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be changed. What is due merely to lack of control can be remedied by substituting control for neglect—or at least it will be worthier of rational beings to make an attempt even if they fail than to acquiesce in wrong.

It was a great advance in private morals when here and there a conscientious soul took the stand that he must see his own duty and follow it. Occasionally a prophet has challenged public morality. But to study this public morality calmly and coolly, to get young people to make some intelligent appraisal of what society does for them, and what it ought to do that it fails to do, to get definitely before them the vision of the public interests and public welfare as having claims paramount to private gain—this is a task for the future. Existing materials are not adequate; new materials must be provided.

REORGANIZATION OF THE CURRICULUM

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Before beginning the reorganization of the High School Curriculum, it is imperative that we take account of the circumstances and conditions demanding such reconstruction. In the case of moral education there is little need of arguing for its necessity. The fact of the increase in number of homicides even among youth must be received with some alarm. The average age of criminals in the United States is steadily declining. It matters not whether this is evidence of growing precocity in vice and crime or whether it is only evidence of greater activity and success in apprehending wrong doing; the patent fact is that a great many young men and young women are not only not becoming productive and constructive citizens, but are destroying their own powers and throwing added burdens upon parents and society and the state.

Among the many causes of confusion upon this problem of moral education, three need especial attention. They are: (1) the new social order, removing many safeguards of youth, increasing the occasions for wrongdoing, and rendering many former standards of conduct, if not inadequate, certainly diffi-

cult of application; (2) the new position of the school as a fundamental social institution; and (3) the confusion concerning the nature of morality and the method of moral education.

1. *The new social order.* In pioneer days children lived and labored with their parents in producing food, clothing, shelter, and the occasions and means of amusement. Under these conditions there were adult standards to be imitated and adult safeguards and supervision of most of the child's acts. Division of labor, the factory system, and surplus and leisure resulting, has been conducive to gradation and stratification of society and conscience. Children are grouped with children of about their own age and ability in labor, where they labor, in school and church, and in social events. The social and leisure life of men and women is also stratified. Men and women have a different vocabulary and different conscience for the different social groups into which their labor and their leisure throw them. All this has made it hard to lead a consistent, integral human life. This new order has affected and effected children more than adults. This new order has not only removed the fellowship and example of adults in labor and leisure from children, but has multiplied the occasions for vice and crime.

2. *The school now a fundamental social institution.* When children lived with their parents and participated jointly with them in labor and the fruits of their joint labor, the roots and trunk of their education were received through this work and play at home, and about all the school needed to do was supplement the home by the branches of reading, writing and arithmetic. In the new order the school must assume responsibility for taking account of the whole life of the pupil. The school must take account of the health and physical development, account of sanity and mental development, of morality and social development.

3. *Morality and moral education.* A third source of confusion is the uncertainty concerning the nature of morality and moral education. The doctrine of evolution put a new emphasis upon the importance of environment and all but made morality seem to be conformity to custom. There is just now a decided reaction against these hedonistic and utilitarian doctrines concerning the nature and purposes of human life. Morality is neither a slavish obedience to a categorical imperative or to a social custom. Like all life, morality develops by a response of a germ principle to the circumstances and conditions favor-

able to its development. In the case of morality the response is unique. It is the voluntary response a person makes to a social order. Morality involves the complex phenomena of conflict of impulses, consciousness of alternatives, deliberation, choice, inhibition, control, execution, etc. The responses a person makes to the social order are subject to the law of development and stages of development. At different times and under different circumstances persons are sensitive and responsive to different aspects of the social groups in which they live. All this brings to light some of the causes of vice and crime.

In general, vices and crimes are impulses gone wrong, but they are vices and crimes from the standpoint of education because they go wrong with the doers' consent. The impulses and personal actions prostitute powers, and cause individual degeneration and social disintegration. Most vices and crimes are not sporadic, occasional acts, but are the results of repeated responses and are subject to the laws and principles of habit.

Now the formation of these habits against which moral education must safeguard children and youth, involve (1) the native impulses that rise into consciousness through (2) social situations, through contagion, through imitation, and (3) the consequent reorganization of body and mind. For example, smoking is grafted upon a number of instinctive reactions; the sucking instinct, the tasting instinct, the instinct to finger objects and put them into the mouth, etc. Smoking is a social habit. The stimulus is social, giving play to imitation. The nicotine and carbon monoxide through poor combustion cause physiological reactions against these poisons, so that all in all there are both physiological and psychic reorganizations. Similarly chewing tobacco or gum, drinking alcoholic beverages, tea or coffee, all conform to these laws, as also does sex prostitution, rag dancing, and most habitual crimes.

Moral education, then, consists of a threefold problem: (1) the development of moral sensitiveness and responsiveness to social demands; and (2) safeguarding growing youth from abnormal development of any impulse; and (3) intelligent, effective, even professional treatment of prostitution and degeneration of impulses and desires.

The present situation in the High Schools seems complex and difficult enough without demanding that they assume the responsibilities of the home and church.

In 1876 there were 23,000 pupils in the public High Schools

of the United States. This year there are over one million. This is an increase of over 4,000% in one generation. The single problem of supplying teachers has taxed every available source of supply. Grammar-grade teachers have been transferred often because of their superior ability in discipline rather than for their scholastic qualifications. Young graduates from colleges and universities have been appointed because of their supposed scholarly attainments. Besides the difficulty of securing good teachers, there is the multiplication of subjects and courses. Still another difficulty is the development of athletics and of societies all but independent of faculty supervision. And the problems of the High School are not made easier by the decline of moral standards in the home.

These chaotic conditions give scope for organizing genius, and when order and system arise, pupils, faculty and patrons recognize it.

I make bold to suggest a number of ways that High Schools may aid boys and girls in their normal moral development, without demanding impossible things of intelligent teachers, and without adding impossible burdens upon pupils.

As was suggested above, morality is really the temper and spirit of a person in the midst of a social situation, and like the temper of steel it is not gotten by addition or subtraction of parts or qualities, but by a reorganization of elements. The adolescent boy and girl must live, move and have their continual being in a moral atmosphere suitable to their stage of development, if they are to grow into moral manhood and womanhood. This requires that the schools shall in all its aspects conform to the moral ideal, namely, in its (1) government, (2) instruction, (3) athletics, (4) social life, and (5) its reputation in the community.

HIGH SCHOOL GOVERNMENT.

Our public schools are the least democratic of any of our institutions. The causes of this are not far to seek. There are inherent reasons: Man is by nature domineering. The pupils are younger, weaker, less intelligent than the teachers—what a chance to “lord it over the lower races.” Tradition and practice suggest and sanction a despotism, and like most other despots teachers excuse their tyranny by adding the contradictory adjective “benevolent.” Again, do not the School Board and the Superintendent expect teachers to “keep order,” to govern?

Teachers and principals have authority—they must exercise it or it might atrophy!

How can school government yield the largest possible results in the training, not *for* but *in* citizenship? This distinction in prepositions suggests the root of the difficulty. The pupil is somehow thought to be outside of the moral order, outside of the state, as it were, and is to be prepared for citizenship. The principal and teachers are citizens—and therefore belong to another breed, and their authority and power are external to the pupil. In short in democratic America the High school must be democratic to train boys and girls in citizenship. Plato's definition of a state applies to a High school. We are a community of souls and selves, and as such all teachers and pupils are subject to the external laws of personality, and any disrespect or disloyalty works harm to teacher, pupil and school.

The present attempts at self-government, whatever the names, "Student Self-government," "Republic," "School-City," etc., are in response to a long-felt need. It must be admitted that there have already been many failures. In most cases student government is not democratic. Even student self-government can hardly be democratic. In most cases it means a few students, a committee, governing the rest by primitive standards and methods, by cheap detective work, etc. These ways are not conducive to respect for rightly constituted authority and loyalty to the institution. The fact of a popular election does not make the behavior of the officers democratic. A student committee is likely to be just as external and arbitrary and tyrannical as a faculty committee. Such a committee may excuse faculty members from disagreeable duties—it might be justified on such grounds; but such a method misses the very essence of democracy. Let it be admitted at once that democracy is not a quick and sure method of getting legislation or punishing lawbreakers. But it is the only method of developing good citizenship. The essence of democracy is personal loyalty to a system of regulations imposed by the community. The problem of school government is the problem of educating each and every pupil in the rights, privileges and duties of citizenship in the school. These duties and rights are inherent in each pupil as a person. The democratic government of the school is to be worked out through free discussion by all parties to the school—pupils, janitors, teachers and principals. A school election to be an educative feature must be real. To be

democratic it must be based upon a vote to support some system or declaration for preserving the personal rights of all. Most school elections are based upon petty personal politics. A candidate for school office should announce the system or policies for which he or she stands; should reduce them to writing and sign them and be held to them unless relieved by the "Community." It will no doubt take a long time for us to be educated into the truth about officers and the law. These cannot make anybody good or moral. Their supreme function is to teach what is right.

A constitution however constituted, a student committee whether appointed or elected, can never be substituted for school government. It cannot even be successfully substituted for High School faculty government. Democratic school government must be a government of the school, by the school, for the school. The written instrument and the officers are the least significant matters. The spirit of thoroughness and the work in the school-subjects is after all the most powerful moral influence because most pervasive and most persistent. These subjects furnish the occasion for the daily decisions and for the daily directed attention. Even where the school-subjects interfere with a high school pupil's athletics and social activities, the subjects and recitations are the daily recurring reminder of the one central purpose of the school, and the decisions to study or not to study, to attend or not to attend, and the final sense of failure or success are important factors in the character outcome of the High School course.

The problem is to make these subjects yield the largest possible aid in helping adolescent boys and girls to choose intelligently their vocations and to fit themselves by the best possible training for executing that choice with enthusiasm and efficiency.

There can be no integrity of intellectual and moral life where a person does not do some worthy thing with all his might, in a hearty whole-souled way. The only cement that will hold the diverse impulses of a human life into a personal whole is an earnest effort to accomplish something. If a pupil finds no study into which he throws himself with zest and virility and with a consequent sense of personal triumph, he had far better not be in school. Half-hearted work makes not only half-hearted persons but divided lives.

One of the first problems needing solution in this field is a

careful and thoroughgoing revision of the curriculum on the basis of a distinction between the so-called "formal" and "content" subjects—or rather between the subjects where there can be no personal choice as to process or product and those where the personal attitude is the fundamental and determining factor. In mathematics, for example, all pupils must come to the same conclusion by essentially the same processes. Personal preference may play a part in determining whether a person take mathematics and how much he takes; but it plays no part in process or objective product. Pupils have no right to trifle with mathematics or natural science; here they must learn that the world is lawful and orderly and that the only way to succeed is to obey these laws. But literature, music and history, while subject to law, are capable of variant and personal interpretation. They contribute to the life of appreciation.

If a pupil does not appreciate and sincerely desire to study literature or music or history, that is an ultimate fact of his personality, and to require him to do so works injustice and the attainment of bad taste. In short, literature, music and history must be enjoyed or they are morally abortive. Let me hasten to say that enjoyment is not the aim or end of the process, but it is a final test of the success in attainment of the real and essential aim.

A high school student ought to desire to spell as all other intelligent persons spell, to think in mathematics as all other intelligent persons think. And when he does so he is entitled to regard himself as a citizen of the whole world of intelligent people. This is the enlargement of his social self. But the enjoyment and appreciation of art in all its forms, and of history, is a personal matter. Students may keep their self-respect and deserve the respect of teachers and other pupils if they do not agree in feelings and even in judgments relative to these subjects. The adolescent boy and girl are at the same time developing their own personality and becoming hero-worshippers. Now one element of this personality is the personal preferences and tastes in the world of appreciation, and of doctrines (from economics to theology). A second factor is the hero-worship, both in terms of whom they worship and how they worship.

The great opportunity of the high-school teacher here lies in the chance to couple the important contributions to human knowledge and the great achievements in art and the great inventions with the great persons who made these contributions

to the race. In the last analysis, the greatest moral influence is the imitations of persons idealized. The high school ought daily to bring every pupil face to face and heart to heart with the world's great men and women, and this ought to be done not apart from but in vital connection with the subjects formally placed on the program.

Morality is not a part of life. It is not something that can be added or subtracted. It is the temper and spirit of life as human. Moral education is not a part of education—not something that can be added to or omitted from the curriculum, but is the very vitalizing and organizing principle of the formal attempt to help children and youth to realize their human possibilities. Ultimately, then, the problem reduces itself to that of conceiving and attaining the highest aim of human life. High school education is one stage of this process. It is the so-called adolescent period when the social impulses are most persistent and most powerful. It is therefore the most important period of moral development. The significance and importance of the right kind of education for this period is most evident when we examine the kind of problems that present themselves to the youth and the new methods of their solution. This is the time when boys and girls must gain final mastery over their bodies to make them efficient instruments for accomplishing the purposes of the personal will. It is the final period for mechanizing the language powers. The great personal problems of this period are three choices of supreme importance.

Three supreme problems present themselves to adolescent boys and girls: (1) Making a living; (2) living a normal human social life; and (3) achieving immortality. This is the vocational period, the mating period, the religious period. The high school period is the one in which the most of our best youth make these supreme choices, no one of which can be escaped; the choice of a vocation, the choice of a mate and the consequent social station, and the choice of a religion.

The great importance of these three aspects of life in the high school arises because of the period and because of the new social order. In former generations children were born into their vocation, into the social group in which they found their mate, and into the church and religious life. Not so now. Children are not only not born into a vocation; they are debarred from first-hand contact with the productive industries. The present press and stress and storm of life induce many parents

to discourage their children from entering the same vocation. Indeed, in most cases it is quite unnecessary for parents to disparage their own vocations.

In the matter of mating and social status, life is cosmopolitan. Each youth at least sub-consciously feels that he has the world to choose from. The high school probably more than any other one institution has increased the range of variation for choice of mates. According to the doctrine of evolution this is a great gain for the race, a defence for co-education that has not yet been fully stated.

In the matter of the religion of the youth, we are even more at sea. Genetically and psychologically the religious instinct impells the soul to join itself to other selves for the accomplishment of some social good, so that the fraternal orders, the social clubs, and societies, seem to satisfy the social demand for a religion even if they do not satisfy the deeper longings for the personal soul. All these fail in the one essential of offering the best means of achieving immortality. All in all, then, in these most important phases of human life, the boys and girls of high-school age are facing economic, social and moral situations more difficult and more bewildering than ever in human history.

These, then, are some of the principles and problems that must be taken into account in any attempt to better adapt the high school to the growing demand of the youth and society:

1. The new social order making school fundamental.
2. The new notion of morality as a development of intelligent, sensitive and responsive conscience through personal response to social situations.
3. The nature of vices and crimes due to prostitution of impulses, degeneration and arrested development.
4. The necessity and new demand for vocational guidance and training, for social hygiene and sanitation, and religious education.