

Praise took its place. The man who was President was now standing, as we must all stand, before God for that judgment that faileth not.

"A true picture, very true," commented the Critic when he had read what is written above. "But don't you think that if the President had not been so remote, or seemed so self-centred, so willing to commune only with himself, he would have avoided much of the anxiety which

he thus brought upon himself, and which after all was the direct cause of his downfall?"

"Downfall?" I repeated. "Whose downfall?"

"Woodrow Wilson's," answered the Critic.

"But this sketch is not of Woodrow Wilson," I ventured.

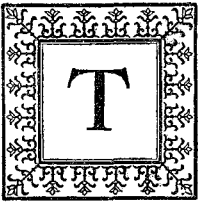
"Of whom, pray, is it then?" was the astonished query.

"Of Abraham Lincoln."

Idealism in Education

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THAT the school should be adapted to the changing needs of civilization is a trite saying. That the present-day school should fit the pupil for the present-day busy, bus-

ling, industrial, and commercial conditions has become almost as generally accepted and as commonplace. The great slogan of the industrial and commercial world is efficiency. "Training for efficiency," "how to secure efficiency in business organization," "efficiency in farm management," etc., are typical of hundreds of articles in the popular and scientific magazines. How to secure more units of output with fewer units of outlay is becoming a great and enticing game. The dollars gained are again staked in the game of trying to secure still more units of output with still fewer units of outlay, so that the units of gain may be greater to again stake upon fewer units of outlay, in the hope of securing still more units of gain, etc., etc.

The school is regarded by many merely as a means of preparing pupils for efficiency in the various vocations. It has steadily modified its curricula in the attempt to meet this imperious demand. In the early days of this country the school attempted to educate for efficiency in a limited number of vocations—the so-called learned professions of law, medicine,

and the ministry. But those vocations were quickly overcrowded, and education was demanded for the masses instead of for the few in the selected classes. Even seventy-five years ago the college curriculum was exceedingly limited in scope. Hawthorne wrote to his mother at graduation: "I do not wish to be a lawyer and live off men's quarrels; neither do I wish to be a physician and live off men's ills; nor do I wish to be a minister and live off men's sins; there is nothing left for me to do but to write books." It would be fortunate for the world if all who could not be happy or efficient in law, medicine, or the ministry, could write such books as Hawthorne wrote. But even with the addition of authorship to the limited range of vocations for which the schools and colleges gave some training, the circle was altogether too limited.

As a consequence, very recently the scope of education has been infinitely extended, and we have attempted to reorganize the curricula in such a way as to provide a great variety of vocational training. The elementary and high schools have manual training, shop work, forge work, domestic science, bookkeeping, commercial law, stenography, type-writing, commercial German, Spanish, French, Esperanto, etc. The universities have added many of the foregoing, besides pharmacy, dentistry, education, fine arts, engineering, journalism, etc. Besides these there have arisen schools of

agriculture, and technical high schools and colleges, normal schools, and schools for various arts, trades, handicrafts, and occupations. The number and variety of courses within these schools are almost bewildering to contemplate. So great has been the effort to provide efficiency in some definite vocation that the dissection of courses has become almost humorous. I noticed only a short time ago twelve distinct college courses in poultry-raising. I also noticed that dairying had been divided into many courses, one of which was an entire course in ice-cream making.

Vocational training is undoubtedly a good thing. The man without a regular vocation in which he is reasonably efficient is a dangerous man. The nation without industrial vigor and efficiency is a decadent nation. Germany glimpsed that idea and tried to forefend the deficiency. England is awakening to her impending dangerous industrial condition and is striving to remedy it through vocational and technical education. Every man ought to have a means of gaining a livelihood. Every nation must encourage the handicrafts, trade, and commerce, and seek efficiency in all of them. But are these all, and are they most fundamental? While Spencer is right in maintaining that utilitarian ends are fundamental in life's activities and therefore should be in education, must we not interpret anew the term "utilitarian"?

A great philosopher once characterized a university as a "place where *nothing useful* under the sun is taught." That definition does not aptly characterize a modern university. It is rather a "place where *everything useful* under the sun is taught." This is a grand conception if we properly interpret the word "useful." If we accept the definition of Sir William Hamilton that "everything is useful that is not useless," then according to that interpretation whatever contributes to human welfare or happiness is useful. The one who paints a great picture, composes or executes a great symphony, or pens a great poem, is no less useful to society than the one who builds a bridge, discovers a scientific formula, or harnesses steam and electricity.

The ideal of "training for efficiency" in the gainful vocations is crowding out all other ideals, and its dominance means

danger. Efficiency in a gainful occupation as an ideal unmodified by higher ideals means selfishness and sordidness. That ideal of efficiency is tending to crowd out all opportunity for fostering the development of altruism and all the finer sentiments that are contributory to it.

The dollar-sign has become so thoroughly accepted as the sign of success and efficiency that whenever a successful man is mentioned, the automatic inquiry is likely to be: "How much is his salary?" "How many shares of stock does he own?" "How many railroads or corporations does he control?" The men who voluntarily engage in some occupation regardless of financial remuneration and solely because it offers opportunity for service are rare indeed. Witness this in the decreasing number who enter the ministry, teaching, and certain fields of authorship. Also witness the same tendency in the tons of drivel stuff that is published in magazines, books, and newspapers under the name of literature. This last certainly indicates efficiency in studying and catering to the perverted instincts of a certain reading public. But what about the soul growth and expansion of the writers and the intellectual and moral uplift of the readers?

While this is a great age of organization, have we yet grasped the real meaning of organization? Men frequently join a club, a lodge, or a society with the avowed idea of making the organization a means of their own advancement. They believe that belonging to many lodges and clubs may further their own cause financially, politically, or socially. Much in the same way many young men go to the high school and to college. They believe that somehow through the acquaintances made and the diploma secured—not always earned—their chances in business, or in politics, will be furthered. When a young man is offered a position, his first question is apt to be: "How much is there in it?" Not: "How much can I put into it?" "How much service can I render?" "How much can I do for which I am not paid?"

Similarly, we have conceived of national organization. That country is apt to be regarded as the greatest, the mightiest, which can achieve the most for itself, can most completely dominate all others

for its own selfish ends. We ask how extensive are its dominions, how strong its army, how efficient its navy, how rich its mines, how fertile its fields, how shrewd its men. Should we not ask instead: How fine are its schools, how justly governed its cities, how empty its jails and poorhouses, how unnecessary its hospitals, how justly its laws administered, how free from vice, graft, and corruption, how charitable and magnanimous its people?

The fact that present-day civilization is so devoid of higher idealism; the fact that selfishness and its attendant phenomena of greed, graft, bribery, and corruption are so shamelessly apparent; the fact that our law-courts are so remiss in the administration of justice, that our jails and almshouses are so crowded; the fact that the dollar-sign is the chief mark of greatness; all these facts and hundreds more point unequivocally to the next necessary step in education.

Every means must be employed to instil worthy ideals of conduct and character; every possible attempt must be made to awaken dormant consciences, to arouse the nobler sentiments, and to inspire manly and womanly impulses. Emotions are the mainsprings of life. Properly develop the nobler emotions and all else will follow—even efficiency. Instead of following Huxley's definition that education should develop the mind into a clear, cold, logic engine, we should follow Milton, who says that education should fit the individual to perform skilfully, justly, and magnanimously all the arts of peace and all the arts of war.

The ideal must be shifted. The school must train not for efficiency alone, but it must be the instrument of liberal culture; the means of awakening and ministering to all the higher instincts; the means of refining the soul and purging it of all that is base and ignoble; the means of stimulating to the higher forms of unselfish social service.

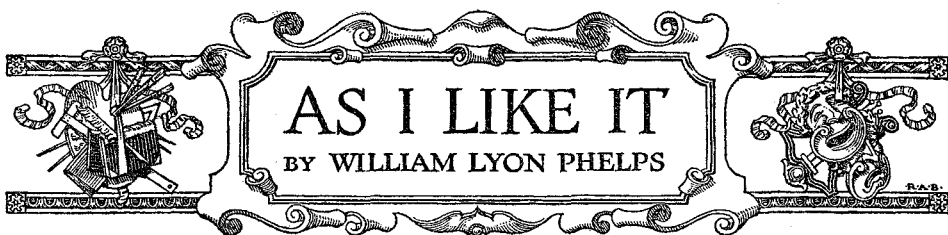
We shall continue to teach the vocational subjects. We shall still need the technical and trade schools. But the ideal ends to be gained must be changed. The vocational courses should have some time for literature, history, sociology, art, and ethics. The lawyer, doctor, engineer, and tradesman all need these as much as they

do the technical branches. The great problems of the world which demand immediate solution, if our civilization is to endure, are not primarily questions demanding technical skill, but are social and moral questions. There is skill enough, scientific knowledge enough, available, if there were only courage enough, honesty enough, and unselfishness enough in applying the knowledge. No one of them demands any great amount of shrewdness or technical skill. A strict application of the ten commandments would solve almost every really great question confronting the world.

Should not the centre of gravity in the elementary and high school courses and elementary college courses be in those subjects that deal with these ideals for which I have contended; those subjects which do not prepare even remotely for the trades, crafts, or professions; those which have no relation to the development of efficiency in any specific occupation; but rather deal with the fundamental principles of human conduct? Conduct is the supreme test of life. Should not those subjects which promote ideal types of conduct have a larger place in the curricula?

Governor Gifford Pinchot recently said in his address to Pennsylvania school teachers, "To be successful, life needs to be more than practically efficient. It must be broad and fine as well. For that reason I am a strong believer in giving such time as can properly be devoted to them to the arts, including music, for I have come to realize the value of training not only for the work of life but for the great and beautiful things of life as well."

If the inculcation of worthy ideals is a more important educational end than "training for efficiency," then literature, history, poetry, music, and art, all of which deal with the emotions and uplifting ideals, are fundamental and not to be considered solely as an ornamental factor of education. Poetry, art, and music are just as important for the hewers of wood and drawers of water as for the men whose lives are spent in the realm of scholarship. Æsthetic and moral inspiration are the only factors in their lives which make for contentment and happiness and tend to lift them to higher levels of work and happiness.



WE flew from London to Paris. For the first time in my life, I traveled in an airplane. There is a daily service both ways, and there are passengers who take it as a matter of course. In our air-bus, some were reading newspapers, and some were asleep. My own sensations were different from what I had expected.

Our machine carried fourteen passengers, and an immense amount of baggage. When we arrived at Croydon, outside of London, where we were to take the plane, the weather turned sour—fog, rain, gloom. We were informed that we should have to wait, possibly not start at all. Thus, instead of soaring at noon, we did not get away until two o'clock; the weather had shown no indication of improvement, but the telegraphic reports from the Channel were encouraging. Every one of us had been weighed, and assigned to a particular seat in the airship, with the idea of trimming her properly. Pieces of cotton were doled out, and our ears plugged, so that the noise of the machinery became a muffled and rather agreeable accompaniment.

I had supposed that we should soar into the air and skim along like a bird. But it seemed to me that we rose like a freight-train, and plodded through the air with an elephantine motion. This was the only thing disconcerting; I wanted to be higher up and to fly faster. It seemed to me—it still so seems—incredible that such an enormously heavy mass of machinery and perishable freight could wallow along through the atmosphere without crashing to the ground. Why should we stay up at all?

The ordinary time consumed in a flight from London to Paris is two hours and a half; we took three hours and forty minutes. Our height never exceeded fifteen hundred feet, and our speed never went over eighty miles an hour, which, in an airplane, is slow. The continuous bad

weather was the cause of our leisurely progress. We were in fog and rain the whole time, so that horizontally we could see almost nothing and I wondered how the pilot could see ahead fifty yards; but vertically the view was perfect, and every detail of the English and French landscape was crystal clear. The English country is surpassingly beautiful envisaged from aloft; the villages look as clean as if they had been manicured; and during our flight over the Channel, I knew what Tennyson meant when, in his description of the eagle, he wrote:

The wrinkled sea beneath him crawls.

We had a rather violent head wind, and as the sea was white, it was evidently rough; but, looking down from fifteen hundred feet, the waves were flattened into wrinkles. The whole journey was an experience I would not have missed for anything; but I still cannot understand why that mass, containing tons and tons of weight, remained in the air. I am, however, glad that it did.

Instead of arriving at Paris in daylight, we arrived in the rainy evening; and even so, it was an hour later than I had expected, as France was still on daylight-saving time. England had gone back to winter time at the equinox, September 21; France held on until October 4. The *London Times* expressed the hope that in 1925 London would not return to sun time until later; and indeed it is a mistake to give up daylight saving time before the middle of October. One has broad daylight at six o'clock in the morning, while the precious afternoon is sadly foreshortened. Daylight-saving time, earnestly advocated by Benjamin Franklin in the eighteenth century, is a blessing to the vast majority of people.

Yesterday we motored out to Chartres, to see the cathedral for the fifth time, and also to see if I cared to revise my nomina-