individual: a manual-training school is, in the wisest sense, a fitting-school for life and for living. Our public schools upon a philosophic basis will quicken the life of society and aid, as they have never yet aided, in the solution of the industrial problems before the country. In conclusion it may be said that the industrial factor in modern education is a permanent factor; that its early effects are already a revelation to educators of the hitherto unknown powers of boyhood, and that the manual-training school is the nearest approach to the world of experience into which American boys have yet come. Whether in city or in country, boys need an education that is ethical in character. Experience will correct the early errors in the new movement, and the twentieth century may be well on its way before manual training is as characteristic of an academic course as literature or mathematics now are; but the economic forces in American society will work out a harmonious system of popular education.

Francis Newton Thorpe.

THE DEMOCRATIC IDEAL IN EDUCATION.

WITH AN ILLUSTRATION FROM THE WORKINGMAN'S SCHOOL AND FREE KINDERGARTEN, NEW YORK.

EDUCATION is a means to an end; the value of means is entirely dependent on the end in view. Therefore, before discussing the relative merits of educational systems it is imperative to inquire into the nature of the end towards which education is proposed as a means. Much of the confusion which characterizes the current controversies on educational topics is due to the neglect of this preliminary inquiry. The contending parties are like a company of travelers who dispute as to the relative advantage of different roads. In the course of the discussion it appears that they are bound for different destinations: no wonder that they could not agree as to the road.

But when we ask what ought to be the aim of education we enter into deep waters. What the Germans call "Weltanschauung," the ideal of life, the conception of the universe and man's place in it, determines the scope and direction of educational systems. The history of these systems is a running commentary on the transformations through which the ideal of life has passed in various periods of history and among various peoples. The Greek education, with the prominence it assigned to the exercises of the palestra, to dietetics, music, etc., reflects the Greek ideal of the Καλὸν Κἀγαθόν. The medieval education was controlled by the transcendental ideal of the Church, which regarded the present life solely as a preparation for the next. To come at once to what is nearest, the common-school system of the United States is the outgrowth of democratic tendencies and democratic ideals. What strikes every one on considering the American common school is its inclusiveness. The multitude pour through its portals; all citizens are alike invited to share its benefits; it is plainly the fruit of institutions based on the assumption that all men are equally entitled to life, liberty, and the pursuit of happiness.

We are concerned in this paper with the democratic ideal and the inferences to be drawn from it respecting the true aim, the matter and method, of elementary education. But at the start it is necessary to distinguish between the lower and the higher democracy. The lower democracy is materialistic. It regards political liberty chiefly as a means of securing to the individual larger opportunities of material well-being. It interprets the "pursuit of happiness" to mean barely more than the pursuit of riches. The public school on this standpoint ought to give its pupils such an education as will enable them to earn a living, also to read the newspapers and to vote with a due appreciation of their private interests on the political issues of the day. As the avenues of commerce are at present overcrowded, and as it is maintained that the public schools are fitting their pupils to become clerks and bookkeepers, and have no outlet in the direction of the industries and mechanic arts, the cry has lately been raised that the schools should include some form of manual training in their curriculum. But this demand is still urged from the same materialistic point of view: it is assumed that the business of the school is to educate its pupils to earn a living. If they cannot earn their living as clerks and bookkeepers, the school should offer them an industrial training, so that thus they may be

fitted to earn their living where the field of opportunity is wider.

The higher democracy, on the other hand, is idealistic in character. It looks upon political liberty as a new opportunity for the unfolding of the spiritual life of the nation. So far from regarding culture as the privilege of the few, it declares that the growth of a genuine human culture depends on the coöperation of the masses as a main factor in its development. Society is an organism; a part cannot flourish at the expense of the whole. Each function attains its maximum excellence in the perfect action and interaction of the others. At that grand wedding supper in which the senses are to be married to the soul all men are invited guests, and to each belongs a share in the feast. In taking this position democracy breaks with the traditions of the past. For from the days of Aristotle down two propositions have been accepted almost as self-evident truths — the one that the majority of mankind are too dull to repay any strenuous effort in the line of their intellectual development; the second that, even if this were not so, society is too poor to support more than a few persons in that life of tranquil leisure which is indispensable to the successful pursuit of science and art. The many, one still hears it frequently said, must spend their days in physical toil and the atmosphere of sordid cares in order that the few may dwell exempt in the pure region of contemplation, in the society of immutable courses. The multitude must pass their lives in intellectual night in order that the light of culture may burn brightly at least in a few favored places.

THE MODELING-ROOM.

But the spirit of democracy spurns such pessimistic views as these. To the first proposition, that the masses are too dull to be cultivated, it replies that this damning opinion must be pronounced a prejudice until it shall have been tested by experiment. And this has never been done, never even been attempted, on any adequate scale. On the contrary, democracy ventures to believe that the masses are dull because they have never been cultivated. In answer to the second proposition, that society is too poor to exempt any considerable number of its members from physical drudgery, it points to the vast increase of wealth which has come in the train of labor-saving inventions and to the prospect that a more equable distribution of this wealth will in time place sufficient leisure for continued self-culture within the reach even of the humblest. Admitting that genius and even first-rate talent will always be rare, democracy uses the following argument for the culture of the masses. It is conceded that successful intellectual effort of any kind depends as much on favorable environment as on original endowment. Now the masses of the people constitute the environment, as it were, of the men of genius or talent who appear among them. It is indispensable that the environment — that is, the masses — be rightly influenced to obtain the highest possible results. Thus the rise of a truly national art in America will depend not only on the advent of a few fine souls who shall be capable of expressing the spirit of American life in tone, form, and color, but upon the existence of an educated taste among the American people as a whole,

on which the artist may rely to control, inspire, and sustain his efforts. The same is true in regard to American science. The larger the number of persons able to appreciate the best mental work, the greater and more varied the stimulus imparted to those who are capable of doing such work.

And again: the higher the standards of morality which are erected among the people, the more exalted will be the character of the public men of America, the nobler the principles which they confess and to which they conform. Turn in whatever direction we will the same truth meets us, the stream of spiritual endeavor cannot rise higher than its source. And the source is the people, the whole people, in whom is embodied the national life, of which the individual life is but a temporary expression. Thus even if popular culture will not greatly increase the amount of genius in the world,— though some are sanguine enough to believe that it may,— it will supply the basis on which genius must rest for its support, the fertile soil in which the flower of high thinking and fine feeling will flourish as it has never done before. It is the mission of democracy to create a new environment for the grander evolution of the spiritual life.

From this point of view the higher democracy assigns to the public school an altogether new and larger aim. It is the business of the school to cultivate every individual pupil as an individual; to develop, not some particular faculty, but, so far as possible, every one of his faculties; to liberate all the powers of mind and heart latent within him; so to educate him that he may become, not a breadwinner, but a man. The true man will also be an able breadwinner, but he will be much more besides. It is the business of the schools to produce the finest possible specimens of manhood and womanhood, just as the gardener aims to produce fine specimens of fruit or flowers. Elementary education must become a liberal education.

The Workingman's School and Free Kindergarten was established as an experiment in reducing these principles to practice.[1] It is devoted to the democratic ideal in education. It has its place outside the public-school system, but was conceived and is carried on in direct relation to that system. It is designed to become the model of a public school. The points wherein it differs from the ordinary public school appertain to the matter and method of instruction, and may be briefly summarized as follows.

Touching the matter, a scheme of manual training is included in the course of studies. This scheme is planned for children between the ages of six and fourteen. The materials used are clay, pasteboard, wood, and metal, in the order mentioned. The educational objects aimed at are to cultivate the eye and the hand, to develop skill, to call out the active side of the pupil's nature. The series of workshop lessons is carefully graded, and so arranged as to fit in with other branches of instruction, especially geometry and drawing. Upon this organic relation of the school workshop to the classroom the greatest stress is laid. Because it does not satisfy in this particular, the Swedish slöjd is not used. Hand culture, apart from its value *per se*, is a means towards a more effective brain culture; the shop lesson is an advance on the so-called object lesson. The latter is based on the principle that the pupil shall learn the elementary properties of things by observing them; the former, on the principle that the pupil shall learn the properties of things by making the things, by toiling over them.

Modeling in clay, in connection with freehand drawing and designing, is employed to cultivate the taste. The results obtained in this department by children twelve years old, and even younger, are surprising. The artistic capacity of the American people has been likened to the deposits of the precious metals underneath our hills, which remained so long undiscovered but yielded an astonishing return the moment they were systematically mined. The delight in beautiful things, and the feeling for art which we have discovered in a brief experience among some of the poorest children of the tenement-house class of New York, seem to indicate that this comparison is not entirely extravagant. The principle upon which instruction in art is based is essentially the same as that stated above; namely, to cultivate a taste for beautiful objects by the reproduction of those objects.

The teaching of the elements of science fills a larger space than elsewhere in the plan of instruction. The aim of the teacher in this department is to instill a love of nature and to develop the faculty of minute observation. With this end in view what is called "the laboratory method" has been adapted to the requirements of beginners, and is in use for pupils of eleven years and upwards.

A course of unsectarian instruction in morals has been mapped out for the school and will shortly be introduced. In the series of moral

[1] This institution was founded in January, 1878. The name Workingman's School implies that it is primarily intended for the children of working people. Instruction is gratuitous, only children whose parents are too poor to pay a tuition fee being admitted. The number of pupils at present is about 350. The school and kindergarten are maintained by a society called the United Relief Works of the Society for Ethical Culture. See an Open Letter in this magazine for June, 1888.

lessons thus outlined care has been taken to avoid all disputed points of theology or metaphysics, and to confine attention solely to that important body of moral truths in regard to which all good men are happily agreed.

The method of the school is identical in all its branches. Since the main purpose is to give an "all 'round culture," — that is, to develop the faculties of the child harmoniously,— and since a faculty is strengthened by its exercise, the method everywhere is to excite the pupils to self-activity. Hence our anxiety in the science department to make the laboratory method available for elementary instruction. Hence our eagerness to put tools into the hands of the little workmen six years old. Hence in the teaching of history, geography, etc., our determination to exclude as far as possible the use of text-books, to deprive teacher and pupils alike of those props of indolence, to make them construct their text-books as they go along.

It is the mission of the school to convert potential into kinetic mental energy; to build up faculty and ever and only faculty; to be, in the Socratic phrase, "the midwife" of the soul in its process of self-manifestation. It does not attempt to load the memory of its pupils with facts, it is not solicitous about the amount of positive knowledge which they may carry away with them; it is satisfied to train them in such a way that they may be able later on to attain the ends of knowledge and virtue, to whatever degree their nature permits, through their own exertions. The school is a gymnasium of the faculties. This, I think, in a single phrase expresses its character.

The extension of the subject-matter and the change in the method of instruction thus described lead to certain incidental advantages, among which the following may be mentioned: 1. The alternation of manual with mental labor is stimulating. Change of occupation is proverbially almost as refreshing as rest. The pupils pass from the shop to the classroom, and conversely, with new zeal and zest for their tasks in either department. 2. The range of studies, including so much that is concrete and capable of presentation to the senses, affords an excellent choice of subjects for English composition, and constant contact with realities re-acts beneficially on the formation of style. 3. The habits of order, exactness, and perseverance fostered by manual training have an incalculable moral value. 4. Many pupils who seem hopelessly defective on the literary side prove to be "easily first" in the shop, in the modeling-class, etc. Finding that they can do some one thing well their self-respect is restored, and they acquire new confidence and courage to try harder even in those branches in which they have hitherto failed. In this way the shop has been the means of saving souls; that is, of saving children who under the ordinary system would have been regarded, and who gradually would have learned to regard themselves, as hopeless dunces. 5. The variety of educational instruments placed at the disposal of the pedagogue by the new system helps to solve the difficult and delicate problem of the pupil's future vocation. These new educational aids are all so many questions addressed to the child's nature. They help the thoughtful teacher to discover the child's bent, the direction in which it should receive its special training later on. For this is perhaps the gravest charge which can be brought against the prevalent methods, that they take too little account of the specific differences by which human beings are distinguished from one another, and endeavor to fashion all alike upon a preconceived and arbitrary pattern. And this, doubtless, is the highest aim which the educator can set himself: to be not a master but an interpreter of nature, to guide it in the way it would go, to regard every child committed to his charge as a distinct manifestation of the Infinite, and to transform into beneficent reality the divine possibilities of which it is the vehicle.

Felix Adler.

ILLUSIONS.

ILLUSIONS wrap us still, whate'er befall:
The child's illusions, like the gold of dawn,
Fade in the strengthening day, but youth and age
Find fresh illusions at each sequent stage
Of life to fill the lack of those outworn.
Illusions wrap us still, whate'er befall,
Till death, that last illusion, ends them all.

H. S. Sanford, Jr.