

Education and Industrial Evolution. By Frank Tracy Carlton, Ph.D.
The Macmillan Co., New York. 1908. Half leather. 12 mo.
\$1.25 net.

We have here a real contribution to a great subject. The author, Professor of Economics and History in Albion College, writes like a master. The subject is one which John Stuart Mill has the credit among economists for first giving due recognition, viz., the value of education in the betterment of the masses and in the solution of the labor problem. Prof. Carlton is profoundly convinced that material modifications in education are demanded to-day on account of the industrial and social evolution that is going on the world over, but he addresses himself especially to the educational problems which are vitally and indivisibly connected with the social and industrial betterment of the people of the United States. The problem of the twentieth century, he thinks, is to make education an engine for social betterment. In early times industry was in a large measure left to slaves and serfs; and education was confined to a narrow field and to a restricted class. The sixteenth, seventeenth and eighteenth centuries, however, foreshadowed coming events. The history of modern education can be properly studied only from the point of view of industrial evolution. Early democracy was aristocratic, and early education for the elect; but the progress of democracy has been achieved by the admission of one class after another into the charmed circle from which the lowly were once so sternly excluded, so that now it rightly demands a corresponding broadening of the scope and enriching of the contents of education. The old political economy studied a fictitious, "economic man," the new economic thought studies the real man, the man of many and mixed motives and ever changing conditions. Man, not wealth, is now placed in the foreground. With the marvellous increase of machinery and wealth witnessed in our day, has come a new spirit of democracy, a spirit which could not come into being until science and invention had cleared the way. The worker now, in theory at least, is an end in himself. He is no longer conceived of as existing merely for the

benefit and profit of others; and culture, education, art and work are at last conceived to be the birthright of all, not merely of a favored few. Accordingly these revolutionary and evolutionary changes have pushed into the foreground new and unexpected problems of social science, and are forcing them to-day upon a reluctant society. Public education has for its goal the welfare of the individual in society and of society itself. Society must concern itself with the economic and social welfare of each and every individual member. Hence the school of to-day is distinctly a social institution. It aims at producing more than the intelligent citizen, it seeks also to produce the efficient worker, the morally and physically well-developed man or woman. So to vitalize education and to keep it abreast with the demands of our social and industrial life is the problem which now confronts us.

In Part I. the author states the multiform modern educational problem, in Part II. he deals with the actual or proposed additions to the educational system. The treatment of the complex problem is singularly sane and suggestive, but it raises a question for the serious consideration of our pastors and churches: In view of the absorbing interest of the day in the social aspects of education, the passion for social service and the dreams of a social revolution, is there not danger that under these allurements ministers and churches may be somewhat led astray? May they not divert us somewhat from the original and abiding purpose of Christianity of redeeming and sanctifying the individual soul? As Dr. Peabody suggests, "Are we not substituting clubs, gymnasiums and social allurements for prayers, conversions and revivals?" Shall the church as a religious shrine be supplanted by the church as a social laboratory, and the practice of the presence of God be forgotten in the practice of the service of man? In short, is the Christian church to be turned aside to the teaching of an industrial revolution as more important than a spiritual evolution?

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