

PROCEEDINGS  
OF THE  
NEW JERSEY CONFERENCE  
OF CHARITIES AND  
CORRECTION

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ELEVENTH ANNUAL MEETING

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ORANGE  
MARCH 24TH, 25TH AND 26TH  
1912

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Sociological Exhibits

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In connection with the Eleventh Annual Meeting New Jersey Conference of  
Charities and Correction.

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*Arranged and Prepared by Local Committee on Exhibits,*

*Chairman, MRS. JAMES E. CHEESMAN, West Orange.*

*Assistant Chairman, MRS. SIDNEY M. COLGATE, Orange.*

*General Topic,*

*"THE PROBLEM CHILD IN NEW JERSEY."*

I. CAUSES AND CONDITIONS AND AGENCIES FOR THEIR  
BETTERMENT.

CHILD LABOR.

Consumers' League.

BAD HOUSING.

Board of Tenement House Supervision, Visiting Nurses' Associations,  
Boards of Health, Tenement Economics Society.

## NEW JERSEY STATE CONFERENCE

### BAD HEALTH.

(*Congenital Disease, Hereditary Taint, Communicable Diseases.*)  
Eugenics Bureau, Anti-Tuberculosis Societies, Village for Epileptics (Skillman), Institute for Feeble-Minded (Vineland), Instruments to Determine Reactions, etc. (Vineland), School for Arrested Development (Orange), State Board of Health, National Association for Study and Education of Exceptional Children, W. C. T. U.

### IMMIGRATION.

North American Civic League for Immigrants.

## II. CURES.

State Charities Aid and Prison Reform of New Jersey, State Home for Boys (Jamesburg), State Home for Girls (Trenton), State Reformatory (Rahway), George Junior Republic (Flemington), Probation Officers' Association and Juvenile Court, Newark Parental School.

State Hospital (Trenton), State Hospital for Insane, including Laboratory Exhibit (Morris Plains), Psychological Instruments from Morris Plains, Overbrook, Home for Crippled Children, Soho, and Orthopædic Work.

## III. PREVENTIONS.

### PUBLIC SCHOOLS.

Exhibit including: Financial exhibit, work with delinquent and backward pupils (trades classes, retardation classes, etc.), work with ænemia (open-air classes), manual training and domestic science, medical inspection and nurse attendance, dental clinic, ventilation, athletics and folk-dancing; baths, gardens, lunches; social and recreational centres; moving pictures and stereopticon; Montessori tools (by courtesy of Carl R. Byoir); model school plants.

### PLAY GROUNDS.

Association of New Jersey, Municipal Commissions, School Grounds.

### WORK FOR CO-OPERATION.

Bureau of Charities, Public Welfare Committee (Essex Co.).

### WORK WITH AND FOR INFANTS.

Reduction of Infant Mortality, Diet Kitchens, Day Nurseries, Babies' Hospital, Blind Babies' Home.

### HOME.

Orphan Homes, Home-finding Societies, State Board of Children's Guardians.

Settlements, Libraries, Home and School Association, Y. M. C. A., Child Helping Department of Russell Sage Foundation, Fresh Air Work, Public Bath Association, etc.

## IV. THE RESIDUUM.

A PERMANENT CARE TO THE STATE. Vineland, Morris Plains, etc.

THE PROBLEM OF SEGREGATION.

*Moving Pictures and Stereopticon Slides Shown Evenings.*



## OF CHARITIES AND CORRECTION.

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### The Effect of the Exhibit.

BY WALTER W. WHITSON, GENERAL SECRETARY, BUREAU OF ASSOCIATED CHARITIES, ORANGE.

The exhibit in connection with the New Jersey Conference of Charities and Correction was a strong rival of the regular program for the interest of the public. The exhibit gave a clear picture of the lines along which the State is trying to improve social conditions and help individuals suffering as the result of these conditions. The arrangement was such that on the right, as one entered the hall, the Agencies showing the "*Causes*" of misery exhibited their work. This included, Child Labor, Consumers' League, Housing, Health and Bad Heredity. Next came the organizations, which are dealing with those who have broken down under strain. Here, under the head of "*Cures*," were included the State institutions. Their exhibits consisted largely of educational work, especially along industrial lines, by which means attempts are being made to refit the misfits into their groove in normal society. Our educational work in institutions has always stood as an example of what we might do for the normal child outside of an institution.

The "*Preventions*" were given the largest space at the exhibit. Here we found the Baby Saving Agencies (Diet Kitchen, Organized Charity, Playgrounds, Schools and Boards of Education). The carefully planned arrangement of the exhibit turned what otherwise would have been a heterogeneous mass of material into a well-told story. As the space was limited only that material could be shown which fitted into the scheme. Not only the members of the large committee which planned this story, and the exhibitors who were made to feel that they were a part of this great scheme for social betterment, but also all those who saw the exhibit must have realized its great educational value.

Either directly or indirectly the exhibit raised the question as to how far the State is meeting its responsibilities. The family history charts of the State institutions for the feeble-minded and epileptic showed the increasing cost of neglect. The placard, "There is no State institution for blind babies," and the beginnings made along new and broader lines, all raised the same question.

At the exhibit the relation of the schools to pauperism, delinquency and crime was made evident, which was not the case at all of the meetings.

### How the Exhibit was Made.

MRS. JAMES E. CHEESMAN, CHAIRMAN, SOUTH ORANGE.

When the exhibit of the Conference of Charities in Orange was assigned to a local chairman, the first question to be settled was a subject which, while in keeping with the conference subject, should be of a sufficiently definite nature to limit exhibitions and give a distinctive quality to the whole. This subject was determined to be "Child Welfare," with particular reference to delinquents and defectives, the phrase "The Problem Child in New Jersey" being finally evolved to stand as the title of the exhibit story.

On this basis a committee was chosen numbering over fifty, and including an assistant chairman. Men and women were sought who had a special

interest in some phase of this problem, who were indeed actively engaged in work for or with children of this class. Naturally the committee so chosen subdivided itself into groups covering these different phases, and this with the appointment of sub-chairmen was the next step in organization.

The idea of classifying the exhibit in some more or less scientific sequence was eagerly conceived, and the divisions finally decided upon were these: First, Causes and Conditions and Agencies for the Betterment of the Same; Second, Cures; Third, Preventions; Fourth, The Residuum, or the hopeless cases which must be permanently segregated.

The secretary of the committee then wrote to the State institutions engaged in child welfare work, asking them to send exhibits, and assigning provisional space. This matter of space, limited as it was, caused some embarrassment and naturally aroused question. But fortunately at this juncture a larger hall was secured than the one first considered, and by a careful survey of the possible space an equitable division was made, and the various State institutions gracefully and generously adapted themselves to it.

This co-operation of the State institutions was a large factor in the success of the Orange exhibit. Aside from this feature the gathering of suitable exhibits to represent all the various child welfare work of the State was placed in the hands of the sub-chairmen. As soon as they could report, space was assigned and a program printed embodying not only the main thread of the exhibit story, but the actual list of exhibiting agencies as far as it was possible to know them in advance.

As the subject of the conference was education, it was considered wise to give considerable space to school boards in their relation to the "Problem Child in New Jersey." In this connection emphasis was laid upon domestic science and manual training, medical inspection, free dental clinics, the standardizing of retardation tests under the Binet method, and the promotion of schoolhouses as social and recreational centers.

The scope of the entire exhibit can only be shown by the program. Over fifty different agencies were represented and several of these included exhibits from different cities and societies. One notable feature of the exhibit was a fine representation of Montessori tools. These were shown at the front of the hall and exactly opposite was an exhibit from the Signin school for assisted development, whose founder, Dr. Signin, is credited with the initial idea in the development of the Montessori system of sense training.

The committee wished to place emphasis upon the value of moving pictures in the awakening and restoring of the subnormal child, and to this end films were shown of an instructive and amusing nature to promote the realization that this great factor in our modern equipment to meet the special problem has not yet become truly effective.

To aid other committees in doing similar conference work, a summary of the cost may be given: Exhibit hall, \$125; carpenters' bill, \$100; burlap and muslin, \$34; express, \$8; cartage, \$16; advertising, \$3; telephone, postage and sundries, \$22; fees, \$13; operator, \$6; total, \$327.

As a result of this practical experience two suggestions present themselves. First, that local publicity is an important matter and should be thoroughly attended to for at least a month in advance, both by press notices and posters. Second, a record of the number of visitors should be kept.

OF CHARITIES AND CORRECTION.

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OPENING MEETING.

*Sunday Afternoon, March 24th, 1912, at 3 o'clock.*

INVOCATION.

BY REV. FATHER J. A. DILLON, NEWARK, N. J.

Let us pray. We beseech Thee, our dear Lord, to guide through the deliberations of this Conference; to carry them on by Thy gracious wisdom, that our work may always begin with Thee and by Thee be ended, through Christ, Thy Son, our Lord, Amen.

A Word of Welcome.

BY MRS. ALBERT R. PALMER, PRESIDENT OF THE WOMAN'S CLUB,  
ORANGE, N. J.

The Woman's Club of Orange considers it an honor, as well as a pleasure, to welcome you to its home to-day. It is true, the Orange Bureau of Associated Charities, The New England Society and the Ministerial Association united with us in inviting you to hold your annual meeting in Orange, but *we* have the privilege of receiving you in our club home. It is a privilege for two reasons: First, because the work accomplished by this Conference is so valuable and far-reaching in its results; Second, because it affords the members of the club and the people of Orange an opportunity to inform themselves as to what is being done for the welfare of the child, especially during the school age.

As a club, we have proved our deep interest in this subject—believing that study, work and play are the essentials of well-growing children—one of the departments of the club took the initial steps to open and maintain a playground for the children of Orange—with the help of our city governments and of the public spirited men of our cities, the movement has progressed

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with gratifying results, so that in the near future we shall have large and suitable playgrounds well established. In this very room was inaugurated the Home and School Leagues which have done, and are doing, so much for the children and the parents of our community. The women believe in housekeeping and home making in its broad interpretation, and that leads us to ask: "What kind of a home is the United States for our children to be born in; what kind of a home is the State of New Jersey for them to live in; what kind of a home is Orange for them to grow up in?" And what of the schools in which they spend half of their days? What is being done for the children less favored than our own—for they, too, need our care? These are vital questions that you, by your coming here, will help us to answer, and so I repeat, we welcome you to our city, to our homes and to our hearts.

Response for the Conference.

BY PRESIDENT ROYAL MEEKER, PRINCETON, N. J.

*Ladies and Gentlemen:*

It becomes my pleasant duty to respond, in behalf of the Conference, to the kindly words of welcome that have been uttered by Mrs. Palmer. It is, indeed, very gratifying, I am sure, to all of us that we are here in Orange. We feel grateful to the women of the Woman's Club of Orange for their kindness and courtesy in inviting us to this place at this time. We feel thankful, also, to the other organizations that joined in this kindly invitation. The only thing that seems in the least unpropitious is the kind of weather furnished by the weather man. I suppose the weather was beyond the control of that wonderful committee which has provided so efficiently for our comfort. However, I am glad to see it rain. There is nothing like a little adversity to bring out the spirit in a man or woman. It is no virtue to attend a conference of this kind if the weather is fine. When we must wade through water and snow and slush it shows that we have some living interest in the things for which this conference stands. I feel, too, that it brings out in more vivid

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contrast the sunshine of the welcome extended to us. I therefore congratulate the women of this club upon the inclemency of the weather.

I cannot let the opportunity pass without felicitating the local committee on exhibits upon the splendid work they have done. It is, I think, generally accorded to be the best exhibit this conference or any other conference of this size has ever put on view.

Christ in Social Service.

AN ADDRESS BY DR. HASTINGS H. HART, OF NEW YORK.

The teachings of our Lord, Jesus Christ, on the subject of social service were the same as the teachings of the Jewish Church to which he belonged; that was, "Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself." The highest development of social service as we find it to-day is found right along those lines—the application of the law of love to our neighbors in distress; and that is the principle which to-day we must apply. The Christian Church, the follower of the Lord Jesus Christ, has no monopoly of that principle. We work to-day shoulder to shoulder and hand in hand with our Jewish friends and with those who profess no religious belief, if only they receive and act upon that principle.

In the application of the law of love in dealing with our unfortunate fellows, I think the first thing which we come to realize is that old Testament declaration, "Blessed is he that considereth the poor." And there is a promise that goes with it: "The Lord will deliver him in the day of trouble." The first trouble, dear friends, is that too often our efforts to help and bless the unfortunate have been inconsiderate. We have acted from impulse—have gone the easiest way, and oftentimes we have failed to realize the result which we have attempted. A very common illustration is the way in which the ordinary citizen, the commuter, hurrying to catch a train, deals with the unfortunate tramp or vagrant whom he meets. The vagrant says, "Give me a quarter to buy a bed." The citizen looks at

the man; he sees that he is ill-clad; he sees that he is suffering, to all appearances, and being in a hurry, not having time to examine the case, he goes down into his pocket and gives the man a quarter. What is it that makes the tramp? What is it that makes the vagrant? It is that he is going the easiest way; he is following the path of least resistance. He has not been saving for a future need, and in the time of stress finds himself in this condition. Now, the citizen who puts his hand in his pocket and from good nature, or hurry, or because he has been importuned, gives that man a quarter, puts himself on a level with the tramp. The citizen does that which is easiest and the tramp has gone the same way. The citizen goes his way feeling that he has helped that poor fellow, but experience will demonstrate to him, if he is unwilling to take the time himself to make an inquiry—to decide what is the best thing to be done for that man, or to find someone who will do it for him—he would better harden his heart and refuse the man.

A prominent New York clergyman was sitting in his study when a man knocked at the door and asked for two dollars; said he must have it; to pay his fare to New Jersey where he had the promise of a job. The sympathy of the clergyman was aroused, so he gave him the two dollars and the man went out. The clergyman, being conscientious and intelligent, reflected that he had been hasty, and he followed the man, who walked to the next block and turned into a saloon. The clergyman rushed into a butcher shop next door, kept by one of his parishioners, and said, "Come into the saloon with me." The startled butcher joined his pastor and found the man at the bar, just in the act of pouring a glass of liquor down his throat. The clergyman said, "You rascal, what did you mean by lying to me like that?" "If you feel as bad as that about it," said the man, "take it back"; and pulling a roll of bills from his pocket he handed back the two dollars. That is an illustration of what is done by ill-considered giving. I don't say we should not give to the tramp. Perhaps he needs it, but to-day the law of Christian love demands that in all efforts to help the unfortunate we shall strive to act intelligently; that we shall make such inquiry as

to ascertain, if possible, what is the very best and wisest thing we can do for that individual; and sometimes it takes a long time to solve that question. I was coming down Fifth avenue nearly a year ago, when I overtook a man who was walking rather disjointedly—seemed to be lame—and I noticed his hands were twisted as if by rheumatism. As I walked very slowly he accosted me and asked me for a quarter. I noticed that his clothing and his body were very clean; there was no smell of liquor about him and he spoke intelligently. He had an American intonation and he told me that he had once worked for Tiffanys but he had become disabled by rheumatism and had gotten out of employment. He was about seventy years of age. I gave him a quarter and my card. He came to see me occasionally and I have been interested in him for six months but I have never been able to make up my mind what was the best thing for him. He can get admission to an institution and he can be admitted to a home, but the old fellow has a good deal of pride and I think he rather enjoys wandering about New York. He has a room in a lodging-house. He says "It does not make any difference if I do not eat for two or three days, but I must have a place to sleep." I consulted with wise people over his case, and finally made application for admission to an institution, and even went there with him to see the place and try to persuade him to enter, but he would not go. Of late he has been earning a precarious living as an artist's model.

We must study the problem in order to make application of the Christian law of love. I can remember when I was a boy, if anybody was in trouble the neighbors took care of that trouble; we did not have any Associated Charities, we didn't have anything of that sort; everyone knew the people living in the neighborhood; there was a lot of common sense among the village women and the farmers' wives and they took care of those things. You know how it is in the cities: If the well-to-do who profess to love God did for the poor as generously as the poor do for the poor, we would have such resources that we would not know what to do with them. Go down into any slum of New York or Boston! If a man is taken sick and sent to



the hospital or his wife is taken sick, the poor neighbors will take the children and care for them. Compare the value of that service—its actual cost with the income of those people; then see what the well-to-do people give out of their income in proportion.

I attended a meeting some time ago in Washington, at which Booker T. Washington spoke about the neglected colored children. He said, "There are very few orphan asylums for them; no societies to take care of negro children, but if a colored child is left orphan or abandoned, the neighbors simply absorb it; they don't let those children suffer." That is a practical application of the law of Christian love by neighbors.

The thing most difficult to preserve in trying to apply the law of Christian love is the spirit of neighborliness. You remember that instance in the Bible, the story of the Good Samaritan (If I had time I could show you how that illustrates the true spirit of Christian charity), but there is one thing I want to call to your attention in that parable: the lawyer (representing the well-to-do class), when he quoted what we have quoted to-day—"Thou shalt love thy neighbor"—asked Jesus: "And who is my neighbor?" Then Jesus told him the story of the man who went down from Jerusalem to Jericho, who fell among thieves, who stripped him of his garments and left him wounded and bleeding by the wayside; and the priest passed by on the other side of the road; likewise a Levite, but the Samaritan, who belonged to the hated race, came along and bound up his wounds and carried him to an inn and took care of him. And then what did Jesus say? Did he say, "Who was the Samaritan's neighbor?" No, he said, "Which, now, of these three (the priest, the Levite or the Samaritan), was neighbor to him that fell among the thieves?" We are to make ourselves neighbors to those who are unfortunate. In order to do that I see no way except that every member of the community—I make no exception—shall put himself or herself in some way in personal touch with the problem of helping and uplifting those who are unfortunate. You can do that as a member of the board of directors of an orphan asylum or member of the ladies' com-



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mittee of some institution, society, or in the administration of some neighborly help, or in connection with some organization; but I do not think that is sufficient. I believe it is the privilege of every citizen to find a way to put himself in touch with somebody who needs him—this particular man or woman—personally and individually, and to bring to bear the power of your personal life in a helpful and uplifting way. Do not think for a moment that you can discharge your obligation by a generous gift to the orphan asylum, or to the State Charities Aid Association. It is our privilege to share in those good works, but it must be an expression of our neighborly love for the unfortunate, and in some way every good man and woman finds a way to make his personality bear upon those with whom he comes in contact. To many of you men the opportunity for that expression will be found among the people who are your employes. It is amazing what men do not know about them. Do you know where your office boy lives? Do you know whether any peculiar circumstances surrounding his family calls for some friendliness? Do you know whether that boy is exposed to temptations that need a friend to advise? That's one of the ways. Pity the man that takes no interest in the people who work for him or under him. Now, perhaps, you are not so situated that that is your privilege and opportunity. You may be a young man, employed at a small salary, having comparatively little acquaintance and not knowing how to bring your personality to bear. Put yourself at the disposal of the secretary of the Boys' Department of the Y. M. C. A. You may connect yourself with the Boy Scout movement; you may attach yourself to some charitable organization, and offer your services as a friendly visitor; you may connect yourself with a brotherhood, or you may take this organization, the State Charities Aid and Prison Associations, and become a personal friend of some young fellow who has come out of Rahway, meeting him on the level, so that he need not feel that he is an outcast.

Just so with the women. It is hardly necessary to give that advice to the women. It is the men I am sorry for, because

there is such a multitude who keep themselves so busy with the struggle of business life that they are always putting this off. I think everybody will tell you that when they want a man to serve on a committee, to do efficient work on such a committee, they have to find a busy man. Take the man retired from business with time on his hands. It is only occasionally you find one who is efficient in doing that kind of work. It is to the busy people we must look, and, dear friends, if you want to save your souls in these days of greed and strenuous living, you must act upon the example of our Lord, Jesus Christ, who went about doing good; and there isn't any recreation that is more helpful and wholesome than for a man to get thoroughly interested in somebody else, in finding ways to help and uplift and strengthen others.

I am very thankful that in the effort to apply the principles of Christianity in our day we are getting into all lines of philanthropy the spirit of practical common sense. I have found that we have to let go of the people who are simply sentimentally interested. We need in this work sympathy—yes—the spirit of kindness—yes—but that soft and tender heart must be steadied by the hard head. There must be practical common sense in the administration along these lines or we do not get anywhere. I do not believe that there is an institution which in its thought and purpose is more in accord with the spirit of the Lord, Jesus Christ, than an organization like the State Charities Aid Association. I have watched for many years the work of the New York State Charities Aid Association and of the New Jersey State Charities Aid Association. That is a work that does not figure very much in the newspapers; it seems to be all theory. What are they actually doing for the poor? They are not handing out any alms, except in their prison work. I do not know whether you are familiar with the record of your last Legislature or not. I had occasion to look up the Legislatures all over the United States, and I found there were two States in the Union which held the most extraordinary record last winter. I do not know—I am unable to say—whether it has ever happened before. The State of California, which has been a backward

State, passed eighteen laws in its last Legislature, far-reaching measures, along charitable lines. The Legislature of the State of New Jersey passed exactly the same number, eighteen acts, which bore directly upon the welfare of the unfortunate, the neglected and the delinquent; and I think that legislation, for the most part, was along the most progressive lines. Your last Legislature appropriated \$7,500 to be used in the scientific study of the same kind of work which is being done in Vineland, New Jersey, and when the Legislature passed that act and made that appropriation, it put New Jersey promptly in the van as to the scientific study of the actual causes of pauperism, delinquency and misery generally. Largely, as a result of the work that has been done in the last ten years in this State, what have we found? We have found that at least 25 per cent. of the children that are sent to our reform schools, and at least 25 per cent. of the young men sent to institutions like Rahway and Elmira, are feeble-minded—born defective, without sufficient mind, sufficient will-power to enable them to sustain themselves in the struggle of life—to resist temptations that are presented to them. We are discovering incidentally that the discipline which we have been pursuing with those individuals has been absolutely wrong. We have taken those boys and girls and put them into institutions and have applied the most modern methods of education with a strict discipline, and we have been amazed by the large ratio of the children and young people who did not yield to reformatory methods. But now we have discovered that those methods are absolutely inapplicable. It is entirely useless to take a feeble-minded child and cut off his privileges and labor with him. That is not what he needs. He is a harmless, unfortunate child and what he needs is to be put in a comfortable, safe institution and to have his life made happy and comfortable for him; he ought not to be dealt with as a criminal.

Your Doctors Goddard and Johnston are studying the history of families in the State of New Jersey, from which they are demonstrating that the only economical policy to be pursued is one just diametrically opposite to the one of the past. These

investigations show that feeble-minded girls, not having the will-power, the strength of mind, the strength of moral purpose to protect themselves, become the prey of feeble-minded and wicked men; that the majority of these children become mothers, and a great majority of the children born of such are themselves more or less defective—feeble-minded, epileptic, deaf, blind, or they become criminals, prostitutes, or in some way a burden upon the community. They have discovered that they are about twice as prolific as normal women. What is to be done? You have heard the answer in one way and that is the sterilization law. I think you are going to be disappointed in it. The next step will be for the Legislature of New Jersey to pass a law that until adequate provision can be made for the feeble-minded, you shall cease to receive little boys and girls in those institutions, but shall confine your efforts to those children you have until you get them all cared for. The other States are waking up to the fact that it is really an economical plan. I went to North Carolina recently by invitation to give advice with reference to a new institution for feeble-minded children and I tried to go contrary to the practice of other States. I said, "If you people of North Carolina will begin with the girls from twelve years and upward and never rest until you have them all safely cared for in institutions, you will be able to accomplish great things in twenty years. North Carolina is caring for about four thousand insane people and the State has probably at least an equal number of feeble-minded children—of that four thousand there may be one thousand girls and women of the child-bearing age. If the State of North Carolina can take care of four thousand insane, they can certainly take care of one thousand feeble-minded girls, and in twenty years you will see a diminution."

And so I plead, dear friends, for the application of the law of love in all our dealings with the unfortunate, for its personal application by each one of us in such a way that whatever God has given us of personal force and influence will in some way be brought to bear for the benefit of the unfortunate and neglected.

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It is the duty of every citizen to inform himself as to these social questions, to study them, and then when Dr. Goddard and Dr. Johnstone and Mr. Byers go before the Legislature with a bill to promote and enlarge the efficient work which they are doing, they will have behind them a body of intelligent people, and when they begin to prepare new laws and platforms, will carry a force of public opinion that will sustain the work which is already being done in the State of New Jersey.

President's Address.

"WHAT THE STATE OWES TO ITS CHILDREN."

BY PROF. ROYAL MEEKER, PRESIDENT OF THE NEW JERSEY CONFERENCE OF CHARITIES AND CORRECTION, 1912.

The New Jersey Conference of Charities and Correction has met to consider in how far our educational system, or chaos, is responsible for the all too evident incapacity, muddle-headedness, pauperism, retardation, feeble-mindedness, juvenile delinquency, crime and lunacy, prevailing in our community; and to discuss the possibility of establishing a better system of training which will diminish the numbers of these unfortunates and the consequent cost to the State—not only the expense of keeping some of them in custody, but the far greater cost resulting from undeveloped productive capacity, whether in art or agriculture—the making of poetry or of soap.

During the past summer I have been asked many times why the New Jersey Conference of Charities and Correction took up the consideration of our schools. More than once it was strongly intimated that when all the paupers, near-paupers, delinquents, criminals and lunatics are cared for, it would be time enough for this Conference to busy itself with the educators' and teachers' problem. If we wait for this consummation, so devoutly to be wished, we will never get a chance to meddle with the school question, for the schools are turning out paupers, lunatics, criminals and all manner of defectives and incapables more rapidly than all the charitable and cor-

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rectional machinery, public and private, can possibly take care of them. We are spending more and more money, time and effort on charity and correction and we are falling farther and farther behind in the work. The philanthropists' only hope of ever catching up with their job is through co-operation with the schools. This Conference, in poking into the public and private schools, is not playing the role of the legendary cat in the strange garret. It is within its own domain dealing with familiar things. It has not given sufficient attention to the schools in the past. Too long and too exclusively has it labored to cure the incurable. It now turns to those means of preventing the evils it has failed to cure. In the biggest, best sense the schools are our greatest as they are our most expensive charitable and disciplinary institutions. When the State offers free education to its children, it is engaging in a charitable enterprise just as much as when it gives free lodgings to transient hoboos—free playgrounds to its children or free parks, baths, music and highways to all comers. The State speaks to its children through the voices of the thousands of public school teachers, persuading and admonishing them to that line of right conduct, which it stands ready to enforce by the iron hand of the law upon those who transgress its commandments. The public schools differ from other charitable and disciplinary institutions in that the schools should aid primarily to prevent the evils which these other institutions try to cure or care for.

The State is a great protective association, existing for the sole purpose of defending its individual members from harm. Defense against attacks of external enemies was in the beginning, perhaps, the primary function of the State and was taken care of by the citizen warriors. Latterly, protection from internal enemies has become of much greater importance than defence against foreign aggressors. Offenders against the law are rightly regarded as more dangerous enemies of the State than alien invaders. Following out this line of thought, we are obliged to class the insane, the feeble-minded, the pauper, the inefficient, and even the unemployed as enemies of the State—unwitting and unwilling enemies perhaps—but none the less

enemies, endangering the security and the welfare of the community. To defend the State against these enemies we have built almshouses, asylums, jails, reformatories, penitentiaries—and schools; have enacted factory laws, child- and women-labor laws, and are beginning to enact employers' liability and workmen's compensation acts. But thus far the State expends nearly all of its energy in attempting to cure what has become incurable—little preventive action has been undertaken. The hoary legal theory which holds that the State cannot act until any action is well nigh futile, has hampered the work of constructive reform. The attempt to protect the community against its own abnormal and subnormal citizens by means of the old charitable and penal institutions has failed, or perhaps I should say has not been successful. We have tried to cure our defectives and criminals after they have contracted the disease of defectiveness or criminality. Naturally we have failed. We need to invent a moral injunction to be invoked for the prevention of irreparable damage to the character of our people. We need sanatoriums for the strong and robust, hospitals for the sound and sane, to prevent the inroads of preventable social diseases. The schools are, or should be, these moral preventorium.

In a sense this is no new educational doctrine. The Fathers regarded the school as the corner stone of the Republic. Jefferson seemed to think that universal reading, writing and arithmetic would keep all men in that state of free and inalienable equality into which all, according to his philosophy, are born. In the days of the Jack-of-all-trades such education was the best possible. Since Jefferson's time our schools have improved absolutely a hundredfold in every respect; but relatively they have fallen behind. The little log school-house, presided over oftentimes by an illiterate cripple, who could make a living in no other occupation, was a better educational plant for its time than our modern, four-story, brick information factory run by college graduate educators. The old school fitted (or at least did not unfit or misfit), boys and girls for living usefully and happily in the community. It made education so repulsive and hateful to them that they joyfully took up farming, household



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drudgery and the like simple employments, for which no school preparation was then needed, as a welcome surcease to the horrors of the educational processes. The old school gave the few rudiments, which were all those primitive new communities needed or could stand. The average modern up-to-date school is a hundred times more efficient in cramming children's minds with information, much of which is not so. As a preparation for life, however, the present-day education is inferior to the old-time education. In the words of Josh Billings, "It is better not two kno so mutch, than too know so mutch that aint so."

Many evils laid at the door of the modern school house, are, however, only indirectly or not at all connected with our school system. But after all is said on both sides, we must hold our schools responsible for much of the extant education. Our country schools are partly responsible, through what they omit to teach, for the farmer boys' and girls' exaggerated longing for the ease and delight of life amidst the twinkling lights, the fizzy drinks, and the fuzzy clothes of the town. The schools in both city and country train with considerable thoroughness and success the youth of both sexes and all grades of intelligence and stupidity to do nothing at all with great proficiency. I do not wish to advocate anything sensational, but I feel that our *school* system ought to be converted into an *educational* system. We pay about \$300,000,000 annually to support the public schools of this country. The New Jersey schools alone cost about \$18,000,000 a year. We do not get in return a *quo* at all commensurate to this large expenditure of *quid*. Our schools are, alas, bankrupt concerns and must be reorganized. We must install a system of school accounting which will tell us whether we are getting adequate returns from our expenditure of money and devoted effort. I feel that much of the present expenditure on schools is wasted and worse than wasted. I do not refer to extravagant or dishonest administration, but to the failure to comprehend all that a school should accomplish. On the educational high seas, we don't know where we're going, but we are on our way, steaming along at full speed, forward and backward at the same time. One is reminded of Alice's trip in



Wonderland with the Queen. After going at top speed for a long time, they halted and found themselves exactly where they started from. When Alice expressed surprise that they had not arrived somewhere, the Queen replied that Alice must live in a very slow country. In the Queen's country it was necessary to travel with the utmost velocity in order to remain standing still. We have been going at a terrific pedagogical gait, but we have actually fallen behind in matters educational.

It is sometimes urged in defense of our schools, that pupils to-day can spell as well, or even better, than could the pupils a hundred years ago—as if the schools of all time are to be judged by the spelling book. A school which teaches the most virtuously correct spelling may still be a most inefficient agent of the modern State. Our schools must be judged by their efficiency as the most important part of the protective machinery of the State. A hundred years ago, or fifty years ago, our extremely primitive schools were pretty satisfactory, because, although they gave little real training, little real training was required of them. To-day our much more highly developed and costly schools fail to give our children the training needed for efficient, wholesome citizenship, because the increasing functions undertaken by the schools have not kept pace with the growing needs of the nation. Not that the schools are teaching too few subjects—they are dabbling in too many. Our schools must train boys and girls so as to save them from crime, delinquency, dependency, and inefficiency.

I hope no one will mistakenly suppose that my censure is directed against our teachers. Teachers are not infallible, and often they are not fitted for their work. As a class they are constantly overworked and extravagantly underpaid. If labor were rewarded on the basis of onerousness or value to society, teachers would receive the highest remuneration of any class of laborers. They are expected to accomplish the impossible on a large scale. What is worse, they are not allowed to do it in their own way. They must work their daily miracles according to methods laid down by the law and the pedagogical prophets. All honor to these devoted slaves of the Lamp of

Learning. We have thousands of monuments shaped from enduring marble or imperishable bronze, glorifying the deeds of the nameless heroes (and others) who have perished (or survived) on (or off) a thousand battlefields. No one, so far as I know, has ever suggested a monument to the thousands of unknown heroines, who have died womanfully in the painfully prosaic struggle against ignorance and disorder—laying down their lives in trying to bring some degree of system out of chaos, to instill some respect for things respectable—some disciplined obedience to controlled authority—striving heroically to teach the young idea how to shoot and to shoot effectively according to the laws of syntax and the multiplication table. The family, instead of co-operating with the teacher, either remains steadfastly and aggressively indifferent to her work or uses its authority to overthrow the discipline of the school. Individual churches and philanthropic agencies, the natural allies of the schools in the war against vice, crime, inefficiency and degeneracy, often act as rivals, or even as enemies, of the schools and of each other.

I do not want to see a Teachers' Memorial Fund Association forthwith founded on the spot, having for its object the fell purpose of consummating the construction and erection of a Teachers Tablet in the Hall of Fame. Our teachers need sympathy more immediately than monuments—intelligent co-operation, more pressingly than marble tablets—a little common justice rather than bronze eulogies. We have a right to expect carefully considered co-operation between the public and private philanthropic agencies, and the schools, instead of rivalry and mutual opposition.

We have altogether too much private philanthropy and too little social justice and common sense. All of us stand ready to commit philanthropy on the slightest provocation; we are by no means ready to so act as eventually to diminish or abolish the need for wild individualistic philanthropy. When the State does all it should do to prevent undesirable citizenship, our institutions will be relieved of their present congestion. The State no longer depends upon the voluntary contributions of its citizens

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to furnish armies and navies in time of war. It makes them contribute whether they will or no. No more should the State depend upon the sporadic philanthropy and uncertain free-will offerings of its wealthier citizens to furnish the sinews of that never-ending war against its internal enemies. All private asylums and hospitals, homes and refuges, schools and colleges should be subjected to vigorous public supervision to the end that unsocial or anti-social philanthropy be reduced to its lowest terms and rendered as innocuous as possible. All citizens must be made to contribute as the State needs, not as they feel inclined, for the war against degeneracy.

Monistic interpretations of the universe are quite the fashion. The mental, moral and physical decadence of the times, so universally assumed by the ruthless reformers, is explained in various ways, by the philosophers of one idea. The Prohibitionists ascribe our ruin to the demon Rum; The Anti-Cigarette League is positive that the deadly cigarette is the cause of our downfall; the pure foodists say that the garbage we put inside us to assuage our hunger has made hairless dyseptics and moral cowards of us all; the vegetarians admonish us, if we would be saved from an awful fate, to cease using our stomachs as tombs for dead animals; the raw foodists can demonstrate beyond the cavil of a doubt that the fall of man is merely the degeneration from the pristine state of raw culture to the modern state of cooked culture; the economists of the domestic variety ascribe the low moral tone of the present day to insufficient and inefficient cookery; certain benefactors of the race, engaged in the manufacture of beneficent cereal beverages made from potato skins, have undertaken their benevolent enterprise in order to rescue us from the deadly coffee habit; the Columbia experimenters have demonstrated that we suffer from lack of the useful coffee habit; the suffragists want to drag us up out of the bottomless pit of "andriocentric" uncivilization, by *restoring* the ballot to women, disfranchised by the crime of —; the anti-suffragists are bent on saving us from certain destruction by putting woman back in the kitchen beside the cradle, where she belongs in the great plan of creation; some political

aspirants advocate the initiative and referendum, with or without the recall, as the only way of putting the times back into joint, thus restoring to the sovereign people those indefeasible rights which have been ravished from them by malefactors of great wealth, polluted plutocrats and criminally corrupt corporations; other equally aspiring politicians shake their heads apprehensively at the ever increasing interference of the people in their own affairs; how, say they, can a government of the people, for the people, and by the people endure if these ignorant people are continually meddling with the independence of their servants chosen to make, interpret and execute the laws so as to preserve the tree of liberty and not injure business; there be those who preach salvation through tariff revision, upward or downward as the case may be; and there be single-taxers, Socialists, sophists and a thousand more beside, all perfectly sure of man's decadence and all intent on regenerating him with or without his consent by some single, sweeping reform.

I do not believe man has fallen down, although he is always in danger of falling. If he has fallen at all, he has fallen up. No doubt all the reforms advocated are good. Inasmuch as every reform proposed depends upon the education of public opinion before it can attain to the slightest success, I think it must be acknowledged that educational reform is primary.

The schools occupy an ever expanding importance in the training of youth. The old household industries have become extinct. The factories have supplanted them. Fathers and mothers are too busy to teach their children in these days of big business, so more and more is left to the professional teacher, who is obliged to be father and mother on a wholesale plan. She meets all sorts of children in herds and mobs, and deals out information, justice and mercy on a huge scale. As the school term has lengthened, the school curriculum has grown corpulent with strange ologies and onomies until it is indeed a stupid child who does not know more than his own father. In like manner the apprenticeship system has fallen into disuse. Master-workmen no longer have time to train apprentices; apprentices no longer seek to be trained. Employers complain

that it is impossible to get competent trained workmen. Because children are forbidden employment and are compelled to go to school, it is said there are no more apprentices being trained carefully in the skilled trades. It has been suggested that the schools should teach the trades.

We must not undertake this educational reform ignorantly. A little reform is a dangerous thing. If we are going to tackle the problem at all, we must know what it means. A child labor law is passed to prevent the ruthless exploitation of children in mines and factories. In order to save the children from a worse fate, a compulsory education law is next passed. Compulsory school attendance may or may not be a good thing, depending on what the child gets from school. It is generally supposed that the schools are the only educational institutions in the land. Important as the schools are in the earlier years of a child's training, all of us get most of our ideas, ideals and facts outside the school room. The home, the factory, the shop, the fields, the church, the places of amusement furnish the major part of our education. When the State forbids the child to engage in any useful or profitable labor before the ages of 14 or 16 years, and commands it to attend school up to the age limits, the State undertakes a very serious matter—a matter which the public has no right to undertake to enforce unless it is very sure that the child will receive a training in the schools superior to that which it would otherwise pick up in the street, in the fields, in the home, at work or at play. It is by no means beyond dispute that our schools are to-day furnishing such a superior training. The bakers and the glass blowers disapprove of child labor laws and compulsory school attendance laws on the ground that the child who is denied the privilege of employment from 6 P. M. to 6 A. M. at healthful, remunerative labor, in nice, warm underground bakeries or cool, well-ventilated glass factories, are seriously handicapped in the battle of life. Benevolent owners of department stores solemnly depone that the child who yearns to become a great merchant prince or princess must start out at 8 o'clock in the morning, at nine years of age and at \$2.50 per week. Only by so doing can the child master the

difficult art of selling things that nobody wants, to people who do not want anything, and thus rise to great affluence. In the view of these people school education is a detriment. These contentions are not free from self-interest.

But earnest educators bring a more serious indictment against our schools. The children are educated away from the daily life of the community in which they live. The schools prepare the children to do nothing with great thoroughness, dexterity and perseverance. Worse than that the schools too often assist misguided parents in inculcating a positive contempt in the minds of the pupils for the daily work by which their parents earn their daily bread—occupations the like of which the children are almost inevitably destined sooner or later to enter and to enter with two tremendous handicaps—first, inbred hatred and contempt for the work; secondly, inbred ignorance and inefficiency in the work. The remedy proposed for this serious condition is vocational training.

This remedy, like all remedies, may be worse than the disease, if administered by ignorant or unskillful hands. To clear away all doubt, let me here and now inform you that I am not a crank. Others may be, I am willing to admit. I shall leave to these others, for the most part, the task of demonstrating to you just why and how vocational training is and is not practicable or possible. Let me hasten to say that I believe vocational training is not only practicable and possible but absolutely necessary. I see very clearly, however, its limitations and its potential dangers. The rudiments of cookery, that basal science of sciences upon which all culture is founded, can be taught in the public schools; but not so well as it could be taught by a qualified mother in a well-ordered home. So with the principles of the other domesticated sciences and the primeval science of wood-working. Even agriculture, the oldest and most honorable of all culture, can be taught at school, although I see very definite limitations, in both city and country, to the range and influence of pedagogical agriculture. It would be difficult to agricult, really and truly, in the East side or the West side or any other side of New York City. It would be even more

difficult, generally speaking, to convince an aggregation of farmer boys that the art of agriculture contains for them anything remotely mysterious and therefore interesting. Most farmer boys get so much "practical" agriculture at home that they would not enthuse much towards "scientific" agriculture in the schools. Most farmers think they know more about farming than any college- or normal-school-trained teachers. Even Superintendent Kern does not seem to have been able to overcome this difficulty entirely. In the photographic illustrations in his annual report for 1911, I notice a preponderance of girls in the school gardens. In one picture, seven girls are seen posing prettily with spades, hoes, and rakes, while one lonesome boy toilsomely holds up a rake.

Now do not misunderstand me. I thoroughly approve of the work being done by Superintendent Kern and the other energetic, wide-awake men who have grasped the problem of modern education and have earnestly and intelligently set themselves to solve it. All I have said and all you can make my words mean is this: there are obstacles to be overcome if we would substitute training for vocations in place of the old training for vacations. Superintendent Kern has been so remarkably successful in his county because he has secured the friendly co-operation of the school patrons. The school cannot be divorced from the home. The schools can be successful only by co-operation with, not by opposition to, the home.

The most that the schools can do is to train children in a few fundamental arts and crafts, and create a living interest in the life and activities about them. A carpenter can teach commercial carpentry better than any ordinary public school. The cost of installing the necessary equipment for teaching boys to be competent blacksmiths, masons, plumbers, machinists and the like is prohibitive. The solution of this difficulty is undoubtedly the part time school, the continuation school and a bureau of the school administration, whose business it will be to advise and direct boys and girls as to their life work. Whatever avocations girls are trained in, all girls should be trained in the fundamental vocation of housekeeping, for all girls,



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whether they marry or not, are obliged sooner or later to undertake the management of a home of some sort. All this is a very serious business. Such innovations can be introduced only by making of the schools something they have never yet been—a part of the bone and brain and brawn of society. There must be harmony between the schools and the every-day business of the community. And let me repeat, this is a serious and a dangerous innovation. Is the State, through Bureaus of Vocational Direction, to induce boys and girls to go into the mines, the cotton mills, the steam laundries, the shirt-waist factories, the shoe factories, the chemical dye works, the canning factories, the cod and mackerel fisheries, the iron mills, and the thousand other employments which afford man the privilege of eating bread in the sweat of his face—blood-red sweat—sweat bitter to the taste—sweat wrung from the very heart? This is a serious business. How easy it would be for our free yellow press—our freer and yellower magazines, to show that the Bureaus of Vocational Direction were driving potential Presidents into the cod fishery, embryo engineers into the canning factories, “mute inglorious Miltons” into the mines!

It is objected that there are no vocations to-day. This objection, although untrue, needs some consideration. Most workmen to-day belong to the unskilled or slightly skilled classes. What good will an industrial education do the boy who gets the job of feeding wire into a machine that turns out brass screws? The machine does all the intelligent work in this case. Anybody, not a fool, can learn in half a day the simple task of waiting on a machine that does only one thing. Why go through the agony and expense of training children vocationally if they are to end up by tying threads for a cotton loom, putting glass bottles on a tray or shoveling fertilizer into sacks nine or ten hours a day? Carpentry or cookery will be quite as futile to aid these laborers as are the three R's, the natural and the unnatural sciences or even Greek and Latin. It is reasonably certain, however, that the right kind of industrial training will enable the right kind of boy or girl to rise above mere mechanical labor to positions of greater respons-



ibility. Industrial training cannot make brains any more successfully than the old classical training. The superiority of vocational training should be its close connection with the world in which we live. Other things being equal, it will give boys and girls a decided advantage in the not unimportant art of making a living. Opportunities are calling for trained workers, and more skill will be required when skill becomes less rare. The manufacturers complain that they can no longer get competent foremen, because no man understands the complete processes of manufacture in any line of industry. Then, too, there is ample opportunity in most so-called unskilled occupations for the exercise of more intelligence and skill than is now displayed. Quality of goods would be improved and less waste of raw materials would be occasioned if unskilled trades could be made skilled by more thorough training. Many occupations are classed as unskilled because the workmen in them are unskilled. General housework is classed as unskilled labor, evidently because the extremely difficult and dangerous tasks connected with running a house are performed with such astonishing stupidity. Anyone who, made desperate by hunger, is obliged to eat of the partly charred, partly raw handiwork of the ordinary cook of the common household variety would certainly never dream of classifying her as a skilled mechanic. But because there might be no good cooks, would not justify the deduction that there could be no vocation of cookery. Emerson, evidently, was fed by the hand of the common household cook, for he wrote, "There is a right way and a wrong way to do everything—even to boil an egg"—as though the boiling of an egg was the easiest thing imaginable; as though one could boil an egg in one's sleep. It is erroneous to suppose that because eggs are boiled unskillfully, egg boiling is an unskilled occupation.

Lest I should be misunderstood I hasten to say that I believe in votes for women with all my heart. I do not, however, believe in all, or even in very many of the arguments advanced by suffragists. We are irretrievably committed to democracy. We have taken a few feeble, faltering steps on the road leading to government of the people, by the people and for the people.

We cannot retrace those steps if we would. Grievous blunders we have committed in the name of democracy and grievous blunders we will commit again; but never will our quest for democracy be abandoned. The cure for the ills of present-day democracy is more, not less, democracy. This does not mean that the franchise must be given without discrimination to every featherless animal that walks upright on its hind legs. Wider, more complete democracy is perfectly consistent with a wisely safeguarded ballot—a rigidly restricted franchise. The *demos* surely has a right to define itself, to exclude whom it will, to prescribe qualifications for citizenship. The essence of democracy consists not in unrestricted suffrage, but in the measure of control exercised by the citizens over their affairs. In restricting the suffrage, sex cannot be made the basis of restriction, for woman is just as important a part of what is loosely called the Social Mind and the Social Will as is man. Woman, as a human being, is not merely entitled to take part in the movement toward democracy, she is obliged to do so. If ever she is to comprehend the great movement of which she is a part, she must be obliged to study it—in fact to take a part in it. I think the results of woman's suffrage will be mostly educational for woman and quite incidentally reformatory of our politics.

Merciless suffragist speakers have scathed, withered, blasted poor, foolish, silly, muddle-pated, craven, cringing, greedy, grafting, helpless, incompetent man for the sad inglorious mess he has made of our political affairs. The scathing and blasting are flagrantly deserved. Granted, man is seven times a knave and seventeen different kinds of a fool; yet I am not convinced that the muddle he has made of representative government will be unmuddled by woman when she gets the vote—as she inevitably will. I cannot see that woman has demonstrated her superiority over man in the management of affairs. Judging by the measure of success she has attained in managing household affairs, I should say she has proven that she bears a close resemblance to man—that men and women are first and foremost human and only secondarily and subordinately male and female. They

seem to be about 90 or 95 per cent. human being and only 10 or 5 per cent. specialized sex. This, in my view, is an unanswerable argument for woman's suffrage; but it does not lead me to expect any radical or even noticeable reformation of our politics by doubling the number of voters, ignorant and intelligent, honest and dishonest. It is thought by some that women, by force of their superior virtue, will tend to elevate politics. Undoubtedly woman, because she is woman, is purer, more single-minded, and more ruthlessly selfish than man. Every woman would sacrifice life, or even honor, with enthusiasm for her offspring. This is generally called unselfish mother love. In reality it is the purest, most concentrated, most admirable, most perfect selfishness. Her child is but a projection of the mother's own personality. She will unhesitatingly do wrong—defy the law to shield her child from harm. The public can go to the dogs, so long as her child is safe. Mother love is the very quintessence of devoted, heroic selfishness. Woman's more self-centered, particularistic nature leads me to think that her undoubted superiorities to man are counterbalanced by probable inferiorities when it comes to a matter of acting for the public welfare.

Often have I heard the seething suffragette argue that the management of political affairs is but housekeeping on a large scale; therefore, she asseverates, women are much better prepared by their household training for conducting public affairs than are men. I think this argument does not strengthen the case for woman's suffrage, for most women are no more conspicuously successful in their domestic housekeeping than are men in their political housekeeping. The doctors, dentists, travelers, and statisticians tell us that we are rapidly becoming a race of bald-headed, toothless, anemic neurotics. These statements do not indicate that man's housekeeping muddle is any more desperate or any more deleterious in its results than is woman's. If these statements are trustworthy, women must base their claim to the franchise upon other grounds than their demonstrated housekeeping ability. The average daily domestic bill of fare prepared by the average laboring man's average wife is

enough to drive the average person in this audience to drink. It betrays not merely ignorance and lack of any training in the science of feeding any kind of an animal, wild or domestic; it evidences downright stupidity. We must not in our excitement forget that "votes for women" means "votes for women." If the average woman exercises no more intelligence in voting than she does in carrying on her culinary messing, I do not anticipate that the millennium will burst dazingly upon us, when women get the vote. Most physicians, including Dr. Wiley, argue that much drunkenness is the result of bad food—or, at least, of bad feeding. Few men or women receive a well balanced ration. Men and women alike feel an unsatisfied gnawing pang inside and wrongly diagnose it as thirst for stimulants, when it is really the protest of an outraged stomach, struggling to extract nourishment for a starving system from the mess of pottage with which it has been deluged. This audience, brimming over with intelligence, quivering with lively curiosity, and fairly oozing superabundant energy from every pore, would rapidly lose intelligence, curiosity, and energy, if obliged to eat every day the wilted, greasy fried potatoes, limp disgusting, often tainted, fried, fat, salt pork, boiled cabbage covered with a luxuriant coating of coagulating grease, sour heavy bread, sticky cloying sweet preserves, poisonous pies and cakes devoured by the men and women who do the work of the world and make it possible for us to achieve civilization and philanthropy. The problem of the children's teeth is much more a question of diet than it is a question of dentistry, tooth-brushes and tooth-pastes. H. G. Wells' *History of Mr. Polly* is one of the most profoundly pathetic and keenly analytical books ever written. Mr. Wells goes right to the stomach of present-day problems—for it is from tortured, revolting stomachs that much modern revolution, irreligion, divorce, moral decay, physical degeneracy and crime emanate. It makes me mad clear through to the core of my backbone, when women and men speak as if cookery and housework generally were unskilled slub-work of the same grade as pasting labels on tin cans. Disagreeable it may be; but it demands as much brains, originality

and skill as farming, and much more than is required to write books, make laws, accumulate wealth, or walk a tight rope. The cook might well exclaim: "Let me cook the dinners of a people, and I care not who make their laws, write their songs, preach their sermons, or teach their schools." If the schools can but inculcate a decent respect for the primeval household arts, the result will be a revolution more fundamental and far-reaching than the Renaissance, the Reformation, or the French Revolution.

It is objected that the public schools cannot teach trades. The answer to this objection is the part time school, the continuation school, the technical and the trade school. Trades *are* taught and they *must be taught in increasing measure*. In my school days, every bright boy was encouraged to study law, so as to be prepared to assume the Presidential chair at any moment. It is said that only by appealing to the boys' ambition can great leaders be raised up. We have suffered from a plethora of leaders. If the Democratic party had had fewer leaders and more followers in the past, it would be a stronger and more useful organization to-day. The Republican party is in danger of wreck from too much leadership just now. We need education for followership rather than leadership. Therein lies the great moral force of compulsory military service. The youth are taught to command by learning to obey.

It would be a fine thing if we could establish a compulsory *industrial* service in this country by which every boy and girl would be drafted into the service of the State for two or three years—not to learn the art of killing men and destroying property, but to learn how the industry of the country is carried on. If the idle rich and the idle poor could be taught how to raise blisters and callouses, what it means to work nine or ten or twelve hours a day, how it feels to sweat and ache from toil in carrying on the industry of the country, the lesson would be worth billions to the nation.

I think it is much more desirable and important to restrict rather than extend the elective franchise just now. I am totally opposed to both the literacy and the property tests for determin-

ing a person's qualifications for exercising the franchise. Property may be owned by very unwise and very dangerous individuals. Likewise, almost any kind of an undesirable citizen may learn how to read and write. Mere reading and writing have almost nothing to do with stupidity or rascality. A much more severe and immeasurably more accurate test should be required. So far as feasible, full citizenship, including the elective franchise, should be made dependent upon vocational efficiency. When this system shall be fully operative, only those men and women can vote and enjoy all the privileges of full citizenship, who have graduated with credit from the State Industrial Service, each graduate receiving from the State a Diploma of Citizenship, certifying that the holder has shown himself or herself a competent worker in some one useful trade or occupation. Annual competitions and examinations shall be held to keep up the standard and to prevent workers from becoming careless or inefficient. The wealthy must busy themselves with some activity approved as useful to the State, if they would vote. Anybody falling below the standard of usefulness except for old age, illness, or accident would lose his or her vote. Probably this is too sensible and practicable a scheme to meet with the approval of our statesmen at once. It would disfranchise the ward-healers, the bosses, the immigrant boarding-house runners, the "cadets," the prostitutes, bar-keepers, thieves, thugs, political pirates, grafters, the owners of property used for immoral purposes, and most other undesirables who now constitute some of the main wheels in the great political machines.

Many foolish words have been uttered against vocational training. The head of one of our universities is quoted as saying that only by the study of the classics can the mind be trained to think accurately. It might as well be said that only by eating pickles can one become an orator; or only by lifting iron dumb-bells can one develop ones muscles. Pickles have a place in the Divine Plan, but they are not peculiarly and exclusively conducive to eloquence. Sawing wood is an excellent muscle developer, and it has certain advantages over dumb-bell exercises.

Some say that vocational training is undemocratic and tends

to establish a caste system. One enthusiast holds up Horace as a triumphant and unanswerable demonstration of the utility of classic as opposed to the futility of vocational training. If Horace had been subjected to vocational training, it is assumed that he would have devoted himself to growing cabbages instead of making immortal poetry. I see no reason why agriculture and poetry should be enemies. Perhaps, if Horace had been a self-supporting farmer he might have written better verse. Opponents of industrial training seem to think that, given a vocational training, every boy and girl will be obliged to learn a trade, and once they have learned a trade they must stick to it through time and eternity. This is ridiculous. The good old classic training would be retained for those who like that sort of thing and have the leisure for it. Boys and girls who are not going through college, will be given a training, which will increase their earning capacity. By increasing the earning capacity of those who are obliged to make their own way, it would tend to loosen instead of tighten the bonds of caste. In Judea every boy was obliged to learn a trade, whether he was the son of a member of the Sanhedrin or of the poorest laborer. No system of training superior to this has ever been devised. Paul was a better apostle because he was a tent maker; Jesus, of Nazareth, was none the less the Master Teacher because he was a carpenter.

Suppose the State does establish successful vocational training. What then? Is the State through with the matter? No, the State cannot thus easily fulfill its duty. When it has trained workers and induced them to take up structural iron work, for example, it must take a more active interest in conditions, hours and wages of employment, strikes, lockouts, lack of work, accidents and illness due to the nature of the industry, relations existing between employer and employes, old age and incapacity. The State must eventually supervise all matters relating to employment. The State cannot afford to teach trades without giving those taught some assurance of a livelihood in those trades. Compulsory industrial insurance against sickness, accident, old age, incapacity and unemployment; minimum wage scales; com-



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pulsory arbitration of trade disputes; the standard day; safety and sanitary arrangements must eventually be provided for, once we depart from our comfortable *laissez faire* anchorage. All these consequential measures of reform mean an increase in taxes which must make the unfortunate wretch who possesses anything taxable quake in his bed.

This brief consideration of the consequences growing out of the small seed of educational reform will convince anyone of the need for systematization of our laws. We are suffering from piecemeal reform. Our statute books are filled with doubtful, uncoördinated, duplicating, particularistic, more-or-less conflicting laws. Most laws affect subjects not contemplated by the lawmakers. It is of vital importance that the laws be codified, and further that we fit them together into a complete, harmonious system of law, easier of comprehension, more equable and more certain in operation, and more nearly perfect as the expression of the Social Will.

Our schools now absorb about one-fifth of the State and local revenues of the United States. The school expenditure must be enormously increased in order to render possible the changes in educational training which have been suggested. More teachers, higher salaries, more and better equipment, must be furnished. New model school houses must supersede the old obsolete buildings as fast as practicable. All this means added tax burdens. Many school districts are now taxing up to the limit for school purposes. Can additional expenditures be undertaken? They must be. We cannot avoid them. In fact the only way the burden can be made bearable is to increase it. Some of our schools are like unfertile farms which produce less than the cost of keeping up fences and buildings. Only by expending liberal sums for fertilizers, underdrains, stock and machinery can the yearly deficit be transformed into a surplus. We must expect to pay increasing amounts in school taxes. This should be more than an offset by increased efficiency in production which will add to the tax-bearing income of the people many times the amount subtracted by the State in school taxes. While the absolute amount spent for the institutional care of the criminal



and defective will probably go on increasing, the rate of increase should markedly decline. Expenditure for the carrying out of necessary measures of social control and regulation in order to render educational, charitable and penal reform effective, must be enormously increased. Even with graft eliminated and the most rigid economy enforced, the burden of taxation is bound to increase tremendously. The taxpayer must be better protected—he must get more for every dollar he pays over to the tax-gatherer; but he must pay over more; and he will exercise a continually dwindling authority over what he calls his own. I do not know and I do not care whether we are heading full speed for Socialism. I do know that the State must undertake to give equality of opportunity to all its citizens. It will, therefore, be necessary for the State to do all that I have indicated and more also. When the citizen of the future receives his tax bill, he will, with chastened spirit and contrite heart, lift up his voice in paraphrase of the Confession of Faith made by the Hebrew woman of old, and say: “The State has given and the State has taken away; blessed be the name of the State forever!”

#### Address—Education for Efficiency.

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LADIES AND GENTLEMEN—Every time Professor Meeker made one of his body blows upon the public schools, those good Jersey friends of mine sitting over yonder twinkled in the eyes and watched to see me wince. Not I.

I feel like an old lady in Michigan I once heard of in the pioneer days. A sailor from salt water had made his way to that little backwoods village, and arriving late Saturday night had brought his father a parrot. It somehow escaped and flew into the church, hiding behind a cornice. When the service was in progress awfully profane expressions came from above the heads of the worshipers. Surely such sentiments in the house

of the Lord could come from only one source: his satanic majesty himself. The congregation fled in terror. An old lady, who had an impediment in her walk, could not get out as fast as her neighbors. The repeated expressions of the hidden devil exasperated her to such a point that she turned about and shook her cane and shouted, "Well, you go to that place yourself, I ain't a meet'ner not more'n you be!"

Bless me, I can't defend the schools from all the charges of stupidity, obtuseness, absurdity, nonsense and inefficiency that Professor Meeker so wittily and brilliantly presents. Don't I know? Haven't I been in the midst of these things for fifty years? We are in a most curious frame of mind about public education; everybody praises it in general and reviles it in particular. The ablest men I know in education are doing it the most damage, because, I think, they are too full of the subject to have any cure for the object; they care too much for themselves and too little for the children. I have often wondered how it came about. I think I can see back through the mists of tradition to the beginnings of the school. Before there was any, there was teaching. There were fathers, and greatest of all, there were mothers. There being children and there being mothers, of course there was teaching. What was the essence of it; what was its main inspiring force? Of course it was the love for children, the desire to make them able. All the education that embodies first principles is education for efficiency; that's what education means, isn't it, training in ability? Oh, with all the deprivations of those primitive days, it must have been a joy to be taught when instinct, love and nature worked without rules. Happy are you who can recall a little of that golden age in your own learning at mother's knee ere civilization, system and custom carried you off to school.

Training started right, we may be sure, because its instinctive basis was mother-love; but, I fancy, the artificial twist got into it very early in our history. I think I can see how it happened at first, say in the matter of such a primitive art as shooting the bow; the father, the parent, the most naturally affectionate of all persons, undertook to teach the little son. You can see the proud pupil trudging off into the woods with his father. You

can observe the fond delight in the teacher's heart as his charge gained in knowledge and skill. What ever led the early parent to turn over to someone else the teaching of his boy? It was surely the same original affection for him, the desire to get for him the very best. There was someone else in that village who was a better shooter than the father, and so, for the boy's advantage, as the father thought, the little lad was sent with other youngsters to the expert shooter of the tribe, and thus the first school began. Because of his knowledge and skill the best shooter became the village tutor. There's good sense in that. There's also the germ of error. It's too one-sided. A teacher to produce efficiency must have more than one string to his bow. It is not enough to know the art of shooting. It's not enough to know the subject taught. The object is fully as important, and the object is the boy himself. Even in the very earliest days there must have been some conversation like this:

Mother—"Husband, that shooter-tutor is too hard on the boy. The bows are too big and the lad is kept at his home-work so long and so late that his little arms are all lame and he doesn't sleep at night."

Father—"Oh, don't worry, mother, that'll be all right. The shooter ought to know his business."

Mother—"He may know his business, but he doesn't know our boy. You must speak to him about it."

In the course of time the father drops in and mildly reasons with the shooter, but is told—

"I'd like to know who's running this shootery? We have our course of shooting and the methods used are those of all the villages in the woods. Your boy is inattentive, troublesome and impertinent. Either your boy will learn to shoot as I teach him or you can take him home."

Thus the system asserted itself in the early days. No matter how much exasperated the parent may have felt; no matter how much he would have liked to tutor the shooter in the way to get along with boys, or to shoot the tutor for a wrong-headed idiot intrenched in an unbreakable system, he had to put up with the poor schooling or go back to more primitive customs and teach his boy himself.

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Of all the arts that civilization has developed, I know of few that are viewed with so much disappointment as that of teaching. As I see its failure in the work I do and in the work that others do around me, I am impressed with the idea that the trouble lies in regarding the form and arrangement of the things taught as of more importance than the persons trained.

Imagine that to-morrow a new community in a new State should find that it had so many children that the people wanted to club together to have them educated. The town would elect a school board; this organization would hire a superintendent. Would he be a man expert in the ways of children, a great lover of them? Would he be one who had thought and studied upon the qualities of efficient manhood and the means by which those qualities are cultivated? The chances are that he would be a systematizer, an educational machinist, who would, the first thing, from a comparison of the by-laws of Crawfordsville, Oshkosh and Kalamazoo, submit a set of rules for the management of the schools and then a course of study. Would this be a set of exercises designed for the purpose of training children to an intelligent use of their powers? It certainly would not. It would be an imitation of the course of study of Shelbyville, which was borrowed from the course of study of Chillicothe, a copy of the course in Buffalo, an importation from Boston, which finally was a transmission from the English schools of the seventeenth century. All the theorists of education, from Plato to Charles W. Eliot, prove that its function ought to be the perfection of an efficient man. All the arguments of the apostles of education who secured for our country the boon of free universal schooling set forth the doctrine that to produce a personal product, a more able individual, is the purpose and justification of the school tax. But the supreme policy of school superintendence is to perpetuate a course of study, to continue an institution, to lead children through a set of graded exercises. It is mechanical, it is secondary, it is wrong-centered, it is inadequate, it is inefficient.

As soon as the superintendent and the school board in our new town have built the machine and set out to engage teachers, do they make the prime consideration that the teacher shall love

children, know their natures, be familiar with human excellencies, and possess ability to nurture these powers to efficiency? They do not. The main consideration is whether the applicant knows the subjects, not the purposes of schooling. In the most highly developed systems the candidates write examinations to show their scholarship. This is an undoubted advance upon older ways when teachers who knew neither children nor arithmetic were appointed by political influence. But the more elaborate an entrance examination is made by the superintendent, the more likely he is to select men and women who excel only in the power to write answers to questions bearing on the nature of the mere tools of education. As if one would choose a ball-player by testing his knowledge of the substance of bats and balls. The qualifying examination for an applicant for a teaching position is good. It is not enough. Its exclusive use as suggested in civil service systems often endorses poorer teachers than those picked by boards of laymen trustees. These men were applied to by the candidates in person. The trustees looked at the would-be teacher; they talked with him; they relied upon an instinctive judgment of whether they liked him or not. In thousands of cases they made good selections from the available material because a likable person has the primal quality that gave force to teaching long before scholars and schools existed. Your experience, if it is like mine, shows that we learn more from Miss A., with scholarship of the second grade, if we like her, than from Miss B., an honor scholar, whom we can't abide. For I get efficiency by practice, by doing something. The likable person who likes me, gets me to do more in an hour than the unlovable, unloving prig who doesn't have to look at the book once during the lesson. You think this is so well known a fact that I ought not to waste your time repeating it. But it is exactly what our systematized education fails to use. You would think that with children as the obvious and necessary centre of educational purpose, the teacher who knows the most about children and the most about what they are by education to be changed to, and who is the most successful in bringing them toward that perfection, would be the aim of all selective schemes

for getting teachers. Well, she isn't. The institutions for the training of teachers don't attempt to produce that kind of a person. A school for pastry-cooks aims to turn out an expert who can make fine pie. A normal school pays most of its attention to the methods of teaching subjects instead of to the ways of making efficient men and women out of children. High-school teachers aim to be specialists. Some superintendents want specialists in the elementary grades. But are these teachers specialists in qualities of human excellence? Are they specialists in children? By no means. They are specialists in parts of the course of study, in algebra, Latin or science. I do not find that they are ever expert in any particular mental excellence which might be produced by skillful use of algebra, Latin or science. They have merely spent a good deal of time looking over a supposed valuable tool of education.

Then, with the by-laws and the course of study as the chief consideration, school management receives children and assumes that after eight years contact with the system they are educated. The whole thing seems to me permeated with inefficiency.

Some good comes out of it, of course. The native talents and desires of all these millions of children and teachers could not be entirely stifled by any wrong-centered system. But, considering the cost, the time, the energy consumed, no efficiency test, it seems to me, could rate the current educational system high. The trouble with it, I believe, is that it is centered on the wrong focus. This thing the schoolmasters have invented and named the curriculum, which they have sanctified and worship, doesn't matter so much. The reading and writing and ciphering can all be mastered in three years. All the rest of it is arbitrary stuff that could be something else just as well. Because Newark has the same course as Albany, and Albany as Chicago, doesn't prove anything creditable to the course. It only proves that we purveyors of education get together and imitate one another without subjecting our commodity to any efficiency test. We go on teaching algebra for two hundred years without any comparison of algebraists with persons who never studied it. We say it is a great mental developer, but if somebody should claim, as Burnam does of arithmetic study,

that it produces St. Vitus dance, we couldn't contradict him. Education seems to me to be where medicine once was, centered around the traditional drugs and treatments described in the books. For centuries medicine insisted that the conventional procedure was a success even though the patient died. Medicine turned face about and centered upon the patient and upon healthy function, not upon time-worn remedies: cuppings, bleedings and dosings. Education is hanging on to an arbitrary and artificial body of unproved assertions, antiquated dubieties.

The way to get married is not to study the matrimonial customs of the ancient Greeks, but to realize by observation and thought what successful marriage is and then to go and get the mate who can fill the bill. The way to get the efficient person by education is to realize what an efficient persons is, to realize what you have to make him out of, and then to go ahead and devote all your working time to developing the new material into the finished product.

What is an efficient man? Is this an obscure subject, difficult to get light upon? Why, bless your hearts, it is the standard theme of the best writers since the beginning of time. Ministers preach upon it in ten thousand pulpits every week. There are a score of summaries any one of which might make the advertisement of the purpose of the foundation of a public school.

An efficient man is one "who has been so trained that his body is the ready servant of his will, and does with ease and pleasure all the work that as a mechanism it is capable of; whose intellect is a clear logic machine with all its parts of equal strength and in smooth working order, ready like a steam engine to spin the gossamer as well as forge the anchors of the mind; whose memory is stored with the knowledge of the great and fundamental truths of nature and of the laws of her operation. One who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness and to respect others as himself, such a one and no other I conceive to be liberally educated, for he is completely a man."



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Now, such a purpose as that, which happens to be outlined in Huxley's language, you will find expressed by hundreds of the best writers we have. Why should our school systems continue to put secondary things—the fussing with Latin grammar, the fiddling with  $x$  and  $y$ —to the front and leave the main purpose of education in the background to be brought forward at conventions, but never to be thought of while the daily work is toward? It is absurd, it is foolish, it is wicked. We shall never get efficiency until the leaders of school system keep efficiency clear and prominent in their business.

The system must also shift its emphasis from the second rate consideration called the course of study, and keep teachers alive to the fact that a human, living, growing personality is the central interest of the whole business. This absurd assumption that the children must be fitted to the system, must go. The selection of subjects according to the logical order of their own relations instead of in accordance with the interests and aptitudes of children is an abomination. The payment of public money to men and women who dislike children, who nag and irritate them, who affect a strained and wooden severity of voice and face and manner is worse than throwing it away. The time will come when any man or woman who attempts to teach children in violation of the primeval law of love, out of which teaching sprang, will be cast out of the school-room. There are enough men and women in the world capable of winning the affection of children, there are enough evidences of the deterrent influence of unloving personalities upon the acquisition of efficiency, that it ought not to take educators more than a thousand years longer to make affection, encouragement, charm and inspiration conditions of employment, retention and promotion. The educator for efficiency will know what efficiency is, and he will know and enjoy the company of children who are to be trained to it.

The trainer for efficiency must be cut loose from the fetters of system that now binds teachers. The sameness of school procedure is terrible. It is wholly unnecessary. There are a hundred ways to train children to think. Arithmetic after a certain amount per day stupefies the mind. There are a dozen ways to train children in expression. The favorite type of



English composition teaching to-day makes children write poorer and poorer compositions the more they are taught. There are thousands of teachers who can develop the children's taste for reading to a degree vastly greater than the present favorite methods of literary murder permit to remain. There is little in the present course of study efficient in making one's body a ready servant, in elucidating the great and fundamental truths of nature, in fostering the life and fire of character, in training the passions, in developing a tender conscience, in promoting a love of beauty, a hatred of vileness and a respect for one's fellows. Noble men and women in schools do these things, but system makes no adequate provision for their encouragement. Liars can hold high place in school systems; cowards, shirks, deformed characters, stand-stills, self-indulgents, cheats, pedants, tyrants, cynics, misanthropes, those who do not pay their bills, haters of their work and gossipers about their fellows, can hang on for life to teaching positions. System, the craze of this generation of educators, has not produced big men and women in the teaching staff. Rather by its deadly uniformity has it developed a type of narrow-minded hirelings who admit they are in a rut, who love vacations more than work, prefer Friday afternoon to Monday morning, and beyond the valuable introduction of youth to the arts of reading, writing and ciphering, have contributed little to the advancement of civilization, the reduction of vice and crime and the increase of human happiness. This is no malicious attack upon school servants; I am one. It is an acknowledgment of an error hoary with age and dripping with the fogs of time: the error that by devoting its strength to curriculum and systems so living a quality as manhood can be engendered by education. It were better for the future of the race if the entire course of study were broken into its constituent parts to float back into the great mass of human knowledge and if each school with a new aim; the development of efficient men, were free to pick from the whole world of life those occupations by which any particular group of trainers believe they could best help the children to grow from what they are to what they ought to be. Only by some such freedom and compulsion to select and invent the exercises for growth,

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only by insistence upon changes of methods from year to year, can the teachers of America be saved from the miserable type-form which keeps them from the great and dignified positions of trainers of men. Progress has been defined as the movement from uniformity to diversity. Systematic public-school education to-day is the direct reverse. By the bounty of God this nation has been blessed with a variety of experiences which has produced a wealth of great men. A study of their lives shows kinds of training not remotely approached by our system of schools. Our greatest characters have had the least formal schooling. It is time that we who sit and let the imaginative orator shower eulogiums upon us, learned the real relation of the rising of the sun and our complacent cock-a-doodle-does. The world is not in need of any more elaboration of school systems. It is in want of lovers of children, wise to discern what human efficiency is, skillful to bring them to it.

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*Monday Morning, March 25th, at 9:30 o'clock.*

**Topic: Preventive vs. Curative Education.**

DR. CHARLES S. CHAPIN, PRINCIPAL N. J. STATE NORMAL  
SCHOOL, MONTCLAIR, CHAIRMAN.

**Address.**

BY ALEXANDER HUMPHREYS, PRESIDENT OF STEVENS INSTITUTE,  
HOBOKEN, N. J.

*Mr. Chairman, Ladies and Gentlemen:*

In coming before you to-day, I feel I am coming under false pretenses. I don't want to make any apology, and at the same time it is only fair to you that I should say that I came into this discussion with the idea that I was to discuss certain papers first to be presented. I have not prepared a paper and therefore can only speak what is in my mind without special preparation. I make this explanation for two reasons: First, I hold rather strong ideas on the subject of education, and second, not being

a trained speaker, I find when I get on my feet to speak without my notes, my statements are not made in the best form to express my views.

At a dinner given a week or two ago in New York to a man who has recently been called to a very responsible position in the educational world, I was called upon to speak without warning, and the result was that the professor who followed me held me up to scorn as a pessimist. I am not a pessimist in regard to the schools, or in regard to anything else; but I want to be a pessimist, if to be an optimist I have got to accept everything I see before me and make no effort in the way of correction. I see no chance to correct unless we first recognize what is wrong. Here in the United States, as it appears to me, our first impulse in the direction of reform is to form an association and also to pass laws in our State and National Legislatures. I don't believe Legislatures have the power to make any people good. I think instead of enacting so many new laws we would do better to make more intelligent efforts to secure the enforcement of the present good laws and the repeal of bad laws. Law making is not necessarily reform, although so much in favor in the United States.

I am going to speak a little about schools, and I know in advance that I am going to be misunderstood, absolutely by many, partially by some and a little by all. I am in the habit when commencing my lectures with junior or senior classes at Stevens, of telling them this: "There are say ninety students here; when I get through this talk there will be ninety different opinions of what I have said and none will have the right opinion—partly due to my deficiency as a speaker and partly due to your deficiency as hearers." The basis of all I have to say, is practically that the public school system of the United State should be based fundamentally upon the idea of preparing the students for self-support; not necessarily preparing them for trades, as the chairman has referred to, but certainly laying the foundation for some specialized training, and particularly training them in thoroughness of performance. Are they so trained? Are we not to-day crowding them with many

subjects? I am not speaking against any of the subjects taught; I am only urging that these subjects should be kept in their proper place and proportion. For instance—and I know I am getting right into trouble—I don't think that to-day throughout the United States we are giving sufficient attention to the Three R's. I have made some of these statements before, and my friends in educational circles say, "You are not an educator by profession, are you?" I say, "No, I am not, but I have had a great deal of what I claim is the best kind of post-graduate work in training hundreds of young graduates of technical colleges in my line of engineering and in the industries, and thus I have had the opportunity to test their preparatory training." That is confirmed by my ten years' experience as president of Stevens Institute, where I find that hardly 50 per cent. of the boys who come to us after graduating from high schools are able to pass our entrance examinations. The reply often offered is that Stevens Institute examinations are so severe that of course the poor boys cannot pass. The institute is a member of the College Entrance Examination Board. Our examinations are no harder than the examinations of that board. Those wishing to matriculate at Stevens can take our examinations or those of the College Entrance Examination Board.

Now, it seems to me that much of our trouble in the United States comes because we are like that poor old ostrich we hear so much about that sticks its head in the sand. Whatever line a boy or girl is to follow, it is important that they should be well grounded and not only in the Three R's. They need to be educated for the doing of effective work. I was staggered some years ago to have one of the most influential men of the educational world tell me that he regarded arithmetic as of practically no importance. He said that he had never had to use it since he left college and that I only laid stress upon it because I was head of a college of engineering. The fact is that at Stevens we are opposed to specialized preparation for our work. We will attend to the specializing.

I think another trouble with us in the United States in regard to this problem of crime and pauperism in connection with our

school system is this: That as a nation we have too great an admiration for oratory and orators. I think our Fourth of July orations have much to do with the inefficiency of our public school system. It has been my ill-luck to listen to a number of these orations as to what our public schools are doing for our children, and not being done in any other part of the world, and we listen, go home believing we are in possession of something denied to other peoples. In a city not far from here, I understand it was recently publicly given out that the children should be promoted, if necessary, on a 30 per cent. basis to make room for others. That was not the fault of the teachers. Many of the teachers themselves, from my experience, as I discuss this subject with them, hold quite as strong views as those I am now expressing. If we are going to boast about the wonderful things our public school system is doing for the children of the United States, let us turn our thoughts to the conditions existing in the mountain districts of the South and then, perhaps, we shall speak with a more becoming humility. What are we doing there to make the people of that region law-abiding citizens?

I came across a sad case the other day and this case is by no means exceptional. A widow with three little children; a frail little woman. She goes out to work by the day and she has had three children to support and educate since her husband died many years ago. One boy is 22, the other 19 and the girl 17. These have all been in regular attendance in the schools of New York City. The boys could find nothing to do. They had not been trained in thoroughness. The older boy is steady, but only makes \$5 a week packing goods; the boy of 19 is generally idle because his employers find him to be incompetent because he is careless—lacking in all idea of thoroughness. The girl has been trained as a switch operator at the telephone, where she got \$5 to commence with. Later she was raised to \$7 a week, but kept her mother in ignorance of the fact. That child recently was absent from her employment and after two weeks it came to her mother's attention. When she was taken to task she said, "Why should I have to work? Mary So-and-So does not have to work." Not one of those three children, all brought up in

our public schools, not one has the desire to help their mother, and that patient, little woman goes out slaving day by day, stopping in the church each day on her way to and from work to say prayers, hoping that will help her children to do better. I do not stay that any one person connected with the New York schools is responsible, but I do say the *system* is responsible for the inability of its product to do effective work as a means of self-support.

I happen now to be a member of a committee which is endeavoring to influence the authorities in New York City to provide better opportunities for commercial education. By some of those interested in the movement the opinion appears to be held that the reform needed can be obtained by trimming up the present course by the addition of a little German, French and Spanish, and the study of certain special data. I hold that the reform must go to the very foundation, and that especially for commercial education there should be a thorough grounding in the three R's. One of our members, the head of a large importing house, had occasion to hire a junior clerk. After examining the qualifications of many applicants he was inclined to accept one fellow who appeared to be competent. As a final test he asked this young man to give him a sample of his writing. The writing was found to be most defective. The young man's defense was, "No, they don't pay much attention to that in school and I don't want to be a clerk all my life." To me that admission is shocking. Infrequently, I am glad to say, a Stevens graduate looking for a position shocks me by saying that he does not want to take a draftsman's job. My reply is that drafting is of the language of engineering, and if he is not willing to do that or kindred preparatory work he does not deserve success. Isn't it true that here in the United States there is a general disposition to avoid preparatory work and to look upon it as drudgery? Too often I find young men who are impatient at what they consider their slow promotion when they have by no means mastered the details of the department in which they are working. They fail to appreciate that to be competent to fill a position of authority they must first master all the details of the department which they aspire to direct.

I wonder if part of our trouble in the United States isn't that we educators take ourselves too seriously. Do we not hear too much to the effect that the future of our country, yes, its very safety, depends upon the colleges and universities? These educational agencies are in the highest degree important, but if the masses are not trained for self-support, these agencies cannot stem the tide of discontent which necessarily is the result of inability to earn a living. Is it not true that too many professional educators fail to keep in mind that there is much to be learned that cannot be learned within the school or college walls? Is not this the point of view of many of those who direct our public schools? Is it not true, as a general proposition, that throughout the United States there is too little attention given to questions of discipline? We must come back to the proposition that children must be required to render prompt obedience to constituted authority. I quite appreciate that our teachers are hindered in this respect by the laws and rules which limit their actions. Again, I say, our system is weak if we offer a free education to the children of all and yet do not provide for unquestioning compliance with all regulations. It would be a great benefit to our country if all the boys attending our public schools were required to submit to a certain amount of military discipline, and this need not be burdensome to the boys but could be made attractive and beneficial to them, physically and mentally.

I am reminded of a story told to me by a professor. It was told to him by the professor who had the experience and who was on the same faculty with him. This professor decided to give a test examination in his subject of physics. He was feeling much discouraged at the lack of progress of his class. He made the examination rather more severe than usual by way of test, though not intending to condition the men who failed. At the end of the examination a member of the class came up to the professor and asked if he could tell him a story which illustrated his view of this examination. Upon getting permission to tell the story he said, "Your examination reminded me of two friends of mine who were traveling on foot through



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the mountains of West Virginia. During their travels they had need of considerable small change. One morning they were tramping along and found they were out of change. Coming along the road they saw a dear, old white-haired negro and when he got up to them one of the trampers said, 'Uncle, can you change a five-dollar bill for me?' He said, 'Huh?' Again the question was asked and the same reply made. A third time the question was asked, 'Can you change a five-dollar bill for me?' The old darkey replied, 'Well, Massa, I have never seen a five-dollar bill in my life, but I certainly do thank you for the compliment.' "

Then, of course, you have heard about the Quaker who was being talked to by an enthusiastic reader, who said he never stopped studying, and said, "Even in my bath I am studying." The old Quaker came back with the question, "Friend, when dost thee think?"

I was talking to a lady the other night who is well known for the sensible work she has done in helping working girls to help themselves. She said she recently attended a little meeting of Hebrew boys down on the East Side. Following some of the other speakers she began by saying, "I cannot stand up here, boys, and not tell you what I think is for your good. First of all, I don't believe a lot of this oratory that you have been listening to. Now, there isn't one chance in a hundred thousand that one of you will ever be made President of the United States. First of all, get this stuff out of your minds and get down to this fact: It is your duty first to try to learn how to make a living so you shall not be a charge upon your people or upon the community." I think that was pretty good advice. If we could give enough attention in the schools to impressing upon children the fact that all labor is honorable, it would be a long step ahead. Isn't it true that all through the United States the tendency is to try to get away from all manual labor? Recently I was talking to a contractor, who learned his trade in England but has been in this country many years. He had charge of the mason work in a house I was building. I was complaining as to the character of some of the work. He said,



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"Mr. Humphreys, you don't begin to appreciate the trouble we have. When I was a journeyman I took pleasure in my work. I found part of my compensation in the satisfaction experienced in doing a good piece of work. To-day, the workman finds no pleasure contemplating work well done. He does not care as long as he gets his pay." Isn't that also true in our schools? Should we not teach the children to find pleasure in doing a good piece of work? I believe here is to be found one of the best safeguards against crime. If we can teach the young children that they can find pleasure in doing the little things well, they will later find pleasure in doing well the bigger things. Then we shall be training them and they will not be ashamed of manual labor. Thus we shall be training them for good citizenship and training them away from the paths which lead to pauperism and crime.

CHAIRMAN CHAPIN—I dislike very much to disappoint Dr. Humphreys, who came here expecting to be attacked as a pessimist; that somebody was going to throw bricks at him, and I want to tell him, as a public school man of New Jersey, he is a stand-patter. The New Jersey Council over here in Newark, a month ago, were way behind Dr. Humphreys on their maximum of discipline. I don't take exception, only he didn't go far enough on the matter of discipline.

Dr. Haney is an M.D. gone wrong; he has got into public school business. I expect Doctor Haney can tell us some practical ways in which preventive education will prevent pauperism, delinquency and crime.

**Preventive vs. Curative Education.**

ADDRESS BY JAMES P. HANEY, M.D., DEPARTMENT OF EDUCATION,  
NEW YORK CITY.

I shall approach this subject from the standpoint of a physician, and ask you to follow me for a little while through some suggestions touching a diagnosis with some hints at a useful remedy.

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Not long since I was walking through a good-sized town with one who is called an efficiency engineer. As we passed the factory corners we saw a small band of loafing lads expectorating on the sidewalk, but apparently doing nothing else. The efficiency engineer turned to me and said: "Seems to me there's something wrong with the machine that turns this out. Look at those boys; why aren't they in school?" Said I, "What is your reason?" "Well," said he, "looked at from my point of view, they are consumers of education, and it is plain that the system which is undertaking to furnish an educational product isn't satisfying its consumers; it is turning out goods which they do not care to acquire. Your factory is not producing the kind of education which appeals."

Later on I talked to a physician who had observed these conditions, and said, "Doctor, what is your diagnosis of our idling friends?" He answered, "I should call it *pedagogica soperifica*." I said, "Make it plainer." "Sleeping sickness." "Where?" "Why, in the schools. Most of your school people seem to be suffering from that germ which stills energy and leaves them quiescent when they ought to be up and at the solution of some very ugly social problems. These boys are truants, and the truant is only the by-product of the inefficient school system. your school people should wake up and find out where and why it is inefficient."

Interested in the problem, I followed it further and sat for a while in a court where delinquency cases come to be tried, and where the burly policeman appeared towing his small and uneasy charges. Up to the bar comes the boy charged with disorder—truancy—petty larceny. The judge looks at him sadly, because he knows that it does not do a lad much good to send him to the average reform school. Again I pressed my question, and said, "Judge, will you not make a diagnosis; what's the trouble?" and he replied, "Chiefly lack of home discipline. I wish this were Germany, and I wish I had the power of public opinion to punish, not these boys, but the parents of these boys, for their failure to exercise proper care of their children."

Pursuing my inquiry still further, I went to the reform school itself, and asked the superintendent, "What is the cure of delin-

quency?" The superintendent led me to a room and pointed to the group of boys that were working there, some at carpenter benches, some at planers, and some at forges. Said he, "Why is it that the one thing we find of most interest to these boys who are sent here, the one way in which we claim their attention, the one means by which we get service from them, is the means that seems to be so much neglected in the public school system? Why is it that handwork, which the boy regards as practical—useful—has to be put off until he comes to the reform school? Why isn't this universally used in public schools to capture interest and to hold it so that the boy will not seek to escape from school work so fascinating."

Here, ladies and gentlemen, you have four points of view, and I believe each one of these has something of the truth as to the cause of delinquency, and something more than a hint as to its prevention in school. Of course, as a director of the arts in a big school system, you will naturally expect me to emphasize the benefits of handwork in discussing preventive *versus* curative education. Truly I have seen it achieve miracles. Tony Pasquale was a small friend of mine and Tony was "at outs" with the school. The school had little in it that appealed to him, and the streets and dime museums kept calling all the time. So Tony escaped from the school as often as he could, and, eventually, one truant officer was employed most of his time following him, until our sleeping pedagogues woke up and said, "We must do something to hold Tony and his mates in school." Then instead of sending Tony to a school workshop once a week for an hour to chisel out a mortise or a lap joint, or to make an endless procession of "exercises" that would have meant very little to his critical mind, they put a shop into the school room, put a teacher in the room who knew Tony and his kind and who also knew handwork, and then set Tony and his mates to working out things that were good to use and good to make. This manual work became the center of Tony's education. Not a fad or a frill—it was the main stem from which the other subject grew. I saw Tony six months after this new turn of affairs. He was surrounded by a score of useful forms he had made, and was

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busy and happy making more. For him the problem of truancy had been solved. He was caught this time to stay caught.

When antisepsis was discovered, surgery made a great step forward, but something better was to follow. While still ignorant of the nature of infection, the surgeon did not see the necessity of absolute cleanliness, and strove with antiseptics to poison the germs which caused the purulent wound for which he was himself to blame. Nowadays, asepsis has been found better than antisepsis, as keeping things clean will always be found better than attempting to clean them after they have become dirty. Only by degrees will this idea dawn upon us in the case of the truant. Only by degrees will we come to see that holding a boy in school, though the curriculum has to be changed in its every element, is far better than trying to cure him after he has gotten out and gone to the bad through gross association in a grimy world.

The canny Scotch say, "Gie ye wad muckle out o' a Scotch-mon, ye maun kotch him young." This holds good of the truant. We must be wise to see the first signs of his errant spirit—what the doctors call the prodromic symptoms—which make plain that his ear is inclining to the call of the streets, that he is no longer interested in the school, but itches to get away from the world of books and out into the world of things. If now we do not act quickly—introduce him to that world of things and processes within the school, hold him by larger interests than he has had before, and show him how really enticing work may be—he will away, and then, asepsis neglected, his case perforce becomes one for antiseptic treatment. But at whose door are we to lay the blame?

In the body poisoned by certain fell diseases there develops a counter and protective poison which inhibits and destroys the harmful germs. These self-made agents have for some ills been cultivated, so that a serum may be introduced at once into the blood of a sick man that his body may have offered to it the very aid it needs to combat the toxic cell. As man may be thus inoculated against disease, so I believe it possible to inoculate the potential truant with such an interest in construction that he will be protected in large measure against the enticements of the

world outside the school walls. Few indeed realize how manifold are the things which seek to tempt him from his desk. If we would prevent his escape we must offer a counter attraction to each of these seductive agents. We must multiply his interests and encourage his ambitions with work which appears to him of high importance.

Presented early, developed wisely, the manual arts are among the best antitoxins of preventive education. They are nature's cure for truancy, and should form a part of every elementary curriculum from the kindergarten to the high school. With the little children they may deal with toys and serve as a means of expression, but the older pupils should see that they are big with possibilities for real work, that they are no play subjects, but subjects which unite in the most practical of exercises, the joy of work with the joy of play. The models for the older boys should deal with real things in a very real way. Plans for them should be made and used, and the lads brought to see that the work they are doing in school is first cousin to that done in the numbing factories they pass each day. As little time as possible should be given to the formal exercises and practice models, as much time as possible to the making of things—big things—real pieces of furniture and workable pieces of apparatus, that meet strongly-felt needs in the life of the boy and the life of the school.

This kind of education appeals to parents as well as children. I never saw any crowd of people who were more interested than that which gathered at an exhibition held in New York not many months ago where there were shown four or five rooms furnished and decorated entirely by pupils in the grades. These girls and boys had made the furniture, the hangings, the pictures and the books—all were the products of children's hands. Here was a chance for parents to see that manual and art work was valuable, and, as for the youthful makers, they could scarcely be drawn from the treasures they had contrived.

Our ideas of manual and art teaching are better and clearer than they used to be. When I was a lad in school I held high office—I was monitor of the trash basket! It was my privilege to dispose of the finished drawings of squares and circles and rhom-

boids after my mates had painfully made these dry and sapless figures. Once done and marked, they were mine. And do you believe that my boy friends cared a whit when I took the labored products of their fingers and cast them into the outer void? Not one of the fifty—dust they were, to dust they might return. But do you believe you could have thus treated without passionate protest the bound books, the handsome curtains, the tables and well-made chairs my small friends contributed to that exhibition I referred to? If you do, you are very much mistaken. Those of us who assembled the work for the show had virtually to go upon our knees and beg the children that we might have their models but a little while, that they might be shown to their admiring parents and friends. There is no monitor of the trash basket in any class where Manual Training is well taught!

So, turning doctor again, let me say that in the matter of diagnosis and cure, I think our efficiency engineer right. He must study the child and adjust his education not only to his needs, but, what is more, to his capacity. I believe my doctor friend right in believing that in many a school system the authorities have not yet awakened to the fact that they are largely responsible for every pupil that escapes and goes to the bad. I believe my judge-friend right, and hold that the parents of this country must have these things brought home to them, through their pocketbooks, if needs be; and I believe my reform-school friend right; that if you want to give instruction which is to capture the interests of potential delinquents you must not wait until these are sent to the reform school to put the manual arts in most practical form before them.

Finally, I believe that one can, by aid of the arts, early inoculate children with habits—good habits—that will survive through future years. I believe that in handwork, properly and wisely used, we have something which is better than court officer and better than policemen. It is the best agent to waken the interests of the wayward, the best to rouse the ambitions of the sluggish, and to conjure self-respect in the indifferent. As moral 'suaders it needs no adjunct of court squad and magistrate, no Black Maria, no probation officer, no jail and no reform school. The manual arts work overtime without cost, and keep the initiate

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in their mysteries ever planning new problems to conquer. For a few cents per pupil a year they offer attractions outbidding the dime museum and the dock. Properly, freely, wisely used, they nip the very bud of truancy; they are as an axe at its root, and as a blight upon its branches. Of all preventive agents they stand foremost—the best truant officers a school system can employ.

### Preventive vs. Curative Education.

ADDRESS BY PROF. EARL BARNES, PHILADELPHIA, PA.

For eight years and a half I have been involved in a piece of intensive preventive education. It is the care of my child, who, now nearly nine years ago, was stricken with infantile paralysis. This disease is an acute inflammation of the interior bones of the spinal cord, from which pass off the motor nerves. The inflammation almost always destroys some of the nerve cells and impairs others; and the recovery of impaired cells may reach over several years. Meantime, some parts of the muscular system are left without any driving battery behind them.

These muscles are not themselves diseased. They are less well provided with driving power than the other muscles of the body. If left to themselves they will develop slowly, or not at all, while the other muscles go on growing and then result in club foot, sway-back knees, shortened limbs, distorted pelvis, spinal curvature and all the other evils of cripples.

The intelligent parent must keep up the growth of affected parts by massage and exercises, work out contractions, brace weak places, emphasize general health and never lose hope. When he begins, where the disease leaves off, the limbs are of equal length and size and there are no contractions anywhere.

This is what comforts every educator in every case he meets, though the problem is not always written so clearly. If he starts early enough, his child is in pretty normal condition ordinarily. But the educator knows that behind the child lie racial defects, family weaknesses, individual peculiarities, institutional imperfections and human ignorances that leave many of his future possibilities with no adequate driving power behind them.



If the weak places are neglected, then atrophy will take place and contractions will creep in, and to correct these the educator must put forth many times the effort that would have been needed to prevent them. In fact, they very soon become incurable. Preventive education is like saving money on a good income; curative education is like paying off accumulated debts bearing interest at five per cent. a month. In the first case, a man has courage and capital; in the second, he has despair and impoverishment.

The whole eugenic movement of our time is preventive education; the efforts of Mr. Johnstone, of Vineland, who was originally to prepare this paper, to cut off the supply of imbecile children is preventive education. The attempts now being made to prepare children in school so that they may go out into life possessed of some sort of efficiency are a part of preventive education. So are the efforts of parents to convict the defects of temper, strengthen physical weakness and perfect good habits in their children.

In this paper I wish to deal rather with the general pedagogy of the subject than with any particular applications. Years ago there was a strong belief in the pedagogical value of warning. In schools children were taught how *not* to spell words and the grammatical constructions they were to avoid; in homes they were shown the manners they ought not to imitate, while the literature abounded in stories of bad boys and their terrible endings. Of course, we all know that this is wrong to-day. Any idea planted in the mind tends to linger, and being a center of force, it tends to produce fruit after its kind. Social pathologists are always in danger of acting in accordance with the ideas they carry in their minds. Danger signs are always alluring.

The efforts carried on for many years by noble and devoted men and women to abolish narcotics and stimulants by teaching children their danger is a good case in point. The terrible charts of drunkards' stomachs and the impassioned accounts of the joys and frenziness of drunkenness were supposed to make the children love their bodies and take a deep interest in them. In a study made on the children in four American cities, I find that



physiology is least loved and most hated of any subject studied in school. Hardly any children select it as their favorite, and at thirteen a quarter of the children pick it out as the subject they most dislike.

Preventive education must then be an anticipation of the lines along which the children will need to move in later life. They must be trained for the life they are to lead and this demands on the part of teachers a knowledge of sociology which few possess. The teacher should be able to look back into the child's racial, parental and social past and understand the forces, good and bad, which are operative in him. She should be able to look forward into the life he is to lead and anticipate its needs. No one is wise enough for such a task, but some are better than others and we may all improve if we will recognize this as our problem.

But granted that the teacher has the problem in hand and the knowledge to solve it, she must have a method and this must rest mainly in habits. Our conduct is nearly all habit and we act from the nervous reflexes hundreds of times for every time that we act in conviction or will.

Hence preventive education to affect life must begin early; if possible, as soon as the child is born. Teaching to walk should not involve bow legs; cleanliness should be so habitual that dirt will be discomfort. A child well trained with a handkerchief will soon find it insufferable to go about with an unclean nose. Habits of excretion must be made so regular and habitual that constipation will never begin. The child must be taught to eat, to sit in a chair, to walk and stand so that he cannot go wrong. All this demands infinite pains and care on the part of parents, nurse maids, and teachers of the very young. That good social habits may be formed, it is imperative that children should be trained in groups. The kindergarten does a great deal of preventive education.

Sexual hygiene is largely a matter of very early habits. Even babies should be kept scrupulously clean; generally boys should be circumcised, and from the first, children should be trained, not by precept but by practice, never to handle themselves. Any

form of exciting sensitive centers, like sucking a dry nipple, should be discouraged.

The best preventive tendency I have ever known was on the stock ranch at Stanford University. When the university was opened, Marvin was in charge of some seven hundred horses in the stables nearby. A colt was handled, its feet lifted and its face rubbed from the day it was foaled. Straps and ropes were tied and buckled about it from the first, so that it never knew what it was to fear them. In the first days of its life it was put on a circular track under a cover, a colt kindergarten. Mr. Marvin told me that the worst thing that could happen to a colt when exercising was to shy. It established a kink in the nervous system that tended to make it shy the next time it met the same circumstances, and such a kink could be worked out only with great care.

And yet a few years ago we let colts run wild till they were three years old and their nervous systems were full of a thousand kinks and twists. Then we caught them and broke them in by force. Some could not be broken in and all wasted life in late and imperfect adjustments. We still let most children grow up wild, and try to break them in when we want them to go to work. The new eugenic conscience is good, but we need a training conscience to supplement it.

In conclusion, then, preventive education requires parents and teachers who can look behind a child to see its weaknesses and its perverse tendencies, and before it to see its needs. Warnings will be little used, but good habits will be established, backed by ideals that will make right living inevitable. A badly trained child must become as impossible as a badly born child.

CHAIRMAN—As one of an audience of 1,500 men at St. Louis last month, I heard Mr. Meyer Bloomfield make an address as practical and pertinent to this topic as is possible to be. I understand his institution is to fit the boy or girl into the job. I have the pleasure of presenting to you Mr. Bloomfield.

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Address.

BY MR. MEYER BLOOMFIELD, VOCATION BUREAU, BOSTON.

Fellow Workers: I approach my theme this morning from the point of view of a social worker. Industry needs the boy better fitted, and the challenge has been accepted by the school to fit the boy for the job, but the schools are going to turn around and ask that the job be fit for the boy.

The country-wide interest in the matter of better safeguarding the transition of our boys and girls from school to work, indicates a determination that the present waste of our youth resources shall cease. Boys drop out of school not because they have to, and they go into a job not because they are fit for it. This haphazard plunge into wage-earning life profits neither employer, the boy, nor the community. The time has come for a social scrutiny of these early stages of passing from the protection of school life to the strange liberties of work.

Professor Barnes has asked us to go back to the family for its primary function. I wish that were possible. Those of us who have been engaged in this work know that the family is handicapped; it cannot do what it wants to do, and at the present time we find parents who don't even know their children are at work, much less understand what the work is they are doing; especially true is this among immigrants. Furthermore, a vast number of our children are hard to keep track of, because they drop out of the school just as soon as a working certificate is granted. Industrial education, or vocational education, is the only thing that will keep them longer in school. Now we know, by personal observation—we have it in statistical form in the report to the U. S. Bureau of Labor, which deals with the children that leave school for work, that more than two-thirds perhaps, who drop out for work, do not need to, could have remained in school. For one reason or another they did not get what they wanted, and so because the job called, they dropped out—a loss to themselves and to society.

Now, it is this unprotected transition from school to work that

is doing more than anything else to bring about this result. Two things have been at work to produce that dire result. The undeveloping jobs are the only jobs which are open to children whom we do not fit for wage earning. Isn't this excuse enough for asking to give the child a good start in life? I heard a workman give a good answer to the question put by a member of a school committee on industrial education. The question was, "Why do you ask for so expensive an equipment? Our shops are not equipped that way." He said, "Because I intend my boy shall be accustomed to better conditions than I get in my shop."

What determines the boy's entrance into an occupation? We know that if parents knew what the situation really was with respect to these employments they would make even greater sacrifices than they now do to give their children more training or to defer certain benefits longer so that their children might come out better. You must have the facts. Who is there to give the facts? We can no longer guess about the employments. Our children have been too long permitted to find themselves in the teeming, working world without any compass or navigating chart. Bitter and costly experience has been their only vocational adviser. We want to make that transition safer and more profitable to all concerned.

To give intelligent advice to-day when industry and business, and even the professions, are highly complex and subdivided, is no easy matter. There is too much guess work, too little scientific information of the most vital kind. A mere personal inspection of an industrial establishment to-day does not begin to tell the whole story about the particular work. Hundreds make a shoe, scores and scores make watches and pins. We know that stone cutting is at the head of the list in mortality in tuberculosis. We must be familiar with the studies on industrial diseases, must know something about the hygiene of occupation, about the trades. There are health studies, actuarial statistics about mortality in different occupations, questions of fatigue, monotony, arrest of development, educational and efficiency foundations, economic phases and social effects which one must understand in order to give useful advice about any calling. Printing, for

instance, is often a dangerous trade. And so on down the line, as you look at the different occupations you see the need of specialized information to offset the stupid, ill-advised suggestion of the schoolman, particularly to the bright child.

The Vocation Bureau, therefore, has undertaken to study a variety of careers open to the boys of Boston in order to supply them, their parents and teachers with this highly detailed knowledge. We do not make decisions for anybody, but we furnish the tools for intelligent choice. Educational information is an important part of this service. To apply this information and to help in the choice of a life-work requires time, thought, technical preparation. The work is important enough, dealing as it does with the whole future of our boys and girls, to call for serious and single-minded preparation for this service.

The responsibility of the public school cannot end with the graduation or the dropping out of the children. A most vital service then begins; to make good the costly investment in those children. We want more vocational motive in education and more educational motive in the field of employment. We are going to insist that no industry shall exhaust the moral and social capital of the child. The main point is that the child shall not stop growing because it is wage earning.

The most interesting thing, however, from the point of view of the social worker, is the relation of the employer to this work. What does the business man say? In the first place, the enlightened employers say that the employment of boys from fourteen to sixteen years of age is a waste in business; that their place is in school and not in industry. So we stand with the business man in that position, that those plastic years should be used to lay the foundation for a vocation.

Recently we organized a group of men—men who are practically at the head of establishments, managers of great factories and stores. We pointed out to them that employment practice was often a waste to the employer and a waste to the child and to his family, because it was all guesswork. We don't want our children tried out in one place after another and finally thrown on the scrap heap squeezed dry. We ask that the employer co-operate with us in vocational guidance. It is needed

as much in the factory as in the school. There is a good deal of detail to that point, but you are probably familiar with it. The fact of the matter is that there must be more vocational motive in school life, not so much to fit the boy for specific employment, but in order to make him fit any employment; because it is bad business not to do it, and because it is absolutely unsocial to treat wage-earning as something less important in developmental nature than studying, than leisure, than reflection. We want school and shop to co-operate in making the most of our boys and girls.

Address.

BY DR. MAX G. SCHLAPP, DIRECTOR OF PSYCHOLOGICAL CLINIC,  
CHILDREN'S COURT, NEW YORK CITY.

I wish somebody had suggested less work and a little more play. I am not qualified to speak on education, but I wish to say a few words about the material that is brought to the educator.

In looking around and investigating the weakness of the different States, we must take the statistics that have been collected by workmen in the social field and other fields, study them and try to interpret them. In looking over these statistics, some very serious facts confront us, and I think they can be taken as a note of warning to the whole country, not only in this country, but in all other countries.

I will first open up to you a few charts and try to explain them; then I shall bring out the probable cause of these conditions, and speak of what might be done.

You have here the statistics of the Western European countries and of the Eastern European countries, and you find that from a certain period there was a certain time when there was a remarkable decline in the birth rate. This decline is still continuing. You will also notice that there is rather a parallel decline in the death rate. What is the cause of the decline in the death rate? I think we can explain that by saying that our improved sanitary conditions, our improved hygiene laws, our im-

proved methods of combating with contagious diseases have led to the decline in the death rate. This improvement in our sanitary conditions has made it possible for large numbers of people to collect in small areas; in every one tremendous cities have sprung up. All these inhabitants of the cities are consumers, if we wish to consider those producers only who are producing things that help along life. This has brought about a state that we know as industrialism. This industrialism is prosecuting changes which are very serious, which I shall try to explain fully a little later.

Now, besides this drop in the birth rate and death rate, we have—in other words, as we might expect with the drop of the death rate, a better class of people developing—a stronger human being. That is not the case, for we are developing a weaker race, and this is shown by our statistics on invalidism, on feeble-mindedness, on nervous conditions, and all statistics in regard to criminality. I want to give you these statistics. (Reading figures.)

There are no accurate figures because we have no method of getting accurate statistics on the feeble-minded or insane, because we do not know what number of insane people are in the community; we do not know what number of feeble-minded there are in a community. We have no way of knowing where these people are and how many there are of them. We can only take these statistics from the inmates of the institutions. Of course, you may say, "Well, this increase is probably due to building new institutions and bringing the inmates into institutions." That, to a certain extent, is true, but that does not explain the tremendous increase, because this crowding demands the State to build more institutions for more such people.

(Reading figures.)

This increase in criminality is shown on the chart, and the increase in feeble-minded is very well shown. On these three charts are shown the increase in population. Here is the increase in England and Wales. These two charts show the increase in crime in the German Empire. The statistics are very carefully taken, and this curve is made on the basis of convicted individ-



uals. This shows the juvenile offenders. The first chart shows the first offenders and repeaters, and a rather interesting fact here is that from 1900—the curve showing the tremendous decrease in offenders.

Let us ask ourselves, "In what way does industrialism bring about these conditions? How can we explain this tremendous drop in the birth rate? How can we explain the tremendous increase in insanity? There is no doubt of this increase, in spite of the fact that some wish to explain the tremendous increase in feeble-minded, defectives and criminals. The death-rate figures can be explained by our improved sanitary condition.

Let us consider "What is a human being?" It is an organism made up of a great number of atoms; these atoms are known as cells. Society is an organism made up of a great number of atoms, and these atoms are known as human beings. The cell in the human being has definite functions or definite life processes, and there are three distinct life processes of the cell. If these three distinct life processes of the cells in a human being are going on in their normal condition, then that individual is a normal individual.

There is another condition which is perhaps just as serious as poisons that may be introduced into the body, which accounts for this tremendous condition, and that is the actual changes that are taking place in our body itself. This industrialism which exists to-day is so strenuous that the human being has not been able as yet to adapt itself to this tremendous strain.

Another point which is very important is the question that the woman and man are alike, which was raised here yesterday—that they are alike and ought to be able to do the same sort of work. Ladies, that is not true. The man, or the male, from the very earliest beginning of life has been a normally active member of a unit, a unit which is made up of two parts, male and female. The male represents the active part of this unit, the female represents the quiescent part of it. I will skip the different types of females in which this is so well illustrated and come to the human being. Growth of cell, or formative activity in the individual, progresses up to a certain period, or certain time of



life, the adolescent stage of life. At this period growth begins to cease. If that is true of the animal kingdom, it is also true in plant life. From that time on the male becomes active, perhaps more aggressive, but the woman develops certain functions which require that she becomes quiescent. There are certain organs in the body of the woman that are producing substance, and must continue to produce these substances in order to meet certain conditions that nature requires of her. If a woman from the fifteenth year, or even a little before, to her fortieth year is functionally extremely active, say a telephone operator or a girl in the factory, and she is getting out piece-work, is working under a tremendous strain, what takes place? She is using up so much nerve energy that the normal processes which are necessary to produce the surplus energy are not doing their work normally, and that method by which nature gets rid of that surplus energy disappears. It may even remain, and in time that woman may bear a child, but that child will not be a normal child, because the different parts have not been normally developed. This is a serious matter, and one, I think, we must consider. It is not possible by laws or by any teaching of any kind to get rid of this defective law of nature. We have got to accept it, and why trespass and cause all this misery? I am not pessimistic about the change. I believe this disease in industry will increase; I believe crime and insanity will increase until finally the races from the Orient will sweep us before it. This has been the case in history before; the downfall of Rome was due to the conditions we are now in. Germany and Spain, and now we have another country, France, that certainly is dropping very rapidly because of this tremendous strain.

If the human being as a unit of society is being disturbed, society must be disturbed, because it is part of a whole and the human being is part of the whole.

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*Monday Afternoon, March 25th, 1912, 2 o'clock.*

Topic: "Public Schools."

DR. A. B. POLAND, SUP'T OF SCHOOLS, NEWARK, CHAIRMAN.

The program has been changed, in order to bring the demonstration of the system of teaching music in West Orange schools first. I have pleasure in introducing to you Mrs. George Merck.

MRS. MERCK—Miss Lindsley, who says she cannot speak, but only sing, asks me to explain the purpose of this demonstration, some remarks having been made about its irrelevance to the general subject of this Conference.

Music, as taught in our West Orange schools, cannot be classed among the often quoted "fads and frills of education." Doctor Kendall, in his speech here some weeks ago, pointed out the great need of our country for good things to occupy the leisure hours, or bad things will fill them. What could be a more beautiful and elevating pastime than music? The children love it and like to spend time and thought on it, and learn not only rhythm and melody and the fundamental rules of music, but concentration and observation of minute details. Incidentally, they master a language which everyone understands, even our newest immigrants, and which is a great means of binding this great nation together.

As the problem child seems to be the root of all charities and corrections, there can be found food for thought in the old stories and myths of Arion and Orpheus, who daunted wild animals and even the spirits of the nether world with their music; and of David, who pacified Saul's temper with his harp.

A good deal of music is used in the kindergartens; not only do the children sing, but the little lullabies and slumber songs, which the teacher plays between their games and romps, as they rest their drowsy little heads, are most beneficial in their influence.

The children here to-day are selected at random, without any view to their voices or musical talent. Miss Lindsley's

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method has been taken from Professor Farnsworth's, of the Teachers' College, New York.

(Demonstration by Miss Laura Lindsley.)

Public Schools.

INTRODUCTORY REMARKS BY DR. A. B. POLAND, NEWARK,  
CHAIRMAN.

As chairman this afternoon, I note that the topic for discussion is that of the "Public Schools." I am not quite sure that this title is not misleading. The term "schools" is a term of wide extension; it covers the elementary, grammar and secondary school as well as the college and university. The word "public," also, is a word of wide extension. I suppose by "public school" the committee meant the State-supported school as distinguished from the private school. Now, Dr Butler, in his preface to the book called "The Administration of Public Education in the United States" makes a distinction—a sharp distinction—between governmental, or State-supported schools, and "public" schools. This distinction is not based upon the form of control or the source from which support is derived. A "public" school, according to Dr Butler, is a school which springs from the people and which is intended to satisfy public needs. Hence I take it that our private and preparatory schools, our colleges, universities—in fact, nearly all our educational institutions—spring from the people, and in a real sense are "public" schools. As Dr. Butler says, we have no national university supported by the general government, but we actually have in the United States a good many national universities like Harvard, Yale, Columbia and Princeton, which originally sprang from the needs of the people and which are to-day satisfying those needs. I shall, therefore, rule in the discussion which follows that anyone is in order when speaking of schools generally.

It is not my purpose as chairman to make an address. I think none was intended by the Committee; but if I were allowed to speak for a moment or two on "public" schools, I should say

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that the most obvious thing at the present time is the criticism that they are receiving; and that I enjoy this criticism. Where there is criticism there is life. The doors of the public school in this country always stand wide open; we welcome parents and others—we even solicit our critics to come in. The trouble is that much of this erratic (I might almost say *erotic*) criticism which we hear from time to time is made by people who don't know a thing about public schools. I dare say that nine times out of ten these self-styled critics, if challenged to state their facts, could give none. Many of them, I dare say, could not tell a seventh-year grammar-school class (nor, indeed, a fifth-year grammar-school class) from a first-year high-school class, unless by asking the teacher. But, for all that, we welcome our critics just the same. All the great institutions of society are being likewise criticised. The church is getting its criticism; the home, some people say, is fast going to pieces. Presidential candidates are criticizing big business. Everybody, at the present time, seems to be criticizing everybody else. We who administer school systems feel as though we are getting less criticism than others since no one has recently charged the school—the elementary school—with being a hotbed of vice, encouraging crime, teaching infidelity, etc., although these charges have recently been laid at the doors of colleges by Mr. Crane—Away with such nonsense! I don't believe a word of it!

In the *New York Times* to-day, I find a full column on "College as a Means of Stifling Thought." It refers to an article in *McClure's* for April, written by Owen Johnson, a recent graduate of Yale University, a son of Robert Johnson, editor of the *Century*. Presumably he speaks of what he knows. As a graduate of Yale University he certainly would not disparage his alma mater. Let me quote just a little:

"The burden of criticism of colleges is that the social organization of the colleges has so overwhelmed them that the intellectual life has been choked out."

Again, finding fault with the fact that the colleges are indifferent to big issues, the statement is made:

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"Just look at the questions that are coming up; popular election of senators, income tax, direct primaries—it's like building over the Government again. And no one here cares or knows what's doing. I say, "Why?" This question was put by one of the crowd. There may be fifty-two reasons for it. One is, our colleges are all turning into social clearing-houses, and every one is too absorbed in that engrossing task to know what happens outside; second, is the fact that our universities are admirably organized instruments for the prevention of learning." "All education does to-day is to develop the memory at the expense of the imagination."

Again, listen to this, and I read it because it emphasizes so perfectly much of the criticism we hear:

"The harm is that this numbo-jumbo, fee-fi-fo-fum, high-cockalorum business is taken seriously. It's the effect on the young imagination that comes here that is harmful. I tell you, and I mean it solemnly, that when a boy comes here to Yale, or any other American college, and gets the flummery in his system, and believes in it—surrenders to it—so that he trembles in the shadow of a tomb-like building, doesn't dare to look at a pin that stares him in the face, is afraid to pronounce the holy, sacred name—when he's got to that point he has ceased to think, and no amount of college life is going to revive him. It's wrong, fundamentally wrong; it's a crime against the whole moving spirit of university history—the history of struggle for the liberation of the human mind."

I have read this merely to prove that the best institutions are being criticised, and that it does not hurt our feelings at all as public elementary school teachers to be criticised, if the criticism is of the right kind, that is, if the criticism is helpful and based upon an intelligent knowledge of the facts—digested facts from which just conclusions have been drawn.

The following should have a good deal of weight, because it comes from President Pritchett, head of the Carnegie Fund, who is to-day probably the foremost educator in America. Now President Pritchett says this:

"The work of the next two decades in American education is to be a work of educational reorganization; and this reorganization must include elementary education as well as higher education, for the problem of national education is really one problem, not a series of isolated and unrelated problems. To-day our schools, from the elementary school to the university, are inefficient, superficial, lacking expert supervision. They are disjointed members of what ought to be a consistent system. Where should such reorganization begin? From intelligent leadership of teachers them-

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selves and from co-operation of teachers in all parts of our system of national education."

Here is constructive criticism, which we all like. So far as it relates to the administration of public schools it is true; we know our weaknesses and shortcomings, and are looking about to discover how we may be able to correct them. Notice President Pritchett's suggestion, which is "From the intelligent leadership of teachers themselves." No one would think himself competent to reorganize the legal practice of the State of New Jersey who had no knowledge of the law; nor the practice of medicine in New Jersey unless he were a physician; and you have the authority of President Pritchett in affirming that this educational reorganization must be made by the teachers themselves and not by our lay critics. Now, as I have said before, we feel that criticism is necessary and that it is desirable. To improve one must know the facts, whether it be from the lips of friend or enemy—it matters not—if it be only the truth.

This afternoon we are fortunate in having with us speakers who know the facts. The first speaker is a lawyer who is accustomed to deal with facts; he knows how to draw legal and just conclusions upon the basis of facts; a man who has had ample opportunity to acquaint himself with the subject upon which he is to talk, and better still, a man whose judgment can be implicitly relied upon. I have the pleasure of presenting the Honorable John P. Murray, of the New Jersey State Board of Education.

New Jersey Rural Schools.

ADDRESS BY HON. JOHN P. MURRAY, NEW JERSEY STATE BOARD  
OF EDUCATION.

*Mr. Chairman, Ladies and Gentlemen:*

It was with some misgivings that I who never attended a country school, and who never taught in any school, accepted an invitation to address you on the rural schools of New Jersey. When I learned that a former State Superintendent would preside, and that a recognized authority and author on country

schools would speak after me, I can assure you that my misgivings did not decrease. The profession of which I am a member is now being caustically criticized in England and in this country. The attack here is led by an eminent citizen who menacingly wields a bludgeon and who charges that the legal profession is in a rut out of which only the dynamite of public opinion can draw it. If judges and lawyers are made to realize that humanity is superior to property, and that when there is a clash between human rights and property rights, the latter and not the former must yield, it will be due in large part, if not altogether, to the advice and criticism of laymen.

With all due respect to educators, I feel that improvement in our rural schools will likewise come chiefly from the activities of those outside the school system, of those who have no superintendents or boards to fear or humor, of those who dare to call to the attention of the public its gross indifference to the rights of country children. It is perhaps not so much the educators as the public itself which is in a rut with regard to our rural schools. For a discussion of rural schools from a professional and technical standpoint, I must advise you to look to an expert such as Mr. Kern. It is as a layman who has given some study to conditions, causes and remedies that I will speak.

During the past month the press has teemed with news of coal strikes. Almost daily have we read of the utter dependence of railroads, industries and even navies upon the work of unfortunate miners of whom the world in general has cared but little and thought less. How essential a cog they are in the wheel of modern industry is now clear to all. It is clear to you how essential rural communities are to cities in which I assume nearly all here present live? Do you realize that the dependence of the public upon coal mines is as naught when compared with its dependence upon farms? A severe snow storm or a railroad strike makes you almost instantly realize your need for milk and other farm products. If all farmers for one year grew no more than was necessary for the maintenance of their families many a city would become a cemetery. The country is dependent upon the city for comforts and luxuries. The city is dependent upon the country for its very life. The country could survive the

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city. The city could not survive the country. Notwithstanding the utter dependence of cities upon the country, we find that many residents of the latter desert it for the former. New Jersey is not an exception to the great difference in the rate of growth of urban and rural communities. The Census Bureau defines urban population as that residing in incorporated places of over 2,500 inhabitants, and rural population as that residing outside of such places. In 1890, 39 per cent. of the population of this State resided in rural territory. By 1900 the percentage had decreased to 29, and by 1910 to 24. Between 1900 and 1910 the urban population increased at a rate almost double that of the rural. Ninety-five per cent. of the population of Essex and Hudson counties reside in urban communities. There is substantially no rural territory in either county. Look at the schools within their limits. As a whole, they are perhaps the most imposing structures. They are almost all carefully constructed, they are sanitary and well lighted and heated. In them will be found principals and teachers presiding over carefully-graded classes. In each of those counties will be found attention given not only to ordinary rudiments, but also to manual and industrial training. In each will be found special classes for retarded, backward and defective children. In each, teachers who are comparatively well paid become expert in the particular matter which children are expected to learn during a period not exceeding five months. Contrast such schools with those in rural territory. Perchance some among you may think that we have but few rural schools in the State. Do not deceive yourselves. I will not attempt to give an accurate definition of a rural school. I will leave that for educators. I know you will all agree that schools with but one or two rooms are rural in the strictest sense of the term. Some of you doubtless think that in the prosperous State of New Jersey we have but few, if any, one-room schools. We have our share. We have too many. We have 908. In the entire State there are but 2,123 school buildings of which 43 per cent., or almost one-half, are one-room buildings. If to the 908 one-room buildings we add the 295 two-room buildings, we find that  $56\frac{2}{3}$  per cent. of our schools are either one or two-room



buildings. In eleven of our 21 counties there are 998 school buildings and only 2,425 classrooms. The average school building in these 11 counties contains less than  $2\frac{1}{2}$  rooms. It must, therefore, be apparent to you all that more than half of the schools in the State are rural, and that on such schools about 25 per cent. of the children of the State depend for their education.

In the erection of many of our rural schools, particularly those of only one room, but little attention has been given to the physical welfare of the children. In the construction of many the preservation of normal vision has either been forgotten or ignored. Cross light, admittedly very harmful to sight, is not uncommon. The general sanitary conditions in some are very poor. In many little or no attention is given to the location of wells and toilets, and they are often found in dangerous proximity. Even the law requiring a suitable division fence from the school building to the outhouses, so as to prevent intermingling of the boys and girls, is frequently disregarded.

In many rural districts provision is made for a thorough cleaning of the schools only once a year, and that usually during vacation. The thorough cleaning in many cases consists only in a scrubbing of the floor. During the time when the schools are open the majority of them are entirely dependent upon the teacher and the pupils for cleanliness and in winter for heat. Some general notion of the physical character of the rural schools of the State can readily be drawn from their values. In 106 and 107 buildings, the average value of each of which is less than \$2,500. In two other counties there are respectively 96 and 107 buildings, the average value of each of which is less than \$3,000. When you consider that such value includes not only the building but also the land, the furniture, the outhouses and the fences, and that such value means total cost without any allowance for depreciation, you can form an idea of the physical side of our rural schools. When, in addition, you consider that the average is raised by the larger schools in the more populous centers of the three counties, you can judge for yourselves the character of those which are well below the average. The total value of all school property in any one of the three counties to which I have referred is not equal to the

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value of some single school properties in Essex and Hudson counties.

What intellectual training is given in our 908 one-room elementary schools? As you all doubtless know, in cities an elementary school is divided into eight grades, covering a period of eight years. In very many city schools each grade is divided into two parts, each covering one-half of the school year. In the up-to-date city school, we find sixteen classes each presided over by a teacher. For each there is a principal and frequently the school is visited by supervisors and by a superintendent.

In our one-room schools there is but one teacher. The pupils are of various ages and of various degrees of advancement. That one teacher is expected to be able to teach the entire subject-matter covered in our elementary schools. She is supposed to know and to have the faculty of imparting knowledge of the subjects taught in many city schools by sixteen teachers who are aided by principals, supervisors and superintendents. A teacher who could teach the entire eight years' course as well as the sixteen teachers in city schools would be unusual. The ability expected from the teachers of our one-room schools is extraordinary. Not only should they know the subject-matter taught in elementary schools, not only should they have the faculty of imparting their knowledge, but they should be able to see that while they are teaching the children of one stage, all the others are employing their time to good advantage. A teacher who has in her class what is the equivalent of eight grades, and who, while teaching one grade, can maintain such control and discipline over the other seven as to make all the children spend their time profitably, is, to say the least, exceptional. Considering the unusual ability and force of character required for the successful instruction of eight grades of children by but one teacher, we should expect, if our rural schools are as good as city schools, to find in them our very best teachers. What do we find? You can judge for yourselves by the salaries paid. In seven of our twenty-one counties, some teachers receive less than \$250 per year. To make you fully grasp what that means let us make a comparison. The average boy within a year after his graduation

from an elementary school can earn \$5 a week or \$260 a year. In one of the rural counties to which I have called attention, the average salary paid to the teachers in the elementary schools is about \$420, less than one-half the average paid in Essex and Hudson. What results can be expected from teachers who receive a pittance of \$8 a week? It has been said of the rural schools in this country, that the teachers are not trained, that the salaries are so low that they do not attract those who have prepared themselves for the profession of teaching, and that as a consequence most of the teachers are beginners or those who have not been sufficiently successful to be called to positions offering a higher salary.

Such statement is as applicable to this State as it is to the country generally. If any proof were needed we have it. About a year ago rules were enacted prescribing the qualifications for teachers and providing for examinations in December and May for those who did not have satisfactory credentials. In December an examination for teachers certificates was held. The results were such that if provisional certificates were not extended, the exclusion from the rural schools of teachers who were unable to pass the examination for permanent certificates would have probably resulted in the closing of many. It can be truly said that our weakest teachers are in the rural schools. To the weakest teachers should be given the most help. The teachers in city schools are aided by their principals, supervisors and superintendents. The teachers in the rural schools have practically no help or supervision. The county superintendents are supposed to supervise them. You can well imagine what help a county superintendent can give to say several hundred teachers in schools widely scattered. They are unable to do much more than visit each school twice a year. The teachers, therefore, who need the most attention receive the least. Those of the rural school teachers who show any ability are offered better salaries elsewhere and usually leave. Shifting of teachers in rural communities is always taking place. As a rule, only the least capable remain. What is the effect on the pupil? It is well known that owing to the necessity of rural teachers, many of them quite

young, hearing the recitations of pupils of different degrees of advancement, the children, as a whole, waste much, some say fully one-half, their time in idleness or mischief.

The rural children are provided with poor schoolhouses and the weakest teachers. They receive the attention of the teacher during only a fraction of the day. Are such handicaps in any way overcome by a longer school term or by better attendance? During the past year the schools were open in one of our rural counties 171 days, while in one of the urban counties they were open 193 days. A further comparison discloses that the attendance in the urban county was about ten per cent. better than in the rural. In urban centers, the school term is invariably longer and the attendance better than in the rural sections.

Have the rural children any educational advantages which are not afforded to city children? On the contrary, in cities special attention is given to manual and industrial training, while in many rural schools no manual, industrial or agricultural training of any kind is given. Few of the teachers are qualified to give any such training and special teachers are rarely employed.

In the rural schools will be found children whom the French have so touchingly named "the infants of the good God"—mental defectives. They receive no training suited to their capacities; they are given no training which will make them self-supporting. As a result, when they leave school and find themselves unable to earn a living, unable to compete with those around them, many drift into the ranks of those who are a menace to society. The rural schools do not help them and their presence tends to retard the progress of the other pupils.

I trust you have now before you a bird's-eye view of our rural schools. The conditions in brief are: Poor buildings, poor teachers, poor supervision, a minimum of individual attention to pupils, short terms, poor attendance, little or no industrial training and utter neglect of sub-normal children who, because of such neglect, frequently become a charge upon, if not a menace to society.

What is the cause of such conditions? The most obvious answer is neglect. The query at once arises by whom? For

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some phases of the neglect the blame rests upon the State; for others, the people in urban sections, and for others the people in the rural sections. By the Constitution it is made the duty of the Legislature to provide for a thorough and efficient system of free public schools for all the children between five and eighteen years. The Legislature is given no discretion. It must provide for all and not merely for some of the children. It cannot discriminate in favor of the children in one district and against those of another. Does it do so? During the last school year the State distributed among the counties for current school expenses about eight and a half million dollars. Naturally, one would expect a division which would result in the allotment of an equal amount for each child in the schools. The allotment among the counties is based, not on the children, but on wealth. What is the result? Last year one of the rural communities received an amount equal to about \$9 per pupil. Other rural communities received an amount equal to about \$13 per pupil. On the other hand, the wealthy urban counties, including this one, received about \$23 per pupil. The State, therefore, gives the most to the communities with the best schools, and the least to the rural sections where improvement is sadly needed. The populous and wealthy districts urge that, as they pay the most to the State, they should receive the most in return. If education was not the duty of the State, there might be some force in the suggestion. As, however, education is the duty of the State, and as urban communities are absolutely dependent on rural communities for their very existence, discrimination in favor of city children and against country children is not only wrong, but very bad policy. Urban sections are very careful to foster industries and all ways and means by which their residents may earn money to buy their bread and butter. With far more care should they make sure that there will be bread and butter to buy. Food is far more essential than money. Districts which produce the food may be said to be the foundation of our very existence as well as of all wealth and prosperity. Without them we could not live. Urban centers should therefore help and foster them to an even greater extent than they do their industries. They should try to improve

them so that the number of people engaged in the production of food will not decrease, and so that the supply of food will not decrease and a corresponding increase take place in the cost of living.

We all must know that many parents try to live where their children will receive the best education, and for that reason many abandon the country. In the country, we therefore find many who are self-satisfied, many who, in so far as education is concerned, are in no sense progressive. To them what was good enough for the parent is good enough for the child. They directly vote upon the cost of a schoolhouse and the salary of a teacher. Comparatively few are guided by the welfare of the child. They feel that in voting the budget, they are taking just so much money out of their pockets. To them, it is similar to a subscription which they know they must pay. They are, therefore, guided by economy. The question to many is not how good they can have their schools, but how cheaply they can have them. Is it surprising, then, that some districts are not merely economical in regard to schools, but are actually parsimonious. Teachers who will accept minimum salaries are employed. Though they require aid, no supervisors are secured, because that would involve an outlay of money.

The rural people know that better results would be obtained if a teacher directed all her energies to children of one or two grades rather than to those of eight. They know that better schoolhouses, better teachers, more individual attention to pupils, and more supervision would result if they united with other districts in the erection of a common school. Local pride and occasional factional and political reasons prevent consolidation, not merely of schools, but for any purpose whatsoever, such as supervision and special teachers. The short terms and poor attendance result largely from the desire of parents to have the children help on the farm during certain seasons. Here, again, money and not the welfare of the child is the chief factor.

The causes of our present rural school conditions may be briefly stated as the failure of the State to make an equal allotment of money for all the children, the failure of cities to realize

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how dependent they are on the country, and their indifference to the necessity of maintaining a rural population large enough to produce the necessities of life, and lastly the apparent inability of rural communities to consider only the welfare of the children, to disregard in school matters local pride and petty factional and political differences, and to be guided by efficiency rather than economy.

From my statement of conditions and causes you doubtless inferred some of my views as to remedies. The public itself must be educated as to the needs of rural schools and the necessity of making them second to none in the State. To make them so good that parents will believe that in the country children will receive an education equal to that given in any city, will require more money. It will require the help of the wealthier sections of the State, and it will involve the granting to some authority, the right to effect consolidation of entire schools as well as consolidation of schools for special purposes.

The State school money should be apportioned for the benefit of all the children and so that all will share equally in it. The State should provide one or more Normal Schools, which should be specially equipped for the training of rural teachers. The training of all teachers in the State should be made more thorough, particularly in rudiments which at some time practically all will teach. The study of such subjects should not end in the elementary schools. They should be reviewed in the high schools. The course in the Normal Schools should be lengthened and more time devoted to methods of teaching and to actual practice in teaching. In short, the standards for teachers should be raised, and teaching should be made a profession. When standards are raised, teachers thereafter appointed should receive a minimum salary which, in my opinion, should be not less than \$15.00 a week or \$780 a year. Such a salary is necessary to enable a teacher to maintain herself in a manner becoming her position. Such a salary is necessary to attract to teaching young women of ability. The figure which I have named is such as young women within a few years after graduation from high schools can obtain in the business world.



The practice of having but one teacher for eight grades should be discouraged. In this State it should some day cease. Supervision is needed. There should be special teachers in industrial and agricultural training as well as for sub-normal children. When all rural teachers are properly trained, but few special teachers will be required. Now, however, there is urgent need for some. Districts could unite to secure the services of such teachers. Experience shows how rarely districts will unite for any purpose. There should be some authority with power to direct the consolidation of schools or consolidation for special purposes. Consolidation would result in greater individual attention to each child and in better supervision of the teachers. It would promote efficiency. Parents should be made to understand that they must send their children to school, and that they cannot keep them away through any motives of economy. The employment of truant officers should be made mandatory. The school buildings should be made more attractive and sanitary. They should be built not merely for the education of children, but also for the use of parents as centers for all reasonable purposes.

When the State clearly shows its desire to improve country schools, its willingness to afford greater financial help, and its determination to make the rural public do its share, then, and possibly not until then, will the rural districts enter into hearty co-operation.

If the State will distribute school moneys so that for each child will be allotted an equal share; if it will provide normal schools for the special and thorough training of rural teachers; if it will strive to make teaching a profession; if it will establish a minimum salary for trained teachers; if it will clothe some authority with power to effect a consolidation of schools and of schools for special purposes, and if it will actually enforce the attendance of children, I venture to predict that the rural schools of New Jersey will improve, and that they will rank with those of the cities.

I wish to thank you for your attention. I hope that your interest in rural schools will not end when you leave here to-day.



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I sincerely trust that interest will manifest itself not merely in having discussion, but some day in action.

CHAIRMAN—Mr. Murray is quite right in affirming that radical reform should come from the laymen. The laymen in a State hold the purse, and reformation usually comes through expenditure. I think the State of New Jersey is extremely fortunate that it has at least a champion and advocate for its rural schools.

Some five or six years ago I recall having received a book entitled *Among Rural Schools*, beautifully illustrated with photographs of the actual conditions existing in Indiana and other States. The main thesis of the book was that the rural schools are to be benefited most largely by consolidation. The man who has done more in this direction than any other in the United States I am about to introduce to you—a man whose name is a household word in every village from the Pacific to the Atlantic—Mr. O. J. Kern.

Western Consolidated Schools.

BY SUPT. O. J. KERN, ROCKFORD, ILL.

The chairman says I am from Indiana. I am not, but I am from Illinois. This afternoon—the hour is growing late, and I must cut out some of my introductory remarks—I will show you what I am trying to do in my own schools. I am hoping that the people will soon have more than an economic interest in the subject. The high cost of living is making the city people wonder why the farmer cannot provide cheaper foodstuffs. To be frank, I think that will never come again, because we have exhausted the fertility of the soil. I want you to have an interest in the open country. Every farmer or stock-breeder knows if he

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*Note.*—Mr. Kern's lecture was illustrated with many lantern slides showing consolidated schools and their work in making a better educational opportunity for the children of the fields. The pictures need to be seen to appreciate the social and industrial significance of the movement for a more vital education in terms of country life. Mr. Kern has lectured in 33 States of the United States and Manitoba, Canada.

sells his best stock every year and keeps only his scrub stock for breeding, he will never have good breeding stock. The country is the great recruiting ground for the cities.

It may not be apparent at first glance what relation the consolidated school out in the country has to delinquency, pauperism and crime. But whatever tends to increase social and industrial efficiency among the people living along country roads makes for human welfare certainly in the country and certainly for the cities. For the country is the great recruiting field for the cities.

#### A VAST ARMY.

The most accurate data at hand and available gives the number of children enrolled in the one-room country schools of the United States as 12,000,000. This is a mighty army that leaves the country homes and marches to the various schoolhouses. How is this army being trained? What are the ideals that prevail in these schools? Are the boys and girls put into sympathetic attitude towards life and work on the farm? Is the training they receive such that equips them to earn a living? What will probably be the economic and social value to the cities of those who leave the country for the already crowded centers of population? These and many other questions may well be asked. It is not likely that any of these will be fully answered in this paper. The best data of the United States Bureau of Education show that about 25 per cent. of the 12,000,000 children enrolled in the country schools ever complete the eighth grade. There is urgent need of a school organization that will give high-school privileges to country children without the necessity of the country children going to the cities to be trained away from country life.

#### NEED OF THE ONE-ROOM SCHOOL.

It is not necessary to prove that there will always be need of many one-room country schools. The character of the country in many places make it out of question to have a union of

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several schools. A one-room school with a good building, situated on beautiful grounds, taught by a well-trained teacher who is in sympathy with country life, and utilizes material in the environment of the child as educational material, is an institution hard to beat. It should not be necessary also to prove that there are many one-room country schools that are not giving the training they should and that conditions are favorable for a larger and a stronger organization, educationally.

## WHAT STANDARDIZES?

Warren Wilson, in his new book, *The Church of the Open Country*, says: "In the country community the tenant farmer determines the standards of conduct for the community. Of course, a few will always be better than he, but I am speaking in social terms, and social conditions are not made up of the few. The average child in the country community is more under the influence of the tenant farmer and the conditions of the tenant farmer's house than he is of his own household, no matter how well-born he be. The essential problems of the working people of any community must be regarded as vital problems of the whole community."

If the above be true, then how necessary that there be some institutional force that will give right ideals and train for efficient social and industrial service. It is out of the question to claim that the modern country home gives as good industrial training as did the pioneer home. It seems that a corresponding change has come over thousands of country schools, for we find a great exodus from the farms to the cities to secure better educational advantages. Wilson, in the same chapter quoted above, says: "The public school system, which is standardized so that the child of the poorest can attend school and is protected by law, so that he must attend, does not protect the community against poverty."

It is not claimed for consolidation that it will solve all the social and economic problems of either country or city. But a consolidated school with trained teachers and a vitalized course of study suited to country conditions does present a larger unit

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for social service, and rightly directed becomes a most powerful force in the reconstruction of country life.

ONE CONCRETE EXAMPLE.

It is no longer necessary to define consolidation. Let me show you on the screen pictures of some consolidated schools. (Here Mr. Kern threw on the screen pictures of the John Swaney Consolidated School in Putnam county, Illinois, and the Seward and the Harlem Consolidated Schools in Mr. Kerns' own county of Winnebago.)

Lack of space forbids the reproduction of the entire course of study in the Harlem Consolidated School. The course for the grades below the high school is thus omitted, together with all of the course in the high school with the exception of the courses in Agriculture, Domestic Science and Manual Training. The high school comprises four years. The pictures on the screen show the laboratory equipment to carry out the courses in the subjects of Agriculture, Domestic Science and Manual Training.

AGRICULTURE.

This work is a direct outgrowth of the needs of the community. It includes one semester each in the study of agronomy, soils, types and breeds of farm animals, animal husbandry and farm management.

AGRONOMY.

During the second semester of the second year, the study of farm crops, fruits and plant propagation is given.

Corn-judging and the quality study of the small grains, by the use of the score card, are given as laboratory work.

Special practical problems of fruit raising are given, including pruning, grafting and budding.

SOILS.

The work on soils as taken up will include the study of conditions, essential for plant growth, the origin of soil material, the supply of chemical elements of humus, the effects of acidity and liming, nitrogen, phosphate and potash, the study of types of soils, their texture, tilth, temperature and ventilation.

The study of soils in the laboratory and in the field is required.

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### TYPES AND BREEDS OF FARM ANIMALS.

During the first semester of the third year, the students in agriculture will be required to gain a familiarity with the types and breeds of farm animals by the direct study of them and the use of the score card.

### ANIMAL HUSBANDRY.

The principals of animal breeding and improvement and the problems of feeds and feeding studied in their relation to composition, nutritive ratio and cost, occupy the greater part of time during the semester.

The preparation for market, marketing, transportation, and the special study of milk production, completes the work.

### VALUE OF THE COUNTRY HIGH SCHOOL.

It is estimated in the Middle West that ninety-eight per cent. of the children now enrolled in the one-room country schools get no other education so far as books are concerned than what they get in those country schools. And the course of study and training in the great majority of the country schools bears no relation to the environment of the country child. As was stated in the beginning of this paper the U. S. Bureau of Education from the best data available estimates that not over twenty-five per cent. of the 12,000,000 country school children ever complete the eighth grade. In consideration, therefore, of the future development of agriculture and institutional life in the open country, and in consideration also of this human and material development in relation to the future of the cities, how national in importance becomes the problem of country life education. The country school problem is the biggest single educational problem in the country at the present time and the most important since the establishment of the land-grant colleges. Country life needs to be made more attractive to the young people. The country high school of the right kind will give the boys and girls finer ideals and keep more of the best blood out in the open country to become leaders in developing a new social, educational and industrial life.

## MIGRATION FROM THE COUNTRY.

The danger of increased flow of the best people to the cities is to increase pauperism, crime and delinquency in the open country. This will have a disastrous effect upon national life. Professor Carver, of Harvard University, in his new book, *Principles of Rural Economics*, sets this forth in a most forcible way. He says, "Next in importance to the character of the family ideal as a factor in race building is the character of rural migration. If it should happen that the most vigorous, capable, and enterprising youths should continually leave the country for the city, there to become sterilized, as is usually the case, through the pursuit of sensuality, vanity, or false ambition, only one result would be possible. The less vigorous, capable, and enterprising youths being left in the country, there to marry and bring up families, and the same process of selection going on generation after generation, the quality of the rural population would certainly deteriorate. This would happen as certainly as it would if a horse or cattle breeder should follow the practice of selling his best animals and keeping the inferior ones for breeding. If such a breeder should continue this practice, he would eventually have no first-rate animals to sell. Similarly, if the rural population should degenerate, there would eventually be no superior men and women to send to the cities, and the cities themselves would then degenerate. But if it should happen that the best, the strongest, the most intelligent, and the most enterprising youths should stay in the country, and the inferior ones should be sent to the cities to be sterilized by false ambitions, then it would follow that the quality of the rural population would improve. So long as the rural population is improving there is no danger of national decay or weakness, or a decline of civilization. It is therefore of great importance that the farms shall retain at least their fair share of the talent of the country.

"In order that young men and women of talent and capacity may be induced to remain on the farms, rural life must be made attractive to them. Farm life cannot be attractive to such men

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and women unless it offers opportunities for a liberal material income, for agreeable social life, and for intellectual and æsthetic enjoyment."

And in my humble judgment the right kind of a consolidated country school will furnish the training for better farming and better living.

### THE FINANCIAL PHASE.

Of course better country schools must cost more money expended in a better way. The consolidated school costs more on the same principle that the corn binder costs more than the corn knife or the automobile costs more than the ox-cart. The time has come when the countryman must spend near the tax rate that the city man spends for schools in order to get better schools in the country. No one can get something for nothing. If we are to have better schools more money must be expended to secure a better school organization; to secure better buildings with equipment; to secure trained teachers who will prove an inspiration to children and a live force in the community life.

To many farmers who do not figure, and who have been accustomed to levying only three hundred dollars annually for educational purposes in the country district, consolidation means enormous taxes, and in their terror they see the sheriff coming down the road to seize their property and it is over the hill to the poorhouse for them. Can farmers afford better schools? As Dean Burnett, of the Nebraska College of Agriculture, says: "Better ask, can they afford to permit their hungry acres to lie half tilled while the city swallows up their young?"

In Illinois ninety-eight per cent of the money expended for education, public school education is raised by local taxation with the school district, big or small, as the unit of taxation for school purposes. Taxes are levied on the assessed valuation, which is one-third of the fair cash valuation so estimated by the local assessor and the County Board of Review. The Illinois school law permits an annual levy of one and one-half per cent. for general educational purposes and an additional levy of one and one-half per cent. for school building purposes. Thus is per-

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mitted a maximum levy of three per cent. to secure better schools in the country. *Better country schools will come when more money is expended in a better way. There is no other way.*

CHAIRMAN—I have said, ladies and gentlemen, that Superintendent Kern's name was a household word in America, and having heard him to-day, you can tell the reason why.

An Italian Experiment in Education.

MRS. HOWARD C. WARREN, PRESIDENT STATE FEDERATION OF  
WOMEN'S CLUBS.

*Mr. Chairman, Ladies and Gentlemen:*

In coming before you this afternoon, I feel as though I am coming under false pretenses. Although I am the wife of an educator at Princeton, it does not necessarily make an educator of his wife. I visited these schools last summer in Rome with my husband, and I am going to confine myself to the method and Mr. Byoir is going to explain the apparatus, which I cannot.

Within the past five years psychology has made two important contributions to education:

1. The Binet-Simon tests for measuring mental growth and comparing mental with physical age.
2. The Montessori home schools for infants.

The Casa dei Bambini, as these schools are called in Rome, originated in connection with a movement to furnish good dwellings for the masses. There is a society in Rome which owns some 400 tenements, mostly in the poor quarters of the town. A few of their tenants belong to the middle classes. The society constructs, or rather reconstructs, its buildings on approved sanitary lines, and every effort is made to improve the condition and well-being of the tenants by light rooms, big courts and gardens, baths, etc. It seems to be an Italian expression of the Mills hotel idea. The Director-General of the company says the investment yields a fair per cent., and that the enterprise is not to be classed as philanthropic.

In 1906 the company decided to start in some of its dwellings a school and playground for children from three to seven, at which age the Italian children are admitted to the public schools.



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Dr. Maria Montessori was asked to develop a program, and the choice was most fortunate. After taking her degree, Dr. Montessori was for some years connected with the Psychiatric Clinic at Rome, and made a special study of feeble-minded children. Basing her work on Séguin's system, with modifications of her own, she was unusually successful in training deficient. It occurred to her that if she could accomplish such results with deficient children, that the system might, with advantage, be applied to normal children. She left the Clinic to make a special study of experimental psychology at the University of Rome, and at the same time carrying out pedagogical investigations in the primary schools. It was about this time that she was asked to superintend the starting of the proposed home schools for infants.

Dr. Montessori has written a book in Italian describing her methods. Some excellent articles have appeared in *McClure's Magazine*. On the scientific side Dr. Theodate Smith has an article in the *Pedagogical Seminary* for December, and Professor Howard C. Warren, of Princeton, has an article in the March number of the *Journal of Educational Psychology*. I have taken advantage of my privileges and have freely borrowed from Professor Warren's paper for this address.

The first of these home schools was established January, 1907, in one of the poor tenement districts of Rome, Via Marsi 58. Since then a number of others have been added, one of them in a better class apartment house. Some ambassadors, diplomats and officials in Rome are having their children trained in Rome under the Montessori direction.

What the psychologist first notices is that the system is founded on a true conception of the child's mental processes. Motor habits are built up by means of natural associations. Knowledge and habits of thought are developed through association rather than by logic or mechanical memory.

The sociologist takes special interest in the school experiments in the tenements and the influence of the schools on the community. Especially in the poorer dwellings, the lessons in politeness, self-control, individual initiative, and sense of responsi-

bility, react on the parents, and count as an uplifting factor in the social life. *Social training is the very basis of Dr. Montessori's system.* It is to be hoped that in the development of the system in America the sociological point of view, and the training of adults through the children, will be kept in mind as well as the pedagogical point of view.

The use of play-materials to provide a quick and easy approach to the arts of writing, reading and arithmetic, which is characteristic of the Montessori system, is not as important as the teaching of the art of right living and well-being, and how to live richer, fuller lives, which is also characteristic of the Montessori methods. Children have the strongest claim against their parents for a good upbringing.

The first Montessori school was opened in one of the remodeled tenements. Dark rooms were made light, baths were put in, light and sanitary rooms were rented for the same price as the dark unsanitary rooms in the old building.

The conditions laid on the tenants were that they **MUST** send their children to the schools established in the tenements, that the mother **MUST** meet once a week with the directress of the school to discuss Joe and Julie and their welfare, and the parents **MUST** co-operate in the training of their children. The failure to do these things to-day terminates their lease, and there is a long waiting list for vacant apartments in any of these remodeled houses. Hard-working women who must be away from home all day rest perfectly easy that their children are being properly cared for and trained in their own homes, and that when they return at night all will be well. The friendly co-operative atmosphere in these tenements is something to cause wonder.

The children are taught how to wash and dress themselves, to keep themselves neat and clean, and to care for their bodies. They have gymnastics to keep them physically fit. They eat luncheon together, and are taught polite table manners, and not to bolt their food. They are taught by practice the true meaning of the phrase "table talk." They have garden exercise, are taught how to sweep and dust the schoolroom, to keep it neat

and sanitary. They do their own janitor work in the school-room.

In short, they are taught how to live together in the right way, and are kept so occupied and interested all day, at first one thing and then another, that they have little time and less inclination to be doing things they should not do. This improvement in the art of living appeals to me more than the pedagogical method, and yet I am not lacking in enthusiasm on that side.

The scientific pedagogy of Dr. Montessori places emphasis on practical life. It makes motor-training and sense-training a part of its educational plan. The amount of real useful life information the children acquire with practically no effort is tremendous.

During our visit a boy of seven years went to the map of Italy, named all the principal towns, told the chief features of each, and seemed to have a thorough understanding of his country and a smatter of its history. The children watched him anxiously, plainly eager that he should miss some point that they might have a chance to go to the map.

A little girl of six and a half years went to a map of Rome, told the various things of interest about the city as she pointed to the places on the map, and gave bits of history about them. Surely such knowledge must give her a keener sense of her relation to the life of the town when she has grown a little older.

One of the most important factors is the children's sympathetic co-operation in the system of discipline, which contains two novel features:

1. The children are subject to no drill.
2. There are no rewards, punishments or prizes.

They sit at tables and come and go as they wish. They are not forced to perform the tasks. They do only what they are eager to do, and really teach one another under the supervision of the teacher, who stimulates them to work out their own problems. When a visitor comes in, the children hurry for their slates and chalk with which they write, and take pride in seeing who can make the best drawings in the shortest time. Their fingers fly, and the things drawn are true enough in form often

to be printed. The boys draw engines and aeroplanes, and perfectly formed animals, houses, flowers, fruits, geometric designs all follow in bewildering succession as the children stand in the waiting line to show their work as fast as they complete it. They seem to take great pride in the numbers of times they can get in the waiting line to show their work. Some children of their own volition go to the blackboards, and, writing at the teacher's dictation, spell out correctly and without help long words whose meaning is beyond their grasp. The careful articulation of the teacher and their training enables them to spell words they do not know. One little girl of three and a half years wrote my name on her slate with chalk in better script than I could have made, and without being told how to spell the name. The teacher pronounced very carefully "Signora Caterina Warren," emphasizing each syllable, and repeating the name a second time. The little girl wrote it leaving out one r, and beginning Warren with a U. The name was a particularly difficult one for an Italian child because Italian lacks the letter W.

The children are not praised for any unusual attainment, and yet they seem to do their very best and with never a trace of indifference. An eagerness to do is characteristic of them all.

They are not reprimanded or punished for their failures. If a child hesitates or fails, the teacher passes on to something else without comment, believing that correction tends to fix the error in the mind. Obstinacy, tantrums and timidity are all overcome by this method. Sometimes extreme measures are necessary, but not often. The naughty child is then treated as a moral defective and not as a sinner. He is not whipped *nor given any mark of disgrace*. On the other hand, he is not included in the regular exercises, but is regarded with tenderness and shown the consideration that would be given to an invalid. A child so treated soon overcomes his mood and is anxious to be "well" again.

A cardinal principle is the brevity of instruction. Dr. Montessori is opposed to telling a child a story and leading gradually up to the point at issue. She goes to the other extreme, and nothing is said that distracts the child's attention from the one point to be learned. No unnecessary words are used.

Dr. Montessori believes that all the senses, and especially the sense of touch, can be developed to a far higher degree than is usually done. And do not the present methods for educating our blind support this idea? One of her earliest exercises is to teach the children to recognize objects by *the sense of touch* only. The ideas of smooth, rough, warm, cold, soft, hard are all taught while the children are blindfolded. Later, samples of dress materials, etc., are given, and the children gradually learn while blindfolded to distinguish degrees and differences between silks, velvets, satins, woolen weaves, cotton weaves and linens of fine and coarse textures.

Sense of form is taught the same way while the children are blindfolded.

But the eye training is not neglected. The eye is trained to match fine shades of colors by sorting sixty-four spools of wound silk colors. The different colors are sorted to an exact scale.

After the training of the senses has progressed, the children are taught the names of colors, forms, etc., and this is the beginning of their intellectual training. Meanwhile training is continued in exactness of movement.

The training of writing falls in three pretty exact periods—holding the pen, learning the names of letters, and combining the letters into syllables and words. Dr. Montessori has devised a system of script letters cut from thin cardboard to aid in teaching writing.

Muscular memory, visual memory, and word memory are trained, and the idea of writing is then grasped by the child as a game. Once they grasp the idea of writing, they throw themselves into it with a terrific zeal, and cover their slates and often the floor of the room. They form letters much more accurately, and with a keener delight, than the children who merely imitate visual copy.

Reading *follows* writing in the Montessori system, instead of preceding it as in other schools. They are taught to read off sentences with considerable fluency, but at first they are merely translating visual symbols into spoken language without grasping the meaning. The transition to actual reading proved quite

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dramatic in one instance. The children were reading phrases aloud in unison and not grasping the meaning when Dr. Montessori wrote on the board, "Do you love me?" The children read the phrase as usual without grasping the meaning, but as she continued looking at them inquiringly, they suddenly grasped her meaning and shouted, "Yes, yes." She continued writing, "Well, then keep silence and be ready." They read that aloud and waited for the next step. Then she wrote a communication in writing which required action. The children read it in silence, their attention being riveted on the meaning. "Close the shutters of all the windows, then open the door and wait a minute. Then arrange everything again as you found it." The children obeyed directions, and reading had acquired a new meaning. It was not mechanical expression but a means of acquiring ideas. In place of an association between written symbols and speech, came an association between written words and ideas.

The four-year-and-a-half son of an official who was being privately taught by the Montessori system astonished his father by spontaneously reading the mail which lay upon the breakfast table.

There is special apparatus and a regular method for teaching the children to count. They are taught to add, subtract, multiply and divide up to twenty, and to count up to ninety-nine before they leave the school.

A child from two to eight years can learn several languages without effort, and can get a grasp on the construction of each so that he retains the feel of the idioms all his life. After the age of fifteen most persons fail to grasp the spirit of a language. It is good psychology to teach languages and memory disciplines at an early age, leaving mathematical and analytical studies until later years. The Montessori system makes a radical application of this principle.

Watching the progressive development of studies at these schools, the attainments seem to be reached easily and naturally. Professor Warren thinks it would be interesting to apply the Binet-Simon tests to the children of the Montessori schools. He declares that the system leads to unusual attainments and asks if it will lead to unusual functional growth as well.

In addition to the training of the children, the Montessori method, as begun in Rome, offers an opportunity to *reach adults* and train them through the children *by making them co-operate in caring properly for their children*. Will this make it possible to take a sense of well-being into the homes which now lack the joy of living? Correspondence schools have in an unbelievable way taken education into the home.

Can the sociologists develop the Montessori system in America so as to benefit home life, while the pedagogues use it to develop what, for lack of a better word, may be called personality?

Children to-day lack a certain kind of education which home environment gave them a generation ago; a home education which gave them a skill with their hands, developed their discrimination with a system of industry, an idea of ownership and a sense of property rights. Religion is rightly barred from our schools because of the many different creeds, beliefs and differences of opinion, but we must have some system of teaching which includes an ethical training, a practical application of the ten commandments and the Golden Rule, which seems to be included in all belief. Will the Montessori system lead the way to reaching the indifferent adult through the child, and take away the lack of initiative and lack of sense of responsibility of the child of to-day?

### The Montessori Method Demonstrated.

BY CARL R. BYOIR.

An inquiry now into the methods of Dr. Maria Montessori can only serve to furnish the basis of a comparison between kindergarten and primary education in the United States and the methods pursued in the "House of Childhood" in Rome, with a view to the possibilities of adapting for our use whatever may be of value under our conditions. The most casual observer will recognize at once that American teachers are working in a school environment entirely different from that of the Montessori schools in Rome. On this account it is possible now only to form a judgment which actual teaching observation in our schools



must confirm or deny. Dr. Montessori's own book is a complete exposition of her method. It would be too presumptuous here to attempt more than to indicate to the American student how the Montessori method may be approached for an understanding of its relation to our teaching methods.

Those who seek to compare Dr. Montessori's principles with the methods of the kindergarten or the primary grade will find singularly few points of comparison. This does not mean that the method of the Dotoressa is educationally "a bolt from the blue." It means simply that the principles underlying her method have been developed in an isolated field; a field in which a few exact scientists have devoted their lives to the betterment of the conditions of the unfortunate. We shall find many points of contact when we compare this method with the methods that have long been in use in the teaching of the blind, the deaf and dumb, and the mental defective.

Maria Montessori, as teacher of the idiot children of Italy, found in the methods of physiological sense training a formula applicable to the education of normal children. She has applied this formula with the method of the experimental psychologist. In Dr. Montessori's career we may observe a life of preparation for the bringing together of educational methods which have been long applied in distinctly separate fields. With a splendid knowledge of the history of methods, Dr. Montessori has combined the fruits of special training; as a physician, she learned the physical needs of the child; as a teacher of deficient children, she mastered the methods of sense training; to an exact knowledge of psychology and anthropology she has added an inventive mechanical genius probably unrivaled in the history of education. This great Italian teacher has built a new laboratory of experimental psychology and equipped it with new instruments of *psychometry* fitted to the needs of her child subjects.

We shall find the historical basis of the Montessori method in the work of Itard and Séguin with idiots; in the work of Periere with deaf-mutes; of Haüy for the blind, and in the treatises of the Christian School (St. Simonism). Similarly, we shall see that the principles underlying the Montessori method have more in common with the theories of Spencer, Rousseau, Descartes



and Pestalozzi, than with the philosophy of Froebel. Such a statement is not meant to mean that there are inherent conflicts between the methods of the kindergarten and those of the Casa dei Bambini. Rather they are supplemental methods in whose combination the American teacher may find a means of improved pedagogy.

In "The Montessori Method" Dr. Montessori has most generously acknowledged her indebtedness to Séguin. Long before Séguin returned in 1880 from the Vienna Universal Exhibition as United States Commissioner on Education, he had dreamed of "the union of the joyous exercises of the kindergarten with the application of physiology to education." This dream has found in the work of Dr. Montessori a fuller realization than Séguin could have imagined, and a richer fulfillment in a method that is psycho-physiological. Over half a century has passed since Séguin wrote in *Idiocy and Its Treatment* that "the physiological education of the senses is the royal road to the education of the intellect; experience, not memory, the mother of ideas." Dr. Montessori has answered the appeal of Séguin, and from the physiological methods of the education of idiots has "obtained a formula applicable to universal education."

One other principle of Séguin's underlies the method of Montessori; education through the development of the affective functions. It may be true that the study of Séguin inspired in some measure Montessori's beautiful love for the child. Certainly it is true that these great French and Italian teachers combine with a common method of physiological sense training the principle that "to make the child feel that he is loved, and to make him eager to love in his turn, is the end of our teaching as it has been its beginning. If we have loved our pupils, they felt it and communicated the same feeling to each other; if they have been loved, they are loving."

Much emphasis has been laid upon the methods of Séguin because it is only through an understanding of Séguin that we shall fully understand Montessori. It might be well in the serious study of the Montessori method to bear in mind Séguin's conclusions from the experiments of Periere.

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1st. That the senses, and each one in particular, can be submitted to physiological training by which their primordial capacity may be indefinitely intellectualized.

2d. That one sense may be substituted for another as a means of comprehension and of intellectual culture.

3d. That our most abstract ideas are comparisons and generalizations by the mind of what we have perceived through our senses.

4th. That sensations are intellectual functions performed through external apparatus as much as reasoning and imagination through more internal organs.

The methods of Séguin, adapted and improved, may be seen in practical application at such splendid American schools as The Massachusetts School for Feeble-Minded at Waverly, Massachusetts, and the Séguin School at Orange, New Jersey. In the school at Waverly there is a richness of sense-training material and a success in its application probably surpassing even that of Dr. Montessori in the Italian schools for idiots. In adapting the materials of Séguin employed in these and similar institutions, Montessori has carefully eliminated these too obvious steps which are necessary for the education of the deficient, but which will not serve for the normal child. Montessori has added to the groundwork of Séguin the fruits of her wonderful creative genius. Her apparatus shows in every piece an infinite patience in the observation of the processes of the mind of the normal child and an ability to translate her thoughts into concrete materials.

The didactic apparatus used by Dr. Montessori is not a set of mere separable toys. Neither are these materials used simply for the purpose of sense training. In the fullest sense they are the instruments of the psychological laboratory. The method of Dr. Montessori is the method of the experimental psychologist. But the apparatus of the psychologist was not available for the purposes of Montessori because her subjects were very young children. The apparatus of the psychological laboratory for mental tests depends in its application largely upon the observations of the subject. Professor James expresses this concisely

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in the statement, "Introspective observation is what we have to rely on first and foremost and always." Methods dependent upon introspective observation are almost useless in testing very young children. For instance, the test-type or the astigmatic chart, in the tests for visual acuity. The child cannot read, nor can he express the visual impression obtained from the chart. So in testing auditory acuity, even so practicable an instrument as Seashore's audiometer, largely used in tests with school children, would doubtless become less valuable in tests with very young children. Tests dependent upon introspective observations are usually also dependent upon the nomenclature of the subject for expressing his impressions. Needless to say, the three-year-old child is not capable of the adequate expression of its own impressions.

In an investigation of the Montessori Didactic Apparatus, viewing it in the light of the methods of the laboratory, it is important to bear in mind a distinction emphasized by Dr. Montessori. The psychologist measures the senses; Montessori educates the senses. When the psychologist has secured his data, his work with the individual subject is done; when the teacher of the Montessori method has measured the sense acuity of the pupil, a basis for the sensory education of the individual has been secured.

Even as the psychologist finds no detail too trivial to be neglected in the "setting" of a test, so Dr. Montessori lays emphasis upon the methods of administration. This gives rise to the necessity for the fundamental principle of the complete liberty of the child in its spontaneous observations. If the teacher first shows the child how to build the "Broad Stair," she has learned nothing of the child's perception of the relation of blocks of graded sizes. But, if the child, playing unaided, builds an irregular stairway, the teacher easily observes that the child cannot regularly relate these blocks. So the teacher no longer leads the child, but follows as an observer; the teacher stands in the place of the experimental psychologist. Once the child's faulty observation is ascertained, the teacher becomes a leader to show the right way. Séguin saw that this was the place of the teacher in the application of sense-training method when

he wrote: "Before entering into the generalities of the training, the individuality of the child is to be secured; for respect of individuality is the first test of the fitness of a teacher. At first sight, all children look much alike; at the second their countless differences appear like insurmountable obstacles; but better viewed these differences resolve themselves into groups easily understood." This corroborates the actual teaching experience of teachers of the Montessori method; that the first few weeks of individual observation are weeks almost of chaos. But out of these apparently unmanageable differences there arises an almost perfect discipline. The method trains the individual, but the early days are trying ones for the teacher. Some activities must be suppressed; peculiarities must be watched; individuals must be assisted toward finding their place in the new school community. As a result of these days of observation, the teacher acquires a knowledge of the individual needs of her children that makes possible the discipline born of the happy employment of the pupils.

A study of the Montessori apparatus as sense measuring and sense training material is best made in the sequence in which it is presented to the children. The dressing frames are not properly a part of the sequence in sense training. They have their place properly in what Dr. Montessori terms "gymnastica." They develop in the children a practical facility in the use of their fingers and make an interesting game of the simple operations of dressing. They constitute a part of the system which has as its aim the preparation of the child for independence in his environment. Probably too, these simple little frames have a direct importance in the preparation for writing. Their mastery by the child requires a number of complex motor correlations which entirely escape the casual observer. The defective child is almost entirely incapable of these correlations. Normal children have a lack of facility in the use of their own fingers in buttoning, tying and lacing, which the adult mind can scarcely comprehend. Since these materials have been exhibited in America, many fond parents, upon examining these frames have made such remarks as "My little girl wouldn't be interested in that; they are too easy." This same parent is unutter-

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ably surprised when she discovers that her little girl cannot do many of these simple things with any degree of facility. In this connection, it is to be observed that the children of the Casa dei Bambani are the authors of their own materials. Dr. Montessori has developed her apparatus after years of painstaking observation of her little pupils and often the minutest details of mechanical construction, overlooked by the adult observer, are of great importance to the child-mind.

The sensory training properly begins with the six sets of wooden blocks. All of these sets of blocks are truly "auto-educational," the materials are self-corrective. There is only one correct combination in each set. Either the given lesson is correctly done and the child knows that it is right, or it is incorrectly done and the child knows that it is wrong. The teacher, as a passive observer, acquires an exact knowledge of the limits of the child's perception. All of these block games have an objective test. For instance, in the "Long Stair," the child has a double opportunity to perceive errors through the graduating lengths of the sticks and the regular alternative coloring of the decimeter units. The three sets of cylinders, being the first step in visual perception of differences in size, are most positive in the correction of errors. If the child misplaces any one of these cylinders, he finds himself at the end with a cylinder for which there is no socket in the base. Later, he makes the correction immediately upon perceiving that a given cylinder does not exactly fit where he has placed it. Again, when the child begins numeration, he begins with these same blocks and approaches a new problem with the confidence born of familiar materials. All of the block games are composed of ten pieces and form the basis for the decimal system as well as for counting. The "Long Stair" is particularly rich in its possible combinations for counting, addition, subtraction, division and multiplication. Much of the Montessori work is like this, the children become thoroughly familiar with many fundamental forms long before they know what they are, or what advanced uses are to be made of them.

The color spools show more definitely the laboratory method.

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In duplicate boxes, there are sixty-four color spools. These colors are not pure primary colors and tints and shades. They are color mixtures. The effort is not to teach the child the colors or their names, but to train the sense of color discrimination. The child must make very fine discriminations in laying out and matching these colors. If the little pupil in arranging a color carpet mixes a lighter spool among the darker ones, the teacher-observer sees at once the child's faulty perception. It is not necessary for the tests that the child have any *knowledge* of color or know the *names* of colors. Indeed, few adults could find names for all of the Montessori spools.

So the laboratory analogy could be carried out with practically every piece of the Montessori material. The teacher must be not only a well-trained teacher, but a well-trained observer. An analysis of the method from this point of view indicates how much misapprehension has been brought about by Dr. Montessori's use of the term "auto-educational." A large and imaginative American public is prepared for a system that requires no teaching, and expectantly await the phenomenon of a convenient room, supplied with blocks and sandpaper letters, incubating child prodigies, who, at the age of four, will come forth with a knowledge of many languages and a complete understanding of higher mathematics. If there is any method which requires well-trained teachers, it is the psychophysiological method of sense training.

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*Monday Evening, March 25, 1912, 8 o'clock.*

Topic: "What are we Teaching; Why are we Teaching it;  
Why are we Teaching it That Way?"

CHAIRMAN—PROF. WINTHROP M. DANIELS, PRINCETON  
UNIVERSITY.

CHAIRMAN—Ladies and gentlemen, the topic that is announced for discussion this evening is the general topic of "Educational Values," and we are particularly fortunate in having for our first speaker, Dr. Talcott Williams, of Philadelphia.

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Educational Values.

BY TALCOTT WILLIAMS, LL.D., PHILADELPHIA.

Ladies and Gentlemen—I am fortunate this evening in speaking on a subject broad enough to admit any treatment and wide enough to permit any statement. As you will see from your program, we are asked “What are we teaching? Why are we teaching it? Why are we teaching it that way?”

The public school system of this State enrolls, as nearly as is now practicable, the entire population of the State between the ages of seven and fourteen. Of this enrollment, however, the average attendance gave each child, in the last year for which comparative statistics are accessible (1909), 137 days of schooling, while the schools were open 188 days. This meant that while the State was paying for five days of schooling a week, its children only had three and two-thirds days. At least a quarter of the children in addition fail to be promoted and take two years to make a grade. As they enter late, this failure means that instead of getting eight years of schooling, they often secure only four, many only two or three. New Jersey pays, in her public schools, per capita of attendance, the highest sum disbursed by any eastern State, in 1909 \$51, so that these children, fully one-fourth of the whole, if not more, not only get three and two-thirds days a week and the State pays for five, but the State pays to have them educated in a year and has to spend \$102, a sum equal to college tuition in many institutions, in order to secure elementary—very elementary—education for children. Any factory and any railroad would be in the hands of a receiver whose employes appeared only two-thirds of the time and of whom one-fourth took twice the allotted time in order to do their work. The first great need of the school is, therefore, not only to enroll children but to enforce regular attendance and to secure promotion by compelling this attendance.

What each of these children will do no one can foretell, but taking what people are doing now in New Jersey, as shown by the occupation statistics of the last twenty years, these children



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will do what their elders have done. In the year in question there were 424,000 children enrolled in this State, of whom about 24,000 were in the high schools. This leaves 400,000 pretty evenly divided between boys and girls. Of the 200,000 boys practically all will be at work, except the delinquent and dependent. Take the 200,000 as a whole, 8,000, about the number that will go to high schools, will go into professional pursuits and need not trouble us further. Twenty-three thousand will work on farms, and on farms so near a market that there should be intensive cultivation. About one-fourth, 54,000, will go into mercantile life and transportation. About 26,500, one in eight, will go into what we ordinarily call a trade, blacksmith, carpenter and the like. Five thousand will go into trades related to the home, "the butcher, the baker and the candlestick-maker." Forty-four thousand five hundred will go into mill, factory and works. Twenty-four thousand will be day laborers and about 15,000 fill miscellaneous pursuits, domestic, personal and casual. This array of wage-earners, 170,000 to 180,000, will live in homes that rent for not over \$15 to \$18 per month and will earn about this sum a week, though the family budget, owing to the labor of children over fourteen, of daughters remaining in the family, will be larger. Of these future wage-earners, about the same proportion, 175,000 will marry, soon or late. The schools plainly fail to meet the needs of this great industrial army. There are two precious years at the end of the grammar school in which, at present, the attendance drops to about the number who are going on to high school, or one-tenth of the whole. It is plain that in these years there should be given training in farming and horticulture, so that the 23,000 who are going to do this will not go on doing what has always been done, and the 100,000 who will live with a little yard will be able to make the most of it. Look over these occupations and you will see that at least one-third and probably one-half would find acquaintance with the typewriter useful. Why should they not be taught by the public school the use of this instrument, which is superseding the pen in all the walks of life. Lastly, taking the 26,500 mechanics and adding those to whom mechanical knowledge would be useful, and the



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demonstration is complete that it is not enough to have manual training taught in a few of the school years in only twenty or so of all the cities and towns in this State, leaving the other share of the State, outside of the cities, almost wholly without it. It is true of the 2,000,000 girls that while about 160,000 will live in homes of their own, 40,000 of them will earn their own living. Of this 40,000, 12,500 will be domestic servants and 2,500 will keep boarding-houses and discharge similar duties. One-third of these wage-earning women have a wage-earning claim for a larger training in domestic science than is now given. There will be 5,000 in mercantile life, all of whom would profit by the knowledge of the typewriter. Another 20,000 will be pretty evenly divided between the factory and dressmaking and other feminine trades. Here, again, it is plain that the last two years of the grammar school, now so little employed, could be wisely used, not only for the wage-earner, but for those who are to keep their own homes and make their own clothing. In short, the last two years of the grammar school, instead of being an ante-room to the high school, should be a preparation for life, and the high school would profit by this as much as the future lives of these children. In addition, by stimulating music, by providing moving pictures, by using to the fullest lantern slides, the practice and stimulus of beauty in sound and in form, should be brought into these lives before they leave school.

In round numbers, this would add from one-third to one-half to the present cost of our school system. This is not a prohibitive advance in a State which has increased its expenditure for schools in the last ten years over two and a half fold, while its population has grown one-third. Accelerate this increase in the next decade by taxing wealth instead of neglecting children, and it would be possible to require five days per week attendance for every child and to provide for their future the inspiration in music and a trained taste, and for their wage-earning trained abilities.

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Address on Educational Values.

BY CALVIN N. KENDALL, COMMISSIONER OF EDUCATION.

In the discussion of the subject assigned, I wish at the outset to present three propositions:

First. The course of study should be made up of those subjects, and emphasize those ideas, which are useful in large ranges of human experience. The practical, in the broad sense of that term, should be the dominating word in selection.

The course of study should be closely linked to *living* problems. What is the relation of this subject to the making of the efficient individual, is the paramount question; and the making of an efficient citizen, not merely in terms of self, but of service to society. To quote, "points of interest and contact with living, vital things, are multiplying in schools, but the content of courses of study is being simplified."

Second. Values in education should be determined by the nature or the capacity of the child, rather than by standards appropriate to adults, and to adults alone. And this means the individual child, not the imaginary average child. It means a consideration of the interest of the defective child at one extreme, and of the particularly able child at the other, with all gradations of ability between.

The boy or girl of twelve has his or her own way of feeling, knowing and doing. It is not the way of the man or woman of forty. No discussion of educational values should ignore this fundamental fact.

"If I were you," said an aunt to her niece, "I wouldn't step in that mud puddle." "If you were I," said Mary in reply, "you would step in all those mud puddles."

Assuming then, that the course of study, the régime of the school, has been selected in accordance with the double standard, first of things worth while, and not merely traditional, secondly, of that which is adapted to the age of those to be taught or trained, and not to adults, we come to the third proposition, which is this:

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This educative material must be *used* in such a way that in the work of the schools good habits will be established or reinforced. This is discipline. No subject should be selected, as Dr. Thorndike has pointed out, because it has disciplinary value alone, but all subjects should be so taught and so used that they afford disciplinary value. This is true of Latin and history, of physical training and dressmaking, of arithmetic and music, of school gardening and civics of the neighborhood, of corn-testing and home economics.

As Dr. Thorndike goes on to say, no school is doing its best if it does not arouse, encourage and reward the habit of thinking things out to the end. No school is doing its best if it does not generate the habit of doing a thing until it is all done and done well. This is true of the work of the shop and of the recitation in geography. No school is doing its best unless it teaches lessons of work, and thoroughness and accuracy. No school is doing its best unless it teaches responsibility and self-control and self-reliance.

These virtues were never needed more in our American life than now. The large value of the teacher's work is to teach children to use their minds by means of material which is deemed important. "Contact with and a study of real things to a degree are taking the place of book study. School excursions, the garden, the public library, the museum, the factory, the bank, the store, the shop, the farm—in short, the home city or the town is becoming more and more a part of the school-room," and all have a place in modern educational values.

Text-books, of course, are important, as Dr. Moore has pointed out, because they direct attention to some things important to think about, and because they record the history of the greatest acts and of the finest aspirations of men.

In discussing educational values we must not lose sight of the children who are to be educated in the schools. And who are they?

In the first place, they are not like the children who came to school fifty years ago. Then, they came or stayed away as they or their parents decided. There were no compulsory education laws or truancy officers. As a matter of fact, many did stay away, and grew up as illiterates or incompetents.

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Now the schools are supposed to teach everybody.

Perhaps the greatest difference between the old-time school and the present school is found here: That we are attempting now to teach *all* the children. In the old-time schools some children were neglected.

This is not the mere statement of a theory; it is the statement of a fact.

Half a century ago the children who came to school were chiefly American children. Now they are of all sorts. In the neighboring city of Newark, Dr. Poland informs me, about seventy per cent. of the population is foreign. Of the total population of that city, 50,000 are Italians, 10,000 are Slavs, 10,000 are negroes, and over 50,000 are from Southeastern Europe.

In 1860 five-sixths of the people in this country lived in the country. Now only a little more than one-half live in the country; only one-fourth of the people of New Jersey, as Mr. Murray has pointed out, live in the country. At that time children came from homes where there was parental control or responsibility. Now they come from homes high and low, where, in too many cases, parents have turned the upbringing of the children over to the teachers. Half a century ago they came from homes where there was plenty of industry. Industry has practically disappeared from many American *urban* homes, except some things about the home still left for the girls to do.

Then, children came to school from an environment in which there was quiet, simplicity, and some degree of repose. Now they come from an environment which is charged with excitement and high nervous tension. The life of the streets, the telephone, the five-cent theatre, the father away from home, the mother so often busy with outside affairs—how much has all this affected the lives of children, and what does it signify?

It means that the child in school to-day, as I have said before, is a different sort of child from the one who came to school half a century ago. This being true, he needs a different sort of school from the school of two generations ago.

Some of the things found in the traditional school of our forefathers are as out of place in a school to-day, which attempts

to minister to the needs of the modern child, as a stage-coach would be out of place as a means of transportation between New York and Philadelphia.

These changed social, industrial and economic conditions have thrown immense burdens and responsibilities upon the schools, which too many critics of the schools blindly ignore.

Nothing is more distressing than a child old before his time. St. Paul said: "When I was a child, I spake as a child, I understood as a child, and I thought as a child: but when I became a man I put away childish things." A child who has never learned to play has lost something and lost it irrevocably; both his physical and his intellectual development are liable to be impaired, so good psychologists tell us. Dr. Stanley Hall speaks, doubtless with some exaggeration, when he says that a child without a playground is likely to be a man without a job. Colonel Parker used to say that play was God's method of training a child how to work. Hence the playground, the play, open throughout the year, under control, is essentially an educational institution. Hence the games and play spirit in primary schools. When John Wesley's wife dressed up her children in their Sunday best and taught them the alphabet, she was recognizing the play or the dramatic instinct in children. She was ahead of her time.

Think of the vast amount of useful information concerning the world about him which a child acquires before he goes to school, before he gets second-hand information from books. And how does he get it? By eagerness to know; by his curiosity; by his open-mindedness; by his physical activities; by the fact that he is a running interrogation mark. The best primary schools continue this spirit; the worst primary schools ignore it.

Unfortunate it is that this eagerness, this curiosity, this inquisitiveness, this experimenting, so soon disappear, and indifference takes its place. Forcing adult standards upon the child is responsible for some of this.

To starve the imagination of young children and to dose them solely with facts is one of the worst crimes on the educational calendar. This needs to be said one hundred years after the birth of Charles Dickens. No children need the stimulus which

comes from a training of the imagination more than children of congested cities. The world of fancy may not be your world or mine, but it is a part of the child's world, and it should not be completely shut out when he goes to school.

A child cannot hold his mind to one thing as an adult can. The adult who believes that a child can profitably study books five hours a day is likely to be the one who complains if the sermon or lecture is more than thirty minutes long.

I was rejoiced to read in a New York newspaper a day or two ago this sentence: "Too many children have been the victims of standards imposed upon them by their elders." This is true of conduct, of courses of study, of attainments in both skill and knowledge.

Reverence for childhood was not a strong point of the old-time country school. It is not the strong point of those primary schools to-day, where children sit in seats too big for them, where the hours are the same as in the high school, where the crowd is too great, where the air is stuffy, where the course of study is pitched over their heads, where second-hand instruction from books is magnified and first-hand information, to be readily obtained in the neighborhood and in the environment of the school, is minimized, where games, and play, and color work, and hand work, and dramatizing are considered "fads."

The school should minister chiefly to the pupil's actual present needs, and secondly to his future possible needs in the world. With this as a theory, I do not see how it is possible to resist the following conclusions:

The course of study should serve four ends or purposes—first, it should train the child in the use of the tools of knowledge. He should command, as his, the instruments by means of which as a foundation, subsequent knowledge and skill are required. These instruments are fundamental, practical, useful, essential, if he is to be educated in the common acceptance of the term "education."

And what are these subjects? Reading is the first and most important, and by this is meant the power to use books and other printed material easily and intelligently, so that not only the great world of current affairs, but also the activities and aspira-

tions of men in the past, as recorded in books, may, in a measure, become his. The easy mastery of the printed page is the end sought here.

Mr. Lowell's remarkable essay on books and libraries throws this into bold relief. Reading—and by this I mean, to repeat, the power to use printed matter—has always been fundamental. It is increasingly fundamental, however, when the world is flooded with books and periodicals which treat of every conceivable subject. It is said that there are 10,000 titles in the index of periodical literature in this country. Books and periodicals are cheap, and, therefore, within the reach of everybody. To fit not merely some children, but all the children, so that they can make use of the best of all of this is imperative.

Penmanship, the ability to write simple English, the essential processes in arithmetic, the spelling of common words—these are instruments of education which are universally recognized as fundamental.

But these are not the sole end of educational endeavor. A second group of subjects is also important in training for good citizenship. And what are these? Geography, history, civics of the community, music, elementary science, art, literature. These subjects in themselves have value and content. By means of these the mind is broadened, sympathies enlarged, the imagination quickened, enthusiasms stirred, interests created, tolerance generated. These furnish resources to the humblest and the poorest. They give meaning to life. No misfortune can be so great that these in a measure will not alleviate it. Be it remembered as already said, that the children who come to our schools are a very cosmopolitan class of children. They are children of all races, children from farms and tenement-house quarters; from the slums and from the homes of the well-to-do; children without any inheritance of culture, and children from families with long-standing ideals and aspirations. All these children must be taught to read, write and spell, and to write English and think. But is this enough when, in a time that will be altogether too brief, they will become the fellow-citizens of your children and mine? Let me call your attention to a fact often overlooked in a discussion of values—people have more leisure now



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than ever before, more holidays, more vacations, a shorter working day.

What are they doing with this leisure? Has the school any duty to perform in respect to it? Is there any relation between the broad subjects I have just named and the sane use of leisure? Amusements, recreation and pleasure, the use of spare time—all of these cannot be ignored in a discussion of educational values, when we realize prevailing social conditions. Public education must face social conditions as they are.

Few schools in this country have realized the possibilities that lie in musical instruction. Harvard University gives credit for music for entrance to its freshman classes. It would be short-sighted to give the children power to read and then to leave them stranded in respect to a taste for reading. The book must be more attractive than the street corner. The library must be more attractive than a disreputable resort.

Moving picture shows are thronged with children in every city in the land. This is so because they meet the needs of children. The schools sooner or later will have moving picture shows of their own.

The third group of school activities which are essential to meet conditions of life as they are to-day is the group, the purpose of which is to conserve the health of children. These activities are the teaching of hygiene, gymnastic exercises, plays and games; to these should be added the conditions under which the work of the school is carried on.

That the school should conserve the health of its pupils, has at last come to be recognized as among the most important of educational values. Nor is it to be overlooked that the physical condition of children has a direct bearing upon their progress in the conventional work of the school. Good light, fresh air, seats that fit the children, cleanliness of schoolhouses, affect the child's attitude towards work, affect the degree of his attention, affect the efficiency, not only of children but of teachers. Instruction in hygiene or physiology is becoming, in many schools, more practical. An ounce of practice here is worth a pound of precept. Hygienic living in school and at home, and not merely hygienic theories, is the aim to-day of progressive



teachers in this subject. Standards of living in many homes have been improved because children, as a result of instruction in the schools, are revolutionizing, slowly it is true, the habits of parents.

The fourth group of school activities is found in the cultivation of the physical expression of children by means of hand work, manual training, industrial training, vocational training.

I am well aware that I am saying nothing new in stating that social, industrial and economic conditions of to-day have forced upon the schools activities of this sort which were unnecessary in the old-time rural school, or at least were less necessary than now.

As I said before, there is little opportunity in many homes of our cities for the child to do any real sustained work. It is said that there were seventy different industries found, indoors and out-of-doors, in connection with the old-time home. Children had an opportunity to take part in these industries. There was work and plenty of it for the boys out-of-doors, and for the girls indoors. Work was spelled with a capital "W".

Young people have lost much in their development, by the subtraction or elimination of these industries from the home. The loss has been greater than most of us imagine. The boy was a helper to his father and the girl a helper to her mother. A friend of mine has put it in this way, "If there is a garden to be cared for, the wagon from the grocery drives up; is there kindling to be split, or wood to be piled, the gas is turned on; is there water to be brought, the faucet is turned on, hot or cold; are the cows to be milked, the milk bottles are at the back door." The training which which boys and girls formerly received in self-reliance, in initiative, in perseverance, in meeting difficulties, in habits of application, no longer obtain in the average home, city or country, as it once did.

So far as the girls are concerned this is an era of ready-made clothing and to a considerable extent of canned goods for food-supplies. Old-time conditions, of course, will not be restored, and nobody wants to restore them.

New conditions, and I have by no means exhausted the list,

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have forced new problems upon the schools, and made it necessary to recognize industrial training as a subject of value.

There are numerous problems in connection with industrial education. I believe that combined with it there must be much of the conventional work of the school. That is the highest kind of industrial efficiency, where the hand work is combined with head work. Pupils in our industrial schools must not be stranded high and dry in their intellectual life. Work in mathematics, history, English and drawing can be related closely with the work of the industrial school. The aim is not merely to make a manual worker. The problem of the industrial school is to make a higher type of man or woman. Conventional, intellectual training, allied with the work of the hand, should produce not only a good worker but a good citizen as well. We can preserve the balance in the schools, of academic subjects, and the industrial subjects. Industrial training adds interest to school. It furnishes a motive to attend school, to stay in school, where other means fail. Workers in truancy departments and in child welfare organizations bear abundant testimony to this effect. Many a boy, in a state of unconscious rebellion against the traditional bookish course of study, finds in the shops a renewed interest in school. A boy is not necessarily a bad boy because he is not interested in English grammar or in mathematics. He finds in industrial training work which seems to him of a practical character, and which has a direct bearing upon the life he is likely to lead.

You workers in charities and corrections know very well that large numbers of boys and girls leave school early, knowing no trade; they have a scattered knowledge of many things, but are inefficient so far as being able to turn their training to account *in the real work of the world*. They drift from one chance occupation to another; they are Jack-of-all-trades and masters of none. If these young people are to be saved and made good useful men and women the last years of the grammar school and the first years of the high school—the name of the school is not important—must be filled with work that will win the enthusiasm of these young people.

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Industrial training would not save all these children from the streets, from truancy, from vagrancy, from immorality and crime, and general ineffectiveness in the world, but it would diminish these evils, and the economic value of these young people to themselves and to the State would be increased.

At the Rahway Reformatory 313 inmates, when sent there, were earning a total of five thousand dollars a month. After they had been trained in the Reformatory and released on parole, thirteen months later, they were able to earn twice that amount, or ten thousand dollars a month. When these young men were dismissed their earning capacity had been increased nearly sixty thousand dollars a year. Education or training did this, but that kind of education should be found *outside of reformatories*. It should be found in generous amount here in New Jersey, as it is found in practically every village in Germany, as it is found in Tuskegee for negroes and at Hampton for Indians as well as negroes. Girls from the Milwaukee Trade School earn fifty to one hundred per cent. more wages than the trained apprentices in their trades.

In Canada the production of corn has been increased five bushels per acre as a result of agricultural education in the schools. If we could similarly increase the production of our corn acreage in New Jersey by means of education what would be the increased value of the corn crop in New Jersey per year? More than two hundred thousand dollars, and as everybody knows corn is only one of the many crops produced in this State.

A girl in the art department of a high school designs a leather shopping bag. She cuts out the leather and makes the bag according to the design which she herself has made. The cost of the leather and findings is three dollars and fifty cents. She finds that she can readily sell the completed artistic bag for ten dollars. This is merely a typical case. Not only is the economic efficiency of this young woman increased, but in the making of this bag she has made use of her mentality.

The country school should be a school in which some of its activities are related to farm life. Here in New Jersey with so much excellent soil, with the best markets on this side of the

Atlantic, there is no reason why the rural school should not train the young people so that they may see the economic possibilities of the farms of the State and the consequent advantages of rural life.

Cheaper automobiles, possibly; good roads, the telephone, free mail delivery, actually; the parcels post, possibly; and the increased cost of farm products, also actually; all are working to the advantage of country life.

The schools must do their part, if for no other reason than to keep so many country boys and girls from drifting to the cities.

It will be necessary, however, to have a different sort of school in the country and a different sort of teacher from the typical school and the typical teacher. A teacher must be trained, whether man or woman, for this kind of work.

Efficient industrial training means, in a measure, a new kind of school. It means co-operation of manufacturers, farmers, business men and school boards, superintendents, and members of women's clubs.

It also means expenses for schools which cannot be limited to twenty-eight dollars per capita, the expense for each school child in this State last year.

The State cannot afford not to do this, if these young people are to be trained to be efficient workers in the necessary work of the world.

The increased value of these young people in homes, in shops and in stores and on farms, would make this training an investment which would return large dividends both in the increase and value of products and in better men and women for society.

If in this second decade of the twentieth century, the young people in our schools are given a training in what is known as the fundamental subjects, if we enlarge their outlook upon life by giving them resources of literature and geography and other content subjects, if we conserve their health, if they are trained to be competent, if the course of study is adjusted not merely to traditions, but to the needs of the life of to-day and to the capacity of the young people as individuals; if the work of the schools is so done as to generate habits of work, of application,

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of thoroughness and to create the right attitude toward life; if the schools are able to accomplish all this, we need not fear, no citizen need fear, that the men and women of 1930 will fail to meet the responsibilities and the opportunities of that time.

Discussion.

BY PROF. WILL S. MONROE, N. J. STATE NORMAL SCHOOL,  
MONTCLAIR.

In criticising the preceding addresses Prof. Monroe pleaded for a change in the course of study to meet modern demands.

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*Tuesday Morning, March 26, 1912, 9:30 A. M.*

Topic: "Experiences With Exceptional Children."

WILSON FARRAND, HEAD MASTER, NEWARK ACADEMY.

CHAIRMAN—Ladies and gentlemen, although the duties that have been assigned to me have been limited strictly to presiding at this meeting, I am tempted to make an address. I am going to resist the temptation, but I am going to tell you what it would be about if I should deliver it.

After listening to a great deal that has been said on the subject of education in this room during the last two or three days, I am tempted to speak on the text: "Education is Not Omnipotent." We have heard of the way in which the duties of the home, the church, and the State have been turned over to the school, and how the school is apparently responsible for everything in the child and in the adult. We are even told that the school is responsible for the defective, delinquent and criminal. We are willing to accept a great deal of responsibility, but one word of caution is necessary, and that is that the school is not omnipotent. It can do a great deal, but it cannot do everything.

It seems to me that in the topic which is assigned for this

morning we are getting pretty near to the heart of the difficulty when we come to speak on the subject of "Exceptional Children." Of course, in one sense, all children are exceptional, as parents know. I have three exceptional children at home, and many of you have the same, or more. Still, there *are* exceptional children. Our schools, even with the mistakes that we are making, are doing splendid work with the large masses of children. They are producing results. In every group, however, in every class, you will find a few children who are exceptional mentally, exceptional morally, or exceptional physically—who do not respond to the same stimulus, to the same methods as other children.

Now, I may be wrong, but it seems to me that it is very largely from these exceptional children, who are not reached by our usual methods, that arise the defectives in society, and to my mind, one of the most encouraging things in modern education is the attention that is being paid to the exceptional child, to the child who does not go with the mass. That is why the topic for this morning, dealing with the exceptional child, is one that shows what the schools can do to reduce the number of defectives, delinquents and criminals in the State.

The program as printed is not strictly accurate. A change was made necessary at a late date, and the Rev. Father Dillon, of Newark, is to present a paper, following which there will be, by those whose names appear upon the program, narratives of their experiences with exceptional children.

THE CHAIRMAN—Before taking up the program, I have been asked to make an announcement of an item of news which I know will be a source of great interest and gratification to practically everyone in the audience, and that is the appointment of the new Commissioner of Charities and Correction has just been made and the man who has been selected is our friend, Mr. Joseph P. Byers. Such an appointment as that is something which gives the friends of Charities and Correction in this State great hope.

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Address.

BY REV. JOHN A. DILLON, SUPT. OF PAROCHIAL SCHOOLS,  
DIOCESE OF NEWARK.

The title of the paper assigned to me is "The Relation of the Parochial School to Citizenship"; and, if I may judge from the general topic of the three days' conference, to citizenship as it is affected by pauperism, delinquency and crime.

In order to enable you to understand more readily, and to appreciate more accurately the effect of the parochial school system on this three-fold evil, you will allow me to outline very briefly what the parochial school is, what it accomplishes, and the methods it uses to achieve its well-defined aims. The parochial school is in the fullest sense of the word a Catholic school—in its conception, maintenance, development and efforts; it is the result of Catholic thought and Catholic aims, established by the sacrifices of Catholic clergy and laity, it sustains itself by the voluntary contributions of Catholic generosity. This school system, which comprises one million pupils, over twenty thousand professional teachers, more than one hundred million dollars' worth of property, with an annual expenditure of fifteen million dollars; which combines absolute unity and fixity of essential purpose with a flexibility of program as great as that which obtains in any other system; which is national in its organization and at the same time, diocesan; which unites in the administration of each school three widely separated elements of authority—the bishop, the parish priest and the teacher, a system that does all this and does it effectively, without friction or noise, represents a great social, religious and educational world-movement.

Here there is presented a school system, the very inception of which is the result of practical conviction, which has about it not the glamor and excitement of a financial investment, but a fixed and firm belief or persuasion based on a religious spirit which has produced character ready for sacrifice.

The parochial schools of the diocese of Newark, comprising

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one hundred eighteen schools for a Catholic population of three hundred sixty-five thousand, is not an unimportant part of this system. These schools, animated by a laudable spirit of rivalry, and stimulated by the nature of their origin, spare no effort to equip their pupils for commercial and civic life in general by developing those admirable traits of self-reliance, justice, loyalty, patriotism, devotedness, obedience, reverence and truth; but being in a sense local schools as well as national, they meet, because of local guidance and at the same time general direction, local needs and home demands.

The parochial school is as old as Christianity, and in its present form is the outcome of the various views on education that have sprung up in the course of Christian centuries. As such it fully realizes that now one necessity, now another, becomes more imperative; that according to the circumstances of the day, some one characteristic virtue is more called for than another, and it is always alive to the demands of real up-to-date citizenship. It realizes that "in every well-ordered civil community there is a tendency making for progress and a tendency making for civilization. Progress is an external and instrumental element in the well-being of a civil community; civilization is its intrinsic complement, the goal of its perfection. Progress comprises wealth, the agencies that most effectually produce wealth, what wealth can procure, material comfort, conveniences of life and the material aids of refinement. Civilization denotes intellectual and moral qualities that make community of life agreeable, salutary, finished and ennobling. Progress calls for the commercial and industrial virtues; civilization demands something more. A people may for a time be progressive in a high degree and may possess a spurious refinement, deceptive by its appearance, without being highly civilized; and a people may be advanced in civilization, though lacking in progress. The measure of a people's civilization is their practice—not merely their profession—of the virtues which liberalize ideals and conduct; the measure of their progress is the skill and industry with which they use their intellectual powers to control and adapt to human needs the forces of nature." \*

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\* The Educational Tract, Brosnahan, S. J.



The adequate purpose of education, so far as it regards the present life, is to form citizens, that is to say, men and women capable of promoting progress and enriching civilization. But undoubtedly its paramount aim should be to fit youth for civilization, that is to say, for life in a civil community. Men may be induced to observe the law from one of three motives: Self-interest, fear of superior physical force, or love of righteousness. And unless observance of law springs from this last as the dominant motive, we may have "honored and respected citizens" who are clear-sighted enough to see that their business enterprises are more secure under the reign of law, and that it is to their advantage to avoid incurring the risk of legal penalties; but not men possessing the moral attributes of citizenship.

The careful student of the parochial school system will discover that, though the system is pliable and capable of meeting passing demands, nevertheless, it has in it even from the mere secular point of view, an undying element of efficiency in the thoroughness and strength which results from a steadfast and intelligent adherence to the fundamentals, taught by a noble band of religious teachers, who have severed themselves from the distractions of the world, and who by their unselfishness and constant devotion to their calling continually use every means to perfect themselves for that labor of love which they have chosen as their better part.

But though the parochial school was conceived in a spirit of practical religion, though it is capable of meeting special demands, though it stands for thoroughness and strength in secular advancement, nevertheless, if this were all that characterized the system there would be relatively little reason for its existence. We believe that it goes further; that it gives what we hold to be the spring and source of all that is good and virtuous; that natural qualities alone, no matter how attractive and useful, will not stand the test of trial, but must be beautified, elevated and strengthened by supernatural qualities. We believe that the parochial school gives not only the fundamental three R's of secular knowledge, but adds a fourth, Religion—a system of beliefs and practices, a belief in a just and loving personal God; a personal Saviour; the reality of a union between God and

man through prayer and the sacraments; the necessity of external as well as internal worship, in a word, the duties of love to a Creator. We believe that learning without religion is dangerous, that religion with learning is strengthened, fortified and enriched. We believe that true character is life dominated by right principles; that religion alone furnishes these principles; and that the highest citizenship is unattainable without such character.

What are these principles? They are clear and definite convictions of the mind, confined to what is right and wrong, becoming dictates of conscience and permanent standards of action. The sum of these principles forms an ideal. Clearly, then, the stronger the conviction the stronger the principle, and the higher the principle the nobler the ideal.

In the parochial school religion and education are one. Secular knowledge is based on religious evidence, and religious conviction is engendered by the study of the natural things around us. Corrections, admonitions, encouragements are based on religious motives, and in the study of nature, of history, of geography, the workings of supernatural providence, as well as the energies of nature and our national heroes, are pointed out to the young plastic minds. Religious training is ever present in our schools, even as military training is ever present in our military schools, and specific religious instruction is brought down catechetically to the lowest grade and insisted upon constantly and systematically, even as specific military instruction is demanded in our national military schools.

This religious influence and training is but a presentation to the young mind of religious facts, allowing that mind to form its convictions. It sees these convictions put into practice, not at stated intervals, in a formal way, and at long intervals, but constantly and naturally by the religious teachers under whose charge it happens to be. These convictions, oft renewed and strengthened by more positive religious instruction, become fixed, and thus the best and noblest ideal is placed before the child; that ideal is stamped on his mind in the form of sound principles; the habit of acting according to these principles is so firmly established that it should last for the rest of his life. The parochial

school, therefore, teaches religion as a means of attaining conviction; conviction begets principles, and principles beget an ideal; an ideal embodied in a set of definite principles dominating life constitutes the exemplary man of character.

Let us now consider the usefulness of this instrument for eradicating pauperism, delinquency and crime.

By pauperism, I suppose, is meant the conditions of those who are destitute of the means of support, and are a charge upon the community. The victim of pauperism has lost the virtue of love, the mainspring of religion in practice; he has lost the virtue of hope, the highest aspiration of the religious soul; he has lost the sense of reverence, the religious recognition of a just legislator; he has abandoned the sense of responsibility, one of the strongest demands of religious truth; he has lost the virtue of charity towards others as well as towards himself, and charity is practical religion.

How is it conceivable that a child, after the course of study which I have outlined, can be totally forgetful of those early impressions which took hold of his mind at the most impressionable period of his life? How can his soul completely stifle those practical dictates of right and wrong, the truth of which it has seen a thousand times illustrated and put into daily practice?

But you may say the victim of pauperism is face to face with extreme poverty, and, hence, those noble characteristics which have been instilled in him may break down in a matter-of-fact world. Bearing in mind that poverty is not pauperism, but may possibly lead to pauperism, the school has familiarized its pupils with practical exemplars of poverty raised to the excellence of a virtue; of poverty voluntarily assumed as a means to higher perfection; of poverty which becomes the admiration of all great minds. It has familiarized the child with the scene of Bethlehem, with the household at Nazareth, with the life of a St. Francis of Assisi, and, in a certain sense, by his daily intercourse with those courageous men and women who, by religious vow, have forever given up every right to ownership of any kind of property, it has taught him in concrete form that poverty need not be a drawback, but can be an assistance to loyal and self-sacrificing citizenship.

Delinquency is a general disposition not to comply with the duties and properties of an upright citizen. The delinquent may be a haughty man; religion exalts the humble and teaches that "the proud one shall fall." The delinquent may be an indifferent man; religion teaches "I would thou wert cold or hot." The delinquent may be a negligent man; religion teaches "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The delinquent is unfailingly selfish; there can be no religion without sacrifice.

The parochial school pupil has been taught reverence in its widest and strictest sense; reverence for God, reverence for those in authority, the representatives of God; reverence for law, the voice of God; reverence for his nobler self, the image and likeness of God; reverence for his fellow-men, the children of God. Now, it is clear that a child imbued with such a spirit of reverence will instinctively show it forth in his conduct, will carry it out in practice wherever it is necessary or becoming in civic life, because it springs not from the principle of mere expediency or material advantage, but from his deep-rooted reverence for God from whom all authority comes.

Crime is an act or omission which the law punishes in the name and on behalf of the State, whether because expressly forbidden by statute or because so injurious to the public as to require punishment on grounds of public policy. From what I have said concerning the inculcation of reverence it follows that this training most effectively safeguards our children against the commission of crime. But if I were to stop there, you would have no adequate notion of how effectively and pointedly it instills into its children a horror of crime. Consider: practically every crime is a sin—that is, a violation of the natural or divine law, a violation of an ordinance or right reason for the common good promulgated by him who has charge of the community. Now, what does the Catholic Church think of sin? Let me answer that question in the words of Cardinal Newman, one of her most illustrious writers. "The Catholic Church," he says, "holds it better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of

starvation in extremest agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse. I think the principle here enunciated to be the mere preamble in the formal credentials of the Catholic Church, as an act of Parliament might begin with 'Whereas.' Such a preamble then gives a meaning to her position in the world and an interpretation to her whole course of teaching and action."\*

But if there is one thing more than another taught in our schools, it is an instinctive horror of sin, a shrinking from anything that has on its face the least shadow of sin, "giving," as Plato puts it, "a distaste for sin, by a growth of God in the heart."† The child is taught the meaning of the words "Thou shalt" and "Thou shalt not;" he is taught that quite apart from law we are bound to do right because it is right, because our conscience tells us what is right, because God made us not only to know and love Him, but also to serve Him, and this makes law-abiding citizens.

It may be that this religious spirit, this keen vision and leaning to what is right, this sensitive shrinking from what is wrong, may become dimmed and weakened later on by contact with the world; but I may say that it is our experience that in the boy or girl trained in our parochial schools this instinct seldom wholly dies out, however much it may be hidden from view. After long years, and in the most unlikely and irreligious environment, we still find in the individual that the voice of conscience has not lost its power, that it still sways the wayward heart.

Therefore, when we add to all the means given in the general tenor of education, this most forceful one—religion—it is our opinion that nothing more can be done for the child to turn him away from crime, or rather, to make him turn himself away from crime. For the qualities which make for right citizenship have been impressed on his mind negatively, by effecting an instinctive horror of sin; and positively, by placing before the

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\* Apologia.

† Republic, II, 366 C.

child the best and noblest ideal in Christ Himself, who lived in our own nature the life we should live; that ideal has been stamped into his mind in the concrete form of sound principles; and the attempt has been made to establish so firmly in him the habit of acting according to those principles that they will naturally last for the rest of his life.

The parochial school, therefore, making for character builds up solid citizenship, and surrounds it with an impregnable fortress of religious aspirations and ideals against the evils of pauperism, delinquency and crime.

Paper on "The Difficult Child at School. Meeting the Problem."

BY MISS MARY FLENNOR, NEW YORK CITY.

"Do you believe that every child has a vulnerable spot?" I was asked when speaking of the five visiting teachers maintained by the Public Education Association and working in connection with eight public schools of New York city. I answered in the affirmative. Upon that belief rests our "raison d'être." It is the mainspring of our action, the motive power that animates us day by day.

And it will be seen as I proceed that Achilles' heel is not limited to the children; there are "grown-ups" that possess it, too, if one has only the wit to lay it bare. It is the task of the visiting-teacher to find, therefore, a point of contact with child, parent, teacher and the principal. Once found, this forms the basis of action, the ultimate outcome of which is a child normal and happy in its home and school relations.

The work broadly considered is two-fold in character. It is at once educational and social; but its scope is limited, for it concerns itself only with the difficult child. Within this field variety abounds, for each child is dealt with as an individual and not as a case of irregular attendance, poor scholarship, incorrigibility, immorality or poverty with its attendant evils of household cares and child-labor.

The visiting-teacher acts as the link between the child's school

and his home. She interprets one to the other. She is the sympathetic observer, the helpful friend of both. To fulfill this function, she visits not once or twice, but frequently both the home and the class-room, conferring with parent, teacher and principal. From all three she asks full co-operation. The child is the problem to be solved. To achieve the result desired, it is necessary that all available forces be united. Everything that exists for the purpose of making the lot of child or man more harmonious—relief societies, day-nurseries, settlements, hospitals, fresh-air funds, gymnasiums, scholarship funds, trade, cooking, art, folk-dancing classes, public libraries—is invoked, once the facts of the individual child are known. It is the visiting-teacher that acts as diagnostician. In her intimate capacity of friend to the erring child, she sees what he needs at home and abroad, and she endeavors, by all known means, to make good the deficiencies that she finds. She does not stop at suggesting that an over-burdened mother, the only wage-earner in the family, take her baby to a day-nursery, thereby gaining freedom for herself to go out washing and freedom for her twelve-year-old daughter to go regularly to school; but she goes herself to the nearest day-nursery, enlists and secures their co-operation, and then returning to the home, helps the mother to plan the day so as to include this new feature. This story she carries to the teacher, whereupon a new relation is established between the latter and Concetta, Italian by birth, once thought merely dull, listless, uninterested. To her she becomes an individual, heavily handicapped to be sure, and on that account deserving of every attention she has it in her power to bestow. She watches her at her work and perceives that her eyes are not normal. An examination proves that she needs glasses. These follow. A little later, she reports that the child's color is bad, she seems ill; she wonders what her diet consists of. An inquiry is made. Coffee and bread make up her breakfast and luncheon. The injurious quality of the former is explained to the mother and the child; the charity organization is asked to supplement the mother's small earnings with food. Daily visits are made to the class-room to note Concetta's progress, and frequent visits to the home to see that the suggestions



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made are carried out. It is clear from this, then, that the visiting-teacher's duty does not end with setting the wheels of reform in motion. A successful outcome means for her "eternal vigilance."

This sort of friendly visiting engenders a feeling of mutual trust. It is often slow of growth, but, when it comes, the reward is great. John's teacher found him stupid, unmanageable, always leading his neighbors astray. It was impossible to do anything with him, for he was so frequently absent and so rarely on time when he came. At this picture of her eight-year-old son, the mother, an Irish woman of more than average intelligence, recoiled, aghast. He had made a good record at the school previously attended; he was a good boy at home; there was no reason for his not attending regularly, and only now and then was he sent on errands, the cause, probably, of his tardiness. This she would cease. To me the little lad seemed timid, shrinking. He spoke with a babyish lisp and confessed himself afraid of his teacher. I conferred with the principal, emphasizing my own impression of the child. She was sympathetic and our conference ended with her saying, "Go to his teacher and tell her to mother the boy." This I did, not so much in words as in making her gradually see the child as I saw him. Little by little she veered; he grew less afraid, and instead of stopping between the two syllables of the word "stocking," when asked to spell it—his old offense—he achieved in one breath the whole word. Invariably, as I entered the classroom, I was greeted with an encouraging word. "See how well John writes his name," or "His number work is good; he is really trying." The only drawback was that the irregularity persisted. There was evidently some cause in the home that had not yet come to light, despite the numerous visits made. These I continued, carrying to the mother, when I called, the reports of John's improvement, and suddenly one day the whole hideous story of a drinking, unemployed husband and a starving family—a state of affairs they had endured for more than two months—was revealed to me. An appeal was made to the charity organization and together we worked out a plan for rehabilitating the family. The husband was sent to a colony for inebriates;



the three younger children were placed in a day-nursery and the family was moved so as to be near enough to the nursery for the mother to leave the children on her way to her daily work. The effect upon John was instantaneous. He was prompt and regular in the performance of his school duties.

This instance is typical; it illustrates at once the problem and the point of view from which the Public Education Association attempts its solution. This composite democracy of ours is in its make-up various beyond any other nation history tells us. Its salvation reduces itself in the long run to the individual salvation of its constituent units; on the personal fate of all the little Edwards and Nicolos and Rosinas depends the civic outcome of the American experiment. Each of these little enigmas has got to be solved early. Who is to solve them? Assuredly not single-handed the teacher who faces some forty or fifty of them in a group. Her task is in any event a prodigious one; and those who know her most intimately can testify to the devotion and intelligence which she brings to it. But consider; these diverse human units represent a conglomeration of Italian, Greek, Irish, German, Russian, Hungarian, etc. To conquer them as human units the teacher must contend with notions, incapacities, capabilities of parents and children lately come from all the corners of the world. The difficulties that she encounters in the child are the reflex and outcome of the poverty, ignorance, indifference or sickness in the home. The visiting teacher enlarges her reach, increases her knowledge, adds to the resources applicable to the solution of the school's problem largely taken.

There was Michael, for example. He came from Southern Italy. He had a checkered school career. When we met he was in a special class. He took little pleasure in his work and his teacher, alert and quick to take suggestions, found it impossible to arouse him. To him the only joy that life contained was selling newspapers. His mother and father had plead with him to give this up. He was obdurate. It was foolish to argue. It was clear that he needed something that neither his home nor his school offered. Little by little it developed that he liked to use his hands; that he liked to draw, even to paint; that he had once made his mother a box for knives and forks. With these

facts as a clue, I asked his teacher to try to arrange his time so as to give him more drawing. This she did, and in time, when the palette and brushes for the older children were given out, Michael was given one too. Arrangements were also made at the carpentry class at a school nearby to take Michael after school hours. He attended once a week unfailingly. In his classroom he was no longer so apathetic. He had been stirred out of his lethargy. Here, finally, was something that he could do. Confidence grew; the mind once aroused, responded to other stimuli. Reading, writing and arithmetic appeared to him in a new light. He took pride in trying to satisfy their demands. The next autumn he was promoted to a regular class, and then the cooperation of a gymnasium director was secured and Michael was allowed to attend the gymnasium every Tuesday evening. The next promotion time carried him to another school, but the cordial relation established in the home continued. The mother set a high standard of scholarship and conduct for her son, and whenever he seemed to her to fall below she sent for me and asked me to go to see his teacher and to continue my interest. She always apologized for calling upon me, adding "I no understand teacher, she no understand me; too much to do; too much children."

Perhaps, then, it is not too much to claim for the visiting-teacher that her work is both constructive and preventive. The adjustments that the visiting-teacher makes in the home make feasible adjustments in the school. In the home it may remove the obstacles to study; in the school it may result in awakening an interest on the part of the child, and the facts that the visiting-teacher has gathered enable principal and teacher to act with full knowledge of conditions. Not only the so-called "incurable" child profits from the new relation that springs up; the conscientious plodder, in fact the class as a whole, reaps the benefit as well.

Important as this feature of the work is, it would not be fair to the work as a whole to direct attention to this alone. There are other sides to it, the aim of which is to harmonize the elements of the child's life at home and at school; so that conflict is at least lessened, if not entirely avoided. This we do

when we take from the child the necessity of becoming a wage-earner after school hours by providing him with a scholarship, in amount the equivalent of his previously hard-won earnings. We achieve a similar result when we find for him a quiet place for study, such as a studyroom in a neighboring school or settlement or a public library reading-room, and when we urge the parents to help the child to arrange his day so that this quiet time is not crowded out. We have this also in mind when we stimulate the child in his play, reminding him of, and sometimes even escorting him to, the story-telling hour at a public library, forming clubs just for playing games or classes for dancing, cooking or housekeeping, and where there are settlements, gaining admission for him into their carpentry and gymnasium classes. We try to take thought for the child on all of his sides, and, through lightening his burdens and supplementing his activities, to insure to him the normal development that he is entitled to.

Such procedure successfully executed is obviously preventive in character. By taking hold in time of the irregularity, provided it be remediable, and tracing it back to its source, altering or removing the cause where possible, the chances are that what is wrong will be set right. It is a short step from repeated, causeless absences to real truancy, from the latter to some sort of delinquency, from this to the juvenile court and thence to a reform school. Wherever we can, we act as a check upon such a course. We hope to curtail the necessity of reform, by anticipating some of its measures. Why wait, for instance, until a child is in the grasp of the law and been "put away," to use his own language, before attempting to see if he will respond to some sort of manual or farm work? Why not give the child not erring, but with so many encouragements to err, at least an equal chance with the one already wayward? Not until he reached the school in the detention home connected with the Chicago juvenile court did one boy of fourteen or thereabouts learn that he had a real gift for modeling and then his one ambition in life was to make money enough to take him to the Art Institute. Our experience furnishes many a repetition of this incident. Hence we make connection, wherever they exist, with carpentry, trade

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and art classes, and thus we hope to take the "square peg from the round hole" and to find for it its appropriate setting. Economic as well as spiritual waste threatens. Assuredly prudence and sympathy alike recommend timely action adjusted to individual conditions.

Address.

BY MISS ELEANOR HOPE JOHNSON, CHAIRMAN COMMITTEE ON  
SPECIAL CHILDREN, NEW YORK CITY.

For classes for mentally and physically defective children in public schools where schools deal with children so handicapped there is as much need for social service as in connection with hospitals. Our committee has made various efforts to supply this need. Miss Farrell, of the Public Education Association, formed a committee on the after-care of children in the ungraded classes. This was later enlarged to include all the special classes, and called the Committee on Special Children in the Public Schools. This committee has been of special service since the census bureau began its work in looking up census cases and reporting them to the teachers.

Last year two important pieces of work were done. A conference on cripples was held, resulting in a card adopted by the Board of Education to regulate study, plays and training of different kinds of crippled children. This was especially valuable in classes not connected with the Association. Then there was an investigation of children in ungraded classes, which finally turned into a study of the feeble-minded in New York City, and has resulted in widespread publicity.

The Association also had the services of a volunteer worker for two months, who looked up difficult cases of both blind and ungraded connected with the clinics, placed them in schools and even sent them to institutions. She was so successful and so proved the need that she has been engaged this year and put at the service of Miss Farrell. She has been keeping records of census cases, visiting classes with a view to determining how many children should be sent to institutions and taking children to clinics and dispensaries, the last of which is very important.

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## Address.

BY MISS ELEANOR CARY, EAST ORANGE.

"Who is that pleasant-faced boy at the end of your line?" I've been asked many, many times. And then if I hesitate an instant (because there are two boys at the end of the line that are pleasant-faced) they quickly add: "The tall one, who always wears a red tie, and is constantly inviting us to your room for games." "Oh, you mean ——," I reply. Then, as they show their amusement at the idea of a boy taller than I, inviting guests to watch our games, folk dances, etc., I smile, too, but beneath it all realize how truly pathetic it is. Really, —— is a nice looking boy, neat, always polite and courteous, and exceeding loquacious. One has but to ask a single question or make a slight casual remark and he begins. He rambles and talks at random, showing a most pitiful confusion of ideas. In giving reproductions he weaves into them masses of material that he has just made up. —— was 16 years old in January. His Binet age is less than 10. His voice has not changed, and he has many infantile characteristics. He has enlarged tonsils, adenoids and several poor teeth, and is very flat-chested. He entered school in 1903, and after eight years is working with a third-year class, where he has remained for the last four years, and from which it has been impossible for him to advance. He always was considered slow and unpromising by his former teachers, yet only recently has his real deficiency been detected. This year his work has been much more interesting to him, which was not true of his past experiences, and being in a class with his peers, he is happy and contented. Nevertheless, he is a feeble-minded boy, and no amount of work will make him normal, and so he is a problem child and a dangerous member of society.

—— is a dreamer; he lacks energy—never plays with the other boys on the school ground, though he is very eager during our room games. His attention is difficult to fix and hard to hold; memory is weak and unreliable, his mind is sluggish, and, on the

whole, he is slow to respond. He works very slowly at anything, but most steadily on his manual work. He has no power of abstract thinking, no reasoning power. Problems of one operation, he *may* do, but not rapidly, and he fails completely at two. His reading would be the mere naming of words, if we did not insist on getting the thought of every paragraph. Emotionally, is very unstable. During his day-dreams, a sudden thought amuses him, and he falls over on his desk, and laughs until the spasm is over. Then it takes no little time to find out what is to be done, to say nothing of the interruption to the class.

In his school work, I feel quite sure that G—— has progressed as far as he is able, in fact I think he did so three years ago. His manual work is good, though he is such a slow worker. Misunderstood at home and among his fellows, here is a boy who can and could be trained to do manual work (under direction); he does much of the housekeeping of our school-room. I might tell you that for awhile last fall, G—— spent his time after school in a doctor's office; that he could clean well, but couldn't remember messages received over the phone or left by callers. Now the time is near at hand when this boy can no longer be claimed by the public school (he will be 17 next January, and is expecting to leave school) and my hope is that some way can be found of having him always under the supervision of those who understand. He could become a most capable tool for a vicious person, and do a great deal of harm.

No doubt as equally unattractive as is attractive is our frail, undersized, flat-chested, nervous W. He has strabismus and very defective eyesight. Just last week, however, he was fitted with glasses (which he should have had months and months ago), and the doctor said that even with the most powerful glasses that he could wear, he would have in one eye  $\frac{2}{3}$  vision and in the other  $\frac{3}{4}$ . This child has been frightfully handicapped because of his almost continual poor health. He has spent a great deal of time in a hospital (grandmother's whip). His home environment is quite unfortunate. The mother goes to the city every day, and he with several younger children are left at home with the two grandmothers, who are both quite feeble. This child being the oldest, is left to do much as he pleases and

with almost no care. W. is 10 years old—mentally, he is 8—which seems not to be a very great retardation. Four years ago he entered the first grade, and is now doing third-year work.

Of my whole class, he has the poorest attention. The least unusual sound, anyone entering the room or any very trifling disturbance, causes him to stop completely whatever he may be doing. An exceedingly nervous child who isn't still ten seconds, constantly swinging himself, tapping with his pencil, etc. His work is never finished, and in reading nothing could be done for him, unless I give him individual instruction. In a class, even of four children, he cannot keep the place. His work, though slow, is sometimes, yes, quite often, accurate. His manual work, which was poor, has improved, especially his basketry—now he is holding his work more firmly and works a tighter, better stitch. In bench work, his delight just now is a doll-house, but he uses little or no judgment in choice of tools or manner of working. This is the one boy in whom I have seen the least improvement. Indeed, it has seemed as if he has almost stood still this year, and I have felt that the neglected condition of his eyes was much to blame for it. About a month ago I learned that his father was mentally deficient, and died in an insane asylum, from tuberculosis. A rather unfavorable prognosis—and yet a hopeful side. Here is a child (unlike the first one I mentioned) whose mental deficiency has been discovered early enough, so that with very special care and training he may be made—I doubt normal—but such training can be given that will be of use to him when he becomes old enough to leave school. His whole physical condition needs toning up.

—'s control of his feelings and their expression is distinctly abnormal. He has no power of inhibition—is a creature of imperative impulse, inattentive, nervous, lacking in willpower, and, in fact, mentally, physically and morally unstable. Just now, the effort to gain and hold his attention is a large part of his training, endeavoring to have him work steadily and finish the task at hand. He responds really well to a reward, even so small as a few words of praise.



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Address.

MRS. CLEMENTS, TRUANT SCHOOL, JERSEY CITY.

(Unable to secure notes or copy of address.)

Discussion.

BY DR. W. E. WATT, CHICAGO.

You ought to discuss, and in order to break the ice, I will begin. When I was principal of a large school out West, I led Dr. S——, of Chicago, into one of the rooms where he had never seen the children before, and he said to the teacher, "Would you like to have me show you the children which are bright and dull?" He went down the aisles and said, "This child is bright; this child is dull; this child cannot learn anything; this child is learning a little, and this one knows less than he did last year." He went through several of the aisles and the teacher said he was absolutely right. I am telling this story to show you how problem children are produced, not born that way, but made that way by something which happens to them. He said, "I examined these children for only three things; I looked to see if they had a nasty red throat; I looked to see if the nostrils were clogged; I felt under the chin for those swollen glands, and under the arm. A child who has one of those conditions is dull; a child who has two of those conditions is stupid." I don't dare to tell you the words he used. He said, "The child who has the three together is a —— fool, cannot learn anything." I thought the doctor was very rude, but I think he told the truth, because he knew and I know that it was the home and the school, the air in the two places which made those three things. They are produced by it. We prove it in two ways, one by the way when Grace gets sick so that she cannot go to school she is sent into the country. Another way in which we prove it is instead of sending the children into the country, we make the air correct and they recover from the swollen glands and are immune from colds. I



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think he was right when he said that thing about the children. The child cannot put his mind on anything and is thought dumb by the board of education, and his parents and other people may compel him to go to the place where he gets that sort of thing on him. That's the kind of a —— fool he is. There are other evils, however. The air may be corrected and made right and recovery is quick. Anæmia is usually said to be from bad food. I can take that child up in a ballon from this place and leave him there about three hours and he will be better blooded than when he went up. What's done it? You may make yourself red-blooded by the kind of air you breathe. Go upwards and you will recover from almost anything you have. You gradually become better.

Our problem children are made by the air of the home and the air of the school more largely than anything else.

Your commissioner says they don't come for one-quarter of the time. Of course, they cannot; they have to stay at home to nurse that cold. One-quarter of the work cannot do. We can double for efficiency with good air.

Discussion Continued.

BY MR. E. W. KRACKOWIZER.

What you are after you get. Those who have dealt with the most difficult problems have told us to be of good cheer because these defectives teach them optimism. When I came up on the cars it chanced that I was seated by the side of one who said: "It seems to me that nothing is right, nothing can be right. They are teaching nothing but pessimism over there."

These women, who have not only strengthened us, I trust, but suffered in the cause by being choked off, have done more in this little space of time to reach our hearts and understanding than all the men, including the superintendent of schools and of societies who have talked before them and whom the committee did not have the courage to choke off, and they represent public school work.

Discussion Continued.

DR. HENRY H. GODDARD, OF VINELAND.

You have had, as has just been said, a most interesting setting forth of some of the work that is being done for the exceptional child, but one of the dangers of this kind of a program is that we shall get the impression that the few children that we have heard about are fairly representative of the exceptional child group, and that because such excellent work is being done for these children by these ladies who have spoken to us and a few others that we know, the problem is being pretty well taken care of.

I rise to do the unpleasant task of calling attention of this Association once more—I know you know something of it; I know, furthermore, that you don't realize the full extent of it—to call your attention once more to the fact that we have in this problem of the exceptional child the greatest problem that is facing us to-day, because it lies at the root of nearly all of the problems with which this Association is concerned.

There are probably in the State of New Jersey at least eight thousand children who will never be able to compete with their associates in the struggle for existence, who ought to be relieved, by those of us who are wise and more intelligent, of the responsibilities that naturally come upon childhood and adulthood in this civilization of ours.

I have recently been looking over the ungraded classes in New York City. I have visited probably one hundred of them, and to find a child in this class that ought not be in an institution for the feeble-minded, where he would be cared for and made happy for the rest of his life, is the rarest exception. I always ask this question: "Have you sent any children back to the grades where they used to be?" A teacher says, "Oh, yes; we sent one back," or one teacher says, "Yes, we sent two back." "Are they making good?" "Well, I think one of them will." Evidently there is a class that does better than that, because the children have been picked out on a somewhat different basis. I

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believe there are at least fifteen thousand children in the public schools of New York City that would properly be classed as exceptional children, and concerning a great majority of whom just such stories could be told as you have heard this morning. You may figure up for yourselves what an army of conscientious, trained women such as you have listened to to-day, we need, in order to take care of and provide for these children and give them the rights they deserve and this right to be happy.

I want to say, in connection with a matter that was brought up yesterday—we were told that the training of the child must begin practically at birth—that it must be done in the home. We are told by another speaker that it could not be done in the home, and consequently we are left in a dilemma. If the first speaker is right and the second speaker is right, we are helpless. “It must be done in the home” and “It cannot be done in the home.” We must recognize both of these things as true and we are, in a measure, left helpless, so far as the immediate present is concerned. But in all of our charities work, I believe we must take something of a harsh view, that we must let the present generation pass away, do the best we can with the problems which are insurmountable, and provide for the future. If the present homes of the normal children cannot train them, can we not do something for the children that are now growing up, so that when they make homes they will train their children in the way we find they must go?

Discussion Continued.

RABBI SOLOMON FOSTER, OF NEWARK, N. J.

I wish to add a few remarks to what Doctor Goddard has just said with reference to the great army of trained workers that is attending to the exceptional children in the public schools, by applying that same principle to the large constructive work which is done in the public schools of this State, as well as this country. I think this is needed, because of the pessimistic note which was sounded at yesterday's meeting with regard to educational problems in this State.

It seems to me that we have gotten into an attitude of mind wherein we find it necessary to criticize and condemn every method, old and new, that may conflict with our own particular ideas. I don't say this with any disrespect to the gentlemen who presented the different phases of industrial education. I simply rise in defense of the system as we now have it. I am not unmindful of its many imperfections; we know there are needed many improvements, but, as Dr. Poland said, that improvement can best come through the experts, backed up and supported by the lay people—those who have a practical knowledge.

Why do I say this? It is because we cannot look upon the public school system as separate and independent of the people. The school is the people, the church is the people, acting along certain specialized lines. We know that the school is simply the reflection of peoples' sentiment along educational lines. I want to point out that our remedies should lie with the regeneration of the heart of man; then the school, church and state at large will reflect that higher ideal. We cannot ignore human imperfections and say the school is absolutely responsible for the degeneration we may see. If you look at the records and compare past days with the present, you will find we have made wonderful strides forward. We have to-day more criminals, not because the heart of man is worse, but because we have made finer distinctions in criminality. To-day we recognize a crime where our ancestors passed it by. Why should we lose sight of these conditions when we are regarding our public school system from every point of view?

I believe what good we have done has come out of the public school working in conjunction with the home.

In regard to the particular work that was advocated as being able to bring about a reformation in the course of a few years—the manual training—who will believe that manual training is sufficient to regenerate man, prevent crime and make people happy and healthy? It is going to help, but it is as important for us to show man how to *think* as it is to act—to work with their mind.

I think Doctor Barnes gave a very splendid address. We need such leaders of thought as well as of practice.

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I was sorry Dr. Humphreys left so soon. I would have asked if he would have been willing to have the record of his noble institute, or would Dr. Farrand have his Newark Academy, judged by a few exceptional boys and girls? We know there are imperfections in life, weaknesses in the public school system, but let us not lose sight of the great aggregation of men and women who look upon their task as a sacred consecration, who, in spite of many hardships, are advancing society's well-being.

Discussion Continued.

MR. BLEECHER VAN WAGENEN.

It might be interesting to know that Dr. Humphreys was brought up on a farm and lived there until his young manhood, when his technical education began.

During this most interesting subject, this discussion of this morning, there was beating in my mind all the time the early days of the anti-tuberculosis campaign. You all remember the slogan that went forth after awhile: "Will you help to build a fence?" That is what we have got to do here; this is another part of the construction. The engineering problems are harder. Nobody knows how to build a fence, but I want to tell you that there is a body of men representing fifteen different branches of science, all of which has some direct relation to this subject, who are at present studying as to this engineering problem—how to build the fence—and I hope in the course of a year, perhaps before a year, they may have found the way as other engineers found the way to build a tunnel under the Hudson river, and the reason I speak of it now is that you may know and as often as accounts may appear in the public press from time to time, take an interest, and, eventually, everyone will help to build the fence.

Discussion Continued.

REV. ALVIN E. MAGARY, SOUTH ORANGE, N. J.

Rabbi Foster has given us a broad view of human progress, but we must not forget that when that man on the way from Jerusalem to Jericho fell among thieves and was left lying by the roadside, he became a very urgent and immediate problem. It would not have been wise for any man to stop and theorize about the general problem of the rest of humanity until that particular man had been helped. The saddest face I have ever seen was the face of a boy who used to go past my parsonage, up and down the road, epileptic, feeble-minded, neglected from his birth. There was no possibility of doing anything for him except to protect him from other boys. The misery written on that countenance would keep you awake at night, and yet in that particular village there was nothing to be done for the child; they couldn't handle him in the public school; there was no other place to which his people could, or would, send him. While we are all looking forward to the highest ideal of final progress, it stimulates and inspires us to know that here and there are people engaged in definite tasks, letting a little light into a little life, and that gradually these instances are going to increase until it shall no longer be known that any child can come into this world of ours to live a neglected, abused life—half living, daily dying, until the merciful messenger of death shall take them from their suffering. It is good to know that things are being done.

Discussion Continued.

BY MISS LYDIA Y. HAYS, SUPERVISOR OF WORK FOR THE BLIND OF  
NEW JERSEY.

I want to warn all of our teachers of the commercial standard set upon the penal work among the defectives in America. Dr. Howe said he saw in the human being, no matter how limited the capacity, how limited the capabilities, he recognized in them

a human being that was born in the image and likeness of God. It seems to me, in place of Dr. Howe's ideal of that development and the capability of the heart and mind and body to express what is in the heart and mind, we have set up a commercial ideal. We are striving to do the impossible, to make out of these broken fragments of humanity commercial units. Now, I have worked among the defectives—not alone the blind, but the feeble-minded and the feeble-minded blind—for some twenty years, and I am convinced that if we approach this problem purely from the commercial point of view, trying to make a commercial unit out of this maimed creature, we will be disappointed, but if we recognize in them a human being, striving to express itself and encourage that to the best of our knowledge, to the best of scientific knowledge, then we will be optimistic, and the child, whether man or woman, in heart and mind will become a useful member of a community, because that child will realize that on it depends the happiness of those about it; it will have the power and will recognize it has the power within to further or retard the happiness of others.

When the speakers were speaking this morning, especially the one who referred to the heredity problem which faces many people, I want to bespeak for the blind, for every defective, a public sentiment against propagating to any degree the limitation of the parent, and I think we owe it to posterity to guide such instances in the right way, to show the young men and the young woman that it is a greater, nobler thing to not propagate your infirmity than to satisfy your inclinations and to marry somebody to help take care of you or help you to make your life work possible. You are doing more noble work to live alone, to do your work, no matter if you don't do it but half as well.

MRS. CLEMENTS—The case of blindness I mentioned was not inherited. He could not inherit the explosion of a bomb.

MISS HAYS—That all may be true, but he has a limitation and a weakness of body and mind which can be passed on. He will not marry a perfectly normal woman, because no normal woman will marry a sub-normal man.

MRS. CLEMENTS—I don't consider he is sub-normal.

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MISS HAYS—He may not be, but a person who lacks something that everyone else has is sub-normal.

THE CHAIRMAN—If my own feeling is typical of that of the audience, this audience feels something like the men and women in war time, when the soldiers came back to tell of the battles that they had been fighting for them. We have to-day been listening to the men and women on the firing line.

Whatever we may think of the educational theories that have been put forth, of vocational training, of manual training, of everything else—one thing I think is absolutely firm and sure in the minds of every man and woman; that is, that this work with the exceptional children, who are delinquent or defective in any way, is one of the surest ways of reducing pauperism, delinquency and crime in our State, and because the men and women in our schools are getting alive to this fact. The news that has come to us this morning is one of the greatest helps we could have, and I believe this conference could do no greater service to this State of New Jersey than to heed the cry of the defective children.

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*Tuesday Afternoon, March 26, 1912, at 2 O'clock.*

**Topic: "Broader Fields in Education."**

DR. JAMES M. GREEN, PRINCIPAL OF THE NEW JERSEY STATE  
NORMAL SCHOOL AT TRENTON, CHAIRMAN.

Hopkinson Smith said of a certain ornament to a lady's hat, that it looked like a pigeon that had lighted and busted.

One who compares the public education system of to-day with that of thirty years ago will conclude that the system of thirty years ago has exploded. Then, our education was formal—it was largely the result of our heritage from England. It was the preservation of our traditions. We asked what of precedent. We gave our attention largely to the "Three R's" in the elementary school, and to Latin, Greek and mathematics in the



academy or high school. If we taught English, it was chiefly parsing and analysis.

The school of to-day seems disposed to break with traditions and ask—What is really best for the boys and girls of our times considered from the standpoint of probable occupations, conditions of health, and social experiences? We now study the life of the plant and its use, rather than its classification. So we study the life of the man and his needs, rather than any convention.

Formerly the schoolhouse was built for one single purpose, namely, to teach children the prescribed studies, and in a prescribed way, the pupils seated on benches in rows, and the master seated at his desk. We have now discovered that the learning was not in the benches, or even in the master's chair, and that it is quite possible to have variety of furniture and have that which is adapted to more than one purpose. We have also discovered that learning is not sacred to the interior walls of the schoolhouse, but that it may be carried on outside, and especially when the air outside is more congenial to health than on the inside.

I said above that one would conclude that the education system of thirty years ago had exploded. It has really not exploded, but expanded. We were doing very well then, as a beginning, but we are under new conditions and living an entirely different life, and we must—if we are to be successful—recognize these conditions and adapt our schools to the demands of the day. It is in harmony with this necessity that we are to discuss on this program "Open-Air Schools," "The Schools as Social and Recreational Centers," and "The Conservation of Childhood Purity."

### Address on "Open-Air Schools."

BY WILLIAM E. WATT, PH.D., CHICAGO.

A good beginning has been made in many cities. The Oranges show in this fine exhibit some excellent open-air work. A goodly number of the members of this club are trying to induce the rest to see the benefits of fresh, cool air. The fight will be

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won more quickly if you use humidity. The lady who lives in a hot, dry house cannot stand the shock of cold air from a window. Humidify the inside air and she will accept and enjoy a cooler air condition.

You have fresh-air schools for the defective children. How long shall we wait before giving the regular classes safe, fresh air instead of the dead air which makes them defective?

We have shown to-day with a temporary apparatus that the air in this room feels about six degrees warmer than it really is. This beautiful club may adopt humidity and gain comfort in about eight degrees less heat than is usual. No one has to learn to get used to it. Air is right when it feels right. It may be made to feel right in cold weather at as low a temperature as that which we seek to get in summer. We enjoy 60° Fahrenheit in summer clothing. Some of us demand 75° in cold weather when we wear heavy clothing.

Open-air schools should be for well children. The open-air school is not necessarily a cold-air school. It is best cold, but I install more warm, open-air rooms in schools, homes, offices, churches, etc., because they are not so great a departure from the ordinary and there are fewer objectors.

Open-air schools may properly be comfortable to the ordinary person without bundling up. I am just as much in favor of cold open air in school to-day as I have ever been, more so in fact; but because school authorities are afraid to attempt what they do not understand, I am at present working mainly for warm open air, because I can get them tried wherever they are seriously considered.

I do not intend to speak of schools for tubercular and pre-tubercular pupils, as I judge the literature regarding such schools is familiar to all present. I have something of vastly greater importance to speak about than the interests of the sick children of our country. Our philanthropists have done so much for the bad child in school that some children have mischievously committed crimes to get admitted to the special schools for the delinquent. Parents and pupils applied to me for admission to the first tent school for the tuberculous in the West, claiming they

were afflicted with the disease when such was not the case. Open air for normal and well children is vastly more important than for the sick.

In experience with sick children in open-air work I found they could do much more in their studies while improving physically in open air than they could shut up in the ordinary air of school, and so I determined to give well children the same benefits. Out of this determination grew the idea of making the ordinary school as health-producing as the school for the ill.

After a year's experience in a public school with twenty open-air rooms in which not a penny was paid for special clothing or unusual equipment, I wrote a book intended to make it easy for others to do the same, choosing which sort of work they might most safely undertake in their special neighborhoods, having the rooms warm and open, cool and open, or quite cold. The book, *Open Air*, found a public eager to know the truth and many started the work. I have been pained to hear of failures which educators have made in doing what they considered following the book. But I have been much gratified to learn of the successes of many who did no more than read and apply principles.

Now, I am devoting my days and nights to amplifying what has been written, experimenting further to find out more definitely certain important data, and extending knowledge of what open air in school does for pupils and teachers. As a general thing, anyone may have a warm open-air room in any building not provided with a mechanical ventilating system which compels keeping windows closed to avoid reversing the currents of air. This may be done without technical help. With a little help, and practically no expense, open-air rooms may be opened anywhere, even in buildings where the plenum system of ventilation is in force.

#### OPEN AIR SAVES MORE LIVES THAN SPECIAL ROOMS FOR THE ILL.

Open air kills the germs of the so-called children's diseases, or it causes the germs to encyst themselves and neglect to colonize. It seems to make children immune from chicken-pox, scarlet fever, whooping cough, mumps, measles, diphtheria,

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coughs, colds and even tuberculosis. We succeeded in carrying over 100 little children through a Chicago winter in a cold-air kindergarten without one case of any of these infections, except in that of one child which we found out afterwards had had a slight run of scarlet; but his attendance for weeks prior to the absence for illness was such that he could not be considered as having been a fair test. The children were present less than two and one-half hours five days in the week, and in that brief time those who attended regularly were immune from colds.

Open air makes the mind much clearer. The child who is a dunce in school is probably made so by the air of home and school. I have seen so many remarkable cases of brightening faculties and desire for success in school in open air that I am fully persuaded that most of the dullness in class is due to wrong air conditions. Open air corrects these defects, besides improving the health, the efficiency, the temper and the general attitude towards the work.

NO ONE IS WELL IN HOT, DRY, DEAD AIR. MOST SCHOOLS HAVE IT.

Air that is warmed without being supplied with the proper amount of humidity produces many diseases. It weakens the body and the mind. It produces irritability in both teacher and pupil. I believe it is the principal cause of the insanity so prevalent in this country of ours.

Almost immediately after installing humidity in the Graham school 80 per cent. of the discipline fell off. This means that four out of every five children who are ordinarily sent to the office for rebuke or correction are made what they are by the air-supply. Correct the air—not the child.

There are in every large school a few children who are insane. They often come in for the worst treatment permitted by the authorities. How often we hear the teacher or someone else say, "I'd like to give that boy just what he deserves!" or "That girl ought to have the back of a hair brush applied, and I'd like to make the application!" But fortunately most of our schools do not permit physical violence, and when the teacher has been

wrought up to a pitch of great indignation by the combined effects of the air upon herself and the children, she has to be pretty desperate indeed to lay hands upon any child in violation of the rules of the board.

The usual school is far too dry, considerably too warm, and its air is dead. I cannot explain all that in thirty minutes, but I wish to put it before you. Air that is warmed requires more water than most of us imagine, even we who have a humidity supply in our houses and put gallons daily into the tanks for steam making.

Air that is too dry is also chilly when at the proper temperature for health. The reason for this is that a rapid insensible evaporation goes on upon the skin, right through the clothing. This causes the chill of a miniature ice machine on the person and the room that is heated to 70 and is too dry has a distinct chill in its air. Radiation of heat takes place also in this too dry air. But steam in the air prevents conduction of radiant heat. So we lose heat in two ways unconsciously when we are in a room too dry and too warm.

Among reports on air conditioning with regard to steam content alone is one by Dr. E. McLaughlin, principal of the Dewey School, Chicago. He is a physician. "I find here the air is as comfortable at 62 as it is in the Dewey School at 72 degrees. I want this work in my school to-morrow if I can get it."

Right use of steam in the air saves from fifteen to twenty-five per cent. of the fuel bill. Last week I got a report of a school I conditioned in Brookline, Massachusetts. The new engineer had been following directions during the past very severe winter and suddenly found he was saving coal compared with what was used last year. In this severe winter he should have burned fifty per cent. more coal than was consumed there the previous winter when the weather was quite mild. But he has passed this severe winter with no more coal used than was used the year before, although he had no knowledge that he was achieving this feat until he came upon the fact in the month of March. Other schools have made similar records.

Our coal saving has been disputed by high authority—by those

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who know what is in the text-books on ventilation. An eminent engineer went on record as disputing my claim to a saving of twenty-five per cent. in fuel by means of humidity alone. But the thing is being done in several large buildings to-day. Some have tried humidity wrongly and got no saving to speak of. The instruments they measure humidity with are wrong and there are some large errors in the standard works. All I can say now is that it is possible to have the air in a building conditioned to resemble that of the summer woods, pleasant, life-giving, promotive of health, and conducive to peace and content with the world, and at low cost.

The air in our large institutions is usually supplied after the standard book rules and produces anæmia and diseases of various sorts, either directly or indirectly. Of course, this is strenuously denied by those having large interests in standard ventilation who have not learned the truth. The better air may be demonstrated in any room in one hour with inexpensive apparatus. It can also be proved by argument if time be given the subject.

OXYGEN IS NOT THE MOST VALUABLE CONSTITUENT OF AIR,  
BUT IONS.

The most valuable constituent in open air is killed off in a hot room. It is the ionized condition of the air. It is the free ozone, oxygen, and other gases which are energized and are moving with a rapidity of oscillation resembling that of light itself. All this is unknown in the books of ventilation because it is so recent. Only the most advanced ventilating engineers know these things. The others fight the knowledge. But it is well established, and these qualities in the open air ought to be had in the indoor air. That is why we must either condition the indoor air or let in the natural life-giving air of outdoors.

It is common among medical and educational people to say that the need of the body in breathing is oxygen. Even the idea of burning things in the body by means of oxygen is still rampant, although it is well known that nothing is burned there. The heat is not produced in the lungs but in the localities where the work is done, probably in the nerves. The so-called products of

combustion, carbondioxid and water vapor, are not formed in the lungs but are carried to the lungs in the blood stream to be thrown off, having been produced elsewhere in the body. Yet it is still fashionable to speak of the body as a furnace and say that oxygen is its greatest need in the lungs to feed the fire.

It is true that oxygen is needed, but a peculiar kind of oxygen is most needed, a kind unknown to those who seem to speak with unction. There is more oxygen in foul air than in pure air. The longer a crowd stays in a close room the more oxygen there is in the air, for water vapor is produced largely and that is  $H_2O$ , and carbon dioxid which is  $CO_2$ . The water vapor fills the air without crowding, for the two occupy the same space without affecting the bulk of either. The carbon dioxid crowds out air which is four parts nitrogen and one part oxygen, roughly speaking, while the substance which does the crowding is one part carbon and two parts oxygen.

But the oxygen in bad air is not in condition for use in the body. It is chemically wrong for use; but it is oxygen. There is oxygen in the air of a room which the ventilating engineers of the retiring school call pure warmed air. But it is dead. Dead oxygen, that is oxygen not ionized, is not fit for use in the body. It may be used to some extent in the lungs merely for preserving life, but it does not produce vigor or resistance to fatigue and disease.

Oxygen is oxygen. But the body cannot use it when tied up in carbon dioxid. Neither can it get much good out of it when it has been deprived of its going power. Here are some of the forms of oxygen which Sir J. J. Thompson, of the Cavendish laboratory of Cambridge University finds in air that has been acted on by electricity without warming:

- (1) Ordinary molecular oxygen,  $O_2$ .
- (2) Neutral atoms of oxygen,  $O$ .
- (3) Atoms of oxygen with one positive charge.
- (4) Atoms of oxygen with two positive charges.
- (5) Atoms of oxygen with one negative charge.
- (6) Molecules of oxygen with one positive charge,  $O_2$ .
- (7) Ozone with a positive charge,  $O_3$ .
- (8)  $O_6$  with a positive charge.



There are eight kinds of oxygen, pure oxygen, and all of them except the neutral atoms are probably ready for special purposes in the body. They are alive. The heating plant sends them back generally into the form of  $O_2$  without a charge, dead.

Beside the live oxygen in outdoor air there is radium emanation, entirely unknown to ventilation authorities, which gives us X-ray treatment from within, particles of gas much smaller than the smallest atom shooting through every part of our frame, stimulating the tissues and discouraging or killing bacteria.

Three elements ionize the oxygen of the atmosphere, and the nitrogen also, formerly erroneously supposed to be inert; these are electricity, radio-activity, and the short rays of sunlight. Radium emanation comes from the earth, short rays from the sun, and electricity abounds everywhere. These cause the formation of ions.

The electrician calls an ion an electron. Electrons were caught for the first time last year and held under microscopic inspection. The physiologist of to-day calls them metabolons, because they are the favorite and perhaps the only form of inorganic matter which the body can use in metabolism.

Faraday named the ion a century ago. He discovered the flying particle and noted that in one instance it runs up the electric stream and in another down. He called them ions, from the Greek verb signifying to get there. Those running down stream to the cathode he called cations, and those running up, anions. So this subject is not new, merely its application. But it is reconstructing our whole ventilating science and showing us how to make the house a safe place for man, and how to turn the occupation of the teacher into a less hazardous one.

Air robbed of ions by heating produces weakness, adenoids, swollen glands, tonsillitis, colds, dullness, and death. These diseases are treated often with medicines accompanied with the injunction to get some fresh air. If the patient gets the fresh air he may get well whether the doses are taken or not. Instead of treating cases locally for special diseases it may come about that the one disease of inability to function will be treated with proper air and the whole system strengthened and all functions regulated.



## SOME RESULTS OF OPEN-AIR TEACHING.

Open air improves discipline. During the year when we had twenty open-air rooms of various sorts, warm, cool, and cold, not one child was sent to the office for reproof by any regular teacher in open air. A substitute or a cadet in an open room had to have some help in discipline occasionally, and sometimes a teacher in open air had trouble with pupils coming to her from a closed room for departmental work.

Teachers in cold air claimed that they closed the day's work as fresh physically, or nearly so, as when they began in the morning. Several claimed not to be at all wearied by their work after securing open air in their rooms.

Open air fights tuberculosis in a new way. It opened more bed-room windows in one square mile of Chicago than any other propaganda. The children improved so in color, in vitality, in health and in spirits that the parents noted it, and adopted open-air sleeping for themselves. Where the parents resisted the children insisted, and secured open air day and night.

Open-air work spreads. We began with two cold rooms in September, 1909, and closed in June with requests from a thousand children and their parents desiring it in September. No child was put into a cold or warm open-air room without the written request of the parent. Any child could change rooms if he chose. Teachers had their choice, except in cases where there were more teachers asking for it than there were open rooms. We tried to keep one set of closed rooms, one for each grade, but there was no second or third grade closed-room part of the year.

Coughs and colds diminished. Health seemed to become contagious. Better work was done. Better order prevailed.

## CONTROLLING TEMPERATURE.

The best school has at least one wall missing, says Dr. Woods Hutchinson. It should merely shelter. A place to warm should be afforded those who feel the need of heat at all. But

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America is not ready to-day for the cold school. We are making our children tender instead of resistant to natural conditions. But low temperatures are unprofitable to speak of here. I want to give directions which anyone may follow, and have the community second the action. No child or teacher who has once tried warm open air will ever willingly return to a closed room.

Windows are first thought of in connection with open air. A window is dangerous. The room with a missing wall is far safer. The danger from windows is that they let in cold air along the floor while heads remain in warm air. Almost every person who uses window ventilation does it as if he thought we breathe with our feet. He puts cold air on the floor to chill the feet and warm air where our heads are.

Window boards are wrong. A scientific gentleman of great respectability once showed me a board so formed as to turn the air up along the sash till it reached the ceiling, and there it was supposed to cling till it reached out well into the room and fell gently. It did not work that day, but he said it would work on other days.

That was a specially formed board. Such are not in general use. Those placed across the bottom of the window turn the air up slightly on entering. That is an advantage—about equal to holding a sheet of paper before your head to ward off a bullet. The paper does impede the bullet, but not materially. Heavy, cold air falls to the floor after curving up slightly. It falls because of its weight.

In cold weather no window should be opened at the bottom for any purpose of ventilation. Get ingress of cold air and exit of warm, poisonous gases as high as possible. Use window tops if you must use windows. Ventilate a little all the time. Do not wait for the room to become insufferable before cooling it. Do not let it fill with fatigue poison before drawing it off. Take off the warm, poisonous gases at the top of the room before they get chilled. A slight opening on the lee side does the work ordinarily.

We have been fooled by the ventilators of the old school, who say we must have an air change of 3,000 cubic feet per hour per

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person. We breathe but eighteen feet per hour, but we should have that pure, not a dilution of air sewage such as is provided in the usual plans. Yet we have State laws calling for enormous changes of air in public buildings. These laws make great business for the blower man, but the results are greater for the physician, the nerve specialist, the patent medicine man and the expert in eye, nose, throat, ear, lung, digestion, bowel and liver troubles, as well as the undertaker.

Out-breathed air, at 98 degrees temperature, goes up. The pure air of a room properly humidified and full of ions is comfortable at 62. The toxins of perspiration and respiration rise at once in such air. A very little good air dropping into the breathing zone supplies the deficiency. There is a way to do this just right, and while it requires certain skill, any person of ordinary intelligence may acquire it.

In a very warm room the out-breathed poisons do not rise to any extent. What has been in the lungs of one passes into the nostrils of another. Thus in our public places, hot and dry, we infect each other with all the foul-air diseases, and it is only because of the wise provision of nature which gives us resistance that any of us are alive to-day to consider what is killing the rest of us.

Open-air schools build this resistance. Close dry ones kill it. We put a child into a room that we know is hot and dry and its air dead. We permit other children to enter and sing, play and recite with our child in that air. We know it makes the child nervous, weak, thin blooded, white and non-resistant. But the child wishes comrades; we must support the schools, and we go right ahead although we see the child droop and sicken under it.

Some children cannot attend the dry school a few weeks without serious swollen glands, tonsilitis, headaches, etc. But all can attend regularly an open-air school. There seems to be none who cannot attend even a cold-air room where the temperature drops to 40, using extra wraps and frequent exercise.

Humidify the room first by producing steam. It cannot be done by evaporation. Have no rapid change of air. A constant gentle change is wise. The temperature may be what the occu-

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pants wish, warm, cool or cold. When I say cold, I do not mean under 40.

Take out the desks and use chairs and tables in some rooms. Use different heights of these. Exercise with educative games often. In our cold rooms we gave one-half the time to bodily activity in low grades, and it was understood that no one was to be taught anything directly. If he did not pick up more knowledge in ten days of good air than the regulations call for for five weeks, there was something wrong with the child. Wait till he is ready before calling for results. More can be accomplished in half time in open air, and this gives you time to wait on nature. Blame nobody, teacher or pupil, for any shortage in this work, for results will be in excess of demands if you make no effort. If a child learns more than you expect, do not scold him; if he learns less, blame yourself.

The exact temperature should not be fixed. Live air does not have to maintain the exactness of temperature we demand in dead air. In warm open-air rooms pupils wear the same weight of clothing they have been accustomed to and yet enjoy changes of temperature which formerly would have troubled them.

We usually let each teacher and her pupils set the temperature for the room after trying easily controlled changes. One eighth-grade room took several weeks to fix their standard, and at last chose 52, every pupil but one wearing the same weight of clothing worn a year before in twenty degrees more heat. Their teacher had been used to about 70 for twenty-five years of teaching, and she was as well pleased with 52 as were the pupils, and she wore no extra wraps. No exercise was taken in the room except that provided for the Chicago eighth grades ordinarily.

Success may be had in open-air schools with or without heat, with or without extra clothing, with or without food, with or without special equipment and with or without exercise. The school in dead air cannot compete with the open-air school in any particular. I am confident that our prisons, our sanitariums, our asylums, our legislative halls, as well as our schools will soon be given air that is like open air in that it is somewhat low in temperature but feeling warm as now, humid to the right extent, not

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to the extent of a false instrument for measuring, and full of ions, alive, abounding in atoms and smaller objects than atoms which will invigorate, enliven, happify and make all resistant to disease.

**Address on the Schools as Social and Recreational Centers,  
Illustrated.**

BY CLARENCE A. PERRY, DEPT. OF CHILD HYGIENE, RUSSELL SAGE  
FOUNDATION, NEW YORK CITY.

One evening, several weeks ago, I went with another social worker to visit a notorious dance hall in the lurid district of New York City. It was the occasion of a widely advertised masquerade ball. A block away from the hall we could see its large illuminated sign. Taxis and carriages lined the street in front of the entrance and throngs of people were entering. The price of admission alone was two dollars. There was uniformed attendants on hand to take our coats, and all the appointments showed that it was a social function of no small importance. The dancing-floor was crowded with people in all sorts of costumes. Among those who were masked mingled young men in evening clothes and others in business attire. The costumes of the ladies were especially gorgeous and many of them were made of expensive fabrics. Besides those representing prominent historical personages, there were women dressed as pierrots, ball-players, jockeys, houris, ballet dancers, and others in costumes no modest woman would wear in public.

The gallery running around the two sides of the room was divided into boxes, which gave not only a view of the floor but permitted a certain amount of seclusion to the couples who occupied them. Adjacent to the dancing-floor there was an equally large area filled with tables and seats with spaces between just large enough to allow the passage of guests and the waiters, who ran in and out from the nearby bar.

Large signs placed conspicuously around the sides of the dancing-floor forbade "tough" dancing, but the floor was so crowded that decent dancing was all but impossible, and the riotous

abandon and frank wantonness of the movements into which those young people were whirled by the delirious rag-time music are indescribable here. Instead of having the grand march at the opening of the ball, it was held at midnight, when the gaiety was at its height. With all restraint broken down it became the occasion for much improper familiarity and there were few of the couples who did not take advantage of the opportunity.

Among the women dancers there were those whose painted and hardened features and daring costumes were plain signs of the calling which they followed. It was to be expected that they would be there. Indeed, the surprising fact was that they formed the minority of the women present. The majority was composed of those who, from their nice countenances, more careful manners and more modest costumes, were obviously from the ranks of the respectable women workers.

Many of them came without escorts, but most of them had companions when they left the dance hall. The most reasonable explanation of their presence there is to be found in the insistency of their perfectly natural desire for human companionship, for the society of members of the opposite sex, for the satisfaction of needs for which the civilization of our large cities—yes, and small towns, too—make, at the present time, no adequate provision. The dance-hall proprietor was meeting that need and getting rich out of it, but society was being frightfully impoverished by the way he did it.

Society has the right, and it is her duty, to conserve her resources, and of these the most valuable beyond all comparison are the integrity and the efficiency of her man and womanhood. Some notion of the waste of human life which is taking place under our present *laissez-faire* policy is given by the report of the Chicago Vice Commission. According to its figures nearly one thousand girls are annually wiped out of existence through a life of shame, and that fact, awful as it is, reveals only the more obvious part of the human loss, disease, misery and degeneracy which the commerce in their bodies has set in motion, to go on multiplying in a geometrical progression down through the arteries of the race.

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Investigators of the social evil are practically unanimous in their conclusions that one of the chief factors in starting girls upon the downward path is the vicious dance hall or the amusement park. While these places are not the scenes of actual sexual irregularity, the licentious dancing which they allow inflames the passions, break down the natural barriers of modesty and thus opens the way for easy seduction later on. That is the role which the dance hall plays in recruiting the ranks of the primary victims of the social evil.

There are three attitudes which society might take towards the dance hall and the amusement park. The policy of *laissez-faire* is the first of these, and with its results before us we need not spend any time in discussing it. The second one is summed up under "regulation." So long as dance halls are permitted to exist, some kind of public supervision is absolutely necessary. It is, however, only a partial solution of the problem. One may divorce the dance hall from the bar and from all connection with lodging places; tough dances may be forbidden and over-crowding may be restricted, but still the dance hall will be the source of evil. The difficulty lies in the fact that, from the nature of things, police regulations are always *negative*. They prohibit, but do not set up improvements. These can be brought about only by changing the dances themselves, a reform that can be accomplished only by positive suggestions and which would not come within the province of a legal ordinance.

The third attitude is expressed by the word "*substitution*." Certain cities are attempting to establish municipal dance halls. To carry out this plan adequately it would be necessary to provide special buildings and a special staff. The expense of equipment and organization would be considerable, and that is the principal argument which could be urged against it.

The provision of opportunities for social dancing in connection with the public school system is a way of superseding the commercialized dance which is, I believe, worthy of the most careful consideration. In the minds of a large number of thoughtful people such a suggestion, however, would immediately raise the question of the propriety of encouraging social dancing at all.



The consideration of this question brings up the whole matter of the social evil, and the best methods of combating it.

In our educational and recreational life there is a strong tendency at the present time to separate the sexes. Co-education seems in many places to be on the wane. We have schools, playgrounds, Christian associations and recreation centers for the males and the same institutions in different localities for the females. The proposed courses of instruction in sex hygiene are taken up almost entirely with information which will tend to keep the sexes apart. We can pursue this separatist policy to its fullest possible realization; we can paint the horrors of venereal disease in the darkest and most graphic manner, and there is no possibility of exaggerating its awfulness; but until we can offer young people some positive guidance, some wholesome opportunities for coming together, we shall not materially diminish the terrible effects of the social evil.

The problem of society is not how to keep young women and young men apart, but how to bring them together in ways which shall promote the health and quality of the race instead of its degeneration. If we are going to accomplish anything at all worth while in this manner we must face the question, "How can we guide young people in their mating?" The right answer to this question will accomplish more for human happiness than the solution of any other problem now confronting the reason of mankind.

In considering this matter from a constructive standpoint, the most obvious conclusion is that young people must have an opportunity to become acquainted with one another. They must have the opportunity not only for conversation and the interchange of ideas, but for the exhibition of those qualities of heart and soul which make up the charm of character. But an occasion designed for so intellectual a purpose would fail entirely. In the first place, they probably would not attend it, and, if they should, self-consciousness would keep everyone of them hidden in a shell of embarrassment and priggishness. Only while engaged in some pleasant exercise involving movement, but not concentration, do the natural characteristics of young people



come to the surface. The institution, which more than any other attracts and allows them unconsciously to reveal themselves, is that of social dancing.

The social training and the healthful exercise, the increased appreciation of rhythm and the love of the beautiful in general which are afforded by the practice of dancing, need no discussion here. At the great national military and naval academies instruction in dancing forms a regular part of the curriculum. There are few private schools which do not give a social training as well as educational one. Why should not our public schools also give this larger service to society?

The advantages from a moral standpoint of including instruction in dancing in some part of our public school work are many. In the first place, if the teaching of the dances were in the hands of the physical training instructors or other experts, the dances themselves could be made more artistic, more beautiful and more valuable. When responsible teachers of dancing set the styles and the ballroom manners of our young people, the "turkey trot" and the "bunny hug" will be considered bad form. Every dancer knows that in the open, lively, rollicking figure or movement there is no opportunity for immodest behavior, and the more difficult the dance is the more pride the young people will take in performing it.

After every schoolboy and girl has been properly trained in dancing there will still be a service which the school can perform for those who have left school, and particularly those in the adolescent period. Among the well-to-do the natural desire for companionship, which is especially keen at this age, is satisfied by means of balls and other social affairs which are arranged by the fathers and mothers. Less affluent parents are prevented from giving their young people adequate social opportunities mainly because of a lack of room, organizing ability and physical energy. These three needs could all be met to a large degree by the use of the school buildings as a social center. Many of our modern ward schools are equipped with assembly rooms, gymnasiums and kindergarten rooms which now are empty many nights of the year, and which would afford ample accommodations for many social affairs.

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The new Washington Irving High School in New York City is being equipped throughout with unfixed desks and chairs. A movable chair and desk combined has been invented for the elementary classroom. Put movable seats and desks into our schools and every classroom could be turned into a dancing parlor for a congenial group of people. The organizing ability and the physical energy required for the getting up of social functions for the neighborhood could very properly be carried on by the social center staff. In the arrangement of these affairs there would be no need to run counter to class prejudices. In the Chicago field houses the use of the assembly rooms is given to groups the composition of which has already been determined by the members. The field house is a part of the park system, and its privileges are necessarily open to the public, but the officials in charge have legitimately laid down the regulation that they shall be used only by groups and clubs. They say to the individual, "You can come here and dance after you have become a member of some club."

I am hoping to see the experiment tried of organizing social clubs among the mothers. Why shouldn't the social center director say to a group of mothers, "You want to provide social opportunities for your sons and daughters; let us organize a club here in the center for that purpose. Let the membership be made up of those of your circle who have young people who wish to entertain their friends. You make up a list of the young people to whom you wish invitations sent for an evening of social dancing. We will help you send out the cards, assist you in decorating the room and providing the music, and when the evening comes you and your husbands will be in attendance watching your young folks talking and dancing and having a good time. In your presence there will be no thought of improper dancing. You will know what persons your children are associating with." Many such clubs could be formed in the social center, and the various groups could rotate in the enjoyment of the rooms which were utilizable for social purposes.

At the present time social dancing is permitted in the schools of New York, Jersey City, Hoboken, Philadelphia, Denver and several other cities. In many others there is a strong agitation

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in favor of its introduction. I believe the time is coming when we shall realize that as communities we have just as great a responsibility over the way young people spend their leisure time as for the manner in which they use their study periods. While we are planning an industrial training for our young people we should remember Joseph Lee's remark, "The boy without a playground is father to the man without a job." I believe it is equally true that the girl without a social center is mother to the woman without a home.

The misery which prevailed before education was free has been removed by the public school. We have only to give the same institution a *wider use* to do away with the greater wretchedness which follows the thwarting of sound human instincts.

Address.

MISS LAURA B. GARRETT, NEW YORK.

On "Some Methods of Teaching Sex Hygiene," treated biologically.

The main argument of Miss Garrett's address was that plants and animals prepare seed pods, nests, cradles for their young before they bring them into the world, thus suggesting responsibility for parenthood.

Also, the treatment suggests that plants bring forth their seed, which in their turn reproduce their kind. Sowing seed we reap the same. Sowing "wild oats," we reap the consequence of this sowing, individually and socially.

Address.

BY DR. WM. G. SCHAUFFLER, PRESIDENT STATE BOARD OF EDUCATION.

*Mr. Chairman, Ladies and Gentlemen:*

I was very much pleased to receive a formal invitation, as representative of the State Board of Education, to be here with you, and it has been a great sorrow that I could not be here at all of the meetings. I have just a word to say to you.

As I have been sitting here this afternoon, and as I look around now, I realize that the influence of this conference will stand for more in this State than possibly any other gathering of men and women; certainly more than that of the physicians or clergymen by themselves. You represent every phase of life here in New Jersey, and you can carry into your respective communities from this conference ideas that will make your community and the State far better than they have been before.

The subject of this conference has been "Public Schools," certain phases of it, certain parts of it. The less fortunate children in our public schools have received more attention at this time than the great majority of normal children. As you know, as we all know, opinions swing from one extreme to the other as time goes on. Not many years ago, within the recollection of every one of us here, schools and teaching meant one thing, the acquisition on the part of the child of a certain amount of learning, the "Three R's" that have been mentioned already. That was then the sum and substance of education. To-day we look at things from an entirely different standpoint. The pendulum has been swinging for years, until the expression of public opinion to-day is quite different from that of ten, twenty or thirty years ago. To-day we hear everywhere—you have heard it here over and over again—"vocational training, manual training." "Keep the hands as well as the minds busy one way or another." It has been the one thing. It seems almost as if it were to be a panacea. For the exceptional children this is most important, and I am thankful that we are now looking out for them.

But all of our children are not exceptional children. We have in our communities a great majority of normal, healthy, wide-awake, clean-minded, bright children, and we have got to look out for those children just as much as we have for the feeble-minded and the backward—a great deal more, because they are the majority, and also because in most instances they are your children and my children.

I want to sound a note of warning. It is all very well, and the State Board of Education recognizes it even more than you do, this necessity for manual and vocational training, and in-

dustrial schools, and as soon as you will give us the money through the Legislature to carry them on we will—but we all recognize that all of our children, backward children, delinquents and normal children have got to have a foundation, and that that foundation has got to be reading, writing, arithmetic, spelling, grammar and history. Anything else you will! But that is the real, deep foundation, and we have got to build everything else on it. I ask you men and women here to help the State Board of Education, to help the teachers, to help everybody who is interested in this State, by making our communities realize that they have got to give these children a solid fundamental education. Ninety-five per cent. of our children never get beyond the eighth grade! It is our duty to look after this ninety-five per cent. The college, high school teachers, will look out for the others. How shall we do this? By being positive that the teachers are well prepared. Dr. Green is doing the best he can. He is very careful that every teacher coming from his school is prepared, but in our State we have to employ every year over fifteen hundred teachers who have not had a proper preparation for teaching. These are the ones we are depending upon as teachers for the great majority of our children in rural districts—poorly prepared they are, and *disgracefully poorly paid*. Some of you know it. We have got to give our primary and elementary children good teachers, well paid, and you men and women have got to go ahead and see that your boards of education do it.

#### Discussion.

BY REV. HOWARD J. CHIDLEY, EAST ORANGE, N. J.

I am one of the local managers and I have listened to eight of the addresses that have been given here, and not one of these have been upon the specific relation of religion to education.

This has been a conference to take up the relation between the public schools and the criminal, and delinquent class.

Thomas Carlyle has said that the right of the state to punish crime involved the duty of the state to teach more about it.

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It seems to me that the feeling of the child should be trained as well; there should be protection given through spiritual or religious training, so that a child will know how to carry out what he has been taught. The vicious man sins against himself and he goes down. The saint who is wronging his fellowman comes up prosperous to the top. I can preach upon the wrongdoing of a community, and am permitted to assail the race track, the gambling den and other evils, but when the corrupt senator or the bad politician is assailed we are cautioned by our congregations to stick to the Levites and the Hittites and leave politics alone. That shows that there has been a lacking somewhere in our education. Ministers have not been trained correctly, and it goes back somewhere to the educational system, and until we can link up the spiritual with it, it seems we have stopped just one stage short in our educational process.

Discussion Continued.

BY E. W. KRACKOWIZER.

I was present this morning when Father Dillon read his paper. Not a soul has referred to it. Many of you did not hear it, but many of you did. Was not his theme the parochial school, in which religion played the central part? It behooves us all, those who are not Catholic, to remember that with all the faults we impute to it, it is the Catholic Church only that makes any attempt at religious training.

One thing more, about the poorly paid teacher. Who is more poorly paid than the Sister of Mercy? She has no wage at all.

Discussion Continued.

BY MRS. WILLIAM DUBOIS, PRESIDENT OF THE BAYONNE  
POLITICAL STUDY CLUB.

I would like to say that everything I have heard here is true religion, and it seems to me that above all the whole effort of the Conference is along the line of religion. That is my understanding of the motives prompting the discussion. We need

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more than the church to come here into the work which is being done in the Conference of Charities and Correction.

Closing Remarks.

BY CHAIRMAN GREEN.

I trust you will bear with me if in closing this meeting I give you a little personal experience.

I have been connected, as you know, with your own State institution for preparing teachers for a good many years. We are called upon in our executive capacity to consider the relation of our education to the provisions of the law under which we are acting; a law supporting the schools by compulsory payment of taxes. In administering the schools we try to follow this maxim: Keep safely within the law as established by the people, that is, do not read into the law more than was intended as its meaning. If the law intended to cover only secular matters and matters that were of common interest, do not go farther and include matters of purely special interest.

It is my good fortune to belong to a small company of some fifteen or sixteen men calling themselves a Symposium. Three or four of these men are prominent clergymen representing different denominations. Frequently, when our stock of subjects runs a little low, we discuss the question, "What is Religion?" No one has yet answered this question satisfactorily, and we feel that we are likely to have a stock subject on hand for some time to come. What do you mean by this subject with relation to the schools? You surely do not mean creed, as that would be special. I am inclined to think that we will come pretty nearly agreeing that we mean by religion the best motive in action, and that when the schools are carefully examined it will be found that they are satisfying the demands very well.

I have spent most of my life going about in the public schools. I have never seen in them any drunkenness, any encouragement of rowdyism, fighting or brawling, stabbing, abusing, cheating, or any one of those things which make a person amenable to the officers of the law. The public schools have stood firmly and

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strongly for the best principles of conduct, as they have understood them, and they are to be encouraged for the results. When you realize the problems they have had to meet in this country in receiving not simply the children of our older society, but the children of foreign countries and very often those most removed from an understanding of the principles of our government, and moulding this conglomerate company into a regulated community, you must concede that theirs has been no small task, and that along with their secular accomplishments they have done much of that which was religious in the broad sense.

May I say further that there is no more hopeful sign for our country to-day than the gathering of companies such as this to consider the problems that have constituted its program. I congratulate, heartily, those who are the leaders in this Association. I have watched them year after year in their work, and noted their progress. I have had one regret, namely, that they did not come more into our schools for personal inspection and observation of actual conditions, and while I know full well how busy they are, I yet feel that they cannot clearly comprehend the problems of child development without this actual personal contact. It seems to me that they, in common with our people generally, must be sure of being right before going ahead, otherwise so much is lost by misunderstanding. The better we understand our problems the closer we come in their solution, and the stronger we are in carrying forward our great work.

President's Closing Remarks.

I hoped to be able to announce the registration at this time of the Conference. I am rather glad I cannot make that announcement, for, after all, what do numbers amount to? It is ideas that are important, and if some ideas, even though they be not new ones, have been brought out in this Conference, I think we may congratulate ourselves upon a very successful Conference.

It becomes my duty to lay down the scepter of office and lay aside the robes of authority. I am sorry that Dr. Frank Moore, who is to be the President of this coming Conference, is not



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present here. He would undoubtedly give you something valuable. He will give you a valuable Conference for the coming year.

I have been accused of framing the program of this Conference, and such success as has been attained has been attributed to me. I want to deny the accusation. I have been instrumental in a slight degree in bringing about this Conference and contributing in a measure to the success which has been attained. I think I have been the luckiest president that has ever had the pleasure and duty of presiding over any Conference. I want to say to Miss Garrett that the committees of this Conference have been of the kind that do work. I don't wish to select any particular committees, but there are three which stand out preëminently, and I cannot let the opportunity pass without making some mention of the extremely efficient work done by the Program Committee, the chairman of which was Mrs. Alexander. I think that I may say, without throwing any bouquets at myself, that it has been a most successful program; perhaps the most successful one you have ever had in any Conference. All the success, all the enjoyment that you have derived from the program should be given to the Program Committee.

I want here to express my gratitude to the Committee on Attendance, which has organized the work of circularizing the State in a most admirable manner. If it had not been for the splendid work of this committee, the Conference could not have been the success it has proved to be.

And I want to thank the Committees on Exhibits, both the general committee of the Conference and the local committee. It is generally acknowledged to be quite the best exhibit that has ever been arranged by any Conference. All credit is due to these workers who have labored so faithfully and have accomplished such wonderful results.

The one contribution which I think I may claim as my own, and as mine because of my inability and my unacquaintanceship throughout the State of New Jersey, is the permanent organization of the Conference in and through the office of the Executive Secretary.

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I don't wish to tire you, but I cannot avoid saying something about the Conference itself. I am moved to do this because of certain letters which I have received during the past year. The Conference is not a permanent organization. Its membership consists of those who attend our meetings. Everybody in attendance has a voice and a vote in our deliberations. In a few minutes the Conference of 1912 will cease to exist, and a totally new one will come into existence—only the permanent Secretaryship remains to connect this present Conference with the Conference of 1913. Then what does the Conference stand for? It stands for everybody and for nobody in New Jersey. Perhaps somebody's ideas prevailed throughout this particular Conference. We have selected speakers who we thought would present the subject of our schools in relation to pauperism, delinquency and crime in the most useful manner. Everybody's ideas can take form in any future Conference by influencing public opinion, which will react upon the minds of the Executive Committee of future Conferences. Everybody has a right to speak in the Conference—everybody in attendance. If the Conference does not please you, you have the right to stand up and say what you think, and it is your duty to do so. This Conference must stand for the public opinion of the State of New Jersey, and it does so!

I am going to close by thanking all who have labored so faithfully and to whom should be credited all praise for this most successful Conference. I wish again to thank the people of Orange for the cordial welcome we have received. I think there must be some permanent results of this Conference here in Orange and in the State of New Jersey. I thank you.

Report of Committee on Resolutions.

BLEECKER VAN WAGENEN, CHAIRMAN; JOSEPH P. BYERS, MRS.  
CAROLINE B. ALEXANDER.

There have been no resolutions presented during the Conference sessions that have been referred to this Committee. It, therefore, only remains for us to express on behalf of the Conference members and delegates our very great appreciation of

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the particularly pleasant circumstances under which our sessions have been held and our sincere thanks to the Program Committee for the magnificent program of papers and addresses presented.

That the invitations received last year at Princeton from the Orange Woman's Club, the Ministerial Association of the Oranges, the New England Society and the Orange Bureau of Associated Charities were something more than perfunctory, has been evidenced by the cordial welcome extended to us by the members of these associations and the citizens of the Oranges, and the interest shown in the deliberation of the Conference as manifested by the large attendance at every session. We have met in a most congenial atmosphere.

Our thanks, first of all are extended to the Orange Woman's Club for the use of their beautiful club building and their cordial hospitality, but most of all for the personal interest of the club members in the work of the Conference. Also to the Ministerial Association of the Oranges, which, through the opening of so many of their pulpits to members of the Conference and the presentation of our work by sermons and church bulletins, has contributed largely to local interest, and, we trust, profit as well.

To the Masonic Realty Company, whose generosity made possible the presentation of the Conference exhibit.

To the Exhibit Committee (and we cannot refrain also from personal mention of the chairman and assistant chairman of the local Committee, Mrs. J. E. Cheeseman and Mrs. Sidney M. Colgate), whose efforts to secure and install an exhibit worthy not only of the Conference, but of the citizens of the Oranges, have been crowned with such signal success.

To the press, for the recognition given to the value of the Conference as an educational force and which it has so generously contributed to extend through their columns.

To all of these organizations and individuals the sincere and grateful thanks of the Conference are extended.

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Report of Committee on Nominations.

REV. WALTER REID HUNT, CHAIRMAN.

C. V. WILLIAMS,  
MRS. F. C. JACOBSON,  
MISS JULIANA CONOVER,  
MRS. SIDNEY M. COLGATE,  
DR. DAVID F. WEEKS,  
BLEECKER VAN WAGENEN,  
MRS. R. H. DODD,  
MRS. HENRY P. BAILEY,  
WILLIAM H. ABORN,  
JOHN C. KALLEEN.

(See page 10 for Officers, Executive Committee, and Advisory Committee of 1913 Conference.)

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**Treasurer's Report.**

N. J. CONFERENCE OF CHARITIES AND CORRECTION.

Contributions from 138 former individuals, .....	\$863 00
From 12 former societies or clubs, .....	62 00
From 112 new individuals, .....	427 00
From 20 new societies or clubs, .....	87 00
	<hr/>
	\$1,439 00
Balance from 1912 Conference, .....	311 10
Interest on 1912 deposits, .....	2 18
	<hr/>
Total, .....	\$1,752 28
Total expenses including bills from 1912 Conference, .....	1,385 33
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Balance on hand, Federal Trust Co., May 15th, 1912, .....	\$366 95

Respectfully submitted,

ERNEST D. EASTON,

*Treasurer.*



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