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THE PRINCIPLES UNDERLYING
THE SELECTION OF
A COURSE OF STUDY

by

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SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS

in the
GRADUATE SCHOOL

of the
UNIVERSITY OF MISSOURI

1915

Approved.
J. Bouscassat
May 14, 1915

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PRINCIPLES UNDERLYING THE SELECTION OF A COURSE OF STUDY

The problem of this study is to find the principles that should underlie the selection of the school curriculum. It is not a scientific investigation of the social and psychological facts upon which the course of study should be based, nor is intended to solve the problem so as to make such scientific investigations unnecessary. It is undertaken, rather, as preliminary to such investigations. It seeks to determine the field for investigation, to analyze the problem into simpler problems to the solution of which the scientific investigations are essential. It is written with the conviction that even the ultra-scientific student has a philosophy that guides him in his researches and also that if the philosophy is to be a safe guide it must be critically examined.

The first part gives a critical account of the more important discussions of the question since the Renaissance. These discussions differ among themselves as widely as the nature of the problem admits. Such differences are found to be due, as Socrates long ago pointed out, to the fact that the writers take only a partial view of the situation. As Dewey expresses it:¹

"Profound difference^d in theory are never gratuitous or invented. They grow out of conflicting elements in a genuine problem - a problem that is genuine just because the elements, taken as they stand, are conflicting.

1. The Child and the Curriculum, p 7.

Any significant problem involves conditions that for the moment contradict each other. Solution comes only from getting away from the meaning of terms that is already fixed upon and coming to see the condition from another point of view, and hence in a fresh light. But this reconstruction means travail of thought. Easier than thinking with surrender of already formed ideas and detachment from facts already learned, is just to stick by what is already said, looking about for something with which to buttress it against attack.

"Thus sects arise; schools of opinion. Each selects that set of conditions that appeal to it; and then erects them into a complete and independent truth, instead of treating them as a factor in a problem, needing adjustment."

The second part takes the apparently conflicting elements in the theories discussed in the first part and seeks to point out their essential harmony and to use them as the basis of a statement of principles that include them all. These elements are found to be (1) the individual to be educated, who has many interests and desires, and in whom knowledge and ideals are to be built up; (2) a complex social life of which the individual is to be a part and to which he is to adjust himself by acquiring the ideas and ideals of the "socius"; and (3) subject-matter, which consists of those experiences of the race which are considered most valuable and have been preserved as guides in the formation and realization of ideals. The units of subject-matter chosen at each stage should be such as are most valuable as social patterns and at the same time are adapted to the desires and interests of the child.

In conclusion, it is shown that, at present, curricula are not selected with due regard to all of these principles; and that great social waste and inefficiency prevail because people lack good ideals and effective means of control which they might have in greater degree if curricula were selected

with due regard to all the factors of the situation.

PART I

A study of the various discussions of the curriculum shows wide differences of conclusion as to the content. These differences are found to be due to a difference of emphasis on the elements of the problem; namely, the child, social life, and subject-matter. The writers before the end of the nineteenth century emphasized one or another of the elements of the problem, according to the temperament and experience of the writer, and neglected to take account of the other factors.

Some of them emphasize subject-matter and neglect the nature of the child and the demands of social life; they feel that the function of the curriculum is to put the individual in possession of as much subject-matter as possible; and they fail to see that the important purpose of the curriculum is to guide the child into social activity, that the curriculum is the connecting link between the child and society. Comenius, Harris, and Butler are representatives of this type.

Others emphasize the individual to be educated and neglect social life and subject-matter, as Rousseau and the formal disciplinarians. Within this group there is disagreement, due, as always, to partial views. Rousseau emphasizes the interests and desires of the child and believes that character development will come without aiming at it. The formal disciplinarians, on the contrary, neglect the interests and desires of the child and throw the emphasis on activities that will develop moral

and intellectual fiber.

A third group throws the emphasis on social action and also recognizes that the curriculum is a means by which the individual is guided in social action. Here again we have division within the group. Spencer saw that the curriculum can put the pupil into the possession of knowledge that would tell him how to do the various acts essential to complete living, but did not see that it should also put him in possession of the desire to do those things. Hanus saw the function of the curriculum to be both the developing of powers and ideals, but his statement is so formal that it gives no means of determining the concrete content of the curriculum.

In Dewey we have explicit recognition of all the elements in the problem; he would adapt the curriculum to the desires and interests of the child, he would develop moral and intellectual powers, he would have the child master a large amount and variety of subject-matter, and he would have all of this in order to make the individual willing and able to play his part in social life.

Theories Emphasizing Subject-matter

Because of the wide-spread circulation of their views, Comenius, Harris, and Butler are taken as the representatives of the theory that subject-matter is the chief factor in determining the course of study. The purpose of the curriculum is, according to this theory, to enable the pupil to master as great amount of subject-matter as possible.

Comenius.

Comenius, who is the earliest of these, wrote at a time

when the knowledge considered suitable for use in the curriculum was so limited in extent that it was possible for a student to master practically the whole field. The realists were advocating the introduction of the sciences into the narrow curricula of the Latin schools, and Comenius sided with them. His idea was that each year of the course should contain something from each division of the field so that in the end the whole of knowledge would be mastered. His problem was, thus, one of organization rather than of selection. Such a program would be impossible to-day with our highly developed sciences and industries, even if it were satisfactory in the early seventeenth century for the exceptional student who could spend a great many years in study.

Harris and Butler

The theories of Harris and Butler resemble that of Comenius in the emphasis on subject-matter and the neglect of the social needs of the pupil. While they do not advocate "pansophism" with Comenius, it is only because, in their day, the thing is impossible. The field of knowledge is so wide that it is not possible for one man to become master of more than a very small fraction of the whole. Some selection must be made. Their problem is to find the principle on which the selection should be made, so as to make the greatest progress in the mastery of subject-matter. They proceed to the selection of a curriculum as a man at a table loaded with different meats, vegetables, etc. proceeds to select his meal; he can not eat from every dish that is on the table, so he takes meat from one dish and starch from another and so on till he has eaten some of each class of

food and has a ration composed of the essential elements, proteids, carbohydrates, and fats. So Harris and Butler would take a little from one division of subject-matter and a little from another and so on until some of each kind of subject-matter has been selected.

Harris divided all knowledge into five groups corresponding to the "five windows of the soul", time, space, will, intellect, and feelings. These divisions are mathematics and physics, biology, history, ^{and} social science, grammar and the mental sciences, and literature or art. The course of study should contain "at all times the five co-ordinate divisions required by psychology for the symmetrical culture of the mind".¹

"There are five windows of the soul which open out upon five great divisions of the life of man. Two of these relate to man's comprehension and conquest over nature, the realm of time and space. Arithmetic furnishes the survey of whatever has the form of time.....Through the geographical window of the soul the survey extends to organic and inorganic Nature.....

"Three other departments or divisions of human life lie before the view.....the study of the history of one's native country in the elementary school opens the window of the soul which looks out upon the spectacle of the will power of his nation. In the language of a people are revealed the internal logical laws or structural framework of the intellect and the conscious realization of the mind of the race, as they appear in the vocabulary, grammatical laws or syntax. Grammar opens to the child his view of the inner workings of the mind of the race, and helps him in so far to a comprehension of his own spiritual self. Literature, finally, is the most accessible, as well as the fullest and completest expression of the sentiments, opinions, and convictions of a people; of their ideals, longings aspirations."²

"The studies of the school fall naturally into these five co-ordinate groups: first, mathematics and physics; second, biology, including chiefly the plant and animal; third, literature and art, including chiefly the study of literary works of art; fourth, grammar

1. Harris, Psychologic Foundations of Education, p 341
2. Ibid., p 322.

and the technical and scientific study of language, leading to such branches as logic and psychology; fifth, history and the study of sociological, political, and social institutions. Each one of these groups should be represented in the curriculum of the schools at all times by some topic suited to the age and previous training of the pupil." ¹

A subject is thus justified, not because it will function in social activity, but because it gives exercise to one of the five types of mental activity and opens up one of the five divisions of the world.

Butler.

Butler lays equal stress on the mastery and appreciation of subject-matter as the end. He would divide knowledge into five divisions, the scientific, literary, aesthetic, institutional, and religious; and would give the child some of each.

"If education is not to be identified with mere instruction what is it? What does the term mean? I answer, it must mean a gradual adjustment to the spiritual possessions of the race. These possessions may be variously classified, but they are certainly at least five-fold. The child is entitled to his scientific inheritance, to his literary inheritance, to his aesthetic inheritance, to his institutional inheritance, and to his religious inheritance. Without them he cannot become a truly educated or a cultivated man." ²

In spite of his statements that education is not "mere instruction" but is "adjustment to the spiritual possessions of the race", in each of the five classes adjustment means, for him, mastery and appreciation of subject-matter, and not social activity.

"He is entitled to his scientific inheritance. In other words, he is entitled to go out into nature, to love it, to come to know it, to understand it,.....Next there is his literary inheritance..... It is the side that

1. Harris, Psychologic Foundations of Education, p 323.
2. Butler, Meaning of Education, p 17.

has captivated the imagination.....and brought itself closest to the heart of cultivated man.....We should no longer think of applying the word cultivated to a man or woman who had no aesthetic sense, no feeling for the beautiful, no appreciation of the sublime...."

And in his discussion of the neglect of religious training he deplores the fact that

"the familiarity with the English Bible as the greatest classic of our tongue, that every cultivated man owes to himself to possess, is becoming a thing of the past".¹

To know, to appreciate, to love, these are the things that adjustment means to Butler.

Subject-matter is the element of the problem upon which the writers of this group base their theories; and they are right in their insistence on a knowledge and an appreciation of a broad range of facts. Other things being equal, the individual with a broad fund of information is more efficient than the one with a limited knowledge; and the individual with a keen appreciation of knowledge will have a broader fund of information and have it in a better organized and usable form than one without such appreciation.

Comenius, Harris, and Butler are in fundamental agreement in that each would classify knowledge and at each stage of the child's career would select something from each class. Without raising the question of the validity of the principles of classification which they use, it is readily seen that this does not give us a criterion for selecting the specific units of subject-matter. All for example say we should have some physical science at each stage, but they give us no means to

1. Butler, Meaning of Education, pp17-30.

determine whether it should be physics or chemistry or astronomy or mineralogy. Similarly for the biological sciences; they give us no means of determining whether it should be anatomy or histology or neurology or embryology or bacteriology or taxonomy or physiology or ecology. The history and social science group should be represented each year, but there is no means to tell whether it should be one or another of the dozens of courses into which the field is divided. There is thus seen to be no principle for the selection within the groups each of which is practically limitless in extent.

Theories Emphasizing the Individual Being Educated

A second group of theorists throw the chief emphasis on the individual but neglect his social needs and the specific function of subject-matter. One division of this group, the formal disciplinarians, is concerned chiefly with the end of the process, the product in the individual, the development he makes. That curriculum is best which best develops the powers of the mind; knowledge of subject-matter and efficient social action will follow from good mental development. The other division of the group, represented by Rousseau, concern themselves with the immature individual as the starting point rather than with the developed individual as the goal. They are concerned with what the child is now, his interests and desires, in order to give him what suits him best now.

Formal Discipline.

The disciplinary theory of education has had a large

conservative influence on the curriculum. It was formulated when the curriculum was made up of the classics and mathematics, and innovators were demanding that the sciences be given a place. A little later, especially in America, the commercial interests demanded the introduction of "practical" subjects, such as accounting, navigation, surveying, and instruction in the vernacular.¹ From that time to the present this theory has been given as a reason for keeping out every proposed addition to the curriculum, and for keeping in every thing whose exclusion was demanded on the ground that it was of no practical use.

This theory is, in substance, that it is not the thing learned that is worth while but the development made in the process of learning. That subject is best which gets the most hard work out of the pupil. Just as the muscles are made strong by hard muscular work, so the "mental faculties" are made strong by hard mental work. The advocates of this theory held that the mental powers, memory, reason, imagination, etc., can be trained best by the classics and mathematics. No matter what the individual's field of activity is to be in later years or what facts he will need to master, he will be able to fill the place and get the facts if his mind is well trained; and he will not be efficient if his mind is not well trained.

This theory would be sound only if the "faculties" were entities, like the muscles; and if the training of a "faculty" in one situation transferred absolutely to every other situation calling for the use of that "faculty" as the muscle developed by the blacksmith at his anvil can be used in lifting heavy

1. Brown, The Making of Our Middle Schools, p 134.

loads; and if information simply for guidance were not needed; then the curriculum made up, in accordance with this theory, of mathematics and languages would be satisfactory. But it is conceded by psychologists to-day that the "faculties" are not entities, the transfer of training is not one hundred percent, and information is needed for guidance by even the most highly trained and best disciplined minds. The theory does not take into account the function of subject-matter as a guide to action, nor does it give sufficient weight to the interests and needs of the child.

While the formal disciplinarians disclaim any necessity for considering the social needs in making the curriculum, yet, as Dewey shows, their theory has no meaning apart from social relationship.¹

"For example, it (the end of education) is said to be the harmonious development of all the powers of the individual. Here we have no apparent reference to social life or membership.....But if this definition is taken independently of social relationship we shall find that we have no standard or criterion for telling what is meant by any one of the terms concerned. We do not know what a power is; we do not know what development is; we do not know what harmony is; a power is a power with reference to the use to which it is put, the function it is to serve.

"Acute powers of observation and memory might be developed by studying Chinese characters; acuteness in reasoning might be got by the discussion of the scholastic subtleties of the Middle Ages. The simple fact is that there is no isolated faculty of observation, or memory, or reasoning any more than there is an original faculty of blacksmithing, carpentering, or steam engineering. These faculties simply mean that particular impulses and habits have been co-ordinated and framed with reference to accomplishing certain definite kinds of work. Precisely the same thing holds of the so-called mental faculties. They are not powers in themselves, but are such only with reference to the ends to which they are put, the services which they have to perform.

1. Ethical Principles Underlying Education, pp 13, 14.

Hence they cannot be located nor discussed as powers on a theoretical, but only a practical basis. We need to know the social situations with reference to which the individual will have to use ability to observe, recollect, imagine, and reason before we get any intelligent and concrete basis for telling what a training of mental powers actually means either in its general principles or in its working details?"

As a matter of fact this theory was not formulated as a principle for the selection of a curriculum, but to justify one already in use. This curriculum, composed of the Greek and Latin languages and mathematics was formed when these languages were almost the sole depositories of learning, and they were put into the curriculum for the sake of the content and not for the sake of the discipline. In the same way all the other subjects concerning which we know the facts that have been added to the curriculum have been introduced for the sake of the content.

The element in the problem that was recognized by the adherents of this theory is that mental training is of great importance. We prefer the well trained physician or the well trained lawyer, even though he is ignorant of all the facts of the case to start with. His training enables him to get the significant facts and to see their meaning in such a way as to handle the situation efficiently. But we do not call in the lawyer to prescribe for a case of typhoid, nor the physician to handle our case in court. The training that makes for efficiency is not training in general but training in the field in which ability is desired.

Interests and Desires of the Child

Active Interests.

Rousseau, in his over-emphasis of the individual factor

and his neglect of the social, resembles the conservative formal disciplinarians. But, unlike them, he was opposed to discipline and was a radical of the radicals. His position was due to the combined influence of his character and the social conditions of his day. Of a sympathetic nature he grew up a loafer, a parasite, and a libertine; for him pleasure was the end of life.¹ Education and social life at the time were formal, artificial, and unjust in the extreme. Children were dressed and educated as if they were mature, but small gentlemen and ladies. The upper classes, the nobility and the clergy, enjoyed privileges without performing corresponding services, while the middle and lower classes bore the burdens of the upper and of the state and were subjected to needless annoying restrictions in the pursuit of their affairs.² The pleasure-loving and sympathetic Rousseau reacted violently against the formalism, artificiality, and injustice of the social situation and he produced a series of books that by directing attention to the importance of the individual have profoundly influenced social and educational thought and practice.³

Rousseau's idea of the curriculum is all that concerns us here. The desires and interests of the child are the determining factors. The purpose of the curriculum was to give pleasure to the child; he should be allowed to learn whatever he wants, but should not be forced to learn anything, a position clearly in harmony with Rousseau's character and his views on social practices.

"In the first place, do not forget that it is rarely your business to suggest what he ought to learn; it is for him to learn, to seek and find it."⁴

1. Parker, The History of Modern Elementary Education, p 1723.
2. Ibid., pp 162-172.
3. Ibid., pp 172-179.
4. Rosseau, Emile, p 142.

"Let the child do nothing because he is told; nothing is good for him but what he recognizes as good." ¹

"Present interest, that is the motive power, the only motive power that takes us far and safely." ²

Rousseau's position that the child himself should be allowed to select what he shall study can be justified only by the truth of one of two assumptions, both of which are false. One is that there is nothing in the environment that will lead the child to develop in the wrong way; the other is that the pupil will select only those features of the environment that will lead to the right kind of development in an economical way.

Selecting the curriculum for the child is essentially selecting his environment. If anything in the environment is just as valuable educationally as anything else then no selection need be made, and Rousseau's position would be correct. But everybody knows that there are influences in our social life that need to be counteracted if they are not to exercise a bad influence on the young generation. No one would want his child brought up under the influences of the slums of a great city. There are, therefore, influences in society that are not educative in the best sense of the word.

But it may be contended that the normal child will not respond to the influences that are not good for him. This position is not tenable. The well known fact that criminals and paupers are produced in an environment of criminals and paupers refutes this position. The chief desire of scientific philanthropists and juvenile reformers is to get the child into the proper environment.

1. Rousseau, Emile, p 141.

2. Ibid., p 81.

Then there is the matter of economy in education. Some one with experience must select the curriculum for the child in order that he make the greatest progress in the shortest time. If the child is left to himself he is not likely to select the experiences that will develop the ideas and ideals in the shortest possible time. The teacher and the writer are in possession of the short-cuts, and the child has access to these through the guidance of the teacher.

Thus there is the fact that the child can not get away from the guidance of people. Social approval and disapproval are the most potent forces in the forming of ideals. The child cannot select freely. The question is, how is the selection going to be made? Is it to be left entirely to the uncontrolled action of the society in which the child is placed, or is it to be left to the more or less expert judgment of the trained educator? The selection should be made for the child and by the trained expert in accordance with well-thought-out principles.

This theory is most pernicious because it is so persistent; being in harmony with every-day philosophy it takes various forms so that a person may deny the validity of one form while he holds to another. One of these forms is the "culture epoch theory". Another form is that some studies should be included in the curriculum because they give pleasure to the student.

Culture Epoch Theory.

The culture epoch theory is that the individual and the race go through the same developmental periods in the same order; the activities of the race at the various periods of its

development should form the curriculum for the child in the corresponding period, because the same activities are natural to each in the same stage. Now to say that the same activities are natural to each is another way of saying that their interests and desires are the same; so this theory is simply a round-about and uncertain way to determine what the interests and desires of the child are. It is round-about because it seeks to find out the interests of the child not by a study of the child but by the study of something else. It is uncertain because it is based on an unproved assumption that the race and the child go through exactly the same cultural stages, and because there is much uncertainty among the authorities as to what were the racial activities.

Potential Interests

The idea that certain subjects should be included in the curriculum and studied because they give pleasure to the student is held by many more or less scholarly people who would expressly repudiate Rousseau's doctrine. Teachers advise pupils to take certain subjects because "you will like it". The study of Latin or history or mathematics or any subject is often justified on the ground that "it gave me a great deal of pleasure". The identity of this idea with the idea of Rousseau is evident; "let the child determine what he shall study" is not fundamentally different from "let the child study what will please him". Each lets the interests of the child determine; the first lets the child's actual interests determine; the last appeals to his potential interests.

If subjects are put into the curriculum because they may give pleasure to the student, the curriculum would include all subjects. It is a law of mental or neural activity that the customary activity is pleasant; the study of any subject continued for a time will be pleasant.

The theory fails to meet the test both in theory and in practice. This is the theory that obtained in the period of disintegration and degeneracy in Greek education. It is the old hedonic criterion of the good and it has been all but completely routed from the field of ethical theory.¹

Theories Emphasizing Social Activity

The first type of theory mentioned above conceives the purpose of the curriculum to be to promote the mastery of subject-matter. The second type selects the curriculum to afford the individual an opportunity either to develop his mental powers or to gratify his interests and desires. The first type considers mainly subject-matter, the second mainly the child but includes subject-matter. The third type considers both subject-matter and the child, but it emphasizes social activity also as giving the purpose of the curriculum.

Hanus, Spencer, and Dewey are representatives of this type. Hanus sees that the purpose of the curriculum is to develop in the individual incentives, or ideals, and powers; but his discussion of powers and incentives is quite empty and formal. Spencer sees the function of the curriculum to be to guide the individual in the various activities essential to complete living and he goes into the details of these activities much more than

1. Paulsen, A. System of Ethics, p 251 ff.
Dewey & Tufts, Ethics, 269-75.

Hanus; but he fails to see the necessity of developing ideals, which Hanus sees quite clearly. Dewey's ideas, gathered from his discussions of other problems, reveal the essential relations of the elements of the problem better than any of the rest.

Hanus.

With Hanus the question of the admission of a subject to the curriculum is to be determined by the "scope, kind, strength, and permanence of the incentives to activity; and on the kind, degree, and permanence of the power to think and to execute what those subjects may develop."¹ The kinds of incentives and powers that he mentions are "intellectual incentives and power; artistic or aesthetic incentives and power; constructive incentives and power as applied to material things; character, comprising ethical incentives and conduct."²

While Hanus gives us more than Harris and Butler in that he points out that the value of a subject depends on its influence on activity, yet we are not able to select a curriculum from his principles, any more than we are from the discussions of Butler and Harris, and for a similar reason, namely, the great number of different activities within each class. The whole world of studies will develop intellectual incentives and power; the whole field of history, literature and the fine art may develop ethical incentives and aesthetic incentives; and the whole world of physical activity will develop constructive incentives and power as applied to material things. He gives us a psychological

1. Hanus, Educational Aims and Educational Values, p 7.
2. Ibid., p 6.

classification of incentives and powers but no means of determining by what specific bits of subject-matter the powers and incentives shall be developed.

Spencer.

Spencer goes more into detail than Hanus. He classifies the activities of men and indicates the subject-matter that is needed to enable one to perform those activities efficiently. He classifies human activities into five types:

"1. those activities which directly minister to self preservation; 2. those activities which, by securing the necessities of life, indirectly minister to self preservation; 3. those activities which have for their end the rearing and discipline of offspring; 4. those activities which are involved in the maintenance of proper social and political relations; 5. those miscellaneous activities which fill up the leisure part of life, devoted to the gratification of the tastes and feelings." ²

"Of course the ideal of education is---complete preparation in all these divisions." ³

"In regulating education by this standard, there are some general considerations that should be ever present to us. The worth of any kind of culture, as aiding complete living, may be either necessary or more or less contingent. There is knowledge of intrinsic value; knowledge of quasi-intrinsic value; and knowledge of conventional value,"

according as the knowledge will always have some bearing on our actions or has only temporary bearing or has no bearing at all and

"is of use only for the avoidance of those unpleasant criticisms which current opinion passes upon its absence." ⁴

"One further preliminary. Acquirement of every kind has two values---value as knowledge and value as

2. Spencer, Education, p 7.

3. Ibid., p 9.

4. Ibid., pp 9,10.

discipline. Besides its use for guiding conduct, the acquisition of each order of facts has also its use as mental exercise; and its effects as a preparation for complete living have to be considered under both these heads."¹

Spencer then goes on to show that for guidance in each of the five classes of activity the various sciences, physical, biological, and social are needed, a position quite in accord with modern theory.

He then undertakes to show that the knowledge best suited for the guidance of activity is also best for discipline.

"We may be quite sure that the acquirement of those classes of facts which are most useful for regulating conduct, involves a mental exercise best fitted for strengthening the faculties. It would be utterly contrary to the beautiful economy of nature, if one kind of culture were needed for the gaining of information and another kind were needed as a mental gymnastic. Everywhere throughout creation we find faculties developed through the performance of those functions which it is their office to perform; not through the performance of artificial exercises devised to fit them for those functions."²

And again;

"In all its effects, learning the meanings of things, is better than learning the meanings of words. Whether for intellectual, moral, or religious training, the study of the surrounding phenomena is immensely superior to the study of grammars and lexicons."³

He concludes that there is only the one principle for the selection of the curriculum, namely, the guidance of action; and that

"We have not to decide between the claims of knowledge of great though conventional value, and knowledge of less tho intrinsic value; seeing that the knowledge which proves to be of most value in all other respects, is intrinsically most valuable: its worth is not dependent

1. Spencer, Education, p 10.
2. Ibid., p 37.
3. Ibid., p 42.

upon opinion, but is as fixed as is the relation of man to the surrounding world. Necessary and eternal as are its truths, all science concerns all mankind for all time. Equally at present and in the remote future, must it be of incalculable importance for the regulation of their conduct, that men should understand the science of life, physical, mental, and social; and that they should understand all other science as a key to the science of life."¹

Spencer lays down one sound principle for the selection of studies but he leaves out another equally important. Of two studies, one of which is useful in guiding conduct and the other not, it is plain that the former is to be preferred. But he does not think of the fact that, no matter how much one knows about the rearing and disciplining of children, or the maintenance of proper social and political relations, for example, that one might not really want to do those things.

As to the rearing of children, Speaking of the decline of the birth rate in America, Professor Ellwood says:²

"We must accept as a second factor in the situation, therefore, the inherent selfishness in human nature which is not willing to be burdened with the care of children."

He goes on to quote statistics to show that the rich and the very rich who are abundantly able to rear children have a lower birth rate than any of the other economic classes.³

Petty unsocial ideals dominate a large number of our political leaders and governmental officials to such an extent that it is difficult and often impossible to bring about measures for the maintenance of proper political and social relations. Political corruption is the rule in some sections of, perhaps, every great city in our country. There was a department of the

1. Spencer, Education, p 43.

2. Ellwood, Sociology and Modern Social Problems, p 148.

3. Ibid.

national government for the welfare of hogs long before one was established for the welfare of children. For years congress looked after the interests of capital invested in manufacturing, but did nothing for the direct interests of the man who toils with his hands.

Without raising the question as to the possibility of giving each individual enough scientific knowledge to make him independent in the performance of all the acts requisite to complete living we can say that Spencer's program is faulty in that it does not include some provision for the creation of ideals.

Dewey.

In John Dewey we find a more comprehensive grasp of the essential elements of the problem of the curriculum than in any of the other writers, and he pointed out the relations of these elements as none of the others did.

Rousseau said study the child to see what he wants and give him that so he will grow up to be what nature intended him to be. Dewey also says study the child to see what his impulses and habits are. But he does not stop there. He goes on to say it is only through these impulses to activity that he can be educated at all; they are valuable in what they lead to and not ends in themselves.

"There are existing natural interests on the part of the child, due in part to the stage of development at which he has arrived, in part to his habits previously formed, and to his environment. These are relatively crude, uncertain, and transitory. Yet they are all there is, so to speak, to the child; they are all the teacher has to appeal to; they are the starting points, the initiatives, the working machinery. Does it follow that the teacher

is to accept them as final; to take them as a standard; to appeal to them in the sense of arousing them to act for their own satisfaction just as they are? By no means.....The significance of interest is what it leads to; the new experiences it makes possible, the new powers it tends to form. The impulses and habits of the child must be interpreted. The value of the teacher is precisely that with wider knowledge and experience he may see them, not only as beginners, but also in their outcome, in their possibilities, that is, in their ideals."¹

"Some of the child's deeds are symptoms of a waning tendency; they are survivals in functioning of an organ which has done its part and is passing out of vital use. To give attention to such qualities is to arrest development upon a lower level. It is systematically to maintain a rudimentary phase of growth. Other activities are signs of a culminating power and interest; to them applies the maxim of striking while the iron is hot. As regards them, it is perhaps a matter of now or never. Selected, utilized, emphasized, they mark a turning-point for good in the child's whole career; neglected, an opportunity goes, never to be recalled. Other acts and feelings are prophetic; they represent the dawning of flickering light that will shine steadily only in the far future. As regards them there is little at present to do but give them fair and full chance, waiting for the future for definite direction."²

With the disciplinarians he lays emphasis on the change that education brings about in the child.

"It is a commonplace to say that this development of character is the ultimate end of all school work."³

But he sees a wider social meaning to the term character than they did.

"In general, character means power of social agency, organized capacity of social functioning. It means.....social insight or intelligence, social executive power, and social interests or responsiveness. Stated in psychological terms, it means that must be a training of the primary impulses and instincts, which organize them into habits which are reliable means of action."⁴

1. Interest as Related to Will, p 30.
2. The Child and the Curriculum, pp 19, 20.
3. Ethical Principles Underlying Education, p 28.
4. Ibid.

He differs from them also in his conception of the relation of interest to the effort that brings discipline.

"Just because interest is an outreaching thing, a thing of growth and expansion in the realization of impulse, there can be no conflict between its genuine utilization and the securing of that power and efficiency which mark the trained mind----which constitute real "discipline". Because interests are something that have to be worked out in life and not merely indulged in themselves, there is plenty of room for difficulties and obstacles which have to be overcome, and whose overcoming forms "will" and develops the flexible and firm fiber of character. To realize an interest is to do something, and in the doing resistance is met and must be faced. Only difficulties are now intrinsic; they are significant; their meaning is appreciated because they are felt in their relation to the impulse or habit to whose outworking they are relevant. Moreover, for this reason, there is motive to gird ones self to meet and persistently to deal with the difficulties, instead of getting discouraged at once, or half-consciously resorting to some methods of evasion, or having to resort to extraneous motives of hope and fear-- motives which, because external, do not train "will", but only lead to dependence on others.

"The absurdity of much of the current conception of discipline is that it supposes (1) that unrelated difficulties, tasks that are only and merely tasks, problems that are made up to be problems, give rise to educative effort, or direction of energy; and (2) that power exists and can be trained at large apart from its application. (1) A problem is a mental thing, a psychological thing; it involves a certain mental attitude and process on the part of the one to whom it presents itself. Nothing is made really a problem by being labeled as such; or because it presents itself as such to a teacher, or even because it is "hard" and repulsive. To appreciate a problem as such, the child must feel it as his own difficulty, which has arisen within and out of his own experience, as an obstacle which he has to overcome, in order to secure his own end, the integrity and fulness of his own experience. But this means that the problems shall arise in and grow out of the child's own impulses, ideas, habits, out of his attempts to express and fulfill them--- out of his efforts to realize his interest, in a word. (2) There is discipline or trained power only when there is power to use. Any other conception of "discipline" reduces it even below the level of the professional gymnastic performer -- to a level of monkey tricks. If there is any one who gives up his whole life to the solution of charades and enigmas in the puzzle columns of magazines, puzzles which are invented ad hoc, just to be puzzles, he is the one who answers to much in the current notion of mental discipline. But

such a conception does not need to be argued against. There is only discipline when one can put his powers economically, freely, and fully at work that is intrinsically worth doing."¹

Dewey, no less than Spencer and Hanus, recognized the social purpose of the school. Every human group has certain customs and manners of living, with which are associated certain forms of skill, trained ability, accumulated knowledge, and practical and moral aims. To habituate the group to these customs, to habituate them in the acquired modes of skill, to inform with the knowledge possessed, and, above all, to permeate them with the current ideals, is necessary for the conservation of the type of social life in question.² But he points out, which they do not, the relation of the social life to the child's interests and impulses.

"We find in the child certain instincts and impulses. We wish to know what these stand for -- what they represent. This means an inquiry into the ends with respect to which they can function, or become organized instruments of action. This interpretation of the crude powers of the child takes us over into social life. We find there the answers to the questions which the child nature puts to us; we find the complete results which enable us to diagnose the symptoms and indications spontaneously exhibited in the child."³

That is, society gives us the task to perform but also shows us the meaning of the impulses and interests of the child.

Like Harris and Butler he discusses the question from the standpoint of subject-matter, and here, too, he shows the broader grasp. His division of subject-matter is functional rather than logical. The function of subject-matter is to bring

"the pupil to a consciousness of his social environment, and confer upon him the ability to interpret his own

1. Dewey, Interest as Related to Will, pp 32, 33.
2. Monroe, Encyclopedia of Education Art on "Course of Study".
3. Ethical Principles Underlying Education, p 27.

powers from the standpoint of their possibilities in social use.....A study from a certain point of view serves to introduce the child to a consciousness of the make-up or structure of social life; from another point of view, it serves to introduce him to a knowledge of and command over, the instrumentalities through which the society carries itself along. The former is the content value; the latter is the form value. Form is thus in no sense a term of depreciation. Form is as necessary as content. Form represents, as it were, the technique, the adjustment of means involved in social action, just as content refers to the realized value or end of social action. What is needed is not a depreciation of form, but a correct placing of it, that is, seeing that since it is related as means to end, it must be kept in subordination to an end, and taught in relation to the end. The distinction is ultimately an ethical one because it relates not to anything found in the study from a purely intellectual or logical point of view, but to the studies considered from the standpoint of the ways in which they develop a consciousness of the nature of social life, in which the child is to live.

"I take up the discussion first from the side of content. The contention is that a study is to be considered as bringing the child to realize the social scene of action; that when thus considered it gives a criterion for the selection of material and for the judgment of value. At present, as already suggested, we have three independent values set up: of culture, another of information, and another of discipline. In reality these refer only to three phases of social interpretation. Information is genuine or educative only in so far as it effects definite images and conceptions of material placed in social life. Discipline is genuine and educative only as it represents a reaction of the information into the individual's own powers so that he can bring them under control for social ends. Culture, if it is to be genuine and educative, and not an external polish or factitious varnish, represents the vital union of the individual in his whole outlook upon life and mode of dealing with it."¹

Turning to the discussion of the side of form, he says,

"Studies cannot be classified into form studies and content studies. Every study has both sides. That is to say, it deals both with the actual make-up of society, and is concerned with the tools or machinery by which society maintains itself.....However, in some studies one side or the other predominates very much, and in this sense we

1. Ethical Principles Underlying Education, pp 18,19.

may speak of specifically form studies. As for example, mathematics.

"My illustrative proposition at this point is that mathematics does, or does not, accomplish its full ethical purpose according as it is presented, or not presented, as such social tool.....Back of this and that and the other particular bad method is the radical mistake of treating number as if it were an end in itself instead of as a means of accomplishing some end.....Now this consciousness of the use or reason implies some active end in view which is always implicitly social since it involves the production of something which may be of use to others, and which is often explicitly social."¹

PART II

In the first part of the paper it is shown that there are three points of view from which to select the curriculum; namely, the individual, social activity, and subject-matter. To meet the requirements the curriculum must be considered from each point of view. The social activities of the individual must be considered so we may determine the purpose of education; the function of subject-matter must be considered so we may choose those units that contribute to the realization of the purpose; and the interests and desires of the child must be considered so that the units chosen will be such as he can economically master.

"The purpose of education ultimately determines the curriculum. In general the purpose of education is to make the individual socially efficient. This means to make the individual able and willing to play his part in all his social relations, the home, the neighborhood, the church, the school, and the industries in the broadest sense of the term; this demands that he should appreciate the purposes of all these

1. Ethical Principles Underlying Education, pp 18, 19.

institutions and know how to do his part in a general way, and also that he should have expert training in some special field within these institutions.

But the school is not the only agency that makes for social efficiency. Its function is to supplement the influences of the other social institutions where they cannot efficiently and economically give the individual the necessary training. This burden of the school is greater than it formerly was, owing to the changed industrial conditions and the existence of a higher social standard of efficiency.

Purpose of Education.

Necessity of an Aim.

The first thing to be taken into consideration in selecting a curriculum is the purpose of education. The means are to a large degree determined by the end. An auger is a good instrument for boring holes in a board but not good for shoveling coal. The curriculum in Magin's school was different from that of Sturm. One wanted to make pickpockets and the other wanted to make little Romans. The curriculum of a modern law or medical school is different from either, because the purpose is different. The specific purpose of the modern public school is not clear to most people, including teachers. Many of them believe it is to make citizens of the best type, but they do not analyze the content of this term. They can not tell just what it means to be a good citizen in terms that will enable them to choose means that will lead straight to the desired end, as Magin and Sturm formerly were and the medical and law schools

now are led. Before the public school curriculum can be made what it should be the purpose of education must be made clear and concrete.

Social Efficiency as the Aim.

The aim that should guide in the selection of the curriculum is to make the individual socially efficient. This is indicated by the biological nature of man, by the aim that has dominated the establishing of schools in all history, and is implicit in the theories of the men who have written on the subject of the curriculum.

Biological Nature of Man.

The biological fact of man's long period of infancy indicates the necessity of the social aim in education. The fundamental biological difference between man and the lower animals is that the lower animals are equipped with a set of definite instincts that are mature at birth or soon after and these instincts equip the animal to cope with his environment; man, on the contrary, has few instincts that are definite and so requires a prolonged period of education. Education is, therefore, a biological necessity for man. This prolonged infancy has produced the family, society; it has made society, in the form of the family, necessary, for it is through the family that this education was carried on. Man's ability to cope with his environment has depended, not on his physical strength, not on his swiftness of flight, not on the possession of efficient natural weapons, such as claw or poison, but it has depended on his intelligence, his educability, on his ability to co-operate. One aim of

education, then, must be to produce a degree of social efficiency sufficient to protect the group from its enemies and to secure the necessary food and shelter.¹

Aim of Education in the Past.

Formal education from primitive times on has had the production of socially efficient individuals as the aim. The savage was trained to hunt, to fight, to deal with the world of spirits. All these acts are preeminently social. The Old Greeks trained their boys for the army and politics. The very existence of the state depended on the efficiency of this training, and Greece lost her national existence when she substituted an individualistic aim for the social one. The church schools of the middle ages were founded for the purpose of training men for the service of the church. The Ritter Academies were established to train men for the service of the state. And so we might go on down the list of burger school, grammar school, academy, elementary school, and the rest. All were established for social service of some kind-----church, state, business.

Implication of Theories of the Curriculum.

The aim of social efficiency is expressed or implied in the theories of all the writers on the curriculum. In the theories of those who write from the standpoint of subject-matter, as Butler and Harris, the social aim is implied because subject-matter is the racial experience that has been found socially most valuable.² It is implied in the disciplinary

1. Fiske, Meaning of Infancy.
Baldwin, Social and Ethical Interpretations, Chapter II.
2. Butler, Meanings of Education, pp 15, 17.

theory, as Dewey says in the quotation on page 12 above, where he shows that in the expression "harmonious development of all the powers" neither the word harmonious, nor development nor powers has any meaning apart from social relationships. Rousseau is the only one that expresses disapproval of the social and even he would have Emile visit fairs, deal with fakirs and sharpers, enter into contests with other boys, and learn a trade, in order that he might take care of himself in social situations. He would have woman educated solely for efficiency as wife and mother.

Purpose of Formal Education.

The discussion so far has been on the purpose of education in the broad sense, without reference specifically to the school. The purpose of the school is to supplement the educative influences of the other institutions. This means, first, that the school should not give the individual all his education. This is clearly recognized in practice. The young graduate of the medical school serves for a time in the hospital before he sets up to practice alone, and even then he gets only minor cases. The graduate of the engineering school serves as draughtsman or apprentice before he is given a position of responsibility.

Secondly, when it is recognized that the individual requires more training than is afforded by the other institutions the school is called on to give the required training. The Greeks had schools for the training of their soldiers and citizens. Schools for the priesthood were among the earliest. Engineers, physicians, lawyers, and many other workers were at one time trained

in the office or shop of a skilled workman. The great mass of scientific learning at the basis of modern life activities makes it impossible for this way of training the worker to suffice.¹ Modern discoveries and inventions which have brought about a higher ideal of efficiency which can be realized only by better training, is one phase of this change. This higher efficiency requires a more adequate theory which the schools may very well furnish.

Meaning of Social Efficiency.

Social efficiency is the aim of education. To be socially efficient means that the individual will so act in all his social relations as to promote the best interests of the social group in its widest sense. His relations are with the industries, the home, the church, the state, the school, and the neighborhood. He shall have specialized technical skill in one of these relations.

The Industries.

Under modern conditions of production and communication every one is affected by and is to some degree responsible for the social and economic phases of the industrial life. Social efficiency requires that each one be able and willing to meet these obligations and to protect his own ethical interests in these relations. Some of the problems in this field are the organization of the machinery of distribution of products, the equity of the division of goods among the different agents of production, and the condition under which commodities

1. Cubberly, Changing Conceptions of Education, Chapter I.

are produced. Just now these questions are most pressing. Socialism, labor disputes, "trust busting" are some of the symptoms.

The Home.

Every one should be trained for the activities of the home. Normally every one is a member of a family. The mother is presumed to make the management of the home her principal activity, and she should be technically trained for the work. But the family is built on a co-operative basis; this fact makes it necessary that all should be trained in the activities of the home, though not all need to become so proficient as the one whose chief activity is its management. The chief difference is in the degree of mastery of the technique. All should comprehend the function of the family and should appreciate the value of the activities and be able to co-operate in the performance of those activities. The chief activities of the home are the rearing of children and providing food, shelter, clothing, rest, and recreation for the members. This calls for a knowledge of foods, clothing, sanitation, mental and physiological hygiene, some aesthetic development, and something of the training of children.

The State.

Every one should be trained for citizenship in the political sense. Every one is a member of the state and has some control over its activities, even if suffrage is not universal. Public opinion is the ruler; the ballot is only one means of its expression. Social efficiency requires that each citizen should

know what the state should attempt, what it is trying to do, what it costs and whether it is costing too much, and how to get the work done efficiently, all in the concrete. The study of the constitutions, laws and ordinances is not sufficient, nor in all cases necessary. Our government is not found in the documents. The political boss and the party machinery are more important in the settlement of practical problems, such as elections and legislation, than the constitution. It is the concrete study, on the spot, of each government that will give the insight into government. Appreciation of the proper activities and a mastery of the technique of civic activity is essential to social efficiency here.

The School.

Individual citizens need special teaching in order to make the schools efficient. The school is essential to social efficiency. In a democracy it is one of the functions of the state, but it is so important that it deserves special treatment apart from the treatment of the state. It commonly has an organization separate from the other political activities and, so, stands out conspicuously. Properly qualified teachers; adequate grounds, buildings, and equipment are essential to the efficient functioning of this institution. To secure these the people who control them must know what is needed and must have an appreciation of their importance sufficiently strong to take the trouble and go to the expense to procure them.

The Neighborhood.

The individual normally lives in a neighborhood, where he comes into contact with his fellows in the club or some other

voluntary organization or informally. This intercourse is largely for recreation though other purposes enter in, such as discussions of matters of common interest, or co-operation in private or semi-public work. By means of such intercourse people may come to know, to have confidence in, and to want to help each other. They may lose their idiosyncracies, become socialized in the broad sense. This calls for play, music, literature, art, a sympathetic understanding of human nature. Volumes have been written on the value of play and realization as a means of education and rejuvenation. Sympathy and co-operation are best developed in the neighborhood activities. An appreciation of these activities and knowledge of the way to carry them on is needed.

The Vocation.

The tremendous complexity of modern life makes it necessary that each individual have, in addition to the general training for the performance of his part in the various relations, a specialized technical training in some one field of social activity. Engineers, physicians, preachers, teachers, judges, home-makers, brick-layers, shoe-makers, and so on, all need special skill for the special task. No one could perform all these activities efficiently; too much skill and learning for one man to master is involved for that. In order for the individual to secure this efficiency it is necessary for him to select his field and then to train for it.

Selection of Vocation.

The selection of a vocation is an important step in the

attainment of social efficiency by the individual. Other things being equal, the highest efficiency is possible when the individual is engaged in an occupation that is healthful and which gives exercise to his peculiar interests and aptitude. Under present conditions it is almost impossible for the individual to determine, unaided, what occupations meet these requirements most completely. The square peg in the round hole has been so prevalent that it has passed into proverb. The eagerness with which young and old have consulted the few vocational guidance bureaus testifies that need is felt for help in finding the job for the man. This task involves the solution of a number of difficult problems; What are the peculiar interests, abilities, and weaknesses of the individual? What are the peculiar qualities needed by the individual for success in the occupations in question? What are the opportunities for growth and development in the occupation? What are the conditions of the occupation with reference to health? The proper answer to these questions is essential to any high degree of social efficiency.

Training for Vocation.

Training for a vocation involves familiarity with the theory underlying the processes and more or less manual dexterity in manipulation. These factors vary both absolutely and relatively. Little theory is involved in digging a ditch; a great deal is required in the practice of law. Little manual dexterity is involved in the digging of the ditch; a great deal is involved in a surgical operation. The activities of the home require a considerable amount of muscular dexterity and of theory if the

home is to be efficient. In general, the more complex the system of activities the more theory is involved, The theory can be learned largely from a book; the muscular dexterity can be had only by participation in the activity concerned. This fact would indicate that in the division of the task of vocational education between the school and the other institutions the school would give a relatively large proportion of theory, and the other institutions would give a large proportion of the dexterity.

The Church.

Finally, there is the church. If religion is an attitude it is the business of the school to teach religion in the sense that it should cultivate right attitudes toward all matters that it touches. But this is about the limit of its activity in this matter, at least for some time to come, in America. The separation of church and state is fundamental in our system of politics. Theoretically the church is in a position to take care of itself; its excuse for being is to lead the people in matters religious. If the school should undertake this function it would not be a matter of helping the church in a matter that had grown beyond its power, but of supplanting it in its chief function.

Since the purpose of education is to make the individual efficient in his many-fold social relations, and since it is the function of the school to give the training that the other social institutions cannot give, therefore, the curriculum-maker must consider these questions:

1. What are the activities to be performed by the individual?

2. What ideals and ideas must the individual possess in order to be efficient in these activities?

3. Which of these ideals and controls must be left by the other institutions for the school to put the individual in possession of?

The answer to the third question will give the material from which to select the curriculum.

Standpoint of Subject-matter.

Subject-matter arose in answer to the second question above: What ideals and ideas, does the individual need in order to properly do his part in his social relations? Man has been trying to answer this question ever since he first gathered the wild roots and berries for food. He has tamed the animals, erected buildings, made clothing, built roads, painted pictures, written books, and done many other things, all in answer to this question. Some of the answers have been discarded for better ones, and new answers are being found every day. All the instrumentalities of civilization together make up the answer so far as it has been made; and each and every one has been thought out and preserved solely because it answered some part of the question.

Each of these answers is a unit of subject-matter; and it tells something that ought to be done or how to do it. Each bit of subject-matter was thought out for one particular use. This is called its direct function. Multiplication was thought out to shorten certain additions. A unit of subject-matter thought out for one use gives control over some other value at the same time;

this is called the indirect function.¹ Multiplication is sometimes used to give a certain kind of mental training. Sometimes a bit of subject-matter thought out for one use is found to be applicable to other situations. The steam engine was first used to pump water from the mines; it is now used to run all sorts of machinery, its intrinsic function has widely extended.

Harris and Butler are right in their position that the individual needs a broad fund of knowledge, but no one individual can possibly master all the subject-matter demanded for the maintenance of modern civilization; some selection must be made. Our consideration of the curriculum from the single stand-point of social activities gives us an impossible task. Our consideration of the function of subject-matter gives us one criterion for selection. Some units of subject-matter have a function more important than others; the function of wheat is more important than the function of grapes; the one with the more important function should be selected. Spencer pointed this out in this essay. Some units have a function of much wider application than others; English has a much wider use than Esperanto; the unit with the wider use should be selected.

The problem of the curriculum has been considered from the stand-point of social activity, and a tremendous mass of subject-matter is disclosed. A consideration of the function of subject-matter enables us to make some selection among the many units. It remains to consider the problem from the stand-point of the individual to be educated.

Stand-point of the Individual to be Educated.

In considering the problem from the stand-point of the

1. Charters, Methods of Teaching, p 43.

individual to be educated the outlook must be in two directions: what the individual is now, and what he is to become. What the child is now must be considered because many ideals and ideas can be acquired only by persons in possession of other ideas and ideals. The normal six year old child is unable to understand the binomial theorem, nor is he able to feel the worth of social-self-realization. What the child is to become needs to be considered because different units of subject-matter have different effects on the development of the child. One way for a boy to get nuts is to steal them; another way is to go to the woods and gather them. The latter way is the better and should be selected.

What the child is now needs to be considered because he can be put into possession of only those ideals and ideas that are a means to the realization of ideals he already has.

His activity depends on the values he appreciates. The child is born with a few definite sensori-motor connections, called instincts. With the millions of neurones in his nervous system there are an all but infinite number of connections that may be made. On the mental side the consciousness is one "big blooming buzzing confusion", as James calls it. When the functioning of one of the instincts is interfered with the usual channel of nervous discharge is blocked, the energy is diffused and an emotional state is the result. For example, if the nipple is not applied to the lips when the stimulus from the stomach reaches the appropriate motor neurones the stimulus is diffused and restlessness follows. When the nipple is supplied the activity goes on satisfactorily. In this way the nipple comes

to have meaning; it is a thing; it is a value because it is a means of carrying on the activity. This is an example of the way all ideas and all values are acquired. It would be impossible to give this child an idea of a meal ticket, for he can not use it to satisfy his needs. It is impossible to give any one an idea of anything that is not a means to carrying out some desired activity. This means that only those units of subject-matter should be chosen that are a means to the realization of the child's ideals, active or potential.

Starting out with the whole field of social activity, the first problem in the selection of the curriculum is to determine what ideals and means of control are needed to enable these activities to be efficiently carried on. From this list are eliminated all those that the institutions other than the school can give the individual. A consideration of the function of subject-matter makes possible a distinction of the relative values among units. Of the more important units, some enable the child to control his own values and others do not. Those that do not enable the child to control his values should be rejected until such time as they can be so used.

Stand-point of Discipline.

A final elimination of subject-matter should be made on the basis of the effect the subject-matter under consideration will have on what the child is to become. Two available means for the realization of an end have different effects on the boy's ideas or ideals; one means giving a higher ideal or a more valuable idea than the other; the one giving the more valuable idea or ideal

should be chosen. The boy wants to coast and, so, feels the need of a sled. Two means are available; the boy may make the sled and thus develop a better ideal of work and persistency and self-help; or the father may buy the sled and thus develop the ideal of dependence on others. In this matter the formal disciplinarians were right; the activity that develops the most desirable ideals and ideas is the one to select.

After a consideration of the problem from the three points of view, social action, the function of subject-matter, and the desires and interests of the child, the conclusion is that the curriculum should be made up from the result of the consideration of the following questions, each of which, after the second, requires a selection from the result of the one preceding.

1. What activities are to be performed by the individual?
2. What ideals and ideas (units of subject-matter) should the individual possess in order to perform these activities efficiently?
3. Which of these units of subject-matter can the school give to the individual more economically than the other institutions can give them?
4. Which of the units selected by the third question are most important because of the nature or extent of its function?
5. Which of the units selected under question four best meet the present needs of the child as he feels them or may be led to feel them?
6. Which of the units selected under question five develop the best ideals and ideas in the individual?

A curriculum made up on this basis, from those units of subject-matter that give the individual the ideas and ideals that will

best make him willing and able to play his part efficiently in social life, that the school can give more efficiently or economically than the other institutions, that supply the felt needs of the child and give him the most worthy ideals and ideas, a curriculum made up of subject-matter that meets all these requirements would meet the approval of all types of thinkers, because it would include nothing that any of them would exclude under the principles to which they hold.

PART III

The selection of a course of study in the way indicated above involves an enormous amount of work, an amount of work that is far beyond the capacity of a single worker. A question naturally arises as to its necessity. Is not the school doing all that can reasonably be expected of it? The purpose of this part of the paper, as indicated in the introduction, is to show that the school is not doing what can reasonably be expected of it, that great social inefficiency prevails in modern life and that the school, because its curriculum is not selected with reference to the principles indicated above, is not doing what it can do to make conditions better. In a word, Part III of the paper is to furnish evidence that the curriculum should be revised in accordance with the principles advocated.

In the first place, the activities of all the fundamental social institutions are not as efficient as they should be, or as they might be if people generally knew the actual conditions

and wanted to make them better. It is not implied that enough is known at present to make conditions perfect nor that any change in the school curriculum could make efficient citizens of those who leave school before finishing the course. But ideals of better things and means of realizing them have been worked out, and it is the business of the school, since the other institutions fail to do so, to do what it can to give the pupil these better ideals and more effective means of control.

The inefficiency of the home is a standing menace to our civilization. That the ideals of home life are low is evidence by the high divorce rate. From 1887 to 1906 the number of divorces in the United States increased more than three times as fast as the population.¹ There are no statistics on the number of home makers who are inefficient in the selection and preparation of food, and in keeping the house in sanitary condition, but that the number is great no one will deny. Some effect of the inefficiency with reference to health is seen in the tremendous death rate from preventible diseases of young children. The death rate of 4,595.9 due to diarrhoeal deases among children under one year of age in cities points to incompetent motherhood as a cause.²

1. Ellwood, Sociology and Modern Social Problems, p 117.
2. Gillette, Constructive Rural Sociology, p 61.

Inefficiency in neighborhood relations is the rule. The Y. M. C. A. , for example, has been established to bring young men together in such relations. It is doing a great work, but it reaches only a small percentage of the total population. Even in places where it is established the membership is small compared to the number of young men in the locality. The hundreds of places of cheap amusement in the cities and towns exist only because the people demand amusement and have not learned to play. Street gangs in the cities are symptoms of similar import. The corrupt political boss could not control the affairs of the cities if the "best people" of the city were socialized as they might be if they had learned to work and play together in their neighborhood relations.¹ The situation is as bad in the rural sections. The most serious drawback to country life is the isolation.² People in the country do not know how to play. They have not learned to work together to get what their interests demand. It seems impossible to get urgently needed improvements, such as better roads and better schools in many communities because of mutual jealousy and mistrust.³ Conditions are worse, in this respect, than they were in pioneer days when the "barn raising" and the "quilting bee" brought the people together.

1. Addams, Spirit of Youth and the City Street, Chapters III and IV.
2. Fiske, The Challenge of the Country, pp 117-130.
3. Carney, Country Life and the Country School, pp 4-7.

A few schools in the city and in the country are making the neighborhood conditions better.

The inefficiency of the church will not be taken up in this paper, even in the presence of tempting material,¹ for the reason that under our scheme of administration the church is separate from the state while the school is commonly a department of the state government. The problem of the church, therefore, is not one with which the school may properly deal.

Efficiency is low in the work of the state and the expense is high. Our courts are slow and the movement of justice is more hampered than in most progressive nations. Cases have been reversed on such technicalities as the omission of "the" in the expression "Against the peace and dignity of the state". The powerful litigant, by his ability to employ skilled counsel and sometimes by the weight of his political or personal influence is able to defeat the ends of justice. The state legislatures are notoriously inefficient. Seldom do they rise above partisan considerations. County and state offices are regarded as plums to be secured by expenditure of much time and money. In county offices the work could, in most cases, be done by a clerk who would be glad to work for half the pay the incumbent receives.

The school is not so efficient as it should be. This is largely due to the fact that the people, who control the school,

1. See Raushenbush, Christianity and the Social Crisis.

do not appreciate its importance as they should, nor do they know what it would take to make it better. One indication of the degree of appreciation of a thing is the sacrifice people will make to procure the thing. The people of the United States pay less for education each year than they do for alcohol and tobacco.¹ Missouri is about like most other states in the matter of education. The report of the state superintendent of schools for 1913 shows that the average wage of teachers in the state is \$489.64. The minimum wage in the barbers' union is \$15 per week or \$750. per year of fifty weeks. It is estimated that \$600 is the minimum on which a common laborer's family can maintain a decent standard of living in any part of the country. It is evident that the 14,103 teachers in the public schools in the state who receive less than that amount are not able to do efficient work. The total numbers of teachers is 18,854. Almost half of them, 8,974, receive less than \$400, below the poverty line. We pay \$10,000 a year for the amunition alone to train a single gun pointer for the navy, more than twenty times the pay of a teacher in service. The importance of the schools is not felt.

People do not recognize the way to make the schools efficient as is shown by what they demand and get in the way of properly trained teachers. Of the 18,854 teachers in Missouri, for example, 11,855 hold certificates representing not more than the completion of a high school course; only 5,381 have certificates representing the equivalent of the normal school course, the minimum requirement on the continent of Europe. In the matter of experience the showing is as bad. Nearly 40%, 7,234, have had less than three years of experience. Our school can

1. Foght, American Rural School, p 104.

never approach 100% efficiency until the people know the condition of the schools and how to provide means to make them better.

The economic relations are the chief concern of the vast majority of people, and inefficiency is an almost universal rule. A few of the manifestations of this inefficiency are found in the system of distribution of the products of industry that leaves vast numbers of producers in a state of poverty and necessitates the labor of women and children, and a complicated system of exchange of goods that leaves the consumer unable to control the quality of what he buys and makes the cost to the consumer unnecessarily high.

Lack of proper vocational training is one of the most serious problems of our day; commissions are being appointed to study the problem; vocational schools are being founded to train young people for the industries. Lack of training is being recognized as one of the most potent causes of poverty. A table prepared by S. M. Lindsay giving an analysis of the causes of poverty in the cities of Baltimore, New York, New Haven, and Boston assigns causes indicating misconduct to 25.1 percent of the cases; lack of employment and insufficient employment to 29.67 per cent of the cases.¹

In commenting on this table, J. M. Gillette says:²

"An inspection of the causes of poverty, given above, shows there is plenty of opportunity to connect poverty with the unskilled condition of the individual. Under the heading 'causes indicating misconduct', there is large scope for lack of skill to operate as a cause. Hardly one of the subheadings could be exempted from the charge that back of it as a condition which accounts for it as a fact in the life of the individual is the want of special,

1. Gillette, Vocational Education, p 141.

2. Ibid., p 142.

technical ability to get and keep work; and the lack of a character of sterling worth, due to the fact that the individual has not had his life organized and disciplined through the definite and constant demands special training imposes.

"We are also made aware of the existence of a considerable residuum the members of which are unable to compete successfully in the labor market with the more skilled members of society. Just what percent of the idle class this residuum is in the United States, it would be difficult to say.

"Mr. Charles Booth, the thorough and scientific investigator into social conditions of London, shows that over 30 percent of that great city's population is below the poverty line, and is made up of the occasional, casual, irregular workers, all unskilled."

1

not all low wages can be attributed to lack of skill; low wages found among men with adequate training for their work indicate that the cause is rather a bad system of the distribution of the product of the industries among the factors of production. It has been estimated that it takes from \$6000 to \$900 a year, depending on the location, to keep a family consisting of a man, wife and three children under fourteen, the higher figure for the vicinity of New York City. This is two to three dollars per working day. In 1908 common laborers were paid in the vicinity of New York from ninety-five cents to one dollar and thirty-five cents per day --- \$290 to \$415 a year. The wages of the coal miners of Pennsylvania are less than \$530 a year. The boot and shoe workers of Massachusetts receive an average of \$562.89 a year. In 1909 the million and a half rail - road employes in the United States were paid as follows: 7%, more than three dollars a day; 42%, between two

1. Gillette, Vocational Education, 143.

dollars and three dollars a day; 51%, between one and two dollars a day. The average wage of 210,898 track men was \$425.80 a year. Statistics from Massachusetts, New Jersey, and Wisconsin, show that more than 50% of the laborers in those states receive less than the minimum for the maintenance of a decent standard of living in any part of the country.₁

A low wage means under feeding, poor housing, child and woman labor, no opportunity for proper recreation and amusement, poor health, a low civic tone. Under feeding means poor health for the worker and his wife, undeveloped children, and inability to do full work. Woman labor in factory and store breaks the health of the worker, children born of such workers are not strong, the education and health of the children are ^{neglected} when the mother is away from home during the day. Child labor stunts the development of the child in every way, mentally, morally, and physically. Long hours of labor and the sweating system destroy the laborer. Unsanitary conditions in mines and factories and dangerous machinery kill thousands and render other thousands helplessly dependant on women and children or on charity. All of these mean social inefficiency and all could be prevented if people knew the facts and cared to make conditions such that every one could reach his highest potential efficiency.

The conditions of the machinery of exchange is needlessly cumbersome and inefficient. Pure food is hard to get. Much of the food supply comes from large plants, canneries, meat packing plants, creameries, etc. The complicated process of producing

1. Nearing, Social Religion, Chapter III.

and selling make it impossible for the consumer to know the condition of production of the product. Even our food inspectors and penalties for adulterations and unsanitary products do not insure a pure article. Milk is produced on the farms and goes through so many hands and takes so much time that it is often unfit for use by the time it reaches the consumer.

Common articles of consumption go through so many hands from producer to consumer that their cost to the consumer is needlessly high. The farmer in Worcester County, Massachusetts, for example, gets 2-3/4 cents a quart for milk. The consumer pays 8, a difference of 5-1/4. Of this difference the wholesale dealer who buys it from the farmer and sells it to the peddler gets 2-3/4 cents, the same that the producer gets. The producer of apples in Maine gets \$2.00 a barrel for apples that the consumer in Portland pays \$6.00 for. Of this difference of \$4.00, the retailer gets \$2.00, the same sum that is realized by the producer. The wholesale dealer gets \$1.50.¹ These facts are facts that concern every one. This condition need not be. The co-operative societies of England, Denmark, and even in our own country demonstrate that this cost can be largely reduced, if the people only knew how to work together.

In each field of activity the rule is inefficiency which X is due to lack of knowledge and ideals.

The purpose of the school is to make the individual socially efficient by supplementing the educational influence of other institutions. Therefore it should do something to ameliorate

1. Carver, Principles of Rural Economics, pp 330-333.

the conditions mentioned. The failure of the school to do so is partly due to failure to select the curriculum for that purpose; this is made clear by an examination of the prevailing curricula of the schools, both elementary and secondary. A very large portion of the time in school is spent on formal or aesthetic studies and a very small portion on studies that deal with the fundamental social relations. The consequence of this distribution of effort is that pupils do not know of the sore spots in our social life or else they tolerate them passively because they have no ideal of better possible things. "Where there is no vision the people perish."

In the elementary school about 90% of the time is spent on subjects that do not deal with the fundamental social relations at all or do so very remotely and rarely; reading, arithmetic, language, including grammar and spelling, these alone occupy more than half of the time in the elementary school. Geography and history are the only subjects that deal directly with any of the social relations; the subjects occupy a total of less than 10% of the time of the elementary school. There is thus little opportunity for the elementary school pupil to get the ideas and ideals necessary to meet the social needs of his day. But even the history and geography give little attention to the present needs of society, as an examination of the current textbooks shows. They deal very largely with conditions of the past or of those conditions of the present that are satisfactory, with the successful efforts of soldiers, statesmen, inventors, and other men of interprise. The student of these books naturally gets the idea that "All's right with the world."

The situation is not essentially different in the secondary school. Comparatively little time is spent on studies that deal with present day social conditions. The following facts taken from the report of the Missouri State Superintendent of Public Instruction for 1914 represents conditions as they are all over the country. The number of pupils in secondary schools of the state is 47,431. The number studying some of the more common subjects is indicated by the following table:

English	44,955	Civics	1,452
Mathematics	41,845	Economics	586
Ancient history	13,757	Agriculture	8,047
Med. and Mod. hist.	8,640	Physiology	1,741
Latin	18,397	Education	1,582
German	7,913	Domestic Science	5,774
Sciences(not Agr.)	16,847	American History	4,464

In the first column are studies that do not deal with social conditions as they are to-day; those in the second are of such nature that they might contribute to social needs somewhat directly. The figures tell their own story.

But conditions are worse than these figures alone indicate. The advocates of vocational guidance and of industrial education are only beginning to get a hearing among school authorities. Little has, so far, been done. The matters pertaining to the work of the home have only recently found a place in any considerable number of schools; and when they are found the instruction goes very inadequately into the economic and social phases of the matter.¹ The school by its organization and methods individualizes the child more often than it socializes him; instead of co-operating

1. Andrews, Education for the Home, Part I, p 17.

in class and study pupils are encouraged and required to go it alone.¹ They learn little about how to play and amuse themselves. This shows that the school has done little to promote healthy neighborhood activities. No study of the function and operation of the school is made in the school except in the classes for the training of teachers. Schools make little study of the economic and social phases of the industries; indeed, such studies have only recently been admitted to the colleges and universities and they are still in a more or less precarious position in many institutions. Similarly the schools take little note of actual political conditions. Civics classes are few and are given more to the study of the theory of government than of actual political practice.

Men are losing faith in the old order; they are demanding to be shown what the school is for, and that it do its work more efficiently. More money is being spent for schools and better trained teachers are being required. Schools of education are more numerous and are giving a higher quality of instruction. Teachers and text-books writers are beginning to take the social view point. The wide-spread interest roused when here and there a school has broken away from tradition indicates ^{the} that/time is ripe for leadership with broad judgment and a social vision. This leadership will mean, among other things, the remaking of the curriculum, the guiding principles for which it has been the purpose of this paper to discover.

1. Dewey, School and Society, pp 28, 39.

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HIGH SCHOOL
ELEMENTARY SCHOOL

May 22, 1915

Dean Walter Miller,

Academic Hall.

My dear Mr. Miller:

At your request I have examined the thesis submitted by Abner Jones, and beg leave to report as follows:

I approve of accepting this thesis in partial fulfillment of the requirements for the degree of Master of Arts. However, I am disposed to point out certain corrections and criticisms which I deem should be made in reviewing such a thesis:

1) Typographical errors and misspelled words:

- ✓ Page 9....."disciplinarions".
- ✓ Page 12....."say" (should be same).
- ✓ Page 17.....footnote reference "Dewey, Tufts".
- ✓ Page 27....."chose".
- ✓ Page 32....."techincal".
- ✓ Page 33....."Public opinion is the rules".
- ✓ Page 36....."indivudial".
- ✓ Page 39....."subjcet-matter".
- ✓ Page 40....."theorum".
- ✓ Page 41....."eleminated".
- ✓ Page 48....."indistries".
- ✓ Page 51....."boys".

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#2

1) (continued)

Page 51....."inifficiency".

2) Second type of errors -- form:

✓ Page 1....."Part I and Part II" are found on page 27
as "Part One and Part Two".

✓ Page 9.....Periods after some titles, not after others.

X Page 55.....Reference to Andrew's Education for the Home
appears in the same form as the title itself.

3) Third type of errors -- language:

✓ Page 5....."-----like a man-----proceeds".

✓ Page 16....."both let" should be, I think, each lets
or each allows.

X Page 21....."as to the rearing of children". This
seems to be a floating phrase.

X Pages 21 and 22.."He goes on to quote" (questionable as
to fact and form).

✓ Page 31....."As Dewey shows-----where he shows-----".

Page 32....."in the home" (in seems out of place).

X ✓ Page 37....."Since-----since-----therefore".

✓ Page 41....."This is typical of the way" (should be ways)

✓ Page 54....."indicates times are ripe" (word omitted
between indicates and times).

4) Questionable statements

Page 6....."Harris' five divisions" really indicate
six as given. History and social science
seem to be listed as two subjects.

X ✓ Page 14....."if everything" should be, I think, if
anything.

Each

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#3

- 5) I can not but seriously question the advisability of the extended quotations from pages 22 to 27. It seems to me that it would be very much better that the writer give an exposition rather than quote so much at length.

Very truly yours,

J. H. Merriam

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position. This is
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changed. In made
one policy as to
used. J. H. W.

now, wif bt
The problem
here is not to
explain what Druey
says but to show that
he says it. This is made
clear in the introductions
to the quotations. The only
way to prove that Druey has
taken into account the various
partial views advocated by other writers
is to call on him for direct testimony
and this requires quotations. The hypo-
sition of these views is made in
connections with the discussion of the other
men.

A. J.

[illegible]

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