

The American Teacher

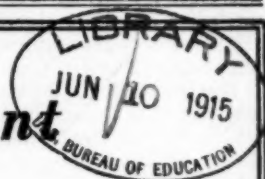
Democracy in Education; Education for Democracy.

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Commencement



Arithmetic teaches that the sum of all things endures forever; let us therefore seek no more to make something out of nothing.

Biology teaches that nothing endures but change; let us therefore help along in life's becoming.

Chemistry teaches that things are not always what they seem; let us therefore seek the heart of things, and not be deceived by outward seeming.

* * * * *

Geography teaches that the earth is man's, and the fulness thereof; let us therefore render unto the child his due, for he is father to the man.

History teaches that it is made in doing what was never done before; let us therefore leave the past and look into the future.

* * * * *

Commencement teaches that this is the appointed hour; let us therefore begin our quest for the land of heart's desire.

DO NOT CLIP
THIS NUMBER

SOME SOCIAL IMPLICATIONS OF THE GARY SCHOOL

RANDOLPH S BOURNE

EDUCATORS ARE NOT as a rule interested in the social implications of the public school. But the public is getting more and more critical of the product, and democratic teachers are becoming more and more dissatisfied with the mechanical methods and the hierarchical, semi-militaristic organization by which the public-school systems are run.

Everybody is beginning to ask "What are the public schools for?" and many are asking "What should they be for?" But the professional educator instead of asking what kind of a child our schools should turn out, what kind of aptitudes and attitudes it is desirable that a boy or girl should have who enters the urban industrial or professional life of to-day, what sort of imaginative background should the child have to appreciate most heartily the vital issues and ideas of the time—instead of asking themselves this and then devising a school machinery and pedagogy which should deliberately cultivate these desirable aptitudes and attitudes and backgrounds, educators have devoted themselves to running the old traditional machine, tinkering it up here and there to meet the public's demands. They have made no effort to cultivate the community sense, the social background, the democratic and scientific attitudes towards life, the versatile skill and intelligence, the well-rounded capacity, that modern life demands. Only one public school I know of has made this attempt, but here it has been done with a completeness and comprehensiveness, a combination of genius and practical skill, which is astonishing as it is inspiring. In the Gary school, we actually seem to have the dawn of true democratic education in America.

Now the radical distinction of the school which William Wirt has erected in Gary is that it seems actually to have been devised with a vision. The end desired has been seen and then the means

created to produce with all their power that result. The Gary school is too young, I will admit, to test with scientific exactness the product in actual human material. It is a pioneer, and it has to contend with all the influences of American life which have been generated and supported by the old type of school and the conservative institutions of society. But already the indications are so plain—in the attitudes of the children, in the calibre and philosophy of the teachers, in all the tendencies of their activities, in the results which the school is deliberately setting itself to achieve—that we have a right to say that here at last is the modern public school, the school with a twentieth-century vision and an incomparable technique and skill for realizing it.

The Wirt school is, in the first place, a genuinely "public" school. It is the first "public" school that I have seen. Mr. Wirt does not believe that the school is an institution for those persons between the age of five and eighteen who can adapt themselves to its hours, curricula, discipline, etc, and for no other persons—an American belief and practise, which leaves, by cold statistics, one-half of the population of school age in this country out of school all the time, not to speak of practically the entire adult population. The Gary school, by the flexibility of its schedules, by its co-operation with outside agencies such as the churches, libraries, settlements, music schools, and the home, by its varied instruction, by its freedom of discipline, adapts itself to any kind of a child. It is literally true that the only possible excuse for keeping a child home from the Gary school is that of contagious disease. For individuality of needs and tastes and capabilities, the Gary school deliberately sets itself to provide. It is public in the sense that it is an all-year round school, open day and night, and Saturdays and Sun-

days, just like other public utilities—Saturday for voluntary school, Sunday for entertainments or for use by any religious, political or social associations that may want it. The evening school resembles a popular university. The attendance of adults is actually greater than the day attendance of children. Gary people are justified in their boast that one out of every three persons in the town attends school. In such a school, one's education is never "finished." One never "graduates." Children who are forced to go to work continue their education uninterruptedly. Temporarily unemployed, they may come back in the day-time for shop-work. Furthermore, there is a far greater incentive to stay longer in school. The attendance record at the Gary school is far superior to the average. Most of the children return to the voluntary Saturday school. The Gary school is "public" in a far broader sense than has ever been seen. It is actually, as Mr. Wirt calls it, a "clearing-house for community activities." It is not only a community for children, the centre of their work and play; it also touches intimately the adult life of the town. It is kindergarten, school and university rolled into one. It is deliberately devised to do for the intellectual life of the community what the indispensable streets, parks, water and light utilities do for its physical life. It is not run by a reactionary school board who regard the public schools as private property which they must protect from indiscriminate use and from dangerous doctrines, but by a scientific administrator, aided by a board of three citizens, who treat the schools as a public utility to be managed in such a way as to give the maximum of service to the whole public.

When I said that the educational world had never seriously considered what kind of a child it was desirable to turn out into this modern life of ours, I did not refer at all to a uniform type of mind or activity. The curse of the present public school system is exactly that its uniformity of methods, its handling of chil-

dren in mass instead of as individuals, tend to destroy personality and produce children as like as buttons. Fortunately children resist to a large extent this mechanical standardization, and the school has failed because it has attempted to apply to living human organisms with distinct potentialities and self-wills, mechanical methods which were applicable to inanimate material alone. But in resisting the mechanization, our American children have resisted the intellectual content which the mechanics of the school system were supposed to bring to them. Some educators of to-day actually preach uniformity as a necessary safeguard of social order. The school that develops too much individuality, they say, is starting influences that may undermine society. But those of us who do not accept so naively the belief in the excellence of things as they are, will not share these fears of an education that is democratic and individualistic.

We do not agree at all with those who confuse democracy with uniformity. The essence of democracy is not uniformity or even self-government, but equality or potential equality. The ideal of a democratic society is a group of free individuals with a common background, common sympathies, common social aims. A democratic society would be one where, altho each person developed his aptitudes and interests freely in any direction that he chose, all could meet on some common ground as equals, freely intermingling, mutually understanding. In a democratic society or in a democratic school, there would be no barriers or inhibitions, except the purely personal ones of taste and interests, to keep its members from associating with one another on terms of perfect equality.

Judged by these standards, our American society is utterly undemocratic. It is shot thru with levels of social, industrial, intellectual, professional caste which are almost as rigid as if they were ordained by law. And the public school does practically nothing to break down these inequalities or to train the child to easy and sympathetic intercourse with all

sorts and classes of men. Most children pass out of school feeling their inequality with all classes except that in which they were born. The very speech, manners, diffidence, clothes of the proletarian child will forever militate against his bettering his position, or being accepted as an equal in other classes of society. And this in spite of his intelligence or potential intelligence. It is not so much that he is prejudiced against, but that he has had unconsciously stamped upon him in his family life all the marks of his class, and has found nothing in his school to obliterate them, and make him generally circuleable in society. And the middle-class child is equally stamped.

Now the Gary school is the only one I know that seems determinedly to make for equality, and so for democracy. One of the most insidious inequalities in the ordinary public school is that between teacher and pupil. The "authority" of the teacher stamps upon the child's mind that idea of the "superiority of the adult, the omniscience of instructor and employer, the essential virtue of instructions and rules, of differences of power. The effect of this is to make the docile children, who need fibre and self-assertion, only more docile, and to make the energetic children rebellious and upstart when they need a sense of forbearance and sympathy. Now the Gary school undermines this class-division by making everybody in the school, pupil and teacher, both pupil and teacher at some time during the course. The teachers learn from each other and from the pupils; the older children teach the younger in the shops and laboratories, where the latter help as "apprentices." The entirely different spirit that this cultivates has been remarked upon by most of the visitors to the Gary schools. The lack of embarrassment with which the children answer questions, the camaraderie between teachers and children, the natural way in which they go about their work—all this is evidence of a real sense of equality, a fundamental democracy, which, I imagine, has never before been seen in

a public school. The practise of having all classes from kindergarten thru high school in the same building makes for this democracy. Older and younger children are constantly together in playground and shop and laboratory. In auditorium, they are hearing the same exercises and dramatic presentations. There is no artificial glamor attached to high school, making it a badge of class-distinction. There is not even any "graduation" from elementary school, that dream of many a hard-working mother.

In fact, there seems to be no way in the Gary school by which class-distinction may be obtained. Athletic and fraternity snobbery are prevented, because all student activities are connected directly with the school work. Even the vocational work, which in other public schools has already become a very dangerous and sinister emblem of caste-division, is perfectly democratic here. In the New York schools, vocational work is for those who will need to earn their living in industry. Those who take it are immediately marked off as a distinct social class from those pupils destined for professional or commercial work, where they are supposed to need their brains and not their hands. This new industrial training movement, therefore, emphasizes in the most pernicious way the artificial difference between intellectual work and manual work, and perpetuates and very strongly fortifies the class-distinctions and class-prejudices based on that idea.

The Wirt idea of treating the school as a community, so that vocational work falls into its proper place simply as the indispensable labor necessary to keep the physical equipment in repair, just as the art work flowers out in enhancing the beauty of the rooms, and the science work finds its application in cultivating the school-gardens and conservatories, or in testing chemically the materials used by the school. The school-life is a unity; class-room, shop, gymnasium, art-studio, science-laboratory, are all equally important. All are essential to the life of

a child-community. All are engaged in real work. The work done in all of them, the ideas and attitudes acquired there, are accurate foretastes of the interests of the real world. A modern education will embrace them all. So each child in the Gary school gets training in all these departments of the school-community, with the opportunity of specializing in any one line of work that is interesting or potentially profitable. But no one is made to feel that any one activity is "higher" or "better" than any other, or that it distinguishes the worker from his fellows, either favorably or unfavorably. They are all equally necessary to the embryonic community which the school is.

The Gary school not only cultivates the democratic attitude, but the scientific attitude. No public school ever gave such comprehensive scientific training. Begun in the third or fourth grade, when the children go into the laboratories as observers or helpers to the older children, science, reserved in most public schools for the few who reach high school, is the very essence of the instruction. Science explains the machines, and school apparatus, the weather, etc. It answers the child's questions. The chemistry class is an extension of the municipal laboratory. The children are deputy sanitary and food-inspectors. As science is the

warp and woof of modern life, so it is of the Wirt school.

The Gary school cultivates the social background. Not content with organizing the school as a veritable democratic, self-supporting, self-enhancing community, it teaches history and geography, languages and literature, from the standpoint of the social problems of the day. The town and state, with their institutions, are actually used as the text-books from which the interests in the wider world, past and present, are cultivated.

The social potentialities of the school which Mr. Wirt's genius has organized in Gary seem limitless. I have done little justice to the subject, but I hope I have suggested that here is a public school at last that is deliberately cultivating that "public" sense, and those democratic and scientific attitudes which we most need in America to-day. What kind of children we are likely to have when the Gary school is widely imitated must be left to the imagination. Also what children brot up with such attitudes and backgrounds are likely to have to say to our present ways of running society. All who are working for democracy in education will see in the Wirt school the leaven to leaven the American social and industrial lump.

THE SPIRIT OF THE GARY SCHOOLS

ALICE BARROWS FERNANDEZ,

Director Vocational Education Survey, New York

VISITORS TO GARY may be divided into three groups—those who cannot or will not see, those who see only the practical efficiency of the system, and those who comprehend the spirit of the schools.

It is not surprising that those who are themselves the victims of the old military régime, brot up under the insistent tyranny of the "course of study," under the ever-present dread of supervision, cannot see what the Gary schols are doing or for what they stand. It is not to be won-

dered at if they come away either skeptical and satirical, or gravely disturbed. The democracy of the Wirt plan, its flexibility, and the freedom and responsibility that it gives to both children and teachers, must be strangely disturbing and bewildering to these guardians of the old régime. Such things shake the very foundation of their professional life and habits—the habits of order and system, of clocks and gongs, of schedules and programs, of being told what to do and

doing it, or of telling some one what is to be done and seeing that it is done.

The people may have any kind of a school that they want.

There is no reason why every one should do the same thing in the same way at the same time.

There is no reason why a school should not be so elastic that every child's individual needs may be met.

These are commonplaces of the Wirt philosophy. But they are extremely disconcerting to those who have been pointing out for a good many years just why none of these things could be done. And when the observer sees that this philosophy is carried out in practise, that the people actually *have* the kind of school that they want, that children do *not* do the same things in the same way at the same time, that the children's individual needs actually are met, and that nevertheless the requirements of the state courses of study are fulfilled so satisfactorily that children from Gary entering college take advanced standing in chemistry, physics, Latin, etc.—then the Gary schools become more than disconcerting. To the conservative schoolmen it must seem that all the familiar supports of their educational life are being swept away. It is not surprising therefore that they instinctively barricade themselves against the Gary plan and bring forward every kind of argument as to why it is not applicable to other cities.

On the other hand, those who call attention only to the practical efficiency and economy of the system probably do as much as the conservatives to give a misleading impression of the schools. There is no question that the Gary schools are efficient. Take, for example, the simple application of the principles of public service management to the public schools. This in itself is so novel in educational practise that it is not strange that the average laymen are impressed with it, and can talk of little but the economy of "Duplicate Schools," etc. Or again, they see only the marvelous advantage of getting playgrounds and swimming pools

and science laboratories and shops and studios for their children for less money than the taxpayer has been giving for the ordinary all-classroom school.

All these things are true and yet they do not tell the truth. The Gary schools would not have caught the imagination of people all over the country if they stood only for efficiency and economy. The significant thing about the Gary schools is not their mechanism, but the spirit which is found in every detail of the school life. And this spirit cannot be fully realized until the motive responsible for the schools is understood.

The important thing about the Gary schools for those who believe in democracy is that the Wirt plan is founded first, upon the *belief* that all the children in a republic should receive the advantages usually reserved for the favored few; secondly, upon the *practical ability* to get these advantages for all the children in spite of the obstructions inevitable in all public institutions. The Gary schools are not an experiment, they are an *achievement* in democracy. And their encouraging and inspiring feature is that they are not the product of a private venture, the unstable gift of a casual interest. On the contrary, they are the tangible results of a slow, steady, infinitely patient struggle to transform one of our most unyielding public institutions to serve the purposes for which it was intended; a struggle carried on in the face of the opposition of powerful interests, and in spite of the red tape and pettiness which hampers and clogs the machinery of this glorious and clumsy democracy of ours.

The Wirt plan does not involve running away from ordinary life to build a Utopia. It is a triumph of overcoming obstacles in ordinary life. To take a hard-shelled institution like the public school, and make it blossom out with playgrounds, swimming pools, science laboratories, animal houses and chickens, shops and conservatories, kitchens and stores, markets and theatres. To make the school throw open its doors and let

children come and go, laughing and talking and working and whistling—that is a thing to stir the imagination and rouse the flagging hope of a skeptical public. This thing has been done by the people themselves and for themselves.

Again, one cannot live in the schools day after day without realizing that the democratic ideal responsible for the existence of the schools is expressed in every detail of their organization and administration. The essence of the spirit of the schools is a real respect for individuality, so deep-rooted and so taken for granted that there is no time nor inclination upon anyone's part to theorize about it. That, by the way, is one of the disconcerting things about the Gary schools. Everyone in the schools takes for granted the sort of thing that people in other places fight for so fiercely. They have passed the stage of arguing about the value of freedom, of giving responsibility, of respect for children and their undeveloped potentialities. They live these beliefs every day, and they are so busy living them, it has become so much second nature to them, that discussion of the value of such beliefs does not interest them. It seems irrelevant. They will listen possibly with an amused little smile, and a rather perfunctory "yes, indeed" to your most impassioned eulogies of "liberty" and "placing responsibility," etc, and get back as soon as possible to their own jobs. The result is that the teachers and officials of the Gary schools are extremely poor advertisers of their schools. They are so busy *living* what they believe that they are bored at the

thought of arguing as to the possibility of living it. Consequently, visitors, trying to ride their pet hobbies of educational or social reform, and being met with a "Yes, just so. Now shall we go to this next class?" come away saying "It is wonderful, of course, but do they realize what they are doing?" The answer would seem to be that if the theory of William James, that you are happy because you laugh, rather than that you laugh because you are happy, is true, then these teachers and officials have a good deal more vital realization of what they are doing than any outsider can have.

But freedom, the giving of responsibility, respect for individuality and for others' rights—these things are characteristic of the lives not only of the children in the Wirt schools but of the teachers. Not enough has been written or said about what the Gary schools mean to the future of the teaching profession. As I see it, it means giving an opportunity for initiative and for creative work, which will make the word "drudgery" in connection with what should be the most stimulating of professions, a thing of the past. And, secondly, because the school under the Wirt plan becomes a social institution closely related to all civic and municipal activities, it will give the teacher a dignity and power in the community which he has never had except perhaps in the early days of the republic. The Wirt plan is the teachers' great opportunity. Will they have the imagination to see it in time?

EDUCATIONAL DILEMMAS

FROM TIME TO TIME new issues arise that perplex the thoughtful and conscientious, because they seem to offer us a choice between the devil and the deep blue sea—or between two equally *attractive* alternatives. We have, for example, the simultaneous demand for the socialization of education and for the individualization of education. Both de-

mands seem equally reasonable. If we are to adapt our work to existing conditions, we cannot overlook the facts of social interdependence. But if we are to adapt our work to real conditions, we cannot overlook the fact that each individual is essentially unique. Like the empty and endless disputes about free-will and determinism, the issue here ex-

ists only in the minds that insist upon a formal division of the world into abstract categories. If we are willing to face the facts, we may discover that education means nothing except as an adjustment of individuals to each other, that the individual does not exist except in relation to others, and that society is the sum of these same individuals. Now the only way in which we can conjure up a conflict between socializing of education and individualizing of education, is by assuming a fundamental conflict between the individual and the rest of society. This conflict does indeed exist, but not as a normal condition of human life; it exists only where individuals or groups of individuals utilize their talents and resources in outrageous exploitation of their fellows. The Russian student who is "against the government" is not an enemy of society; it is the government official and those whom he supports that are the enemies of society. In our own country the conflict is not a normal strain between the unit and the community, it is the by-product of the corruption and control of government and other institutions for private gain at the expense of the rest of the people. For these conflicts the only remedy lies in genuine democracy.

Another dilemma, closely related to the first, is presented by our apparent necessity of choosing between "uniformity" in education, and perfect freedom. Those who advocate uniformity may do so on account of certain traditional psychological or theological theories, which assume that a "training" value resides in mechanical school processes; but they may also do so in full recognition of the teachings of modern psychology, on the ground that only by means of a large body of uniform instruction can the members of the community acquire sufficient that elements in common to make possible a harmonious and stable society. Those who advocate freedom in teaching do not reject the common body of that as insignificant; they expect to attain it in other ways. In the Gary schools, for example, the

community of interest, the harmony and co-operation of action are secured not by teaching all the children the same things at the same time in the same way, but by means of common, co-operative enterprises in work and play, by means of the auditorium and theater, by means of constant *interchange* of diverse ideas and experiences. In the name of democracy we have two radically different systems offered us. It is likely that here, as in so many other conflicts, we have one side standing firmly by a *form*, while the other side looks as steadily at a remote aim and moves toward it.

The demand for homogeneous classes as against composite heterogeneous groups is another case; and again there is no *essential* conflict. For purposes of instruction in organized facts or principles, the small homogeneous group is most favorable. But for vital experiences in human relations, the heterogeneous group is essential. It is therefore quite reasonable for us to demand the strict classification of pupils when we have one purpose in view; and just as reasonable to lump all the children from the kindergarten thru the high school when we have different aims. In the Gary system it is found practicable to bring together mixed types of children, and to do with them a variety of profitable things, educationally and socially. It is practicable also to redistribute the children, according to their distinctive needs and capacities, into smaller groups for intensive instruction. We are not compelled to choose between a separate *school* for every group of three or four grades, and composite *classes* containing wide ranges of ability and maturity.

THE INDIANA LEGISLATURE has given retirement fund laws to teachers in all cities of a population of twenty thousand or over. What objection is there to the teachers in the rest of the state having such laws also? These teachers also work hard and wear themselves out and grow old. This is the age of the "square deal." All Indiana teachers ought to be treated alike.—*The Educator-Journal*, November, 1914.

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ANGELO PATRI.....President
LOUISE M. DITHRIDGE.....Treasurer

EDITED BY

HENRY R. LINVILLE.....Editor-in-Chief
BENJAMIN C. GRUENBERG.....Managing Editor
JULIA H. DOYLE.....JAY D. LESTER
MARK HOFFMAN.....JOSEPH LOWY
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This paper is striving to do its part
in the creation of a real profession of
teaching, the members of which shall
be self-respecting and respected, thru
stimulating clear thinking on the work
and the social position of teachers, and
thru intelligent criticism of systems of
educational administration. No greater
service than this could be rendered to
the children of the state.

VACATION HINT

WE BELIEVE in vacations. We need
them to break up the monotony of some
people's work; and we need them for
sheer rest. Or they are useful as relaxa-
tion periods for the strenuous ones who
never know when they are tired. And
in many cases they are the sole oppor-
tunities for whatever growth is still pos-
sible, thru travel or study or the forming
of new associations. We don't care; we

believe in your vacation, no matter why
you need it. But when you are forming
new acquaintances, do not forget THE
AMERICAN TEACHER—every subscrip-
tion that you add to our list lends
strength to whatever efforts you may
care to make toward a happier day in the
teaching business.

WHY WAIT UPON THE JOB?

TO EVERY GOOD CAUSE that is about to
become popular there is likely to come
an enthusiastic group of persons who
satisfy a love of publicity by climbing
into seats in the band wagon. As occu-
piers of those seats they seem to be the
leaders of the cause itself. Of course,
the type of human character that finds
keen satisfaction in thus posing before
the public seldom has the patience or
the strength to take part in the hard
work of pioneering. For that reason,
the noise-producing leaders are always
regarded with disfavor and suspicion by
the real leaders, the ones who perhaps
inconspicuously formulated the cause it-
self.

Very recently, the idea of teachers
being chosen to membership in the Board
of Education in New York City has be-
come popular, at least with those who
have taken up with "democracy" in ed-
ucation. An indefinite number of these
are getting into the band wagon. To be
in the band wagon of this cause is al-
ready being regarded as affording an op-
portunity for selection as early represen-
tatives of education on the Board.

Those who conceived the idea that ed-
ucational policies applicable to the needs
of the three-quarters of a million school
children of the great city could be better
worked out with the aid of the persons
who were doing the work of teaching
may well feel concern for the success
of their idea, when it is taken up and
exploited by those of whose intellectual
honesty and professional intelligence
there is cause for serious doubt. But this
concern should not operate to cool the
ardor of any who are devoted to the
idea, rather than to dreams of emolu-
ments.

It is obviously of prime importance to work for the adoption of the plan of teacher representation on the Board of Education, and then be prepared to take "pot luck" on appointments to fill the places. Possibly we could not agree at all on who are the fittest persons, be our efforts ever so sincere and ever so highly conceived in the public interest.

If we win for education the projected privilege of really sharing in the management of education, we shall be in a position to come nearer to specifying exactly what the qualifications of appointees ought to be than has seemed possible under autocratic educational administration. For the first time, we should be able to make effective the conclusions which common experience with unfit officials has developed in our minds.

We may reasonably take the ground that even educational politicians might represent us. We are beginning to get the power to compel our representatives to behave. However, let us hope that in time we shall produce in our own profession a supply of strong leaders who will hold firmly to the best ideals formulated by our common thinking.

BEING MANAGED

THE CITY OFFICIALS, the commissioners of education, the superintendents of all degrees and many of the principals in the city of New York are deeply agitated upon the question—among others—of whether the "Gary" plan should be adopted in principle and adapted to local conditions. They are holding conferences with each other and with "experts" and they are "taking sides." But they have not consulted the teachers, and the teachers do not seem to feel slighted. Is it because the teachers do not care what happens, or is it because their judgment is worthless? Or perhaps they are so loyal to their paid and unpaid superiors that they are glad to obey orders regardless of their own judgment or preferences.

Whatever the reasons for the systematic treatment of teachers in the man-

ner of the unfranchised, we would like to give our colleagues a chance to find out what the issues are, and urge them to give serious and prayerful consideration to the various changes proposed. And it would not be amiss for them to make up their minds and give expression to their views.

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CO-OPERATION AND CORRELATION

IN AN ARMY, in a factory, in a chess game, where many units operate toward an end that lies concealed within the mind of one person (or of a small group of persons) it is necessary that there be correlation of the several operations. Unity of product can emerge from the isolated and discrete activities only thru the accurate performance of each unit in accordance with a predetermined plan. But in a school it is quite possible for all the units to understand the purpose of their activities, and to determine their several performances in accordance with the common needs. The first type of organization and performance requires a certain "discipline" if the major purpose (of the chiefs, not of the workers) is to be successfully achieved. In the second type of organization there should be such intelligence and such effective self-direction on the part of the workers that the question of discipline need never arise. When teachers realize that they are engaged in an enterprise that is to carry out their own major purposes, and not the aims of various others, remote and impersonal "representatives of the public," they will be in a position to conduct their schools co-operatively and democratically—and not until then. The first step toward democracy in education is for the teachers to answer the question "Why do I teach?"

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BUSINESS AND EDUCATION

EVERYBODY KNOWS, by this time, that the schools have failed. Blending more or less inharmoniously with the praises of the great men who furnish the texts for commencement orations, come the wailings of the other great men, who deplore the fact that things are not what they were "when we were young," and who complain specifically that the youth of to-day is incapable of performing the tasks required by business conditions as well as did the youth of an earlier generation.

The prosperous business man ignores the fact that the earlier generation "graduated" from its schools for the most part boys and girls who had been selected for the very ability that qualified them to "make good" in the processes that business demands, whereas at the present time the particularly able girls and boys are more likely to be in high school or college than at the back door applying for a "job" of the kind the business man has to offer. (We are not overlooking the fact that thousands who should be in high school or college are actually at "work" or looking for jobs; but in general the business man has not the pickings that he formerly had.) Neither has he kept any records that would enable us to make an exact comparison between the actual abilities of the youth of to-day with those of yesterday; and we sometimes suspect that his memory is somewhat mellowed.

Let us, however, grant that the business man's complaint is well founded. The children that apply for the jobs are not as proficient in the language arts as he would like to have them, and as we would like to have them. They are not as skilful in the manipulation of writing implements as we should all like to see them. And in the number arts, they are far from promising as financiers. We may go even farther, and deplore the comprehensive ignorance that obtains among these children concerning the nature of the society in which they are to take part, and concerning the nature of the industrial and commercial insti-

tutions that are so soon to reduce them either to trustworthy machines for grinding out profits, or untrustworthy grinders of profit from the labors of others. We deplore their untrained tastes in the matter of clothing and furniture, that make of them easy prey to those unscrupulous exploiters of human vanity who are engaged in the molding of fashions. We deplore their ignorance in matters of science, which exposes them to the exploitation of the quacks and adulterers—business men all! We regret deeply our inability to implant in them, during the few years we have them in our charge, an adequate appreciation of the methods by which corrupt business and corrupt politics combine to rob them of what the employer on the one hand and the unscrupulous vender on the other have failed to take away.

It is coming to be really tiresome to hear the tired business man complain about the shortcomings of the schools and other public institutions. Thru the sheer iteration of his complaint, in a brazen self-confident tone of voice, he is coming to impose upon the other members of the community a certain awe of his displeasure, a certain apologetic concession to his wildest claims. Is it not about time for us—that is, those of us who are not "business men"—to ask timidly what warrant this bully has for imposing upon us his standards of life and learning? Have his criteria been tested by the ultimate yard-stick of the gods? Has he a monopoly on the eternal verities—or has he merely a tight grasp on the purse-strings? Has the world conceded his mode of life to be an index of his inherent righteousness, or has it accepted him merely because it had to?

It is the duty and the right of the architect to make for us our private dwellings and public monuments; it is the duty and the right of the physicians to guard our health and heal our ills; and it is the duty and the right of the teachers to introduce the youth into the arts and mysteries of life. Each group has its responsibilities and the opportunity to

serve; each must find in society the needs to be met, and in its craft the means for service. No group can claim to be paramount in society. But the business man claims not only the right to conduct his business "in his own way"—which has frequently meant in brutal disregard of the claims of humanity and decency—but he even insists that all others conduct their business in a way that is most agreeable to him. And the others have too easily conceded to his demands.

It takes but little thot to enable one to realize that *business* is the foundation of social prosperity. But when we say this, we mean by *business* all the activities related to the production and distribution of goods, the rendering and exchanging of services, the organization of services to meet new needs, and so on. The business man who is engaged in the rendering of service realizes these things, and is in many ways as much a professional worker as the physician or the engineer; and he makes no claim to superior authority in the conduct of public affairs. Being an expert, he knows both his own limitations and the value of other experts. But we must not let ourselves be deceived by the "business man" who plays upon our regard for general well-being in claiming special consideration for his needs and convenience. This man of business is as likely as not to be an ignorant, greedy, anti-social exploiter of his fellow men; and when he speaks in the name of "business" he is then an unmitigated swindler. When he speaks in his insolence of the failure of the schools, we may not silence him with an appeal to reason. But we may give him—and his dupes—occasion to pause if we ask "What does *business* do for the children of the public?"

The educational profession as a whole must soon grasp the principle that co-operation is increasingly necessary as the tasks within schools become more specialized.—HENRY SUZZALO, in *Introduction to Palmer's Trades and Professions*.

HELPS BY THE WAYSIDE

THE CHARGE has been made, perhaps not without foundation, that the young teacher beginning her work in the schools of the City of New York, is cast into a classroom and there allowed to sink or swim, survive or perish, as temperament, power of endurance, or happy chance may decide. Tho this heroic treatment may be in vogue here and there, the opposite form of treatment is far more prevalent. We have seen several compilations of "Advice to Young Teachers" all intended to guide them thru the first hard steps of their work. Some extracts from one of the best of these guide-books, prepared by one of our prominent principals, are herewith given:

The *motif*, as announced at the end, is found in the following lines by Henry Van Dyke:

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way.
Then shall I see it is not too great, nor
small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring
hours,
And cheerful turn, when the long shadows
fall
At eventide, to play and love and rest,
Because I know for me my work is best.

Instruction is intended to include all points on teaching ability, scholarship, and effort.

Teaching ability means the use of good methods, the power to interest, skill in questioning, cleverness in blackboard illustration, effectiveness in developing subject, thoroughness of drill—and the greatest of these is thoroughness of drill.

The teacher's ability manifests itself here very patiently. She must be active in devising new and interesting drill exercises.

The secondary meaning of the term scholarship is the teacher's general culture: Does she give evidence of a sincere striving for ideals of self-education that will enable her to lead her class to the highest culture?

Children in their imitateness become the loudest exploiters of their teachers' scholarship as evidenced in the little things.

Interest in the abnormal child is the best evidence of the teacher's effort.

Does she study the individual child patiently and sympathetically?

She may find him physically or mentally weak.

She may find him badly treated at home.

She may find him with a disposition unhappy and hard to manage.

These are the children that try the souls of the most experienced teachers, and in behalf of whom the most untiring efforts must be put forth in order to really teach them the lessons of life in addition to the school lessons.

It is in handling these children that the teacher displays her finest qualifications, altho results in class work may not stand high in comparison with other classes.

Discipline includes personality, control of class, and self-control.

The mechanizing of routine, the method of obtaining order, the appearance of the class and of the room, all are evidence of proper control of class.

A teacher should never hesitate to appeal to the principal for assistance in helping to discipline any child whose conduct is a menace to the general discipline of the class.

The general trustworthiness of a class is the strongest proof of ability to discipline. How does the class conduct itself on the stairs, on the street, in the yard, or when the teacher is absent or is called away from her class?

The self-control of the teacher is shown by her tone of voice, her personal appearance, her punctuality and attendance, and her attention to duty. All these bear a part in determining the control of the class.

Personality is evidenced in the teacher's attitude toward her work. Does she bring to the classroom a contented mind and a spirit of love and sympathy for the children entrusted to her care.

Is her work uppermost in her mind, or is it only a means to an end? What is her interest in the general welfare of the school?

Does she identify herself with all the activities of the school, with everything that will

give her pupils not only good instruction in the subjects of the Course of Study, but also a chance for broader, better, higher living?

All of which is very interesting and instructive and quite in line with the recent utterance of the Board of Superintendents in regard to the teacher of superior merit.

THE AMERICAN TEACHER hails with joy every evidence of a desire on the part of superintendents or principals to encourage teachers to look upon their work in a professional spirit; every sign that teachers are being urged to think for themselves; every indication that the fruits of their thought and their experience are being counted as factors in the cause of education. But we must just as strongly protest against anything which looks like bargaining in education. A set of rules or regulations designed to make a teacher aspire to an A rating—and to that alone—this offends the dignity of our office, and cannot but lessen the power of the influence that teachers should exert. Daniel Webster has said:

If we work upon marble, it will perish;
if we work upon brass, time will efface it;
if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity.

No price can be set on a work of this character. It is indeed, "above rubies" and above rating.

What They Say

To the Editors, THE AMERICAN TEACHER:

New York teachers have of late been giving a good deal of attention to a consideration of pending legislation which will, if enacted into law, effect their salaries, tenure of office and other practical issues. It is a matter for congratulation that the teaching body can be stirred into activity. Those who slightly remark that the teachers are not alert on any

public questions except those which concern their own pocketbooks, should bear in mind that those who cannot be stirred to action in defense of their own bread and butter are not likely to co-operate from motives of pure altruism. A child creeps before he can walk. In a somewhat similar manner, the mind moves gropingly away from the simple idea of each one for himself to the more complex idea of co-operation with others for the more effective accomplishment of common ends. The growth of the altruistic sentiment is very slow. Those who unite to further the aims of their own profession will some day unite to further the ends of other groups of workers. Those who learn to co-operate to defend their salaries will, later, having once gotten into the habit of co-operation, unite to protect less material rights.

Neither can we agree with those who say: "If we are actively interested in community affairs, we need not fear for our salaries." Experience shows that there is no necessary relation between devotion to the good of the community and remuneration for that devotion. Certain recent events in our own profession ought to convince us of this if we have any doubt about it. In fact, it is often noteworthy that those who manifest the greatest devotion to community interests are rewarded the least. Those who regulate the rewards do not even recognize the devotion as being one to an altruistic regard for community interests.

If the theory that those who devote themselves unselfishly to the community welfare need not worry about a living were true, the average mother would be receiving an income ample for her own needs and those of her children. Far from this being the case, mothers are probably the most poorly paid class of woman workers in the community, millions of them having a bare living for themselves and their children and constant anxiety about the future.

So long as any class of workers can be paid with subtle flatteries and high-sounding words, the community is glad to adopt this form of payment and save its money. To show a sane and intelligent interest in the practical side of life is no disgrace. On the contrary, it is a virtue sorely needed among professional people. It may be that, as a profession, we suffer almost as much from

the impractical dreamers among us as from the "inert mass" of unthinking ones who cannot be moved to any form of activity.

Furthermore, defense of one's salary is not such a low motive as some would insinuate. The assumption is that teachers live on their salaries and have no other means of support. In the majority of cases they have dependents. A teacher's salary, therefore, represents more than mere money. It stands for the health and education of children, for the support of parents, for the buying of books, for a decent standard of existence, for all the humanizing and broadening influences which he needs to have in his life, and which, in justice to his pupils, he must have.

An intelligent self interest is not incompatible with the highest altruism. If the suggested legislation at Albany has taught teachers that co-operation is not a mere word but an absolute necessity, if it has aroused some teachers to the sense of a common interest, it has not been an unmixed evil.

It should be remembered, also, that the proposed legislation had other features, which might have become, in practice, quite as objectionable in other ways.

L M D

New York

To the Editors, THE AMERICAN TEACHER:

The cover maxims printed on THE AMERICAN TEACHER from month to month impress me as mosaics remarkably well done. . . . They show that some one has boiled down thoughts to concentrated essence and is able to present it in a remarkably clear and effective manner.

WM. MCANDREW,

Associate Superintendent of Schools,
New York

Editors, THE AMERICAN TEACHER:

Your paper is rendering a much needed service. It is desirable for all of us to hear or read things which are not always in accord with our set opinions. We teachers become set altogether too early in our careers. Your paper has a tendency to crack our plaster casts.

JOHN L. TILDSLEY,

Principal, High School of Commerce,
New York

BOOK NOTES

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ADOLESCENT ASCENDANT

THE GROWING importance of the high school in the community and of the high school problems in education is indicated by the fact that the high school population is growing much faster than any other factor of our national life. That special literature on the high school problems should come to us in increasing volume is accordingly comprehensible—and frequently disconcerting. We noticed four additions to this literature in *THE AMERICAN TEACHER* for November, 1914. Important new books in this field approach the problems from different angles. Professor Irving King of the University of Iowa gives an excellent summary of recent studies on the psychology and physiology of the adolescent in *The High School Age* (Bobbs Merrill, \$1). While based on technical studies and containing much of the original material, the text is adapted to the use of younger teachers and lay readers. A more comprehensive study of the methods of high school procedure, from a scientific point of view, is Professor Parker's *Methods of Teaching in High Schools* (Ginn & Co. \$1.50), which is based on three assumptions: (1) that the school should be radically adapted to contemporary social needs; (2) that instruction should be based on psychological principles determined, so far as may be, by actual experiment; and (3) scientific management should be applied to the conduct of school affairs. The serious teacher will find this book suggestive and helpful.

Two books that attempt to give a general survey of the modern high school proceed in different ways toward the goal. Professor Stout of Cornell College, Iowa, gives in a comparatively small volume a unified discussion of *The High School, Its Function, Organization and Administration* (Heath, \$1.25), with a good chapter on changing social and educational conditions. Professor Monroe of Teachers' College, Columbia University, brings together as editor and joint author in *Principles of Secondary Education* (Macmillan, \$1.90), a well organized body of expert

knowledge and judgment on the scope, history, methods and administration of high schools. In all of these books one is struck by the growing emphasis upon the importance of reorganization and readjustment in view of changing social and economic conditions. It is this that makes teaching today the most responsible kind of business; and it is this that makes it incumbent upon each of us to keep informed on what is going on about us.

The conservation of the child is a problem which, like that of world peace, is bound to take possession of the minds of all humanitarian people. To the ethical principle of humanitarianism is added the stern counsel of biological laws, which teach us that an elaborate scheme of mental culture which proceeds without regard to the needs of the body is but a house built upon the sands.—HOAG AND TERMAN, in *Health Work in the Schools*.

Send us names and addresses of prospective subscribers.

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J. EDWARD WAYMAN,
Business Manager.

Sworn to and subscribed before me this 7th day of April, 1915,

(SEAL) SAMUEL AUSTER,
Notary Public, N. Y. County.
(My commission expires March 30, 1917.)

If this magazine helps you, help yourself by helping to increase the circulation.

TALKING DOWN

The board member excitedly talks down to the city superintendent.

The city superintendent majestically talks down to the associate superintendent.

The associate superintendent loftily talks down to the district superintendent.

The district superintendent patronizingly talks down to the principal in his district.

The principal superciliously talks down to the class teacher.

The class teacher, harassed to distraction and the last to be kicked, talks down pettishly to the child.

Why not discard the buncombe of authority?

Why not act like real human beings?

There is no "down" except in betrayal of one's trust.

There is no "up" except in service.

SIGNS OF PROGRESS

Let us look forward to the day when the teachers in any given community shall be so well trained and shall take such pride in their profession, that they will rise in revolt at the appointment to high and responsible positions of unworthy school men who are shrewd "politicians" and succeed in getting their appointments by low and unworthy methods.

BIRCHMONT CAMP For Women

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MRS. and MRS. FIELD, Directors.

TEACHERS AND LAWMAKERS

OREGON is the first to establish equal pay for the entire state. New York City may feel that its equal pay law—which some teachers say does not secure equal pay at all—was thrust upon the city by those who do not foot the bills. Now we have a state "inflicting" upon itself an equal pay law. But in Oregon the women vote.

In Massachusetts a bill has been presented making it illegal for any school official or school teachers' agency to solicit of an applicant any information concerning the applicants' religious belief, or to furnish any such information.

The Wisconsin legislature proposes one bill raising the minimum salary of teachers from \$40 to \$60 a month and another that forbids any public educational institution to employ any teacher or professor who smokes cigarettes, or to grant a certificate of graduation to any person who smokes cigarettes!

Let us who are formulating concepts about Democracy in Education be awake to the danger of dogmatism.

BEHIND ALL the conflicts of nations, the armies, the quarreling, the oppression and the stupidity, is a false notion of the value of human life. All our political thinking goes wrong because we cannot remember that states exist for men, that politics exist for human happiness. War is only the last and most dramatic result of this blindness; it is the last issue of a statecraft not made human, and of political systems that follow false gods. Every agitation against this topsy-turvydom of political thinking is a useful service. For only by constant reassertion of the human ideal can crooked thinking be made straight, a cleansing and healing sanity brought to the flushed and tired nations. —*The New Republic*, February 13, 1915.

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