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the teachers of the people's schools a measure of authority that will insure the direct formation of habits of obedience; that will relieve the teacher from the necessity for coquetting for the good-will of her charges; and that will prevent teachers from resorting to an open evasion of laws and rulings in order to secure a minimum of order and discipline. So long as the school through its policies and practices stamps with approval the most pernicious expressions of individualism; so long as it thus misinterprets and misapplies the doctrines of interest, spontaneity, and freedom;—just so long will social and moral enlightenment and inspiration in the high school labor largely in vain.

DO THE HIGH SCHOOLS NEED RECONSTRUCTION FOR SOCIAL ENDS?

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Secondary schools are beginning to realize, as never before, that their chief mission is to give an all-round preparation for life as well as to prepare their graduates to pass the college entrance examinations next June. While the graduate should be able to master the studies in the freshman year, his best preparation for institutions of higher learning should consist of more or less of those subjects that train him to do his part in the community.

The monumental report to the National Educational Association nearly twenty years ago did much to standardize the work in the various high and preparatory schools. While most principals and teachers spread the news and tried to enlist recruits under the course of study, the people were not convinced that the college preparatory course was the best for all pupils. The people have demanded, and are getting, more of the subjects that touch the life of the community.

Holmes, of the High School of Commerce of Boston, says: "A democratic society owes to each of the individuals which compose it *all* of the education and *that sort* of education for which as a free spiritual agent in the relation of citizen he has the capacity and need." If this is true why should the farmer boy who has attended the one-room ungraded school for only

forty-eight months and who can spend only one or two years in high school, be compelled to take the same subjects and subject matter as the city boy, and omit those subjects that will be of greater service to him? The subject matter of science is being written to conform to the experiences of the pupils. Capillarity is illustrated just as well by the preparation and cultivation of the soil as by any other experiment; the tracks of flies show the bacteria; pupils may learn about the cell-lineage theory in college, but in high school they should get an insight into the cause of the souring of milk, the decay of vegetables, and the effect of adenoids and enlarged tonsils. The class in chemistry may be divided for laboratory work so that the girls get household chemistry. Other subjects are being socialized in a similar manner.

Would it be an admission of having fallen from grace, if a person brought up on a Latin and Greek diet, should advocate that every boy and girl be required to pursue some of the technical or household arts while in the secondary school? This industrial work is not necessarily inferior to the regular academic work, nor should it be regarded as sufficient to fit the pupil for a trade. These courses have a distinctive educational value in gaining the attitude that the pupil must have towards the work of his community. In the Fifth Avenue High School where only academic and commercial subjects were taught, shops for carpentry and cabinet making, pattern making, draughting, metal-working, molding, and forging have been installed for the boys; for the girls, domestic science, consisting of cooking, household economy, laundry, plain and fancy sewing, and millinery; open to all pupils, arts and craft work and jewelry, etching, modeling, leather, brass and copper. Each high school in the city is or will be cosmopolitan in its course of study.

Equal credit, hour for hour, is given to all subjects this year in the high schools of Pittsburgh. A boy will get more of those elements that will make him manly and scholarly in the shop where he uses his hands as well as his mind every minute than he would by loafing or sleeping through a recitation period in Latin or ancient history. Has not the mental effort that the lowest third of our pupils put into some of our high school subjects been overestimated? On the contrary, the pupils who get the maximum benefit from any school must do much studying outside of school hours. Time and concentration are just

as necessary to make a clearly defined and lasting impression on the mind as they are on the sensitive plate. Sidelights blur; lack of focus (lack of concentration) gives only a hazy outline; under-exposure requires much coaxing and doctoring on the part of him who develops the plate which is always weak and unsatisfactory. Snap-shots do not give depth to the picture.

Have the intellectual, social, and moral needs of the adolescent been studied as carefully as they should be? Have we given him different kinds of intellectual food, and have we tried to make it tempting? A food specialist does not say, "Here's a chunk of coal for the carbon you need," or "Take this oil for your fat," or even, "Drink this ammonia for your nitrogen." If the entire boy comes to our table, shall we give him a single kind of food when he craves a perfect food? Shall we say, we are interested only in his intellectual needs hence we send him to his home and church where his other cravings may be satisfied? Since so many boys can get so little from their home, and since they have never found their way to the church, shall we permit our pupils to starve socially and morally? Are not the social and moral needs as important as some of the physical and intellectual attainments? President King, in his inaugural address at Oberlin, said, "Our theories in regard to liberal education as derived from many sources are right; our practice at best lags far behind. Every line of modern thinking is a fresh insistence upon the concrete complexity of life and upon the unity of man, and demands an education broad enough to meet both. Nothing justifies the common extraordinary emphasis on the intellectual as the one aim in education."

Dr. John Dewey says, "The child is an organic whole, intellectually, socially, and morally, as well as physically. To pick out one of the many social relations which a child bears, and to define the work of the school by that alone, is like instituting a vast and complicated system of physical exercise which would have for its object simply the development of the lungs and the power of breathing, independent of other organs and functions. We must take the child as a member of society in the broadest sense, and demand for, and from, the schools whatever is necessary to enable the child intelligently to recognize all his social relations and take his part in sustaining them. The educational system which does not recog-

nize that the school has an ethical responsibility is derelict and a defaulter."

In my hand I hold two keys: one unlocks a single door, the other is a master key and unlocks several doors in one building. When the boy, after graduation, goes back to his community to take his place, he may find many doors, but all are locked. His key was made for one door. Some other fellow may have preceded him and left the lock filled with his own key. Is it not possible for the school to equip its graduates with a master key that will unlock a series of doors?

Doubtless many of you know that a committee on secondary school course of study was appointed recently by the National Education Association. At the meetings of this committee the topics kept in mind in discussing every subject are: the best for the small high school as well as for the large, and the part each subject will have in preparing the pupil to take his place in society. "The aim of every subject should be expressed in terms of the change to be produced in the attitude of the student towards life and not in terms of subjects to be mastered." At first some felt that these changes might be brought about by readjustment, and many of them can be. In many cases it will not be so much a change in the course of study as a change in the spirit of the course of instruction. A few inexperienced apprentices teach the subject aiming to make botanists, historians, and so forth. Many teachers use a subject to teach the individual pupil; this is commendable as far as it goes. Some teachers who have been raised to the third degree, so teach the pupil through use of the subject that his highest and best development is reached when he can take his place along side of his fellowmen; they not only emphasize his own intellectual growth, but also his relation to society,—not only for the boy for this year but also the man fifty years hence. This committee has started a work that will be far-reaching in its influence. In many sections and subjects, reconstruction, even revolution, will be necessary. The same spirit that possessed Mr. Carnegie should possess high school teachers. It is said of him that he ordered a new equipment costing two hundred and fifty thousand dollars to be torn out before it turned a wheel, because some new and better process had been discovered during its construction. Body, mind, and spirit are more important than matter.

The social needs of the high school pupil are so important

that they ought to be included not only in the subject matter of the studies and in the selection of teachers for the course, but also in the plans of the school house. Seven years ago a high school principal wished to incorporate into the plans for a new high school building rooms that would be open after school hours and in the evenings for study and for amusement as well as for physical exercise and popular lectures. The building committee agreed that every thing should be accepted as specified with the exception of the rooms for amusement, thus showing that the members of the committee did not realize the necessity for providing for the social needs of the students. While the social life of the school may not be concerned primarily with evening parties in the school building or elsewhere, yet they will not be ignored by those teachers and principals who appreciate the tremendous dynamic force of the social impulses of the high school boy and girl. Neglected, the social life may ruin body and soul; controlled and guided, its possibilities for the good of the individual and the community are immeasurable.

That the school has a three-fold office is concisely stated by Professor Palmer when he says, "A school is primarily a place of learning; it is unavoidably a social unit; and it is incidentally a dependent fellowship." Whether we realize the responsibility or not, the boys and girls meet in the school at the time when the social life bursts forth. They cannot meet in the home as they meet day after day in the class-room, in the corridors, and on the playground. Social relationships are inevitable. Emerson probably had this thought in mind when he said, "We send our children to the master, but the boys educate them." Henderson says, "The pedagogy of the future will concern itself far more with the child out of school than with the child in school."

Social activities are recognized factors in character development. Character is to the individual what muscle is to the athlete. Neither is made by lectures or sermonettes. They are made by action, by struggle. Teachers must cease moralizing after each lesson unless the subject has been socialized by some actual, constructive effort. As teachers and administrators we must plan activities that will develop and strengthen the character just as the physical director plans for the needs of the body. The girls studying civics in the Central High School undertook some practical work under the direction of their

instructor and organized a social service league. During last summer these young girls went to the settlement houses and aided the teachers by taking charge of the younger children. They also aided in the juvenile court and in community work. This league is now in touch with every organization that is working along those lines in the city. The girls look forward with increasing interest and enthusiasm in doing good work for others.

The assembly and the lunch room may be centers for the promotion of social life. Four weeks ago we opened a lunch room in our high school. The value of social intercourse while eating and the school spirit created by the daily informal association of the pupils, aside from the effect of good wholesome food at cost, have already shown their helpful influence in the school. Pupils from our commercial department have taken charge of the finances. There is no make-believe business in selling lunch-room checks; assorting, counting, and preparing the hundreds of coins of small denominations for the bank; banking; paying all the bills after they have been properly certified by the domestic science department; and using a system of cost accounting by which the cost and returns of each department may be estimated so accurately that it can be shown at once which articles of food are being sold to the pupils at a profit and which at a loss. This work counts for the assigned bookkeeping and pupils are given credit on the records. The pupils by their active participation in the accounting side of the lunch room appreciate more than ever its co-operative features and enter with deep interest into the daily balancing, the banking, and figuring of cost. The culinary department of the domestic science course is in charge of the lunch room, and the pupils of the domestic science classes assist in the preparation of many of the dishes served. This gives them practice in preparing food in varying quantities. A group of pupils, changed each week, by waiting on the others; and all of the pupils, by returning their own dishes to the kitchen and by placing like dishes together, by putting waste paper in hampers and refuse in cans, get a valuable training in a co-operative community.

While something is being done for the social efficiency of our pupils here and there and now and then, the work in most of our schools is fragmentary. In our thoughtful moments most of us must admit that there is much truth in Principal

McAndrews's recent article, when he says, "All of the high schools I have known have been innocent of both social purposes and individualistic aim. The daily occupation of the high school is to do that which all the authorities insist education is not." Before we can escape this criticism the subjects must be rearranged or reorganized and our teachers awakened to the supreme importance of finding out the social needs and of planning the daily work accordingly. The associations outside of the class-room as well as those inside must emphasize and vitalize the essential virtues of honesty, truthfulness, fair-mindedness, obedience, self-control, justice, and purity of thought and speech. These associations will do much more than officious parents or teachers can do. The principle of team-play must control. Each star must be a *part of a constellation*. The chorus spirit must govern the soloist.

In and through all of these associations and activities, no opportunity should be lost to emphasize the importance of thoughtfulness for others and of tact in dealing with school-mates. Men and women, no difference how wealthy or well-educated, must make their actions conform to the usages of society, must know how to talk and mingle with the people if they would have power with their fellowmen.

If these associations and activities do not do more than to show the importance of the virtues, they fail to be of any lasting value. If these deeds do not beget and encourage right habits of action, then their opportunity for greatest service has not been properly appreciated. This is especially important in democratic America where each one is a sovereign and habits occupy the throne; they are the fly-wheel of society. We rightly associate habit and character not as synonyms, but as interdependent. Several years ago President Wilson startled some of us at first by telling our high school pupils that character is not the object of education; it is only a by-product of our daily work. High school pupils have many habits before they come to us. This only emphasizes the importance of using their reason and judgment which are just in process of formation, to show the final outcome of bad habits, and to strengthen and fortify the good habits. More attention must be given to our methods and manner of discipline. Here is where the habit of self-control and self-denial must be illustrated and emphasized.

Do the high schools need reconstruction for social ends? Yes; some of our text-books must be rewritten or thrown away, and new ones written; our courses of study must be broadened and taught in such a way as to bring out their social values, to give concrete information and impulse for social living, to develop moral intelligence, judgment, and purpose, so that our pupils will be as well prepared for the community as for college; all of the activities and associations ought to be used to give pupils experience with real motive and actions; the school must widen its field and must provide for the entire child by requiring, if necessary, that all pupils take some industrial work throughout the course; buildings must be provided with a library, club-rooms, dancing rooms, gymnasium, dining room, assembly room, and so forth, and should be open throughout the afternoon and evening to serve as a club-house and recreation center (under proper arrangements and supervision) for the student body and their friends; teachers' training schools and colleges must give more practical work in these broader fields; the teachers in our high schools must realize that the social and moral welfare of the pupils largely depends upon their attitude and activity, that many must look beyond the daily or yearly work and get a new vision of the high school teacher's responsibility in training his pupils to be useful members of society with all that that implies, and that they ought to co-operate freely and steadily with one another. In the words of Philip, we teachers say to the high school pupil, "Understandest thou?" and the answer comes back, "How can I except someone should guide me?" Will we go up and sit with them? Do we feel our responsibility to our Heavenly Father for the boys and girls—our pupils—as Reuben did for Benjamin, when he said to Joseph, "Thy servant became surety for the lad unto my father. How shall I go up to my father, and the lad be not with me?"