, within college and without, and whenever he should discover or be informed that the ordinances of the government had been violated, his duty was to lay the facts before the prosecuting attorney, who must then proceed in action before the justices. A warrant was issued, and was served upon the accused, with notice of the time and place of trial, for which a room was set apart in the college building. The accused might respond in person or by counsel. If after due notice, certified by the marshal, the accused should fail to appear, the case was still heard, *ex parte*, and if the evidence was conclusive the charge was held to be sustained, and judgment was entered by default. Punishment was administered by the imposition of fines, varying according to statute from twenty-five cents upward. The largest fine ever imposed by the college court was ten dollars, for mistreatment and intimidation of a marshal.

If the judges found a case so serious as to be troublesome, they had power to refer it, with the record, to the university faculty. If a case were once decided, the same court could order a rehearing for cause, but it could not be reopened by a subsequent court, nor was there any provision for appeal by the student, nor for pardon at the hands of any person. It was expected that the faculty would say to the person convicted by the college court: "Pay your fine, or go home."

Two departments of a republican government were thus pretty fully organized, the representative and the judiciary. The executive was less formally equipped. The president had little power beyond presiding over the sessions of the general assembly, and nominating judges. Most of the elected officers were to be members of the junior or senior classes.

Without doubt this government was efficient in its earlier days to a degree much greater than could have been expected. The new broom swept very clean. The students entered upon the experiment with commendable zeal. They wished it to succeed. They put forward their best men for presidents, and these presidents appointed the wisest and most considerate

men as judges. On the other hand, much opposition arose. Students objected to the espionage of the police, and it did not help the matter that the police were of their own number. They objected to being placed under the judgment and discipline of classmates and comrades, and accusations of unfairness, prejudice, and injustice were common. Many of the more thoughtful students, and many of their parents, urged that the faculty was not justified in thus abdicating authority which had been imposed upon it by law and immemorial custom, which it had no power to delegate to others, and which laid serious and exacting burdens on persons who had no good claims to be released from such duties.

It was soon evident that the working of the government was very unequal. The officers remained in place rarely more than one term; the outs wanted to be in, and the ins, tired of service which brought plenty of vexation and no profit, were very willing to go out. At the beginning of a college year the stable men of the new senior class would take up the government with fresh energy, and would administer it with the firm determination that college evils should be corrected, that order should be maintained, and that bad boys should learn that there was indeed a "God in Israel." They watched, and accused, and arrested, and fined, rigorously, and in most cases rightly enough, it must be confessed. But inevitably a reaction followed, and by the next election the other party had often secured votes enough to oust those who had disciplined them, and to put in men whose sole and avowed purpose as to the government was to see how not to do it. By the third term it would appear that the year was nearly out, and each party fell into quietness. Next year the process would be repeated with variations.

It had been supposed by those who had devised this plan of government, that the regent and faculty could preserve a directive and balancing power over it. This was an error. The students who undertook the management of the government were exceedingly sensitive about anything that savored of interference or dictation. They asserted that if they were not fit to be trusted with this work it should not have been committed to them, and that if they did it at all, they must be allowed to do it in their own fashion. They were not willing to act as mere machines to be operated by other parties.

In one instance a student was fined for two distinct offenses; the fines amounting to between two and three dollars. The convicted student went to the regent; he admitted one offense, but strenuously, and on his honor, denied the other; whereupon the regent remitted one of the fines. At this act the judges were instantly indignant, and, it must be admitted, with reason. They insisted that the laws which had been enacted with the consent and approval of that same regent provided for no such course of procedure; and if, by reason of the eminent domain which the judges were yet willing to concede to the ruling powers in emergency, it was thought that the case should be reviewed by the regent or the faculty, the judges urged that the

court, which might have been presumed to have considered the case conscientiously, should have had opportunity to be heard before its judgments were summarily reversed. The opinion of the judges prevailed, but the case brought into clear light the defect of the system which had made no provision for review or for pardon.

The system was seriously attacked, especially by the legal fraternity, on the ground of illegality, especially as the University is a State institution. The attacks became so numerous and so bitter that the trustees directed that the subject should be referred to the Attorney-General of the State for his opinion on this point. After examination the law officer reported that the chain of authority as to discipline was complete, leading from Legislature to trustees, from trustees to faculty, and from faculty, with consent of trustees, to the organization and officers of the students' government. But, continued the attorney, neither trustees, faculty nor students had received from the Legislature power to impose and collect fines of any amount or for any cause whatever.

At the first reading of this opinion it seemed evident that the grip of the government was gone; that a law not enforced by some penalty was but a farce; and that the experiment was brought to a sudden but final termination — as, indeed, it may be presumed the Attorney-General intended when he wrote out his opinion. But a way was found to keep the experiment alive yet a while longer. It was agreed that the students' government should be considered a voluntary association. Any student might consider himself amenable to it or not, as he should elect. If he were a good and law-abiding student, violating no enactment of the code, the government would in no way molest him; the law was a terror to evil-doers only. If the court, having information against him, should cite him before its bar, he might respond or not, as he should choose. If he did respond, he acknowledged himself to be under the authority of the government, and he ought to accept the judgment of the court and to obey its mandates. If he did not respond, and the court should proceed against him in default of his presence, then he need not abide any judgment or pay any fine. What then? Why then — and this was the alternative which for a while held everything to its bearings — the court should refer everything to the faculty, which would take up the case, try it *de novo*, and if the student were convicted of any offense, administer such punishment as lay in the power of the faculty to inflict, without any reference to the laws of the students' government. Provision was also made by which any student under accusation could take a change of venue or an appeal from judgment to the faculty.

The first case which came up by appeal, under the new ruling, was a saloon case. Three boys were brought before the court on the charge of being in a saloon, contrary to student law. They were convicted and fined, and they appealed to the faculty. When the case was heard by the faculty, the students admitted the facts, but put in as their defense, which they had

also used before the students' court, that the place where they were was not a saloon, because, although it had been a saloon, the saloon license had expired the day before, and therefore the place was not a saloon doing business by authority of municipal law. The plea was no more successful with the faculty than it had been in the students' court; the facts stated were deemed but an aggravation of the offense, and the students were suspended. This case settled the question of appeals: the boys preferred the discipline of the court. Thus the students' government had a renewed lease of life.

The next attack was organized by a considerable body of the students themselves. They had made a request of the faculty which had been denied; the request had been carried forward to the trustees, and was again denied. Whereupon an impromptu meeting of the general assembly was called, and in a sudden flurry of passion resolutions were adopted dissolving the students' government, and as the resolutions read, "returning to the hands of the faculty the government which they, the students, were no longer worthy to administer." A brief discussion of the situation the next morning showed to the actors the foolishness of this transaction, and the business of the government went forward as before. At the same time the students were told that they were not expected to continue the government any longer than they wished so to do; only that if this form of government was to be abrogated it must be done in an orderly and deliberate way, after allowing full time for consideration, and not in any flurry of rash and hasty retaliation.

In the spring of 1883, the senate passed a bill for an act dissolving the students' government and administering upon its estate, and presented the bill in the usual way to the regent for his signature. The bill was disapproved on the ground that no senatorial body acting under the provision of constitutional authority had power to uproot and abrogate the very authority under which it had life and existence. It was as if the Senate of the State of Illinois should pretend to annul the State constitution, etc. But it was farther shown that if the senate desired it might provide for an election, at which, in a proper way, and at a proper time, each student might by ballot express his wish for or against the continuance of this form of government. The senate adopted the suggestion, and made the needful arrangements by which such a vote was taken. Of the three hundred and fifty students then present in the university, only seventy-seven voted for the continuance of the government; the others were about equally divided between those who declined to vote and those who voted against the government. This vote having been certified to the faculty, that body resolved that because of this expression of opinion on the part of the students, the authority which had been delivered to them was withdrawn, and the government was dissolved. This action was reported to the trustees, and was by them confirmed; so that by the concurrent action of the three bodies—students, faculty, and trustees—this experiment in college discipline was finally terminated. This was done at the end of the collegiate year 1882–3, after the government had been in operation nearly fourteen years.

The experiment had been completely and thoroughly worked out. The circumstances for beginning and continuing it were as favorable as could be devised. Continuing during parts of two administrations, it was as carefully supported by the second regent as it had been by the first. It had a full and fair trial, which was not permitted to close prematurely, or until all parties concerned were convinced that farther continuance was not desirable. Since then there has been no time when this government could have been revived, nor has even the wish been expressed that it should be restored.

The scheme was one for which many attractive and plausible reasons were presented. It was said to accord with and to cultivate the idea of the American system of government. If the word had been in use at that time, this would have been counted a useful, practical lesson in civics. It made young men familiar with the processes of enacting and enforcing laws. It cultivated self-reliance. It inculcated ideas of responsibility, and the duty of fulfilling responsibilities in regard to public affairs. It was urged that it appealed to the honor and dignity of manhood in young men, in asking them to govern themselves rather than to require government at the hands of others. It was farther insisted that many evils, notably those pertaining to the saloon and the gaming-room, could be reached much more easily and thoroughly by the students than by the faculty. If the design had proved itself feasible after an all-round trial, doubtless many of these good reasons might have stood in its favor.

Some objections have doubtless occurred to all minds as this narration has proceeded. This form of discipline was unstable, inasmuch as the personnel of the government was changed three times each year. Its administration was conducted often upon diametrically opposite ideas, since the government not merely changed hands so often, but almost as often its purposes were changed, as it shifted from the control of those who wished it to work out correct discipline, to the control of those who deliberately secured possession of it in order to keep it from annoying them. It lacked the balances which all human administrations require, in its want of even the opportunities of appeal and pardon. In all colleges there are many young men who will not undertake the responsibilities of self-government, who yet in their thoughtful and sober moments recognize that they need such control. They feel that it must come from without themselves, and while they may be willing to accept control from a higher authority, like that of a faculty, they will not submit kindly to control from their own mates, or those whom they deem their inferiors, at least in rank, as each man is apt to view those of classes lower than his own.

But the most mischievous influence, as it was the most subtle and the most prevalent, was the idea which gradually grew into even an arrogant and imperious force, that the dominant authority, ruling and controlling the institution in all its aspects, existed rightfully and necessarily in the public opinion of the students. Few really claimed it, many would not admit it,

but the result came to be such as might be illustrated if one should suppose a magnificent ocean steamer, plying in regular passages from one harbor to the opposite, not guided by its officers, but navigated according to the will of a committee representing the public opinion of the passengers.

[NOTE.—This paper was not written as a president's address. It was prepared after arrival at Nashville, to fill a vacancy made imminent by the knowledge that Dr. Atherton, of Pennsylvania, could not meet his engagement to address the section. The other gentleman who with an appearance of great cordiality had accepted an invitation to prepare a paper for the occasion, Professor W. W. Baskervill, of Vanderbilt University, in Nashville, presented neither his paper nor his person; so that it is not possible to say whether his absence was caused by his land, his oxen, or his wife, or whether he himself had fallen

"To dumb forgetfulness a prey,"

although reported to have been in Nashville on the day when his presence was much desired by a waiting audience.

After the failure of a program carefully arranged, and believed to be one of superior significance and interest, the President found nothing left for him to present but this brief paper and his apology.—SELIM H. PEABODY.]

THE HIGHER EDUCATION OF THE COLORED RACE—WHAT HAS BEEN DONE; WHAT CAN BE DONE.

[I.]

A. OWEN, NASHVILLE, TENNESSEE.

Twenty-four years ago four million slaves became free, and without any long probation were invested with the rights and duties of citizens. They were poor, ignorant, and helpless, with the inherited traditions and tendencies of their African home, and without training or experience fitting them for the exactions of modern life. Considering their starting-point, they have done well, both in achievement and disposition. They have accomplished much, and they have endured much, with a patience born of hope, and not of despair.

But in all this it must be confessed that never to any people before have so many helping hands been stretched out. Never before in the history of the world has a whole race been impelled by so many and so powerful motives to seek educational progress. They knew instinctively that if their condition was to be really better than in the former time, it must become so by improving the opportunity opened by Providence and adapting themselves to the conditions of the life opened to them.

On the other hand, Christian philanthropy and patriotism, with a clear perception of the demands of the case, met the emancipated people with varied helps. Those who had desired their freedom acknowledged their re-

sponsibility, and schools for the education of teachers and preachers began to be opened before the echoes of the war had yet died away. Every year since has witnessed the establishment of one or more schools through the beneficence of philanthropists of the North; and the colored people have organized many themselves, of which some are doing well.

Dr. Haygood estimates that over 80 schools for normal and higher instruction are now in successful operation, in a score of which a fairly adequate collegiate education is given; and in most of them there is more or less theological instruction. Besides, there are two medical colleges, and at least two distinctly theological seminaries.

The work of these schools has been of special value in connection with common-school education, both in providing teachers and making them better teachers. It should be acknowledged, also, that in this matter the Southern States have acted generously and nobly in the establishment and support of colored schools. The public funds have been divided and schools supported on a scale that bids fair in a few generations to make illiteracy a thing of the past; in fact, in some of the States the statistics gathered in the school reports show an actual gain in percentage among the colored people over the whites. If their schools are short and inadequate, they are certainly equal in length and furnishing to the common school of New England seventy years ago.

In regard to the normal schools and colleges, it should be further said that few, if any of them, do the actual work of well-equipped and genuine colleges. In the nature of the case this must be so. A true college education is the outgrowth of favoring conditions. The boy is born into a literary atmosphere; he is surrounded by books, and absorbs a certain intellectual equipment from his surroundings; a multitude of elementary things he knows without ever having consciously learned them; they come to him in those early years when the mind is receptive, and so easily absorbs and assimilates ideas, with little notion of their relation or importance; hence, he comes to his college preparatory work with a good vocabulary, a good foundation in the elements of knowledge, considerable acquaintance with history, politics, and public affairs. His work in college is chiefly to systematize knowledge, to learn exactness, and to gain a ready control of his faculties. He gains also a wider acquaintance with the world's literature and the grand unity of all knowledge when properly correlated.

Now it goes without saying, that the youth of the colored race have not heretofore been in a condition to receive or profit by the ideal college education, nor are many of them now. It is in no way their fault. It is due to the circumstances in which they were providentially placed—not to lack of mind or will. If you remember that twenty-five years ago the colored man who could read was the exception; that books, newspapers, knowledge of current events were entirely removed from them, and that to the few and not to the many do these helpful conditions pertain even now, you will see

that colleges among the colored people must be so only in part, even if they be as pretentious in their claim as the oldest universities. Even in the old States, a real college can hardly be made in less than fifty years. Money and buildings do not make a college. It is never a real thing till time and association and the ever-developing literary atmosphere make it so.

All this will come to pass in time, in these colleges and universities. As the number of educated families increases, as the need for educated men grows, as they press their way into the various callings, as the average intelligence of which the higher culture is the fruitage becomes general, these colleges will take their proper place and do appropriate work. But every wise educator will adapt instructions to his constituency; will seek to meet present needs, and to secure the broadest and best results under present conditions.

Hence my judgment is, that greatest stress and greatest energy, for this generation at least, should be expended on primary and normal education. Full encouragement should be given to the exceptional few to do all they can, and opportunity should be given; but the present must be recognized as the preliminary, the formative period. There must be a full supply of teachers prepared to teach the rudiments of knowledge in such a way as to produce accuracy and to beget a thirst for knowledge. Until this is done, all schools will be hampered and hindered by the imperfections of the foundation, by the constant need of going back to first principles. My judgment is that there has been too much building from the top, and that ambitious faculties have attempted too much. They must learn to wait.

In all this there is no purpose to disparage the intellectual power of the colored people. In many cases it is marked and peculiar. They have done as much as any people have ever done under like conditions; but it is no kindness to them to ignore the facts. My heartfelt interest in their highest well-being is evident in what I am trying to do. The best thing I am fully persuaded is not to go too fast nor too far, and while providing as well as circumstances will allow for the exceptional cases, where early opportunities or marked ability warrants it, to make the chief effort and to lay greatest stress for a generation or two to come, on the fundamental elements of a sound and thorough education.

[II.]

W. S. SCARBOROUGH, WILBERFORCE, OHIO.

The St. Louis *Globe-Democrat*, in commenting upon an article* of mine relative to the future of the American negro, says, among other things, that "the all-important point in the negro problem is, What ratio of progress can the negro make in civilization and education? Can he keep up under favorable circumstances with the whites? Can he ever by special aid clear the ground by which he was left by slavery in the rear of the whites?"

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* *Forum* for March, 1889.

I admit that these are "all-important points," and that it is upon these that the solution of the so-called negro problem largely rests. But does not the past history of this race, since its emancipation, furnish us with examples that prove conclusively that with a clear field and a little aid there is no occasion for doubt as to the future? Have we not observed all along the line, from the Lakes to the Gulf, from the Atlantic to the Pacific, the colored youth as studious and as successful as students as any other class of people? The negro has labored under tremendous difficulties. Confronted by his own poverty, ignorance, and superstition, the first stages of his new life presented little that was encouraging; but with the generous aid of friends he has thus far stemmed the tide. The question now is not one of ability or capability, for that has been settled. What can be done must be determined largely by what has been done, objectively and subjectively. When Flipper, the negro cadet, entered West Point, the question that arose in the minds of many was, whether he had sufficient mental capacity to master successfully the rigid course of instruction in that institution, maintaining a favorable competition with his white classmates, and creditably represent the race with which he was identified, as well as the academy of which he was a member. His graduation and subsequent appointment answered this inquiry, and very satisfactorily. Cadet Alexander succeeded Flipper. His previous career in Oberlin College as a student of unusual mental power secured for him a high grade of scholarship, and made failure impossible. In many respects he was Flipper's superior.

I might multiply examples, but it is sufficient to say that the graduates of our best American colleges give still further evidence as to what the colored boy can do under favorable circumstances. The negro, however, is still behind, and is destined to remain there indefinitely. I would be entitled to little respect were I to assert otherwise. The colored people as a race must content themselves with actively bringing up the rear of American scholarship, at least for many years to come. There is much in heredity. It counts, and it counts for its full value. The white boy has such an ancestry behind him; the negro boy has not, as a rule. Aside from color, this is one of the marked differences between the two races. The colored boy, to succeed, must make the most of his opportunities, and improve his condition by hard study and by a legitimate use of all the aid that may be given him. In the main, I think this will be done, and therefore I do not think we need have any fear as to the result. Schools are multiplying—north, south, east, and west—especially for the training of colored children, and they are taking advantage of them. The work of the American Missionary Association speaks for itself. Its seven or more institutions for the higher education of the colored people need no commendation of mine. Here in Nashville, the city of schools, Fisk University holds its own among all the rest. Then there is Roger Williams University, with other similar institutions, that is doing excellent work in the way of elevating the colored

people. Many of the graduates have themselves become teachers, and are in turn assisting their fellows in their struggles to improve their condition. It is well understood that education is the key to the solution of the so-called negro problem. I mean education in the true sense of that word—that kind of education that has through all ages made out of the crudest material strong, sturdy, courageous, yet polished and refined men and women, constituting them as invaluable parts of a great commonwealth. It is to this sort of education that reference is doubtless made by such excellent men as George W. Cable, Dr. Haygood, Professors Smith and Baskervill, of Vanderbilt University, and many others who have contributed to the Open Letter Club series in answer to the question, "Shall the negro be educated or suppressed?" In language not to be misunderstood, Prof. William M. Baskervill says: "Now the whole nation is interested in preparing, nay is compelled to prepare, the negro for the proper use and appreciation of citizenship. Only two factors really enter into this problem—religion and education. How best to promote the one and in what way to provide for the other are matters of supreme importance to every Christian patriot." These are remarkable words, and contain a great truth.

The thought expressed here is the key to the situation. The nation is bound to be interested, as the condition of the American negro affects our common welfare for weal or for woe. For this among other reasons I believe the Blair bill ought to have become a law and its conditions fully complied with. It seems to me that a great nation like ours cannot afford to treat this subject lightly: to use a trite phrase, it is saving at the spigot while it runs at the bung. The Government has a duty to perform in this matter, and it should see to it that there is no dilly-dallying, but prompt action. A better disposition of the so-called surplus could not be made than in the education of the negroes, especially in the South. I refer not only to a common-school education, but higher as well. It is hardly true that such aid as this bill provides for will prevent the people—white and black—for whose interest it was intended, from working out their own destinies; nor will it prevent a development of such self-reliant qualities as will make them good and faithful citizens.

In speaking of the Blair bill the Cleveland *Leader* makes this pertinent remark: "In England, France, and Germany, as well as in the United States, vast sums of money are annually expended in educating the people. It is deemed a good national investment. It is believed that the dissemination of learning improves the citizen, augments his value, and that he returns in his enhanced worth more than is expended upon him. This is the accepted opinion upon which all civilized society is based, and the Blair bill would bring this doctrine into practical operation in sections of the country where it is now excluded. The South needs more school-teachers and schoolbooks. The treasury is overflowing with money, and a portion of it might as well be used in the interest of the illiterate children of the South. The

Blair bill throws a number of safeguards around the expenditure of the money to prevent waste and extravagance, and, in its present shape, it is a very salutary measure."

The South as well as the North is waking up to the importance of this subject, as is evidenced by the discussions now taking place and by the parties participating in them. The negro himself is more than an idle looker-on. He realizes the importance of the question and how much is at stake so long as it remains unsettled, though in himself he is not able to do much. He is, however, doing a little here and there, to which I shall call your attention further on. While I do not suppose the masses of the colored race, more than the masses of any other race, will pursue other than a common-school course such as is furnished by the common schools of the land, North and South, I am heartily in favor of encouraging higher education among the negroes of the country; and I believe that ample provisions should be made for such instruction in every State, city, town and hamlet throughout the Union, without regard as to what will be done with it—whether the parties thus trained will enter the learned professions or not.

The colored people must learn—and the sooner the better—that if they desire to rise above their present level they must do so on merit, and not by favors or favoritism. They must BE rather than SEEM TO BE—*esse quam videri.* But sad to say, too many of them prefer the *videri* to the *esse.* Some time ago a negro educator* in speaking of the relative situation of the colored people—"*industrial training* as being the first need of the South"—said by way of disparaging higher education, that "as leaders of the race, as moulders of race character, as guardians of the interest of our people, we must strive to prepare them to maintain their present vantage-ground in the labor market of the South." This, so far as it goes, is high ground and is a commendable position to take; but when he adds, "We want places for our boot-blacks, barbers, porters, cooks, washerwomen, chambermaids, and domestics of every kind," he insults the race to which he belongs, and exhibits a lamentable lack of practical forethought. Above all else, it is the duty of the negro to teach the negro to aspire to be something more than "hewers of wood and drawers of water." There will always be boot-blacks, barbers, porters, etc., among us, without any special encouragement in that line. Not satisfied with this, the gentleman whom I quote further adds: "I greatly fear that we are throwing into the community many young people educated beyond the ability of effectual assimilation with the balance of the race, and—must I say it?—educated beyond their legitimate sphere, according to the demands of the age and the requirements of the race."

If we accept this as conclusive, then the present discussion on the higher education of the colored race would be uncalled for and out of place. But we do not all agree, and it is well that we do not. Mr. Council does not

*W. H. Council.

take the right conception of the matter, for it is not true that we are "throwing into the community many young people educated beyond the ability of effectual assimilation," but it is true that we are sending forth too many young men and women half-educated, and ill-prepared for the work of life. This is the class that makes the trouble, and not the so-called over-educated class. Because of this, the question propounded, "What can be done for the higher education of the colored race?" is very opportune. It is not our purpose to overlook what has been done, but rather to improve so far as possible the facilities already employed, and at the same time reach a larger number of the illiterate masses than heretofore. I may seem radical in my views, but I nevertheless express my opinion, when I say that in every town in the United States of five thousand inhabitants and more, where there are any negroes at all, the same academical or high-school privileges should be accorded the colored children, however humble, however poor, however forsaken, as are enjoyed by our more favored fellow-citizen. The deeper, the broader the training, the better, the nobler the citizen as a rule. Then again, the negro is to be the negro's instructor for many years yet, and the good of all demands that these instructors themselves shall be fully developed, intellectually and morally, before they attempt to teach others. It is the duty of the nation, it is the duty of the State, it is the duty of the church, it is the duty of the community however limited may be its means, by appropriate legislation to provide for the negro's educational wants.

Professor Robert T. Hill, of the University of Texas, very truly says: "There is but one solution to the negro problem—he must be helped and educated into intelligent citizenship. Lack of Christian sympathy, and the toleration and instigation of opposition to this end, are the most cruel indictment that can be made against us, and one for which there is no apology except that Dr. Haygood's leaven is surely working."

Rev. John H. Boyd, of Mississippi, makes this significant statement: "When the negro has been qualified by education and character, he will secure his rights as naturally as the heir enters into his property on reaching his majority. Social relations will adjust themselves to the satisfaction of all concerned. The key to the whole situation is the elevation of the negro. When this is done, all other problems will be self-solving."

As straws indicate the direction of the wind, so these extracts may be taken as the drift of public opinion. The times demand that negro scholars of to-day should understand not only the principles of arithmetic, but those of algebra, geometry, calculus, civil engineering, quaternions—the higher mathematics generally—as well as the sciences and the languages, both ancient and modern; ripe scholarship in all that the term implies. Short courses will not suffice. Courses adapted to the negro of limited advantages are not always desirable. The colored child, like the white, must by slow stages work up to the established curricula of our best high schools, academies, and colleges. In the establishment of schools of a higher grade, espe-

cially for colored children, the tendency has been to lower the standard in order that as large a number as possible might be accommodated. This is injustice to the negro, and it is injustice to the public. It is injustice to the negro, in that he fails to receive such instruction as the rank and grade of the school entitle him to; injustice to the public, in that it is led to believe that the colored boy knows more than he really does. In other words, I am opposed to discriminating in the matter of instruction. The colored people are putting forth efforts to help themselves. They have schools of their own projected by themselves, some real and some imaginary—that is, some that are greater in name than they are in fact. The African Methodist Episcopal Church, in addition to its Wilberforce University, with which I am connected, has an institution in Atlanta, Ga., called Morris Brown College; another in Columbia, S. C., called Allen University; another in Waco, Texas, called Paul Quinn College; still another in Jacksonville, Fla., called the Divinity High School. Other colored denominations have schools of similar grade under their own immediate supervision. All the schools under negro management, however, are generally financially weak. This is due to the fact that the white people of our country have not sufficient confidence in the negro's ability to handle and disburse wisely large sums of money, and therefore no large bequests for such schools come from that source. Thus the work of higher education as controlled by the colored people themselves lives by faith rather than by money. I cannot believe that this state of things will always continue. There are indications to the contrary.

When the negro educator shall have fully demonstrated his executive ability in the line of his profession, there will be no reason to doubt that a change will take place in his favor. It must come. At present he is not permitted to act as even one of a number of trustees of special funds—such as the Slater and Hand funds, etc., which are for the special education of his race. Nothing can be done. We must accept the situation, honor the memory of the donors, appreciate the gifts, and be patient. But no other nationality is thus treated. No one knows the negro better than the negro knows himself; and if one of this race can be found who is an accomplished scholar, and otherwise fitted for the work in hand, that negro should be used for what he is worth in advancing the interests, not only of his own people, but the interests of all concerned. Then will the cause of higher education among the colored people be greatly promoted, for the negro himself will, by his relation to the agencies employed, find a deeper interest in the results to be obtained.

PROCEEDINGS

AND

ADDRESSES

OF THE

NORMAL DEPARTMENT.

DEPARTMENT OF NORMAL SCHOOLS.

SECRETARY'S MINUTES.

FIRST SESSION.

WARD'S SEMINARY, NASHVILLE, TENN., July 17, 1889.

The Normal Department was called to order at 3 P. M., by the President, Irwin Shepard.

Prayer was offered by Rev. R. Lin Cave.

The President announced that the Secretary, Miss Ellen A. Williams, of Massachusetts, was absent.

On motion, John Wesley Johnson, of Mississippi, was elected Secretary *pro tem.*

The President stated that Arnold Tompkins, who was to present a paper on "The Central Idea in the Normal School," was absent; consequently the discussion on that subject would be omitted.

B. A. Hinsdale, of Michigan, then read a paper on "Pedagogical Chairs in Universities and Colleges."

The report of the "Chicago Committee" on "Methods of Instruction and Courses of Study in Normal Schools" was next presented by the chairman of the committee, T. J. Gray, State Normal School, St. Cloud, Minnesota.

R. C. Martin, of Missouri, moved that the report be received. Carried.

Mr. Hoose, of New York, offered the following resolution, which was adopted:

Resolved, That the chair appoint a committee of three to outline the province of pedagogical inquiry, and to submit the report in 1890.

The President appointed this committee as follows: James H. Hoose, of New York, T. J. Gray, of Minnesota, E. Oram Lyte, of Pennsylvania.

It was moved that the chair appoint a committee of three on nominations. Carried.

S. S. Parr, of Minnesota, Miss M. E. Nicholson, of Indiana, B. B. Penfield, of Tennessee, were appointed such committee.

The Department then adjourned till 2:30 P. M., July 18.

JOHN WESLEY JOHNSON, *Secretary pro tem.*

SECOND SESSION.—JULY 18.

The Department met as per adjournment; the President in the chair.

The minutes of the previous meeting were read and approved.

The report of the Committee on Subjects for Investigation was made by the chairman, J. H. Hoose. The report was received.

Secretary Johnson was excused at his request, and on motion of Jerome Allen, of New York, E. R. Eldridge, of Alabama, was elected to act as Secretary.

The paper of B. T. Washington, of Tuskegee, Alabama, on "Normal-School Work Among the Colored People," was read by A. J. Steele, of Le Moyne Normal Institute, Memphis.

Albert Salisbury, of the State Normal School, Whitewater, Wisconsin, opened the discussion.

S. G. Atkins, of Livingston, South Carolina, rose to discuss the above paper; but Joseph Baldwin, of Texas, suggested that A. D. Mayo's paper on "The Training of the Teacher in the South" was closely connected with the preceding topic, and should be read before the discussion began.

Mr. Mayo then read a paper on the subject mentioned.

J. H. Hoose, on behalf of the committee appointed to present lines of investigation with reference to normal-school work, reported the following:

An inquiry into the psychology that should be taught to students preparing to teach.

An inquiry into the nature and character of the educational effects which systems of subject-matter and forms of teaching it have upon the minds of pupils in the primary grades, the first three years of school-life beginning at five years of age.

An inquiry into the province, function and effect of criticism as it touches teachers in training in normal schools; and also the comparative value of practice-work as the "experience element" in preparation for teaching.

The Committee on Nomination of Officers presented the following report:

President—William W. Parsons, Terre Haute, Indiana.

Vice-President—James H. Hoose, Cortland, New York.

Secretary—John L. Lampson, Nashville, Tennessee.

The report was adopted.

A vote of thanks was tendered to J. B. Hancock and wife for the use of the hall for the meetings of the Department.

The usual resolution of courtesy to retiring officers was also passed.

On motion, the meeting adjourned.

E. R. ELDRIDGE, *Secretary pro tem.*

PAPERS AND DISCUSSIONS.

PEDAGOGICAL CHAIRS IN COLLEGES AND UNIVERSITIES.

B. A. HINSDALE, ANN ARBOR, MICHIGAN.

Pedagogical chairs have long existed in the principal universities of Germany. Since 1876 the "Bell Chairs of the Theory, History and Art of Education" have existed in the Universities of St. Andrews and Edinburgh, Scotland; and still more recently similar chairs have been established in several of the universities of the United States. The object of this paper is to justify the existence of these chairs: not pedagogical instruction, nor pedagogical chairs in general, but such instruction and such chairs in colleges and universities.

At the outset, attention may be drawn to three historical facts: Germany leads the world in scholarship and scientific research, and particularly in the cultivation of educational science; Scotland, also, is a classic land of learning and of schools; moreover, our American chairs of pedagogy are a result of the widest and profoundest interest in educational subjects known to our history. These facts are very significant, creating a strong presumption that these German, Scottish and American professorships are not the results of ignorance or accident, but of intelligent choice and a felt need. From the high vantage-ground of this presumption, the broader aspects of the subject will be surveyed.

The word "education" is one of the most plastic and flexible in the language. It is used dynamically and statically, in a collective and in an individual sense. Excluding all life but human life, also the collective and the static senses, we find the word employed in three different acceptations.

1. The process of transformation wrought in a man by all the agents and powers that act on him, of whatever kind, from the cradle to the grave; as well those that constitute his natural and social improvement, as those that constitute the home and the school; as well those that are blind, unconscious, and unpremeditated, as those that are intelligent, conscious, and premeditated.

2. The process of transformation wrought in a man by the premeditated action of society, with a view of developing his powers and moulding his character; such efforts being put forth more especially in his infancy and youth.

3. The process of transformation wrought in a man, mostly in his youth

and plastic years, by governors and tutors, and particularly in schools of some sort.

The first of these definitions includes both the others; the second includes the third. Just how much of the whole field the science of education covers, and whether this science and pedagogy are coëxtensive, are questions not definitely settled. "A complete history of education," says Compayré, "would embrace, in its vast developments, the entire record of the intellectual and moral culture of mankind at all periods and in all countries. It would be a *résumé* of the life of humanity in its diverse manifestations, literary and scientific, religious and political. It would determine the causes, so numerous and so diverse, which act upon the characters of men, and which, modifying a common endowment, produce beings which are as different as are a contemporary of Pericles and a modern European, a Frenchman of the Middle Ages, and a Frenchman subsequent to the revolution." The extreme limits of this field are determined by such inquiries as those that have engaged the attention of Mr. E. B. Taylor and Sir John Lubbock, on the one hand, and such speculations and visions as those of Plato, Gerson, and Swedenborg, on the other. A history of education in this sense would be, as Compayré says, "a sort of philosophy of history, to which nothing would be foreign, and which would scrutinize in its most varied and most trifling causes, as well as in its most profound sources, the moral life of humanity." The university cultivates this vast field, although not under the name of a single science. The chairs of anthropology, history, archæology and antiquities, philosophy, literature, philology, ethics, comparative religion, jurisprudence, and politics, mark its most important subdivisions. No one denies the university's right to investigate or teach every one of these or related subjects. But when, with Compayré, we throw out the "*occult coadjutors* of education—climate, race, manners, social conditions, political institutions, religious beliefs," and narrow the field to the "premeditated action which the will of one man exercises over other men in order to instruct them and train them;"* or when, with Bain, we throw out still other factors, and confine the science of education to the "arts and methods employed by the school-master," as typifying the educational process in its greatest singleness and purity†—when this is done, is the remaining territory the proper subject of university investigation and instruction? So long as the university investigates and teaches the ideas, habits, customs, governments, and religions of the lowest savages—that is, the whole compass of their culture—it will be difficult to deny its rights to treat with equal respect the educational ideas, theories, methods, appliances, and systems of the most highly civilized nations.

By common consent the university has two great functions. One of these is research, the discovery of truth; the other is instruction, the practice of

*Compayré: History of Pedagogy. Introduction. Boston, 1886.

†Bain: Education and Science, 6. New York, 1879.

the art of teaching—that is, the university first finds out truth, and then gives it forth. The two interact. Furthermore, the university not only practices research, but it makes research itself the object of study and investigation. Science becomes reflective, and lays bare all her processes and methods. Why, then, should it not investigate and teach its other function, viz., that of teaching? Why should an institution that exists for the sake of investigating the arts and sciences, leave its own peculiar art neglected and despised?

But education is much more than a great and difficult art: it is a noble science. Back of its methods, processes, and systems, are facts, ideas, principles, and theories—in fact, whole systems of philosophy. As Rosenkranz remarks, pedagogy cannot be deduced from a single principle with such strictness as logic and ethics, but is a mixed science, like medicine, deriving its presuppositions from other sciences,* as physiology, psychology, logic, æsthetics, ethics, and sociology. It is therefore conditioned upon some of the noblest of the sciences, especially those of the moral group. The very fact that it is a mixed science adds to its difficulty, and emphasizes the demand for its cultivation. It is hard to see how the university, whose admitted function is education, can pass by the science of education without discrediting its own work and virtually denying its own name. To practice the art and refuse to cultivate or teach the science of teaching, is little better than rank empiricism.

The last argument derives additional strength from the peculiar stage of education upon which the foremost nations and countries have now entered. Education has at last reached the reflective or scientific stage. Throwing off the clutch of the empiricist, she has ascended to her long-vacant seat in the family of sciences. Evidences of this are the increased attention paid to education by text-writers on psychology and ethics, the later pedagogical literature, and the more systematic and rational methods of instruction in schools, and the rapidly-increasing facilities for teaching educational science. Thus the very existence of the chair is a proof of its usefulness and its necessity. On this ground alone—indeed, on the narrower ground of endowing research alone—the chair can be fully vindicated.

Again, education has a history. In the very broadest sense, the field of educational history is the field of human culture; and even when limited, as before, to the conscious work of teachers in schools, it still presents whole series of facts, problems and lessons of the greatest interest and importance. Before the pedagogist lies the whole field of school-life, from the simple prophets' and priests' schools of early times to the highly-developed schools and school systems of Europe and America. While education belongs to general history, the study of which is pursued for its culture value, it has been almost wholly neglected. The writer and lecturer on general history do indeed touch the education of the ancients, and make mention of the

*The Philosophy of Education, 1. New York, 1886.

mediæval universities; they pay some small attention to the marvelous educational developments of modern times; but they lay much more emphasis on subjects of far inferior interest. But education should be made the subject of special historical study as much as religion, art, or politics. Were it as thoroughly investigated as the Polytechnic School of Münich investigates engineering (maintaining forty-five distinct courses of lectures in that science), the history of education alone would tax the resources of the most learned and laborious professor. It is not contended that the chair of pedagogy can at present cultivate this field as carefully as this allusion may imply; but certainly here are topics of the greatest interest and importance, that demand admission to the university list on an equal footing with other subjects of historical investigation. So long as the history of education is a means of education, so long will it continue a proper university study.

Thus far the argument has been theoretical, resting on the need of investigating the science, art and history of teaching, and on their educational value. But the practical phases of the subject must also be presented.

1. Even if the work done by the pedagogical chair should pay no immediate attention to the preparation of teachers, it could not fail to be of much practical value. The scientific study and teaching of a science and an art in their purely theoretical aspects always promote the practice of the art; and the presence in every university in the land of a pedagogical professor, thoroughly devoted to his chair, could not fail to quicken interest in the subject, and to promote the teaching art.

2. While it is a serious error to hold the university merely as a place of instruction and to overlook research — an error that is only too common in the United States — instruction is still one of its grand functions. It is engaged in teaching the highest branches of knowledge. Its professors hold their chairs by reason of their professional ability, as well as by reason of their learning. Where, then, may the science, the history, and the art of teaching be so properly taught as where the art flourishes in its highest forms?

3. The conditions of pedagogical study existing in the university are the best that can be imagined. First, the university offers the student a varied curriculum from which to choose collateral studies. Secondly, it illustrates teaching in all the branches of liberal, and in many branches of technical study. Thirdly, the library, which furnishes an extensive apparatus for general as well as special study, is an invaluable facility. Fourthly, the university is the home of liberal studies; its traditions and associations are conducive to cultivation, and the student in residence finds himself in the midst of a learned and cultivated society.

The last of these points is deserving of a more elaborate statement. It is well known that special schools tend at once to depth and narrowness: intension is secured at the expense of extension. This is necessary to a degree; but if the process is carried too far, mischievous results follow. Hence the

advantage of uniting the professional school with the school of liberal studies; an advantage greater now than ever before, because scholars, men of science and teachers are pushing specialization to its extreme limits. We should not be surprised, therefore, to find all the writers who have touched the topic laying much stress on the advantage to the student of receiving his pedagogical instruction in unacademical institutions. Professor Laurie insists that the teachers of the secondary schools of Scotland need professional preparation as well as university training. "Where shall they get this?" he asks. "They might be required to combine attendance at a training college with attendance at the university for a degree; but this, though it might serve as a provisional arrangement, would not secure the end we seek. And why should not this arrangement secure the end we seek? For this reason, and for no other, that a specialist training college does not answer the same purpose as a university. The broader culture, the purer air, the higher aims of the latter give to it an educational influence which specialist colleges can never exercise."*

Whether academical teaching should be furnished in a normal school, is a question often discussed. That question does not come within the range of this paper; but the observation may be made that such instruction must be defended theoretically, if at all, on the ground of its liberalizing and strengthening tendencies.

4. It is a function of the university to furnish society with teachers. Research, teaching, and the preparation of teachers, are the three great duties that it owes society. The preparation of teachers for primary and grammar schools, and possibly for the lower classes of high schools, may be left to normal and training schools. But high schools and other secondary schools must receive their character from teachers of a higher grade of scholarship. It is the favorite conceit of some public-school men that the public schools are fully adequate to create their own teachers, unless it be in some of the more special lines of high-school study and instruction; even the superintendents, they hold, should "come up from the ranks;" but no man who understands the tendencies and effects of specialization, particularly the results of breeding in-and-in, will for a moment favor such a narrow policy. The public schools have done an invaluable work in furnishing teachers to society; but it is a weighty fact that no schools more need to be kept in vital relation with the schools of higher instruction.

5. The chair of pedagogy and the teaching profession need the strength and dignity that university recognition will give them. Such recognition will be the strongest testimony that the university can bear to the public of the estimate in which it holds the art that it exists to practice. In that way, too, it will most strongly impress its students with the estimate in which it holds the teacher's calling. When our aspiring young men and women see accomplished professors of the science, history and art of teaching in

*The Training of Teachers, 10, 11. London, 1882.

the colleges and universities of the land, vying with the professors of philosophy, ethics, jurisprudence, political economy, and history, in the exposition of their favorite subjects, they will form a higher conception of the teacher's work. This argument also has been urged with much force by writers on education. Professor Laurie, for example, says that the teaching profession of Scotland, almost with one voice, hailed the action of the trustees of the Bell fund, who established the Bell chairs at St. Andrews and Edinburgh. The feeling was, they "have conferred honor on a department of work that Dr. Bell delighted to honor. They have unquestionably done very much to promote education in Scotland, not only by raising the work of the school-master in public estimation, but also by attracting public attention to education as being not merely a question of machinery for the institution of schools (essential though this undoubtedly is), but a question of principles and methods—in brief, of philosophy." He says, further, that the institution of the Edinburgh chair increased the importance of the teaching body, gave it academical standing, and made it possible for the first time to institute in the universities a faculty of education, like the faculties of law, medicine, and theology.*

The argument can be strengthened by historical analogies. Professional instruction has long been given in the highest seminaries of learning. The learned professions have loved to nestle under the wings of the universities. The faculties of theology, law, and medicine, have so long been constituent parts of the university that some may suppose that such has always been the case. But this is not the fact: the faculty of arts is the original faculty on which the university was founded, and around which the other faculties have grown up. One of our ablest American pedagogists—my honored predecessor at the University of Michigan, President W. H. Payne—says: "The main strength of the recognized professions is their organic connection with great seats of learning. Law, medicine, and theology," he goes so far as to say, "had never been professions except on the condition of university recognition and support; nor could their professional character be sustained if this support were withdrawn."†

The argument from recognition derives additional strength from the history of education. No other noble art have men treated with such general contempt. No other noble calling, at least in its lower walks, has been abandoned to such unworthy agents. According to Socrates, the Athenians took more care in selecting trainers for their horses than for their children; and Plutarch says that in his day, as men assigned their slaves to different employments according to their fitness, if they found any slave who was a drunkard or a glutton, or unfit for any other business, they made him a pedagogue. Luther says he was whipped fifteen times on one day at school, because he could not recite what he had not been taught. Compayré says,

*The Training of Teachers, 6, 7, 17.

†Contributions to the Science of Education, 269. New York, 1886.

as late as 1837 the French school-masters practiced all the trades; they were day laborers, shoemakers, ushers, beadles, and inn-keepers; they were poorly paid, and enjoyed no social consideration; they were on the same footing as mendicants, and were often infirm, crippled, and unfit for any kind of work. Carleton has told the tale of the hedge school-masters of Ireland. Whether men have despised the training of children, and so committed it to such unworthy agents, or whether they have allowed it to fall into such hands and then despised it, is immaterial; but certainly from classic days to recent times the elementary school and its teachers have been made the subjects of keenest ridicule. What a figure the school-master cuts in literature, from the days of "the flogging Orbilius" to the days of Dominie Sampson and Squeers! Commonly cruel and tyrannical, generally ignorant, always uncouth and awkward, and if occasionally learned, also pedantic, the schoolmaster of literature is not a character in whom to feel a professional pride. No doubt the satirists have made the most of their opportunities; no doubt there have been many admirable teachers; but on the whole, in no other vocation has the workman fallen so far below his work as in teaching. We live in better times. At present, society is demanding that teachers shall have higher literary qualifications, and that they shall be superior persons; both of them most hopeful signs. The university will materially strengthen these tendencies by maintaining the chair of education.

6. There is still a broader ground upon which the question can be urged. Teachers are not the only persons who are interested in educational problems. Those problems concern and should interest all intelligent men and women. If the graduates from our higher institutions of learning could take two courses of lectures, one in theory and practice and one in the history of education, before receiving their diplomas, they would find the knowledge and training thus received of very great advantage to them. Mr. Spencer's vigorous argument on this point will not soon be forgotten. "*The subject which involves all other subjects, and therefore the subject in which the education of every one should terminate, is the theory and practice of teaching.*"

7. The university itself needs the chair of education to give it completeness and symmetry. So long as its right, its duty even, to investigate and teach the arts and sciences generally is not only admitted but asserted, it is strange, indeed, that anyone should question its right and duty to investigate and teach its own processes and the principles underlying them. The fact is, in this respect the university is an empiricist. Heretofore it might say in self-defense that education was largely empirical; but that argument has now lost all force. Nor can a university in any other way so effectually defend education against that charge as by creating a professorship to cultivate it as a science.

But this is not all: the university needs the chair for practical reasons, separate and apart from the preparation of teachers. Its occupant, if a man of real force and attainments, could not fail to stimulate pedagogical

thought among both professors and students, thus creating a mental habit and an atmosphere that would be useful in many ways. Somebody should stand in the faculty for educational science. Particular stress may be laid on the new college and university conditions growing out of elective studies, such as forcing upon students the difficult and important subject of educational values. Then the study of education may be strongly recommended to advanced students on disciplinary and culture grounds. When they near the end of the curriculum they cannot, indeed, correct the mistakes that they have made; but they can coördinate their knowledge and their ideas, giving to the sum-total of their attainments something of the form and consistency of system. And this is in the highest degree desirable. It solidifies, and so preserves, what has been learned, and influences further acquirement. It is my firm conviction that college and university seniors generally could spend a semester in such an intellectual clearing-house with the greatest advantage. Nor is there any place where this work can be so well done as in the class-room of a competent professor of pedagogy. On this ground alone, a chair of pedagogy in the higher institutions can be successfully advocated.

The history of the universities throws much light on our subject; and I shall close by stating some of the more important facts of that history, drawing them from Sir William Hamilton's articles on "English Universities" and "University Reform," published in the *Edinburgh Review** a half-century ago, and from other sources.

In the older universities of the Parisian model, instruction was not confided to a special body of professors; the university was taught and governed by the graduates-at-large. Professor, Master and Doctor were synonymous terms. Every graduate had the equal right to teach publicly in the university the subjects belonging to his faculty and to the rank of his degree, and was even required by the terms of his degree to do so. The bachelor was bound to read, under a master or doctor in his faculty, a course of lectures; and the master or doctor was obliged immediately to commence (*incepere*) and to continue for a certain period to teach (*regere*) some of the subjects belonging to his faculty. Hence "commencement," the time when the perfect graduate commenced to teach; hence the so-called "necessary regency." However, the universities did not enforce the obligation of public teaching so long as there were a competent number of voluntary teachers, or *regents*, to do the work; besides, the schools belonging to the several faculties were frequently inadequate to accommodate the young inceptors. And so it came to pass that the period of necessary regency was successively shortened, and finally dispensations from actual teaching were commonly allowed. In these circumstances originated the distinction of *regent* and *non-regent;* to the first of whom, progressively, full privileges of legislation

* Found in "Discussions of Philosophy and Literature, Education and University Reform." Edinburgh and London, 1866.

and government came to be confined. This distinction was most rigidly marked in the faculty of the arts. "In the other faculties," says Sir William Hamilton, "both Paris and Oxford, all doctors succeeded in usurping the style and privileges of *regent*, though not actually engaged in teaching; and in Oxford the same was allowed to masters of the faculty of arts during the statutory period of their necessary regency, even when availing themselves of a dispensation from the performance of its duties, and extended to the heads of houses and to college deans."

Hamilton says the teaching function was accorded the bachelor on two grounds: "Partly as an exercise towards the higher honor, and useful to himself; partly as a performance due for the degree obtained, and of advantage to others." But while recognizing the responsibility of the imperfect graduate to the university, and to the public, he lays the larger stress on the other branch of the argument. He says: "The compulsory lecturing —the *necessary regency* of graduates or *inceptors* in the ancient universities, mainly proceeded on the profound principle, *Doce ut discas.* As the scholastic proverb runs:

> "Discere si queris, doceas, sic ipse doceris;
> Nam studio tali proficis atque sodali."

The advantage that the learner derives from teaching was a favorite topic with this great scholar, thinker, and teacher, and he returns to it again and again. Among others he quotes Bishop Sanderson, who in turn quotes one of the Rabbis: "I have learned much from my masters, more from my equals, but most of all from my disciples."

Sir William Hamilton shows that the course of academical history was very different in England and in Germany. In the English universities, the graduate remained in the legislative and ruling body, although practically denied his right to teach in the school; in the German universities, he retained his privilege of teaching but lost that of governing. In Germany "it is only requisite that he should farther write, and formally defend what is called a *Dissertatio ad locum*, to enable him to lecture in the university, on any subject within the compass of his faculty, and to have his course or courses announced in the public *Series Prælectionum.* The opportunity thus afforded to all graduates of publicly manifesting their learning, and their ability as teachers, is with the admirable *system of academical* patronage, a main cause of the uniform excellence of the German Protestant universities, as organs of information." The thesis that the candidate for the Doctor's degree is now required to "defend" as well as to read, is a survival of the ancient custom.

It is not difficult to discover the causes that made bachelors as well as masters university teachers, and that afterwards ousted them from their privileges. The multitude of pupils that flocked to the mediæval universities, 10,000 to Bologna, and 30,000 to Oxford, many of whom were very young and immature, called for a large number of teachers. The university

felt its obligations to the public. Moreover, the conviction that teaching is a most important means of learning had great influence. The establishment of secondary schools, which drew away the younger pupils from the universities; the growth of science in both breadth and depth; the development of specialization in teaching and in research; and the ambition of the "Dons" —these are the main causes that banished from the universities the somewhat miscellaneous body of teachers of the earlier times, and established a body of professional instructors. The change was not only natural but inevitable.

The causes that banished the graduate, perfect as well as imperfect, from the university as a teacher, will prevent his reappearance in that capacity. The university cannot again furnish society with teachers, or teachers with needed discipline, in the ancient manner. The forces that worked the great change are far stronger to prevent its being unworked. This is a revolution that will not go backward. What then? Shall the university forget its ancient function of furnishing society with teachers? Shall it pretend that when it has made scholars it has also made teachers, and thus ignore or deny the value of professional training? Shall it confine itself to research and to teaching? Or shall it remember its ancient practice, and, recognizing all the new conditions, including the demand for the professional training of teachers, establish and maintain the Chair of Education until the time comes for the chair to give way to the Faculty of Education? This last is a question to which there can be but one answer.

It will be seen that while the college and university are mentioned together in the caption of this paper, the university alone has been mentioned in the argument. Hence the observation that, as the college raises its standard and approaches the level of university work, the same reasons will apply to it as to the university.

*DISCUSSION.**

S. S. PARR, of Minnesota: While chairs of didactics do a good work and accomplish much for education, the distinction must be clearly drawn between the kind of work they can do, and that done by professional schools. Chairs of didactics do work of a general nature; professional schools do work of a distinctly specific nature.

JEROME ALLEN, of New York: The distinction should be made between college and university work, and normal-school work. Shall we have pedagogical work of high order in universities, or shall the instruction of pedagogy be confined to normal schools? The question is often asked, "Who are our professional educators?" Persons who teach, often pursue other vo-

* From the Secretary's report.

cations, so that it is difficult to know who are genuine professional teachers. Only when our colleges and universities shall have regular chairs, or better, faculties of pedagogics, can we point out distinctly our professional teachers.

JOSEPH BALDWIN, of Texas: I regard the paper as complete, and in need of no comment other than praise, and the commendation of the section. Demands are now being made upon our institutions of learning which they must meet. It is reasonably expected now, that the higher seminaries shall send out graduates competent to teach. But how can they teach without special preparation? Would a young graduate venture upon the prerogatives of an attorney without careful study of law and jurisprudence? Would he venture to restore the sick to health without the careful preparation given in a medical school? Shall we, then, send out teachers without special preparation? We do what we can, to be sure, in our normal schools; but many of our teachers never enter normal schools; hence the necessity for pedagogical instruction in all our colleges and universities. We should therefore press this matter, and encourage even every boarding-school to establish and maintain chairs of pedagogy.

JAMES H. HOOSE, of New York: Concerning chairs of pedagogy, I say, the more the better, as a rule. But I ask, What will be the benefit of lectures delivered to students in ordinary boarding-schools and colleges while they are pursuing academic studies? The pursuit of the regular curriculum will absorb all their energies and time; and they will care but little for the theory and methods of teaching before they realize the necessity of preparing to enter the school-room as teachers. What we need, then, are schools of practice; not lectures on the history of education.

MR. ALLEN: Why not study the history of education, as well as the history of the church or of civil government?

MR. HOOSE: I admit that; but I hold that the average school-boy or girl is not interested in the philosophy of such history, or in a discussion of the theory and methods of imparting information. What they want is practice —feeling of the pulse, as it were, of real, living pupils—and not empty theorizing. Hence, I say, let all our colleges and universities first establish practice departments in which to set up pedagogical chairs.

B. A. HINSDALE, of Michigan: In practice, nearly all colleges which have pedagogical chairs, have, as pupils for such instruction, young men and women who have had more or less experience as teachers.

W. B. POWELL, of Washington, D.C.: This is an important subject of discussion. I doubt if the history of education is of any importance compared with the science of education. My experience shows that time given to boys and girls in teaching the history of education is almost lost. The science of teaching is the proper field of normal instruction, or the investigation of sciences after they have been academically mastered.

REPORT OF THE "CHICAGO COMMITTEE" ON METHODS OF INSTRUCTION, AND COURSES OF STUDY IN NORMAL SCHOOLS.

The committee appointed two years ago at the meeting of the National Educational Association, in Chicago, to continue the inquiry into the question of the courses of study and methods of instruction pursued in the normal schools of the United States, begs leave to submit the following report:

It should be remarked that the geographical relation of the committee has made any conference impossible. The chairman prepared the circulars and submitted them to the other members, who approved them. Later, a couple of letters were sent to the New England members asking for suggestions, that brought forth no fruit. Beyond this the chairman was obliged to assume the entire responsibility.

The present report was intended, as I understood the instructions of this body to imply, rather as a completion of the line of thought in the report for 1887, than as the opening of new fields of inquiry. In view of the miscellaneous results to the inquiries sent out two years ago, it was thought wiser to confine the present circulars to normal and training schools supported in whole or in part by public taxation. It was believed that a better understanding of the problem could be thus gained; a clearer definition of terms, and information secured based upon a more nearly common use of them.

The results fully confirm this judgment. While the report does not cover all of the points upon which information is needed, nor exhaust many questions started by it, *the results may be taken as expressing the average view of the leading normal schools of this country; as in fact an expression of the way in which the problem is now regarded by those who must be acknowledged as most competent to judge.*

The whole number of schools reporting is 49; those answering nearly all of the questions number about 35. These are the leading State schools of the entire country, embracing Maine, Massachusetts, Vermont, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, Alabama, Louisiana, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Nebraska, Illinois, Missouri, Kansas, New Hampshire, California, and New Jersey. In addition to these, 8 city training schools sent replies more or less complete.

The following is a copy of the circular sent:

NATIONAL EDUCATIONAL ASSOCIATION.

A CIRCULAR

CONCERNING THE METHODS OF INSTRUCTION IN USE IN THE NORMAL SCHOOLS OF THE UNITED STATES.

With a view of carrying forward the work of the last two years, the committee appointed at the last meeting of the National Educational Association, held in Chicago, July, 1887, were instructed to inquire with greater detail into the methods of instruction and courses of study pursued in the normal schools of the United States.

The work of the past two years has so clearly developed the real character of many educational institutions of the country going by the name of normal schools, that it seems wiser, because of the promise of more substantial results, to confine further inquiry, for the present at least, to those normal schools which are supported in whole or in part by public money, and to colleges and universities having a well-defined department of pedagogy.

As a further contribution, therefore, toward the solution of the problem of the professional training of teachers, replies are respectfully asked to the questions contained in this circular. The hearty and explicit responses hitherto sent show the appreciation of the importance of the work in which the committee is engaged. If this inquiry can be prosecuted by the Association with zeal and intelligence, substantial benefits must accrue to all schools engaged upon this most vital of all educational problems — the training of teachers.

THOMAS J. GRAY,
ALBERT G. BOYDEN,
C. C. ROUNDS,

Please return all replies to the Chairman, St. Cloud, Minn. *Committee.*

[CIRCULAR.—Heading omitted.]

1. Name of the Institution, ——. Location, ——. Its chief officer, title ——, name ——. If a chair of pedagogy, the name of the professor also.

2. Upon what branches are candidates for admission to the school examined?

[NOTE.—If a college, please answer this question by giving the name of the class or classes instructed in pedagogy.]

3. State in weeks the time given to each of the following subjects:

[NOTE.—A week will be understood to be one recitation of 45 minutes daily for five days. Please reduce all answers to this standard.]

History of Education, ——. Text-book in the hand of the pupil, not reference books, ——. Science of Education ——, text-book ——. Methods of Teaching the Various Branches ——, text-book ——. Mental Science or Psychology ——, text-book ——. School Economy ——, text-book ——.

[NOTE.—If two or more of these subjects are included in your course under a single name, please do not duplicate your answers. The Committee wish to obtain exact information concerning each subject separately.]

4. Is there a school of children, or as it is commonly called, a Model or Practice School, connected with your school? How many grades does it embrace?

NOTE.—The term grade will be understood as a year of average public-school work.]

5. Do the students of pedagogy (those in training for teaching) do practice-teaching in the model school?

[NOTE.—The term practice-teaching will be understood to mean *actual instruction of learners*, not the exemplification of educational principles with classmates who are assumed to be children, or the observation of the work of other teachers.]

6. Do these students spend any time in observing the work of other teachers in the model school?

7. How many periods of 45 minutes each are required of the practice-teachers in actual teaching during their course of study as a condition of graduation?

8. How many in observation?

[NOTES.—(1) Observation will be understood to be the work to which a pupil is regularly assigned, and upon which he is to give a subsequent report. (2) If the time called for in 7 and 8 varies with the different students, please give the average required for graduation.]

9. Is the practice-teaching a daily exercise during the time of its continuance?

10. Do you require all practice-teachers to teach for the same length of time?

11. What pedagogical branches are completed before the student is allowed to begin to practice? [See question 3.]

12. Do your practice-teachers recite as students in any branches of their course of study during the days in which they are engaged in practice-teaching? On an average, how many daily?

13. Do your practice-teachers do practice-teaching in any other school than a model or training school?

[NOTE.—If so, please answer questions 4, 5, 6, 7, 8, 9, 10, 11 and 12 as applying to this teaching.]

14. Do your students exemplify their methods of teaching by giving lessons to their classmates who assume to be children? [See note, question 5.]

15. How many such lessons is each student required to give?

16. Is any portion of the time indicated in question 7 included in your reply to question 8? If so, what part?

17. What are the main points upon which you criticise the work done by the practice-teachers?

18. What plan have you for the work of "observation," and how do you get at the results?

19. Do you find the principles of the science of education to be better learned in connection with practice-teaching, or following it, or preceding it, or without it? What would be your ideal arrangment of the order of the pedagogical subjects in question 3?

20. How long a course of pedagogy ought to be required of those having adequate academic preparation to admit them to the profession with the rank of assistants in high schools and higher positions?

21. In your judgment, can a knowledge of a subject from the teaching point of view be acquired by the pupil while he is pursuing it as a learner? Please define "teaching point of view," that is, designate what you understand by a *teacher's* knowledge of a subject.

22. For the purposes of pedagogical training, where, in the course of study in normal schools, should come the consideration of the so-called elementary or instrumental subjects, (reading, writing, geography, grammar, and arithmetic,)—before or after the general academic work?

23. Inasmuch as normal schools cannot supply one-tenth of the number of teachers actually needed by the public schools, would it be better for them rather to define their courses in pedagogy to attract to them the men and women of liberal education, who are seeking to enter the profession, or to continue to depend largely upon the country schools to fit their material?

24. Would a conference of normal-school teachers and professors of pedagogy to formulate such a course of study be of service to the cause of education? Is such a thing feasible? Please answer *ad libitum*.

25. What changes would you suggest in the following classification:

PEDAGOGICAL SUBJECTS.—History of Education, Science of Education, School Economy, Mental Science or Psychology, Moral Science, Methods of Teaching applied to the instrumental subjects [see question 22], Practice Teaching.

ACADEMIC SUBJECTS.—All other subjects of the course.

26. What is the average age of your graduating class?

27. What per cent. of your students enrolled in the pedagogical course graduates?

28. What per cent. of your graduates from the pedagogical work are young men?

29. What average length of time do your graduates teach after leaving school?

30. In what year did you graduate your first class?

31. How many students have you enrolled in your classes this year who expect to teach? [Please give answer in figures.]

32. What per cent. of these students are graduates of high schools or colleges?

The Committee will consider it a great favor if you will send any printed matter showing the organization and plans of your school, or of any special work. They will likewise accept in the same spirit any criticisms, suggestions or discussions of any points connected with the important duty they have to discharge. It would

seem that the time is ripe for a better definition of the work of training teachers, and a more thorough understanding among those to whom society has committed this labor of love.

Please return this circular to the undersigned, Chairman of the Committee.

THOMAS J. GRAY, St. Cloud, Minnesota.

The difficulty of reducing a series of answers to a common standard, so as to tell the truth as the authors intended, will be appreciated by every one who has tried to go through the process. One needs that rare gift of "reading between the lines" to fairly interpret the replies to such a list of questions as the circular contains. Where questions cover the same ground as in the circular of 1887, they are to be interpreted as a request for better-defined information.

QUESTION 2, asking for requirements for admission to normal schools, had the following answers: In 22 schools only the common branches are required—the common branches meaning reading, writing, spelling, geography, grammar, and arithmetic. In no case does the entrance examination appear to be a final examination, but one intended to prove to the examiner a fair working ability in those subjects, making it possible to study them more broadly while in the normal school. In Minnesota the questions used by the county superintendents for the second-grade teacher's certificate (there being three grades known in the State—third, second, and first) are, by official sanction of the State Normal School Board, made the minimum requirement. The following sets of questions, taken from the catalogue of the State Normal School at Worcester, Massachusetts, suggest the grade of scholastic knowledge deemed necessary on the part of the beginner in a teachers' training school in the native American home of normal schools:

QUESTIONS USED AT THE ENTRANCE EXAMINATION (WRITTEN PART), FEBRUARY, 1887.

Arithmetic.

The examiners wish to see all the figuring. Except in No. 2, decimals are to be carried to two places only.

1. Define the following terms: Draft, exponent, unit, cube root, complex fraction.

2. Add two and three hundred-thousandths, two hundred and four thousandths, forty-three thousand two hundred sixty-one hundred-thousandths, four hundred four thousandths; from the sum subtract 202.84; multiply the remainder by fifty thousand, and divide the product by .012.

3. A can walk around a garden in 9 minutes, B in ten, C in 12, and D in 15. They start together, and walk until they are together again. How long does it take?

4. When the principal, rate, and interest are given, how is the time found?

5. How many yards of carpeting, one yard wide, must be bought to cover a floor 20 ft. long and 16 ft. wide, allowing $1\frac{1}{2}$ yds. for matching the figures?

6. May 1, 1885, Mr. P. A. Brown borrowed one hundred dollars of Mr. S. F. Allen, and gave a note promising to pay the money in three months. Write the note.

7. June 1, 1885, Mr. Allen wanted the money, and went to a bank where the note was discounted at six per cent. How much money did he receive?

8. Solve by proportion: A contractor found that it would take 16 men 6 weeks, working ten hours a day, to do a certain piece of work. He decided to have it done in 8 days of 12 hours each. How many men were hired?

9. Analyze the following: $\frac{3}{4}$ of Charles's money equals $\frac{2}{5}$ of Henry's, and together they have 46 cents. How much has each?

Grammar.

1. Write the principal parts of the following verbs: *Give, come, seek, teach, lay, join, slay.*

2. Write the forms of the personal pronoun of the first person.

3. Write the subjunctive form of the verb *be* in the past tense, in all the persons and numbers.

4. Make a sentence in which the word *that* is a conjunction, and one in which *that* is a relative pronoun.

5. Criticise the expression: "The money belongs to John and I."

6. "The large house might have been painted." Parse "*might have been painted.*"

7. "This house is ours." Parse *ours.*

8. "We hope that you will return soon." What is the grammatical construction of the expression, *that you will return soon*, and what do you call it?

9. Write a sentence containing an adverbial phrase, and draw a line under the phrase.

Geography.

1. Choose one: (*a*) Draw a map of Massachusetts with its counties and cities. (*b*) Draw a map of New England, locating five mountains, five rivers, and five cities. (*c*) Draw a map of South America, locating countries, mountains, and rivers.

2–3. On the map of the United States furnished you, draw five principal railroads or canals, five large cities, and the areas producing cotton, wheat, coal, corn, oil, and sugar.

4–5. On the map of Europe furnished you, write the names of the seas, gulfs, bays, and straits; locate the countries and five cities.

6. Name five large cities, and state the natural advantages of each.

7. Describe briefly how six of the following are obtained: Rubber, silk, tapioca, petroleum, opium, rice, sugar.

8. Choose one: (*a*) What is the scale of a map? Illustrate how it may be used. (*b*) What does a map profile show? (*c*) What is meant by standard time?

9. Choose one: (*a*) How wide is the temperate zone? (*b*) What is the Tropic of Cancer, and why is it located where it is? (*c*) About where do the sun's rays fall vertically to-day?

United States History.

1. What led (1) to the discovery, and (2) to the settlement of this continent?

2. Tell anything you know about the first permanent settlement in America.

3. What battle decided the fate of the French power in this country?

4. How were Europeans represented in North America about the middle of the 17th century?

5. Tell something about the wars between the early colonists and the Indians.

6. Who was Pontiac? and what did he hope to do?

7. What was the Boston Port Act?

8. What great change was made in the map of the United States between 1840 and 1850?

9. What was the result of the Mexican war?

10. Who owned Louisiana before it came into the possession of the United States?

11. What is the difference between royal, charter, and proprietary colonies? Give an instance of each.

12. Mention the names of some of the leading generals on the Confederate, and on the Union side, in the Civil War.

Spelling.

1. Narragansett. 2. Nicaragua. 3. Savannah. 4. Rio Janeiro. 5. Sacramento. 6. Shanghai. 7. Leicester. 8. Vertical. 9. Which. 10. Stopped. 11. Singeing. 12. Platform. 13. Whipping. 14. Scholar. 15. Military. 16. Agassiz. 17. Humboldt. 18. Talent. 19. Calendar. 20. Metric System. 21. Soldier. 22. Spirit. 23. Salmon. 24. Repetition. 25. Physiology. 26. Philosophy. 27. Committee. 28. Telegraphy. 29. Responsibility. 30. Arid. 31. The *Annual* Exhibition 32. Of the *Menagerie* at the 33. *Zoological* Garden 34. Will take place *Tuesday* 35. *February* 9th, at *half-past eight o'clock.*

It is to be remembered in this connection that the average age of the graduates of these schools proves that they are dealing with a much more mature body of students than the high schools — a fact of great weight in estimating the real ability of a pupil, for it is well known to every teacher of any experience that the young man off the farm, of eighteen or twenty, with a fair country-school education, may and usually does outstrip the boy of fourteen to sixteen just entered upon his high-school course.

One adds Physiology, ten add United States History, one Civil Government and United States History, one requires the grade of graduation from a high school. Total of 35 replies. This summary does not include the city training school. All of these making reply, require a high-school course as preliminary.

QUESTION 3.—The replies to this question indicate a material gain in the attention given to the study of professional subjects. 33 schools average 13 weeks to the History of Education. 27 schools average $15\frac{2}{3}$ weeks to Science of Education. 30 schools average $31\frac{3}{4}$ weeks to Methods in Elementary Branches. 33 schools average $20\frac{1}{3}$ weeks to Mental Science. 23 schools average $14\frac{1}{3}$ weeks to School Economy. 3 report the subject without division.

QUESTION 4.—35 schools report model schools with from 2 to 10 grades; the average number of grades being 7. 4 report having no model schools.

QUESTION 5.—33 schools have practice-teaching in model schools, and in all cases under the limitations suggested in the question; 3 have no such practice-teaching.

QUESTION 6.—32 schools have the students "observe." Several speak of the doubtful utility of the work, but say that under their present conditions they can do no better. The answers suggest frequently the little value the unskilled workman may derive from merely being present where skilled work is done, unless such observer have the preliminary training in theory necessary to enable him to know what to look for, and to recognize it when he sees it.

QUESTION 7.—30 schools make reply. The time given to practice-teaching varies from 15 to 500 periods, though the large majority are much nearer the average time of 131 periods.

QUESTION 8.—20 schools state a definite number of periods required in observation, extending from 10 to 150, with $50\frac{2}{3}$ as the average; 5 say "An indefinite number."

QUESTION 9.—30 schools make practice a daily exercise during the time the pupil-teacher is engaged in it; 3 do not.

QUESTION 10.—15 schools require the same amount of practice-teaching from all who graduate; 7 do not. Several reply in substance, that the "teaching ability" of the neophyte determines the length of his apprenticeship.

QUESTION 11.—With the exception of 2 schools, all report the course in professional subjects only partially completed before the student is set at practice; in most cases the preparation being an elementary course in Mental Science, School Economy and Methods. A number of answers indicate a conviction that the practice-teaching ought to come as late in the course as possible. Some say, "We are obliged to begin it early in order to get our classes through it." The practical limitations arising from the lack of facilities seem in many cases to modify what is regarded as the best plan. History and Science of Education generally come late in the course of study.

QUESTION 12.—28 schools say "Yes" to this question, though with frequent remark, "We cannot do otherwise." The average number of recitations in which the practice-teacher is a pupil is 3¼. 4 schools reply, "No." There is evident from the replies a belief current that a man or woman cannot do the best work as a teacher while he himself holds the attitude of a pupil. It, in a large measure, disqualifies him to exercise that individual freedom of judgment and self-responsibility in choice which is necessary to the actual teacher a hundred times a day. In my judgment, this is a point of considerable importance in its bearing upon the work of practice and criticism.

QUESTION 14.—13 schools answer, "No;" 20 schools answer, "Yes." It is evident from these replies that the idea of teaching one's classmates, who for the time being assume not to know what the teacher tries to impart, has a pretty firm foothold in our State schools. It would be an interesting question for this body to discuss. For my own part I cannot see any other justification but the absence of those conditions in which actual teaching could be done. Where there is no model school, perhaps this sort of practice is better than nothing; but from several years' trial and observation of it, I am led to conclude that it is of little value.

QUESTION 15.—Nearly every reply was, "No definite number," "Usually a few only." Several said, "Enough to give a little practice in questioning, the conduct of a recitation, and some analytical power in preparing a lesson for teaching."

QUESTIONS 17 AND 18.—The replies to these questions are a study. The 17th calls for a statement of what the distinguishing marks of a teacher are; the 18th for a method of testing the teaching power as evidenced in the capacity of insight into the work under observation. In the replies to the 17th not less than fifty separate points are mentioned. One answers "everything." The characteristics of teacher and teaching most frequently noted

are: Preparation of lesson by the teacher; energy; personal habits; power to gain the love and respect of pupils; ability to control; questioning; teaching power; and ability to awaken and direct mental growth.

A suggestive blank used in the State Normal School at Plymouth, N. H., is as follows:

N. H. STATE NORMAL SCHOOL.

CRITICISM ON TRAINING WORK.—RECITATION—ORAL LESSON.

Grade....., Study....., Topic.....
By.....
Dates..... .....188.....

Rank of lessons on scale of 10.....
Character of lessons as models (A, B, C).....
Critic.....

	I.	*II.*	*III.*	*IV.*	*V.*	*Av.*
GOVERNING POWER.						
1. Self-control						
2. Ability to excite interest and to hold attention						
3. Control of class and of school						
Maximum for governing power, 3.						
TEACHING POWER.						
4. Preparation of subject-matter, 6–9						
5. Preparation of experiments and illustrations, 10–14						
6. Preparation of written analysis, 15–17						
7. Language, (A) of teacher, (B) of class, 18–24						
8. Technical skill in conducting lesson, 25–36						
Rate of work; use of time; essentials and non-essentials; choice of methods of instruction and recitation; drill.						
9. Explanation and illustration						
Kinds; manipulation; blackboard; care.						
10. Questioning and testing; questions and answers (matter and form); detection and correction of errors, 42–51						
11. Direct instruction (introductory, supplementary, corrective),						
Time; character; amount.						
12. Individuality, tact, original power, 52–65						
(Note all points.)						
13. Logical progress, 66–72						
14. General plan and thoroughness, 73–76						
15. General character of lesson, 77–82						
Distinctive character; principal aim; unity; logical relation; distinct impression; adaptation to instruct, to train.						
Maximum for teaching power, 5.						
MANNER.						
16. Position and bearing of teacher and class; energy, interest, animation, 83–89						
17. Quality and management of voice						
Maximum for manner, 2.						
Character of lesson as a model (A, B, C)						
Rank of lesson on scale of 10.						

NOTE.—Figures refer to "Points of Criticism in Teaching," to which constant reference should be made; some of the important points are suggested in *italic*.

The points upon the blank called the "Critic's Report," used in the State Normal School at Buffalo, New York, are: Knowledge of Subject; Preparation of Lesson; Power to Hold Attention; Power to Control; Power to Gain Respect of Pupils; Power to Secure Study; Aptness in Questioning; Punctuality; Energy; Thoroughness; Neatness of Work; Neatness of Personal Appearance; Use of Language; Self-Possession and Ease of Manner; Average.

The usual method of getting at the results called for in question 18, to which there are almost no exceptions in those schools reporting "observation" as a required study, is to send the student into a room where teaching is being done, with the instruction to note what he sees, and report at a later *critique* under the direction of the superintendent of the training de-

partment or some critic-teacher. In some schools a list of the points upon which the report is to be made is previously given to the student. One school reports that the student is required to observe some one child, or one phase of the teacher's work, at a time, thus gaining in concentration. The reply comes often: "The work very unsatisfactory." One able and experienced worker says: "We have tried various plans, and find none giving satisfactory results." The blanks used in the Kansas, and San José, California, schools cover all the ground of the answers given. They are as follows:

STATE NORMAL SCHOOL OF KANSAS.—DEPARTMENT OF TRAINING.

Observer's report of exercise in ——, *grade* ——, *room* ——, *hour* ——, *date* ——. *Presented* ——, *by* ——, *observer; received* ——, *by* ——, *teacher; inspected* ——, *by* ——.

I. OBJECT.—1. What was the object of the exercise? 2. Did the pupils clearly understand the object? 3. Was the purpose to present new or review matter? 4. Was the teacher persistent in his purpose? 5. Was the object fully accomplished?

Explanation and suggestion.

II. MATTER.—1. Did the recitation include all the matter assigned for the lesson? 2. Did the teacher introduce proper collateral and supplementary matter? 3. Was the lesson of proper length? 4. Was it adapted to the class? 5. Did teacher and pupils use appropriate language? 6. Was there evidence of proper care in pronunciation and spelling? 7. Was the writing satisfactory?

Explanation and suggestion.

III. METHOD.—1. Was the method clear, natural, and logical? 2. Did it properly lead the pupil from the known to the unknown? 3. Were the questions calculated to excite proper thought? 4. Did the teacher talk too much? 5. Was there sufficient drill? 6. Was proper material introduced for illustration? 7. Did the method tend most to develop the perception, the memory, the reason, or the judgment? 8. Are the pupils learning "to learn by doing"?

Explanation and suggestion.

IV. MISCELLANEOUS.—1. Was the teacher prompt? Self-possessed? 2. Had he prepared his lesson? 3. Were his manner and tone pleasant? 4. Were the relations between teacher and pupils proper as shown in speech or manner? 5. Were the pupils attentive? 6. Was the order good? 7. Is the teacher's present method likely to result in good order? 8. Did the distribution of material, the movements about the room, the positions of the pupils, show order and system? 9. Did the teacher assign the next lesson before or after the recitation? 10. Did he state clearly what the lesson would be? 11. Did he give proper suggestions as to its preparation? 12. Did he wisely refer points of to-day's lesson to next recitation? 13. Did the teacher impress upon the class the points to be reviewed?

Explanation and suggestion.

V. TEACHER'S COMMENTS.

STATE NORMAL SCHOOL, SAN JOSÉ, CALIFORNIA.—TRAINING DEPARTMENT.

[*For the use of Seniors and Sub-Seniors in Observation Work.*]

SUGGESTIONS FOR CRITICISM.

"Criticism is a careful examination with reference to both excellences and defects." } { Criticism should be kindly; criticism should be discriminating; criticism should be helpful.

General Outline:

I. SUBJECT.—1. State the subject of the lesson. 2. Give the special point of the recitation. 3. What faculties of the mind were trained? 4. Was the subject-matter suitable for the class in character and amount?

II. PLAN.—1. Did the plan of the lesson evince careful preparation? 2. Was the teacher skillful in devices to make the work interesting? 3. Did the teacher have ready for use the necessary apparatus, specimens, and blackboard work?

III. PRESENTATION.—1. What method of instruction was used? 2. Was the lesson logically given? 3. Were there enough illustrations, and were they appropriate? 4. Was the teacher prompt and energetic in carrying out his plan? 5. What principles of questioning, if any, were violated?

IV. DRILL.—1. Was the drill thorough? 2. Did it supplement the lesson by giving prominence to the more difficult points? 3. Was every pupil held closely to the work?

V. TEACHER.—1. Was the voice pleasant, distinct, and forcible? 2. Was the manner earnest and cheerful? 3. Was the teacher judicious in giving praise and reproof? 4. Was the class orderly and attentive? 5. Was the language used and accepted by the teacher correct?

VI. GENERAL.—Comments. Questions.

Principles of Instruction:

1. Know thoroughly whatever you attempt to teach, so that you are not dependent upon notes or text-book.

2. Use language that your pupils can fully understand, carefully explaining new or difficult terms.

3. Excite the self-activity of the pupils, and never do for them what they can do for themselves.

4. Begin with what is already known, and proceed to the unknown by easy, natural steps.

5. Let every lesson have a definite point.

6. Do not try to teach too much; it is better to teach a little and teach it well.

7. As far as possible, make the work objective.

8. Thoroughly test the pupils on their preparation of the lesson assigned for study.

9. Require the pupils to state, in their own language, the facts taught them.

10. Review carefully, thoroughly, and frequently.

The utility of special training for teaching is sometimes called in question. The replies to 17 and 18 indicate clearly an abiding faith in the process upon the part of those who are best acquainted with it. They also suggest the element of weakness in any normal school or chair of pedagogy which has not the facilities for supplementing theory with practice. If I were to add my reply to these inquiries, I would put it thus:

TRAINING.

1. Faith must be shown in works. Practice is necessary to the teacher.

2. Although the class in training exhibit a great variety and contrariety of individual faults, yet the general trend of the student's progress may be pointed out.

FIRST STAGE.—*The Unhappy Penitent.*

There is a belief that, like original sin, lies deep down in the heart of every one who does not know how to teach. This belief is gloried in by the confirmed sinner who has taught that way for years, but carefully hidden and denied by the young novice fresh from methods and educational works, and with educational cant upon his lips. This belief—that the giving of many facts to pupils makes them wise—disappears in the first stage of training, the sinner being led to see the error of his ways by the investigation of the results of his crimes in the way of such teaching.

He is now an unhappy penitent, convicted of sin but not seeing the way to salvation.

SECOND STAGE.—*Conversion.*

At last the tendency develops to seek the idea in the mind of the pupil as the basis of all that is to be done. Here is a glimpse of a better life, with no very sure command of the means of reaching it.

THIRD STAGE.—*Right Living.*

Finally, experience ripens. The teacher learns to do right easily. He learns to use skillfully the means within his reach. He becomes righteous—a man who can teach rightly.

Notes: (1) General criticisms are often revival meetings. (2) Too sudden conversions are not reliable. There is liable to be a falling from grace soon after graduation. Some who are at first skeptical and hard to convince, make the best teachers in the end.

QUESTION 19.—This question is probably ambiguous. The answers are: 5 schools would teach the science of education before practice-teaching is begun; 3 after; 28 in connection with, many evidently implying that the principles of the science are often learned while the student is practicing. The intent of the question was to obtain a judgment upon a much-discussed point whether an art and a science—that is, skill and understanding in a subject—may be best acquired together, or if not, in what order. It seems to me that the correct reply to that question is not far to seek, and that our practice department ought to give some valuable data in determining it.

On the second part of question 19, there is some variation in the replies, but a large majority would place mental science first, methods second, and history of education and science of education last. Psychology is generally recognized as the ground of all educational practice; a point every school seems to take for granted. This implies a great gain in normal-school work, as it rationalizes and "orients" the course of study.

QUESTION 20.—31 schools reply, "One year;" 6 schools reply, "Two years."

QUESTION 21.—The replies to this are very suggestive. The first part of the question calls for a distinction between the work of a learner and a scholar. Can a mind, while engaged in the first process of acquisition, get a teacher's view of a subject? Does a teacher's view differ from his pupil's in degree only, or is it different in kind? If it differs in degree only, I see no place upon which to rest our feet in our search after "special training for teaching." To obtain an expression of opinion upon this question, the inquiry was made. The bearing it has upon the relation of academic to pedagogical work in their time relations is evident without comment. Twenty-eight schools say "No." One says, "The two processes are impossible;" another says, "Never;" another, "Yes, with many qualifications;" another, "Yes, if the student have sufficient age, ability, and maturity;" another, "Difficult, but possible;" another, "Not fully;" another, "Not satisfactorily;" another, "To some extent." But two answered "Yes."

To the second part of the question the answers were so various as to make

any generalization impossible; doubtless due in many cases to a feeling that there was not room to answer so large an inquiry in such small space. Every answer given is worthy of study. They all suggest the difficulty of reducing such general terms as character, life, training, to the formula of a definition. Still, for the purpose of progress it often becomes necessary to crystallize thought that it may be built into the foundation of the rising superstructure. Men in other callings, many included in our own, to say nothing of the average legislator, often turn to us with the questions, "What differentiates the teacher from the man of any other calling?" "Just what quality or qualities does the normal school impart that the average high school or college does not give?" As said before, if it is a difference in degree only, then the normal school is better than a high school as a place to prepare teachers just in proportion as it does better academic work. I can quote but a few of the replies:

A teacher's knowledge of a subject is: (1) A thorough knowledge of subject-matter. (2) A knowledge of the natural order of development of the subject in the pupil's mind. (3) Such a knowledge of the mode of adapting the subject to the mind of the pupil in the various periods of mental evolution as will lead to success. —*Principal C. C. Rounds.*

A *teacher's* knowledge of a subject includes besides the fact, an understanding of the pedagogical value of the subject, its position in the whole line of development of the child, its effect mentally and morally.—*Dr. E. E. Sheib.*

Thorough acquaintance with its details, close insight into the logical sequence of its topics, and a philosophical method of presentation.—*M. B. Sill.*

So much knowledge, training and common-sense that he can stimulate and guide the student, instead of lifting him, through a subject.—*Ira More.*

A teacher must be able to grasp a subject as a whole; to analyze it into its parts; to distinguish between the essential, the important, and the non-essential, as laid down in text-books; and to present the different parts (1) in the order of teaching, *i. e.*, the easiest for the pupil to follow; (2) in the order of logic, which is the easiest for him to retain.—*M. A. Newell.*

One knows a subject from the teaching point of view when he sees all the ideas of the subject in relation to the central principle of the subject; when he sees the relation of the subject and its constituent ideas to the mind to be taught, and is able to determine the best adjustment of each idea to the learning mind.—*W. W. Parsons.*

In my opinion, there are three phases of knowledge: (1) the practical, or bread-and-butter; (2) the culture; and (3) the teaching phase. The first consists of such parts of knowledge as meet daily needs; the second must add a knowledge of the relation of these parts to each other, and to other subjects of thought. The "teaching point of view" must add to both these a knowledge of their relation to the development of the mind. This knowledge of the subjects of study in their relations, both internal and external, can be acquired only partially and with difficulty while one is learning elementary facts.—*Ellen Hyde.*

It is my own belief that the pedagogical knowledge of a subject consists in the ability to recognize and define its facts and relations as data in consciousness; to classify knowledge as elements of mental science.

QUESTION 22.—The replies to this question are significant of the conception of the true order of studies in a course of instruction in normal schools.

27 schools say "after;" 3 schools say "with;" 5 schools say "before;" 2 schools say, "We have to place them before and with, but they should come after."

QUESTION 23.—34 answer that provision should be made for both classes; 2 think that the courses of study had better be defined with a view of reaching the better educated classes. Several express the opinion that the latter plan would be theoretically the better, but that under present conditions it is impracticable.

QUESTION 24.—The replies to this are not always complimentary to those in the vocation. Several say we are too opinionated to confer together over a course of study for normal schools. One man even ventures a reference to a conference of "cranks," but he must have had in his mind's eye some other department of the National Association. However, 29 schools say "Yes," 15 "Doubtful," and a few "No."

QUESTION 25.—No changes of a material nature were suggested in this question where it was understood. All that the question asked for was a division of the subjects in the courses of study into academic and professional. No reference was had to any chronological or logical sequence. Two schools replied that all subjects taught in a normal school are professional. But the almost unanimous judgment seemed to indicate a recognition of a distinction between academic and professional or pedagogical work. A clear distinction upon this point would do much to define the true sphere of the normal school.

QUESTION 26.—41 schools gave an average of $21\frac{1}{4}$ years as the age of the graduating class. This result is not far from the age in the majority of schools.

QUESTION 27.—This question is ambiguous. In those schools which seemed to understand it alike, 18 in number, the answers average 20 per cent. In addition to these, city training schools give an average of 95 per cent., though in these schools the enrollment is sometimes as low as 6 pupils. The question was so framed as to exclude from the count any students taking a merely academic course, or a commercial course, or any other course but that having teaching in view as an end, and was meant to include the enrollment in this course for all the years, not merely for the class in methods and practice.

QUESTION 28.—Including city training schools the answers average $19\frac{5}{6}$ per cent.; not including these, very nearly 26 per cent. This result is somewhat of a surprise, as I had supposed the per cent. of the young men in the normal schools of the country to be less. A few schools report a very low per cent.; indeed, one reported no young men in the classes. The city training schools generally seem to be devoting themselves to young women.

QUESTION 29.—Eighteen schools give numerical replies. These average $6\frac{6}{7}$ years. In almost every answer the remark is made, "Up to date many are still teaching." Evidently the true average has not been reached by any

school. One says, "10 years for 13 classes;" another, "More than 10 years;" another, "52 to 60 per cent. of the possible time;" another, "89 per cent. of the last 8 classes, except those married and deceased, are still teaching." Since the average age to-day of 45 schools, measured from the date of the graduation of the first class, is only $14\frac{3}{4}$ years, these facts ought to forever settle the cavil, that "the graduates of normal schools do not teach."

QUESTION 31.—The average enrollment in the pedagogical course for 43 schools is 237. Omitting 12 schools, reporting less than a hundred each, the average for the remainder, 31 schools, is 314, a total of nearly 10,000 students, or, at a rough estimate, one-third of one per cent. of the total number of public-school teachers in the country.

QUESTION 32.—Not including city schools, the average proportion of high-school and college graduates, though I take it as meaning high-school graduates only, is for 28 schools $12\frac{3}{4}$ per cent. One State school reports 80 per cent., two 50 per cent. The city training schools generally say, "100 per cent."

The reports from the city training schools deserve special notice in respect to a few of the points called for in the questions. The average time given to the history of education runs as low as $6\frac{4}{5}$ weeks; to the science of education, $8\frac{1}{2}$ weeks; methods, $23\frac{1}{2}$ weeks; mental science, $10\frac{1}{2}$ weeks; and school economy, $2\frac{3}{4}$ weeks. In most of those making reply, practice-teaching is begun very early in the course; 4 say that no instruction in pedagogical branches precedes the work of practice. The average time given to practice is 151 periods; to observation, 71. A considerable part of the practice work is "substituting," that is, filling a temporary vacancy in the regular corps of teachers in the city. The plan of teaching classmates under the limitation of question 14 seems to be common, 6 of the 8 schools replying "Yes" to the question.

I was impressed with the small amount of pedagogical instruction aside from the work of methods and practice. It would seem that the city training school is not doing what its apparent opportunities would warrant in emphasizing a broad pedagogical training for the teacher. The inquiry starts the question, What is the real purpose of a city training school? The regular State schools are certainly giving a much broader course in pedagogy than the average of the city training schools.

In closing this report, I want to mention a few facts borne in upon my mind during the past three years.

First: It is to be noted that in a few schools the annual circulars, setting forth the claims and advantages of the schools, have the stamp, the individuality of a training school for teachers; but in many cases the announcements made might as well represent any academic institution of equal grade. This fact is less conspicuous in the references to pedagogical work, which are at times profusely plentiful, than in the outlines and analytical summaries of subjects. A declaration on one page that all subjects are profes-

sional, and on another the same list of topics, presented in essentially the same order, under the same conditions as in any academic school, do not help the would-be teacher to answer the question, Why go to a *normal* school?

Second: It appears that the normal schools are realizing the fact that they are at work upon the problem of *education*, while the academic schools are at work upon the process of *educating*.

Third: A decided advance in the conception of what the sphere of pedagogical training really is. The subjects and means of study are defined with some considerable approach to emphasis; but a lack of unity in the conviction that normal schools have any higher function than the preparation of teachers for the lower grades is quite apparent. Perhaps time is the best solvent. The proper tests to determine, not alone that knowledge is before the examiner, but that the *teacher* is there, must develop as the sphere of pedagogy is more and more clearly defined. One of the clearest statements of the scope and function of the normal school as a place of training for teaching, I quote from the catalogue of the Indiana State Normal School, at Terra Haute, for 1887–8. It is as follows:

"The normal school is not a school for general culture for its own sake. It is a professional school. Its central idea is to confer that knowledge which constitutes the science of education, and to train students in the art of instruction and school management. Its leading aim is to give that knowledge and training which belong as distinctly to the teacher as does the science of medicine to the physician, or the science of law to the legal practitioner. A school is a normal school only when it makes these its controlling ends.

"By what means does it seek to give this preparation? The answer may be made as follows:

"I. It seeks to lead the pupil to acquire a thorough, scientific knowledge of the branches he is to teach. This knowledge is the prime condition of any success in the school-room. The teacher's instruction in a given subject can never rise above his own knowledge of that subject. No knowledge of methods of instruction however excellent in themselves, no fund of general information however accurate and extensive, can be substituted for the specific and thorough knowledge of the subjects which the individual is required to teach. He must at least know these. General culture and information will greatly augment the teaching power of one already possessing the requisite knowledge of what is to be taught, as will also correct methods of instruction; but these are auxiliaries to, not substitutes for, a definite understanding of the matter of instruction. The teacher must himself know what the pupil is expected to acquire under his tuition. His mastery of these subjects must be thorough and complete. Other things equal, he is the best teacher of a subject who has the most thorough and complete knowledge of it. Not only must the teacher be conversant with the facts of the various branches he teaches, but he must know these in their logical connections. It is only thus that they form a subject of study. The facts of arithmetic, for example, constitute the science of arithmetic only when viewed in the necessary relations that exist among the facts themselves. Knowledge proper is to be distinguished from mere information. The latter is the knowledge of facts as facts, *i. e.*, in their isolation; the former is the comprehension of facts in their organic connections. Information is not education.

A mass of information systematized by thinking it under the relations which inhere among the facts and principles themselves, becomes knowledge, and as such has great educational value. The instruction in the various branches of study in the common schools must result in this latter form of knowledge. This alone confers real power upon the pupil. Many persons, under the usual tests, show a fair degree of familiarity with the subject-matter of this or that branch of learning; but when required to *think* the subject as a system, independent of a text-book treating it, they are found to possess no adequate, coherent knowledge of it. It is a necessary part of a teacher's knowledge that he shall have thought the facts of the various subjects of instruction into a coherent and systematic whole. While such a knowledge as this is the only true one for any educational purpose, it is preëminently the teacher's view. Nothing less than this orderly knowledge of the subject will suffice for the teacher. As the primary requirement, then, the normal school seeks to ground its students thoroughly in the knowledge of the branches required to be taught in the common schools of the State.

"II. As a second element of a teacher's preparation for the work of the school-room, the normal school endeavors to give its students a knowledge of the nature, processes, laws and products of the human mind. Mind is the subject of the educating process. The teacher is in the presence of from thirty-five to fifty children from five to six hours per day. It is his function as teacher to train and develop each of these individual minds; to strengthen them in every correct power and habit of thought; to purify and chasten their feelings, and to present such motives as will tend to the discarding all bad habits of body and mind, and to the formation of good ones. To train a faculty or power of the mind, it must be exercised upon its proper object, and in accordance with the laws of its nature. Exercise is the condition of mental growth. But mental activity without the guidance of a rational end, and not in obedience to the proper laws of the faculty exercised, may produce a distorted and abnormal growth.

"The human mind in its natural and leading forms of activity, with their condition, laws, and product, bears a relation to the art of teaching similar to that of the bodily nature and functions to the physician's art. For the teacher to attempt to pursue his art, with all its complicated and responsible duties, without a clear knowledge of the processes and laws of mind, is hardly less irrational than would be the practice of medicine without an adequate knowledge of the principal organs of the body and their laws and functions.

"Moreover, the teacher's methods of instruction, if based upon reasons or principles, and not derived from mere authority and experiment, must spring largely from the study of mind. The mind is to be educated. The instruments of the process are the various subjects of study. These two, then — mind, and matter of study — must be the main factors in a rational or scientific method of instruction. In this thought, the study of mind in all its manifestations occupies a prominent place in the course of study in the normal school. The effort is made to study mind itself, in its conditions, activities, laws, and results. Too often the study of mental science is made the mere learning of text, without verification by appeal to individual and personal mental experience. The true method of pursuing this subject is by introspection, using the text mainly as a guide. For the teacher's purpose, it must be chiefly a direct study of mind. It is only in this way that the study of mental science can become an efficient aid to the teacher.

"It must ever be admitted and emphasized, that knowledge of the subject is of the first importance to whoever would teach the subject. The teacher must know that which he is to teach. Nevertheless, it is probably true that more failures in the school-room are due to ignorance of child-nature than to any other cause. The

chief weakness in the public schools to-day is on the side of mind, not ignorance of subjects. Knowledge of motives, conditions, processes, and laws of mind-activity, is the key to scientific instruction; and it is not held by the majority of teachers.

"III. But the teacher's preparation must include more than the knowledge of the branches to be taught, and the nature and operations of mind. It is all-important that the teacher have clear and correct ideas as to the true ends of the educating process. His theory of education, *i. e.*, his views concerning the main results to be accompanied by the process, will go far toward determining the spirit and methods of the school in all its work. If the teacher regards the informing of the mind as the chief work, this view will manifest itself in all he does. If to him the prevailing aim of the school is to lead the pupil to acquire a large fund of systematic knowledge, receiving such training of the intellectual faculties as the acquisition of this incidentally and necessarily gives, this theory will, in a great degree, determine the character of the work done in the school. If the teacher holds information and systematized knowledge, valuable and important as they are, to be necessary means only, and the quickening and unfolding of all the intellectual, moral and spiritual faculties to be the abiding aims of the school, the instruction given and the discipline administered will look to this end. The normal school holds that character and power are above learning. While in nowise under-estimating or depreciating the value of knowledge, it yet teaches that the ultimate outcome of all school-work must be the individual with trained powers of intellect, acute moral perceptions and sentiments, a will trained in the habit of obedience to the right, and a reverential spirit. The man or woman grounded and trained in every natural capacity must be the aim of the school. The correct theory of the school is sought to be imparted by a study of the training schools in their actual work, by an extended study of the history and science of education, and by the method of performing the daily class-work in all the departments.

"IV. If in a fair degree fitted by natural aptitude for the work of instructing and managing a school, a person trained in a thorough knowledge of the subject he is to teach, possessing a theoretical knowledge of mental activities and laws, and grounded in a correct theory of education, will ultimately succeed in the school-room. The problem now is, how to reduce the period of actual experiment to the minimum. The person who has made the threefold preparation indicated, is prepared for two phases of work which should precede his taking charge of a school, namely: (1) the study of methods of instruction; and (2) a period of actual practice, under competent direction, in instructing and governing schools. To these two lines of work the normal school gives great prominence. It has a department of methods and a system of training or practice schools. Both of these are under the supervision and direction of the teacher of methods. In the first, sufficient instruction is given to enable the student to employ his knowledge of the subject and of mind in determining a rational method of procedure for teaching the subject. Special attention is given to methods of primary instruction, since in the lower grades the foundations of knowledge are laid, and the immature mind has less power to seize and assimilate knowledge not skillfully presented. The schools for observation and practice include all grades below the high school. They are in charge of competent critic-teachers, and the instruction given in them is in harmony with the theories of education taught in the normal school. Students are required to observe and interpret the work of the practice schools during the time they are receiving instruction in methods, and in the later stages of the course of instruction they are required to spend a considerable period in actual teaching in each of these schools, under the criticism of both the regular critic-teacher and the teacher of methods.

They are thus enabled to leave the school possessing a fair degree of skill in the instruction and management of classes, attained by actual experience.

"The State Normal School, then, undertakes to fulfill the purpose of its organization by (1) leading the student to acquire a thorough knowledge of the branches required to be taught, the professional aspects of the subject receiving attention during this study; (2) giving a comprehensive knowledge of mind; (3) the study of the history and science of education; and (4) a system of instruction in methods, and an extended period of observation and actual teaching in the training schools connected with the institution."

I wish to thank the Normal Section of the National Educational Association for the opportunity to prosecute this work under its authority. I can only say that this report is an attempt to continue, not to complete, the great work so auspiciously begun three years ago by President Taylor. Much yet remains to be done before sufficient data are at hand for any extended generalizations.

All of which is respectfully submitted.

THOMAS J. GRAY, *For the Committee.*

ST. CLOUD, MINNESOTA, July 1, 1889.

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*DISCUSSION.**

JAMES H. HOOSE, of New York: I think we have never had so valuable a paper presented to this section. Here we have food for thought, refreshing and delightful. This instructive report shows vigorous progress in normal work along several important lines. It helps us to differentiate normal instruction from that of all other schools. This is important when we consider the errors and frauds committed under pretense of normal methods. As a fraternity, it helps us to realize our high aims and purposes. It stimulates a good opinion of ourselves, which I, for one, approve. I wish we were all *opinionated* intensely, but not self-conceited. From this report we see, moreover, that normal schools are pursuing their legitimate course with great profit; and this suggests the propriety of opening up special fields of investigation. Let us take one of these fields for special work next year, another for the following year, etc. Good results will be sure to follow.

R. C. NORTON, of Missouri: I certainly approve of this report, and indorse the many compliments it has received. Many colleges have normal departments which are completely overshadowed by the many little pretentious normal schools springing up everywhere, conducted by still more pretentious, but less informed, teachers.

S. S. PARR, of Minnesota: I think we need a definition of normal-school work. It is a grand work, a peculiar work—a work which I believe can-

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*From the Secretary's report.

not be furnished by chairs of didactics, or by petty normal departments attached to other schools.

ALBERT SALISBURY, of Wisconsin: I simply rise to ask if there has been any real pedagogical investigations outside of normal schools proper?

JEROME ALLEN, of New York: Is it necessary to study psychology in order to learn the principles of pedagogy?

T. J. GRAY, of Minnesota: The work of the Committee has revealed a great weakness in the normal schools in the lack of any true metaphysics underneath their work in psychology. With no substantial foundation in a correct philosophy, they are finding any rational development of the course in pedagogy impossible. The fact that in a majority of schools "Sully's Psychology" is used, confirms this view—a book incapable of making even educational veal. What is needed is a metaphysic based upon the Platonic Kantian system of thought.

NORMAL-SCHOOL WORK AMONG THE COLORED PEOPLE.

A. J. STEELE, MEMPHIS, TENNESSEE.

The question which I am here to discuss was originally assigned to Principal B. T. Washington, of the Tuskegee Normal School, Alabama. On account of domestic bereavement and ill-health very late in the season, I understand, Mr. Washington found that he could not perform the task assigned him, and so notified the President of this Department.

On the 5th of the present month, at the earnest solicitation of those interested in this department, and in this particular discussion, I consented, in a moment of indiscretion, to undertake the presentation of this important topic. Under these circumstances, it is with no slight feeling of reluctance that I have set out upon the discharge of this duty, with so little time at my command, and with no opportunity to gather the evidence requisite to my purpose.

As was originally planned, it would have been more fitting that this paper should have been presented by a colored man, who should speak from his more intimate knowledge of his own race—their situation, aspirations, and needs—with a degree and kind of assurance and authority that I cannot claim. My own excuse or motive for attempting the treatment of this subject in this presence, must be my anxiety to have discussed here one of the interests of an important cause—a cause that has for the past quarter of a century enlisted the sympathy and the coöperation of the benevolent and philanthropic of our entire land, and with which it has been my happiness and honor to be connected for the past twenty years. I would fain hope

that our discussion to-day may in the future bear fruit in the stimulation and encouragement of a wise and successful system of professional training for those who are in the immediate future to be the teachers of the colored race in this country, and mayhap, to some extent, of the greater body of that race in the Dark Continent. So far as I know, the history of education—or of the world, for that matter—does not anywhere present a question so remarkable, or a situation so fraught with consequences of good or ill to mankind, as is found in the great question of the education and training of the colored people of the United States. The phase of that question to which I particularly invite your attention is a most vital one, namely, the training of the teachers of that race.

Rev. Dr. Haygood, in his comprehensive and excellent article on "The South and the School Problem," in the July number of *Harper's Monthly*, tells us in so many words, "Of true normal-school work there has not been much in the South outside the splendid work done in the best of the higher institutions for the negro." And again: That in these same institutions, while perhaps "five out of the hundred were pursuing the higher branches of the college course, the ninety-five in every hundred were learning just what they should have been learning—they were fitting themselves to be intelligent men and women, and to teach in the public schools for their people." Taken separately and in their proper connections in the article in question, these statements give no wrong impression; but taken *out* of their connection and placed side by side, as I have purposely done, they would lead us to the conclusion that a large amount of true normal-school work had been done for the colored people in the South—which is not the case, any more than it is the impression that Dr. Haygood would convey. On the contrary, the writer might truthfully have said, "Of true normal-school work, tried by any correct standard, there *has not been* much in the South," dropping the modifying clause, that is liable to mislead. The pupils in the schools referred to have doubtless been well taught in the branches usually included in a fair English course of study; and this process has required all their time and energy, as well as that of their teachers.

Thus far in the normal work undertaken for the colored student, it is my experience that there is found but little time for anything but the tolerably fair mastery of the academic studies of the normal course, to say nothing of special professional training or true practice-work. The very necessities of our work limit us in this direction. These limitations are broadening from year to year; and it may be truthfully said, *wherever* normal-school work has been attempted, similar limitations from somewhat similar causes have had to be overcome by patient labor—as I am confident they will be overcome in the colored normal schools.

According to statistics as given in the report of the Commissioner of Education for 1886–7, there exists a colored school population of 2,222,611, with 1,118,556 of this number actually enrolled and in school attendance,

taught by 15,815 teachers. The same report for 1883–4, which gives the latest official figures that I can find on the subject, gives the number of colored normal schools as 56, with an enrollment of upwards of ten thousand pupils. Dr. Haygood, whom I have already quoted, tells us that there are in the South, in 1889, 150 schools able to prepare colored men and women to teach in the common schools.

As has been intimated, to call these schools in any true sense normal schools, would be something like a libel on normal-school methods. In many cases their chief ambition is to do secondary or real college work; and, on the other hand, to do grammar or even primary-school work, absorbs all their time and strength, leaving but slight margin or opportunity for really proper normal training, even if the other conditions of the situation admitted of such work.

In this state of the case we may, in our limited time for this discussion, dismiss with a word any consideration of what *has been done*, up to the present time, in the way of the special normal training of teachers for the colored schools. In doing this I would not be understood as speaking slightingly of the great educational work that has been done for the colored people in the excellent schools established by benevolent societies and by the States themselves. All of the vast and beneficent work that has been so happily accomplished has come through these agencies, and it is but justice that to these schools be given most of the credit for the steady advancement that is being made in the quality of work done in the colored schools. I cheerfully give the evidence on this point gathered by Dr. Haygood through the 300 letters of inquiry, addressed by him to as many different persons in positions to judge of the conditions and progress of the colored people. In case of every answer received where comment was made giving cause for improvement in colored schools, it was attributed to the better teachers furnished by the colleges and other training schools. Without doubt they have constituted the great source of power and energy, as it were, that have kept the machinery of the common schools in accelerated motion up to the present time.

It is no part of my task on this platform, to argue the general question of the value or desirability of normal training. Happily that constitutes one of the settled questions in the minds of educators generally, and in most countries special normal instruction is provided in proportion to the state of progress and efficiency of the schools.

There are, however, special reasons in the peculiar circumstances, antecedents and situation of the colored people at the South, that furnish abundant food for thought and the excuse for this discussion.

A careful study of this situation must constitute the preliminary to any reasonable forecast of the future, or to the adoption of plans of work for which there shall be any hope of success or permanence.

Reference has been made to the difficulties that are usually met in the

establishment and upbuilding of normal methods of instruction anywhere it is undertaken. In the colored schools of the South these difficulties are much greater than are usually met with elsewhere.

No one without experience in teaching those deprived of such benefits can realize how great is the momentum which centuries of intelligence and freedom give to the mind of the learner, or how unconscious is the acquisition of the great bulk of knowledge which goes to make up the Caucasian mind of the nineteenth century. This momentum the colored student very generally lacks. He has by his school efforts not only to master the usual subjects, but he must also, as best he can, get along without that substratum of general intelligence which is to the majority of the free white students the natural inheritance, or the unconscious acquisition of observation and experience of life in the home, in society, and in the business circle, all of which are practically inaccessible to the colored learner, who usually comes to the school from communities and homes where his range of thought and experience is exceedingly limited. This could not well be otherwise with any race scarcely a generation removed from bondage, and since their freedom excluded by custom and prejudice almost as completely as in the days of slavery from association with those of superior privileges and opportunities, by which, almost more than any other means, the horizon of thought and knowledge, and life itself, is widened.

All this widening of outlook, the acquirement of the simplest elements of knowledge, the arousing of the dormant faculties of the mind—in a word, the providing the mind with ideas, the power with which to use them and the very vocabularies with which they are to be used, falls to the task of our schools for the colored people, as it must do in diminishing ratio for years to come. It is, to say the least, creditable alike to schools and people that under these and a thousand other adverse circumstances so much has been accomplished in the way of education and in the working out and establishing of those means of education that give so much hope for the future. In view of the mental darkness that has been dispelled in these short years, we may well hope and plan largely for the future with increased admiration and reverence for the power and capacity of the human mind to clothe itself in the habiliments of enlightenment when impelled by a thirst for knowledge. Incidentally it may also teach us that the Creator has barred no race of the human family from attaining any excellence to which it may aspire.

Leaving for the time the class of mind, its limitations and difficulties with which our question has to do, I would direct your attention to the environment into which this work of normal instruction is to be transplanted, as it were, the atmosphere whence it must draw its support.

When it is remembered that the professional training of teachers, as the work is understood in the most advanced schools of the country, is of but recent growth and none too thoroughly comprehended where most success-

fully practiced, shall we wonder at the failure to appreciate its advantages where two decades measure the life of the school system, and where King Solomon and the hickory rod are held up as embodying the highest authority for the school-room and the end of argument with the teacher. Any treatment less heroic than this is looked upon with distrust and suspicion, as weak and inefficient.

Not long since, the mayor of a prominent city in the South, himself a prominent candidate for the office of governor, coming down from the bench of the morning police court where he had often to do with young offenders against the law, complained bitterly of the inefficiency of the school-training as at the bottom of the ill-doing of so many youngsters with whom his court had to do; and this on the ground that education had been made so easy and the muscular methods of its inculcation so neglected that little good could be expected from it, adding, by way of reminiscence, that when he kept school he generally saw to it that the scholars were all soundly licked by nine o'clock in the morning, while now teachers did not dare to thrash anyone.

I venture at the present time the injunction most often given the teacher, in the colored schools at least, is, that "children must be whipped; they will not learn unless they are whipped." And quite as generally it is the thing the children expect, and in many cases really think they must have. While all this shows the need of better methods which can only come through a more correct idea of mind-training, it also sets forth a state of public sentiment that cannot be relied on to hasten forward any change. This is certainly true of the colored people, so little affected as they are as a body by the currents of educational thought and influence, and so likely as they are from their former training and from their condition and surroundings, to regard as trifling and unnecessary any special preparation not absolutely demanded for the work to be done. That all this can be changed by proper and persistent influence along certain well-chosen lines through the proper agencies, I do not doubt.

I notice yet another serious difficulty in the way of the successful professional instruction of colored teachers at the South. It lies in the great preponderance of rural or country schools, which are of necessity of low grade, paying low wages, and offering but small inducement even to those to whom few other avenues of labor and influence are open. In New York or Wisconsin, both of which States may justly boast of the popularity and efficiency of their normal schools—take away the incentive to professional training furnished by the positions paying fair salaries in the city and village graded and high schools, and I venture that the normal schools would straightway languish for want of students in the advanced classes and professional work.

In passing it may well be remarked that this excess of ungraded country schools, in which nearly all the colored children are to have their school training, may and doubtless does indicate an adaptation of normal training

to suit the conditions of the schools in which the most of the work is to be done—with the hope of advancing the standard of the training as the conditions of the work make it practicable.

Allow me to summarize: These untoward conditions and peculiar circumstances to which I have tried to direct your attention, have up to the present time restrained and hampered in even the few schools where true normal-school work has been attempted, and whatever any particular institution may claim to have accomplished, or faithfully have tried to do, I am quite certain that to no great extent has the spirit of true normal training obtained a foothold or an influence even in the best of the higher institutions for the negro to which Dr. Haygood refers. The constant absorbing aim of the college and so-called university is toward the higher education, the college idea; and with the normal schools, institutes, and high schools even, in the rare cases where there has been any just comprehension of true normal methods, the more pressing necessities of our work, other interests that have demanded our attention, and the generally untoward circumstances, have kept professional training in the back-ground.

Thus much for the past and present condition of normal-school work among the colored people. What of the future? How shall the agencies be introduced or the influences be set in operation to remedy this state of things? Doubtless most of the conditions are yearly becoming more favorable to the prosecution of professional work in the colored schools. Dr. Haygood has told us that there are about 150 schools in the South able to prepare colored men and women for teachers. The question naturally rises with reference to these schools, whether "they have come to the kingdom for such a time as this, or are we to look for enlargement and deliverance from another source?"

Shall the circle of schools that have already done so much for the colored people, that have done the pioneer work amid all these difficulties, now that some advancement has been made, some vantage-ground been gained—shall they, in view of future advances made imperative and certain by the past, be found unequal to future demands, and give place to other agencies better adapted to this work, and with other aims and predilections?

Whoever may be destined to enter this door of opportunity, it is a great and inspiring one. To train the teacher is to shape the school and determine its work very largely, and this means everything to a race that must look for so much from the public school as must the negro of this country.

For one, I fully believe these schools are equal to the emergency. No such circle of schools has ever before existed in this land. They are absolutely unique in their position, influence, and control. They are worthy of study. They do not correspond to the academy of the Northern States, and they differ yet more from the private school or seminary of the South. They are not like the public school in any section, nor are they in any way or sense in competition, and much less in any antagonism to them, as is the

case with the ordinary church or parish school of whatever denomination. They are in vital connection and closest sympathy with the common schools. They have thus far done most that has been done to furnish teachers for the colored schools, and there seems to be no reason why they may not take now a step in advance, and that step in the direction of special professional training for those who go from them, expecting to teach for a longer or shorter time.

If it be objected that their control is in such hands, or that their chosen work lies in such other and different directions that they may not reasonably be looked to as likely to do true normal work, it may be replied that in the past five years these same schools have adapted themselves most admirably to a system of industrial work and manual training, far more at variance with their principal aims and purposes than any normal work could be. They have done this so successfully under the supervision of Dr. Haygood and the board of trustees of the John F. Slater Fund, as to-day to represent one of the most thoroughly concrete and definite educational forces in this country. Give these schools the same definite purpose with reference to normal training, and the same sort of supervision, and doubt not the incentive and the means will be at hand and operative for teacher-training, and this not only without detriment to any other legitimate object or interest of the schools, but with real assistance to every other department of their influence.

In conclusion, speaking directly to the small army of teachers engaged in these schools providentially founded and sustained for the colored youth of the land, whatever may have been the aims and purposes of our work, or whether our only aim has been the general one, to do whatever good in whatever direction possible, is there not at this time in our history an opportunity to advance to the occupation of this strategic point from which our strength and influence shall be felt in the most vital work of the thorough training of the teachers of the colored people? The State and county officials are coming to see and feel the need of this, as we may plainly see in the effort to sustain county and State institutes, and in the increasing disposition and willingness to provide for normal instruction at the expense of the State.

From our vantage-ground, we may do much to determine the nature and thoroughness of this work; we may greatly advance and expedite, or we may mar and retard it. Which shall it be?

DISCUSSION.

ALBERT SALISBURY, WHITEWATER, WISCONSIN.

It is a matter of regret that Prof. Washington was unable to perform the part allotted to him on this occasion. Aside from the value of his own experience with the problem before us, it would have been of great interest to

see how he, a representative colored man, would have approached this topic; what phases of it have impressed themselves most deeply upon his attention, and what practical courses of action he is prepared to urge or suggest. But since we are denied this, a satisfactory compensation is found in the fact that his place has been filled by one who has had so long and fruitful a connection with normal-school work among the colored people.

The lateness of his appointment to this task, however, enforces upon me a somewhat more independent treatment of the subject before us than would otherwise have been appropriate or desirable.

The question of normal-school work among the colored people is not only a question of what has been, but also of what shall be. It is, moreover, only one element of the general problem of normal-school work for all the people. Especially in the consideration of ultimate aims it is to be maintained, and never forgotten, that the negro is a *man*, neither less nor more. The great laws of human nature lying at the bottom of all true pedagogy and all social science, are the same with him as with other men. There is no "colored" psychology or pedagogics.

And yet no one can well deny that the negro has his psychological peculiarities, qualities incident to his present stage of race-development, and qualities resultant from his recent and present environment; and these must all be duly regarded in all that is done for him or with him. How, then, shall the American negro receive such a psychological and pedagogical study as he deserves? Who will make it? Who is qualified to do it? Certainly not those who have no contact with him, and as certainly not those who have no consideration for him or faith in him.

Looking back over the history of the past quarter-century, one can hardly resist the temptation to speculate as to what ideally should have been done with these freed people educationally. What an opportunity was here! Millions of children who had never been spoiled by false educational methods — virgin soil, so to speak, for the educational reformer! What a field for the "new education" — so little to be undone! Had we possessed at that juncture a few thousand Pestalozzis, what might not have been accomplished!

Whence were all the needed teachers to come? If all could have been foreseen and understood, what an achievement it would have been for our national government at once to have established a hundred well-equipped normal schools for the thorough, practical training of colored teachers. Ought not such a preparation, logically, to have been made for the great expansion of primary instruction which was inevitably to ensue? But the nation could not see, and did not understand — does not yet understand, in fact, with all the light which the passing years have thrown.

Again, what a consummation it would have been — what a prophylactic for many ills, if the Southern people could have seen their opportunity and have done what even they were able to meet the great emergency, and lead the way in the regeneration of their colored wards! What a master-key

they would then have held to the whole difficult situation! But that was not to be; it was practically impossible that it should be.

It requires no supernatural insight to discover the reasons why the South did not undertake this task. They have often been set forth with more or less completeness. Poverty was the first reason. The white people, after the war, were scarcely able to provide an education for their own children. They did not believe the negro capable of education, nor deserving of it; and if it were to be given him, they felt no inclination nor obligation to the task. But what I wish to emphasize in this connection is the fact that the South at that time had no experience of or interest in pedagogical questions. It sent sons to college, it is true—to the best colleges; but it scarcely knew that such a thing as normal schools had an existence. Teaching was hardly counted as a reputable calling; and "methods," as a pedagogical term, was blissfully unfamiliar.

Under such conditions, whence was to come the help of the freedmen's children? A million youth, dazed by their new-found liberty, looked more or less truly upon education as the secret of the white man's power, but could not comprehend that education was more than a mere matter of school and school-books. Whence was to come the needed army of wise, patient, thorough instructors, able to cope with such a situation? Not all the money of the Freedmen's Bureau could buy or find them.

There was one grand resource, one fountain of supply which opened wide and has not yet wholly closed. Christian philanthropy, working through the church organizations of the North, sent forth a great corps of devoted teachers, inadequate in numbers, deficient in pedagogical training often; yet I do not hesitate to say in this presence that no more self-sacrificing, single-hearted, ill-paid, and sorely misunderstood army of workers ever walked before the Lord than these missionary teachers of the colored schools. I speak from close observation and direct personal acquaintance with them and their works in every Southern State.

From the purely pedagogical point of view, this work has often been crude and uncritical, though often, also, it has been equal to the best that can anywhere be found. It has been much modified by religious considerations, inseparable from the origin of the work and its support; and classical prepossessions have often unduly and unfortunately interfered with more needful and practical forms of education. Yet the fact remains, and a most interesting and valuable fact it is, that chiefly through the Northern missionary associations has the conception of normal schools, of the systematic and scientific preparation of teachers for their distinctive work, been brought within the knowledge and experience of the colored people.

I should much regret to seem unfair or unappreciative in this connection; but it is my clear conviction—and I have some opportunities for forming an intelligent opinion—that normal-school work, in any strict or justifiable use of that term, is still scarcely to be found among these people, except

where founded and directed by the benevolent organizations already mentioned.

In these later years, the South is passing through an experience not unfamiliar at the North. The name "Normal" attached to a school has been found a useful advertisement, a good "card;" and so it is being flaunted by schools having no right to the title—schools whose managers are as hopelessly ignorant of what constitutes a true normal school as they are of the principles of pedagogical science. The temptation is strong to quote from the prospectus of one of these pseudo-normal schools; but I forbear.

A number of so-called normal schools for colored people have now been established by State authority, but I make bold to say that none of them are normal schools in the proper sense. They are not, perhaps, afflicted with the charlatanism to which I have just alluded; but they are simply high schools, and not very high at that. Prospective teachers are instructed there in the subject-matter of the several studies; but nothing is given, or practically nothing, of the science of education; nothing, or next to nothing, of methods of teaching; and nothing of practice-teaching in training departments. No teacher within my ken so much needs something beyond mere instruction in the text-books as the colored teacher of the South. No teacher so much needs a thorough and common-sense induction into the methods and practice of elementary instruction; and no teacher gets less of it.

This condition should not continue. The future is big with promise, and large in its demands. At the North and the South, for black and white, there is need for great struggle and effort to establish and diffuse truer ideals, and sounder methods of education. But nowhere is there need of more thoughtful study and persevering effort than in the future shaping of normal-school work among the colored people. This work should be marked by both progressiveness and conservatism—progressiveness in fearlessly cutting loose from hide-bound traditions and prejudices, and conservatism in avoiding all that is fanciful and sentimental. Gush and platitude are equally fatal; and open-eyed, open-hearted common-sense is the safest guide.

THE TRAINING OF THE TEACHER IN THE SOUTH.

A. D. MAYO, BOSTON, MASSACHUSETTS.

I count it a privilege that I can deal with the topic assigned me as a practical question, on which a somewhat unusual opportunity for observation of school-work in the South enables me, possibly, to offer a few useful suggestions. And I am favored by the fact that an interesting department

of this theme—the training of the colored teacher—has already been treated by a gentleman who has no superior among the younger men of his race in the administration of the class of schools in which the teachers of a million colored children and youth are to be educated within the coming twenty years. The absolute necessity of a general, systematic course of training for the teacher is now conceded by all who regard instruction what it really is, the fundamental profession underlying all others. I am not called here to plead before this array of the foremost professional ability of the nation in behalf of such a common-place proposition, but to indicate, in as few and simple words as possible, what seems to me the best angle of approach upon a field so vast and so sparsely occupied in a majority of the Southern States.

In nine of the sixteen States we used to call the South, we find established what is known elsewhere as the State Normal School. Five of these, Maryland, West Virginia, Missouri, Texas, and Tennessee, have already developed this agency to a recognized power in the teaching force of the State. In Virginia, Florida, and Louisiana, separate institutions for the training of white teachers have been established within a few years, with fair prospects of success. Alabama has a special system of subsidizing academical schools, for both races, for this purpose. Other States have established a professorship of pedagogy in their State University; made normal instruction one department in an institution, like the Mississippi Normal and Industrial College for Girls; aided a city training school to receive additional pupils, as in South Carolina; or, like several States, contributed to one of the colleges, of the Northern missionary type, for colored youth; the means for training teachers. The summer institute, in several cases aided by the Peabody Education Fund, is now well under way in all these States. Perhaps half a dozen city training schools, of the Oswego pattern, and an increasing number of classes in city graded schools, are working on the same line. In every Southern State the necessity of normal instruction is persistently urged by its superior teachers and acknowledged by the educational public, which, for the past twenty years, has shouldered the prodigious labor of establishing the American common school through this vast realm.

But, so far, the result has only been a suggestion of what must be done, and the revelation of a mighty need. When we consider that Massachusetts, the first American commonwealth to establish a State normal school, after fifty years, does not yet draw one-half her ten thousand common-school teachers from the graduates of her score of State and city normals, we should not be surprised that the first twenty years of common-school work in the South finds even the educational public of all these States just wakening to the overwhelming necessity of the expert in the school-room.

The old recipe for cooking a hare is, "first catch your hare." Whatever may be said concerning the partial failure to "catch" the children, the

South has taken this first step in the training of the teacher, by supplying the material for a competent teaching class, and, so far, the South has caught her hare. Nowhere in Christendom is found a more hopeful class of people, more ready and willing to enter on the teacher's work, than in these sixteen States.

The great civil war cast upon the public of eleven of these commonwealths a large number of able men and women, qualified for the work of the higher education. From Gen. Robert Lee, down, a large number of eminent military men were summoned to the office of president and professor in the collegiate and secondary schools — revived or newly established in the years after 1865. Whatever difference of opinion may prevail concerning the "Southern brigadier in Congress," all competent observers bear testimony to the splendid service of "the brigadier" in the school-room. No class of able Southern gentlemen have done so much in the educational revival of the past twenty years as these men; who hung up the sword to wield the professor's "pointer" and retired from the well-fought field of arms to maneuver, on the blackboard, the columns of symbolic signs that prophesy the coming civilization of a continent.

Multitudes of excellent women, often of the highest personal and social distinction, have been called to the management of the corresponding class of schools for girls. I have met the wives and daughters, "sisters, cousins and aunts" of numbers of men of national fame in these positions; and the services of this devoted and able body of people, during the years of preparation for the present arrangement of the educational new South, can hardly be overrated.

A similar work has been done by the admirable men and women from the North and the Canadas who have come southward to manage the higher schools, in which twenty thousand colored youth are now being trained for the educational leadership of their people. And, worthy of all honor, should be remembered a considerable body of white teachers of Southern birth and training, who, in their larger cities — Charleston, Baltimore, New Orleans, Richmond — have worked in the common school for the colored folk, and, with various degrees of ability and success, but with almost uniform good-will and devotion, have toiled among the foundations of the new civilization for the freedmen.

But this vast work of the past twenty years in building the Southern common school, has only been the overture to the inspiring drama of a whole people for the first time invited to enter the open school-house door. Even now, after what every well-informed observer must regard the most notable educational achievement of modern times — the establishment of the people's common school in these sixteen great American States — the work is only on the threshold. The bottom fact about education in the South is, that while the higher and secondary instruction is better organized, both in quantity and quality, than ever before, (although large numbers of

good families are unable to avail themselves of its opportunities,) yet little more than half of our Southern children of the actual school age, from six to fourteen, are now in average attendance upon any school four months in the year. And when we consider that the older class of admirable people of which I have spoken is passing away, and the South must now largely depend on its own educated youth to fill its places of instruction, the full meaning of the statement is apparent: having now caught, the South must cook, its hare.

In the last twenty-five years a new generation of young men and women has appeared, from which this material for teachers is to be gathered. For years to come many thousands of the best girls in all these States will enter upon the work of teaching. The great opportunities for profitable industry by young women, in the finer manufactures and similar employments, in the North, have not been largely opened in these Southern States. The superior young white boys of the South are swept out of the school-room by the big broom of the rising industrial spirit, and it will be hard, for a generation to come, to secure enough of these to fill the higher positions of instruction and school supervision. A large number of superior colored men will find in teaching the best opportunities now offered for high usefulness to their race.

But, more and more, the South will be compelled to depend on its young women of the better sort of families, where education has been a tradition, for its working force of teachers in common and academical schools. I am constantly reminded, as I go about this country, of the condition of affairs in New England in my own youth, when the daughter of the parson, the doctor, the lawyer, the governor—almost every girl who aspired to consideration in society—was, for a time, a teacher in the common school of the village or rural district. And, with no desire to bring down upon myself the charge I have now and then encountered, of "drawing a long bow" in my talks about Southern educational affairs, I repeat that no country has to-day more valuable material for the best teaching force than is found in the young men who are determined and the larger number of young women who are inclined to enter the Southern school-room.

Of course, the first conditions of success for these young people must be had in a preparation of good schooling that will send them to their profession with an outfit of reliable knowledge. "*You never can teach what you don't know*" should be written over the teachers' desk in the plantation primary and the university. But this obvious fact is now and then turned inside out by the assertion that professional instruction in pedagogy can well afford to wait till this general culture is obtained. But, pray, how are the youth of the South to acquire this accurate and ample knowledge, until the teachers are prepared to furnish it? It is not possible, were it advisable, to import any large number of teachers from other countries or portions of our own country; though experts will be exchanged for special

positions. The Southern cities and towns of one thousand people and upwards are taking on the graded-school system, growing better yearly, and they and the superior academies will furnish a limited number of youth more or less qualified for this work. But more than three-fourths of the children of the South live in the open country, and must be educated in the country district common school. And no one will assert that these schools are competent, at present, to give that accurate and ample knowledge on which such emphasis is laid.

The first necessity is the improvement of these country common schools, where the majority of the future teachers begin and finish their education. And this can only be done by some comprehensive system of training teachers adapted to the emergencies of the case.

When a European government, like Italy, organizes the people's common school, its first care is to create a vast agency of government normal seminaries for the training of the teachers. An American State can do this only to a limited extent; since in our system the people, through local activity, must be the chief reliance. I have no question of the justice and expediency, the well-nigh absolute necessity, of temporary, abundant national aid for Southern education, especially applied to the training of a competent teaching force, somewhat after the method of the Peabody Education Fund; and the more I see of Southern school-life, the less am I affected by the specious arguments against such assistance of the South by the whole American people. But, while waiting for the State and the Nation to come to the rescue, even as a partial aid in the establishment of an adequate system of normal schools and colleges, the South must take off its coat and work in its shirt-sleeves for a full generation, and, with the means at hand, do all it can to answer the loud call that comes up from the cane-brake and down from the university for that intelligent training of the masses, without which the effort, expenditure and sacrifice of the educational public will be only the casting of treasure and life into the depths of the sea.

All effort in the practical training of the Southern teacher must recognize and adapt itself to the present conditions. Thirty years ago, the social lever in the South pried over the plantation; to-day the fulcrum is the town. What in common Southern parlance is called "the city," including city and village in the North, has now become the center of influence, where all new enterprises originate, and especially whence the rising educational influence of the country goes forth. An increasing number of these communities, of a population of one thousand and upwards, are now establishing the graded public school for both races. In the State of Texas one hundred and thirty; in each of the sixteen Southern States a considerable number of these towns have this arrangement for the schooling of their youth. I have never known a failure in such an attempt when the superintendent or leading teacher has been competent and has been permitted to have his or her reasonable way. Many towns have failed from placing at the head of the enterprise a superintendent who had nei-

ther knowledge of nor sympathy with the organization or methods of instruction in a modern graded school. Of course half a dozen quarrelsome families of local influence can wreck this, as any worthy enterprise; but the majority of such attempts succeed reasonably well, and often achieve a success that makes the establishment of the graded school the beginning of a new era for the community. In such case the success is largely due to the persistent work of an accomplished superintendent in training his teachers.

Though often quite unschooled in the fit ways of handling classes, these enthusiastic and docile people, not always young, generally fall in with the plan, and, after a few months of weekly drill and experiment, are found doing work that challenges admiration, and converts all who are not walled up in social or sectarian prejudice against the common school.

Along with this, many of these superintendents have established a class in pedagogics, in the upper division of the school, where several young people, generally girls, for a year are instructed in the best methods of elementary school work, with some opportunity for observation and practice in all the grades. Thus, without a formal normal school, which the community is not prepared to support, the work of training the superior youth in the upper class for teaching goes on. Such an arrangement has the double advantage of preparing a suitable class of young teachers to fill the home vacancies and sending forth the surplus to work in the adjacent country. The leading town, in the majority of Southern counties, is the seat of local government, to which the people resort for trade, and the courts—the center of influence. Invariably the graded school in such a place attracts attention. Good families move in to school their children; young people come from the country to prepare for teaching; and in due time the graded school handles the elementary and secondary education in a more effective way than has been known in that locality before.

Here is the vital point of departure for the uplifting of the teaching force of the rural district adjacent to this place. In a few years, a considerable number of the brightest girls, especially from the surrounding country, pass through the higher grades of this school, are instructed by the superintendent, and go home to take up the good work of improving the local schools. They can better afford to teach, for the small wages paid to country instructors, than others, and often bring to the improvement of the masses the social influence and personal culture so valuable in this work. There is no good reason why every considerable town in the South, in connection with its graded schools, should not build up a department for the training of teachers for the adjoining country, and in no other way that I perceive can this reform so well be inaugurated.

The academies of the South, one of which is found in almost every town, and sometimes in a little hamlet in the open country, should coöperate with this work. For a generation to come the majority of the Southern youth must depend on these private or denominational seminaries for all education

above the country and village district school. There is no good reason for the jealousy now and then manifested between this class of institutions and the graded schools of the larger towns. The American people are determined to have the secondary education free, wherever the community can support it, and no amount of effort from ecclesiastical or social quarters will hinder this movement. But nine-tenths of the children of the South live outside of communities able to support anything but the ordinary country district school. If these denominational and private academies will take in the situation, adjust themselves to the needs of the people, rearrange and vitalize their courses of study, and, especially, adopt the natural methods of instruction that now prevail all over Christendom, they will reap such a harvest of success as they have never yet enjoyed.

And a most valuable factor in this improvement will be the establishment of a genuine department of pedagogics. Every academy in these sixteen States should at once make arrangements for such a department, under the charge of an expert in elementary methods of instruction. Almost every school of this sort has a class of young children where the kindergarten and natural methods can be so well applied as not only to make it a valuable school, but a fit place for observation and occasional practice by the academical class in didactics. Thousands of the students of these institutions are there with the express intention of becoming teachers, and here must be their only preparation for this work. As it is, they often go through a course of study not well adjusted to their needs, under teachers wedded to antiquated and shiftless methods, and go forth, if not with a prejudice against, at least in utter ignorance of, the true way to teach a little child anything by a natural and scientific method. The waste of power in our Southern public schools from this class of teachers is incalculable, and can be easily prevented in the way indicated. Any school that establishes a genuine normal department under an expert, and pushes the work with vigor, will find itself on the high road to success. The demand for skilled teaching is rising like a high wind over this vast region; a wind that will rage like a cyclone, by-and-by, against every form of incompetency in the people's common school.

Several of the colleges and universities of the South for white, and a number for colored, students have already established a chair of normal instruction, and, whenever the incumbent has been competent and able to hold his own against reactionary influences in the faculty of the institution, the experiment has been a success. It would seem a queer anomaly that a faculty of educated men, devoted to good learning, should look down with undisguised contempt or indifference on a man of equal scholarship, consecrated to the most important of all professions—the art of instruction. It would be a great lift in all American colleges should every graduate be required, during his course, to read and be examined in a good history of philosophy and a history of pedagogy. Even this would save many of these graduates,

often competent in scholarship, from the humiliation of failure in the school-room as teachers.

One of the most vexatious hindrances in the common-school work is the attitude of a considerable body of college professors towards the teacher in the elementary school, an attitude that reacts on the higher education. It is from lack of suitable preparation in the country district and town graded schools that the material for college work is still so crude and unsatisfactory in the South, compelling learned professors to "make bricks without straw" in the effort to instruct a class of youth in the higher education who never have learned how to study or to handle their own minds. When the college and university life of the South has been adjusted to the needs of the people, making a vital connection with both the academical and common school, and recognizing the absolute need of training the young men who are to go forth often to the superintendence of graded schools, this lamentable waste of educational power will be avoided. In several of our Southern States, the State university and denominational colleges are in this way making the connection with the leading schools a far more practical method than the establishment of new institutions as "fitting-schools" for special colleges. The student that enters college from a good course of training in a superior graded or academical school, where the most vital methods of organization, discipline and instruction prevail, brings to his university career an advantage never lost during his entire course.

Every Southern State has made some use of the institute—the normal school on wheels—in the training of the great majority of teachers, who have begun the work with no professional and little academical preparation. In nothing has the Peabody Educational Fund shown greater wisdom than in devoting its limited income to the training of teachers through the subsidizing of normal schools and aid to the institutes in several of these States. Every graded-school community should be organized in a perpetual weekly association for mutual improvement and instruction. The teacher who will not fall into such an arrangement—is unwilling to spend an hour or two a week for self-improvement in this way—is a teacher with whose services the community can well afford to dispense. I have great respect for the true independence of the teacher. The wisest superintendent encroaches least on the genuine freedom of his subordinates, but recognizes every judicious attempt to put originality into the work of the school-room. But when a young man, "keeping school" as an annex to the study of law, medicine, or divinity, or a high-stepping young woman, who would resent the "degradation" of making a profession of teaching, but condescends to abide awhile in the school-room, with one eye out the window, watching for "the coming man" to escort her through opening gates of paradise, refuses to accept these opportunities for learning to do the best work under the circumstances, this "independence" is a temptation to reflecting people to call it, in plain English, personal conceit or selfishness. No teacher should be

employed in the people's common school who is unwilling to use all fit opportunities furnished at public expense for improvement in this most honorable vocation.

Such a local institute will be a valuable nucleus for the county association, which at least once a month should assemble at a convenient center, and give a day or more to real work. The misfortune of the average teacher, everywhere, is, that she sees so little superior work in her own line. In the institute, the experts of the district can be brought in contact with the mass of teachers, and their best methods become the common property of the body. Two errors in conducting these meetings should be avoided: First, the persistent reading of papers, so often of no importance to anybody save their writers, with little opportunity for criticism; second, the use of the institute platform by educational cranks, rising politicians, or people of all sorts "on the make." Every half-hour of such a meeting should have its work, and the work should always be in the line of some real need of the teachers attending. No Southern county is destitute of several excellent teachers, who, by the constant meeting with their associates in this way, could greatly improve the methods of instruction in all schools. And these associations are the places from which should go forth constant efforts to push good professional and general reading among the teachers. A library of educational literature could easily be gathered in every considerable town, available for the whole county, which, in connection with the circulation of the best educational journals, the use of reading clubs, Chautauqua circles, etc., would work a revolution through the land. A few men and women with a head for organization, and the cheerful courage and electric zeal that any good work demands, in this way could work a mighty change just where it is most required.

The State and district institutes and summer schools will be valuable in proportion as they are in the hands of competent people. Here is a good opportunity to reinforce home talent by distinguished visitors from abroad, giving to thousands of teachers the privilege of acquaintance with the leading minds of the profession. The Northern institute or summer school is happy when the kindly face of good President Shepard, of Charleston, S. C., beams over the lecturer's desk, or President Wm. Preston Johnston towers above the platform; while Dr. Soldan, Col. Parker, and Supt. Newell are household names in the Southern assembly from Washington to Texas. No body of professional people in the Republic is so lifted above the petty jealousies of section, sect, and party, as the foremost teachers of North and South, East and West. And here in the summer school is the fit meeting-place for the only personal intercourse possible between these over-worked experts and the mass of instructors, always ready and willing to profit by their aid.

For the coming twenty-five years, it will be fortunate if our Southern States avoid the mistake into which some of our great, wealthy common-

wealths of the North have fallen — of scattering their resources by the multiplication of State normal schools. Some of our States have so yielded to local importunity that they have almost lost the idea of a genuine normal college; and the whole work of training for this profession by the State has suffered discredit. I am convinced that the true policy of our Southern States is to build up, in each, one strong, really competent institution, in a central locality, where every department of normal training can be fitly organized; and upon that concentrate funds and the best teaching force. This will send forth graduates to all portions of the State; teachers for the country; superintendents for the graded schools; professors of instruction for the academies; who will be able to organize and direct the local agencies before mentioned, at once commanding the respect of the educational public, and stimulating the entire body of teachers out to the uttermost limits of the profession. The faculty of such a college should be so numerous that, without over-exertion, it could be made available for institute work, visitation of conventions, local associations and schools, and personal inspection of the work of the graduates — all, really, the vocation of the State normal school. It sometimes requires a good deal of that holy obstinacy which is the backbone of all greatness, to resist the mischievous intrigues of the crowd of educational demagogues who swarm the lobbies of the legislature to push their little schemes for their own advantage, through the appropriation of State funds, for the multiplication of schools, where concentration is the true law of success. The bane of the higher education in our country is diffusion, with inevitable superficiality, vibrating always on the perilous edge of collapse. Concentration is the soul of success in modern life, and, for the coming generation, all the concentration for effectual administration in the higher realms of education that the people can be persuaded to approve will be for the public good. No Southern State is unable to support a true normal college, amply endowed and furnished for the best work, which will become an authority in all varieties of teaching, and steadily wake up all local agencies in a healthful and stimulating way. And if the best teachers will go a little more into educational politics and make it "hot" for the most disreputable class of politicians — the men who trifle with the people's common school — there need not be the too frequent spectacle of the capture of these great centers of light by a party of reaction; changing what should be the temple of the highest public illumination, to a comfortable roost for a respectable group of educational bats and owls.

This normal college should include a complete arrangement for the illustration of a thorough school system; where not only the city graded, but the country district school, should be under constant observation, and open to judicious practice by the students. I confess myself unable to appreciate the opposition of some of our educators to the union of a practice department with the normal school. On the strength of years of observation, in

all parts of the country, I thoroughly disagree with the statement that the practice department of the normal school is a failure.

It has been called "a place where inexperienced boys and girls experiment on children." But, pray, what would these boys and girls be at if not in a normal school? "Experimenting," in separate school-rooms, without the benefit of the instruction in the academies or method-work of the normal, without the supervision of an expert, and the whole circle of critical and helpful influences that surround them in the normal practice school.

Doubtless, if every country school-mistress could have a university education, it might be correct to say that normal method-training, without adequate knowledge, tends to superficiality. But since the State and city normal schools of the country are, with few exceptions, the best academies of the Union — best in the zeal of their students, the ability of their teachers, and, notably, in their methods of instruction — why disparage such instrumentalities before the public in behalf of impossible substitutes? The plain fact is that the State normal and city training schools of the United States, during the past fifty years, have done more to raise the general and professional standing of the teaching class in all schools than any or all other agencies. Every civilized country to-day is working an elaborate system of professional training as the soul of its national scheme of popular education. Our Southern States will be wise if they turn a deaf ear to the opponents of the State normal school. There are no defects in our American system of normal training which cannot be overcome by the wise and vigorous use of the means at hand, and the stern resistance to a superficial popular policy of endless diffusion.

The one great lack in our country, a complete normal university, may yet be supplied, here in Nashville. Should the management of the Peabody Education Fund adopt the suggestion of its illustrious founder in due time, to endow one or more schools with its ample means, the South may be the first to witness this crowning achievement of the national education. If one true normal university for white and one for colored teachers could thus be established in the South, many of the failures in other portions of the country might be avoided, and the true direction given to a movement so easily deflected into shallow and ineffectual channels, but, rightly guarded, of untold value to all the coming generations of this fair portion of our American heritage, through countless years to come.

*DISCUSSION.**

S. G. Atkins, of Livingston, South Carolina: I indorse the three papers which we have just heard. I do not think that there is a thorough colored normal school in the South. The colored people desire proper ideas of edu-

* From the Secretary's report.

cation, as exemplified in the ideal normal school, and they appreciate the efforts of their friends, North and South, in their behalf.

J. H. HOOSE, of New York: I commend the deep insight of the author of the first paper, in comprehending the situation of the colored man as regards education.

R. C. NORTON, of Missouri: I appreciate the great value of the efforts of the Northern people to start the education of the colored race. I think that the colored people should now step forward, and carry on the work so well begun.

W. A. CANDLER, of Georgia: I think the paper of A. D. Mayo highly commendable. There is no normal school in Georgia, but the teachers are making a move to secure one. I thoroughly indorse the "practice school," being myself a graduate of a normal school which had a practice department.

T. J. GRAY, of Minnesota: Education is one of civilization's most expensive accompaniments. I do not think there are enough among the whites or blacks of the South, who are earnestly desiring education, to sustain a public-school system for the negroes. The South would be obliged to raise more money to support such a system, and at present there are not enough who desire such an appropriation, or such taxation.

JEROME ALLEN, of New York: The South pays proportionately as much as the North. To be sure, New York alone pays $16,000,000, but that is not much for her. The fact is, that New York cannot to-day supply her district schools with teachers, in spite of her fourteen normal schools; and academies are being aided to furnish trained teachers for these lower grades. I think that a State like Minnesota or Georgia should have at least six normal schools.

A. J. STEELE, of Tennessee: I think that supervision is needed in the South.

ALBERT SALISBURY, of Wisconsin: I think that the Southern States must extend their efforts. The General Government should aid in establishing normal schools in the South.

A. D. MAYO, of Massachusetts: I contend for the central idea of my paper, the establishment of one normal school only in a State.

E. R. ELDRIDGE, of Alabama: Although I have been in normal-school work in Alabama for a year, and have carefully studied the statistics there, I can hardly speak intelligently of Southern work as a whole. I feel, however, that I know much more about the matter now than I did when a citizen of Iowa; and more than many of these gentlemen, who have spoken so positively, can know, never having been on the ground. There are special obstacles and conditions in the South which are unknown to the North. The people there, while glad to get all the advice they can from their Northern brethren, must nevertheless work out their own educational salvation; and they will do it, too. I do not think Dr. Mayo's picture of Alabama's

condition is correct. I think that four normal schools can do, and are doing, more than one alone could do, as he advocated.

Gentlemen of the Northeast, North, and Northwest, we thank you for your sympathy, and we are not forgetful of your early aid in the South on behalf of education; but we have a brainy people here—a people filled with a desire to educate—and we shall persevere until we build up a system suited to our conditions.

PROCEEDINGS

OF THE

DEPARTMENT

OF

SCHOOL SUPERINTENDENCE.

DEPARTMENT OF SUPERINTENDENCE.

SECRETARY'S MINUTES.

HIGH-SCHOOL BUILDING, NASHVILLE, TENN., July 17, 1889.

The Department of Superintendence assembled at 3 o'clock P. M.; Vice-President C. C. Davidson in the chair. The chairman stated that President Campbell was detained at home on account of the illness of his brother.

The following resolution, by H. S. Tarbell, was adopted:

Resolved, That the annual meeting of this Department be held in Washington, D. C., or such other place as the Executive Committee select, and that the officers elected at this time hold office until the close of the winter meeting.

On motion of Aaron Gove, the Executive Committee was requested to hold the next meeting in New York City.

On motion of J. M. Greenwood, the Department proceeded to the election of officers.

Mr. Clark moved that the election be by ballot. Carried.

Messrs. Greenwood and Gove were appointed tellers. The result of the ballot was: A. S. Draper, 16; J. A. B. Lovett, 14; scattering, 8.

On motion of Mr. Tarbell, the following officers were elected:

President—A. S. Draper, New York City.

First Vice-President—J. A. B. Lovett, Huntsville, Alabama.

Second Vice-President—E. B. McElroy, Salem, Oregon.

Secretary—L. W. Day, Cleveland, Ohio.

Mr. Draper thanked the members, and expressed his disapproval of having so many papers and so little spontaneous discussion, and said if the members approved he would have a programme arranged which would secure this free discussion.

Messrs. White, Hancock and Greenwood expressed approval of Mr. Draper's plan.

Mr. Brown, of Nashville, extended a welcome to the members.

Mr. Greenwood, of Kansas City, spoke briefly of a former visit he had made to the public schools of Nashville, and of his surprise and delight at finding such well-organized schools. He commended the system.

Mr. McElroy spoke words of praise concerning the warm reception received at the hands of the people of Nashville.

The Department then adjourned.

W. R. THIGPEN, *Secretary.*

PROCEEDINGS

AND

ADDRESSES

OF THE

DEPARTMENT OF INDUSTRIAL EDUCATION.

DEPARTMENT OF INDUSTRIAL EDUCATION.

SECRETARY'S MINUTES.

FIRST SESSION.

NASHVILLE, TENNESSEE, July 18, 1889.

The Department of Industrial Education met in the First Cumberland Presbyterian Church, at 3 P. M.

The President being absent, C. M. Woodward, of St. Louis, was appointed to preside.

On motion of Olin H. Landreth, of Vanderbilt University, it was voted that the exercises appointed for the afternoon be postponed till the next session, and that the Department proceed to the discussion of such matters of interest as might be proposed by members.

The discussion was opened by J. H. Brown, of Nashville, who proposed the question: "What is the best method of introducing manual training into the schools of a city?"

C. M. WOODWARD: The first thing to be done is to determine exactly what shall be included in the proposed course, and then to secure a teacher who will take up the work with ability and earnestness.

A. J. RICKOFF, of New York: The course adopted in introducing manual training into "The Workingman's School," of New York City, was this: For the first three years no additional room was required. The apparatus and material used were quite inexpensive, consisting of paper squares, triangles, and circles, with a pair of scissors for each child the first year; modeling-clay, a graduated rule, a try-square, a cheap pair of dividers, and a clay-chisel, the second year; paste-boards of different kinds, drawing-boards on which to cut paper, a pair of compasses, and a knife sharpened only at the point, completed the outfit for the third year. Thus for the first three years there was little expense. On the fourth year and thereafter the pupils were taught in a separate room, a workshop being provided. But even this need not be very expensive. The main thing is to get a good teacher. One who has a knowledge of wood-working tools, provided he is a good teacher, can start the work. In time it will so commend itself to the community that funds will not be lacking, and a thoroughly competent teacher may be employed.

MR. BARTON, of Peru, Illinois: Much of the work spoken of by Mr. Rickoff is done in all good schools; but in speaking of manual training, I contemplate shop-work for children. The girls should not be forgotten. I have found their instruction in this department productive of excellent results. A gentleman of Peru donated a sufficient sum to purchase the needed tools and apparatus for carrying on a carving class, which was very successful.

MR. WHITE, of Carthage, Missouri: I think that much of the work spoken of as appropriate for primary schools has already been introduced into the schools of the West. The question I would raise is this: "What shall be done for the fourth and fifth years and thereafter?"

MR. WOODWARD: Besides the use of tools appropriate to wood and metal work, much may be done in directing the attention of pupils to the phenomena of nature—or, in other words, giving instruction in natural history and in the rudiments of some of the departments of physics.

MR. J. D. WALTERS: Pupils ready for the high school should be capable of using the tools ordinarily used by mechanics. They should work till they feel some degree of fatigue; it should not be mere play. Pupils from eight to thirteen years of age should be taught the simple rules of orthographic projection. I would recommend carving in cast plaster of paris. All this to prepare the pupils for mechanical work.

MR. BARTON: Would you introduce mechanical before free-hand drawing?

MR. WALTERS: I would.

MR. BARTON: Would you apply this to the younger pupils?

MR. WALTERS: Yes, for the reason that mechanical drawing is easier than free-hand drawing.

MR. WOODWARD: The question of the precedence of free-hand or mechanical drawing has already received much attention.

GEORGE CHATTERTON, of Florida: What is the best means of advertising or spreading information in regard to manual training?

J. D. CRAWFORD, of Pennsylvania: I recommend the exhibition of the work of manual-training schools when such work can be secured. I have succeeded in exciting considerable interest wherever I have presented the subject.

E. W. BEMIS, of Vanderbilt University: Having received leave of absence, I spent some weeks in lecturing upon manual training in different parts of the South. I found much interest manifested in the subject wherever I went.

MR. CHATTERTON: How shall the demand for manual training be met?

MR. CRAWFORD: No more should be expected of manual training, in the way of being self-sustaining, than of instruction in penmanship, arithmetic, or any other school study.

MR. WOODWARD: In school the purpose is not to produce any value, save in the boy himself. The conditions for money-making are unfavorable to this. There is a difference between certain schools in this respect; as, for instance, the Worcester School and the Massachusetts Institute of Technology, in Boston.

MR. CRAWFORD: Should not the term "manual training," as used in this department, be exactly defined? I propose this definition: The term "manual training" shall be used to embrace all hand exercises, the primary object of which is intellectual development.

MR. WOODWARD: That definition seems to be a good one, but it would be wise to give the matter careful consideration, in order that the prevalent confusion arising from the use of the term may be avoided.

MR. BEMIS: Manual training is training in the creative and constructive processes of art and mechanics, whose primary object is mental and moral development.

MR. WOODWARD: As chairman of the Committee on Nomenclature, I have never been able to get the committee together, though a cordial interest had been shown in the work it proposed to do. No report has therefore been agreed upon, and I ask that the committee be continued and enlarged.

On motion, the committee was continued.

MR. LANDRETH offered the following resolutions, which were adopted:

1. That the Committee on Nomenclature be increased in *personnel* by the addition of members who shall represent the subject of Manual Training in connection with public, engineering, trade, and technical schools.

2. That the scope of the committee be enlarged so as to include the classification and nomenclature of trade, industrial, manual-training, and technical schools.

3. That the committee be instructed to make and publish before January 1, 1890, a preliminary report, and to invite discussion thereon; and that a final report be presented at the meeting of this Department in July, 1890.

Mr. WOODWARD said that he greatly preferred not to use the words "carpentry" and "carpenter shop." He preferred "joinery" and "woodworking shop." In the same way he would use "forging" and "forging shop," not "blacksmith," &c. He disliked the phrase "working-drawings," and would substitute "projection" and "detail drawings." He remarked that there was substantial agreement between the principal manual-training schools in the use of names of special forms in shop exercises in wood and metals. The committee would, however, touch on some of these matters in their forthcoming report.

The session then adjourned to meet the next day, Friday, at 3 o'clock.

SECOND SESSION.—JULY 19.

The Department met in the same place on Friday, at 3 P. M.; Mr. Woodward in the chair.

J. D. Walters, of Manhattan, Kansas, read a paper on "Ways, Means, and Maxims in Manual Training."

A paper on "Industrial Education in the South," by B. G. Northrop, of Connecticut, was then read by George W. McAndrew, of New Haven.

Mr. Landreth moved that the chair appoint a Committee on Nomination of Officers.

The following were appointed such committee: Olin J. Landreth, of Nashville, Tennessee; J. D. Walters, of Manhattan, Kansas; J. D. Crawford, of Tidioute, Pennsylvania.

During the absence of the committee for consultation, there was a brief and informal discussion of the progress of manual training.

Mr. Landreth, chairman of the Committee on Nominations, reported as follows:

President—C. M. Woodward, St. Louis.

Vice-President—J. M. Ordway, of New Orleans.

Secretary—H. A. Wise, Baltimore.

Mr. Woodward declining the nomination in favor of Mr. Rickoff, the report thus amended was unanimously adopted.

The Department then adjourned *sine die*.

A. J. RICKOFF, *Secretary*.

PAPERS AND DISCUSSIONS.

WAYS, MEANS, AND MAXIMS IN MANUAL TRAINING.

J. D. WALTERS, MANHATTAN, KANSAS.

An examination of the current program of the Association will show that "Slöjd"*—I shall use this term for "Educational Manual Labor," to give the Committee on Nomenclature a chance to test its euphony—is a chief subject for debate in the union meetings, as well as the main question for discussion in two of the departments. No other subject has of late received such general attention, and none is likely to rob it of this distinction for some time; but while the present discusses the value of slöjd as compared with other and older means of education, and considers its introduction into the curricula of the different grades and kinds of schools, the future will regard this primary phase as settled, and will investigate and debate other aspects. Indeed, we of this Section have already arrived here. Slöjd is a fact with us, and we are its pledged champions. The principles of this new education are to us but the maxims of a better status of society.

The question, then, before the Section is naturally one of ways, means, and methods. "What is the relation of slöjd to those other branches of instruction which the modern school of science and industry has adopted as necessary components of its curriculum, and how can these be woven into an educational whole? How can they be built into one solid and self-supporting arch in which every stone leans upon every other, bearing equal shares of the weight of the supported structure?" Let us understand that the investigation of this relation is naturally our work. Others may contribute thoughts and theories to decide whether the required means are in something like the natural ratio to the desired ends, but the question as to how this work is to be done, what means shall be employed, and what time shall be given, must be answered by us.

We do not disagree, I believe, in regard to the purpose of this new education. The differing views recorded in the rapidly accumulating literature of practical education are simply the historic phases of its evolution—they

*The word Slöjd is derived from the Icelandic. The substantive, Slöjd, is connected with an old Swedish adjective, "slog," meaning dextrous, artistic, skillful; and thus we find the noun to signify dexterity and artistic skill. There is a Low-German word, "Klutern," which has a similar significance. In Sweden there is a distinct class of workmen called Slöjders, whose general dexterity is so great that they are able to do all those varied jobs about an establishment that in other countries would require the assistance of special carpenters, plumbers, blacksmiths, etc. The Swedish word Slöjd is passing into use with many other nationalities, but always with a more restricted meaning than in the original tongue, being confined almost entirely to the educational side of the expression.

are successive, rather than coëxisting, opinions of the profession. There was a time when the idea prevailed that it was to take the place of the decaying system of apprenticeship, and simply teach the different trades of the land. The ideal before the minds of the philanthropists who advocated the departure was the trade school, with a program of shop or field-work, supplemented by more or less closely adjusted school-work of a scientific character; and accordingly they organized schools for agriculture, schools for weavers, schools for wood-carvers, locomotive engineers, cooks, etc. Europe especially indorsed this idea; and it cannot be said that the institutions founded were not beneficial in their direct results. There was a far better reason, though, for these attempts in the old country. The industries of Europe are localized to a much greater extent than they are with us. The natural resources of the old continent are well explored, and the manufacture of those articles of commerce which are dependent on certain mineral products or on peculiar climatic conditions has long since gravitated toward and collected at central points. Where the chief product of a district is a fixed and historic fact, a special trade school is more in place than in a new country with unexplored natural resources, unfixed lines of work, and a restless population.

It was soon discovered that the trade school did not and never would meet the problem which it attempted to solve. There were too many important and yet entirely different lines of work which claimed equal recognition. Even in agricultural schools special instruction was found to be an impossibility because of the diverging specialties of the land-tiller. While all farmers, stock-breeders, dairymen, horse-breeders, vegetable and landscape gardeners, florists, wine-growers, orchardists, agricultural teachers and agricultural editors, foresters, nurserymen, etc., could make use of the same general knowledge, they also required a very different special training in the actual pursuits of their work; and since this is true of all vocations, it soon became evident that in order to do the greatest good to the greatest number, the instruction in the sciences must be limited to the general principles, and the teaching of hand-work to the most common tool manipulation, while matters of mere dexterity in the handling of special tools or machines must be left to the farm, the workshop, or the factory where the pupil was ultimately to find employment. It was found, too, that a general understanding of mathematics, and an experimental knowledge of the chemical and physical properties of iron, wood, stone, lead, clay, plaster of paris, *i. e.*, the most common raw materials, was worth infinitely more than dexterity in the use of special tools. Accordingly the trade school gradually broadened its curriculum, while schools of applied science, equipped with laboratories, shops, botanical gardens, nurseries, experimental farms — with more of this or more of that as the object in view seemed to require it — were organized in all parts of both continents. Efforts were made to systematize the scientific instruction and manual labor so as to weld them into a compact cur-

riculum; modern languages were added to unlock to the pupil the scientific and technical literature of other nations, and the trade school had undergone its first transformation — that from a mere substitute for the ancient system of apprenticeship into a polytechnic school, with a college for agriculture, a college for engineering, a college for architecture, a college for domestic economy, and a college for industrial art and design.

It is true that slöjd did not always receive its proper share of attention in these polytechnic institutions. From purely economic reasons the scientist was willing to accord manual labor some means and time, but, like the classic teacher of old, he overlooked its great educational advantages. There was a great point gained, however: slöjd had become associated with systematic instruction in experimental science — its twin sister — and had come under the personal supervision of trained observers. In founding these schools for the purpose of educating architects, engineers, technologists and agriculturists, the founders "builded better than they knew," for unconsciously they inaugurated an educational revolution: they started the stagnated science of pedagogics on a new path and gave it a new impetus. It was gradually observed that the systematic instruction in the use of tools had a quickening effect on the intellectual faculties of the student far beyond the expected limit. The boy who begins to construct things is compelled at once to begin to think, deliberate, reason, and conclude. As he proceeds he is brought in contact with powerful natural forces. If he would control, direct, and supply these forces, he must first master the laws by which they are governed; he must investigate the causes of the phenomena of matter. From this he is led to an investigation of the phenomena of mind. At the very threshold of practical mechanics a thirst for wisdom is engendered, and the student is irresistibly impelled to investigate the mysteries of philosophy. Thus training the hand and the eye reacts upon the mind, stimulating it to excursions into the realms of scientific discovery in search of facts to be applied in practical form at the bench and the anvil.

Such observations were made wherever teachers had a fair chance for experiment. Their testimony was overwhelming in favor of the excellent influence upon the intellectual activity of all classes of students, and the formerly much-criticised proposition of Jean Jacques Rousseau, that "a pupil will learn more by one hour of educational manual labor than he will retain from a whole day's verbal instructions," was being verified in the schools of both continents; and the conclusion was, that if there is such an educational force in manual labor when properly connected with scientific and mathematical instruction, the skill in the use of tools acquired and the knowledge of practical mechanics gained must form a net gain, so to speak, for the pupil.

It was also found that the effect of this instruction upon the physical development of the pupil was of the most beneficial kind. It gave him health and strength; it restored the disturbed balance between body and

mind caused by purely intellectual exertion and physical inertia; it gave him wholesome sleep for the night, and active wakefulness for the day; it gave him all the advantages of systematic gymnastics, with none of the disadvantages.

Lastly, it was observed that such a course of training had the very best effect upon the upbuilding of a manly, self-reliant, well-balanced character. It gave the pupil food for wholesome thought, gave him an insight into the economy of the shop, the factory, the business firm, the farm, and the commonwealth, and made him a useful citizen, believing in the noble dignity of labor.

These were the reported results of the systematic teaching of slöjd when connected with proper scientific and linguistic instruction — not that they were conceded at once, or appeared at once to the doubting observer: the results of any system of education must necessarily appear gradually; and the final test is not the claim of the teacher or the graduate, but the life and work of the citizen — "By their fruits ye shall know them." It was here, however, where the testimony became the most positive.

Observations of this kind must, of course, have produced some effect upon the current methods of popular education. They were followed by a close analysis of the psychological phenomena, and the science of pedagogics was enriched by much that was only partly understood before. It was discovered that Rousseau, Pestalozzi, and Froebel had been aware of the educational value of slöjd before, though they had experimented mostly with younger pupils and with another purpose before them. It became clear that it was simply the natural continuation of the kindergarten, the logical extension of the object lesson. This, once clearly understood, brought about a revolution in school methods; slöjd was no longer the expedient of the industrial school, but it became a means of general education; the battle had been fought and won. Public opinion indorsed it; the press discussed it; governors and mayors spoke of it in their messages; and cities and towns began to organize slöjd departments in their public schools or independent manual-training institutions. The paternal interest of a certain class of legislators became in fact suspiciously significant of the growing popularity of slöjd.

Step by step slöjd is forcing itself into new quarters and "old quarters." Through it the old industrial school has become a general educational institution, with a broad curriculum designed to educate, not workmen — that is, persons skilled in the arts and methods of any specific trade — but workers; that is, persons whose capacity for work is general, and whose ability to adapt themselves to any specific work which they may choose, shall have been developed as part of the general training, discipline, and culture which are the outcome of their pupilage. From its position as an expedient of a purely economic character, this new education grew into a harmonious and rational system of instruction well adapted to supplant instead of supplement.

The evolution was, of course, not a regular movement toward any objective point; each institution followed its own zig-zag line of progress. Those founded during the last decade have had the great advantage of starting on the bases of ripe experience, and were spared the trials and tribulations of experiment. The great number of the so-called manual-labor schools were successful from the first. Much remains to be done, however. Much is opinion and theory, instead of knowledge and fact. To this day there has not been formulated a generally sanctioned course of work for pupils of any grade. There are neither text-books, nor hand-books, nor periodicals; there is not even a definite nomenclature.

I am aware that the great range of adaptability of slöjd prevents the formation of inflexible rules of teaching, but this is the case with most other subjects of instruction. It is necessary to vary the course according to the age of the pupil, the character of the school, whether preparatory or completing, and it must vary also according to the character of the teacher, the completeness of the shop, and the abundance of illustrative material. All I can do, then, in this paper will be to give you a few ideas which have crystallized into something like general truths, and state a few limitations which I have noticed during a connection of thirteen years with one of the manual-training schools of the country. My chief purpose in bringing these observations before the Section, is to invite a general discussion. If my statements should appear positive or dogmatic, remember that the limit of my paper precluded any other form.

First: Slöjd must form a part of the work of every day, and must be continued throughout the whole course. It must be an obligatory branch of instruction — not optional. Absences from slöjd must be treated like those from other studies. The effort and advancement of the pupil must be carefully graded and recorded. In short, slöjd must not be treated as a special, experimental, additional, plebeian, or privileged branch of instruction.

Second: The time given to it must vary according to the age and strength of the pupil, or the nature of the labor demanded of him, and should be sufficient to produce the feeling of fatigue, but not of exhaustion. The limit may be put at from fifty minutes to three hours. The program of daily work should be arranged so as to give the morning hours to the purely mental studies — as mathematics and language — to be followed by scientific studies and laboratory work or drawing, while slöjd should come last.

Third: The discipline during shop hours should be that of other classes. Permit the removal of coat, collar, and cuffs; insist upon the wearing of a convenient and clean shop-apron, and prohibit the use of gloves.

Fourth: All work must be done with men's tools, not toy or boy's tools, and must be business-like, honest, and well understood. The pupil must be held responsible for the proper care and treatment of his assigned tools. All tools should belong to the school, and must be of good quality, and alike for all members of the class. The shop may be cleaned and swept by

a janitor, but the pupil must look to the proper condition of his work-bench. The workshop should be provided with a clock, and the ante-room with a coat-rack, a number of wash-bowls, etc.

Fifth: The pupil should be required to make complete things. The so-called Russian system, in which the pupil learns to use tools on raw material in different states without knowing what form it is to have when completed, has been tried and found wanting. By complete things is not meant complete articles of use, but complete parts, joints, stages of work in the making of definite objects. While the work must proceed from the simple and coarse to the finished and complex, the teacher should also remember that it cannot be dissected and graded like the purely mental.

Sixth: The tools used should be simple hand-tools, not machines. Attempts have been made to reduce the number of representative tools to seven, but there are evidently many more. Complex machinery is an excellent means of education in the higher classes of polytechnic schools.

Seventh: Slöjd, not connected with a course of study in mathematics, science, and language, has little educational value.

Eighth: The relation of slöjd and drawing is such an intimate one that it is impossible to disconnect the two. Both work toward the same end. Drawing is the language of form, and slöjd the process of investigation of the mathematical and physical properties of things, *i. e.*, of real forms. The one is connected with conception and the other with creation. In the purely mental atmosphere of the old school, drawing was a purely emotional, or at least purely mental, branch of education—a sister of music; but the progress of industrial art during the present half of the nineteenth century, the force that has evolved slöjd, has also changed the character and position of drawing as an educational means. The study has become a study of exact mathematics, and has developed a series of conventional signs and methods of expression. Its tools have multiplied from the crayon and pencil to the multiplex contents of the draughtsman's drawer, including compasses, drawing-pen, trammel, T-square, triangle, irregular curve, perspective linead, dontograph, and many others. It has changed its character to such an extent that the question is sometimes asked if it is not a sufficient substitute for slöjd—if the use of the pencil and all the other tools might not comprise all, or nearly all, the benefits of shop-work. The answer is, Drawing does not make things, but pictures, and does not teach the physical properties of materials and the mechanical properties of tools. The two branches are not substitutes for each other, but supplements, and should be taught in parallel courses supporting each other. The drawing-class should teach the methods of representation of form, and the work in the shop should be done after drawings, *i. e.*, orthographic or isometric projections made by the pupil from blackboard originals or dictations.

Ninth: The course of instruction must vary according to the age of the pupil, the means of the institution, and the special object, if any, of the en-

dowment. Boys under ten or twelve years of age cannot use men's tools, and should be given work in clay-modeling, shaping in hard plaster of paris, etc. Older pupils should begin their slöjd with work in pine or tulip-wood, and should receive class instruction. Begin with sawing and nailing, follow with coarse planing, boring, mortising, and dove-tailing; then take up matching and joining, and follow with hatchet and drawing-knife work. Let the pupil grind or file his tools. During the second year the lathe should be a principal tool. Of all the tools of the workshop the lathe is the one most eagerly and profitably used by the pupil, and it permits the easy creation of the greatest variety of forms. Hard wood may be introduced now, and as a test of the ability to shape material and handle tools acquired during the first two years some more or less complex piece of furniture may be built, involving all the tool manipulations learned, together with many new ones. During the third year, work in metal should be taken up. Begin with filing, and follow with drilling, thread-cutting, and lathe-work. During the fourth year, the pupil should study work on the anvil and the forge. In large classes, the anvil-work is best introduced by using cold lead bars, which behave under the hammer much as soft, heated iron does. After learning stretching, reducing, welding, tempering, etc., foundry-work should be taken up; and lastly, the student should enter the engine-room and learn to govern the Atlas of the industrial world. If the course covers over four years, the foundry will furnish a rich and profitable programme.

I have merely given here an outline of one kind of slöjd. The agricultural school should intersperse this during the season of crop-growth with work in the garden, the greenhouse, the nursery, the barn, and the field. Work of this kind cannot be well graded, however, because it depends upon the seasons, the condition of crops, roads and fields, and especially upon the weather. It has also a directly economic character which the teacher cannot change, and which the pupil recognizes. It has been found best to pay for such work a small remuneration of seven to ten cents per hour, according to the effectiveness and thoroughness of the efforts. Other special schools might make other changes; but whatever is being done, the boy must not be sacrificed to the work he is to do. The work must be educational, or it will be worse than useless in a course of instruction.

Fruitful instruction is the result of many factors, but the teacher is the chief one. To teach slöjd the instructor must be a mechanic, a scientist, a teacher, and a philosopher; he must be of an active disposition, full of earnest enthusiasm, and wholly in sympathy with his work. Wherever slöjd has fallen short of its usual results the indications have pointed toward the teacher as the main cause.

The time cannot be far off when the American people will make a general effort to attach the slöjd-shop to the public school, and then, and not till then, will our mission of spreading the gospel of the "new education"

cease. "Public education should touch practical life in a larger number of places; it should better fit all for that sphere in life in which they are destined to find their highest happiness and well-being."

INDUSTRIAL EDUCATION IN THE SOUTH.

B. G. NORTHROP, NEW HAVEN, CONNECTICUT.

Industrial education is a new thing in the south. During the existence of slavery the white men were unused to labor, and naturally regarded work as servile, and of course were ignorant of its methods and averse to learning them. The young men then sought the professions, or led lives of ease and luxury. They were usually great horsemen and hunters and good shots; hence, when crushed and impoverished by the civil war, they seemed at first comparatively helpless. The North had always honored labor, and practiced varied industries. The Northern States had generally established schools of agriculture and mechanic arts long before this work was attempted anywhere in the South; but under the influence of skilled and varied industry the logic of events is now revealing grand factors for her future growth and prosperity. There is a New South in practical aims, in hopefulness and helpfulness, courage and energy in realizing its wonderful possibilities. While lecturing in all the Southern States, except Arkansas, there has come to me a series of surprises at the material resources opened and opening; the marvelous wealth in forests, mines, and marts; the vast resources for lumbering, manufactories, and agriculture, together with their great natural facilities for transportation by ocean, gulf, and rivers never frozen, to say nothing of its new net-work of railways. Such opportunities and advances, with still greater possibilities, have emphasized the importance of early training in hand-work. While its economic bearings have been the primary object, the South is beginning to appreciate the *educational* value of industrial training. It is a hopeful sign that so many Southern educators, editors, and statesmen now advocate the theory that *skilled* labor disciplines the mind and energizes the character; that in applied mechanics, to contrive and fit and match, to nicely adapt means to ends, favors precision of thought, as well as patience and perseverance. It is a still more auspicious omen that they plead for industrial training as the best cure for the old notion that labor is menial, and the tools of the trades are badges of servility; for the theory that labor is a degrading drudgery would demean any artisan, and bar improvement in his art. On the other hand, pride and pleasure in one's work lead to higher excellence, both in his craft and character. Blunderers naturally dislike labor in every form, while

skill and dexterity foster and facilitate industry. Industrial education has already served to dignify labor and increase its efficiency. It was a grateful surprise to me to observe such work and its results in Mississippi, the State where I had least expected it. I have seen no ladies' college in the South, or the whole country, where so liberal and thorough provisions are made for industrial education as at Columbus, Mississippi. This institution, started and supported by the State, only six years ago, so manifestly met a felt want that at the *outset* it was filled to its utmost capacity. While its primary purpose is a thorough collegiate education, industrial training is made essential and very prominent, in order to fit women for special lines of work, and open to them new avenues to lucrative employment and to usefulness. The industrial department is unusually comprehensive: industrial and decorative art, repousse, art needle-work, bookkeeping, telegraphy, phonography, typewriting, printing, cutting and making dresses, cooking, laundry work, and housekeeping. By the liberality of the State, tuition is free, and board at cost, which, by reason of the housework done by the students, is very low. President Jones says (as the result of his five years of observation here): "The acquirement of skill and dexterity in some useful craft has an evident educational value for these young ladies, and thereby intellectual work becomes more cheerful, hopeful, and successful." The number in attendance when I visited this institution was about 400. They were manifestly enthusiastic in their work, and especially appreciated these facilities and opportunities for industrial training, evidently feeling that they were the favored daughters of Mississippi, while so many applicants had been rejected for want of room. The rapid growth and great success of this college have exceeded the expectations of its friends, and made it a model for other States.

The Tougalow University in Mississippi, founded twenty years ago by the American Missionary Association, for colored youth of both sexes, has given such prominence to industrial training that its graduates are recognized as an uplifting force among their own people. I have heard from white citizens in central Mississippi, strong testimony as to the valuable lessons which Tougalow University has given to the farmers and planters in varied husbandry, and in stock-raising. The ability, skill, and self-reliance, of some female graduates were cited, six years ago, as an effective argument in favor of opening by the State the Ladies' College, at Columbus. Mississippi has also an Agricultural-Mechanical College, which is already regarded as a great success, especially in its devotion to the interests of agriculture; so that, for want of room, it has twice the number of applicants that can be received.

The best provision for manual training is found at Tulane University, New Orleans, under the wise administration of President Wm. Preston Johnson. Though it is but five years since the institution was established, here are already the broadest foundations for industrial education among

the whites to be found in the South. President Johnson says: "In our special condition in Louisiana, where manual training has been almost wholly neglected, and where the demands are urgent for an education that will enable our more intelligent youth to take the lead in industrial enterprises of every kind, we are pursuing a policy, which, though practical, is neither sordid nor narrow, but essentially liberal and wise. Manual training is an integral part of the general education offered our pupils, thus securing the benefits of physical training, directing these at the same time to useful ends. Hence manual training is made compulsory on all students who enter the high-school and college mechanical course. This compulsory feature, which recognizes labor, *dignifies it.* It is not intended to teach trades to young men, but to make them experts in the principles and handicraft of wood-work, iron-working, and machine construction. The appliances in our workshops are as nearly perfect, and the scheme of instruction is as thorough, as in any institution in the United States, so that our students may be better prepared for the battle of life, and with a higher conception of the dignity of labor."

Coming from a representative of an eminent and aristocratic family of the South, this advocacy of the dignity of labor, and of the importance of industrial education as the means of creating that sentiment, is striking and hopeful. These arguments and their successful application in the Tulane University have exerted a wide influence in the South. The first year that manual training was made obligatory, only six malcontents, out of about 200, resigned rather than submit to do "work beneath a gentleman." Since that first year, there has been no opposition or objection to such work. My space forbids describing or even naming all the colleges and schools now giving manual training. Ten Southern States have organized an agricultural and mechanical department in connection with their State universities. Virginia, Kentucky, Alabama, Mississippi, and Texas now support separate agricultural and mechanical colleges. The admirable industrial department of Washington University, St. Louis, is well known. The Miller Institute, in Albemarle county, Virginia, and the School of Technology, at Atlanta, Georgia, are among the leading new institutions of this kind.

The need of industrial education at the South is greatest with the colored people. Freedom brings its perils as well as privileges. To them as slaves, labor was menial and demeaning, and a life of ease and indolence was their ideal of freedom. For them it is a long step to reach the true idea of the dignity of labor, and its vital relations to thrift and virtue, and to all human excellence and progress. Emancipation meant a millennium of ease, as well as of independence. They did not realize that voluntary industry and virtue are as near akin as idleness and crime. In slavery there was little chance or motive for economy, thrift, or foresight; for self-support was unnecessary, if not impossible. Take no thought for the morrow, was literally the rule. The horizon was bounded by to-day. Corn, cotton, tobacco, or sugar being

the staples, the great majority, as field hands, had only simple and monotonous work, and learned to do nothing else. Hence they need industrial training far more than the whites. The whole South is now learning the need of more diversified husbandry, as well as more varied trades and manufactures. The colored youth in schools, and especially in the many excellent institutions aided by Northern philanthropy, like Fisk University in this city (Nashville), should be prepared to be leaders in this great movement. It is a good sign, that they are beginning to feel its importance, and take to tools easily and eagerly. In many happy instances I have seen how skilled industry *tells* on their manhood, on their self-respect, self-reliance, and self-support. When among the colored people one hears touching stories of toils, struggles and successes told with such an air of conscious triumph as wins your admiration of their genuine heroism, for true heroes are often found in the humblest walks of life.

I was specially interested in hearing one of the ablest and most influential editors in the whole South say: "The hope of the colored man in the South lies in education, especially in agricultural, mechanical, and technical education. Great strides have been made by the colored race during the last few years, and now their advancement goes hand in hand with the advancement and prosperity of the whole Southern country."

No institution has done so much to achieve this great result, and to promote this sentiment, as the Normal and Agricultural Institute, at Hampton, Virginia. The power of industrial education to elevate such a race has had a better and fuller illustration than was ever given elsewhere in the same limits of time. A review of the last twenty years' work at Hampton shows most remarkable results in both industrial and school training. As one of the trustees at the outset, I know well its early history, and have watched its later progress with increasing interest. There has here been a close interdependence between the shop and the school-room. Every scholar is required to learn some productive trade or industry, and all receive fair wages for their work. Many poor students pay their own way. Thus, last year about 500 students earned and were paid nearly $50,000. These earnings are a moral as well as material advantage to them. The prime question is not, what the student can do for the shop and the farm, but what they can do for *him* in increasing his productive power. Thus many poor students who pay their school-bills in labor, make their poverty a means of grace, for through this training in self-help come skill, character, conscious power, and success. The influence of Hampton is not measured by the statistics of its 600 students, or over 600 graduates, or its 2,000 students not completing the full course, nor by the 800 teachers it has sent out, or the 25,000 youth who now come annually under their instructions. Hampton's best influence has been in two other and most important lines. It is recognized as a *model* for the scores of kindred schools since established so widely through the South. Still more: Hampton has demonstrated to the country

the value of the union of work and study, of industrial training and education, especially for the elevation of the colored race. The income of the Slater Fund is given *only* to those schools which provide industrial training. The income of the Daniel Hand Fund, of a *million*, is devoted to primary, industrial, and normal education. That fund should be recognized as a child of Hampton. Mr. Hand has often told me that it was the success of Hampton, and the prominence there given to industrial education, that first determined the object of his benefaction. The training there given in varied husbandry and constructive carpentering has led a large proportion of its graduates to acquire land and build homes, and their prosperity, compared with the ignorant people around them, furnishes practical and needed object lessons. Skilled industry will tend to improve their homes, so often dismal, dirty, one-room cabins, where, herding like beasts, the decencies of life cannot be. One of their most urgent needs is the improvement of their homes, if that rich Saxon word may be applied to their wretched huts, often with no chance for light or air, except through an open door, or the chinks in the rough boards.

In all ages, and in all lands, the dwellings of the people have been the index of their barbarism or the measure of their civilization. Christianity has ever marked its triumphs over paganism by improving the homes of its converts. That will prove a practical gospel that shall help the colored people to realize that the chief privilege of life is the creation of happy, tasteful homes. When such is one's ideal, and his home becomes his pet and pride, life has higher significance and value. Such an ideal brings new cheer and inspiration for one's daily duties.

Industrial training will lead to the more general ownership of land, as well as homes. The negro is getting a passion for the acquisition of land, which ought to be encouraged to the utmost; for when he has gained a homestead, he has given bonds to society for good behavior. When he carries the rewards of honest toil to his own house, he and his gain a new lesson of self-respect. The negroes already own over three million acres of land. Even this wide domain is not a tithe of what they need, and will have—for the acquisition of land is the new rage with the race. The vast majority are still ignorant, poor, landless hirelings and unskilled laborers. Instead of the evils at first apprehended from multiplying small holdings, the best people in the South now admit that here is a new element of prosperity to the negro, and of security to all.

It is a fact of immense significance, that public sentiment in the South is turning in favor of both the education and manual training of the negroes. The Southern people are the natural friends and helpers of the freedmen. Once enlisted, they can help in this work as no outsiders can do. The gift of seventeen millions of dollars from the North since the war, for the education of the negro, is a grand record of Christian philanthropy; but Southern tax-payers are doing still more by maintaining 16,000 free colored

schools, at an annual cost of over three millions of dollars. Since 1868 the Southern States have appropriated $37,000,000 to support common and normal schools for colored people. Of this sum, over ninety per cent. has come out of the pockets of the whites. Instead of reproaches for the dead issues of the past, let us, forgetting those things that are behind, press forward to those better things that are before. This great work is only just begun, and there is an urgent demand for all that both the North and South can do. Never before in the history of the world did any Christian nation have within itself so large and promising a field of truly missionary work, the opportunity of uplifting such a mass of ignorance, and yet so accessible—speaking the same language—so plastic, docile, and receptive.

THE PROGRESS OF MANUAL TRAINING.

[INFORMAL DISCUSSION.]

In reporting upon the progress made in manual training during the past year, MR. WOODWARD said that he should refer only to such institutions as had inaugurated manual work since the San Francisco meeting.

First comes the splendidly-equipped Cogswell Polytechnic College, in San Francisco itself, which has had a most successful year.

In Oakland, California, Mr. Crawford has introduced manual training into his large private school.

In Salt Lake City, a course in manual training has been added to the academy, with good results.

Springfield, Massachusetts, has greatly enlarged its facilities for manual training, and has introduced a high order of drawing.

In the public schools of Beardstown, Illinois, regular manual training has been introduced.

In each of the cases mentioned, a graduate of the St. Louis school has been employed.

St. Paul, Minnesota; Albany, New York; Peoria, Illinois; the high school of Des Moines, Iowa; and numerous agricultural and mechanical colleges of high-school grade, have opened manual-training departments.

The State Commissioner appointed by the Governor of Pennsylvania has recommended that manual-training classes be organized in connection with all high schools in the State.

Movements are on foot in a hundred towns and cities, to the same end. The great and most serious difficulty in all such cases, is the lack of properly-trained teachers. There is to-day in session in Toledo a small summer school, in which experienced teachers are learning the nature and methods of teaching manual training.

Mr. Woodward urged all the friends of manual training to cultivate fel-

lowship with each other; to communicate experience and new ideas through the press; and to support such stanch friends as *The Teacher*, of New York City.

Mr. Merwin, being called upon to report for the city of Brooklyn, New York, said that much interest had been excited on this subject, but that caution had to be exercised in order to avoid dangers to which any precipitation might subject them. Application had been made to the board of estimates for an appropriation of ten thousand dollars to aid the work. Whether the appropriation had been or would be allowed, he could not say. He also said that the Pratt Institute was properly an industrial school; the girls being taught cooking, dress-making, etc., and the boys various trades. In answer to the question, "How much money has been given to this institution by Mr. Pratt?" the speaker could not say exactly, but thought he must certainly have given several hundred thousand dollars.

Miss Emma Marwedel, of San Francisco, gave an account of the new education in Germany, where she had lately studied this work and its connection with the kindergarten. Manual training in the schools is a higher development of the occupations of the kindergarten. There is a "missing link" between the two which it must be the work of the future to supply. There should be introduced into the schools exercises in manual training adapted to conduct the child from the age at which he leaves the kindergarten to the time when he may be admitted to the use of the simplest tools of the workshop. The extension of Froebel's system into manual training has already been introduced in many schools.

In the absence of anyone who could more properly represent the progress of manual training in the schools of New York City, Mr. Rickoff said that under the authority of the Board of School Commissioners, manual training had been introduced into more than twenty of the large schools, with such satisfactory results that it was now proposed to introduce it into all the primary and grammar schools. He had visited some of the schools in which it had been introduced, and was well pleased with the results. He mentioned especially some excellent work in a school in Vandewater street, the principal of which is Mr. O'Neil. One boy—a little Italian bootblack, some ten or eleven years old—had planned and cut a cube with a square pyramid on each face, out of a single piece of stiff paper, and this without any assistance. There was much other excellent work heaped up on side-tables. Those teachers who have large, airy school-rooms, and complain of want of conveniences for such work, ought to see the cramped accommodations of this school. The principal said that his pupils, though younger, advanced evenly with the pupils of the same grades in other schools in the respective studies. They were more interested in the work of the regular program.

Mr. Crawford spoke of the commission appointed by the Governor of Pennsylvania, as being favorable to the introduction of manual training

into the schools of the State. It recommends especially its introduction into the high schools. The report of this commission is a voluminous one, and is of great value.

GEO. W. MCANDREW said that manual training had been effectually introduced into the normal school of the city of New Haven, and that the graduates of that school would be able to take up the work in the schools to which they might be appointed.

MR. BEMIS said that in a recent visit to Philadelphia, one of the assistant superintendents had directed his attention to the improved appearance of the children as to the mending and condition of their clothing. The girls who had been taught sewing at school willingly helped, and even volunteered their services, in caring for the clothing of the rest of the home circle, so that a marked gain in civilization had resulted. Mr. Bemis also spoke of a conversation with Superintendent MacAllister, in which the latter said that manual training had been such a success that he proposed, in a year or two, to introduce it among ten or twelve thousand girls in the two higher grammar grades; and also to give the boys, of all the grammar grades, work in plaster and drill in the use of a knife until they were old enough to handle ordinary tools, when the latter would be used.

MR. TAGGART, of Minneapolis, said that Dr. Bradley, the superintendent, had submitted the question of manual training in the schools of that city. It has already been inaugurated in the high school, and it will soon be introduced in the two grammar schools.

PROCEEDINGS

AND

ADDRESSES

OF THE

DEPARTMENT OF ART EDUCATION.

DEPARTMENT OF ART EDUCATION.

SECRETARY'S MINUTES.

FIRST SESSION.

WATKINS INSTITUTE, NASHVILLE, TENN., July 18, 1889.

The Department of Art Education was called to order at 3 P. M., by the President, L. S. Thompson, of New Jersey.

In the absence of the regular Secretary, Thomas H. Corkill, of Nashville, was elected Secretary *pro tem.*

The President then delivered the inaugural address, which was accompanied by blackboard illustrations.

It was moved that the President appoint the usual committees. The President deferred announcement of committees till later in the session.

William T. Harris, of Massachusetts, read a paper on "Art Education the True Industrial Education—A Cultivation of Æsthetic Taste of Universal Utility."

The President announced the following committees:

Committee on Nomination of Officers: T. H. Corkill, I. C. Mulkins, Jesse H. Brown, Miss Sallie Thomas, R. E. Selleck.

Committee on the Report of Art Exhibit: Peter Calvert, Jesse H. Brown, Mrs. Frank Whorley.

The papers read were then discussed by J. H. Brown, of Indianapolis, and J. P. Dake, of Nashville.

The Department then adjourned.

SECOND SESSION.—JULY 19.

The second session of the Department was held at the same place, at 3:15 P. M.; President Thompson in the chair.

There being no miscellaneous business, Jesse H. Brown, of Indianapolis, read a paper on "Form-Study, and Its Application in All Grades Below the High School.".

Mr. Brown, being superintendent of drawing in the Indianapolis schools,

exhibited a great variety of work done by his pupils, which he explained to the Department.

The Committee on Nomination of Officers made the following report:

President—Jesse H. Brown, Indianapolis, Indiana.

Vice-President—Miss Sallie Thomas, Nashville, Tennessee.

Secretary—Miss Ada M. Laughlin, St. Paul, Minnesota.

The report was received and adopted.

The Committee on the Art Exhibit made a verbal report, which was to be written out in full for the volume of proceedings.

The Department then adjourned.

THOMAS H. CORKILL, *Secretary pro tem.*

PAPERS.

EVOLUTION OF SYSTEMS OF DRAWING IN THE UNITED STATES.

[PRESIDENT'S ADDRESS.]

LANGDON S. THOMPSON, JERSEY CITY, NEW JERSEY.

In the early history of teaching drawing to young children in this country, about all that was done was to place a figure of some kind before the child and ask or require him to copy it. Thoughtful teachers and parents soon discovered that there is but little that is educational in such work—that only a few are successful; and they naturally said that the teaching of drawing as they understood it was only a waste of precious time. Hence this method of teaching drawing by the mere imitation or copying of a figure or a picture, frequently beyond the comprehension of the child, is now an exploded idea, although it may still be in use in some parts of our country.

Thoughtful teachers and educators, still believing in the educational value of teaching drawing to little children, began to reason, to analyze, and to experiment on the subject. They looked over the alphabet of graphic expression and discovered that straight lines and curves constitute the simple elements of most all the drawing that can profitably be done by little children. They reasoned further that children must be masters of these elements before they can use them in drawing. Hence they said, "We will have the children practice on vertical, straight lines one after another until they can make them well; then on horizontal lines, oblique lines, and curves, in various positions."

These exercises were followed by combinations of straight lines, forming angles, triangles, quadrilaterals of various kinds, polygons, etc. This method seemed philosophical and logical at first view, and most of the elementary-drawing systems began in that way, five, ten, or fifteen years ago.

In practice, however, it was found that after a child had made one vertical straight line, it had no inner spontaneous motive for making another vertical line along side of it; hence, after making one such line, it made others because the teacher required it to do so—that is, as a mere task. The same experience was passed through in practicing on horizontal and oblique lines, on curves, angles, triangles, squares, circles, and polygons. The child became tired out and disgusted with the whole subject of drawing before he was allowed to make anything that he wanted to make. This method, while not entirely wrong in philosophy, was wrong in practice, and proved unsatisfactory to pupils, teachers, and parents.

Again the thinkers and philosophers came to the rescue. They said, there has been too much analysis, too much abstraction; and so, following the tendency of mind in general when dissatisfied with its present position, they went to the opposite extreme, and said, we must draw entirely from concrete or solid objects. This is the craze that is just now passing over the country.

To be able to draw from objects—that is, solids—is certainly a very desirable acquisition; hence there is a fascination in the announcement, "We will draw from objects." What is an object? In this connection it means a solid; a material object, having length, breadth, and thickness. But what objects shall we use? A small minority say take anything that interests the child—a dog, a cat, any animal, a flower, a plant, a house, or even a steam-engine, as we have heard one enthusiast say. Others who have had more experience, or who are more philosophical, say no; not these; but let us begin with geometrical solids, such as the sphere, the cube, the cylinder, etc. A fair trial, however, with either of these classes of objects with little children and our ordinary teachers, has always shown, and will always show, that only the geniuses, who are always "few and far between," can make anything like creditable representations of solids or objects of three dimensions. Hence, the advocates of object-drawing have been driven to abandon the essence of model-drawing, while still clinging to the fascinating name. If you will go into one of these primary schools where the so-called object-drawing is taught, this is what you will find: The teacher holds up or presents a cube, and asks the pupils to draw a front view of it. The pupils have previously learned that the real shape of one face of the cube is a square; hence, from memory, they all draw a square. We say from memory, because only one pupil in the room can possibly see the face of a cube as a square, and it is probable that not one can do so. But the teacher answers, each pupil may have a cube which he can hold in such a way as to see a square. Very well; we will suppose that each pupil has a cube and holds it so that he can only see a square, and that he draws what he sees. He is then only drawing from the flat, and not from the solid, because he sees no solid; he only sees a surface of two dimensions, and this he could see just as well from a square drawn on the blackboard or in his book. But the enthusiast still answers, the child is pleased and stimulated, because his square is the representation of a real thing, a solid. My answer is, that here is the great deception: this square that the child has drawn is not in any sense a representation or a picture of a cube. Any characteristic drawing of a cube must show that it is a solid—must show that it has three dimensions. A square can be no more the picture of a cube than it is of millions of square prisms of all imaginable dimensions and proportions. Perhaps you ask, what does the square represent? It only represents itself. It is an entity independent of all cubes and square prisms. Cubes and square prisms depend for their existence on the square, but the square does not depend on them.

Further, in this same primary school where object-drawing is said to be taught, the teacher presents a cylinder and asks the pupils to draw a front view of it, and the pupils draw a rectangle of some kind. The children do not see a rectangle, and cannot see one unless the cylinder happens to be just as long as the distance between their eyes and the axis is placed parallel with a line joining the eyes. This rectangle, then, cannot possibly be a picture of an ordinary right cylinder. A characteristic drawing of a right cylinder, to be recognized as such, must contain at least one ellipse; generally, however, it contains two.

We might present other examples of model-drawing, falsely so called, but these are sufficient to show that its advocates have really abandoned the essential thing in object-drawing in primary schools, and are only clinging to the name because, perhaps, it fascinates pupils, parents and teachers who have not yet discovered its falsity.

In this connection, we desire to call attention to a popular arrangement of the subjects pertaining to drawing that should be taught in public schools; here it is: *Constructive* Drawing, *Representative* or *Pictorial* Drawing, and *Decorative* Drawing. This looks well on paper, and sounds well to the ear; but it will not bear philosophical investigation, nor will it in the end stand the test of practical experience. The natural order of form-study, which only needs to be stated to be understood, is as follows:

1. The *making* of real objects in three dimensions, as they exist in space—that is, the forming of objects in some kind of matter.
2. The *decoration* of real objects.
3. The *representation*, or the pictorial drawing, of real objects.

Schools are the artificial product of an artificial state of society. We cannot do in the schools everything that the race has done outside of them. We may, however, introduce some types of the different kinds of activities that have occupied the energies of the race.

Under the first head, for instance, we cannot make many things, but we can model the types of all things in clay, and make them of cardboard and sheet-metal.

After the making of a thing, the natural order is to decorate it. This calls forth exercise of the taste; and its cultivation is the most practical and valuable result of the proper study of drawing.

After an object is made and decorated, the third and most abstract step of all is to draw the object pictorially on a flat surface. Even a slight acquaintance with history will convince one that this has been the world's order of evolution or development.

The question will now be asked, "What is to be done with constructive drawing?" If constructive drawing is to come into any schools except the technical schools, it should come last, and not first. It is an arbitrary language, founded on descriptive geometry. It is not *drawing*, properly so called, any more than hieroglyphics is drawing. It is true there is a certain

mechanical kind of drawing about it; but so there is in the production of hieroglyphics; so there is drawing in the writing of the Hebrew, the Greek, the Latin, the English, or any other language containing symbolical characters. Constructive drawing—that is, the drawing of plans, elevations, sections, etc.—has no place in primary schools.

Those who place constructive drawing first in order, have mistakenly supposed (1) that working-drawings are necessary or at least desirable for the construction of simple objects; (2) that this kind of drawing prepares the way for drawing the *appearances* of objects; and (3) that it is a convenient medium through which to express the *facts* of form.

The answer to all this is as follows: (1) Children cannot make working-drawings of objects that they cannot fully conceive beforehand, in which case they can make the objects without the drawings. Constructive drawings are not needed by the person who makes them. (2) The *facts* of form are not necessary for pictorial drawing. Indeed, they stand in the way of the child's progress in this direction. In object-drawing, it is not the facts of *form* that the student needs so much as the facts of *appearances*. Facts of form mislead him at every turn. They induce him to make his ellipses too round, and the angles of rectangular objects too nearly like right angles. In object-drawing all is illusion: what is long may appear short; what is horizontal may appear slanting, or even vertical; and what is curved may appear straight; a *line* may appear as a *point*, a *plane* may *look* like a line, or it may look like an unlimited number of *other* planes different from itself; and a *solid* may *look* like a plane, or an unlimited number of other planes, different in appearance from any plane the solid may contain. Hence, when one would draw an object that is before him he need not ask what it *is*, nor even what is its *real* shape, but what does it *look* like? The chief business of the teacher of object-drawing is to get the student to forget, for the time being, the *fact* that the circle is *round*, or that the square is *square*, and get him to see appearances as he did when an infant; in other words, to help him to regain his power of believing what his eyes reveal to him. (3) Again, the *facts* of form never are and cannot be expressed by drawing. For instance, the *facts* of a cube are as follows: six equal square faces; twenty-four plane right angles; twelve edges; eight triedral angles. The conventional plane-and-elevation, or working-drawings, consist of only two squares, containing only eight plane right angles and only eight edges. But even if all the above facts could be drawn out on a flat surface, their *relations*, which is the *essential* fact of a cube, cannot be expressed by drawing.

Constructive drawings, including orthographic projection, isometric projection, cabinet projection, etc., are nothing more than conventional languages; not so difficult to learn perhaps as Greek, but nevertheless they must be learned before they can be read or written.

Where then do the *facts* of form find expression? Not in drawing, but in making and modeling. The *facts* of a cube or any other solid can only

be expressed in three dimensions. It is in clay-modeling that the child should express synthetically the *facts* of form that it has learned analytically from seeing and handling the type solids.

To the careful and philosophical observer, then, it must be evident that the true method of teaching drawing and form-study to little children, has not yet been evolved or methodically arranged; or if so, that it has not been presented to the public. It is just as evident, however, that we are about ready for it. These extreme notions about trying to teach drawing entirely from solids are already showing their weakness, and we shall soon be ready to try a medium course between the methods of ten years ago and the present; a course that shall be truly educational and truly industrial; and one that can be taught by the ordinary teacher, and learned by the mediocre pupil.

Let us in a few paragraphs try to outline such a system of drawing. The true method, we think, will follow the natural order of development that we have already laid down:

1. The *Making* or modeling of real objects in three dimensions, beginning with the type solids, the sphere, the cube, and the cylinder.

2. The *Decoration* of real objects, and the drawing of designs as well as the invention of them.

3. The *Representation* of objects pictorially.

Under each of these departments the work must be both analytical and synthetical, as both of these processes are required for complete knowledge.

Under the first head, the *making* of objects, the analytical process will consist in studying the geometrical type solids as wholes, and finding out by touch and sight their component parts. The synthetic side of the work will consist in modeling and making these and other solids in three dimensions, in clay, wax, putty, paper, wood, etc. Here there will be ample scope for the discovery, application and expression of the *facts* of form. Under this head no drawing, properly so called, is needed, nor can it be used to advantage by little children.

Under the second head, the *decoration* of objects, the analytical side will consist in the observation, analysis and comparison of beautiful objects, figures, and historical ornament. The synthetic side will consist in making only a number of designs of various kinds sufficient to fix in mind the general principles of good taste in ornament. It is here that drawing finds its proper beginning, such drawing being usually in two dimensions only.

The outcome of the decorative department of art study will be—(1) the cultivation of the taste of the whole people so as to desire the beautiful in all their common surroundings; and (2) the development of the few geniuses necessary to supply the demand for beauty in the household. This is a far more desirable and a more practically industrial result than can ever be achieved by the constructive or plan-and-elevation drawing.

Under the third head, the *Pictorial Representation* of objects, the ana-

lytical side will consist in the discovery and analysis of the *facts* of appearances. The synthetical side will require just enough practice in drawing from objects to fix in mind the general principles of perspective, optics, and chromatics. The result of the work of this department will be the general appreciation of the fine arts by all the people, and the development of those who have genius or talent into artists.

If the preceding general principles are correct, as we believe they are, we are ready to understand the place and the purpose of drawing in form-study. The beginning of form-study should be from the solid, and it should proceed from wholes to parts; from the solid through surfaces, angles, and lines, to points; it is essentially analytical. On the contrary, drawing is inherently synthetical; it must proceed from parts to wholes.

Again, the object of form-study from solids is to excite thought, to find mind, to recognize purpose and design. The purpose of drawing, if it is to be educative, is to express thought, ideas, mind. Ideas or thoughts about what? All kinds of thoughts cannot be expressed by drawing. What class of thoughts should we attempt to express by drawing? Evidently thoughts about space, or limited portions of space. Limited portions of space must have relations to other limited portions; that is *position*. What is the proper visible expression for location or position? A dot, or a point.

We may reason in another way. The alphabet of graphic expression, which includes painting, consists of dots, lines, figures, light, shade, and color. The last analysis of any or all of these when studied as forms, is a point, which may be represented by a dot. The point, then, is the extreme limit or the end of all form-study; while the dot, which represents the point, becomes the first step in the synthetic process of form-study by drawing.

Again, Nature herself suggests the dot as the beginning of synthetic work. When she would create or build up organic life, she begins with a cell, a germ, an egg, a seed, a central point, if you please, and sends out radiations from it upward, downward, sidewise.

Having now found a starting-point for drawing proper, we are ready to carry the pupil synthetically through dots, lines, figures, light, shade, and color. Perhaps some one will now say this is the method of procedure pronounced a failure in the early part of this paper. But what we now propose is not the same as that previously condemned. We now propose to use the elements of drawing not only to express thought, but in such a way as to stimulate thought. How can this be done? Suppose the child has a slate or a piece of paper; he is asked to place a dot at the center of it. If now he is asked to place a dot a certain distance above the center, he generally has a spontaneous thought to place a dot the same distance below, left and right of the center. If, however, the thought is not spontaneous, he sees the propriety of it when it is suggested, and is pleased with the result. A similar method may be pursued with lines and figures of all kinds, as is shown in almost any of the practical exercises known in the schools.

ART EDUCATION THE TRUE INDUSTRIAL EDUCATION— A CULTIVATION OF ÆSTHETIC TASTE OF UNIVERSAL UTILITY.

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We have heard much said on the subject of industrial training in recent years. It would seem that there is no educational subject that occupies the mind of the public more extensively at the present time. There is, however, not an entire agreement among its agitators as to the exact nature of the education demanded for industry. It is the object of my paper to assist in clearing up this question of the best form of training for profitable work in the industries.

One will concede at the start, that tool-work is valuable as industrial training; and that especially the course of study and work in the manual-training school is valuable because it teaches how to manufacture tools and machines of all kinds, and thereby gives the laborer a sort of command over the instruments of industry that assists him very much in his struggle for excellence in the fields of labor.

Still more valuable must we regard the study of natural science, and especially of applied mathematics, in the laws of matter and motion. It furnishes the theory of all machinery and of all production of supplies from nature.

Besides this, we may claim that general education is of the utmost importance, opening as it does the powers of thought and observation, giving each laborer an insight into human nature, and fitting him for logical thinking on all subjects; fitting him alike to lead others and combine them in extensive undertakings, and likewise to serve faithfully and intelligently other leaders, when the case requires. This general education is indeed indispensable to the citizen and to the best quality of industrial people.

But æsthetic education—the cultivation of taste, the acquirement of knowledge on the subject of the origin of the idea of beauty (both its historic origin and the philosophical account of its source in human nature), the practice of producing the outlines of the beautiful by the arts of drawing, painting and modeling, the criticism of works of art, with a view to discover readily the causes of failure or of success in æsthetic effects—all these things we must claim form the true foundation of the highest success in the industries of any modern nation. The dynamic side is needed; but invention of the useful does not succeed in controlling the markets of the world. A nation with its laborers all educated in their taste for beautiful forms will give graceful shapes to their productions, and command higher prices for them. The graceful shape and the proper ornamentation charm the

purchaser, and he willingly pays a higher price for the beautiful article of usefulness, if it is made by an artist, than if it is made by a mere artisan.

On another occasion I have called attention to the backward state of Swedish education in æsthetic art. Sweden is the leader in the manual-training movement, but her educators have not yet seen the importance of developing correct taste among the laborers as a condition of industrial success. Accordingly we find that ingenuity is increasing to some extent in that country, but that there is no improvement in the artistic finish and ornamentation of their goods. Clumsy shapes and incongruous ornament are the characteristics of Swedish goods. Other nations do not want such ugly shapes in sight, and do not buy them. To have ugly utensils perpetually in view gradually works degeneration in one's taste. The figures of our commercial reports show that we import raw materials from Sweden, but do not buy their manufactures. In the official report of commerce and navigation of the United States for 1881, the imports from Sweden and Norway are reported as pig iron, $111,176; bar iron, $517,959; old and scrap-iron, $114,883; total, $744,018. But of manufactures of iron and steel, only $111,749 are reported. It is surprising to note that we imported wood manufactures from them only to the small amount of $137, while we imported rags for paper manufacture to the amount of $39,090—but no manufactured clothing to speak of! The same year Belgium sent us wood manufactures to the value of $118,146, or nearly one thousand times the value of the same item from Sweden and Norway!

In 1851, at the World's Exposition in London, it became evident that English industries were not of such a character as to compete with those of France and Belgium. Prince Albert, wise and thoughtful as he was, set about a deep-reaching system of education that should correct the national defect, and recover the prestige of British arts and manufactures. The South Kensington Museum was established, and day and evening art schools set up in all manufacturing centers. The museum placed at its foundation a collection of works of art showing the history of art, its beginnings, its high-water marks, and its fluctuations. On this basis instruction was given in those forms of ornamentation that the world has pronounced beautiful. There began from this time a gradual rise in the taste of the English workman; from being an artisan pure and simple he began to be an artist. England has gone forward rapidly in the direction of producing works of taste, and her useful manufactures, heretofore made without reference to beauty, have improved in tastefulness of design and execution.

The establishment of a great national art gallery, the Louvre, and the studies of French savants in the canons of good taste, had long before revolutionized French manufactures, and given France the supremacy in the world-market for goods that command high prices and ready sale.

Taking hint from England, we have had in this country something of the fever for education in art, especially in the lines of industrial drawing.

Remarkable as has been our progress in the matter, yet there is a prevalent lack of insight into the true direction and significance of this branch of industrial drawing. We have had much stress laid on geometric drawing and the construction of working-drawings, as well as the old-fashioned system of drawing pictures of objects, and we have had much invention of original designs, founded on the basis of regularity and symmetry, but we have had very little of a really high order of æsthetic.

In order to explain this statement, I ask your attention to a discussion of some general ideas on the theory of art with a view to show the object of art and its historical realization. This will help to explain to us why art exercises and has exercised so much influence in the world, and why it dominates still in the market of industrial productions. Wealth demands the æsthetic. The days of poverty may be satisfied with the useful.

Let us inquire into the scope of art and see its function, whether serious or trivial, whether elevating or degrading to the soul. Let us study it, in short, in its relations to religion as well as in its relations to industry, because only in this serious aspect can it justify for itself its high place in the esteem of mankind.

There is the theory that the primary function of art is amusement. What makes this degrading theory plausible is the fact that there is sensuous enjoyment in the contemplation of works of art. But if we analyze this effect we shall trace even it to something higher than sensuous sources.

The sensuous elements in art are REGULARITY, SYMMETRY, and HARMONY.

1. *Regularity* is recurrence of the same—mere repetition. A rude people scarcely reaches a higher stage of art. The desire for amusement is gratified by a string of beads or a fringe of some sort. It is a love of rhythm. The human form divine does not seem beautiful to the savage. It is not regular enough to suit his taste. He must accordingly make it beautiful by regular ornaments, or by deforming it in some way; by tattooing it, for example.

Why does regularity please? Why does recurrence or repetition gratify the taste of the child or savage? The answer to this question is to be found in the generalization that the soul delights to behold itself, and that human nature is "mimetic," as Aristotle called it, signifying symbol-making. Man desires to know himself and to reveal himself, in order that he may comprehend himself; hence, he is an art-producing animal. Whatever suggests to him his deep, underlying spiritual nature gives him a strange pleasure. The nature of consciousness is partly revealed in types and symbols of the rudest art. Chinese music, like the music of very young children, delights in monotonous repetitions that almost drive frantic anyone with a cultivated ear. But all rhythm is a symbol of the first and most obvious fact of conscious intelligence or reason. Consciousness is the knowing of the self by the self. There is subject and object, and the activity of

recognition. From subject to object there is distinction and difference, but with recognition sameness or identity is perceived, and the distinction or difference is retracted. What is this simple rhythm from difference to identity but regularity? It is, we answer, regularity, but it is much more than this. But the child or savage delights in monotonous repetition alone, not possessing the slightest insight into the cause of his delight. His delight is, however, explicable through this fact of the identity in form between the rhythm of his soul-activity and the sense-perception by which he perceives regularity.

The sun-myth arises through the same feeling. Wherever there is repetition, especially in the form of return-to-itself, there comes this conscious or unconscious satisfaction at beholding it. Hence circular movement, or movement in cycles, is the most wonderful of all the phenomena beheld by primitive man. Nature presents to his observation infinite differences. Out of the confused mass he traces some forms of recurrence: day and night, the phases of the moon, the seasons of the year, genus and species in animals and plants, the apparent revolutions of the fixed stars, and the orbits of planets. These phenomena furnish him symbols or types in which to express his ideas concerning the divine principle that he feels to be First Cause. To the materialistic student of sociology all religions are merely transfigured sun-myths. But to the deeper student of psychology it becomes clear that the sun-myth itself rests on the perception of identity between regular cycles and the rhythm which characterizes the activity of self-consciousness. And self-consciousness is felt and seen to be a form of being that is not on a par with mere transient, individual existence, but rather the essential attribute of the divine being, Author of all.

Here we see how deep-seated and significant is this blind instinct or feeling which is gratified by the seeing and hearing of mere regularity. The words which express the divine in all languages root in this sense-perception and æsthetic pleasure attendant on it. Philology, discovering the sun-myth origin of religious expression, places the expression before the thing expressed, the symbol before the thing signified. It tells us that religions arise from a sort of disease in language which turns poetry into prose. But underneath the æsthetic feeling lies the perception of identity which makes possible the trope or metaphor.

2. *Symmetry.* Regularity expresses only the empirical perception of the nature of self-consciousness and reason. There is, as we have seen, a subject opposed to itself as object. Opposition or antithesis is, however, not simple repetition, but opposition. The identity is therefore one of symmetry, instead of regularity. Symmetry contains and expresses identity under difference. We cannot put the left-hand glove on our right hand. The two hands correspond, but are not repetitions of the same. It is a mark of higher æsthetic culture to prefer symmetry to regularity. It indicates a deeper feeling of the nature of the divine. Nations that have reached this

stage show their taste by emphasizing the symmetry in the human form by ornaments and symmetrical arrangement of clothing. They correct the lack of symmetry in the human form in the images of their gods. The face is on the front side of the head, but the god shall have a face on the back of his head too, to complete the symmetry. The arms directed to the front of the body must also correspond to another pair of arms directed in the opposite direction. Perhaps perfect symmetry is still more exacting in its requirements, and demands faces with arms to match on the right and left sides of the body. To us the idols of the ancient Mexicans and Central Americans seem hideous. But it was the taste for symmetry that produced them.

3. *Harmony* is the object of the highest culture of taste. Regularity and symmetry are so mechanical in their nature that they afford only remote symbols of reason in its concreteness. They furnish only the elements of art, and must be subordinated to a higher principle. Harmony is free from the mechanical suggestions of the lower principles, but it possesses in a greater degree the qualities which gave them their charm. Just as symmetry exhibits identity under a deeper difference than regularity, so harmony, again, presents us a still deeper unity underlying wider difference. The unity of harmony is not a unity of sameness, nor of correspondence merely, but a unity of adaptation to end or purpose. Mere symmetry suggests external constraint; but in art there must be freedom expressed. Regularity is still more suggestive of mechanical necessity. Harmony boldly discards regularity and symmetry, retaining them only in subordinate details, and makes all subservient to the expression of a conscious purpose. The divine is conceived as spiritual intelligence elevated above its material expression so far that the latter is only a means to an end. The Apollo Belvedere has no symmetry of arrangement in its limbs, and yet the disposition of each limb suggests a different disposition of another, in order to accomplish some conscious act upon which the mind of the god is bent. All is different, and yet all is united in harmony for the realization of one purpose. Here the human form, with its lack of regularity and symmetry, becomes beautiful. The nation has arrived at the perception of harmony, which is a higher symbolic expression of the divine than were the previous elements. The human body is adapted to the expression of conscious will, and this is freedom. The perfect subordination of the body to the will is gracefulness. It is this which constitutes the beauty of classic art: to have every muscle under perfect obedience to the will — unconscious obedience — so that the slightest inclination or desire of the soul, if made an act of the will, found expression in the body. When the soul is not at ease in the body, but is conscious of it as something separate, gracefulness departs, and awkwardness takes its place. The awkward person does not know what to do with his hands and arms; he cannot think just how he would carry his body or fix the muscles of his face. He chews a stick or bites a cigar in order to have something to do with the facial muscles, or twirls a cane or

twists his watch-chain, folds his arms before or behind, or even thrusts his hands into his pockets, in order to have some use for them which will restore his feeling of ease in his body. The soul is at ease in the body only when it is using it as a means of expression or action.

Harmony is this agreement of the inner and outer, of the will and the body, of the idea and its expression, so that the external leads us directly to the internal of which it is the expression. Gracefulness then results, and gracefulness is the characteristic of classic or Greek art. Not only its statues, but its architecture and architectural ornament, exhibit gracefulness or freedom.

The Greek religion made beauty the essential feature of the idea of the divine, and hence his art is created as an act of worship of the beautiful. It represents the supreme attainment of the world in pure beauty, because it is pure beauty and nothing beyond. Christianity reaches beyond beauty to holiness. Other heathen religions fall short of the Greek ideal, and lack an essential element which the Greek religion possessed. The Greeks believed that the divine is at the same time human; and human not in the sense that the essence of man, his purified intellect and will, is divine, but human in the corporeal sense as well. The gods of Olympus possess appetites and passions like men; they have bodies, and live in a special place. They form a society, or large patriarchal family. The manifestation of the divine is celestial beauty. Moreover, the human being may by becoming beautiful become divine. Hence the Greek religion centers about gymnastic games. These are the Olympian, the Isthmean, the Nemean, and the Pythian games. Exercises that shall give the soul sovereignty over the body and develop it into beauty, are religious in this sense. Every village has its games for physical development; these are attended by the people who become in time judges of perfection in human form, just as a community that attends frequent horse-races produces men that know critically the good points of a horse. It is known who is the best man at wrestling, boxing, throwing the discus, the spear, or javelin; at running, at leaping, or at the chariot or horseback races. Then at less frequent intervals there is the contest at games between neighboring villages. The successful hero carries off the crown of wild olive branches. Nearly every year there is a great national assembly of Greeks, and a contest open to all. The Olympian festival at Olympia and the Isthmean festival near Corinth, are held the same summer; then at Argolis, in the winter of the second year afterwards, is the Nemean festival; then the Pythian festival near Delphi, and a second Isthmean festival, occur in the spring of the third year; and again there is a second Nemean festival in the summer of the fourth year of the Olympiad. The entire people, composed of independent states, united by ties of religion, assemble to celebrate this faith in the beautiful, and honor their successful youth. The results carried the national taste for the beautiful as seen in the human body to the highest degree.

The next step after the development of the personal work of art in the shape of beautiful youth, by means of the national games and the cultivation of the taste of the entire people through the spectacle of these games, is the art of sculpture, by which these forms of beauty, realized in the athletes and existing in the minds of the people as ideals of correct taste, shall be fixed in stone and set up in the temples for worship. Thus Greek art was born. The statues at first were of gods and demigods exclusively. Those which have come down to us cause our unbounded astonishment at this perfection of form. It is not their resemblance to living bodies, not their anatomical exactness that interests us, not their so-called "truth to nature," but their gracefulness and serenity—their "classic repose." Whether the statues represent gods and heroes in action or in sitting and reclining postures, there is this "repose" which means indwelling vital activity and not mere rest as opposed to movement. In the greatest activity there is considerate purpose and perfect self-control manifested. The repose is of the soul, and not a physical repose. Even sitting and reclining figures—for example, the Theseus from the Parthenon, the torso of the Belvedere—are filled with activity, so that the repose is one of voluntary self-restraint and not the repose of the absence of vital energy. They are gracefulness itself.

What a surprising thought is this, of a religion founded on beauty! How could it have arisen in the history of the world, and what became of it? Let us consider a few of the elements wherein the Greek religion was superior to other heathen religions.

The Hindoo worshipped an abstract unity devoid of all form, which he called Brahma. His idea of the divine is defined as the negation not only of everything in nature, but also everything human. Nothing that has form, or shape, or properties, or qualities—nothing, in short, that can be distinguished from anything else, can be divine according to the thought of the Hindoo. This is pantheism. It worships a negative might which destroys everything. If it admits that the world of finite things arises from Brahma as creator, it hastens to tell us that the creation is only a dream, and that all creatures will vanish when the dream fades. There can be no hope for any individuality, according to this belief. Any art that grows up under such a religion will manifest only the nothingness of individuality, and the impossibility of its salvation. Instead of beauty as the attribute of divinity, the Hindoo studied to mortify the flesh; to shrivel up the body; to paralyze rather than develop his muscles. Instead of gymnastic festivals he resorted to the severest penances, such as holding his arm over his head until it wasted away. If he could produce numbness in his body so that all feeling disappeared, he attained holiness. His divine was not divine-human, but inhuman, rather.

The Egyptian laid all stress on death. In his art he celebrated death as the vestibule to the next world and the life with Osiris. Art does not get beyond the symbolic phase with him. As in the hieroglyphic the picture

of a thing is employed at first to represent the thing, and by-and-by it becomes a conversational sign for a word, so the works of art at first represent men and gods, and afterwards become conventional symbols to signify the ideas of the Egyptian religion. The great question to be determined is this: What destiny does it promise the individual, and what kind of life does it command him to lead? The Egyptian symbolizes his divine by the processes of nature that represent birth, growth and death, and resurrection, and hence conceive life as belonging to it. The course of the sun—its rising and setting, its noonday splendor, and its nightly eclipse; the succession of the seasons—the germination, growth and death of plants; the flooding and subsidence of the Nile—these and other phenomena are taken as symbols expressing the Egyptian conception of the divine living being. Finally it rises out of the immediate artistic description by symbols, and tells the myth of Osiris killed by his brother Typhon, and of his descent to the silent realm of the under-world, and of his there reigning king, and of his resurrection.

The Indian art, on the contrary, dealt with symbols that were not analogous to human life. They reverenced mountains and rivers, and the storm-winds and great natural forces that were destructive to the individuality of man, but also reverenced life in animals. They founded asylums for aged cows, but not for decrepit humanity.

Persian art adored light as the divine; it also adored the bodies that give light—the sun, moon, and stars; also fire; also whatever is purifying, especially water. The Persian religion conceives two deities—a god of light and goodness, and a god of darkness and evil. The struggle between these two gods fills the universe, and makes all existence a contest. The art of the Persian portrays this struggle, and does not let pure human individuality step forth for itself.

In Assyria and Chaldea we have the worship of the sun rather than of pure light. Hence there were artificial hills or towers constructed, with ascending inclined planes on the outside rising to the flat top, crowned with a temple dedicated to Belus, or the Sun-god. Images partly human, partly animal, represented the divine. The lion, the eagle, the quadruped and bird, the human face, these were united to make the symbol of a divine being who could not be manifested in a purely human form.

The Egyptian religion, though it surpassed the Persian in that it conceived the divine as much more near human life, still resorted to animal forms to obtain the peculiarly divine attributes. There were the sacred bulls Apis and Mnevis, the goat of Mendes, sacred hawks and ibis, and such divinities as Isis-Hathor, with a cow's head; Touaris, with a crocodile's head; Thoth, with the head of an ibis; Horus, with the head of a hawk; but Ammon, and Pthah, and Osiris, with human heads and bodies. Thus we see that the Egyptian wavered between the purely human and the animal form as the image of the divine. So long as it is possible for a religion to permit

the representation of the divine by an animal form, that religion has not yet conceived God as pure self-consciousness or reason. Its art cannot arrive at gracefulness. As a consequence of this defect, however, it cannot account for the origin and destiny of the world in such a way as to explain the problem of the human soul. It is an insoluble enigma whose type is a sphinx. The Sphinx is the rude rock out of which it rises, symbolizing inorganic nature; then the lion's body, typifying by the king of beasts the highest of organic beings below man; then the human face, looking up inquiringly to the heavens. Its question seems to be: "Thus far: what next?" Does the human break the continuity of the circle of nature within which there goes on a perpetual revolution of birth, growth, and decay, or does the human perish with the animal and plant and lose his individuality? How can his individuality be preserved without the body? The Egyptian's highest thought was this enigma. He combined the affirmative and negative elements of this problem, conceiving that man survives death but will have a resurrection and need his particular body again, which, therefore, must be preserved by embalming it. The body of Osiris had to be embalmed by Isis. The sacred animals, bulls, and others, were embalmed upon death.

They had not learned that the image of God is man, and, more definitely, man's reason or self-consciousness. It was a great step beyond the heathen religion of Asia and Africa, therefore, for the Greek religion to conceive the divine as dwelling in human form, however defective it was in respect to its doctrine of the particular attributes of man that are the true image of God. Hence we have the explanation why it is that Greek art has become the conventional expression of the beautiful for all the civilized world. It alone aims at the expression of personal freedom in the body, and therefore always achieves gracefulness. Christian art as such strives to show the soul as struggling to free itself from the body. All cultivated peoples will prefer ornament and works of art that show the triumph of the soul over matter to the manifestation of the predominance of matter or the struggle of the soul to free itself. Art studies should therefore find their center in the history of Greek art.

FORM-STUDY IN ALL GRADES BELOW THE HIGH SCHOOL, WITH APPLICATIONS.

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The subject of this paper is the study of form in the common schools. The author of it was informed early, by three different officials, that the presentation of it must not occupy over thirty minutes. Owing to the brief time thus allotted, it is necessary to omit all discussion of the need, the propriety,

and the feasibility of the study, and also all direct suggestions as to proper methods of instruction. The discussion is confined, therefore, to the subject-matter proper to be presented in the study, and to the application of the knowledge acquired in a few practical and convenient ways. No apology is offered for referring directly to the schools that are under the supervision of the author in this subject, and presenting the matter as it is already worked out in them, with the suggestion of such additional features as it is proposed to add in the near future.

In the first and second years of school, an ample supply of models of all the simple geometrical solids and tablets illustrating the plain geometrical figures is furnished to the children, so that the type-forms can be studied by touch as well as by sight. Systematic and graded exercises in handling the models and tablets are given to develop ideas of surface, contour, faces, edges, and corners; also of location, position, distance, direction, size, proportion, and appearance. Exercises in building with the solids, and laying the tablets to produce symmetry and beauty of form and arrangement, are also given. One lesson per week in modeling is given, the aim being to produce in clay all these type-forms, and other simple objects that are similar to them in form. Free scope is also given to design or original work in modeling in these grades, and the results are very satisfactory. The interest taken by the teachers in the modeling, and the fidelity with which the exercises are given, contribute much to the success of this branch of the work.

Along with the exercises in handling the models and tablets and the modeling, lessons are given from the first on slates, on the blackboards, and on paper. These lessons begin with drill exercises intended to secure correct position of the body and hand, proper holding of the pencil, and free, easy movement. These drill exercises are kept up at intervals throughout the entire course. Large, bold drawings are made, representing the tablets, the faces of the solids, simple objects in flat outline, and plain patterns in the geometric forms. The drawings are made mostly from the objects themselves; and the teachers are urged to have drawn the simplest outline only, that the children may see the purpose and necessity of every line, and realize as fully as may be the connection between the drawing and some real thing.

The drawing-lessons proper take different forms, depending on the end aimed at. We have lessons on the geometrical forms, in which some new form is to be learned, or some form learned before is to be reviewed; object lessons, in which the drawing is made directly from the object, no copy being used; copy lessons, intended to teach the proper way to proceed to copy a drawing; dictation lessons, in which the children draw what the teacher tells them to draw, without copy; drawing from memory, in which some previous lesson is reproduced; design or invention, in which new patterns are made up, or old ones changed or rearranged.

For supplementary work in drawing in these grades, the teacher keeps on her desk a miscellaneous collection of drawing-cards and simple pictures,

mostly some that she has made herself, which the children are encouraged to take at suitable times and copy on their slates or on paper, or on the blackboard, as best they can. Great care has to be taken, however, in selecting these copies, that they be not inappropriate, nor too complicated and difficult. Watch must also be kept to prevent careless and slovenly habits in position, in holding the pencil, and in careful finish.

To secure the ends desired more fully, paper-folding and cutting is resorted to. Paper cut into squares, oblongs, and circles, is folded to illustrate division into halves, thirds, and fourths, diameters, diagonals, and other division lines, and drawings of the papers thus folded are made. Folding and cutting exercises, making the standard crosses, stars and other patterns are given, and the children are allowed and encouraged to fold and cut patterns of their own, and make drawings of them.

In connection with folding and cutting paper, the use of paste is introduced in the first year. The cuttings are mounted by the children on rough paper or cardboard, or in blank drawing-books. The making of designs in this way from colored paper is a fascinating employment, and a source of unending pleasure and profit. As further variety in application, the type-forms and other kindred designs are made in pease-work, and by laying sticks, pegs, and seeds, and the same represented in drawings. The main object in these grades, as before intimated, is to develop clear perceptions of form in general and to secure a lively appreciation of it, together with the power to express it freely and accurately in various ways by modeling, folding, cutting and drawing, and by the free use of language.

In the third and fourth years drawing-books are used, one number serving one half-year. The work of the first two years is reviewed, extended, enlarged upon, and applied in a well-arranged series of lessons, including object-drawing, copy, dictation, memory lessons, and work in design. All the work is entirely free-hand. The object-drawing consists in a review of the models, adding the frustums of the cone, and of the different pyramids, and in the study of a variety of simple objects, with special reference to representing them in flat outline in their true proportions. The proportion of the dimensions is the element that causes variation in form; therefore special attention is given to the proportions of the dimensions and parts of objects to one another. Proportions can be more readily apprehended, and more fully appreciated by children, when viewed entirely apart from foreshortening; hence no attempt to teach perspective representation is made in these grades. The hexagon, the octagon, the pentagon, different forms of the spiral, simple examples of historic ornament, and the elementary principles of design are treated, accompanied by frequent drill exercises in bold, free movement. The pupils are taught how to manage a drawing-book and properly care for their drawing material; how and when to use an eraser, and to be careful, neat, and systematic in their work; and to observe the various stages in the progress of a drawing that is properly made.

These stages are: Analysis and study of the proportions; sketching; correcting the sketch; strengthening the required lines; cleaning, or erasing; and lining-in, or finishing.

The work in modeling is continued in these grades, and consists in a review of the type-forms, and practice upon a variety of objects suggested by these forms, as apples, pears, gourds, vases, pitchers, jugs, cups and saucers, and all such things as can be easily procured as models. The hexagon, octagon, pentagon, circle, and other forms, are modeled in tablet form; and on these leaves, flowers, fruits, animal forms, heads, etc., are moulded in high relief and in low relief. Original work in any direction a pupil may incline is heartily encouraged. Efforts are made to distinguish the two classes of work in modeling—the one to copy a model or object exactly in all details and particulars, the other to express in clay an idea or thought that is in the mind. In the modeling, as in the drawing, attention is directed continually to the proper proportion of the dimensions and parts of the objects made.

Folding and cutting paper, and mounting, are continued and applied to all the exercises in the drawing-books to which they are applicable. Methods of folding and cutting the hexagon, octagon, pentagon, square, triangle, and circle, and all the different stars, foils, and other figures based on these, are learned and applied in illustrating simple principles of design, as vertical and horizontal repetition, repetition around a center, alternation, contrast, and harmony. This work is enjoyed much, both by teachers and pupils, and could be rendered yet more pleasing and profitable if we could get a supply of suitable paper illustrating the different colors in their true standard depths. As supplementary application and further practice in these grades, large, bold drawings of a great variety of miscellaneous objects and designs are made on blackboard and on paper, illustrating the principles taught in the drawing-books. Envelopes, paper sacks, pocket-books, etc., are made from pattern drawings carefully executed. It is proposed, also, to introduce in these grades embroidery in simple patterns, with needle and zephyr or yarn.

In the fifth and sixth years the drawing is also entirely free-hand, and continual effort is made to secure a bold, graphic result, with a free, easy movement. The work, by easy stages of gradation and development, divides into three kinds of drawings—construction, representation, and ornament. This classification is made on the basis of the object for which the drawings are made.

Construction-drawing expresses by two or more drawings all the dimensions of a form or object in such a way that it can be made or built from the drawings. It includes plain geometry, working-drawings, and constructive design. Geometry and design come in later on in the higher grades. Working-drawings as presented here include geometric views, sections, and developments, and are either in full size or on a proportional scale. Geo-

metric views are simply top, front, back, end, or side and bottom views, showing all the dimensions in their true length or proportions.

Sections are drawings showing the internal structure of the object or building by representing it as cut through on a given line. Sectional drawings are of great importance in machine-drawing, as they show the details which play the principal part in the proper working of the machine. Developments show the entire surface of an object extended upon a plane. An understanding of this kind of drawing is absolutely necessary to all workers in tin, sheet-iron or zinc, and in the manufacture of boxes, leather goods, shoes, gloves, and all other articles requiring the use of patterns.

Great care is taken to teach the different lines and conventions of machine and mechanical drawings. These are: the full line, used for the visible edges; the dash line, representing an edge that is invisible in that particular view; the dot-and-dash line, used as the center line from which all measurements are made; dotted lines, used as transfer lines, carrying a dimension from one view to another; measurement lines, which are placed outside of the drawing, upon which the actual dimensions are marked; the "figuring," giving figures in the proper place, indicating the exact size; vertical half-tint, showing foreshortened surfaces oblique to the right, and half-tint at forty-five degrees, marking the cut surfaces of a section. These construction-drawings, made from day to day by the pupils, could be read and used in any workshop in the world where the workmen understand drawings.

Representation or perspective differs from construction-drawing, in that it attempts to represent in one drawing all the dimensions of an object in such a way as to give its appearance as seen from a given standpoint. This feature of the work begins with a careful study of the cylinder and cone, and frustum of a cone; developing and illustrating the simplest principles in perspective of curvilinear objects, viz., that a circle seen obliquely appears elliptical, and that the width of the ellipse varies with the angle at which the circle is viewed, and that the axis in all such objects, no matter how they are viewed, always appears perpendicular to the long diameter of the ellipse. It includes also the first problem in straight-lined perspective, in which a rectilinear object is placed directly in front of the eye with one face perpendicular to the sight. In this, the principle of convergence and the idea of the horizon, the center of vision and the line of sight are brought out. These principles are applied in drawing a variety of familiar round and straight-lined objects, singly and in groups, as time permits.

In the line of decoration, leaves, flowers, and other ornamental forms are more carefully studied than in the lower grades. The method of securing the general form of an object by the process of "blocking-in" the outline is taught, and the principles of conventionalization, bilateral design, and surface ornamentation are illustrated in a variety of pleasing exercises.

Modeling is continued in the fifth year, where the work is similar to that

of the lower grades, with such advance as we are able to make. The paper-work consists in making the cube, prisms and pyramids, and other objects, by drawing the development of their surfaces, and cutting, fitting, and pasting together, and ornamenting the different faces with appropriate designs in pencil or colored paper. Advanced work in folding and cutting designs for surface ornamentation in colors is practiced.

In the seventh and eighth years, all the different features of the work as presented in the lower grades are continued with more advanced exercises. In construction, instruments are used, and some eight or ten of the most important geometrical problems are learned and applied in making working-drawings of the pupil's desk and other objects to a scale. This drawing with instruments however is confined to geometrical problems and designs, and to working-drawings that are supposed to be prepared for actual use in the shops, and to laying out and subdividing surfaces to be ornamented in more advanced work in design. It is not used in any attempt to represent objects in perspective, or with pictorial effect, except, probably, the simple application of a ruler, to test critically the convergence of lines, or something of that kind.

Rectilinear objects are turned at various angles in both construction and representation, and the most important rules of perspective and foreshortening, to which all attempts at the representation of objects must conform, are carefully taught. These rules have been derived from a careful study of the laws of light and the formation of the visual organs, and are of great assistance to the beginner in enabling him to overcome any natural deficiency in his own power of observation. The elements of position and distance which enter into all perspective effect (the former determining the apparent form and direction of edges and surfaces, the latter affecting the apparent size of objects), are applied and studied also in exercises in grouping two or more objects together in one view. This is called composition, and apart from all attempts at accuracy in delineation, gives scope to the exercise of propriety and skill in arrangement, which are the foundation of true merit in pictorial representation. The leading principles to be observed in composition are variety and contrast in form, size, position, and texture; also, wholeness or entirety—giving the idea of unity—and all these joined to produce those indescribable effects known as harmony and fitness.

It is in these grades, following a careful study of the facts of form in objects in general in the grades below, that the pupils are able to draw directly from miscellaneous objects, either singly or in groups, with intelligence and success. As the rules and principles of perspective relate to the difference between the reality and the appearance in objects, it is not only necessary to be able to observe the appearances accurately, but also to be cognizant of the realities, in order to appreciate the appearances, and interpret them correctly.

In decoration, the work is carried on into more elaborate styles of historical ornament, and into more advanced practice in designing in general; and in decorative treatment of plant forms, for the purpose of filling a given space, or ornamenting objects. In these grades, as well as through the entire course, much attention is given to the study of foliage and flowers from nature, both by drawing and modeling. In the lower grades, single leaves are used; in the higher grades, clusters and sprays are studied.

Thus in every stage of our work, constant appeal is made to the natural objects and real things that lie on every hand. By critical observation and study of these we try to gain clear perceptions of form, and to appreciate its beauty and variety, and also to acquire, so far as we can, the power to express it by drawing and making. On leaving the district schools, such of our pupils as have been reasonably attentive and faithful, have a foundation that will serve well as a basis for further work in this line of study, and they are well prepared to take up the manual-training work in the high schools. They have a training of eye and hand, and a special discipline of mind, that cannot be other than helpful in prosecuting any other branch of study, and very useful in all the practical affairs of life.

[This paper was illustrated throughout, by specimens gathered from the recent work of all grades of the schools. Samples of modeling in clay through the fifth year, paper-cutting and mounting in all grades, including ornamentation of simple objects on paper, envelopes, pen-wipers, pocket-books, etc., made from pattern drawings, and drawings showing the entire course, were exhibited.]

PROCEEDINGS

AND

ADDRESSES

OF THE

DEPARTMENT OF MUSIC EDUCATION.

DEPARTMENT OF MUSIC EDUCATION.

SECRETARY'S MINUTES.

FIRST SESSION.

NASHVILLE, TENN., Wednesday, July 17, 1889.

The first session of this Department was called to order at 3 o'clock P.M., in the lecture-room of the First Baptist Church; President N. Coe Stewart, of Cleveland, Ohio, in the chair.

The musical program, which was interspersed throughout the regular exercises of the afternoon, was opened with solos by Mrs. Blandner, of Nashville, and Mr. N. L. Glover, of Akron, Ohio, respectively.

President Stewart then delivered the President's address.

A vocal duet, "A Night in Venice," was next given by Mrs. O. S. Inglehart and Miss Fannie Dorman, of Nashville.

"The Province of Music in Education" was the subject of the first paper on the program, by William A. Mowry, of Boston.

In the absence of Miss J. Ettie Crane, of the State Normal School, Potsdam, N. Y., who was to have followed on the same subject, President Cook, of the same institution, spoke on the importance of music in education, and referred to his own experience and observation as proving that the regular normal schools *can* and *ought* to prepare their graduates to teach music in the schools properly and successfully.

He was followed by E. E. White, of Cincinnati, who spoke of the great influence of music in the schools for good, and its value in the mental, moral, and religious development of the child. He also referred to its refining influence in the school and home, and urged its great importance and value as a regular branch of study.

At this point, President Stewart announced that as the hour for closing the session had arrived, the remaining exercises of the afternoon's program would be carried over to the session on Friday afternoon.

On motion of Charles W. Super, a committee of three was appointed, consisting of W. H. Dana, Warren, Ohio, O. S. Collins, Xenia, Ohio, and J. Dorman, Nashville, Tenn., to consider the recommendations contained in the President's address, and report at the next session.

The Department then adjourned.

SECOND SESSION.—JULY 19.

The Department was called to order at 2:30 P. M.; President Stewart in the chair.

A change was made in the order of the program of the afternoon, to give an opportunity to listen to A. J. Rickoff, of New York City, who was obliged to speak at a later hour in another department.

Mr. Rickoff, who gave the first address of the session, referred to his long experience in school-work at Cincinnati, Cleveland, Yonkers, and recently in New York City, and spoke at length of the excellent results of school music instruction, which had come under his observation, as proving the possibilities and value of music as an educational factor.

Following Mr. Rickoff, a sextette was given by Messrs. N. Coe Stewart, A. H. Stewart, N. L. Glover, W. H. Dana, Mrs. A. H. Stewart, and Miss McCullough.

The Secretary of the Department presented the special report on the condition of music instruction throughout the United States, provided for by the Department at its meeting in San Francisco, in 1888. At the conclusion of the report, the following resolution was adopted:

Resolved, That this report be accepted, and that it be respectfully recommended to the United States Commissioner of Education for publication from the National Bureau of Education.

This was followed by a solo by Miss Emma Johnson.

In the absence of A. E. Winship, of Boston, Mr. T. P. Ballard, of Columbus, Ohio, read the paper prepared by the former, on "The Relation of Music Instruction to our Educational System."

"An Outside Musician's View of Music in the Public Schools" was next presented by Mr. W. H. Dana, of Warren, Ohio.

Supt. W. B. Powell, of Washington, D. C., followed on "Music in the Public Schools from the Superintendent's Standpoint."

A solo by Mrs. A. H. Stewart, of Nashville, was next given, after which President Stewart announced the following Committee on Nominations: W. H. Dana, Ohio; Aaron Gove, Colorado; O. S. Cook, Illinois; N. L. Glover, Ohio; W. B. Powell, Washington, D. C.

A duet then rendered by Ezzie Herman and Maggie Riddle, was heartily encored.

The remaining papers and discussions announced on the program for the afternoon were omitted, on account of the lateness of the hour.

Mr. W. H. Dana, in behalf of the Committee on Nominations, reported the following list of officers for the ensuing year:

President—Herbert Griggs, Denver, Colorado.

Vice-President—N. L. Glover, Akron, Ohio.

Secretary—Edgar O. Silver, Boston, Massachusetts.

Mr. Silver declining a reëlection to the office of Secretary, the name of

Frank E. Morse, of Boston, was substituted, and the report of the committee as amended was adopted.

The Special Committee on President's Address reported through Chairman Dana, that the recommendations of President Stewart met the approval of the committee, and the committee recommended the adoption and carrying out of the same by the Department. Report of the committee accepted and adopted.

The usual resolutions of courtesy to retiring officers were then adopted.

The Department then adjourned.

EDGAR O. SILVER, *Secretary.*

PAPERS.

PRESIDENT'S ADDRESS.

N. COE STEWART, CLEVELAND, OHIO.

It is a pleasant duty that devolves upon me to welcome you to this, the fifth annual session of the Department of Music Education of the National Educational Association.

I welcome you, because it is very pleasant and helpful to meet teachers and friends from all parts of this great country of ours, who are co-workers in the cause of education.

I welcome you to a department of great importance—one to which all other departments extend the right hand of fellowship; and of which, because of its official standing, the whole world has a right to expect something that will add to the happiness and to the advantage of each individual, and to every lawful form of organized society throughout the United States. From Maine to the Gulf, from the Atlantic to the Pacific, there is not a hamlet or a palace where your influence may not be felt.

I welcome you to a meeting where good-fellowship and joyful participation in the programs have been, to the present time, universal.

But while we take pleasure in and are comforted by these annual gatherings, and receive strength for the coming year even by juxtaposition, we must not forget that we have much work to do; that the other departments of the Association expect much of us; and that the eyes of the educational and the musical world are upon us; and while in their organized capacities they stand ready to coöperate with us, they also expect us to do much of the planning and of the providing of ways and means by which the cause of music shall in a true educational sense be advanced.

While in this address it will be evident that the *public schools* are, for the most part, in the speaker's mind, yet this is only one musical branch, and all divisions of music-study, both private and class, might with propriety be considered in the Music Education Department of the National Educational Association. Especially should emphasis be placed upon correct music-study in normal schools, in colleges, theological seminaries, and wherever there is class-teaching. But proper music-teaching is in its infancy. In the public schools are the masses, and upon the principles that "the first steps are the most important," and that if certain fundamental things are done well the rest will, in a measure, take care of itself, the present seems to demand that music in the public schools shall be the "topic of the hour."

Of course there are many persons, who have a name among educators and among musicians, to say nothing of others outside these classes, who oppose proper music instruction in the public schools. But that the elements of music can be taught successfully to the individual pupil in the public school, that the benefits to the individual, the school, the family, and all social organizations, both as far as the proper functions of music go and as an assistant and a necessary concomitant of all other studies when music is rightly taught, there can no longer be any cavil.

Sufficient organization has been effected, and enough public sentiment has been created, to give music-teaching a foothold. The study now is to establish correct methods of teaching; to direct all teaching-forces into right channels; to extend public sentiment; to procure universal legislation; to coördinate all educational and musical influences; and besides preparing the material *for*, to show *how*, in church and society, musical affairs should be managed, until music is rightly utilized in the various organizations of social and religious life.

I welcome you, then, to this council; I congratulate you upon being called to so important work; I bespeak a most helpful as well as a happy time; and now beg to call your attention more specifically to some things which in my judgment should and must be looked after, and to a few of the hindrances and helps.

A brief survey discovers that, nominally, in many places music is enumerated as one of the studies in the school curriculum. (A report to be made this afternoon will enlighten us upon this matter further.)

Most school superintendents affirm music's importance. In one State teaching music is required by statute law. In other States it is left to boards of education to elect whether it shall be taught. In other States little thought has been given to the matter, and nothing officially has been done. Only the occasional song taught by the regular teacher who feels instinctively that there is something better, or the unaided and unsympathized effort of the itinerant music teacher who "is trying to do something," are the visible signs that there is such a thing to be taught as music.

In nearly all States the rural districts are unprovided for in this respect, only as some pioneer is devising ways and is obtaining a feeble foothold. In some places the music teacher gives a lesson once a week, or in two weeks, and the other days the regular teacher drills the class.

In some large cities several music teachers are employed, and although there may be a so-styled "Superintendent of Music," yet each teacher goes according to "his own sweet will," except as he wills to "kill the other fellow," and, of course, there is no uniform system or plan, and the result is the usual one of "a house divided against itself."

Other places require all the music-teaching to be done by the special teacher. Still other places by the regular teacher, without instruction and supervision by competent parties. Still other cities have their music super-

intendent, or director of music, who instructs and directs the regular teacher, and lays out work along well-defined educational lines, and according to established processes. In still other cities music is *required*, but is not taught.

Now to this add the fact that some one, and still some one else, imagines he has discovered a new principle in the educational world—"old though it was ere he was born"—writes his books, and, backed by his publishers, "rides his hobby," which, instead of militating to real development in music, amounts, for the most part, to a faithful promulgation of "my system of books," with variations which you all can supply, and you have a pretty clear statement of things as they exist at present in the public schools of the United States. What the universal musical product of such a state of things will be, can be easily determined.

Now when it is considered that if right legislation is had; if right educational processes are employed; if the will and the effort of the pupils are properly enlisted, and adequate teaching force is employed, etc., that *public sentiment will be made;* and that the children in our schools, yea, each individual child, will learn to use his voice correctly; will learn to sing songs well, and with good expression; will acquire a fondness for good music; will develop morally and sentimentally in the direction of the text used; will master the elements of tone-pitch, tone-length, music-reading, and time, to the extent of being able to write a melody readily from hearing it sung or played, and can sing any new music as readily at sight as he can read a story; and will have in consequence, a training of the senses of hearing, and of seeing; of quick thinking, quick acting, and the "thousand-and-one" things which follow, such as no other study and no other training gives as well. When all these are considered, I say, to mention nothing of the wonderful changes such a condition of things would make in the world by heightening the enjoyments and the usefulness of every individual, by creating a better manhood and womanhood, and by giving to every form and condition of social life a medium of the greatest service in the performance of its functions and the fulfillment of its destiny, the importance of the work looms up, and becomes of paramount importance.

It ought to be said that the fundamental principles of music are the same in instrumental as in vocal music, and if learned correctly in school, prepare one to begin the study of any instrument.

Now as to *hindrances*, I will mention first the proneness to judge of things from one's *present conception* and knowledge, and practically to consider the present concept as the proper one and the final. Rather than, while making present conception the basis of judgment, still seeking a higher conception, and keeping the mind in an inquiring state, and willing to adopt more advanced notions as one's own reasoning decides, there must be something better, and personal experience and the experience of others shows what the advance is. Correct opinions are usually the result of continued mental

activities—likened unto organic growth; and this state of mind, with the effort to attain the highest and best, is in itself a condition of growth, and must lead to a higher plane.

While it is perfectly natural for all, and especially superintendents and those who must take the initiative in school reforms, to think of things as they were or are in their schools, and as they may have come under their observation, or as they may have reasoned they should be, yet you see how unjust such conclusions, if they are to be considered final. Just so it is with the regular teacher when she comes to teach music, and the music specialist as he seeks in every way he may to solve the problem.

There must be enough wisdom and ability to start the work on an educational basis, but then there should be the combined effort of every associated power, and the earnest seeking of all for an ideal still higher and better, and a willingness to accept the same when it is known.

The next hindrance I mention is, that there is no conventional understanding as to the meaning of musical terms and expressions. People use the same expressions, but their real meanings oftentimes are vastly different. Not long since a high-school principal remarked of a certain city: "They are doing splendid work in music." A musician, who knows what good music-teaching is, informed your speaker after he had visited the same schools, that "it was the most abominable work he had ever seen, and that if he lived in that city he would send his children to a private school rather than that they should be subjected to such horrid work."

Again, when the term "singing" is used, no one can tell the exact meaning of the speaker unless he *defines* his meaning, or until it is learned what his education and surroundings have been. Even then it can only be judged *approximately*.

When you hear it remarked that "that is good singing," the actual performance may be that of the most cultivated artist who possesses a voice, a brain and a physical development the *very best of their respective kinds* in nature's storehouse; and then may have been cultivated by master hands until the machinery is perfect; and then, with *soulful earnestness*, the singer pours forth the heartfelt strains with all the faithfulness and sentiment which the occasion may require.

Or it may be the meaningless smoothness of a cultivated voice, with the heart left out.

It may be the rousing heartiness of a Methodist camp-meeting; the silly, sentimental twaddle of some professed "spiritual singers."

Or it may be the "walk-around" of the minstrel, or the comic song of the clown; not to mention the harsh, loud and grating singing of school-children, or the senseless stuff that sometimes marshals under the title of "church singing."

Just so it is with the term "good music." Even when the occasion is considered, the exact meaning must be determined by the educational status

of the individual making the assertion. "Voice training" means one thing to this person, and quite another thing to that one; and is "chock full" of meaningless assertions to most people, and not understood many times by the teacher.

Likewise, "sight-singing" means almost anything, provided one "looks at a book." In speaking of "rote-singing *versus* learning songs by note," a very prominent musical leader in schools remarked in a public discussion a week or two ago, that "his pupils sang at sight; even the lowest grade had learned more songs last year *ten times over* than though they had learned by rote;" when in fact, as determined by observation, their learning was only a systematic form of *rote-singing*.

The term, "note," is used both for the *character* and the *tone;* "measure" is used for the "space between the bars," for the "motion," for a "colleetion of beats," and for "a bunch or a collection of equal parts of time." These illustrations might be carried to a greater extent, but enough have been given to show my meaning.

Now I submit, is it not laudable work—yea, the incumbent work—of the Music Education Department of the N. E. A. to institute such procedure as will result—

1. In a *standard definition of terms*, by which everywhere the same thing will be meant, thought of, and understood, when the same terms are used.

2. When terminology will be philosophical, non-perplexing, and universally the same.

3. In the establishment of certain educational lines along which instruction and training may proceed with certain knowledge that, if followed, the results desired will be obtained.

4. The enumerating of certain studies, exercises, songs, etc., which may be used with safety and certainty. This will not necessarily compel the use of Mr. A's or Mr. B's series of books, but will compel books to be of similar purport and character, and will give the people *authentic* and definite work. It will not do to prosecute such work in narrow lines or on selfish plans, but it must be *broad as principle* and *wide as humanity*.

5. To initiate and to prosecute adequate plans until popular demand shall require that the whole work of school music shall be guided by *educated musicians* who are qualified to pass examination by the American College of Musicians, and who shall in broadness of thought, in general intelligence, in nobleness of character, and in normal training, be adequate to the great work of dealing with that which affects the lives, the characters and the happiness of the people of the land.

6. In exciting popular demand for the introduction of music as a regular study in all schools to the extent that legislatures will make the necessary requirement by statute law.

7. In presenting to those noble people—school superintendents, school managers, teachers, etc.—object lessons, as it were, both in the possibilities

of proper musical instruction and training, and in the correct manner of doing the same, that their visions may become enlarged and their hearty services enlisted, as perhaps they are the most potent factor in the prosecution of this important work. And yet as a rule they now have as poor conception of good music—of its real functions and possibilities, of right music-teaching and superlative music-teachers—as any other factor in the case; albeit they are the quickest to discern, the most prompt to act, and longest to persevere, when once conviction is awakened and the desirability of action aroused.

8. In showing to, and in really leading, our most interested contemporary and ally, the Music Teachers' National Association, that is doing everything it can to encourage and assist us in this work, what educational music-teaching is, what the meaning of universal elementary music-teaching means, and that it necessarily requires their most vigorous help; and that of our other most esteemed ally, the American College of Musicians, to the end that our work may be eventually consummated.

9. In systematically looking after school and other periodicals, that proper articles editorially and otherwise may regularly appear, for the purpose of creating opinion, correcting objections respecting all parts of the work, etc.

Now, as action is the word, and wise, thoughtful and energetic, though discreet measures must be instituted, as the process must necessarily continue for years, and the general purpose and line of work should not vary nor swerve with successive meetings and change of administration in our department, I beg to submit that at this meeting provision be made for the appointment of *two commissions* consisting of *three persons each:* the president of this department to be an advisory member of both commissions. One commission to look after the subjects mentioned in points one, two, three, four and eight of this advice; the other commission to look after the suggestions in points five, six, seven and nine; and each in its respective line such other things as may become necessary as the work progresses. In each commission one member to be elected for three years, another for two years, and the other for one year. These committees to consult and to coöperate with a somewhat similar committee or committees appointed by the Music Teachers' National Association, and to report regularly at the meetings of this Association.

This address is already too long to make more suggestions which occur to your speaker, and doubtless to you. I trust you will take action in these particulars.

I had purposed speaking of the helpful things, and the encouraging outlook. There are many of these, and much brightness. There is much good work being done, and more with each succeeding year. Commencements and other public days in many places bring to masses of people not only enlivening exercises, but furnish in many cases really most excellent musical

programs which are prepared in a short time, because of the ability of the pupils.

Churches are beginning to look to the schools as the source from which their choirs must come. Sabbath schools have no trouble in learning new music, and have hearty and delightful singing. The homes are beginning to know something of the bright things which have long existed for them, but which hitherto have been a sealed book because of inability to understand and to appreciate them.

Musicians and musical composers are beginning to see that here is the great mine from which their aid and richness come. The whole world smiles already, and is big with expectation at the ripples of sunshine and magnetic thrills which this vigorous friend and essential life-agent, though long unappreciated, has already caused to spread over its face and course through its nervous system.

Other philosophy, helps, hindrances, suggestions, and beauties, will manifest themselves throughout this session, for all of which I bespeak your appreciation, your edification, and your action.

THE PROVINCE OF MUSIC IN EDUCATION.

WM. A. MOWRY, BOSTON, MASSACHUSETTS.

When I was called upon by your secretary and invited to prepare a paper for this occasion, I gave to him a very strong reason why I should be excused from such service. The reason not being accepted, I consented, but only on one condition — that when I should begin to speak to you to-day, the doors should be locked and no one permitted to leave until I had concluded my address; for if I spoke to you at all upon the subject of music I must be permitted at the outset to present some serious objections to its cultivation, and I desire to do this without giving any just cause of offense. Hence, it may be necessary for you to hear me to the close in order to judge correctly of the whole of what I have to say.

Speaking to you, therefore, it is but fair and proper for me (under the circumstances) to say at the outset that I know very little upon the subject, and hence, according to the adage, I can speak without prejudice. It is well known that the Quakers, from the origin of their denomination, have not permitted the practice of music, instrumental or vocal, among the members of that society. George Fox and his followers found no place for it in a system of pure Christianity. Plato in his pure republic excluded entirely the cultivation of this art. I was born a Quaker; my father and mother were Quakers; my father's father and mother were Quakers; my mother's

father and mother were Quakers; my father's father's father and mother were Quakers; my father's mother's father and mother were Quakers; my mother's father's father and mother were Quakers; my mother's mother's father and mother were Quakers.

From these facts in my personal history and descent, and from having no ear for music—in my earlier life having mastered only two tunes upon the accordion, although to-day I am tolerably sure of the difference between Yankee Doodle and Pleyel's Hymn when I hear them long enough to discriminate—I think I may venture in this presence to assume that I am fully prepared and equipped for the critical consideration of the subject before us.

I shall divide this paper into two parts. In the first place I desire to state certain objections to music, and to assign some reasons therefor; and then I intend to say some more things about the subject, and possibly aid you to draw some conclusions.

1. Music is cultivated to so great an extent in these days that it ceases to delight the ear, unless it is produced by those who are proficient in the art. But to become proficient requires the sacrifice of a great amount of time. To learn to play well, or to sing well, as you all know, requires years of patient, persevering, steady practice. Life is so short, and its necessary duties in these days so numerous and pressing, as to scarcely permit one who purposes to be of some use in the world to fritter away his time for an hour, or two hours, or more, each day for many of the best years of his life, in order to become proficient in an art which, at best, is only to give to himself or others a kind of gratification of the senses—indeed, of only one of the senses, namely, hearing. It is apparently impossible to measure the great amount of useful knowledge one could acquire, mental discipline possible to be secured, or practical good accomplished, by a judicious use of the time which so many of you have expended in cultivating your taste for and your proficiency in music, vocal and instrumental. It were possible—I will not say that it might be profitable to some of you—to spend considerable time in setting forth the practical importance of this argument; but I will spare your feelings, and proceed to the second point.

2. A second objection to the cultivation of this art is its effect upon the human constitution. It has already been said that great proficiency, without which music is never delightful to the cultivated ear, cannot be obtained without great application continued through many years. This application is generally of a sedentary nature, and all such occupations long continued are injurious to health and weaken and disorder in time the physical constitution. Moreover, the very art itself is considered enervating. It acts unfavorably upon the nervous system, sometimes destroying the natural energy and proper ambition, and substituting habits of a weak and effeminate nature. The Italians are ranked among the most musical people in the world, but everyone knows that they are a low and depraved people,

degenerate in morals, and soft and effeminate in mind. Music, it is true, may breathe a soft and refining influence, but can it breathe into the mind strength of purpose, or into the soul high moral resolves or a love of truth and rectitude.

3. There are many who believe that music can never produce any solid comfort in life. It may give vivacity for the moment, and alcohol will do the same thing; but it cannot bring substantial encouragement, or help, or comfort. They think that it affords no anchorage to the mind in the storm, and is not productive of elevating thoughts. "The most melodious sounds that human instruments can make are from the earth earthy, and nothing can rise higher than its origin."

4. In following out the application of the point just mentioned, it is often observed that musical people sometimes do not have well-balanced minds. They are apt to be flighty, fickle, changeable, fluctuating, sometimes irritable, sometimes passionate, often unreliable. The quarrels of church choirs are proverbial. Indeed, there are many of the strong-minded people of the world who instinctively make allowances for those who are known to be musically inclined, giving less weight to their opinions, and placing less reliance upon their stability. May I be permitted to appeal to your own observation and experience in this respect. Would you expect to find a musical character on the supreme bench or in the executive chair of the nation? Would you look for a musician of high rank among the strongest railroad men, or bankers, or most successful merchants or manufacturers? In short, it is apparent that perfection in music is for some reason inconsistent with the most judicial types of mind, and therefore not to be found in those places which require the greatest judgment, the strongest purposes, the utmost tenacity and perseverance.

5. You may have already anticipated the point now to be made, namely, that man is made up of intellect, sensibilities, and will. Music in all its relations is chiefly concerned with the sensibilities, and has but little to do with the intellect, and but little influence upon the will. Man stands at the head of the animal creation. He is especially distinguished from the brutes by his superior intellect, and his moral perceptions. The chief aim therefore of mankind should be to elevate the intellectual power and the moral worth. It has already been said that music, as it appears to many, does not produce elevated thoughts, that is, such thoughts as raise the mind to high intellectual conceptions or to sublime and spiritual things, but has to do rather with the tastes and temper, the inclinations and prejudices of the world. These sounds that appeal only to the ear can scarcely produce exalted ideas, conceptions, or states of mind. But it is especially noteworthy to observe that the world ought to be governed by intellect, judgment, reason, and not by the sensibilities, imagination, feeling.

The study of cause and effect, logic, what is right—this is productive of true progress and the elevation of the race. When the world of humanity

has learned to reason correctly, to know and to choose the right and the true, then, and not till then, will the race make rapid progress upward and onward.

Meantime it will doubtless be necessary, human nature being what it is, to give some attention to music, to cultivate to some extent the sensibilities, and the masses will attend theaters, circuses, and concerts and other places of amusement. Doubtless for a good while to come the circus will be more popular than the menagerie, the theater will outstrip the museum of natural history, the concert will take in more money than the lecture, and we shall continue to have flighty intellects, shallow minds, changeable purposes, broken promises, nervous persons, and short lives.

How different it would be, however, if all mankind were educated thoroughly in the mathematics, the sciences, the languages, in logic and reasoning and government, in short, in all the higher intellectual studies which are calculated to cultivate the reason and the judgment, and the ethical nature rather than the sensibilities, passions, and what may be called the frivolities of life.

If the minister in the pulpit, the lawyer at the bar, and the lecturer upon the rostrum had the single purpose constantly in mind of discovering and presenting the absolute truth and the pure right, instead of drawing upon the imagination, tickling the fancy and presenting pleasing pictures to the mind, what a different world this would soon be. But this is not the case. Right reason does not govern the world.

I do not wish to be understood as advocating a plain, prosaic world, shorn of all beauty. A world of pure logic, and the mathematics only, might possibly not be any improvement upon what we now have. It were best to hesitate before voting to banish all æsthetic, and artistic, and imaginative realities. Dr. Jewett, the temperance lecturer, at one time, in a discussion with a Quaker abruptly said: "Well, at any rate, God is not a Quaker." "What does thee mean by that?" quoth Broadbrim. "I mean," replied the Doctor, "that if He were, He would never have made the grass to be green, and the peach blossoms to be pink, and the tulips scarlet. All the world would have been shorn of its beauty and its brilliancy. All would have been of one plain, uniform, drab color. The birds would not sing, the beetles would be silent, the katydids would cease their uniform song, the brooks would not murmur, and gurgle, and splash over the stones. Niagara would lose its musical roar, and the morning stars could no longer sing together. The music of the spheres would be hushed."

A broad, well-rounded view will doubtless show that at least it is possible that there may be a place even for music and the other fine arts as such. Reason, alone, cannot rule all things.

A mathematician who is nothing but a mathematician is sometimes as angular, as inconsistent, and as uncomfortable a member of society as a musical character. One who deals only and always in angles and triangles,

parallelopipedons, *x's* and *y's*, surds and indeterminates, will very likely become as dry as a cracked cocoanut, as one-sided as a half-pair of shears, as unpractical as a chronic inventor, as unreliable as a searcher after perpetual motion.

Even logicians have been known to dispute. Sometimes theologians get so wrought up, so earnest, I should say, in their contentions for "the truth," that they, probably in moments of frenzy, encroach upon the profession of John L. Sullivan and his brethren of the prize ring. This truth is patent to all. It may, perhaps, be generalized thus: We are all apt to be one-sided. It were better not to be so. A well-rounded character, who has developed all sides of his being, and cultivated harmoniously all his powers, is the ideal character.

What then is the proper province of music in this development of character, and what is its function educationally?

1. The first truth to be stated then is, that the process of education is the development of an all-round, well-cultivated and well-disciplined mind, and the production of a well-balanced, well-governed moral character. This needs no elaboration.

2. To this end it is necessary to cultivate and expand in harmonious proportions all the faculties of the soul. These include the intellect, the sensibilities, and the will.

3. As the world at large is now, and probably ever will be, constituted, the proper development of the sensibilities must rank as of equal importance with the intellect; for while men should in all things be governed by right reason, it is a lamentable fact that they are not, and are not likely to be so. Indeed, there is but very little correct reasoning in the world. All problems for the reasoning faculties to grasp are so complicated, have so many conditions, that it is a rare mind which is capable of weighing all the elements of the case, placing them all in their true position, and assigning to each its proper value, so as to deduce with no misgivings the final result.

4. The great majority of the members of the human race are more influenced for good or for evil by their feelings, their prejudices, their biases, their emotions, such as love, hate, fear, or their passions, appetites, and cravings, than by cool logic and the decisions of the intellect.

5. Hence, all that makes one turn with an approving tendency, a bias for, a disposition toward, the right, the true, and the good, is commendable; and so far as its influence is decided in the right direction, just so far is it to be commended.

6. Music surely, whether we consider the pure music alone—that is, the instrumental music—or the mixed music—that is, the vocal music, which is mixed with thought, with sentiment, with that which affects the motives of action—is always, or at least may be always, the opposite of the vicious and the downward in tendency. It is elevating, refining, purifying. It is true that music may be used as the handmaid to the passions, and even to

vice itself; but the evil is more apt to lie in the words than in the music *per se.*

7. Music can be, is capable of being everywhere, the handmaid of virtue, patriotism, and religion. Its natural character is spiritual, and not brutal. Its influence would be always elevating, were it not for the abuses to which it has so often been subject. It is adapted to elevate the tone of mind, to set flowing thoughts of purity, cheerfulness, benevolence, and devotion, and to the pure and holy will always prove of much value in producing elevated, noble states of mind.

Let it be borne in mind that music is as capable of being abused, and so put to bad uses, as speech or perception, or the logical faculty itself; yet for that reason it should no more be totally condemned than should those other faculties which were designed by the great Creator for our good, and good only.

Who would think of dispensing with the gift of speech — that high power which so radically distinguishes the human race as decidedly above the brute world — because there are those who tell what is not true, or those who use profane or vulgar words? It was the great French cynic and selfish political demagogue who said, "Words were invented for the purpose of concealing thought." Words have been prostituted to that ignoble purpose, but such was not their original design, nor is it their general use. No more is it legitimate, we are inclined to believe, that music should properly be charged with the evils which are incident to its abuse; and surely much that is sometimes thought and said against it should be laid to the door of an already depraved character and low form of thought and action.

During the last twenty years much attention has very properly and very wisely been given to elevating the style and character of music taught to the children in the public and private schools of the country, and especially to the methods by which it has been presented to the youthful mind. A simple, natural style and a normal method of presentation have done much toward training those proper emotions and sensibilities which will produce, and have already produced, most excellent results upon the juvenile mind. Even a thorough, consistent Quaker must admit that much of the objections to music as set forth by George Fox, and Robert Barclay, and Thomas Clarkson, were not properly against music in itself, but against the incidental abuses which had, especially in that age, grown out of a perverted taste, and an unnatural and unreasonable usage of what inherently was designed to be only for good.

Indeed, it has already come to pass that singing has often been introduced into the Sunday schools and the day schools of the Society of Friends, and even instrumental music is now found in some of the best schools and families of this religious denomination. Nor is this at all inconsistent with the professions of the Quakers. All will grant that poetry is in itself calculated to elevate thought and action. Has it any the less tendency in that

direction when sung than when recited? Does the music which may be set to the words introduce any new and less elevating element, or give to the thought and sentiment any lower or less excellent an influence?

It becomes therefore a matter of no small concern to all educators, that music — especially singing — be introduced into all the schools of the land, and that it be taught in the most philosophical manner to all the children, in order that the cultivation of the best powers of the human voice may be the result, and that all the natural and possible advantages from this divine art be brought to bear during the tender years of childhood in producing that well-balanced mind and high character which are the chief aim of any system of education.

AN OUTSIDE MUSICIAN'S VIEWS OF MUSIC IN THE PUBLIC SCHOOLS.

WILLIAM H. DANA, WARREN, OHIO.

Before entering upon my address proper, allow me to talk to you for a few minutes about music in a general way, as I am afraid that much has been said to lead you to look upon it in any other sense than as a practical study. The man or woman who is a "musician" — skilled in the art or science of music — must be as intelligent as the mathematician, astronomer, or general educator. If this statement is doubted by anyone present, let him enter an examination of the *American College of Musicians*, and have placed before him the examination papers in history, acoustics, terminology, musical form, harmony, composition, and orchestration, and then write a thesis from a selected subject, and all doubt will be removed. As a single illustration, showing the need of knowledge on the part of the musician, let me refer to that part of a well-written composition called the "development." Most of you know that the relative characteristics of tones are length (long or short), power (loud or soft), pitch (high or low), etc. Add to the characteristics of tones those to be found in a melodic combination, consisting of rhythmical likeness, and the variety of dress through harmonic clothing, and there is presented a number of leading characteristics that tones alone and in combination possess. Just as the preacher selects from the chapter a text for his theme on which to sermonize, so the intelligent musician selects from the musical "first subject" a motive for "development;" and no less thought is required on the musician's part in properly developing it than on the part of the learned divine in developing his text. All the characteristics referred to that belong to a tone enter into the development of a theme, including rhythmical characteristics, harmonic clothing, variety of accompaniment, and orchestral colorings — a limitless field; none

but the educated can enter it, and to others it is unknown. A statement has been made, that in an average audience of 600 people, but 25 would be able to thoroughly appreciate a good musical work, because of the lack of knowledge of musical construction. The majority would be entertained by the melody, or harmonies, or orchestral coloring, lacking the knowledge of how to listen and get back of the pleasing to the intellectual. To the majority it is much the same as that of listening to an eloquent speaker discourse in an unknown tongue, and the only entertainment come from gestures, inflection of voice, and manner. I hope enough has been said to convince you that music is a science and an art, requiring educated men and women to properly represent it. There has been one feature of the musical question repeatedly dwelt upon here that I am going to object to, and that is the sentimental or emotional characteristic. Granted that music in its influence will stop a dog-fight, or add to the happiness of the home: I want to ask if a general education that makes men cultured and refined, will not bring the same results? Why ring the changes on this line, when music in its influence is not different from any other branch of study, that if pursued gives a cultured condition, and in whose train follow all the influences accorded to music? The patronage of my school comes from all parts of the Union, and in the twenty years of its existence I have never received a letter from parent or guardian desiring to have a child or ward educated in music because of its emotional influence. My friends, music is a science, and deserves the dignified attention accorded other branches of science. Why are not the same arguments brought forward in other sciences or studies?—for surely "knowledge is power," and gives to its possessor all the characteristics for control and entertainment. More money is devoted to musical instruction than in any other one branch; and to my mind the proper question to discuss and to present in a gathering of this kind is, although a low one, how much benefit *financially* can be derived from the study of music? or, if a parent, how well will it prepare my son or daughter to care for themselves in case of need? I am ready to present proof that this is the proper point from which to view this subject. First, there is no profession which has as many disciples who come out of our public schools, *and are teaching it for a living*, as the profession of music. Secondly, disaster never comes upon a home full of boys and girls but what you find the majority flying to music as a means of support; and nine times out of ten they are graduates from a literary school, *where they took music as an incidental study.* Some one has said that "religion, art, and music are too sacred to put on a level with money-making." Perhaps this is true; but what are the facts? As "self-preservation is the first law of nature," we find the preacher, when he receives a call, studying to see if the salary will support his family and properly rear and educate his children: then, again, you will find him following an increase of salary. In art, enormous sums are paid for paintings, and where an artist has acquired fame, you don't find him giving away his

works because he thinks his art too sacred to measure his work from a financial standpoint. I am ready to grant the influence of music in the home, and on a dog-fight, but the bread-and-butter question comes first. Where music is taught in the public schools, the questions on the part of the board and superintendent should be, How competent is the teacher to give proper instruction? and, Of how much benefit will the study be to the pupil in laying a foundation for future usefulness?

The topic assigned to me is, "A Professional Musician's View of Music in the Public Schools."

In order that you may properly appreciate my observations, allow me to call attention, first, to the demands made upon musicians in some of the various branches of musical study, and the faults that exist among the majority, and then the work of the public schools. Let us look at the demands of the thoroughly musical, from whom the musician desires recognition. Take the various instruments in general use, and voice. A pianist must have knowledge of the values represented by notes and rests, a perfect appreciation of the pitch of tones, a technical knowledge of the instrument, and the ability to read by sight and sound. The lack of these characteristics is to be seen in the great army of piano-players who startle you with their seeming technical ability, and yet who are unable to play the easiest accompaniment or instrumental piece at sight. All of the demands named are called for by every instrument depending on the performer for time, intonation, and execution. A vocalist must have knowledge of the values represented by notes and rests, a perfect appreciation of the pitch of tones, and the effort necessary to rise or fall to them *with perfect intonation*, and the ability to read at sight and by sound. The lack of knowledge and ability on the part of our singers, great and small, is to be seen when the simplest song is called for to be sung at sight, and the disgraceful failure that follows the effort. I am going to make the following statement: Among the oratorio and opera singers, and local vocal performers, whose efforts are so wonderful and entertaining, nine out of ten would not know that "Old Hundred" was the same tune if written in three different keys; which statement means that I desire to have you understand that they know nothing of the written language they try to represent. Their lack of appreciation of intonation as presented on the written page is to be heard as they go sliding from tone to tone, and feeling their way about on the staff, in as deep darkness musically, as they would be physically in the Mammoth Cave without light. The demands on wind-instrument players are the same as those of the vocalist, and blowing out of tune is the fault of the performer. Better a poor instrument in the hands of a performer who knows the principles of music, than a good one in the hands of a performer who lacks in knowledge, especially that of tone and intonation. It should not be a matter of surprise when we hear some one sing or play at sight. We ought to expect it. A boy or girl picks up a newspaper and reads

new matter at sight, and we are not agitated over the effort, but would be if it were a failure. You can properly expect as much from the musician as from the reader—interpretation not excepted—for he has a written language placed before him, and it can be as thoroughly understood in one case as in the other. Wherever failure appears on the part of the musician, there you will find knowledge, concentration, and continuity lacking. Ten years from now you will not find 25 in an audience of 600, alone capable of intelligently enjoying a concert, for the musical instruction in the public schools will have given to the masses a knowledge of things musical, and 575 will then vote the 25 who fail to understand or enjoy a concert, as either too dumb or deaf. Do you know that the musical instruction of the public school is the foundation on which true musicianship must find a foundation, and that every demand of vocalist and instrumentalist—excepting technical information—is to be found in the public-school work? The demands for admission to the Royal Academy of Music, London, England, Paris Conservatory, Royal High School of Music, Berlin, Germany, in their examinations are on the line of public-school work, namely: *solfege* is the basis of all instruction whether vocal or instrumental. The written musical language through the use of characters, including a knowledge of division of measure, intonation, etc., tone and the ability to produce it, are all the work of the public school. All that is presented in the public schools is essential to true musicianship; and the history of most of our great musicians finds them having laid this foundation in their early lives as choir-boys, an experience which is precisely the same as that offered in the public schools. I want to express my gratitude to the public-school work for having graded musical teaching, and given to us musical definitions that in their applications are not a lie. I was taught by my teacher, years ago, that "a note represents a sound;" but in my twenty-five years of teaching I have never been able to make the application. The greatest knowledge I had of the staff was, that it consisted of "five lines and four spaces," and beyond this opinion nothing was ever offered until the public school stepped in to properly define it, and give it the use formerly accorded to a note. Through the musical catechism of the public school, the staff, a note, tie, slur, triplet, etc., in its use is properly understood, and musical excellence is being appreciated by those who come out from under its instruction.

Let me say in conclusion, that there is nothing difficult or mysterious in music. From the primary knowledge necessary to know the characters in music, up through to the ability to write a fugue, there is nothing mysterious. All trouble comes from a failure to intelligently present each subject; and in teaching, I am constantly reminded of the quotation: "Therefore get wisdom, and with all thy getting get understanding," which will always be the result when a subject is systematically presented and defined.

SPECIAL REPORT ON THE CONDITION OF MUSIC INSTRUCTION IN THE PUBLIC SCHOOLS OF THE UNITED STATES.

EDGAR O. SILVER,
SECRETARY OF THE DEPARTMENT OF MUSIC INSTRUCTION.

At the last annual meeting of the Department of Music Instruction of the National Educational Association, held in San Francisco, California, July 20, 1888, the following resolution was adopted:

Whereas, The Department of Music Instruction of the National Educational Association recognizes the importance of promoting a general recognition of vocal-music instruction as a regular branch of study in the schools; and

Whereas, We believe that more definite information as to the extent to which music is already taught, and the success which has attended its introduction into the schools so far, will greatly contribute to this end: therefore,

Resolved, That this Department respectfully petition the Directors of the National Educational Association for an appropriation not to exceed one hundred dollars, to be expended under the direction of the officers of this Department during the next year in obtaining such data by addressing circulars of inquiry to the State and county superintendents of the respective States, and the superintendents or secretaries of school boards in the leading towns and cities of the United States; and that the answers obtained be collated and tabulated, and be made the basis of a special report on the condition of music instruction throughout the United States, to be submitted to this Department at its next annual meeting.

In accordance with this resolution, the following report is respectfully submitted.

The first question to determine in undertaking to gather the information called for by this resolution, was to what number of towns and cities to send the inquiries—or in other words, what definition to give to the expression "leading towns and cities," which occurs in the resolution. After some deliberation, it was decided to take as a basis a list comprising those places which according to the United States census of 1880 contained 4,000 inhabitants or upwards. To this list was added such other prominent towns as are either known to have grown greatly in population since 1880, or by reason of the location of educational institutions within them, or other special advantages, to be more than usually enterprising in educational matters.

The whole list of places thus selected was 1,078. To these a blank containing the following questions was sent:

1. Is music a recognized branch of study in your schools? Is its study compulsory?
2. How long has music been so recognized?
3. In what year of the pupil's school-life does the study of music begin, and through what years does it extend?
4. Please outline briefly what is attempted in each year of study.

5. What plan or system of instruction is followed, and are the results in your schools such as to warrant you in recommending the same plan or system for general use?

6. If so, what do you consider its chief excellences? If not, what do you consider its chief defects?

7. As an educator, do you believe that vocal music should be taught in public schools? What reasons lead you to this belief?

8. What are the general objects aimed at through the music instruction in your schools?

9. Please make any further observations or remarks that may suggest themselves to you as pertinent to the above inquiries.

To each State and Territorial Superintendent was sent an inquiry (1) as to the number of places in his State or Territory where music is regularly taught in the public schools; (2) a request that he state his observations as to the general results which have been reached in those places in music instruction; (3) also that he give a statement of his views as an educator as to the educational value of music, and the expediency of introducing it into the schools generally, with permission to quote from the same in this report.

Responses have up to the present time been received from 621 of these towns and cities—about three-fifths of the entire number, which, making due allowances for misdirection, losses in the mails, the neglect of some to answer the inquiries, etc., is perhaps quite as large a number as could reasonably be expected.

From a good proportion of the State and Territorial superintendents, responses have also been received, and these for the most part have been most heartily in favor of music in the public schools, showing that the distinguished educators at the head of the educational affairs of the several States are fully alive to the value of music instruction in the public schools, and are doing much to promote and establish it firmly as a regular branch of study in the public schools of their respective States.

At this point, the following summary of the responses may not be out of place:

SUMMARY.

[Number of places reporting systematic instruction in music.]

(*a*) By regular teachers under the direction of special teachers	248	
(*b*) By special teachers only	6	
(*c*) By regular teachers only	84	
		338
Number of places reporting no systematic instruction in music (in many of these, however, singing is practiced more or less under the regular teachers for recreation)		283
Total		621

From these figures it will be seen that considerably more than half of the places heard from report systematic instruction in music under some plan (nearly 55 per cent.), while many of the remaining places give more or less time to the practice of singing.

Comparing these figures with those contained in a circular of information

issued by Gen. John Eaton, United States Commissioner of Education in 1886, we find that in the circular referred to there was a report from 343 cities and towns. Of this number, 132 reported instruction given by the regular teaching force alone, 38 per cent. of which was found to be by rote; 19 places reported music taught by special teachers only; 96 places by both regular and special teachers; and 96 reported no music instruction whatever. It requires only a hasty comparison of these figures to show that the last three years have witnessed great progress, both in the number of places where music is taught, and the better support which is given to the subject in those schools where it is taught. It will also be seen that the number of places where the special teacher is depended on to give *all the instruction* is proportionally very much reduced, and the inference would seem warranted that in a very much greater number of such places the work is now done by the regular teaching force, *under direction* of the special teacher. In another respect, not shown by the figures, the cause of music has probably made even greater progress, viz., in the growth of public sentiment in its favor, and the increased support which it has gained at the hands of our prominent educators. "While," as Gen. Eaton says in the circular just referred to, "there is not likely to be a musical millennium at once, the time has not come when musicians and friends of this art in the United States can lay aside their harps with the sweet assurance that there remains nothing for them to do;" it seems true nevertheless, at the present time, that every friend of the cause of music may labor with increased courage and hopefulness as he notes the rapid progress which the cause is now making.

That there is at the present time a greater general interest in the subject of music instruction in the schools of the United States, and a stronger conviction on the part of our leading educators that music should form a part of the regular course of study in our schools, has been shown in connection with the gathering of the information for this report in two ways:

1. By the promptness with which the returns were prepared and forwarded from a majority of the towns and cities. (And it may be added, that, generally speaking, the places heard from are the larger and more important of those to which inquiries were addressed.)

2. The strong and unmistakable opinions in favor of music which have in a majority of cases accompanied the returns. Indeed, only four out of the whole number of superintendents and school principals heard from have given an unqualified "No" to the question, "As an educator, do you believe that vocal music should be taught in public schools?" The ungrammatical reason which one gives is, "There are many good teachers who cannot teach vocal music, nor never would." The second says, "There is no time for it." The third says, "I do not believe in vocal music in the public schools. It would consume the time that might be employed in teaching something that would be of service to the pupils." And the fourth insists "That the public schools should be confined to the three R's," (with the generous addition

of a J for geography.) To this number may be added the disheartening report from the secretary of a school board, who says: "I give it up. We have tried it two years at a cost of over $1,600, so that at our last meeting we unanimously voted to discontinue our special teacher. It interferes with all of the other branches." The salary (of the special teacher) is the only "object aimed at." But the fact that the number of such answers is less than one per cent. of the entire number, is surely a most gratifying showing. There are several apparently not fully persuaded, who answer, "Yes, with qualifications;" "Yes, when practicable;" "Yes, so far as it can be done by teachers employed;" "To a limited extent, yes;" "Am at sea as to the question where there can be no special teacher." One principal, "Never gave the matter any attention;" three express themselves doubtful; and about twenty neglected to answer the question, though their answers to the remaining questions show that most of them might truthfully have answered in the affirmative. Of those who report no music instruction in the schools, very many express regret that such is the case, and in several instances the hope that in the near future music may be taught.

The number of places reporting the introduction of music during the last year or two is also especially noticeable, and some of the most hearty and enthusiastic expressions in favor of music come from such places.

As I do not deem it within the province of this paper to attempt any argument of my own for the teaching of vocal music in the schools, but rather to report to you, as far as possible in the limited time and space at my command, the facts and opinions gathered, I will quote from a few responses selected to represent the various phases of opinion which have been brought out in this large correspondence.

In the answers received opinions differ, as of course they must, coming from so many individuals so widely separated, and working under so widely different circumstances; but there is such an overwhelming majority of testimony in favor of school music, that we may almost agree with the principal who rather petulantly says the question, "Should music be taught?" etc., is "*out of date.*" One educator writes, "I should like to see the study of music made compulsory." Another says: "Our State law permits music, but does not make it compulsory. It should be made compulsory." Another writes: "I have no knowledge of music, vocal or instrumental—all my own fault—and I desire to avoid such a result befalling those who come after me; and one of the ways, in my judgment, is to make the study compulsory in our schools." Another writes: "Music can be taught successfully without materially increasing the expense of any school. Therefore, considering its great advantages, its study should be compulsory in all public schools."

On the other hand, a few who believe in vocal music express doubts as to the wisdom or practicability of introducing music in the public schools. These doubts generally relate either to the expense of music instruction, or

the question whether it can be introduced without overcrowding the school curriculum. One educator would teach music as an accomplishment, although he doubts whether it is either directly practical or possesses good disciplinary advantages. Another would teach it for "recreation and amusement only." Another inquires, "Does not the amount of singing done in our schools injure the voices of very young children?" (This is the only instance where fear as to harmful results from music instruction in schools has been expressed or suggested.) Another regards music as a "fine art," and believes that "only a very small number of persons can make anything out of it." Another says (while favoring the teaching of music on educational grounds), "I do not believe in the great moral influence claimed by some for music." Another educator would have music taught in the schools, and believes that "the object of music instruction in schools is to make better men and women, by making life *enjoyable* and teachers *endurable*." One writes from one of the Southern States, "We have so many instructors and private schools that the public does not attempt to teach music here." The answer that music is not regularly taught in the public schools comes from several important places in the South. (Though it should be added that the responses from Southern educators indicate that they are fully alive to the importance of school music, and in no way behind their Northern brethren in their appreciation of its value and importance in the schools.) Another educator frankly says, "When music was first introduced here I was not in favor of it, but now I am much pleased, as I have found that they learn to do by doing when they are doing." (!) (This is substantially the testimony from many places.)

Another says, "Music should be taught; made part of the regular course of study; teachers should be able to instruct."

Another: "Every licensed teacher should be required to possess an elementary knowledge of music."

Still another: "Music should be required by law, and teachers should be required to understand it as well as arithmetic."

One prominent educator says: "I feel sure that the general introduction of music into our schools, with competent teachers, would increase their usefulness twenty-five per cent."

Others answer as follows:

"No elementary education is complete without music."

"No scheme of education is complete without music."

"We hope the time is not distant when music will be a branch of study in the county and State public schools."

"Music has no second place beside any other branch."

"Looking at the subject from any standpoint, there is every reason why music should be taught in our schools, and not one valid reason against it."

"Music belongs to civilization. Beasts do not sing; angels do."

"No soul is symmetrically developed without music. I believe the time will come when music will be taught in all our schools."

"I believe in music, but believe it can never be made practical until we have a general introduction all over the country. To be successful, in my judgment, it should be taught as universally as reading."

"Vocal music has become a necessity of late years, and consequently as all can learn to sing, they all should learn, and the earlier the better."

"Music is not taught in any of our public schools, but I think it should be. It is an accomplishment which adds much to the pleasure of the pupils and the happiness of their homes. It would enable many of our high-school graduates to obtain positions as teachers in other States—positions which they fail to obtain on account of not knowing music."

"Music went in with an effort, but it is so exceedingly satisfactory to all that it would take an earthquake to put it out."

"I believe music should be taught for the same reason that reading should be taught."

"I believe music is a good thing in schools, because all the *great lights* tell me so."

"We would not, nor could not abandon music."

From the answers to inquiries, it would seem that there is some diversity of opinion about SPECIAL TEACHERS.

One educator says: "I believe that music cannot and should not be taught in public schools except by teachers especially trained and adapted to the work."

Another: "My experience with special teachers has not been encouraging."

Still another: "Special instructors are indispensable in our schools in this subject."

Another writes: "The best results are obtained by having the regular teachers do the work."

Another: "Our school law, unfortunately, forbids the employment of any special instructor."

Another writes: "It is my deliberate conviction, that we cannot have good results without a special teacher."

Still another: "I believe special teachers should spend more time teaching teachers how to teach."

Another: "I am not fully convinced that the individual teacher can teach music successfully."

Another: "I am satisfied that only a very moderate amount can be done by regular teachers."

As showing the convictions and opinions of our leading educators on this question, it may not be out of place here to quote from the letters received from a few of them.

President Albert P. Marble, of the National Educational Association, says: "I think no system of schools ought to be without the study of music."

State Superintendent Rice, of South Carolina, says: "I am heartily in favor of music instruction, and I hope that we will see music taught in every school and to every child in the State. To say nothing of its good effect upon the physical system, it civilizes and refines every school and community where proper training is given."

Hon. Thomas B. Stockwell, Commisssoner of Public Schools, State of Rhode Island, says: "I have never known a case where the introduction of the study [of music] was felt to be a mistake. I have always believed in music, and have always advocated its introduction into the regular curriculum of all grades of school work."

Hon. Ira G. Hoitt, State Superintendent of California, says: "Music is one of the branches required by law to be taught. I believe thoroughly in the refining and elevating influence of music, and think some part of every day should be devoted to singing if it be only ten minutes." (California is the only State in the Union which by constitutional provision makes the teaching of music compulsory in the public schools.)

Hon. Henry Sabin, State Superintendent of Iowa, says: "There is no doubt that the general introduction of music into our public schools, as a regular study, would be productive of much good. There is no place on record in which under suitable management it has been found a failure; there are many cities ready to testify to its usefulness. As one of the means by which we hope to build up and foster a system of schools distinctively American, it must soon come into very general use."

The Florida State Superintendent says: "Give me my State full of singing schools, and I will have a State full of singing homes, and then happy, pure homes."

Secretary Hine of the State Board of Education of Connecticut says: "I believe fully in the expediency of introducing music into every common school."

State Superintendent S. M. Finger, of North Carolina, writes: "Music has not been introduced as a regular branch of instruction in any of our public schools so far as I am informed. Of course many teachers in the city schools and in the country ungraded schools have some singing, and encourage music to such extent as they may be able. I lay much stress upon the educational value of music *per se*, and besides, singing in school is very useful in more directions than one, as all teachers who have tried it can bear testimony. As fast as teachers can be found competent to teach vocal music, I think it ought to be introduced into the public schools. If it be said that we now have too many branches for the time at command, I reply that progress in other branches will be promoted rather than retarded by spending a few minutes per day, at times judiciously selected, on vocal music."

The State Superintendent of Texas, Hon. Oscar H. Cooper, writes: "(1) Nearly all of the cities and towns which are incorporated for school pur-

poses as independent school districts have musical instruction in some form. (2) The general results, so far as I am informed, are satisfactory. (3) I am of the opinion that music is a valuable auxiliary in discipline, and useful as an introduction to the culture which art affords; and I am further of the opinion that vocal music should be taught in all the schools."

Hon. John L. Buchanan, State Superintendent of Virginia, writes: "I regard music properly taught as having special educational value, and would favor the introduction of vocal music into our public schools, provided our teachers were qualified to teach it."

Hon. A. S. Draper, State Superintendent of New York, says: "As to the expediency of introducing music into schools generally, I see only one drawback, and that is the lack of preparation on the part of school-teachers for the work. While I believe that vocal music in the public schools means the cultivation of the rising generation in a broader and more thorough manner than they can be cultivated without it, and while it seems impossible to over-estimate the importance of the general introduction of vocal music into the public schools, I do not consider poor music or poor teaching of music desirable from any standpoint. If music be taught upon the same educational principles which lie at the foundation of all good teaching, it is a mighty power in the school-room; and any good teacher who has a sufficiently correct ear to sing the scale in tune, may become a good music-teacher if she has the opportunity to study music as she studies other branches."

Other State Superintendents are equally hearty in the expression of their views on the subject.

Assuming, then, that these 621 towns and cities which are made the basis of this report are fairly representative of the entire number of towns and cities of like size in the United States, we have in the reports from these, as well as in the opinions and convictions expressed by so many of our leading educators, the information and testimony upon which to base certain conclusions as to the condition of music instruction in the public schools of the United States, and the results which have attended the introduction of music thus far, as well as the data from which to suggest certain duties, privileges and responsibilities belonging to those charged with the important work of furthering the extent of music instruction in the schools, and improving its quality therein.

1. The first and most obvious conclusion from the facts and opinions on which this report is based, is that vocal music as a branch of study in the public schools of the United States has stood the crucial test of experience and critical observation; that it has demonstrated its value in the school-room, and has won for itself the almost unanimous support and approval of American educators.

2. That vocal music should be regularly and systematically taught in the schools—not more for its own value than for the sake of the schools them-

selves, and the intellectual, moral, and physical improvement of every pupil in the schools.

3. That there is at the present time a growing sentiment all over the country in favor of music instruction in the schools, and a more widespread disposition than ever before to have music intelligently taught in the public schools.

4. That there is in all sections of the country great need of teachers, both regular and special, who can carry forward the work; for, after all, the question, "How soon can music be generally and successfully introduced into the schools?" must be answered by the teachers of the country.

The two objects toward which the endeavors of those interested in the cause of music instruction in the American schools should be directed, would seem to be:

1. That those places where time is allowed for music, and where singing is more or less practiced for recreation only, be induced as early as possible to employ the time thus spent in systematic instruction, which shall have for its object the training of the pupil to read music intelligently and readily, and the cultivation as far as possible in the course of this instruction of a correct musical taste.

2. To encourage the introduction of systematic music instruction as rapidly as possible in those schools where no time is now given to music.

It is evident that the proper teaching of music in the schools, and its consequent success therein, will be greatly promoted by three things:

1. Those preparing to be teachers in the schools should at the same time fit themselves to teach music. To this end it is important that thorough and systematic instruction should be given not only in music itself, but also in the proper methods of teaching it in all our State normal schools, training schools, and other institutions for the preparation of teachers. The instruction in these schools should embrace not only the study of music itself, but also the application to the teaching of music of the best pedagogy taught in such schools.

2. Musicians and those who aspire to the direction of music-work in the schools must study educational methods and the genius and practical work of our public schools, and be able to lay out and direct the music-teaching along the lines followed by the regular teachers who are doing the best work in other subjects. They must also be able to meet and instruct the regular teachers how to proceed, precisely as is done by the superintendent, principal, or other school official, in other branches of study. When music is introduced for the first time, and the teachers consequently unaccustomed to the work, this is absolutely indispensable; and it should never be abandoned altogether, whatever the degree of excellence reached. While the work of the director or special teacher of music is all-important to the highest success of the work, it is undoubtedly true that nearly, if not quite, all the instances of failure in vocal music are due to inefficiency on the part

of the special instructor—indeed, the only instance referred to in this report where music is dropped, is evidently due to precisely such a case of incompetency.

3. The music-work must have the active and hearty support, both before its introduction and afterward, of the superintendent and other officials in charge of the schools. As Supt. L. W. Day, of Cleveland, Ohio, so ably and wisely said at San Francisco last summer: "The superintendent should understand the scope and purpose of the work so well that he can judge fairly of the methods employed, even if he be not able to employ the tests of an expert. He should be thoroughly grounded as to what an elementary education in music really means. He should give this question much close thought, and not leave the whole matter to be brought out by the director or teacher of music, no matter how competent the latter may be."

In conclusion: It is hoped that the facts and opinions here cited, and the conclusions drawn from them, may suggest the lines of effort along which the teachers, musicians and educators of our country may wisely work for the solution of the questions suggested by President Stewart in his annual address to this Department at San Francisco last summer. Indeed, from the facts and expressions gathered for this report, as well as from the recent action of the Music Teachers' National Association, it would seem, and we may have courage to believe, that the educators and musicians of the country are already working along these lines. With these great forces united in this effort for the general introduction of music, and the proper teaching of it, who can estimate the beneficent results to the millions of children in our public schools, and through them to the nation at large?

THE RELATION OF MUSIC INSTRUCTION TO OUR EDUCATIONAL SYSTEM.

A. E. WINSHIP, BOSTON, MASSACHUSETTS.

We teach arithmetic for business, geography for commerce, reading for information, language for culture, physiology for health, drawing for industrial art, singing for character and enjoyment. We teach arithmetic and geography for the counting-room, reading and language for society, drawing for the shop, physiology and singing for the home. We study geography and reading that we may know more, arithmetic and drawing that we may do more, language that we may say more, physiology and singing that we may be more.

Character is as vital to a man's success and happiness as intellectual ability. It is as important that a man choose right and feel right as that he

know the right. Every subject has its bearing upon a man's entire life; but every subject is focused to accomplish a special thing. That which singing may accomplish for man is in every way as important to the man and to the world as that which is to be accomplished by arithmetic, geography, language, or drawing. It is not as important as reading, which really counts for as much as all the other branches.

Singing is closely related to health, to choices, to intellectual activity; consequently it is vital to the character. A man's success in industrial, commercial or professional life depends largely upon his courage, peace of mind, freshness, hopefulness, and elasticity. Singing is helpful in all these directions. To make a man is more important than to make a mechanic; to make a good man is more important than to make a great man; to make a joyful man is more important than to make a brilliant man. Singing should be so taught in the public schools as to accomplish something beyond the singing. A child gets a good deal out of arithmetic aside from the ability to extract cube root; he gets more out of geography than the location of gulfs, bays, and capes; more out of history than a string of dates; more out of language than an acquaintance with the subjunctive mood. We must get more out of singing than a knowledge of the scale, or ability to sing a song.

Music-teaching in the public schools must do for the child in thought, sympathy, and choice, all that it is capable of accomplishing. There has been much teaching of drawing that is the rankest folly; some teaching of language that is silly; and there has been much teaching of singing that amounted to little aside from ability to use the voice skillfully. Unless history and biography have been sadly abused, there is ability in music that does not mean high morality or great intellectuality; but rightly used, there is more discipline for mind and heart, more discipline for success and enjoyment, more discipline for character, in learning to sing, than in learning almost any other branch. Thinking and singing ought to be companions.

Germany is the only modern nation that has given the world an abundance of rigorous psychology. Modern thought would be robbed of its power were we to erase the names of Kant, Liebnitz, Fichte, and Hegel. At the same time, and through the same general period of her history, Germany gave the world the intensity of musical grandeur. Handel, Haydn, Mozart, Mendelssohn, and Beethoven hold the same rank in the world as do Liebnitz, Fichte, Kant, and Hegel, and they represent the same age; and, though it is one of the untraceable things, I have no question but that there is a vital connection between the philosophical and the musical supremacy in Germany.

In the same way it may be said that the great advance in psychological study among teachers, the enthusiasm for intellectual activity in the schoolroom, date from the time that singing in the public schools was so enthusiastically introduced.

Singing should be taught almost wholly for its effects aside from ability to sing. Of course no teaching can be effective that does not produce good singing, but very good singing may be produced with few of the other effects. One may sing well and not have the health perceptibly the gainer by it, without aiding the voice in reading or conversation, without making the disposition sweeter, courage greater, character more reliable, or thinking clearer; but singing cannot be well taught that does not, while making intelligent singers, benefit the whole physical being through attitude, breathing, and vocal elasticity; that does not make the thought more keen; that does not give greater power of abstract conception; that does not make the choices more correct, the moral perceptions more accurate, the disposition more uniform, the intellectual, moral, physical life more fervent.

What the public school wants of singing as a branch of instruction, is the grandest possible teaching of the art intellectually and fervently as a means of providing the most manhood and womanhood. Singing is to be taught the whole child. His entire being, mentally, physically, industrially, morally, is to be vibrant with health, elasticity, energy, and cheerfulness.

These things being so, singing, when well taught, is as important a subject for the school-room as any other branch; and, unlike most other branches, it needs to be taught from the lowest primary grade to the highest, in the ungraded as in the graded school. It is needed for patriotism, for morality, for health. It is needed to make discipline lighter, school attendance more regular, school management easier, study more interesting, recitation more spirited. What the wings are to the bird, what the blossom is to the plant, what the juice is to the fruit, what the eye is to the face, what fervency is to the voice, singing is to the school.

May Nashville hasten the day when singing shall be universally taught, when every child from Florida to Texas, from Bangor to Seattle, from Minneapolis to New Orleans, shall be so taught in the art of singing as to make a brighter student, a nobler man, a better citizen.

MUSIC IN THE PUBLIC SCHOOLS—FROM THE MUSIC DIRECTOR'S STANDPOINT.

O. E. McFADON, MINNEAPOLIS, MINNESOTA.

I am asked to treat the subject of music in public schools from the standpoint of the director of music. The phrase, "from the standpoint of the director of music," gives me unlimited freedom, and enables me to organize (theoretically) the schools of this country in such a way as that the study of music will monopolize the teacher's school-room hours; that all teachers

must devote their vacations entirely to the study of music, and methods of teaching the same; that all other studies may occupy their respective places of subordination on the daily program; in short, that the entire school system may be made to revolve around the music department.

I am reminded, however, of a saying of a modern statesman, that "our individual rights end where the rights of others begin," and as the superintendent, the teacher and the parents *all* have rights which should be respected, and which are to-day to be heralded by advocates who have an authorized right to speak from their respective standpoints with equal freedom, I am constrained to *speak* as I have to *do*—with charitable reference to the just rights of others.

Argument before this body in favor of music as a school study seems utterly useless, as I believe that all teachers of the present day would give it a place on their daily program. That a musical exercise in the school-room has a salutary effect upon organization and discipline, will not be gainsaid by any present. That, as a study—if properly taught—music contributes as much to the development of the perceptive faculties as does any of the sciences, *may* be questioned by those who have not seen the results of the best teaching; but, as methods are improved upon, the time is fast coming when statements like this may be made with greater impunity, and heard with greater credence than now.

Until recent years the history of music in the public schools of this country was identical with its history in the larger cities, but more recently smaller cities and towns are adopting it to an extent that is gratifying to its devotees.

One of the most encouraging signs of the times is the organization and maintenance of a Department of Music Education in the National Educational Association. This step seems eminently in the right direction, as the work of making the masses musical depends more upon the teaching fraternity than upon the musical profession.

Summer normal music schools *have been* numerous where music in public schools was a side-show, but the normal music school is fast obtaining which has public-school music as the central idea. The natural reason of this is, that the fact is becoming generally conceded that the study cannot be made a success in the public schools without intelligent supervision, and that the supply of competent supervisors and special teachers of music is far less than the demand.

The idea that music cannot be taught by any but musicians, is fallacious. In the light of past experience it is safe to say that the average school-teacher, well drilled in the principles and art of teaching, will get better practical results in music than will the average musician. It is a palpable fact that many so-called music-teachers do not, by their teaching, really make thinkers in music, but are merely teachers of the notation and of the manipulation of mechanical instruments. The difficulty lies in the fact that

the objects to be taught—being purely mental—are made subordinate and incidental to the notation, or to the instrument, when the opposite should be the case. The relative positions of two notes (not tones) means nothing definite to the singer, if he has not become familiar through the ear with the relation of the tones represented. *No explanation or picture of "steps," or "half-steps," or of any interval, ever yet gave anybody the ability to think or sing the tones thus described or represented.* The truth of this statement may be generally conceded, and yet teachers will continue to expect children to do from representations, things with which their ears and minds are entirely unacquainted.

The ability of a class to sing the major scale correctly is sufficient basis for success in teaching all there is to be taught, relating to the subject of tune, in the art of reading, without any further singing on the part of the teacher. The teacher, however, must necessarily proceed "from the known to the unknown," and must always teach "the thing to be learned [which in music is always invisible] before the sign." In my visits to the schools of other cities than my own, I find that those supervisors who prohibit the teachers' singing *entirely*, get the best results in music-reading.

I formerly believed in rote-singing, carrying it even into the third grade; I afterwards limited it to the second grade; *now* the real rote-singing is done in the first grade, and in the first half of the first year. The system of musical instruction which provides for two or three years of rote-singing before mental analysis is required, cannot but be unsatisfactory. It is no more true education in the way of making readers than would be the learning by memory the answers to problems without a knowledge of the process of obtaining them. It requires only a thought of human nature to convince one that pupils thus accustomed to such parrot-like training, having thus far borne no responsibility, will desire and *demand* a continuance of the same kind of treatment. Every teacher of experience will appreciate the difficulty, *then*, of coming down to first principles and beginning mental analysis of time and tune, without which there is no intelligent music-reading nor mental discipline. To quote a modern writer and a popular opinion: "Rote-singing is to be regarded with distrust, because it offers so many seductions from the path of rigorous study by which the end is attained." I am aware that the advocates of imitation methods are very sensitive on this point, and never fail to present their claims for the importance of the study of phrasing; but the idea of making a specialty of phrasing at the beginning, with the hope that children will learn to read by absorption, is impracticable in the extreme. There would be as much reason in papering a house before plastering, or in putting on the varnish before the paint.

The *proper* study of singing is a far better mental discipline than is the study of any mechanical instrument. The performer knowing his instrument can produce by its aid the tones represented by the printed music without a previous mental conception of the tones. The singer, however,

must think the individual tones and intervals, before the voice, having no aid of other voice or instrument, can produce them. The folly, then, of teaching singing by the aid (?) of an instrument beomes apparent, as the instrument, relieving the singer as it does of all exercise of mind which would otherwise be necessary, becomes a hindrance to real progress, rather than an aid.

As to the justness and propriety of making the subject general as against teaching the talented alone, I would but mention the fact that "God does not darken the sun to those who cannot fully apprehend its glory," and the oft-quoted "The man that hath no music in his soul," etc., but shows the universal need for music. It will be remembered, also, that he that had but one talent was punished for not using it. It is very true that some will not make musicians; but as this would be equally true of any other branch, and as this end is not at all desirable, the argument is futile. Certainly all who in any way come under its influence will be benefitted in some degree. It is the exception where the unmusical child does not become somewhat musical by reason of being with classes that sing daily.

It is the policy of many supervisors of music, first, to have music made compulsory by action of the school board; next, to establish an invincible law that all pupils shall be examined periodically in the theory for promotion; and upon this basis proceed, in the happy expectation that satisfactory results will follow if these important points are constantly held up as a stimulant before the pupils. I am inclined to look with disfavor upon this arbitrary method. I believe that music should be made compulsory in all public schools, but I should think the teacher very unwise who would exercise the right of compulsion to the extent of attempting to compel children to sing. I say "attempting," for that is as much as can possibly be done in this direction. Children can no more be compelled to sing than horses can be compelled to drink; and to say "You shall sing," is as foolish as to say "Look pleasant, you villain!" It would be more conducive to the proper development of character, and more in keeping with the true nature and object of the exercise, rather, to make the conditions such that pupils will desire to sing. The judicious teacher will then take advantage of the opportunity to give such instruction and practice as are necessary for their development, and the study, instead of degenerating into a loathsome exercise, will become highly exhilarating.

Examinations are supposed to test the pupils' knowledge of the subject, The examination questions, therefore, should be based upon the nature and extent of the work done, and hence be a true index of its character. I may voice the experience of others present when I say that more than once when the time for examination was approaching, have I made a specialty of theory to such an extent as was necessary for purposes of success in the pending examination; and had it not been for the examinations—which I thought must take place or the whole structure would crumble—I should

not have taught theory at all, believing, as I do, that the study of singing should be nine-tenths practice. The examination, then, being wholly theoretical, becomes a mere farce, and is not a true index of the character of the whole work done. The question arises, then, Shall examinations be abolished, or shall they be made practical?

When I entered upon my present work, I found there a system of semi-annual examinations in theory in grades above the primary. These were kept up for two years, principally for holding-up purposes. At that time the applications for excuse from music were many, but the excused pupils were made responsible equally with the others in the examinations. The last two years no examinations have been required in music, and no pupils excused. Those pupils who would be excused from the music-lesson are required to sit in good position, to own and hold a book, and give their best attention, but are not required to sing unless they so choose. The result is, that many so-called unmusical pupils fall into line and do fair work. Success in this, however, depends much upon the bearing of the regular teacher, and her skill in handling the class. Thus, rebellion, not being expected, nor countenanced when it exists, seldom occurs, and the resulting attitude of pupils, however unmusical, toward the study of music is very much more satisfactory. I find *no* examinations, with other conditions thus properly modified, to be better than mere theoretical examinations, and I hope that, as teachers become stronger in use of practical methods, the possibility of successful practical examinations may increase.

The most effectual examination is the vigilant daily watchfulness of the teacher, giving attention to the individual without relaxing her grasp upon the class. This presupposes good discipline and teaching ability, which should be expected of the average teacher.

While teachers generally agree as to the relative importance of practice and theory, yet many do not practice what they preach. As a rule, teachers teach theory abstractly from practice. Some teachers devote a few minutes of each lesson to theory; others give entire lessons in theory periodically; some give certain weeks to theory; and one teacher of my acquaintance carries the abstraction to the extent of giving it during certain months of the year. I do not believe in teaching theory as such at all, but would rather lead the pupils to *do* the things necessary to make them intelligent readers by the use of such practical methods as will develop the necessary knowledge of theory unconsciously to the pupils.

The regular teacher is justly held responsible for the maintenance of discipline in her school; and as good discipline is more necessary to success in music than is scholarship, on the part of the teacher, it becomes a matter of vital importance to the special teacher. The special teacher, visiting all schools, as he frequently does, has superior opportunities for discovering the best disciplined schools (which he duly appreciates), and quite naturally becomes so critical of the discipline that he will often unconsciously

estimate the success of a forthcoming lesson immediately upon entering a room.

I do not regard the subject of voice-culture as second in importance to that of the art of reading. But as reading can best be taught in childhood, it naturally comes first. *Care and management* of the voice, however, should not be neglected, and though of the utmost importance, may be made purely incidental. Concerning voice-care, there is no general direction which may be so easily understood and followed, as that schools sing softly and in the medium range. If all teachers would remember this advice and practice it, no injury to voices would result from singing in the schools; and the tone of the writings of voice specialists, relative to the alleged pernicious effects of public-school singing, would materially change. Special vocal exercises may be necessary for adults who may have lost their natural voices by loud, boisterous and meaningless singing, but they are no more suitable nor necessary for public-school children than are the remedies of the invalid necessary for the prevention of disease in children.

Educators in the line of school-music are fast coming to believe that the very best age for the actual study of music is the earlier years of school-life. It is true that much more interest can be created in the lower grades than in the higher, and that in the higher grades there is a falling-off of interest because of attention to other matters of *alleged* greater importance, of the change in boys' voices, etc. There are other difficulties in the way of the higher-grade music of the schools where I teach, which I suppose is true of any rapidly-growing city, bringing, as it does, children of all ages and attainment, a very small percentage of which had training in music commensurate with that in other branches upon which they depend for grade. In most manufacturing cities, especially where education is not compulsory, the average school-life is much shorter than in other cities. With these facts in mind, it behooves us then to make the best possible progress with music in the lower grades, where the conditions are naturally the most favorable. I would not monopolize the child's time for the study of music, but would rather economize in the use of the time which justly belongs to it. This may be promoted by strict adherence to educational principles, and by promptness with the lesson.

I have said that I consider argument in favor of music as a school study unnecessary before this assembly; but I cannot forbear quoting a few words of wisdom from Dr. Duryea, who says:

> "Music assists in sharpening the powers of discrimination. It checks impulsive mental action, makes it deliberate and rhythmical. It provides for movement in concert with others, and causes the mind to accustom itself to sympathetic action with other minds.
>
> "Music in the home, in social gatherings, in common assemblies of the people, relaxes the strain of life, releases from its cares and vexations, soothes its pains and sorrows, and harmonizes mind with mind and heart with heart. If vocal music shall become general in this country, it will ease the frictions of life, inspire contentment, promote cheerfulness, and aid in bringing to pass the era of good-feeling and good-will."

ANNUAL MEMBERSHIPS

FOR THE

YEAR ENDING JULY 1, 1890.

ANNUAL MEMBERSHIP FOR THE YEAR ENDING JULY 1, 1890.

ALABAMA.

Alexander, J. E., Sheffield.
Andrews, A. S., Greensborough.
Arrington, J. D., Hurtsboro.
Austin, T. J., Florence.
Barton, E. S., Barton.
Bates, N. W., Florence.
Bayles, G. H., Florence.
Berney, M. C., Huntsville.
Berney, Morris E., Huntsville.
Berney, Ruth A., Huntsville.
Butler, Chas. H., Childersburgh.
Butler, Mrs. C. H., Childersburgh.
Bynum, H. R., Huntsville.
Callen, Sallie, Summerfield.
Caller, M. A., Tuskegee.
Carty, Allen, Huntsville.
Chapman, Alta, Selma.
Christenberry, D. P., Greensborough.
Clark, J. M., Mount Hope.
Clay, Anne B., Selma.
Conolly, E., Selma.
Councill, W. H., Huntsville.
Crichet, G. A., Leighton.
Cross, Annett, Marion.
Crump, B. F., Chepultepec.
Davis, Edna, Prattville.
Davis, Nannie D., Birmingham.
Davis, Sue, Athens.
Dewberry, J. M., Troy.
Dotson, Ora D., Livingston.
Earnest, D. L., Jacksonville.
Eldridge, E. R., Troy.
Gilbert, H. C., Decatur.
Gregory, John T., Florence.
Grote, C. A., Greensborough.
Gulley, L. N., Furman.
Guy, M. E., Tuscumbia.
Haggard, J. W., Chadwick.
Haley, B. M., Jasper.
Hassler, Daisy M., Pratt Mines.
Henry, M. V., Birmingham.
Hill, Alonzo, Tuscaloosa.
Hill, I. W., Easonville.
Hill, Mrs. M. W., Balm.
Hill, W. L., Balm.
Hoffman, Mrs. F. C., Waverly.
Holedy, M. C., Snow Hill.
Humphrey, J. D., Huntsville.
Humphrey, Mrs. J. D., Huntsville.
Humphrey, Maggie C., Huntsville.
Irley, R. E., Marion.
Ivey, M. E., Birmingham.
Jackson, A. L., Livingston.
Jennings, Mittie, Greenville.
Jones, A. B., Huntsville.
Kennedy, Anna, Centreville.
Kennedy, Mattie, Decatur.
King, Mrs. M. C., Greenville.
King, W. J., New Market.
Kunniker, L. J., Hurtsboro.
LaTaste, Lucian V., Montgomery.
Liles, M. A., Powderly.
Liner, J. A., Camden.
Liner, Mrs. J. A., Camden.
Lippincott, G. G., Huntsville.
Little, J. B., Greenville.
Lynch, C. G., Moulton.
Malone, Sallie M., Athens.
Manly, G. W., Wake Forest.
Massey, Mrs. E. F., Tuskegee.
Massey, John, Tuskegee.
McBroom, Jessie, Collinsville.
McGregor, A. A., Town Creek.
McIlwain, Pinkey, Selma.
Mellen, G. F., Demopolis.
Mellen, Mrs. M. B., Demopolis.
Merrill, J. H., Tuscumbia.
Milner, M. L., Florence.
Mitchell, T. J., Montgomery.
Moore, Attie, Florence.
Moore, A. L., Lawrence.
Moore, D. J., Elkmont.
Moore, Mrs. D. J., Elkmont.
Moore, G. M., Decatur.
Moore, H. F., Ripley.
Moore, Maud, Florence.
Moore, S. A., Elkmont.
Morris, Mary, Bradford.
Morton, Hattie, Marion.
Newman, J. W., Huntsville.
Norville, Hardynia, Livingston.
Nowlin, B. A., Collinsville.
Oliver, Fronie, Marion.
Palmer, M. B., Tuscumbia.
Palmer, Rosa, Scottsborough.
Palmer, Solomon, Montgomery.
Phillips, J. H., Birmingham.
Powers, Jas. K., Florence.
Robertson, P. M., Berkley.
Rush, C. A., Greenboro.
Russell, Mary, Hartsell's.
Sanderson, H. W., Eutaw.

ALABAMA — CONCLUDED.

Scruggs, G. F., Huntsville.
Shackelford, A. C., Trinity.
Shackelford, Jos., Trinity Station.
Smith, Lucy A., Columbiana.
Snead, R. M., Athens.
Tarrant, Mrs. S. F. H., Birmingham.
Titcomb, W. Y., Anniston.
Towl, Amos, Mobile.
Tucker, Exton, Hurtsboro.
Turner, James, Huntsville.
Turrentine, Carrie, Gadsden.
Tutwiler, Julia S., Livingston.
Walker, Ada, Athens.
Watkins, Mrs. India B., Town Creek.
Webb, John M., Furman.
Williams, D. A., Trinity Station.
Williams, J. J., Bridgeport.
Williams, M. H., Birmingham.
Windes, W. H., Hartsell's.
Witherspoon, W. B., Anniston.
Young, D. B., Huntsville.

—*Alabama, 123.*

ARIZONA.

Strauss, Charles M., Tucson.

ARKANSAS.

Blankinship, J. W., Rally Hill.
Bridges, B. C., Harrisburg.
Bryon, W. E., Lewisville.
Bryon, Mrs. W. E., Lewisville.
Burrow, N. B., Holly Grove.
Burrow, Mrs. N. B., Holly Grove.
Burrow, P. L., Perryville.
Charlton, F. T., Bentonville.
Coats, Mrs. A., Argenta.
Davidson, J. C., Helena.
Dodd, May, Dardanelle.
Douglass, Mary, Varner.
Futrall, T. A., Marianna.
Gibson, I. C., Mount Adams.
Henderson, Hattie, Little Rock.
Herren, E. S., Springfield.
Hollensworth, Mrs. C. M., Pine Bluff.
Howell, Henry, Lewisville.
Hunt, Mattie, Clarksville.
Hunt, W. T. Clarksville.
Laird, E. A., Arkadelphia.
Magoffin, Mrs. Wm., Newport.
McDaniel, M. E., Bentonville.
Miller, R. H., Camden.
Parham, R. H., Little Rock.
Simpson, W. M., Felix.
Sizemore, A. A., Pine Bluff.
Toon, W. B., Springfield.
Toon, Mrs. W. B., Springfield.

—*Arkansas, 29.*

CALIFORNIA.

Babcock, Madison, San Francisco.
Cooney, Ella L., Ontario.
Cooney, Kate, Ontario.
Cooper, Mrs. Sarah B., San Francisco.
Crookshanks, S. A., Visalia.
Crookshanks, Mrs. S. A., Visalia.
Haile, Mrs. C., San José.
Hoitt, Ira G., Sacramento.
Martin, Lillie J., San Francisco.
Millington, Z. P., Santa Rosa.
Simcoe, B. F., Los Angeles.
Smith, Nora A., San Francisco.
Summerfield, Alice, San Francisco.

—*California, 13.*

COLORADO.

Beggs, R. H., Denver.
Carter, Cora L., Denver.
Dick, Fred., Denver.
Griggs, H., Denver.
Jackson, J. P., Colorado City.
Shattuck, Joseph C., Denver.
Sloane, Ellen H., Pueblo.
Sloane, T. A., Pueblo.

—*Colorado, 8.*

CONNECTICUT.

Estill, J. G., New Haven.
MacAlpine, Agnes, Bridgeport.
McAndrews, George J., New Haven.
Tilson, J. Q., New Haven.

—*Connecticut, 4.*

DAKOTA.

Bryan, A. R., Sioux Falls.
Davis, F. M., Redfield.
Estes, L., Grand Forks.
Lewis, J. M., Canton.
Miller, T. W., Canton.
Noben, G., Grafton.
White, Jno. E., Sanborn.

—*Dakota, 7.*

DELAWARE.

Raub, A. N., Newark.

DISTRICT OF COLUMBIA.

Davidson, G. S., Washington.
Dawson, J. S., Washington.
Foster, Alla B., Washington.
Foster, Richard, Washington.
Janney, B. T., Washington.
Martin, Artemus, Washington.
Marwedel, Emma, Washington.
Millan, W. W., Washington.
Pettengill, E. G., Washington.
Polluck, Susie, Washington.
Powell, W. B., Washington.
Presbury, O. F., Washington.
Springer, C. W., Washington.

—*District of Columbia, 13.*

FLORIDA.

Alexander, W. F., Maitland.
Anderson, C., Pensacola.
Baker, Abbie M., Brooksville.
Chatterton, George, Lake City.
Chatterton, Mrs. M., Lake City.
Edgar, George M., Tallahassee.
Kern, F. L., Lake City.
Lowey, George L., Archer.
Mathes, Mrs. L. B., Tampa.
Patterson, John P., Pensacola.
Porter, A. H., Lake City.
Robinson, M. A., Wildwood.
Slemons, A. G., Orlando.
Streator, J. M., Ocala.
Thomas, Mrs. N. D., Mariana.
Wauchope, Jessie, Tallahassee.

—*Florida, 16.*

GEORGIA.

Arnoll, Hugh W., Newman.
Arnoll, Hattie W., Newman.
Arnoll, Jennie E., Newman.
Ballard, Carrie.
Bealer, G. E., Atlanta.
Bernard, M., Athens.
Candler, W. A., Oxford.
Candler, Mrs. W. A., Oxford.
Canibell, R. M., Savannah.
Coffman, Mrs. A. B., Macon.
Cox, C. C., LaGrange.
Cox, Mrs. C. C., LaGrange.
Field, L. A., Atlanta.
Field, Minnie A., Dalton.
Ford, Lyman H., Newman.
Griggs, C. L., West Point.
Hill, Charity, LaGrange.
Ingraham, A. E., Atlanta.
Jackson, Alice, West Point.
Johnson, Mrs. W. F., Atlanta.
Jones, M. L., Newman.
Little, C. E., Eatonton.
Longacre, Ada, LaGrange.
McFall, J. C., Colquitt.
McKennie, W. J., West Point.
Napier, Alice, LaFayette.
O'Keefe, L. V., LaGrange.
Osborne, S. L., Augusta.
Ox, A., Atlanta.
Paine, R. L., Fairburn.
Paine, Mrs. R. L., Fairburn.
Roberts, Charley, Oxford.
Sergeant, N. C., Atlanta.
Slaton, W. F., Atlanta.
Slaton, W. M., Atlanta.
Sparks, W. P., Atlanta.
Stewart, J. S., Marietta.
Thigpen, W. R., Savannah.
Warwick, A. B., Dalton.
Warwick, C. H., Augusta.
Way, J. E., Savannah.
Young, Ida A., Harlem.
Zettler, B. M., Macon.

—*Georgia, 43.*

ILLINOIS.

Anderson, Mrs. Sue G., Lawrenceville.
Andrews, May, Chicago.
Andrews, Minnie J., Chicago.
Ayres, G. E., Hillsborough.
Bainum, O. J., Olney.
Bangs, Mrs. Emma T., Chapman.
Barber, Minnie, Rockwood.
Barbour, O. F., Rockford.
Barker, Ellen M., Chicago.
Barker, Mrs. R. A., Chicago.
Barton, R. L., Peru.
Beede, S. E., Chillicothe.
Benedict, Jesse M., Edwardsville.
Benedict, Julia G., Edwardsville.
Blackburn, Nettie, Lawrenceville.
Bough, H. J., Chicago.
Brockman, Geo. F., Winnebago.
Brown, Mrs. Geo. P., Bloomington.
Burdick, C. Loretta, Englewood.
Burdick, M. A., Centralia.
Burdick, S. G., Centralia.
Burt, Mary E., Chicago.
Button, W. J., Chicago.
Charles, Thos., Chicago.

ILLINOIS — CONTINUED.

Chase, S. M., Wady Petra.
Chollar, Clara C., Lake Forest.
Clark, R. N., Monmouth.
Cloud, Mary, Pinckneyville.
Coal, L., Chicago.
Cochran, W. P., Campbell Hill.
Cole, A., Chicago.
Cook, O. S., Chicago.
Cormack, J. Meek, Wallace.
Cotterall, Lida, McLeansborough.
Crabe, Sara, Hamlet.
Curlee, Clyde, Tamaroa.
Cutting, Clara, Lake Forest.
Cutting, G. R., Lake Forest.
Cutting, Mrs. G. R., Lake Forest.
Davey, Carrie B., Downer's Grove.
DeGarmo, Chas., Normal.
Dick, J., Blue Island.
Downen, C. L., Chicago.
Doyle, D. B., Amboy.
Ellis, J. C., Chicago.
Fager, D. B., Collinsville.
Flanagan, A., Chicago.
Ford, Alice M., Chicago.
Foster, C. B., Loami.
Frazer, D. A., Chicago.
Frith, Bessie, Kankakee.
Frith, Mary, Kankakee.
Funkhouser, A. J., Charleston.
Galbraith, J. T., Carbondale.
Gantz, W. H., Chicago.
Garin, P. A., Oakland.
Geer, D. S., Chicago.
Geer, Mrs. D. S., Chicago.
Gemmill, W. N., Shannon.
Ginn, F. B., Chicago.
Gray, Nannie R., Decatur.
Gross, Lewis M., Sycamore.
Guenther, Kate O., Blue Island.
Hall, W. S., Chicago.
Harrison, S. A., Geneseo.
Hayes, D. G., Normal.
Hendeman, Alvena, Elgin.
Hoig, W. F., Chicago.
Hood, S. B., Sparta.
Howland, Geo., Chicago.
Huckleberry, Ida, Mound City.
Hundley, Myrta, Carbondale.
Hunt, Mary E., Galesburg.
Huntley, O. V., Englewood.
Jackson, Wm., Rockford.
Jacobs, Norah M., Decatur.
Jenkins, Wm., Mendota.
Kamman, C. H., Mascoutah.
Kelly, J. N., Woodstock.
Kemper, John, Galesburg.
Knowles, W. W., Chicago.
Lane, A. G. Chicago.
Lane, J. H., McLeansborough.
Larck, F. A., Walnut.
Landers, Z. A., Creston.
Lee, R. H., Oregon.
Lee, R. S., Oregon.
Livermore, D. E., Chicago.
Lloyd, Emma, Chicago.
Lockett, Frank, McLeansborough.
Lorenz, F. A., Chicago.
Loyde, F. H., Champaign.
Loyde, Mrs. F. H., Champaign.
Lyman, Jas. A., Amboy.
Lynn, Hattie L., Chicago.
Mace, C. S., Olney.
Mack, Wm. S., Chicago.
Marcy, Chas., Lyndon.
Martin, Chas. H., Lawrenceville.
Maury, Mrs. A., Lakeview.
McAfee, Hannah J., Roscoe.
McCartney, M. N., Mound City.
McConn, Mort, Champaign.
McEwen, W. E., Cairo.
McGrew, Dora, Chicago.
McIntosh, Jennie, Allendale.
McKinney, W. S., Peoria.
McMeen, J. D., Murphysborough.
Meade, A., Chicago.
Meck, S. R., Chicago.
Meeker, R. C., Farmington.
Miller, L. E., Elgin.
Mills, C. W., Champaign.
Miner, F., Bishop Hill.
Miner, G. F., Edwardsville.
Moore, F. V., Shawneetown.
Nickles, J. M., Sparta.
Nightingale, A. F., Chicago.
O'Connor, T. W., Englewood.
Olcott, J. M., Chicago.
Owen, M. F., Chicago.
Paddock, Harriett, Blue Island.
Paddock, Portia, Kankakee.
Pahlman, Ida M., Naperville.
Parker, Mrs. Chas. I., Chicago.
Parker, Francis W., Normal Park.
Parker, Mrs. F. W., Normal Park.
Parker, Mabel L., Chicago.
Peabody, Grace, Champaign.
Peabody, Kate F., Austin.
Peabody, S. H., Champaign.
Peabody, Mrs. S. H., Champaign.
Peetz, Lucy, Rock Island.
Pemberton, Nola, McLeansborough.
Pennill, Flora, Normal.
Perkins, W. W., Danville.
Peters, T. A., Irving Park.
Petty, M. E., Hyde Park.
Pierce, Marion E., Chicago.
Piper, Mary, Charleston.
Plowman, E., Paxton.
Potter, Frances L., Chicago.
Powell, Mrs. Sallie, McLeansborough.
Presson, C. C., Makanda.
Ramsey, M. A., Carlisle.
Reed, Francis A., Wataga.
Reese, J. P., Cobden.
Reese, Mary, Sidney.
Richardson, A. L., Neoga.
Riegger, Carrie, Bloomington.

ILLINOIS—Concluded.

Rivers, B. W., Kankakee.
Roberson, Mary, Mound City.
Rolfe, C. W., Urbana.
Rosenberry, E. E., Mount Sterling.
Rowe, Geo. W., Chicago.
Rutledge, Eva, Hillsborough.
Rutledge, Mildred, Hillsborough.
Sabin, E. H., Rockford.
Savage, Reed, Paris.
Scales, Emma, Nokomis.
Sellars, Amanda, Charleston.
Sellars, Dovie, Charleston.
Sessions, Florence A., Woodstock.
Singer, A., Chicago.
Smith, E. E., Chicago.
Smith, Mrs. E. E., Chicago.
Smith, Mrs. H. M., Mound City.
Somers, Anna M., Galesburgh.
Spricher, Alice H., Richview.
Springer, Mamie E., Edwardsville.
Springer, Josie L., Edwardsville.
Stanfield, J. C., Crittenden.
Starrett, Mrs. H. E., Chicago.
Steele, R. E., Carbondale.
Stockham, Cora L., Chicago.
Stoley, C. C., Champaign.
Stone, A. T., DuQuoin.
Stotler, R. N., Olney.
Stults, A. S., Blue Island.
Swan, Thos., Paxton.
Telford, Eva G., Sparta.
Templeton, J. Dickey, Bloomington.
Troll, Jos., Belleville.
Vanclere, M. T., Vienna.
Vandervort, Belle, Tiskilwa.
Van Wie, Eliza, Rockford.
Wagner, C. W., Lombard.
Wear, S., Chicago.
Welson, Flora, Villa Ridge.
Wooters, J. E., DuQuoin.
Wooters, Mrs. J. E., DuQuoin.
White, C. P., Carmi.
White, Lilla M., Englewood.
Whithan, M. I., Aledo.
Whitset, Bulah, Chicago.
Wilcox, Lenora, Carlisle.
Wilkinson, G. E., Argenta.
Willits, J. H., Keithsburg.
Withron, H., Chicago.
Wright, S. E., Englewood.
Wylie, Mrs. E. L., Aledo.
Wylie, J. R., Aledo.
Young, W. B., Clinton.

—*Illinois, 204.*

INDIANA.

Allen, Elwood D., Bloomingdale.
Anderson, Mrs. S. C., Evansville.
Ayres, W. T., Greencastle.
Bailey, W. O., Angola.
Ball, S. F., Angola.
Branaman, Frances, Seymour.
Brown, Anna M., Richmond.
Brown, Jesse H., Indianapolis.
Buck, Manon, La Porte.
Buck, Mrs. P. C., La Porte.
Buckley, Mary, Indianapolis.
Carll, Sadie, Fort Wayne.
Cartright, E. W., Richmond.
Clark, O. B., Bloomington.
Clark, Mrs. O. B., Bloomington.
Clarke, Chas. E., Boonville.
Clayton, Mabel E., Fort Wayne.
Coggershall, Jennie H., Webster.
Consley, J. M., Bethlehem.
Cox, Sheridan, Kokomo.
Crane, G. M., Milroy.
Crane, Mrs. G. M., Milroy.
Cravens, J. Thos., Centre Valley.
Cropsey, N., Indianapolis.
Darracott, Frances E., Muncie.
Donnan, Emma, Indianapolis.
Donnan, Laura, Indianapolis.
Dougherty, T. K., Jasper.
Emmons, H. W., Indianapolis.
Fairfield, L. W., Angola.
Feagans, Omie, Washington.
Ferris, Annette E., Delphi.
Flick, Mrs. Mary J., Lawrence.
Flick, Wm. B., Indianapolis.
Folant, Lou, La Porte.
Funk, J. P., New Albany.
Glasscock, Will H., Greenfield.
Goble, W. C., Normal.
Graham, A. H., Columbus.
Graham, Nina, Columbus.
Greek, Laura, Evansville.
Hailmann, W. N., La Porte.
Hailmann, Mrs. W. N., La Porte.
Haisley, Emma, Webster.
Hamilton, Claude, Huntington.
Hamilton, R. I., Huntington.
Harris, F. L., Roanoke.
Hawkins, G. A., Lowell.
Hicky, Helen, Indianapolis.
Horne, Carrie, Arba.
Hunston, Kate, Mitchellville.
Jones, L. H., Indianapolis.
Kellum, Jesse, Friendswood.
Kendall, Margaretta, Richmond.
Kerth, J. H., Evansville.
Knisely, Alexander, Columbia City.
Layne, J. W., Evansville.
Lewis, M. L., Valparaiso.
Marvin, Jennie, Monticello.
McFarland, L. W., Evansville.
McRae, Elizabeth, Elkhart.
Mills, Jonathan, Marion.
Mills, M. A., Marion.
Moon, A. W., Kokomo.

INDIANA — Concluded.

Moore, Lizzie, Monticello.
Murphy, Mrs. Dennis, Jeffersonville.
Nance, G. A., Evansville.
Nicholson, A. C., Jeffersonville.
Nicholson, Mary E., Indianapolis.
Palmer, Minnie, Washington.
Parsons, W. W., Terre Haute.
Proctor, Jennie M., Vincennes.
Russell, Rose A., Muncie.
Selleck, Rhoda E., Indianapolis.
Shafer, C. E., North Manchester.
Shannon, W. P., Greensburgh.
Sims, W. H., Goshen.
Smith, Cyrus, Indianapolis.
Snoke, A. J., Princeton.
Snyder, W. R., Muncie.
Spear, Robert, Evansville.
Sweeney, A. M., Jasper.
Taylor, Edward, Vincennes.
Vansickle, Ria, Lawrence.
Warfel, Nannie, Idaville.
Williams, Wm. J., Franklin.
Wilson, Geo. R., Jasper.
Wood, W. S., Seymour.
Wright, Laura, Washington.

—*Indiana, 89.*

INDIAN TERRITORY.

Caleb, F. A., Tahlequah.
Duncan, Mary, Tahlequah.
Mooney, B. B., Eufaula.
Parks, J. T., Tahlequah.
Parks, Mrs. J. T., Tahlequah.
Washburne, May, Vinita.

—*Indian Territory, 6.*

IOWA.

Adams, W. E., Farragut.
Andrews, A. E., Rockford.
Ball, Nettie, Marshalltown.
Beardshear, W. M., Toledo.
Brichard, C. E., Davenport.
Bruce, Mrs. Jennie, Troy Mills.
Bruce, W. J., Troy Mills.
Burnett, Anna M., Muskegon.
Carpenter, G. T., Des Moines.
Carpenter, H. D., Des Moines.
Carpenter, Jennie E., Des Moines.
Cochran, J. C., Iowa City.
Cox, Martha, Burlington.
Craig, Elsie, Allison.
Craig, Myra, Allison.
Davis, R. S., Burlington.
Deane, Charles W., Sioux City.
Deyoe, A. M., Garner.
Dobson, Amanda, Marshalltown.
Doolittle, M., Washington.
Fogg, E. P., Marshalltown.
Fogg, Mrs. E. P., Marshalltown.
Fogg, Joe, Marshalltown.
Fultz, F. M., Burlington.
Harlan, Mrs. H. J., Mount Vernon.
Harlan, James E., Mount Vernon.
Holstead, Gazelle, Charles City.
King, W. F., Mount Vernon.
Kinkead, I. B., Iowa City.
Krieg, Emelia, Little Port.
Martindale, C. W., Des Moines.
Matthews, Elizabeth K., Des Moines.
McBride, J. W., Davenport.
McClain, E., Iowa City.
Merriam, F. F., Hopkinton.
Merriam, Mrs. F. F., Hopkinton.
Norton, William H., Mount Vernon.
Norton, Mrs. William H., Mount Vernon.
Palmer, A. N., Cedar Rapids.
Palmer, Mrs. A. N., Cedar Rapids.
Rogers, C. P., Marshalltown.
Rose, L., Mount Vernon.
Ruby, May, Beacon.
Sabin, E. F., Des Moines.
Sabin, Henry, Des Moines.
Samson, Flora M., Burlington.
Samson, William J., Burlington.
Samson, Mrs. William J., Burlington.
Saunderson, Mrs. R. G., Burlington.
Schaeffer, Charles A., Iowa City.
Shults, I. R., Trenton.
Stakes, Emma, Stewart.
Stranger, A. O., Manchester.
Steele, Emily, Knoxville.
Steele, Mary E., Knoxville.
Stipp, W. H., State Center.
Swan, Peter, Burlington.
Tomlinson, Emma F., Shenandoah.
Underwood, Emma F., Muskegon.
Vinton, M. Abbie, Viola.
Walters, Gus., Mount Pleasant.
West, W. T., Shenandoah.
Williams, S. N., Mount Vernon.
Wiltse, F. W., Perry.
Woodward, Rose, Marshalltown.
Young, J. B., Davenport.
Young, R. G., Waterloo.

—*Iowa, 67.*

KANSAS.

Alexander, V. L., Wichita.
Arnold, H. L., Wichita.
Bloss, John M., Topeka.
Bloss, Nannie B., Topeka.

KANSAS—CONCLUDED.

Burton, G. G., Emporia.
Cleland, J. T., Topeka.
Cooper, B. W., Wichita.
Cooper, Mrs. B. W., Wichita.
Cooper, John, Leavenworth.
Danner, A. E. S., Newton.
Danner, S. T., Newton.
Domeill, W. D., Topeka.
Eacker, Helen N., Delphos.
Ellis, Libbie, Rossville.
Evans, W. R., Sterling.
Ford, Truman, Dorrance.
Gibbs, Lilla, Cherryvale.
Hendricks, N. M., Iola.
Hendricks, W. S., Iola.
Henry, Clara C., Minneapolis.
Hill, Jennie A., Ada.
Holdridge, Carrie, Topeka.
Hood, Myrtle, Pleasanton.
Hoss, G. W., Baldwin.
Hullinger, J. W., Stockton.
Loar, T. J., Phillipsburg.
Lutz, J. J., Hamlin.
Mead, Eugene A., Elk City.
Miller, D. W., Everest.
Miller, H. G., Wellington.
Minnich, H. C., Hutchinson.
Minnich, Mrs. H. C., Hutchinson.
Minor, Edwin, Toledo.
Minor, Noah, Toledo.
Montgomery, Etta, Topeka.
Neese, Clara, Richland.
Norton, T. J., Newton.
Oliver, C. J., Arkansas City.
Pafford, Clarice, Hutchinson.
Peckham, Mrs. M. C., Clay Center.
Peet, Martha E., Delphos.
Ready, Mrs. M. E., Wellington.
Riley, Merty J., Minneapolis.
Roundwell, F., Topeka.
Ryan, Geo. G., Leavenworth.
Shoemaker, Mrs. E. M., Mound City.
Sumpter, Flora, Winfield.
Taber, Mary E., Medicine Lodge.
Troutman, Viola A., Topeka.
Tucker, C. W., Arlington.
Wade, R. H., Topeka.
Walters, J. D., Manhattan.
Warner, A. M., Medicine Lodge.
Warrington, A. P., Minneapolis.
Watkins, J. M., Niles.
Wilkinson, J. N., Emporia.
Williams, Ella, Winfield.
Wilson, M., Medicine Lodge.
Wilson, Salina, Lawrence.
Wood, Anna S., Garden City.
Wood, E. M., Baldwin.
Woodson, Lettie, Hutchinson.
Woodson, Mary, Hutchinson.
Worley, H. M., Hoxie. —*Kansas, 64.*

KENTUCKY.

Alford, Cora, Worthington.
Alford, Edith T., Louisville.
Allen, Annie E., Louisville.
Allen, Robt. D., Louisville.
Armstrong, J. H., Elkton.
Armstrong, Mrs. Mary, Elkton.
Aubert, Elsie, Glasgow.
Aubert, Nettie L., Glasgow.
Barnes, P. T., Gold City.
Barth, Mary, Louisville.
Bartholomew, Mrs. S. A., Louisville.
Bartholomew, Susie, Louisville.
Bartlett, Kate, Madisonville.
Bartlett, Mrs. Kate, Madisonville.
Beaumont, Lizzie, Nebo.
Bell, F. H., Dalton.
Bone, R. M., Nebo.
Boyd, D. F., Farmdale.
Broadhurst, W. S., Midway.
Brown, J. Y., Nebo.
Browner, Mary E., Frankfort.
Browner, Mrs. M. E., Frankfort.
Burton, F. M., Louisville.
Byrne, W. J., Louisville.
Canaday, Mrs. Bettie, Mayfield.
Cherry, H. H., Bowling Green.
Coles, Mrs. Nannie, Mayfield.
Conley, W. G., Lexington.
Cook, Belle, Houstonville.
Coulter, Fannie, Mayfield.
Daley, G. A. M., Nebo.
Daviess, M. H., Louisville.
Davis, W. B., Dalton.
Dietrich, C. H., Hopkinsville.
Dorland, J. E., Louisville.
Downer, J. P., Elkton.
Downey, J. C., Franklin.
Ellis, A. C., Louisville.
Endaley, Georgia, Nebo.
Fall, J. S., Adairville.
Fenell, Jas. O., Hopkinsville.
Finn, R. P., Franklin.
Fischer, Samuel, Elizabethtown.
Frahern, Mrs. M. W., Elkton.
Free, G. D., Wallonia.
Fruit, J. P., Russellville.
Fugna, J. H., Russellville.
Furgerson, J. W., Nortonsville.
Gaines, J. T., Louisville.
Galbreath, Ella F., May's Lick.
Gibson, Jennie L., Covington.
Glenn, J. J., Madisonville.
Goodnight, T. M., Franklin.
Green, Mrs. D. S., Columbus.
Harrison, Sallie, Elkton.
Harris, Sue P., Louisville.
Hill, A. H., Franklin.
Hill, Lottie, Franklin.
Hill, Patty S., Louisville.
Hobson, Minnie Bell, Hopkinsville.

KENTUCKY — CONCLUDED.

Hopson, Ella L., Lexington.
Hubbard, J. M., Stanford.
Hunter, H. D., Hickman.
Johnson, Lillie, Nebo.
Kaltenback, Louie, Mayfield.
King, Jas. M., Pon.
Kirkley, Ida, Horse Cave.
Kirtley, Carrie, Cave City.
Lillard, J. W., Hopkinsville.
Love, J. W., Lebanon.
Maple, W. B., Smyrna.
Marion, J. W., Princeton.
Martin, Mrs. C. L., Louisville.
McBroom, Geo. O., Corydon.
McCutchen, C. C., Franklin.
McElwain, Gertie, Trenton.
McMeeley, Wm., Adairsville.
Miller, W. E., Dixon.
Montgomery, J., Providence.
Montgomery, Mrs. M. A., Providence.
Moore, Paul M., Earlington.
Mott, S. B., Princeton.
Murray, Ruth A., Louisville.
Nicholson, Mary, Fisherville.
Nicholson, Nannie, Louisville.
Nunn, J. E., Simpsonville.
Phillips, Sarah M., Lawrenceburgh.
Pittman, C. B., Crofton.
Priest, Mattie, Henderson.
Priest, Nannie, Henderson.
Priest, Sallie, Henderson.
Robinson, Wm., Pembroke.
Roulhuc, S. L., Columbus.
Russell, W. L., Kansas.
Rust, J. W., Hopkinsville.
Ryan, Emma M., Hartford.
Scobey, Jas. E., Hopkinsville.
Selph, Jno. W., LaGrange.
Semonin, C., Parkland.
Shaw, Addah, Fairview.
Shelby, Mrs. J. A., Providence.
Smith, Burt R., Glasgow.
Smith, Helen, Providence.
Snow, H. O., Madisonville.
Throop, G. R., Arlington.
Tomppert, Leonora, Louisville.
Trueheart, Mrs. S. C., Millersburgh.
Tucker, Mrs. M. B., Louisville.
Wade, Lillie D., Glasgow.
Wallace, Maggie, Louisville.
Waller, Susie, Trenton.
Williams, Dollie, Stanford.
Wilson, A. G., Hopkinsville.
Woodson, Lizzie, Fern Creek.

—*Kentucky, 114.*

LOUISIANA.

Alexander, B. F., Melville.
Alexander, Mrs. M. C., Melville.
Beeson, J. W., Arcadia.
Beeson, Mrs. J. W., Arcadia.
Boyd, Thomas D., Natchitoches.
Brown, Marion, New Orleans.
Carter, L. M., Natchitoches.
Chambers, Henry E., New Orleans.
Crozier, Eva, Monroe.
Easton, Warren, New Orleans.
Hurt, A. D., New Orleans.
Mathews, Mrs. E. N., Alexandria.
Meadows, A. W., Lisbon.
Moroney, Timothy, New Orleans.
Ramsey, George J., Clinton.
Robertson, L. E., Baton Rouge.
Senette, Mrs. Lee E., Port Allen.
Sligh, Mrs. A. C., Ruston.
Stich, Charles, New Orleans.

—*Louisiana, 19.*

MARYLAND.

Beatty, L. L., Centreville.
Wise, Henry A. Baltimore.
Worthington, John D., Bel Air.

—*Maryland, 3.*

MASSACHUSETTS.

Allen, John J., Amesbury.
Carrington, Henry B., Boston.
Clark, M. C., Boston.
Davis, Mary H., Boston.
Doane, Mrs. C. H., Boston.
Foresman, R., Boston.
Gale, Mary T., Worcester.
Gill, Clara E., Brockton.
Gilson, F. H., Boston.
Gilson, Mrs. F. H., Boston.
Haselden, Mary L., Worcester.
Holman, Fanny, Cherry Valley.
Mathews, A. S., South Framingham.
McCullough, J. P., Newton.
McCullough, Mrs. J. P., Newton.
Mead, Edwin D., Boston.
Morse, Frank E., Auburndale.
Norris, Edwin S., Boston.
Orne, Martha, Lynn.
Ryder, J. P., Boston.
Silver, Edgar O., Boston.
Smith, Frank, Dover.
Thompson, Kate C., Boston.
Trow, L. F., Brockton.
Wellington, Ada H., Cambridge.
Wheeler, H. N., Boston.
Williams, John O., Boston.
Wood, Robert, Boston.

—*Massachusetts, 28.*

MICHIGAN.

Barton, Etta M., Muskegon.
Barton, H. H., Muskegon.
Beard, Kittie E., Detroit.
Bingham, Gertrude G., Coldwater.
Briggs, E. L., Grand Haven.
Buchanan, Alice, Plainwell.
Burr, J. K., Linden.
Cheever, W. H., Three Rivers.
Conine, Libbie, Plainwell.
Franck, Augusta G., East Saginaw.
Franck, Lulu, East Saginaw.
Gee, E. F., Carleton.
Hinsdale, B. A., Ann Arbor.
Irland, G. E., Plainwell.
Jennings, Albert, Manistee.
Laphand, Minnie, Cadillac.
Parker, Lillie, East Saginaw.
Robinson, W. E., Detroit.
Ropes, M. J., Ishpeming.
Slauson, H. M., Coldwater.
Slauson, Mrs. H. M., Coldwater.
Spence, E. A., Ann Arbor.
Squier, E. Clara, Cadillac.
Stuart, Mary, Cadillac.
Thompson, Edwin C., Saginaw City.
Tower, Belle M., Grand Rapids.
Tower, Daniel W., Grand Rapids.
Tower, H. E., Grand Rapids.
Wellington, I. M., Muskegon.

—*Michigan, 29.*

MINNESOTA.

Anderson, Mary A., St. Paul.
Butler, Josephine H., Winona.
Cox, Harriet M., Minneapolis.
Freeman, C. J., Eagle Lake.
Gilman, J. C., Wabasha.
Gilman, J. E., Glenwood.
Gray, T. J., St. Cloud.
Hill, Alice, Minneapolis.
Mason, J. D., Carver.
Parr, S. S., St. Cloud.
Pringle, Geo. U., Northfield.
Richardson, F. M., Brown's Valley.
Richardson, Mrs. T. J., Minneapolis.
Shepard, Irwin, Winona.
Taggart, J. R., Minneapolis.
Vaughn, Z. N., Red Wing.

—*Minnesota, 16.*

MISSISSIPPI.

Anderson, W. A., Holly Springs.
Belk, W. A., Tupelo.
Benedict, J. C., Booneville.
Boss, Mrs. V. L., Aberdeen.
Boyd, G. F., Okolona.
Brown, M., Aberdeen.
Bumpass, Josie, Aberdeen.
Burrus, J. D., Rodney.
Burrus, J. H., Rodney.
Canfield, Mary F., Water Valley.
Cowley, E. E., Smithville.
Crank, D. B., Oxford.
Dodds, Emma, Hazlehurst.
Dodds, Mrs. Geo. S., Hazlehurst.
Dyer, Jennie, Como.
Ervin, Adele, Columbus.
Foster, W. T., Shannon.
Frazer, Tilla G., Okolona.
Fredrick, Minnie, Water Valley.
Fry, H. J., Crystal Springs.
Fry, J. D., Crystal Springs.
Goodwin, Mrs. J. S., Oxford.
Gordon, Ludlow, Sardis.
Green, Mrs., Verona.
Harkreader, Addie, Verona.
Harvey, Lucy L., Terry.
Harvey, Nettie, Terry.
Harvey, S. S., Terry.
Heflin, Hattie, Sardis.
Hill, D. A., Kossuth.
Hogun, Sarah, Okolona.
Hooper, Fannie, Hazlehurst.
Johnson, Jno. Wesley, University.
Johnson, Mrs. J. W., University.
Kincannon, A. A., Meridian.
Kincannon, Mrs. A. A., Meridian.
King, S. T., Egypt.
Lancaster, Mrs. C. A., Oxford.
Lancaster, S. C., Oxford.
Lines, F. Daisy, Purvis.
Lipscomb, Dobney, Agricultural College.
Lord, M. H., Holly Springs.
Lusk, A. C., Jackson.
Malone, T. B., Crawford.
Malone, Mrs. T. B., Crawford.
Martin, Ellen, Columbus.
Martin, J. A., Rodney.
McAdams, J. C., Rodney.
McFarland, G. P., Water Valley.
McIntosh, D. A., Louisville.
Morton, M. J., Senatobia.
Munah, W. B., Brook Haven.
Newbold, Alice, Fulton.
Newell, T. J., Grenada.
Parks, Chas., Meridian.
Pegues, W. E., Tupelo.
Pegues, Mrs. W. E., Tupelo.
Perrin, Jas. S., Hazlehurst.
Phillips, H. J., Grenada.
Porter, F. E., Scooba.
Porter, James, Yazoo City.
Price, C. B., Booneville.
Provine, J. W., Oxford.
Rainwater, J. A., Sardis.
Reeves, Jackson, Black Hawk.
Reeves, S. A., Black Hawk.

MISSISSIPPI—Concluded.

Reid, Mrs. A. M., Pontotoc.
Reynolds, W. H., Vicksburg.
Ritchy, S., Friar's Point.
Rivers, W. W., University.
Roach, Lizzie L., Sardis.
Robins, Minnie, West Point.
Russell, May, Humphreys.
Sawyer, L. E., Guntown.
Scales, Henry, Columbus.
Seals, W. W., Sardis.
Shannon, B. F., Rodney.
Snelling, Rosa, Star Place.
Stiles, Laura L., Vicksburg.
Tapley, Iola, Jackson.
Tucker, J. H., Byhalia.
Tucker, Mrs. Kate E., Byhalia.
Washington, Minnie, West Point.
Whitehead, Maude, Crystal Springs.
White, Mrs. M. A., West Point.
Wooten, Mrs. Annie, Oxford.
Wooten, J. G., Oxford.

—*Mississippi, 87.*

MISSOURI.

Atkinson, C. C., Springfield.
Atkinson, W. L., Springfield.
Bahlman, W. F., Independence.
Bland, Lizzie, Vandalia.
Boeckman, H. H., St. Louis.
Bowden, W. E.. Springfield.
Caldwell, B. C., Glasgow.
Clark, Anna, Kansas City.
Clark, Libbie, Kansas City.
Cook, Emma J., Cook Station.
Edwards, Jennie, Vandalia.
Edwards, Mary M., Springfield.
Ellis, W. D., Bolivar.
Fairbanks, J., Springfield.
Foster, R. W., Kansas City.
Gibbs, Delia, St. Louis.
Gordon, Lulu, Lexington.
Gordon, Nannie S., Lexington.
Grisman, G. N., Kansas City.
Hall, John A., Lowry City.
Harrison, Bell, Warrensburgh.
Harrison, Mary, Warrensburgh.
Hickman, Grace L., St. Louis.
Isbell, Bettie, Miami.
Jackson, Fannie J., Kansas City.
Janden, Thos. P., Kansas City.
Jennings, Mrs. T. C., St. Louis.
Jones, G. W., St. Charles.
Jones, Mrs. G. W., St. Charles.
Kiehl, H. G., Beemont.
Lind, J. W., Lawson.
Lynch, Wm. H., Mountain Grove.
Lynch, Mrs. Wm. H., Mountain Grove.
Lyon, M., St. Louis.
McCaslin, Bettie B., Keene City.
McNeely, T. E., Shawneetown.
Merwin, J. B., St. Louis.
Morrison, G. B., Kansas City.
Mulkins, I. C., St. Joseph.
Norton, R. C., Cape Girardeau.
Osborne, Geo. L., Warrensburgh.
Randol, N. C., Sikeston.
Roberts, Annie, Charleston.
Roehl, Chester J., Cape Girardeau.
Rone, Lola M., Kansas City.
Schoede, H., Concordia.
Scott, M. E., Nevada.
Shaw, Louise M., St. Louis.
Shaw, Sue, Vandalia.
Sims, C. M., Springfield.
Smith, Alice D., St. Louis.
Smith, C. H., St. Louis.
Spears, Maggie M., Lexington.
Stewart, Mamie, Carthage.
Thomas, Ella S., St. Louis.
Thomas, Sarah S., St. Louis.
Thomas, Wm. L., St. Louis.
Tucker, G. F., Nevada.
Vandiver, W. D., Caledonia.
Vandiver, Mrs. W. D., Caledonia.
Whitaker, A. L., Kirkwood.
White, J. M., Carthage.
White, Thos. W., Kansas City.
Williams, Fannie, Kansas City.
Williams, W. H., Kansas City.
Woodward, C. M., St. Louis.
Woodward, Mrs. C. M., St. Louis.
Woolf, Lizzie, Kansas City.

—*Missouri, 68.*

MONTANA.

Meyers, James H., Deer Lodge.
Miller, Tom B., Dillon.
Paxson, E. E., Butte City.
Russell, J. R., Butte City.
Steere, E. A., Butte City.

—*Montana, 5.*

NEBRASKA.

Brown, Maggie, Ogallala.
Crawford, Nora, Wayne.
Crawford, R. B., Wayne.
Deitz, C. N., Omaha.
Deitz, N. F., Omaha.
Farnham, Geo. L., Peru.
Harris, E. D., Lincoln.
Hart, W. R., Holdredge.
Mitchell, J. W., Superior.
Todd, J. H., Superior.

—*Nebraska, 10.*

NEW JERSEY.

Aitkin, Chas. S., Oxford.
Allen, Milton H., Medford.
Baldwin, Mary A., Newark.
Bowen, F. W., Glassborough.
Cook, E. H., New Brunswick.
Davis, Chas. M., Bloomfield.
Day, Margaret A., Newark.
Eltringham, H. E., Jersey City.
Giffin, Wm. M., Newark.
Horsley, J. V., Jersey City.
Lewis, J. M., Jersey City.
Prescott, C. J., Orange.
Steves, Oliver B., Trenton.

—*New Jersey, 13.*

NEW MEXICO.

Hopkins, W. A., Albuquerque.
Osborn, Mattie, Watrous.

—*New Mexico, 2.*

NEW YORK.

Allen, Jerome, Brooklyn.
Ames, Danl. T., New York.
Burnz, Eliza B., New York.
Calkins, Ella, New York.
Draper, A. S., Albany.
Ellis, S. A., Rochester.
French, Geo. W., Brooklyn.
French, Mrs. S. Agnes, Brooklyn.
Haight, C. W., Brockton.
Hall, M. B., Liberty.
Harrison, Thos. F., New York.
Hulse, P. B., New York.
Johnston, Hattie A., New York.
Kendall, P. A., New York.
Ketchum, Mrs. Annie C., New York.
McClintock, E. C., New York.
Merwin, A. G., Brooklyn.
Murray, Mrs. A. E., Cohoes.
Newson, H. D., New York.
Plimpton, Geo. A., New York.
Power, Gussie, Hudson.
Round, R. J., Elmira.
Surdam, C. E., West New Brighton.
Ward, Duren, J. H., New York.
Wanful, L. G., Trenton.
Whitney, Barney, Ogdensburgh.
Williams, S. G., Ithaca.
Woodman, F., New York.
Woodruff, E. H., Ithaca.

—*New York, 29.*

NORTH CAROLINA.

Atkins, S. G., Salisbury.
Claxton, P. P., Asheville.
Ellis, D. L., Raleigh.
Hughes, E. L., Reidsville.
Jones, Leah D., New Berne.
McBride, W., Charlotte.
Robinson, E., Chocowinity.
Robinson, Rebecca, Goldsborough.
Shearer, J. B., Davidson College.
Shearer, Mrs. L. G., Davidson College.
Whitehurst, Mary, Tarborough.
Woody, John W., Guilford College.

—*North Carolina, 12.*

OHIO.

Adams, H. C., Toledo.
Allen, Willette A., South Newberry.
Ballard, Thos. P., Columbus.
Barnhorn, H. A., Cincinnati.
Bartow, A. A., Sandusky.
Bone, Lizzie E., Canton.
Brouse, J. P. W., Eaton.
Brown, W. H., Salem.
Campbell, J. D., Delaware.
Campbell, J. S., Delaware.
Cassady, Marcia, Cleves.
Charles, Bessie, Eaton.
Cope, W. P., Hamilton.
Corson, O. T., Cambridge.
Cox, Edwin B., Xenia.
Cradler, J. W., Marysville.
Dana, Wm. H., Warren.
Denel, A. C., Urbana.
Disman, Lizzie J., Lima.
Eaton, John, Marietta.
Gladding, A. E., East Liverpool.
Glover, N. L., Akron.
Guthrie, Tillie, Nashport.
Hamilton, F. M., Bucyrus.
Hamilton, Mrs. F. M., Bucyrus.
Heidenreich, Ellen, Cleveland.
Heisley, John W., Cleveland.
Hogan, John P., Salem.
Johnson, D., Cincinnati.
Kayler, Vinna, Eaton.
King, Henry C., Oberlin.
Lamoureux, F. G., Wooster.
Lamoureux, Mrs. F. G., Wooster.
Mast, Mary, Nashport.
Mannhimer, S. W., Cincinnati.
McPherson, Wm., Toledo.
Mertz, H. N., Steubenville.
Pierce, H. M., Delaware.
Rea, Joseph, McArthur.
Reager, Mamie W., Bucyrus.
Rollwagen, Julia, Cincinnati.
Ruggles, C. B., Cincinnati.

OHIO — CONCLUDED.

Russell, Lizzie, Chicago.
Scarborough, W. S., Wilberforce.
Scovel, Sylvester F., Wooster.
Setzer, J. D., Cleveland.
Shull, G. H., East Springfield.
Snyder, Darlington J., Reynoldsburgh.
Stewart, N. Coe, Cleveland.
Super, Chas. W., Athens.
Taylor, A. E., Springfield.
Van Cleve, C. L., Troy.
Vandegrift, C. W., Plain City.
Van Gorder, R. C., Toledo.
Venable, W. H., Cincinnati.
Walker, J. Y., East Springfield.
Walke, M. L., Cincinnati.
Ward, J. A., Auburndale.
West, A. T., Martinsville.
Yoch, Louis E., Woodville.

—*Ohio, 60.*

OREGON.

Crookham, E. E., Portland.
Hadley, H. E., Newberg.
Jarvis, D. W., Athena.
Lewis, Linnie, Salem.
McElroy, E. B., Salem.
McElroy, Mrs. E. B., Salem.
Perrine, F. C., Salem.
Van Scoy, W. T., Jefferson.

—*Oregon, 8.*

PENNSYLVANIA.

Andrews, Samuel, Pittsburgh.
Bartine, D. W., Philadelphia.
Brumbaugh, M. G., Huntingdon.
Burke, Edward, Philadelphia.
Caldwell, S. A., Allegheny City.
Crawford, R. D., Tidioute.
Eagleton, Madge E., Philadelphia.
Howell, Maggie L., Reading.
Jones, H. S., Erie.
Keith, D. S., Altoona.
Lingle, Charles S., Harrisburg.
Lyte, E. Oram, Millersville.
McNally, M. A., Philadelphia.
Miller, Eva, Pittsburgh.
Missimer, H. C., Erie.
Murphy, D. C., Ridgway.
Pierce, F. F., Allegheny City.
Reichenbach, A., Collegeville.
Robertson, Alice, Harrisburg.
Smyth, W. B., Philadelphia.
Snyder, Z. T., Reading.
Stout, Geo. H., Philadelphia.
Townsend, G. W., Philadelphia.

—*Pennsylvania, 23.*

RHODE ISLAND.

Guilbert, Jean, Providence.
Littlefield, Geo. A., Newport.
Tarbell, H. S., Providence.
Tarbell, Mattie, Providence.

—*Rhode Island, 4.*

SOUTH CAROLINA.

Blake, W. G., Spartanburg.
Bonner, H. E., Due West.
Brown, Walter W., Williamston.
Du Pre, D. A., Spartanburg.
Eberhardt, C. D., Columbia.
Eberhardt, Lizzie, Columbia.
Gamewell, J. A., Spartanburg.
Johnson, D. B., Columbia.
Laird, A. S., Oak Villa.
McCain, J. I., Due West.
Mitchell, Marion, Charleston.
Moore, Elsie, Charleston.
Nance, Florence, Columbia.
Nance, Mrs. M. E., Columbia.
Richardson, Anna M., Charleston.
Simonton, A. R., Charleston.
Smith, J. F., Spartanburg.
Smith, L. F., Seneca.
Stanley, E. D., Columbia.
Stokes, J. W., Rowesville.
Timmons, M. A., Charleston.
Walker, W. R., Sunnyside.

—*South Carolina, 22.*

TENNESSEE.

Aaron, Mattie, Brentwood.
Abernathy, H. G., Pulaski.
Abernathy, W. Sam, Pulaski.
Adams, Cricket, Mooresville.
Adams, Emma, Lewisburgh.
Akin, Ida, Mount Pleasant.
Akin, M. Bettie, Mount Pleasant.
Alford, Mrs. T. J., Waverly.
Allen, Anna, Nashville.
Allen, D. J., Camden.
Allen, Douglas, Petersburgh.
Allen, J. H., Shelbyville.

TENNESSEE — CONTINUED.

Allen, Mrs. Pattie, Memphis.
Allison, Mrs. L. D., Alexandria.
Anderson, A. A., Lebanon.
Anderson, Mrs. R. M., Nashville.
Anderson, Mrs. S. R., Nashville.
Anderson, W. C., Nashville.
Arnold, D. C., Cleveland.
Arnoll, R. E., Centerville.
Atkisson, J. D., Lewisburgh.
Baber, J. A., Holladay.
Bachman, J. L., Sweetwater.
Bailey, Mary E., Chattanooga.
Bain, S. M., Chewalla.
Bales, M. A., Tusculum.
Barbour, Mollie, Smyrna.
Barfield, K. L., Ripley.
Baskett, Mattie N., Florence Station.
Bass, J. M., Nashville.
Battle, Alice S., Nolensville.
Beesley, Adelaide, Murfreesborough.
Beesley, Mary S., Murfreesborough.
Beesley, Minnie P., Murfreesborough.
Bell, B. J., Una.
Bell, Claud J., Nashville.
Bellows, Fannie I., Chattanooga.
Bemis, Edward W., Nashville.
Bennett, Eba M., Columbia.
Bennett, O. H. P., Columbia.
Bibb, Lockhardt, Pulaski.
Bigelow, A. C., Gleason.
Billingsley, W. N., Cave.
Blackburn, Mary E., Columbia.
Blair, Frank B., Goodlettsville.
Blankinship, Delia, Cleveland.
Book, Kate E., Tullahoma.
Boone, J. L., Alexandria.
Bowles, L. A., Memphis.
Bowling, F. M., Smithville.
Braden, John, Nashville.
Braden, M. E., Nashville.
Brading, Carrie E., Chattanooga.
Brady, S. H., Nashville.
Brady, Mrs. S. C., Boonshill.
Brandon, A. J., Woodbury.
Branham, W. C., Nashville.
Brents, Ella M., Lewisburgh.
Brents, Ida E., Lewisburgh.
Brockman, Mrs. Fannie, Goodlettsville.
Brown, C. C., Obion.
Brown, Evie, Nashville.
Brown, Z. H., Nashville.
Browne, Emma B., Memphis.
Bryant, I. H., Columbia.
Bryant, James W., Doyle's Station.
Buckner, M. G., Nashville.
Bullock, Mamie, Lewisburgh.
Burnett, N. S., College Grove.
Butler, Ada, Nashville.
Burrough, J. M., McMinnville.
Cahill, Anna M., Nashville.
Caldwell, Edith M., Nashville.
Caldwell, W. A., Shop Spring.
Campbell, Maggie, Knoxville.
Campbell, P., Franklin.
Cannon, N. D., Memphis.
Carden, A. D., Manchester.
Carpenter, Clara E., Chattanooga.
Carpenter, Flora B., Chattanooga.
Carrier, Lillie, Nashville.
Carroll, John B., Tullahoma.
Carter, Mrs. C. H., Pulaski.
Case, F. L., Chattanooga.
Cason, M. A., Eagleville.
Chambers, J. W., Tiptonville.
Chambers, Mrs. J. W., Tiptonville.
Chase, F. A., Nashville.
Cheatham, A. O., Clarksville.
Cherry, J. W., Porterfield.
Clark, Miss, Nashville.
Clark, J. B., Horse Shoe Falls.
Clark, Lizzie, Winchester.
Clayton, Lettie E., Wartrace.
Clemmons, Mrs. Alice, Hartsville.
Cobb, S. J., Nashville.
Cobb, Mrs. S. J., Nashville.
Cobb, Virginia, Springfield.
Cohn, Charles, Nashville.
Coleman, D. M., Winchester.
Coleman, Felix H., Winchester.
Collier, C. H., Memphis.
Collier, Mrs. C. H., Memphis.
Compton, A. J., McDowell's Mill.
Conkwright, A. H., McMinnville.
Cooper, D. M., Centreville.
Copeland, Henry, Chattanooga.
Corley, John B., Hartsville.
Cornwell, J. S., Parkersburgh.
Couch, R. L., Bellbuckle.
Courter, J. M., Dyer.
Courtney, Nettie, Rock Hill.
Cowan, J. W., Nashville.
Cowan, Laura, Shelbyville.
Cowan, M. L., Tullahoma.
Cox, E. C., Murfreesborough.
Crandall, Anna, Nashville.
Crevath, E. M., Nashville.
Crockett, Josie K., Arrington.
Crockett, Lillie J., Arrington.
Crockett, R. E., Union City.
Crosthwait, Eliza, Nashville.
Crosthwait, S. W., Nashville.
Crowder, T. W., Brownsville.
Crowell, Edgar, Waverly.
Crumley, J. J., Trundle's Cross Roads.
Cummings, J. B., Humboldt.
Dake, F. B., Nashville.
Dake, J. P., Nashville.
Dakin, W. E., Shelbyville.
Darrah, A. E., Nashville.
Darriah, Emma, Tullahoma.
Davies, O. D., Nashville.
Davis, Mrs. Ed., Lebanon.
Davis, M., Tipton Station.
Davis, Mrs. S. E., Gleason.
Davis, W. F., Gleason.
Day, Mrs. L. W., Cleveland.

TENNESSEE — CONTINUED.

Dick, J., Nashville.
Dillon, W. G., Fayetteville.
Dismuker, Edith, Nashville.
Dodd, Edna, Camden.
Dodson, P. W., Columbia.
Dorton, James W., Crossville,
Douglas, C. S., Gallatin.
Douglas, Lula, McKenzie.
Dowling, M. A., Joelton.
Duncan, Ida L., Dyersburgh.
Eagleton, Adele, Woodbury.
Edmiston, Mary, Archer.
Eldridge, Grace S., Memphis.
Eldridge, Lula C., Troy.
Elizer, J. M., Worsham.
Erwin, Annie C., Shelbyville.
Erwin, E. E., Columbia.
Estill, C. W., Lynchburgh.
Estill, Mattie, Decherd.
Evans, L. P., Mechanicsville.
Evans, Mrs. M. A., Bluff City.
Evans, W. A., Bluff City.
Eves, C. L., Nashville.
Ewen, John H., Hurricane Mills.
Falwell, F. F., Memphis.
Farmer, Ella, Lynnville.
Farmer, Josie O., Lynnville.
Fensterwald, Joseph, Nashville.
Ferrell, J. R., Fairfield.
Field, C., Dexter.
Finley, Lou E., Memphis.
Fite, Emma E., Nashville.
Fitzpatrick, C. A., Glass.
Flaut, Rose, Pulaski.
Fleming, James C., Nashville.
Flournoy, N. A., Somerville.
Folts, M. C., Ripley.
Fonville, W. B., Nashville.
Foord, Ella, Dyersburgh.
Foust, Mamie B., Knoxville.
Fraley, Mrs. R. A., Nashville.
Franklin, Evie, Eagleville.
Frazier, W. H., Newbern.
Freeman, R. R., Nashville.
French, Mrs. L. C., Knoxville.
Frierson, Ada, Columbia.
Fry, E. T., Lynnville.
Fuqua, W. Mack, Nashville.
Gaines, Lula, Nashville.
Garrett, W. R., Nashville.
Garrison, J. F., Worsham.
Gee, Mrs. L. J., Nashville.
Gill, Nellie S., Chattanooga.
Glass, Gertrude, Brownsville.
Goddard, J., Nashville.
Gold, Mrs. Fannie S., Alexandria.
Goodman, Frank, Nashville.
Gowen, B. S., Millersburgh.
Graham, J. W., Clarksville.
Graham, M. T., Nashville.
Grannis, W. J., Lebanon.
Grant, S. L., Chattanooga.
Grant, T. P. P., Cleveland.
Graves, Z. C., Murfreesborough.
Gray, W. L., Centerville.
Green, G. P., Grant.
Green, J. W. L., Grant.
Green, W. A., Cave.
Gregory, G. T., Hustburgh.
Griffin, J. S., John.
Griffith, R. P., Mount Pleasant.
Grissom, J. J., Doyle.
Grizzard, P. A., Edgefield Junction.
Gross, H. L. W., Alexandria.
Guillo, Katie, Mount Juliet.
Halloran, Lizzie M., Nashville.
Hancock, Essie, Murfreesborough.
Handly, A. E., Blanche.
Hanna, J. A., Saltillo.
Harding, D. P., Nashville.
Harding, W. P., Nashville.
Harmon, C. W., Nashville.
Harned, P. L., Carbondale.
Harrison, J. H., McKenzie.
Harris, Mrs. Sarah A., Nashville.
Harvey, S. W., Memphis.
Harwood, Josie E., Trenton.
Hayes, T. M., Chattanooga.
Haynes, D. C., Tusculum.
Henderson, A. E., Winchester.
Heron, S. L., Pulaski.
Herr, C. H., Mount Pleasant.
Hewey, Geo. M., Jackson.
Hibbitt, Katie, Nashville.
Hicks, Dana, Sweet Water.
Hicks, M. E., Green Brier.
Hicks, O. M., Sweet Water.
Hicks, R. K., Springfield.
Hicks, W. H., Ripley.
Higbee, Jennie M., Memphis.
Hill, Mattie, Nashville.
Hinds, J. I. D., Lebanon.
Hixon, W. J., Sherman Heights.
Holden, Anna, Collierville.
Hollinshead, F. A., Nashville.
Holmes, Geo. D., Covington.
Holtzclair, Lucy, Chattanooga.
Hounold, J. L., Sequachee College.
Hood, Ida E., Pulaski.
Hook, W. H., Sadlersville.
Hooker, R. W., Pleasant View.
Hooper, Mrs. J. A., Green Brier.
Horton, Mrs. W. H., Memphis.
Houck, Mrs. J. C., Memphis.
Hudson, T. P., Waverly.
Huey, J. W., Springfield.
Huffaker, H. D., Chattanooga.
Huffaker, W. F., Chattanooga.
Huggins, Mrs. J. R., Nashville.
Huggins, Lizzie L., Nashville.
Hume, L., Memphis.
Humphreys, A. E., Alamo.
Humphries, Mary Belle, Williston.
Hunter, J. G., Wilkerson.
Hunter, T. H. M., Paris.
Huscey, Katie, Nashville.

TENNESSEE — CONTINUED.

Hyde, J. W. E., Caney Spring.
Hyden, John W., Loudon.
Ivie, Maude, Trenton.
Jackson, F. Z. T., Murfreesboro.
Jackson, Georgia, Knoxville.
Jackson, W. F., Eagleville.
Jaques, H. F., Nashville.
Jaques, W. I., Nashville.
Jarrell, B. C., Humboldt.
Jarrell, Mrs. B. C., Humboldt.
Jarrell, J. S., Flat Creek.
Jennings, Mrs. Nellie R., Nashville.
Jennings, R. W., Nashville.
Jett, Sallie, Shelbyville.
Johnson, Mrs. Anna W., Johnson City.
Johnson, Lillian, Memphis.
Jones, Annie T., Shelbyville.
Jones, A. W., Jackson.
Jones, B. F., Hillsborough.
Jones, Mrs. J. A., Lebanon.
Jones, Mary E., Murfreesborough.
Jones, Mattie L., Wartrace.
Jones, Mrs. S. A., Wartrace.
Jones, Wharton S., Memphis.
Jones, Mrs. Wharton S., Memphis.
Jordan, Della, Murfreesborough.
Jounard, Mrs. M. W., Nashville.
Jounard, Senora, Nashville.
Jounard, Mrs. W. E., Nashville.
Judd, J. H., Kingston Springs.
Kahn, M., Nashville.
Karns, T. C., Knoxville.
Karr, M. E., Franklin.
Keith, Walter, Nashville.
Kelly, T. B., Columbia.
Kent, Chas. W., Knoxville.
Kilpatrick, Bessie, Bellbuckle.
King, J. M., Murfreesborough.
Kirby, Mrs. R. G., Greenbrier.
Kirkland, J. H., Nashville.
Lauderdale, Jennie, Dyersburgh.
Landreth, Olive H., Nashville.
Lawrence, Mrs. Kate, Tusculum.
Lawson, Mary, Union City.
Lawson, Rebecca, Union City.
Leamon, Mrs. Sadie C., Lawrenceburgh.
Ledbetter, Addie, Murfreesborough.
Leigh, Annis, Cumberland City.
Leiper, John H., Dyersburgh.
Lewellen, G. A., Henderson.
Lewis, E., Nashville.
Lewis, J. M., Cave.
Lichtenwanger, Minnie, Knoxville.
Ligon, Annie, Nashville.
Lindsley, J. Perrien, Nashville.
Link, S. A., Nashville.
Livingston, A., Dixon's Springs.
Lockert, Carrie, Clarksville.
Loggins, Mrs. Addie C., Edgewood.
Loggins, T. B., Edgewood.
Logue, S. R., Huntland.
Long, B. T., New Canton.
Lovell, Lou, Clarksville.
Loving, Mrs. E. J., Petersburgh.
Loving, W. R., Petersburgh.
Lowe, M. A., Tiptonville.
Loyd, Sallie, Lewisburgh.
Macfarlan, M. J., Memphis.
Maddin, P. D., Nashville.
Major, Addie, McConnell.
Major, Queenie, McConnell.
Malone, B. H., Brunswick.
Malone, T. M., Nashville.
Manning, P. H., Nashville.
Manning, Ruby, Centerville.
Manson, Mrs. M. E., Nashville.
Maples, John J., Bellbuckle.
Marshall, Emma, Union City.
Martin, M. T., Smithville.
Martin, N., Nashville.
Matthews, Mrs. J. L., Memphis.
Matthews, Tennie E., Gibson Station.
Maury, Perkins, Franklin.
May, Mary, Nashville.
Mayes, A. M., Columbia.
Maynard, Mrs. Fannie A., Tullahoma.
McAlister, Mrs. Sallie, Paris.
McAnally, M. F., Memphis.
McCarty, W. M., Nashville.
McClure, Leila, Lewisburgh.
McCorkle, D. E., Dyersburgh.
McCulloch, J. S., Knoxville.
McCullough, Allen C., Rich Creek.
McCullough, Holly, Farmington.
McCullough, R. S., Farmington.
McDonald, J. R., Gadsden.
McDonnold, R. L., Rutherford.
McGill, R. D., Donnel's Chapel.
McGoy, Sallie, Spring Hill Academy.
McHenry, Jas. S., Nashville.
McKenzie, Jennie, Lebanon.
McKnight, Hattie, Charleston.
McLain, J. M., Midland.
McLean, Mrs. S. S., Midland.
McLean, W. W., Lewisburgh.
McLean, Mrs. W. W., Lewisburgh.
McLord, S. L., Pulaski.
McNeilly, Mrs. L., Bon-aqua Springs.
Meadows, Mary E., Nashville.
Meeks, Mrs. R. P., Henderson.
Menefee, Annie T., Nashville.
Merry, A. R., Jackson.
Merry, M. V., Jackson.
Miller, Besser, Nashville.
Milton, Mrs. L. R., Memphis.
Minnis, Lucie, Newbern.
Moncreiff, W. F., Gallatin.
Montgomery, S. A., Covington.
Moore, Emma, Union City.
Moore, W. T., Kenton.
Morgan, Helen C., Nashville.
Morrow, F. M., Nashville.
Morton, Bradley, Memphis.
Morton, Florence, Manlyville.
Morton, Lizzie, Manlyville.
Mullens, L. H., Franklin.

TENNESSEE — CONTINUED.

Munsey, L. E., Hill City.
Murfree, Janie R., Murfreesborough.
Murray, Mattie, Lewisburgh.
Mynders, S. A., Hartsville.
Nance, Bethenia H., Nashville.
Neely, Lee, Franklin.
Nelson, H. M., Dancyville.
Nelson, Jas. D., Murfreesborough.
NeVille, H. C., Denmark.
Newson, Lula, Shelbyville.
Nichol, Maggie, Nashville.
Nixon, B. A. J., Shelbyville.
Nixon, F., Centreville.
Noonan, W. A., Oak Hill.
Norment, Fannie, Whiteville.
Nuckolls, Sarah E., Gallatin.
O'Brian, Lawrence, Nashville.
Ogburn, Jennie, Clarksville.
Oldham, T. G., Greenfield.
Oliver, M. B., Cleveland.
Oney, Susie D., Nashville.
Orchard, W. C., Nashville.
Osborn, S., Wartrace.
Overall, N. D., Milton.
Owens, H. B., Lucy.
Parker, J. W., Viola.
Patton, J. W., Santa Fé.
Patton, Nannie M., Knoxville.
Paty, J. G., Murfreesborough.
Paulett, J. W., Knoxville.
Paul, Linda, Nashville.
Payne, W. H., Nashville.
Peacock, Lizzie, Shelbyville.
Peacock, Ora, Bellbuckle.
Pearce, Ethel L., Milan.
Peeples, Cora, Milan.
Penfield, Benj. B., Nashville.
Perkins, G. N., Henderson.
Perkins, R. O., Henderson.
Perry, Z. T., Saundersville.
Phillips, Amanda, Centerville.
Phillips, C. F., Hollow Rock.
Pierce, Mrs. M. E., New Market.
Pimm, Mollie E., Memphis.
Pinkerton, Tennie, Franklin.
Poe, W. M., White's Store.
Polk, Mrs. E. M., Nashville.
Pooser, Florence M., Nashville.
Pope, E., Thompson Station.
Porter, Mary, McKenzie.
Prescott, H. E., Collierville.
Priestly, J. L., Martin.
Priestly, Mrs. J. L., Martin.
Provine, W. A., Lebanon.
Rading, M. E., Nashville.
Randall, E. H., Jackson.
Randals, Dorthulia, Nashville.
Randals, Lulu S., Nashville.
Ransom, Ella, Tullahoma.
Ransom, Mrs. L. I., Nashville.
Rawlings, L. B., Memphis.
Ray, Florence, Paris.
Reade, Sue E., Lookout Mountain.
Reed, Mattie E., Vale Mills.
Reeves, L. H., Nashville.
Rich, Emma, Nashville.
Riddle, Mrs. Robt., Nashville.
Roane, Anna, Covington.
Robertson, L. A., Crockett Mills.
Robeson, Mrs. Kathrine, Tullahoma.
Rob, Mrs. M. E., Nashville.
Robinson, Lizzie E., Jackson.
Robinson, Robt., Nashville.
Rogers, Emma, Waverly.
Rogers, W. F., Shelbyville.
Romine, W. B., Pulaski.
Rose, W., Nashville.
Ross, Mrs. Annie H., Rodgersville.
Ross, Chas. C., Rodgersville.
Ross, M. M., Nashville.
Rowell, R. M., Winchester.
Rowsey, J. E., Henderson.
Rowsey, W. E., Henderson.
Ryan, Mrs. C. R., Memphis.
Saunders, Mrs. J., Rich Creek.
Shackelford, Minnie, Clarksville.
Shackelford, Mrs. S. E., Clarksville.
Shapard, S., Pulaski.
Sheffield, C. P., Eagleville.
Sherrell, W. B., McKenzie.
Shields, G. W., Nashville.
Shofner, D. W., Shelbyville.
Sieferle, Julia, Nashville.
Sikes, J. H., Shelbyville.
Simpson, A. B., Waverly.
Simpson, J. W., Wartrace.
Singleton, W. H., Chattanooga.
Skeffington, F., Dyersburgh.
Slayden, G. A., Pine Wood.
Smith, Mrs. A., Columbia.
Smith, C. F., Nashville.
Smith, D. M., Nashville.
Smith, Ellen M., Chattanooga.
Smith, E. P., Nashville.
Smith, E., Murfreesborough.
Smith, R. D., Columbia.
Smith, W. A., Nashville.
Smith, William, Nashville.
Smith, William, Nashville.
Spain, E. B., Murfreesborough.
Spaun, W. M., Antioch.
Speers, L. B., Memphis.
Spence, A. K., Nashville.
Staltzfus, Amanda L., Campbell.
Steele, A. J., Memphis.
Steward, R. L., Nashville.
Stickel, E. C., Nashville.
Stickel, Luretta C., Nashville.
Stivers, Ella, Chattanooga.
Stratton, Mrs. G., Lebanon.
Stubblefield, J. A., Cleveland.
Sugg, Mary, Dyersburgh.
Sullivan, Mary E., Pulaski.
Sullivan, Tim C., Pulaski.
Tardiff, Josephine, Union City.
Tavel, Anne E., Nashville.

TENNESSEE — Concluded.

Taylor, Gray, Covington.
Taylor, W. M., Cave.
Terrill, Maud, Winchester.
Theobald, W. F., Nashville.
Theobald, Mrs. W. F., Nashville.
Thomas, Lida G., Memphis.
Thomas, Menimina, Dyersburgh.
Thomas, R. F., Dyersburgh.
Thomas, Sallie, Nashville.
Thomas, T. P., Union City.
Thompson, James, Memphis.
Thompson, R. D., Shelbyville.
Thompson, R. S., Alamo.
Thompson, S. M., Oak Point.
Thompson, W. E., Unionville.
Thurman, William, Winchester.
Timberlake, jr., E. J., Lexington.
Todd, A. H., Elkton.
Todd, Carrie, Chattanooga.
Todd, Nillie, Elkton.
Trabue, George, Nashville.
Tracy, D. W., Beech Grove.
Traylor, Ada, Waverly.
Trent, W. G., Martin.
Trice, A. N., Lebanon.
Tubb, I. H., Waverly.
Tucker, Mrs. E. C., Memphis.
Tucker, Maggie, Nashville.
Tucker, Mrs. M. E., Nashville.
Tucker, N. G., Nashville.
Turner, W. B., Waverly.
Van Horn, N. P., Nashville.
Varnell, J. N., Cleveland.
Vincent, H. H., Manchester.
Voorhies, Annie, Dark's Mills.
Waddell, M. A., Bluff City.
Wade, Nannie, Murfreesborough.
Wade, W. T., Edgewood.
Walker, Mrs. N. O., Franklin.
Walling, H. L., McMinnville.
Wall, J. C., Franklin.
Wall, S. V., Franklin.
Walsh, O. J., Nashville.
Walton, Mrs. A. A., Cross Plains.
Walton, Bettie T., Henry.
Walton, J. M., Cross Plains.
Walton, Sallie, Cornersville.
Warner, J. E., Nashville.
Warren, J., Brownsville.
Warren, J. B., Lebanon.
Warren, Jennie, Brownsville.
Waters, Emma, Rich Creek.
Waters, Geo. C., Nashville.
Watson, C. M., Clarksville.
Webb, A. C., Nashville.
Webb, Anna, Nashville.
Webb, J. A., Ripley.
Welburn, W. D., Nashville.
Wells, J. B., Nashville.
Wells, S. M., Nashville.
Wells, W. A., Nashville.
Wendel, Virginia, Pulaski.
White, Hattie, Memphis.
White, Mrs. M. L., Lynnville.
White, W. T., Knoxville.
Whiteside, E. D., Nashville.
Wilkerson, W. L., Dyersburgh.
Williams, A. E., Holt's Corner.
Williams, E. R., Georgetown.
Williams, G. H., Nashville.
Williams, J. C., Livingston.
Williams, Lucy N., Knoxville.
Wilson, Maggie, Pulaski.
Winstead, C. P., Liberty.
Witt, Mary, Lynnville.
Witty, E. L., Granville.
Wolford, J. J., Lawson.
Wood, E. H., Holladay.
Woodward, E. L., Chattanooga.
Worrell, Mollie, Johnson's Grove.
Wright, A. H., Hermitage.
Wright, H. H., Nashville.
Wright, Mrs. H. H., Nashville.
Wyatt, Nannie, New Providence.
Yancey, Bettie C., Memphis.
Yancy, Eugenia, Wales.
Yancey, Hattie Lee, Clarksville.
Yeargan, S. B., Grand Junction.
Young, F. S., Tullahoma.
Young, T. A., Cherry Valley.
Zaccarello, J. J., Pulaski.

—*Tennessee, 607.*

TEXAS.

Adams, Mrs. C. H., Montague.
Alexander, Chas. T., Corsicana.
Allen, I. S., Bolivar.
Anderson, L. C., Hempstead.
Ashe, Willie G., Houston.
Atwood, T. J., Houston.
Baldwin, J., Huntsville.
Barcley, Maggie, Reagan.
Barham, E. L., Italy.
Barron, Orlando, Sherman.
Baylor, Trunie, Navasota.
Beauchamp, Mrs. Emma, Cleburne.
Bickler, Jacob, Galveston.
Bryant, C. G., Gainesville.
Carlisle, Jas. M., Corsicana.
Carlisle, M. E., Corsicana.
Chandler, J. A., Aurora.
Chandler, Mrs. J. A., Aurora.
Clopton, B. M., Rice.
Clopton, L. W., Rice.
Cody, C. C., Georgetown.
Collins, Rebecca, Alvarado.
Colston, Theo. M., Flatonia.
Cook, T. J., Honey Grove.
Cooper, O. H., Austin.
Crawford, J. C., Eagle Pass.

TEXAS — Concluded.

Cummings, W. N., Galveston.
Decherd, F. D., La Grange.
Decherd, Mrs. F. D., La Grange.
Eagleton, D. F., Sherman.
Evans, Ella, Navasota.
Flake, S. H., Navasota.
Ford, Ermine, San Antonio.
Fussell, Sally, Meridian.
Goostree, O. D., Aurora.
Goostree, Mrs. O. D., Aurora.
Goostree, T. H., Aurora.
Hall, F. L., Dallas.
Harris, Minnie, Dallas.
Henderson, Ada, Cameron.
Herring, M. D., Waco.
Hill, Annie B., Galveston.
Hogg, Alexander, Fort Worth.
House, Mrs. Willie D., Waco.
Hurley, D. P., Springtown.
Hurley, Rachel M., Springtown.
Johnson, L. G., Fort Worth.
Lane, O. D., Paris.
Leming, R. E., Bowie.
Lewis, H. L., Sewanee.
Lipscomb, Mrs. Jennie, Corsicana.
Lipscomb, W. L., Corsicana.
Lochaby, Mattie, Belton.
Long, Mrs. E. B., Paris.
Maddux, C. D., Gainesville.
Maddux, F. G., Gainesville.
Martin, Laura, Crafton.
Martin, Sallie, Crafton.
McGill, R. D., Holland.
Meek, Q., Waco.
Melton, E. F., Dresden.
Murray, C. M., Coleman.
Murray, J. E., Dallas.
Packard, B. R., Ennis.
Rait, Lizzie, San Antonio,
Reilly, Maggie, Austin.
Reynolds, Willie C., Paris.
Rice, Mrs. I. J., Tyler.
Richardson, W. R., San Antonio.
Robinson, Eliza, Coleman.
Roby, J. H., Coleman.
Roby, Mrs. J. H., Coleman.
Rounsavall, R. O., Waco.
Scott, Mrs. Mollie, Ladonia.
Scott, Neal T., Ladonia.
Shaw, M. A., Waco.
Shaw, Mrs. W. R., Waco.
Sloss, Mary L., Austin.
Somerville, W. T., Dodd.
Thornton, F., El Paso.
Vaughan, Mary, Fort Worth.
Ward, H. S., Forney.
Warren, Emma, Marshall.
Watters, Maggie, Cleburne.
Wester, J. K., Jacksborough.
Wilkins, A. H., Dallas.
Winn, John B., Austin.
Wofford, Emma, Terrell.
Yearwood, Ida, Belton.

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VIRGINIA.

Brister, J. W., Petersburgh.
Carver, W. Owen, Richmond.
Fox, Wm. F., Richmond.
Harmon, Mamie, Charlottesville.
Horton, M. F., Craft.
Kennedy, W. T., Jonesville.
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Thacker, A. C., Carter's Bridge.
Thacker, Mollie E., Carter's Bridge.
Todd, J. D., Staunton.
Vaughan, A. P., Petersburgh.

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WASHINGTON.

Gault, F. B., Tacoma.

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Adair, Mrs. R. H., Parkersburgh.
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Grayum, Florence, Charleston.
Straus, W. M., Parkersburgh.
Swift, Mary E., Wheeling.

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WISCONSIN.

Ames, J. N., Oregon.
Brown, Chas., Milwaukee.
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Cabeen, Chas. W., Neenah.
Clapp, Frank, Milwaukee.
Clay, Lora, Milwaukee.
Crandall, Mrs. J. S., Milwaukee.
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Eckel, R. P., Port Washington.
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Hanscome, A. M., LaCrosse.
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Murphy, L. B., Bluff Station.
Nobles, Byron O., Kneeland.
Pinkham, C. W., Fond du Lac.
Pray, T. B., Whitewater.
Salisbury, Albert, Whitewater.
Smith, Edwin R., Manitowoc.
West, Allen B., Reedsburgh.

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ONTARIO.

Kirtland, Thos., Toronto.

JAPAN.

Tegima, S., Tokyo.

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*Clerical errors, delayed returns, etc.

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Wise, C., Nashville.
Wright, Flora F., Nashville.
Young, Fannie, Dixon Springs.

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Brown, F., San Antonio.
Kennedy, W. F., Corsicana.

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