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G. Stanley Hall

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YOUTH

ITS EDUCATION, REGIMEN, AND HYGIENE

BY

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Professor of Psychology

And Pedagogy

PREFACE

I have often been asked to select and epitomize the practical and

especially the pedagogical conclusions of my large volumes on

Adolescence, published in 1904, in such form that they may be

available at a minimum cost to parents, teachers, reading circles,

normal schools, and college classes, by whom even the larger volumes

have been often used. This, with the coöperation of the publishers and

with the valuable aid of Superintendent C.N. Kendall of Indianapolis,

I have tried to do, following in the main the original text, with only

such minor changes and additions as were necessary to bring the topics

up to date, and adding a new chapter on moral and religions education.

For the scientific justification of my educational conclusions I must,

of course, refer to the larger volumes. The last chapter is not in

"Adolescence," but is revised from a paper printed elsewhere. I am

indebted to Dr. Theodore L. Smith of Clark University for verification

of all references, proof-reading, and many minor changes.

G. STANLEY HALL.

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CHAPTER I

PRE-ADOLESCENCE

Introduction: Characterization of the age from eight to twelve--The

era of recapitulating the stages of primitive human development--Life

close to nature--The age also for drill, habituation, memory, work and

regermination--Adolescence superposed upon this stage of life, but

very distinct from it.

The years from about eight to twelve constitute a unique period of

human life. The acute stage of teething is passing, the brain has

acquired nearly its adult size and weight, health is almost at its

best, activity is greater and more varied than it ever was before or

ever will be again, and there is peculiar endurance, vitality, and

resistance to fatigue. The child develops a life of its own outside

the home circle, and its natural interests are never so independent of

adult influence. Perception is very acute, and there is great immunity

to exposure, danger, accident, as well as to temptation. Reason, true

morality, religion, sympathy, love, and esthetic enjoyment are but

very slightly developed.

Everything, in short, suggests that this period may represent in the

individual what was once for a very protracted and relatively

stationary period an age of maturity in the remote ancestors of our

race, when the young of our species, who were perhaps pygmoid, shifted

for themselves independently of further parental aid. The qualities

developed during pre-adolescence are, in the evolutionary history of

the race, far older than hereditary traits of body and mind which

develop later and which may be compared to a new and higher story

built upon our primal nature. Heredity is so far both more stable and

more secure. The elements of personality are few, but are well

organised on a simple, effective plan. The momentum of these traits

inherited from our indefinitely remote ancestors is great, and they

are often clearly distinguishable from those to be added later. Thus

the boy is father of the man in a new sense, in that his qualities are

indefinitely older and existed, well compacted, untold ages before the

more distinctly human attributes were developed. Indeed there are a

few faint indications of an earlier age node, at about the age of six,

as if amid the instabilities of health we could detect signs that this

may have been the age of puberty in remote ages of the past. I have

also given reasons that lead me to the conclusion that, despite its

dominance, the function of sexual maturity and procreative power is

peculiarly mobile up and down the age-line independently of many of

the qualities usually so closely associated with it, so that much that

sex created in the phylum now precedes it in the individual.

Rousseau would leave prepubescent years to nature and to these primal

hereditary impulsions and allow the fundamental traits of savagery

their fling till twelve. Biological psychology finds many and cogent

reasons to confirm this view \_if only a proper environment could be

provided\_. The child revels in savagery; and if its tribal, predatory,

hunting, fishing, fighting, roving, idle, playing proclivities could

be indulged in the country and under conditions that now, alas! seem

hopelessly ideal, they could conceivably be so organized and directed

as to be far more truly humanistic and liberal than all that the best

modern school can provide. Rudimentary organs of the soul, now

suppressed, perverted, or delayed, to crop out in menacing forms

later, would be developed in their season so that we should be immune

to them in maturer years, on the principle of the Aristotelian

catharsis for which I have tried to suggest a far broader application

than the Stagirite could see in his day.

These inborn and more or less savage instincts can and should be

allowed some scope. The deep and strong cravings in the individual for

those primitive experiences and occupations in which his ancestors

became skilful through the pressure of necessity should not be

ignored, but can and should be, at least partially, satisfied in a

vicarious way, by tales from literature, history, and tradition which

present the crude and primitive virtues of the heroes of the world's

childhood. In this way, aided by his vivid visual imagination, the

child may enter upon his heritage from the past, live out each stage

of life to its fullest and realize in himself all its manifold

tendencies. Echoes only of the vaster, richer life of the remote past

of the race they must remain, but just these are the murmurings of the

only muse that can save from the omnipresent dangers of precocity.

Thus we not only rescue from the danger of loss, but utilize for

further psychic growth the results of the higher heredity, which are

the most precious and potential things on earth. So, too, in our

urbanized hothouse life, that tends to ripen everything before its

time, we must teach nature, although the very phrase is ominous. But

we must not, in so doing, wean still more from, but perpetually incite

to visit, field, forest, hill, shore, the water, flowers, animals, the

true homes of childhood in this wild, undomesticated stage from which

modern conditions have kidnapped and transported him. Books and

reading are distasteful, for the very soul and body cry out for a more

active, objective life, and to know nature and man at first hand.

These two staples, stories and nature, by these informal methods of

the home and the environment, constitute fundamental education.

But now another remove from nature seems to be made necessary by the

manifold knowledges and skills of our highly complex civilization. We

should transplant the human sapling, I concede reluctantly, as early

as eight, but not before, to the schoolhouse with its imperfect

lighting, ventilation, temperature. We must shut out nature and open

books. The child must sit on unhygienic benches and work the tiny

muscles that wag the tongue and pen, and let all the others, which

constitute nearly half its weight, decay. Even if it be prematurely,

he must be subjected to special disciplines and be apprenticed to the

higher qualities of adulthood; for he is not only a product of nature,

but a candidate for a highly developed humanity. To many, if not most,

of the influences here there can be at first but little inner

response. Insight, understanding, interest, sentiment, are for the

most part only nascent; and most that pertains to the true kingdom of

mature manhood is embryonic. The wisest requirements seem to the child

more or less alien, arbitrary, heteronomous, artificial, falsetto.

There is much passivity, often active resistance and evasion, and

perhaps spasms of obstinacy, to it all. But the senses are keen and

alert, reactions immediate and vigorous; and the memory is quick, sure

and lasting; and ideas of space, time, and physical causation, and of

many a moral and social licit and non-licit, are rapidly unfolding.

Never again will there be such susceptibility to drill and discipline,

such plasticity to habituation, or such ready adjustment to new

conditions. It is the age of external and mechanical training.

Reading, writing, drawing, manual training, musical technic, foreign

tongues and their pronunciations, the manipulation of numbers and of

geometrical elements, and many kinds of skill have now their golden

hour; and if it passes unimproved, all these can never be acquired

later without a heavy handicap of disadvantage and loss. These

necessities may be hard for the health of body, sense, mind, as well

as for morals; and pedagogic art consists in breaking the child into

them betimes as intensely and as quickly as possible with minimal

strain and with the least amount of explanation or coquetting for

natural interest, and in calling medicine confectionery. This is not

teaching in its true sense so much as it is drill, inculcation, and

regimentation. The method should be mechanical, repetitive,

authoritative, dogmatic. The automatic powers are now at their very

apex, and they can do and bear more than our degenerate pedagogy knows

or dreams of. Here we have something to learn from the schoolmasters

of the past back to the middle ages, and even from the ancients. The

greatest stress, with short periods and few hours, incessant

insistence, incitement, and little reliance upon interest, reason or

work done without the presence of the teacher, should be the guiding

principles for pressure in these essentially formal and, to the child,

contentless elements of knowledge. These should be sharply

distinguished from the indigenous, evoking, and more truly educational

factors described in the last paragraph, which are meaty,

content-full, and relatively formless as to time of day, method,

spirit, and perhaps environment and personnel of teacher, and possibly

somewhat in season of the year, almost as sharply as work differs from

play, or perhaps as the virility of man that loves to command a

phalanx, be a martinet and drill-master, differs from femininity which

excels in persuasion, sympathetic insight, story-telling, and in the

tact that discerns and utilizes spontaneous interests in the young.

Adolescence is a new birth, for the higher and more completely human

traits are now born. The qualities of body and soul that now emerge

are far newer. The child comes from and harks back to a remoter past;

the adolescent is neo-atavistic, and in him the later acquisitions of

the race slowly become prepotent. Development is less gradual and more

saltatory, suggestive of some ancient period of storm and stress when

old moorings were broken and a higher level attained. The annual rate

of growth in height, weight, and strength is increased and often

doubled, and even more. Important functions, previously non-existent,

arise. Growth of parts and organs loses its former proportions, some

permanently and some for a season. Some of these are still growing in

old age and others are soon arrested and atrophy. The old measures of

dimensions become obsolete, and old harmonies are broken. The range of

individual differences and average errors in all physical measurements

and all psychic tests increases. Some linger long in the childish

stage and advance late or slowly, while others push on with a sudden

outburst of impulsion to early maturity. Bones and muscles lead all

other tissues, as if they vied with each other; and there is frequent

flabbiness or tension as one or the other leads. Nature arms youth for

conflict with all the resources at her command--speed, power of

shoulder, biceps, back, leg, jaw--strengthens and enlarges skull,

thorax, hips, makes man aggressive and prepares woman's frame for

maternity.

\* \* \* \* \*

CHAPTER II

THE MUSCLES AND MOTOR POWERS IN GENERAL

Muscles as organs of the will, of character and even of thought--The

muscular virtues--Fundamental and accessory muscles and functions--The

development of the mind and of the upright position--Small

muscles as organs of thought--School lays too much stress upon

these--Chorea--vast numbers of automatic movements in children--Great

variety of spontaneous activities--Poise, control and spurtiness--Pen

and tongue wagging--Sedentary school life \_vs\_ free out-of-door

activities--Modern decay of muscles, especially in girls--Plasticity

of motor habits at puberty.

The muscles are by weight about forty-three per cent. of the average

adult male human body. They expend a large fraction of all the kinetic

energy of the adult body, which a recent estimate places as high as

one-fifth. The cortical centers for the voluntary muscles extend over

most of the lateral psychic zones of the brain, so that their culture

is brain building. In a sense they are organs of digestion, for which

function they play a very important rôle. Muscles are in a most

intimate and peculiar sense the organs of the will. They have built

all the roads, cities, and machines in the world, written all the

books, spoken all the words, and, in fact, done everything that man

has accomplished with matter. If they are undeveloped or grow relaxed

and flabby, the dreadful chasm between good intentions and their

execution is liable to appear and widen. Character might be in a sense

defined as a plexus of motor habits. To call conduct three-fourths of

life, with Matthew Arnold; to describe man as one-third intellect and

two-thirds will, with Schopenhauer; to urge that man is what he does

or that he is the sum of his movements, with F.W. Robertson; that

character is simply muscle habits, with Maudsley; that the age of art

is now slowly superseding the age of science, and that the artist will

drive out with the professor, with the anonymous author of "Rembrandt

als Erzicher";[1] that history is consciously willed movements, with

Bluntschli; or that we could form no conception of force or energy in

the world but for our own muscular effort; to hold that most thought

involves change of muscle tension as more or less integral to it--all

this shows how we have modified the antique Ciceronian conception

\_vivere est cogitari\_, [To live is to think] to \_vivere est velle\_,

[To live is to will] and gives us a new sense of the importance of

muscular development and regimen.[2]

Modern psychology thus sees in muscles organs of expression for all

efferent processes. Beyond all their demonstrable functions, every

change of attention and of psychic states generally plays upon them

unconsciously, modifying their tension in subtle ways so that they may

be called organs of thought and feeling as well as of will, in which

some now see the true Kantian thing-in-itself the real substance of

the world, in the anthropomorphism of force. Habits even determine the

deeper strata of belief; thought is repressed action; and deeds, not

words, are the language of complete men. The motor areas are closely

related and largely identical with the psychic, and muscle culture

develops brain-centers as nothing else yet demonstrably does. Muscles

are the vehicles of habituation, imitation, obedience, character, and

even of manners and customs. For the young, motor education is

cardinal, and is now coming to due recognition; and, for all,

education is incomplete without a motor side. Skill, endurance, and

perseverance may almost be called muscular virtues; and fatigue,

velleity, caprice, \_ennui\_, restlessness, lack of control and poise,

muscular faults.

To understand the momentous changes of motor functions that

characterize adolescence we must consider other than the measurable

aspects of the subject. Perhaps the best scale on which to measure all

normal growth of muscle structure and functions is found in the

progress from fundamental to accessory. The former designates the

muscles and movements of the trunk and large joints, neck, back, hips,

shoulders, knees, and elbows, sometimes called central, and which in

general man has in common with the higher and larger animals. Their

activities are few, mostly simultaneous, alternating and rhythmic, as

of the legs in walking, and predominate in hard-working men and women

with little culture or intelligence, and often in idiots. The latter

or accessory movements are those of the hand, tongue, face, and

articulatory organs, and these may be connected into a long and

greatly diversified series, as those used in writing, talking,

piano-playing. They are represented by smaller and more numerous

muscles, whose functions develop later in life and represent a higher

standpoint of evolution. These smaller muscles for finer movements

come into function later and are chiefly associated with psychic

activity, which plays upon them by incessantly changing their

tensions, if not causing actual movement. It is these that are so

liable to disorder in the many automatisms and choreic tics we see in

school children, especially if excited or fatigued. General paralysis

usually begins in the higher levels by breaking these down, so that

the first symptom of its insidious and never interrupted progress is

inability to execute the more exact and delicate movements of tongue

or hand, or both. Starting with the latest evolutionary level, it is a

devolution that may work downward till very many of the fundamental

activities are lost before death.

Nothing better illustrates this distinction than the difference

between the fore foot of animals and the human hand. The first begins

as a fin or paddle or is armed with a hoof, and is used solely for

locomotion. Some carnivora with claws use the fore limb also for

holding well as tearing, and others for digging. Arboreal life seems

to have almost created the simian hand and to have wrought a

revolution in the form and use of the forearm and its accessory

organs, the fingers. Apes and other tree-climbing creatures must not

only adjust their prehensile organ to a wide variety of distances and

sizes of branches, but must use the hands more or less freely for

picking, transporting, and eating fruit; and this has probably been a

prime factor in lifting man to the erect position, without which human

intelligence as we know it could have hardly been possible. "When we

attempt to measure the gap between man and the lower animals in terms

of the form of movement, the wonder is no less great than when we use

the term of mentality."[3] The degree of approximation to human

intelligence in anthropoid animals follows very closely the degree of

approximation to human movements.

The gradual acquirement of the erect position by the human infant

admirably repeats this long phylogenetic evolution.[4] At first the

limbs are of almost no use in locomotion, but the fundamental trunk

muscles with those that move the large joints are more or less

spasmodically active. Then comes creeping, with use of the hip

muscles, while all below the knee is useless, as also are the fingers.

Slowly the leg and foot are degraded to locomotion, slowly the great

toe becomes more limited in its action, the thumb increases in

flexibility and strength of opposition, and the fingers grow more

mobile and controllable. As the body slowly assumes the vertical

attitude, the form of the chest changes till its greatest diameter is

transverse instead of from front to back. The shoulder-blades are less

parallel than in quadrupeds, and spread out till they approximate the

same plane. This gives the arm freedom of movement laterally, so that

it can be rotated one hundred and eighty degrees in man as contrasted

to one hundred degrees in apes, thus giving man the command of almost

any point within a sphere of which the two arms are radii. The power

of grasping was partly developed from and partly added to the old

locomotor function of the fore limbs; the jerky aimless automatisms,

as well as the slow rhythmic flexion and extension of the fingers and

hand, movements which are perhaps survivals of arboreal or of even

earlier aquatic life, are coördinated; and the bilateral and

simultaneous rhythmic movements of the heavier muscles are

supplemented by the more finely adjusted and specialized activities

which as the end of the growth period is approached are determined

less by heredity and more by environment. In a sense, a child or a man

is the sum total of his movements or tendencies to move; and nature

and instinct chiefly determine the basal, and education the accessory

parts of our activities.

The entire accessory system is thus of vital importance for the

development of all of the arts of expression. These smaller muscles

might almost be called organs of thought. Their tension is modified

with the faintest change of soul, such as is seen in accent,

inflection, facial expressions, handwriting, and many forms of

so-called mind-reading, which, in fact, is always muscle-reading. The

day-laborer of low intelligence, with a practical vocabulary of not

over five hundred words, who can hardly move each of his fingers

without moving others or all of them, who can not move his brows or

corrugate his forehead at will, and whose inflection is very

monotonous, illustrates a condition of arrest or atrophy of this

later, finer, accessory system of muscles. On the other hand, the

child, precocious in any or all of these later respects, is very

liable to be undeveloped in the larger and more fundamental parts and

functions. The full unfoldment of each is, in fact, an inexorable

condition precedent for the normal development to full and abiding

maturity of the higher and more refined muscularity, just as

conversely the awkwardness and clumsiness of adolescence mark a

temporary loss of balance in the opposite direction. If this general

conception be correct, then nature does not finish the basis of her

pyramid in the way Ross, Mercier, and others have assumed, but lays a

part of the foundation and, after carrying it to an apex, normally

goes back and adds to the foundation to carry up the apex still higher

and, if prevented from so doing, expends her energy in building the

apex up at a sharper angle till instability results. School and

kindergarten often lay a disproportionate strain on the tiny accessory

muscles, weighing altogether but a few ounces, that wag the tongue,

move the pen, and do fine work requiring accuracy. But still at this

stage prolonged work requiring great accuracy is irksome and brings

dangers homologous to those caused by too much fine work in the

kindergarten before the first adjustment of large to small muscles,

which lasts until adolescence, is established. Then disproportion

between function and growth often causes symptoms of chorea. The chief

danger is arrest of the development and control of the smaller

muscles. Many occupations and forms of athletics, on the contrary,

place the stress mainly upon groups of fundamental muscles to the

neglect of finer motor possibilities. Some who excel in heavy

athletics no doubt coarsen their motor reactions, become not only

inexact and heavy but unresponsive to finer stimuli, as if the large

muscles were hypertrophied and the small ones arrested. On the other

hand, many young men, and probably more young women, expend too little

of their available active energy upon basal and massive muscle work,

and cultivate too much, and above all too early, the delicate

responsive work. This is, perhaps, the best physiological

characterization of precocity and issues in excessive nervous and

muscular irritability. The great influx of muscular vigor that unfolds

during adolescent years and which was originally not only necessary to

successful propagation, but expressive of virility, seems to be a very

plastic quantity, so that motor regimen and exercise at this stage is

probably more important and all-conditioning for mentality, sexuality,

and health than at any other period of life. Intensity, and for a time

a spurty diathesis, is as instinctive and desirable as are the copious

minor automatisms which spontaneously give the alphabet out of which

complex and finer motor series are later spelled by the conscious

will. Mercier and others have pointed out that, as most skilled labor,

so school work and modern activities in civilized life generally lay

premature and disproportionate strains upon those kinds of movement

requiring exactness. Stress upon basal movements is not only

compensating but is of higher therapeutic value against the disorders

of the accessory system; it constitutes the best core or prophylactic

for fidgets and tense states, and directly develops poise, control,

and psycho-physical equilibrium. Even when contractions reach choreic

intensity the best treatment is to throw activities down the scale

that measures the difference between primary and secondary movements

and to make the former predominate.

The number of movements, the frequency with which they are repeated,

their diversity, the number of combinations, and their total kinetic

quantum in young children, whether we consider movements of the body

as a whole, fundamental movements of large limbs, or finer accessory

motions, is amazing. Nearly every external stimulus is answered by a

motor response. Dresslar[5] observed a thirteen months' old baby for

four hours, and found, to follow Preyer's classification, impulsive or

spontaneous, reflex, instinctive, imitative, inhibitive, expressive,

and even deliberative movements, with marked satisfaction in rhythm,

attempts to do almost anything which appealed to him, and almost

inexhaustible efferent resources. A friend has tried to record every

word uttered by a four-year-old girl during a portion of a day, and

finds nothing less than verbigerations. A teacher noted the activities

of a fourteen-year-old boy during the study time of a single school

day[6], with similar results.

Lindley[7] studied 897 common motor automatisms in children, which he

divided into 92 classes: 45 in the region of the head, 20 in the feet

and legs, 19 in the hands and fingers. Arranged in the order of

frequency with which each was found, the list stood as follows:

fingers, feet, lips, tongue, head, body, hands, mouth, eyes, jaws,

legs, forehead, face, arms, ears. In the last five alone adolescents

exceeded children, the latter excelling the former most in those of

head, mouth, legs, and tongue, in this order. The writer believes that

there are many more automatisms than appeared in his returns.

School life, especially in the lower grades, is a rich field for the

study of these activities. They are familiar, as licking things,

clicking with the tongue, grinding the teeth, scratching, tapping,

twirling a lock of hair or chewing it, biting the nails (Bérillon's

onychophagia), shrugging, corrugating, pulling buttons or twisting

garments, strings, etc., twirling pencils, thumbs, rotating, nodding

and shaking the head, squinting and winking, swaying, pouting and

grimacing, scraping the floor, rubbing hands, stroking, patting,

flicking the fingers, wagging, snapping the fingers, muffling,

squinting, picking the face, interlacing the fingers, cracking the

joints, finger plays, biting and nibbling, trotting the leg, sucking

things, etc.

The average number of automatisms per 100 persons Smith found to be in

children 176, in adolescents 110. Swaying is chiefly with children;

playing and drumming with the fingers is more common among

adolescents; the movements of fingers and feet decline little with

age, and those of eyes and forehead increase, which is significant for

the development of attention. Girls excel greatly in swaying, and

also, although less, in finger automatism; and boys lead in movements

of tongue, feet, and hands. Such movements increase, with too much

sitting, intensity of effort, such as to fix attention, and vary with

the nature of the activity willed, but involve few muscles directly

used in a given task. They increase up the kindergarten grades and

fall off rapidly in the primary grades; are greater with tasks

requiring fine and exact movements than with those involving large

movements. Automatisms are often a sign of the difficulty of tasks.

The restlessness that they often express is one of the commonest signs

of fatigue. They are mostly in the accessory muscles, while those of

the fundamental muscles (body, legs, and arms) disappear rapidly with

age; those of eye, brow, and jaw show greatest increase with age, but

their frequency in general declines with growing maturity, although

there is increased frequency of certain specialized contractions,

which indicate the gradual settling of expression in the face.

Often such movements pass over by insensible gradation into the morbid

automatism of chorea, and in yet lower levels of decay we see them in

the aimless picking and plucking movements of the fingers of the sick.

In idiots[8] arrest of higher powers often goes with hypertrophy of

these movements, as seen in head-beaters (as if, just as nature impels

those partially blind to rub the eyes for "light-hunger," so it

prompts the feeble-minded to strike the head for cerebrations),

rockers, rackers, shakers, biters, etc. Movements often pass to fixed

attitudes and postures of limbs or body, disturbing the normal balance

between flexors and extensors, the significance of which as nerve

signs or exponents of habitual brain states and tensions Warner has so

admirably shown.

Abundance and vigor of automatic movements are desirable, and even a

considerable degree of restlessness is a good sign in young children.

Many of what are now often called nerve signs and even choreic

symptoms, the fidgetiness in school on cloudy days and often after a

vacation, the motor superfluities of awkwardness, embarrassment,

extreme effort, excitement, fatigue, sleepiness, etc., are simply the

forms in which we receive the full momentum of heredity and mark a

natural richness of the raw material of intellect, feeling, and

especially of will. Hence they must be abundant. All parts should act

in all possible ways at first and untrammeled by the activity of all

other parts and functions. Some of these activities are more essential

for growth in size than are later and more conscious movements. Here

as everywhere the rule holds that powers themselves must be unfolded

before the ability to check or even to use them can develop. All

movements arising from spontaneous activity of nerve cells or centers

must be made in order even to avoid the atrophy of disease. Not only

so, but this purer kind of innateness must often be helped out to some

extent in some children by stimulating reflexes; a rich and wide

repertory of sensation must be made familiar; more or less and very

guarded, watched and limited experiences of hunger, thirst, cold,

heat, tastes, sounds, smells, colors, brightnesses, tactile

irritations, and perhaps even occasional tickling and pain to play off

the vastly complex function of laughing, crying, etc., may in some

cases be judicious. Conscious and unconscious imitation or repetition

of every sort of copy may also help to establish the immediate and

low-level connection between afferent and efferent processes that

brings the organism into direct \_rapport\_ and harmony with the whole

world of sense. Perhaps the more rankly and independently they are

developed to full functional integrity, each in its season, if we only

knew that season, the better. Premature control by higher centers, or

coördination into higher compounds of habits and ordered serial

activities, is repressive and wasteful, and the mature will of which

they are components, or which must at least domesticate them, is

stronger and more forcible if this serial stage is not unduly

abridged.

But, secondly, many, if not most, of these activities when developed a

little, group after group, as they arise, must be controlled, checked,

and organized into higher and often more serial compounds. The

inhibiting functions are at first hard. In trying to sit still the

child sets its teeth, holds the breath, clenches its fists and perhaps

makes every muscle tense with a great effort that very soon exhausts.

This repressive function is probably not worked from special nervous

centers, nor can we speak with confidence of collisions with "sums of

arrest" in a sense analogous to that of Herbart, or of stimuli that

normally cause catabolic molecular processes in the cell, being

mysteriously diverted to produce increased instability or anabolic

lability in the sense of Wundt's \_Mechanik der Nerven\_. The concept

now suggested by many facts is that inhibition is irradiation or long

circuiting to higher and more complex brain areas, so that the energy,

whether spontaneous or reflex, is diverted to be used elsewhere. These

combinations are of a higher order, more remote from reflex action,

and modified by some Jacksonian third level.[9] Action is now not from

independent centers, but these are slowly associated, so that

excitation may flow off from one point to any other and any reaction

may result from any stimulus.

The more unified the brain the less it suffers from localization, and

the lower is the level to which any one function can exhaust the

whole. The tendency of each group of cells to discharge or overflow

into those of lower tension than themselves increases as

correspondence in time and space widens. The more one of a number of

activities gains in power to draw on all the brain, or the more

readily the active parts are fed at cost of the resting parts, the

less is rest to be found in change from one of these activities to

another, and the less do concentration and specialization prove to be

dangerous. Before, the aim was to wake all parts to function; now it

is to connect them. Intensity of this cross-section activity now tends

to unity, so that all parts of the brain energize together. In a brain

with this switchboard function well organized, each reaction has grown

independent of its own stimulus and may result from any stimulation,

and each act, e.g., a finger movement of a peculiar nature, may tire

the whole brain. This helps us to understand why brain-workers so

often excel laborers not only in sudden dynamometric strength test,

but in sustained and long-enduring effort. In a good brain or in a

good machine, power may thus be developed over a large surface, and

all of it applied to a small one, and hence the dangers of

specialization are lessened in exact proportion as the elements of our

ego are thus compacted together. It is in the variety and delicacy of

these combinations and all that they imply, far more than in the

elements of which they are composed, that man rises farthest above the

higher animals; and of these powers later adolescence is the golden

age. The aimless and archaic movements of infancy, whether massive and

complex or in the form of isolated automatic tweaks or twinges, are

thus, by slow processes of combined analysis and synthesis, involving

changes as radical as any in all the world of growth, made over into

habits and conduct that fit the world of present environment.

But, thirdly, this long process carried out with all degrees of

completeness may be arrested at any unfinished stage. Some automatisms

refuse to be controlled by the will, and both they and it are often

overworked. Here we must distinguish constantly between (1) those

growing rankly in order to be later organized under the will, and (2)

those that have become feral after this domestication of them has lost

power from disease or fatigue, and (3) those that have never been

subjugated because the central power that should have used them to

weave the texture of willed action--the proper language of complete

manhood--was itself arrested or degenerate. With regard to many of

these movements these distinctions can be made with confidence, and in

some children more certainly than in others. In childhood, before

twelve, the efferent patterns should be developed into many more or

less indelible habits, and their colors set fast. Motor specialties

requiring exactness and grace like piano-playing, drawing, writing,

pronunciation of a foreign tongue, dancing, acting, singing, and a

host of virtuosities, must be well begun before the relative arrest of

accessory growth at the dawn of the ephebic regeneration and before

its great afflux of strength. The facts seem to show that children of

this age, such as Hancock[10] described, who could not stand with feet

close together and eyes closed without swaying much, could not walk

backward, sit still half a minute, dress alone, tie two ends of a

string together, interlace slats, wind thread, spin a top, stand on

toes or heels, hop on each foot, drive a nail, roll a hoop, skate, hit

fingers together rapidly in succession beginning at the little finger

and then reversing, etc., are the very ones in whom automatisms are

most marked or else they are those constitutionally inert, dull, or

uneducable.

In children these motor residua may persist as characteristic features

of inflection, accent, or manners; automatisms may become morbid in

stammering or stuttering, or they may be seen in gait, handwriting,

tics or tweaks, etc. Instead of disappearing with age, as they should,

they are seen in the blind as facial grimaces uncorrected by the

mirror or facial consciousness, in the deaf as inarticulate noises;

and they may tend to grow monstrous with age as if they were

disintegrated fragments of our personality, split off and aborted, or

motor parasites leaving our psycho-physic ego poorer in energy and

plasticity of adaptation, till the distraction and anarchy of the

individual nature becomes conspicuous and pathetic.

At puberty, however, when muscle habits are so plastic, when there is

a new relation between quantity or volume of motor energy and

qualitative differentiation, and between volitional control and reflex

activities, these kinetic remnants strongly tend to shoot together

into wrong aggregates if right ones are not formed. Good manners and

correct motor form generally, as well as skill, are the most economic

ways of doing things; but this is the age of wasteful ways,

awkwardness mannerisms, tensions that are a constant leakage of vital

energy, perhaps semi-imperative acts, contortions, quaint movements,

more elaborated than in childhood and often highly anesthetic and

disagreeable, motor coördinations that will need laborious

decomposition later. The avoidable factor in their causation is, with

some modification, not unlike that of the simpler feral movements and

faulty attitudes, carriage, and postures in children; viz., some form

of overpressure or misfit between environment and nature. As during

the years from four to eight there is great danger that overemphasis

of the activities of the accessory muscles will sow the seeds of

chorea, or aggravate predispositions to it, now again comes a greatly

increased danger, hardly existing from eight to twelve, that

overprecision, especially if fundamental activities are neglected,

will bring nervous strain and stunting precocity. This is again the

age of the basal, e.g., hill-climbing muscle, of leg and back and

shoulder work, and of the yet more fundamental heart, lung, and chest

muscles. Now again, the study of a book, under the usual conditions of

sitting in a closed space and using pen, tongue, and eye combined, has

a tendency to overstimulate the accessory muscles. This is especially

harmful for city children who are too prone to the distraction of

overmobility at an age especially exposed to maladjustment of motor

income and expenditure; and it constitutes not a liberal or

power-generating, but a highly and prematurely specialized, narrowing,

and weakening education unless offset by safeguards better than any

system of gymnastics, which is at best artificial and exaggerated.

As Bryan well says, "The efficiency of a machine depends so far as we

know upon the maximum force, rate, amplitude, and variety of direction

of its movements and upon the exactness with which below these maxima

the force, rate, amplitude, and direction of the movements can be

controlled." The motor efficiency of a man depends upon his ability in

all these respects. Moreover, the education of the small muscles and

fine adjustments of larger ones is as near mental training as physical

culture can get; for these are the thought-muscles and movements, and

their perfected function is to reflect and express by slight

modifications of tension and tone every psychic change. Only the brain

itself is more closely and immediately an organ of thought than are

these muscles and their activity, reflex, spontaneous, or imitative in

origin. Whether any of them are of value, as Lindley thinks, in

arousing the brain to activity, or as Müller suggests, in drawing off

sensations or venting efferent impulses that would otherwise distract,

we need not here discuss. If so, this is, of course, a secondary and

late function--nature's way of making the best of things and utilizing

remnants.

With these facts and their implications in mind we can next pass to

consider the conditions under which the adolescent muscles best

develop. Here we confront one of the greatest and most difficult

problems of our age. Changes in modern motor life have been so vast

and sudden as to present some of the most comprehensive and

all-conditioning dangers that threaten civilized races. Not only have

the forms of labor been radically changed within a generation or two,

but the basal activities that shaped the body of primitive man have

been suddenly swept away by the new methods of modern industry. Even

popular sports, games, and recreations, so abundant in the early life

of all progressive peoples, have been reduced and transformed; and the

play age, that once extended on to middle life and often old age, has

been restricted. Sedentary life in schools and offices, as we have

seen, is reducing the vigor and size of our lower limbs. Our industry

is no longer under hygienic conditions; and instead of being out of

doors, in the country, or of highly diversified kinds, it is now

specialized, monotonous, carried on in closed spaces, bad air, and

perhaps poor light, especially in cities. The diseases and arrest bred

in the young by life in shops, offices, factories, and schools

increase. Work is rigidly bound to fixed hours, uniform standards,

stints and piece-products; and instead of a finished article, each

individual now achieves a part of a single process and knows little of

those that precede or follow. Machinery has relieved the large basal

muscles and laid more stress upon fine and exact movements that

involve nerve strain. The coarser forms of work that involve hard

lifting, carrying, digging, etc., are themselves specialized, and

skilled labor requires more and more brain-work. It has been estimated

that "the diminution of manual labor required to do a given quantity

of work in 1884 as compared with 1870 is no less than 70 per

cent."[11] Personal interest in and the old native sense of

responsibility for results, ownership and use of the finished

products, which have been the inspiration and soul of work in all the

past, are in more and more fields gone. Those who realize how small a

proportion of the young male population train or even engage in

amateur sports with zest and regularity, how very few and picked men

strive for records, and how immediate and amazing are the results of

judicious training, can best understand how far below his

possibilities as a motor being the average modern man goes through

life, and how far short in this respect he falls from fulfilling

nature's design for him.

For unnumbered generations primitive man in the nomad age wandered,

made perhaps annual migrations, and bore heavy burdens, while we ride

relatively unencumbered. He tilled the reluctant soil, digging with

rude implements where we use machines of many man-power. In the stone,

iron, and bronze age, he shaped stone and metals, and wrought with

infinite pains and effort, products that we buy without even knowledge

of the processes by which they are made. As hunter he followed game,

which, when found, he chased, fought, and overcame in a struggle

perhaps desperate, while we shoot it at a distance with little risk or

effort. In warfare he fought hand to hand and eye to eye, while we

kill "with as much black powder as can be put in a woman's thimble."

He caught and domesticated scores of species of wild animals and

taught them to serve him; fished with patience and skill that

compensated his crude tools, weapons, implements, and tackle; danced

to exhaustion in the service of his gods or in memory of his forebears

imitating every animal, rehearsing all his own activities in mimic

form to the point of exhaustion, while we move through a few figures

in closed spaces. He dressed hides, wove baskets which we can not

reproduce, and fabrics which we only poorly imitate by machinery, made

pottery which set our fashions, played games that invigorated body and

soul. His courtship was with feats of prowess and skill, and meant

physical effort and endurance.

Adolescent girls, especially in the middle classes, in upper grammar

and high school grades, during the golden age for nascent muscular

development, suffer perhaps most of all in this respect. Grave as are

the evils of child labor, I believe far more pubescents in this

country now suffer from too little than from too much physical

exercise, while most who suffer from work do so because it is too

uniform, one-sided, accessory, or performed under unwholesome

conditions, and not because it is excessive in amount. Modern industry

has thus largely ceased to be a means of physical development and

needs to be offset by compensating modes of activity. Many

labor-saving devices increase neural strain, so that one of the

problems of our time is how to preserve and restore nerve energy.

Under present industrial systems this must grow worse and not better

in the future. Healthy natural industries will be less and less open

to the young. This is the new situation that now confronts those

concerned for motor education, if they would only make good what is

lost.

Some of the results of these conditions are seen in average

measurements of dimensions, proportions, strength, skill, and control.

Despite the excellence of the few, the testimony of those most

familiar with the bodies of children and adults, and their physical

powers, gives evidence of the ravages of modern modes of life that,

without a wide-spread motor revival, can bode only degeneration for

our nation and our race. The number of common things that can not be

done at all; the large proportion of our youth who must be exempted

from any kinds of activity or a great amount of any; the thin limbs,

collapsed shoulders or chests, the bilateral asymmetry, weak hearts,

lungs, eyes, puny and bad muddy or pallid complexions, tired ways,

automatism, dyspeptic stomachs, the effects of youthful error or of

impoverished heredity, delicate and tender nurture, often, alas, only

too necessary, show the lamentable and cumulative effects of long

neglect of the motor abilities, the most educable of all man's powers,

and perhaps the most important for his well-being. If the unfaithful

stewards of these puny and shameful bodies had again, as in Sparta, to

strip and stand before stern judges and render them account, and be

smitten with a conviction of their weakness, guilty deformity, and

arrest of growth; if they were brought to realize how they are fallen

beings, as weak as stern theologians once deemed them depraved, and

how great their need of physical salvation, we might hope again for a

physical renaissance. Such a rebirth the world has seen but twice or

perhaps thrice, and each was followed by the two or three of the

brightest culture periods of history, and formed an epoch in the

advancement of the kingdom of man. A vast body of evidence could be

collected from the writings of anthropologists showing how superior

unspoiled savages are to civilized man in correct or esthetic

proportions of body, in many forms of endurance of fatigue, hardship,

and power to bear exposure, in the development and preservation of

teeth and hair, in keenness of senses, absence of deformities, as well

as immunity to many of our diseases. Their women are stronger and bear

hardship and exposure, monthly periods and childbirth, better.

Civilization is so hard on the body that some have called it a

disease, despite the arts that keep puny bodies alive to a greater

average age, and our greater protection from contagious and germ

diseases.

The progressive realization of these tendencies has prompted most of

the best recent and great changes motor-ward in education and also in

personal regimen. Health- and strength-giving agencies have put to

school the large motor areas of the brain, so long neglected, and have

vastly enlarged their scope. Thousands of youth are now inspired with

new enthusiasm for physical development; and new institutions of many

kinds and grades have arisen, with a voluminous literature, unnumbered

specialists, specialties, new apparatus, tests, movements, methods,

and theories; and the press, the public, and the church are awakened

to a fresh interest in the body and its powers. All this is

magnificent, but sadly inadequate to cope with the new needs and

dangers, which are vastly greater.

[Footnote 1: Dieterich. Göttingen, 1886.]

[Footnote 2: See Chap. xii.]

[Footnote 3: F. Burk in From Fundamental to Accessory. Pedagogical

Seminary, Oct., 1898, vol. 6, pp. 5-64.]

[Footnote 4: Creeping and Walking, by A.W. Trettien. American Journal

of Psychology, October, 1900, vol. 12, pp. 1-57.]

[Footnote 5: A Morning Observation of a Baby. Pedagogical Seminary,

December 1901, vol. 8, pp. 469-481.]

[Footnote 6: Kate Carman. Notes on School Activity. Pedagogical

Seminary, March, 1902, vol. 9, pp. 106-117.]

[Footnote 7: A Preliminary Study of Some of the Motor Phenomena of

Mental Effort. American Journal of Psychology, July, 1896, vol. 7, pp.

491-517.]

[Footnote 8: G.E. Johnson. Psychology and Pegagogy of Feeble-Minded

Children. Pedagogical Seminary, October, 1895, vol. 3, pp. 246-301.]

[Footnote 9: Dr. Hughlings Jackson, the eminent English pathologist,

was the first to make practical application of the evolutionary theory

of the nervous system to the diagnosis and treatment of epilepsies and

mental diseases. The practical success of this application was so

great that the Hughlings-Jackson "three-level theory" is now the

established basis of English diagnosis. He conceived the nervous

mechanism as composed of three systems, arranged in the form of a

hierarchy, the higher including the lower, and yet each having a

certain degree of independence. The first level represents the type of

simplest reflex and involuntary movement and is localized in the gray

matter of the spinal cord, medulla, and pons. The second, or middle

level, comprises those structures which receive sensory impulses from

the cells of the lowest level instead of directly from the periphery

or the non-nervous tissues. The motor cells of this middle level also

discharge into the motor mechanisms of the lowest level. Jackson

located these middle level structures in the cortex of the central

convolutions, the basal ganglia and the centers of the special senses

in the cortex. The highest level bears the same relation to the middle

level that it bears to the lowest i.e., no continuous connection

between the highest and the lowest is assumed; the structures of the

middle level mediate between them as a system of relays. According to

this hierarchical arrangement of the nervous system, the lowest level

which is the simplest and oldest "contains the mechanism for the

simple fundamental movements in reflexes and involuntary reactions.

The second level regroups these simple movements by combinations and

associations of cortical structure in wider, more complex mechanisms,

producing a higher class of movements. The highest level unifies the

whole nervous system and, according to Jackson, is the anatomical

basis of mind."

For a fuller account of this theory see Burk: From Fundamental to

Accessory in the Nervous System and of Movements. Pedagogical

Seminary, October, 1898, vol. 6, pp. 17-23.]

[Footnote 10: A Preliminary Study of Some of the Motor Phenomena of

Mental Effort. American Journal of Psychology, July, 1896, vol. 7, pp.

491-517.]

[Footnote 11: Encyclopedia of Social Reform, Funk and Wagnalls, 1896,

p. 1095]

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CHAPTER III

INDUSTRIAL EDUCATION

Trade classes and schools, their importance in the international

market--Our dangers and the superiority of German workmen--The effects

of a tariff--Description of schools between the kindergarten and the

industrial school--Equal salaries for teachers in France--Dangers from

machinery--The advantages of life on the old New England farm--Its

resemblance to the education we now give negroes and Indians--Its

advantage for all-sided muscular development.

We must glance at a few of the best and most typical methods of

muscular development, following the order: industrial education,

manual training, gymnastics, and play, sports, and games.

Industrial education is now imperative for every nation that would

excel in agriculture, manufacture, and trade, not only because of the

growing intensity of competition, but because of the decline of the

apprentice system and the growing intricacy of processes, requiring

only the skill needed for livelihood. Thousands of our youth of late

have been diverted from secondary schools to the monotechnic or trade

classes now established for horology, glass-work, brick-laying,

carpentry, forging, dressmaking, cooking, typesetting, bookbinding,

brewing, seamanship, work in leather, rubber, horticulture, gardening,

photography, basketry, stock-raising, typewriting, stenography and

bookkeeping, elementary commercial training for practical preparation

for clerkships, etc. In this work not only is Boston, our most

advanced city, as President Pritchett[1] has shown in detail, far

behind Berlin, but German workmen and shopmen a slowly taking the best

places even in England; and but for a high tariff, which protects our

inferiority, the competitive pressure would be still greater. In

Germany, especially, this training is far more diversified than here,

always being colored if not determined by the prevalent industry of

the region and more specialised and helped out by evening and even

Sunday classes in the school buildings, and by the still strong

apprentice system. Froebelian influence in manual training reaches

through the eight school years and is in some respects better than

ours in lower grades, but is very rarely coeducational, girls' work of

sewing, knitting, crocheting, weaving, etc., not being considered

manual training. There are now over 1,500 schools and workshops in

Germany where manual training is taught; twenty-five of these are

independent schools. The work really began in 1875 with v. Kass, and

is promoted by the great Society for Boys' Handwork. Much stress is

laid on paper and pasteboard work in lower grades, under the influence

of Kurufa of Darmstadt. Many objects for illustrating science are

made, and one course embraces the Seyner water-wheel.[2]

In France it is made more effective by the equal salaries of teachers

everywhere, thus securing better instruction in the country.

Adolescence is the golden period for acquiring the skill that comes by

practice, so essential in the struggle for survival. In general this

kind of motor education is least of all free, but subservient to the

tool, machine, process, finished product, or end in view; and to these

health and development are subordinated, so that they tend to be ever

more narrow and special. The standard here is maximal efficiency of

the capacities that earn. It may favor bad habitual attitudes,

muscular development of but one part, excessive large or small

muscles, involve too much time or effort, unhealthful conditions,

etc., but it has the great advantage of utility, which is the

mainspring of all industry. In a very few departments and places this

training has felt the influence of the arts and crafts movement and

has been faintly touched with the inspiration of beauty. While such

courses give those who follow them marked advantage over those who do

not, they are chiefly utilitarian and do little to mature or unfold

the physical powers, and may involve arrest or degeneration.

Where not one but several or many professes are taught, the case is

far better. Of all work-schools, a good farm is probably the best for

motor development. This is due to its great variety of occupations,

healthful conditions, and the incalculable phyletic reënforcement from

immemorial times. I have computed some three-score industries[3] as

the census now classifies them; that were more or less generally known

and practiced sixty years ago in a little township, which not only in

this but in other respects has many features of an ideal educational

environment for adolescent boys, combining as it does not only

physical and industrial, but civil and religious elements in wise

proportions and with pedagogic objectivity, and representing the ideal

of such a state of intelligent citizen voters as was contemplated by

the framers of our Constitution.

Contrast this life with that of a "hand" in a modern shoe factory, who

does all day but one of the eighty-one stages or processes from a

tanned hide to a finished shoe, or of a man in a shirt shop who is one

of thirty-nine, each of whom does as piece-work a single step

requiring great exactness, speed, and skill, and who never knows how a

whole shirt is made, and we shall see that the present beginning of a

revival of interest in muscular development comes none too early. So

liberal is muscular education of this kind that its work in somewhat

primitive form has been restored and copied many features by many

educational institutions for adolescents, of the Abbotsholme type and

grade, and several others, whose purpose is to train for primitive

conditions of colonial life. Thousands of school gardens have also

been lately developed for lower grades, which have given a new impetus

to the study of nature. Farm training at its best instills love of

country, ruralizes taste, borrows some of its ideals from Goethe's

pedagogic province, and perhaps even from Gilman's pie-shaped

communities, with villages at the center irradiating to farms in all

directions. In England, where by the law of primogeniture holdings are

large and in few hands, this training has never flourished, as it has

greatly in France, where nearly every adult male may own land and a

large proportion will come to do so. So of processes. As a student in

Germany I took a few lessons each of a bookbinder, a glassblower, a

shoemaker, a plumber, and a blacksmith, and here I have learned in a

crude way the technique of the gold-beater and old-fashioned

broom-maker, etc., none of which come amiss in the laboratory; and I

am proud that I can still mow and keep my scythe sharp, chop, plow,

milk, churn, make cheese and soap, braid a palm-leaf hat complete,

knit, spin and even "put in a piece" in an old-fashioned hand loom,

and weave frocking. But thus pride bows low before the pupils of our

best institutions for negroes, Indians, and juvenile delinquents,

whose training is often in more than a score of industries and who

to-day in my judgment receive the best training in the land, if judged

by the annual growth in mind, morals, health, physique, ability, and

knowledge, all taken together. Instead of seeking soft, ready-made

places near home, such education impels to the frontier, to strike out

new careers, to start at the bottom and rise by merit, beginning so

low that every change must be a rise. Wherever youth thus trained are

thrown, they land like a cat on all-fours and are armed \_cap-à-pie\_

for the struggle of life. Agriculture, manufacture, and commerce are

the bases of national prosperity; and on them all professions,

institutions, and even culture, are more and more dependent, while the

old ideals of mere study and brain-work are fast becoming obsolete. We

really retain only the knowledge we apply. We should get up interest

in new processes like that of a naturalist in new species. Those who

leave school at any age or stage should be best fitted to take up

their life work instead of leaving unfitted for it, aimless and

discouraged. Instead of dropping out limp and disheartened, we should

train "struggle-for-lifeurs," in Daudet's phrase, and that betimes, so

that the young come back to it not too late for securing the best

benefits, after having wasted the years best fitted for it in

profitless studies or in the hard school of failure. By such methods

many of our flabby, undeveloped, anemic, easy-living city youth would

be regenerated in body and spirit. Some of the now oldest, richest,

and most famous schools of the world were at first established by

charity for poor boys who worked their way, and such institutions have

an undreamed-of future. No others so well fit for a life of

respectable and successful muscle work, and perhaps this should be

central for all at this stage. This diversity of training develops the

muscular activities rendered necessary by man's early development,

which were so largely concerned with food, shelter, clothing, making

and selling commodities necessary for life, comfort and safety. The

natural state of man is not war, hot peace; and perhaps Dawson[4] is

right in thinking that three-fourths of man's physical activities in

the past have gone into such vocations. Industry has determined the

nature and trend of muscular development; and youth, who have pets,

till the soil, build, manufacture, use tools, and master elementary

processes and skills, are most truly repeating the history of the

race. This, too, lays the best foundation for intellectual careers.

The study of pure science, as well as its higher technology, follows

rather than precedes this. In the largest sense this is the order of

nature, from fundamental and generalized to finer accessory and

specialized organs and functions; and such a sequence best weeds out

and subordinates automatisms. The age of stress in most of these kinds

of training is that of most rapid increment of muscular power, as we

have seen in the middle and later teens rather than childhood, as some

recent methods have mistakenly assumed; and this prepolytechnic work,

wherever and in whatever degree it is possible, is a better adjunct of

secondary courses than manual training, the sad fact being that,

according to the best estimates, only a fraction of one per cent of

those who need this training in this country are now receiving it.

[Footnote 1: The Place of Industrial and Technical Training in Public

Education. Technology Review, January, 1902, vol. 4, pp. 10-37.]

[Footnote 2: See an article by Dr. H.E. Kock, Education, December,

1902, vol. 23, pp. 193-203.]

[Footnote 3: See my Boy Life in a Massachusetts Country Town Forty

Years Ago. Pedagogical Seminary, June, 1906, vol. 13, pp. 192-207.]

[Footnote 4: The Muscular Activities Rendered Necessary by Man's Early

Environment, American Physical Education Review, June, 1902, vol. 7,

pp. 80-85.]

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CHAPTER IV

MANUAL TRAINING AND SLOYD

History of the movement--Its philosophy--The value of hand training in

the development of the brain and its significance in the making of

man--A grammar of our many industries hard--The best we do can reach

but few--Very great defects in our manual training methods which do

not base on science and make nothing salable--The Leipzig

system--Sloyd is hypermethodic--These crude peasant industries can

never satisfy educational needs--The gospel of work, William Morris

and the arts and crafts movement--Its spirit desirable--The magic

effects of a brief period of intense work--The natural development of

the drawing instinct in the child.

Manual training has many origins; but in its now most widely accepted

form it came to us more than a generation ago from Moscow, and has its

best representation here in our new and often magnificent

manual-training high schools and in many courses in other public

schools. This work meets the growing demand of the country for a more

practical education, a demand which often greatly exceeds the

accommodations. The philosophy, if such it may be called, that

underlies the movement, is simple, forcible, and sound, and not unlike

Pestalozzi's "\_keine Kentnisse ohne Fertigkeiten\_," [No knowledge

without skill] in that it lessens the interval between thinking and

doing; helps to give control, dexterity, and skill an industrial trend

to taste; interests many not successful in ordinary school; tends to

the better appreciation of good, honest work; imparts new zest for

some studies; adds somewhat to the average length of the school

period; gives a sense of capacity and effectiveness, and is a useful

preparation for a number of vocations. These claims are all well

founded, and this work is a valuable addition to the pedagogic

agencies of any country or state. As man excels the higher anthropoids

perhaps almost as much in hand power as in mind, and since the manual

areas of the brain are wide near the psychic zones, and the cortical

centers are thus directly developed, the hand is a potent instrument

in opening the intellect as well as in training sense and will. It is

no reproach to these schools that, full as they are, they provide for

but an insignificant fraction of the nearly sixteen millions or twenty

per cent of the young people of the country between fifteen and

twenty-four.

When we turn to the needs of these pupils, the errors and limitations

of the method are painful to contemplate. The work is essentially

manual and offers little for the legs, where most of the muscular

tissues of the body lie, those which respond most to training and are

now most in danger of degeneration at this age; the back and trunk

also are little trained. Consideration of proportion and bilateral

asymmetry are practically ignored. Almost in proportion as these

schools have multiplied, the rage for uniformity, together with

motives of economy and administrative efficiency on account of

overcrowding, have made them rigid and inflexible, on the principle

that as the line lengthens the stake must be strengthened. This is a

double misfortune; for the courses were not sufficiently considered at

first and the plastic stage of adaptation was too short, while the

methods of industry have undergone vast changes since they were given

shape. There are now between three and four hundred occupations in the

census, more than half of these involving manual work, so that never

perhaps was there so great a pedagogic problem as to make these

natural developments into conscious art, to extract what may be called

basal types. This requires an effort not without analogy to

Aristotle's attempt to extract from the topics of the marketplace the

underlying categories eternally conditioning all thought, or to

construct a grammar of speech. Hardly an attempt worthy the name, not

even the very inadequate one of a committee, has been made in this

field to study the conditions and to meet them. Like Froebel's gifts

and occupations, deemed by their author the very roots of human

occupations in infant form, the processes selected are underived and

find their justification rather in their logical sequence and

coherence than in being true norms of work. If these latter be

attainable at all, it is not likely that they will fit so snugly in a

brief curriculum, so that its simplicity is suspicious. The wards of

the keys that lock the secrets of nature and human life are more

intricate and mazy. As H.T. Bailey well puts it in substance, a master

in any art-craft must have a fourfold equipment: 1. Ability to grasp

an idea and embody it. 2. Power to utilize all nerve, and a wide

repertory of methods, devices, recipes, discoveries, machines, etc. 3.

Knowledge of the history of the craft. 4. Skill in technical

processes. American schools emphasize chiefly only the last.

The actual result is thus a course rich in details representing wood

and iron chiefly, and mostly ignoring other materials; the part of the

course treating of the former, wooden in its teachings and distinctly

tending to make joiners, carpenters, and cabinet-makers; that of the

latter, iron in its rigidity and an excellent school for smiths,

mechanics, and machinists. These courses are not liberal because they

hardly touch science, which is rapidly becoming the real basis of

every industry. Almost nothing that can be called scientific knowledge

is required or even much favored, save some geometrical and mechanical

drawing and its implicates. These schools instinctively fear and

repudiate plain and direct utility, or suspect its educational value

or repute in the community because of this strong bias toward a few

trades. This tendency also they even fear, less often because

unfortunately trade-unions in this country sometimes jealously suspect

it and might vote down supplies, than because the teachers in these

schools were generally trained in older scholastic and even classic

methods and matter. Industry is everywhere and always for the sake of

the product, and to cut loose from this as if it were a contamination

is a fatal mistake. To focus on process only, with no reference to the

object made, is here an almost tragic case of the sacrifice of content

to form, which in all history has been the chief stigma of

degeneration in education. Man is a tool-using animal; but tools are

always only a means to an end, the latter prompting even their

invention. Hence a course in tool manipulation only, with persistent

refusal to consider the product lest features of trade-schools be

introduced, has made most of our manual-training high schools ghastly,

hollow, artificial institutions. Instead of making in the lower grades

certain toys which are masterpieces of mechanical simplification, as

tops and kites, and introducing such processes as glass-making and

photography, and in higher grades making simple scientific apparatus

more generic than machines, to open the great principles of the

material universe, all is sacrificed to supernormalized method.

As in all hypermethodic schemes, the thought side is feeble. There is

no control of the work of these schools by the higher technical

institutions such as the college exercises over the high school, so

that few of them do work that fits for advanced training or is thought

best by technical faculties. In most of its current narrow forms,

manual training will prove to be historically, as it is educationally,

extemporized and tentative, and will soon be superseded by broader

methods and be forgotten and obsolete, or cited only as a low point of

departure from which future progress will loom up.

Indeed in more progressive centers, many new departures are now in the

experimental stage. Goetze at Leipzig, as a result of long and

original studies and trials, has developed courses in which pasteboard

work and modeling are made of equal rank with wood and iron, and he

has connected them even with the kindergarten below. In general the

whole industrial life of our day is being slowly explored in the quest

of new educational elements; and rubber, lead, glass, textiles,

metallurgical operations, agriculture, every tool and many machines,

etc., are sure to contribute their choicest pedagogical factors to the

final result. In every detail the prime consideration should be the

nature and needs of the youthful body and will at each age, their

hygiene and fullest development; and next, the closest connection with

science at every point should do the same for the intellect. Each

operation and each tool--the saw, knife, plane, screw, hammer, chisel,

draw-shave, sandpaper, lathe--will be studied with reference to its

orthopedic value, bilateral asymmetry, the muscles it develops, and

the attitudes and motor habits it favors; and uniformity, which in

France often requires classes to saw, strike, plane up, down, right,

left, all together, upon count and command, will give place to

individuality.

Sloyd has certain special features and claims. The word means skilful,

deft. The movement was organised in Sweden a quarter of a century ago

as an effort to prevent the extinction by machinery of peasant home

industry during the long winter night. Home sloyd was installed in an

institution of its own for training teachers at Nääs. It works in wood

only, with little machinery, and is best developed for children of

from eleven to fifteen. It no longer aims to make artisans; but its

manipulations are meant to be developmental, to teach both sexes not

only to be useful but self-active and self-respecting, and to revere

exactness as a form of truthfulness. It assumes that all and

especially the motor-minded can really understand only what they make,

and that one can work like a peasant and think like a philosopher. It

aims to produce wholes rather than parts like the Russian system, and

to be so essentially educational that, as a leading exponent says, its

best effects would be conserved if the hands were cut off. This change

of its original utilitarianism from the lower to the liberal motor

development of the middle and upper classes and from the land where it

originated to another, has not eliminated the dominant marks of its

origin in its models, the Penates of the sloyd household, the unique

features of which persist like a national school of art, despite

transplantation and transformation.[1]

Sloyd at its best tries to correlate several series, viz., exercises,

tools, drawing, and models. Each must be progressive, so that every

new step in each series involves a new and next developmental step in

all the others, and all together, it is claimed, fit the order and

degree of development of each power appealed to in the child. Yet

there has been hardly an attempt to justify either the physiological

or the psychological reason of a single step in any of these series,

and the coördination of the series even with each other, to say

nothing of their adaptation to the stages of the child's development.

This, if as pat and complete as is urged, would indeed constitute on

the whole a paragon of all the harmony, beauty, totality in variety,

etc., which make it so magnificent in the admirer's eyes. But the "45

tools, 72 exercises, 31 models, 15 of which are joints," all learned

by teachers in one school year of daily work and by pupils in four

years, are overmethodic; and such correlation is impossible in so many

series at once. Every dual order, even of work and unfoldment of

powers, is hard enough, since the fall lost us Eden; and woodwork,

could it be upon that of the tree of knowledge itself, incompatible

with enjoying its fruit. Although a philosopher may see the whole

universe in its smallest part, all his theory can not reproduce

educational wholes from fragments of it. The real merits of sloyd have

caused its enthusiastic leaders to magnify its scope and claims far

beyond their modest bounds; and although its field covers the great

transition from childhood to youth, one searches in vain both its

literature and practise for the slightest recognition of the new

motives and methods that puberty suggests. Especially in its partially

acclimatized forms to American conditions, it is all adult and almost

scholastic; and as the most elaborate machinery may sometimes be run

by a poor power-wheel, if the stream be swift and copious enough, so

the mighty rent that sets toward motor education would give it some

degree of success were it worse and less economic of pedagogic

momentum than it is. It holds singularly aloof from other methods of

efferent training and resists coördination with them, and its

provisions for other than hand development are slight. It will be one

of the last to accept its true but modest place as contributing

certain few but precious elements in the greater synthesis that

impends. Indian industries, basketry, pottery, bead, leather, bows and

arrows, bark, etc., which our civilization is making lost arts by

forcing the white man's industries upon red men at reservation schools

and elsewhere, need only a small part of the systemization that

Swedish peasant work has received to develop even greater educational

values; and the same is true of the indigenous household work of the

old New England farm, the real worth and possibilities of which are

only now, and perhaps too late, beginning to be seen by a few

educators.

This brings us to the arts and crafts movement, originating with

Carlyle's gospel of work and Ruskin's medievalism, developed by

William Morris and his disciples at the Red House, checked awhile by

the ridicule of the comic opera "Patience," and lately revived in some

of its features by Cobden-Sanderson, and of late to some extent in

various centers in this country. Its ideal was to restore the day of

the seven ancient guilds and of Hans Sachs, the poet cobbler, when

conscience and beauty inspired work, and the hand did what machines

only imitate and vulgarize. In the past, which this school of motor

culture harks back to, work, for which our degenerate age lacks even

respect, was indeed praise. Refined men and women have remembered

these early days, when their race was in its prime, as a lost paradise

which they would regain by designing and even weaving tapestries and

muslins; experimenting in vats with dyes to rival Tyrian purple;

printing and binding by hand books that surpass the best of the

Aldine, and Elzevirs; carving in old oak; hammering brass; forging

locks, irons, and candlesticks; becoming artists in burned wood and

leather; seeking old effects of simplicity and solidity in furniture

and decoration, as well as architecture, stained glass, and to some

extent in dress and manners; and all this toil and moil was \_ad

majorem gloriam hominis\_ [To the greater glory of man] in a new

socialistic state, where the artist, and even the artisan, should take

his rightful place above the man who merely knows. The day of the mere

professor, who deals in knowledge, is gone; and the day of the doer,

who creates, has come. The brain and the hand, too long divorced and

each weak and mean without the other; use and beauty, each alone

vulgar; letters and labor, each soulless without the other, are

henceforth to be one and inseparable; and this union will lift man to

a higher level. The workman in his apron and paper hat, inspired by

the new socialism and the old spirit of chivalry as revived by Scott,

revering Wagner's revival of the old \_Deutschenthum\_ that was to

conquer \_Christenthum\_, or Tennyson's Arthurian cycle--this was its

ideal; even as the Jews rekindled their loyalty to the ancient

traditions of their race and made their Bible under Ezra; as we begin

to revere the day of the farmer-citizen, who made our institutions, or

as some of us would revive his vanishing industrial life for the red

man.

Although this movement was by older men and women and had in it

something of the longing regret of senescence for days that are no

more, it shows us the glory which invests racial adolescence when it

is recalled in maturity, the time when the soul can best appreciate

the value of its creations and its possibilities, and really lives

again in its glamour and finds in it its greatest inspiration. Hence

it has its lessons for us here. A touch, but not too much of it,

should be felt in all manual education, which is just as capable of

idealism as literary education. This gives soul, interest, content,

beauty, taste. If not a polyphrastic philosophy seeking to dignify the

occupation of the workshop by a pretentious Volapük of reasons and

abstract theories, we have here the pregnant suggestion of a

psychological quarry of motives and spirit opened and ready to be

worked. Thus the best forces from the past should be turned on to

shape and reinforce the best tendencies of the present. The writings

of the above gospelers of work not only could and should, but will be

used to inspire manual-training high schools, sloyd and even some of

the less scholastic industrial courses; but each is incomplete without

the other. These books and those that breathe their spirit should be

the mental workshop of all who do tool, lathe, and forge work; who

design and draw patterns, carve or mold; or of those who study how to

shape matter for human uses, and whose aim is to obtain diplomas or

certificates of fitness to teach all such things. The muse of art and

even of music will have some voice in the great synthesis which is to

gather up the scattered, hence ineffective, elements of secondary

motor training, in forms which shall represent all the needs of

adolescents in the order and proportion that nature and growth stages

indicate, drawing, with this end supreme, upon all the resources that

history and reform offer to our selection. All this can never make

work become play. Indeed it will and should make work harder and more

unlike play and of another genus, because the former is thus given its

own proper soul and leads its own distinct, but richer, and more

abounding life.

I must not close this section without brief mention of two important

studies that have supplied each a new and important determination

concerning laws of work peculiar to adolescence.

The main telegraphic line requires a speed of over seventy letters per

minute of all whom they will employ. As a sending rate this is not

very difficult and is often attained after two months' practise. This

standard for a receiving rate is harder and later, and inquiry at

schools where it is taught shows that about seventy-five per cent of

those who begin the study fail to reach this speed and so are not

employed. Bryan and Harter[2] explained the rate of improvement in

both sending and receiving, with results represented for one typical

subject in the curve on the following page.

From the first, sending improves most rapidly and crosses the

dead-line a few months before the receiving rate, which may fall

short. Curves 1 and 2 represent the same student. I have added line 3

to illustrate the three-fourths who fail. Receiving is far less

pleasant than sending, and years of daily practise at ordinary rates

will not bring a man to his maximum rate; he remains on the low

plateau with no progress beyond a certain point. If forced by stress

of work, danger of being dropped, or by will power to make a prolonged

and intense effort, he breaks through his hidebound rate and

permanently attains a faster pace. This is true at each step, and

every advance seems to cost even more intensive effort than the former

one. At length, for those who go on, the rate of receiving, which is a

more complex process, exceeds that of sending; and the curves of the

above figure would cross if prolonged. The expert receives so much

faster than he sends that abbreviated codes are used, and he may take

eighty to eighty-five words a minute on a typewriter in correct form.

[Illustration: Letters per Minute x Weeks of Practice.]

The motor curve seems to asymptotically approach a perhaps

physiological limit, which the receiving curve does not suggest. This

seems a special case of a general though not yet explained law. In

learning a foreign language, speaking is first and easiest, and

hearing takes a late but often sudden start to independence. Perhaps

this holds of every ability. To Bryan this suggests as a hierarchy of

habits, the plateau of little or no improvement, meaning that lower

order habits are approaching their maximum but are not yet automatic

enough to leave the attention free to attack higher order habits. The

second ascent from drudgery to freedom, which comes through

automatism, is often as sudden as the first ascent. One stroke of

attention comes to do what once took many. To attain such effective

speed is not dependent on reaction time. This shooting together of

units distinguishes the master from the man, the genius from the hack.

In many, if not all, skills where expertness is sought, there is a

long discouraging level, and then for the best a sudden ascent, as if

here, too, as we have reason to think in the growth of both the body

as a whole and in that of its parts, nature does make leaps and

attains her ends by alternate rests and rushes. Youth lives along on a

low level of interest and accomplishment and then starts onward, is

transformed, converted; the hard becomes easy; the old life sinks to a

lower stratum; and a new and higher order, perhaps a higher brain

level and functions, is evolved. The practical implication here of the

necessity of hard concentrative effort as a condition of advancement

is re-enforced by a quotation from Senator Stanford on the effect of

early and rather intensive work at not too long periods in training

colts for racing. Let-ups are especially dangerous. He says, "It is

the supreme effort that develops." This, I may add, suggests what is

developed elsewhere, that truly spontaneous attention is conditioned

by spontaneous muscle tension, which is a function of growth, and that

muscles are thus organs of the mind; and also that even voluntary

attention is motivated by the same nisus of development even in its

most adult form, and that the products of science, invention,

discovery, as well as the association plexus of all that was

originally determined in the form of consciousness, are made by

rhythmic alternation of attack, as it moves from point to point

creating diversions and recurrence.

The other study, although quite independent, is part a special

application and illustration of the same principle.

At the age of four or five, when they can do little more than

scribble, children's chief interest in pictures is as finished

products; but in the second period, which Lange calls that of artistic

illusion, the child sees in his own work not merely what it

represents, but an image of fancy back of it. This, then, is the

golden period for the development of power to create artistically. The

child loves to draw everything with the pleasure chiefly in the act,

and he cares little for the finished picture. He draws out of his own

head, and not from copy before his eye. Anything and everything is

attempted in bold lines in this golden age of drawing. If he followed

the teacher, looked carefully and drew what he saw, he would be

abashed at his production. Indians, conflagrations, games, brownies,

trains, pageants, battles--everything is graphically portrayed; but

only the little artist himself sees the full meaning of his lines.

Criticism or drawing strictly after nature breaks this charm, since it

gives place to mechanical reproduction in which the child has little

interest. Thus awakens him from his dream to a realization that he can

not draw, and from ten to fifteen his power of perceiving things

steadily increases and he makes almost no progress in drawing.

Adolescence arouses the creative faculty and the desire and ability to

draw are checked and decline after thirteen or fourteen. The curve is

the plateau which Barnes has described. The child has measured his own

productions upon the object they reproduced and found them wanting, is

discouraged and dislikes drawing. From twelve on, Barnes found drawing

more and more distasteful; and this, too, Lukens found to be the

opinion of our art teachers. The pupils may draw very properly and

improve in technique, but the interest is gone. This is the condition

in which most men remain all their lives. Their power to appreciate

steadily increases. Only a few gifted adolescents about this age begin

a to develop a new zest in production, rivaling that of the period

from five to ten, when their satisfaction is again chiefly in

creation. These are the artists whose active powers dominate.

Lukens[3] finds in his studies of drawing, that in what he calls his

fourth period of artistic development, there are those "who during

adolescence experience a rebirth of creative power." Zest in creation

then often becomes a stronger incentive to work than any pleasure or

profit to be derived from the finished product, so that in this the

propitious conditions of the first golden age of childhood are

repeated and the deepest satisfaction is again found in the work

itself. At about fourteen or fifteen, which is the transition period,

nascent faculties sometimes develop very rapidly. Lukens[4] draws the

interesting curve shown on the following page.

[Illustration: Motor, creative or productive power. Sensory or

receptive interest in the finished product.]

The reciprocity between the power to produce and that to appreciate,

roughly represented in the above curve, likely is true also in the

domain of music, and may be, perhaps, a general law of development.

Certain it is that the adolescent power to apperceive and appreciate

never so far outstrips his power to produce or reproduce as about

midway in the teens. Now impressions sink deepest. The greatest

artists are usually those who paint later, when the expressive powers

are developed, what they have felt most deeply and known best at this

age, and not those who in the late twenties, or still later, have gone

to new environments and sought to depict them. All young people draw

best those objects they love most, and their proficiency should be

some test of the contents of their minds. They must put their own

consciousness into a picture. At the dawn of this stage of

appreciation the esthetic tastes should be stimulated by exposure to,

and instructed in feeling for, the subject-matter of masterpieces; and

instruction in technique, detail, criticism, and learned

discrimination of schools of painting should be given intermittently.

Art should not now be for art's sake, but for the sake of feeling and

character, life, and conduct; it should be adjunct to morals, history,

and literature; and in all, edification should be the goal; and

personal interest, and not that of the teacher, should be the guide.

Insistence on production should be eased, and the receptive

imagination, now so hungry, should be fed and reinforced by story and

all other accessories. By such a curriculum, potential creativeness,

if it exists, will surely be evoked in its own good time. It will, at

first, attempt no commonplace drawing-master themes, but will essay

the highest that the imagination can bode forth. It may be crude and

lame in execution, but it will be lofty, perhaps grand; and if it is

original in consciousness, it will be in effect. Most creative

painters before twenty have grappled with the greatest scenes in

literature or turning points in history, representations of the

loftiest truths, embodiments of the most inspiring ideals. None who

deserve the name of artist copy anything now, and least of all with

objective fidelity to nature; and the teacher that represses or

criticizes this first point of genius, or who can not pardon the grave

faults of technique inevitable at this age when ambition ought to be

too great for power, is not an educator but a repressor, a pedagogic

Philistine committing, like so many of his calling in other fields,

the unpardonable sin against budding promise, always at this age so

easily blighted. Just as the child of six or seven should be

encouraged in his strong instinct to draw the most complex scenes of

his daily life, so now the inner life should find graphic utterance in

all its intricacy up to the full limit of unrepressed courage. For the

great majority, on the other hand, who only appreciate and will never

create, the mind, if it have its rights, will be stored with the best

images and sentiments of art; for at this time they are best

remembered and sink deepest into heart and life. Now, although the

hand may refuse, the fancy paints the world in brightest hues and

fairest forms; and such an opportunity for infecting the soul with

vaccine of ideality, hope, optimism, and courage in adversity, will

never come again. I believe that in few departments are current

educational theories and practises so hard on youth of superior gifts,

just at the age when all become geniuses for a season, very brief for

most, prolonged for some, and permanent for the best. We do not know

how to teach to, see, hear, and feel when the sense centers are most

indelibly impressible, and to give relative rest to the hand during

the years when its power of accuracy is abated and when all that is

good is idealized furthest, and confidence in ability to produce is at

its lowest ebb.

Finally, our divorce between industrial and manual training is

abnormal, and higher technical education is the chief sufferer.

Professor Thurston, of Cornell, who has lately returned from a tour of

inspection abroad, reported that to equal Germany we now need: "1.

Twenty technical universities, having in their schools of engineering

50 instructors and 500 students each. 2. Two thousand technical high

schools or manual-training schools, each having not less than 200

students and 10 instructors." If we have elementary trade-schools,

this would mean technical high schools enough to accommodate 700,000

students, served by 20,000 teachers. With the strong economic

arguments in this direction we are not here concerned; but that there

are tendencies to unfit youth for life by educational method and

matter shown in strong relief from this standpoint, we shall point out

in a later chapter.

[Footnote 1: This I have elsewhere tried to show in detail. Criticisms

of High School Physics and Manual Training and Mechanic Arts in High

Schools. Pedagogical Seminary, June, 1902, vol. 9, pp. 193-204.]

[Footnote 2: Studies in the Physiology and Psychology of the

Telegraphic Language. Psychological Review, January, 1897, vol. 4, pp.

27-53, and July, 1899, vol. 6, pp. 344-375.]

[Footnote 3: A Study of Children's Drawings in the Early Years.

Pedagogical Seminary, October, 1896, vol. 4, pp. 79-101. See also

Drawing in the Early Years, Proceedings of the National Educational

Association, 1899, pp. 946-953. Das Kind als Künstler, von C. Götze.

Hamburg, 1898. The Genetic \_vs.\_ the Logical Order in Drawing, by F.

Burk. Pedagogical Seminary, September, 1902, vol. 9, pp. 296-323.]

[Footnote 4: Die Entwickelungsstufen beim Zeichnen. Die Kinderfehler,

September, 1897, vol. 2, pp. 166-179.]

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CHAPTER V

GYMNASTICS

The story of Jahn and the Turners--The enthusiasm which this movement

generated in Germany--The ideal of bringing out latent powers--The

concept of more perfect voluntary control--Swedish gymnastics--Doing

everything possible for the body as a machine--Liberal physical

culture--Ling's orthogenic scheme of economic postures and movements

and correcting defects--The ideal of symmetry and prescribing

exercises to bring the body to a standard--Lamentable lack of

correlation between these four systems--Illustrations of the great

good that a systematic training can effect--Athletic records--Greek

physical training.

Under the term gymnastics, literally naked exercises, we here include

those denuded of all utilities or ulterior ends save those of physical

culture. This is essentially modern and was unknown in antiquity,

where training was for games, for war, etc. Several ideals underlie

this movement, which although closely related are distinct and as yet

by no means entirely harmonized. These may be described as follows:

A. One aim of Jahn, more developed by Spiess, and their successors,

was to do everything physically possible for the body as a mechanism.

Many postures and attitudes are assumed and many movements made that

are never called for in life. Some of these are so novel that a great

variety of new apparatus had to be devised to bring them out; and Jahn

invented many new names, some of them without etymologies, to

designate the repertory of his discoveries and inventions that

extended the range of motor life. Common movements, industries, and

even games, train only a limited number of muscles, activities, and

coördinations, and leave more or less unused groups and combinations,

so that many latent possibilities slumber, and powers slowly lapse

through disuse. Not only must these be rescued, but the new nascent

possibilities of modern progressive man must be addressed and

developed. Even the common things that the average untrained youth can

not do are legion, and each of these should be a new incentive to the

trainer as he realizes how very far below their motor possibilities

meet men live. The man of the future may, and even must, do things

impossible in the past and acquire new motor variations not given by

heredity. Our somatic frame and its powers must therefore be carefully

studied, inventoried, and assessed afresh, and a kind and amount of

exercise required that is exactly proportioned, not perhaps to the

size but to the capability of each voluntary muscle. Thus only can we

have a truly humanistic physical development, analogous to the

training of all the powers of the mind in a broad, truly liberal, and

non-professional or non-vocational educational curriculum. The body

will thus have its rightful share in the pedagogic traditions and

inspirations of the renaissance. Thus only can we have a true scale of

standardised culture values for efferent processes; and from this we

can measure the degrees of departure, both in the direction of excess

and defect, of each form of work, motor habit; and even play. Many

modern Epigoni in the wake of this great ideal, where its momentum was

early spent, feeling that new activities might be discovered with

virtues hitherto undreamed of, have almost made fetiches of special

disciplines, both developmental and corrective, that are pictured and

landed in scores of manuals. Others have had expectations no less

excessive in the opposite direction and have argued that the greatest

possible variety of movements best developed the greatest total of

motor energy. Jahn especially thus made gymnastics a special art and

inspired great enthusiasm of humanity, and the songs of his pupils

were of a better race of man and a greater and united fatherland. It

was this feature that made his work unique in the world, and his

disciples are fond of reminding us of the fact that it was just about

one generation of men after the acme of influence of his system that,

in 1870, Germany showed herself the greatest military power since

ancient Rome, and took the acknowledged leadership of the world both

in education and science.

These theorizations even in their extreme forms have been not only

highly suggestive but have brought great and new enthusiasms and

ideals into the educational world that admirably fit adolescence. The

motive of bringing out latent, decaying, or even new powers, skills,

knacks, and feats, is full of inspiration. Patriotism is aroused, for

thus the country can be better served; thus the German Fatherland was

to be restored and unified after the dark days that followed the

humiliation of Jena. Now the ideals of religion are invoked that the

soul may have a better and regenerated somatic organism with which to

serve Jesus and the Church. Exercise is made a form of praise to God

and of service to man, and these motives are reënforced by those of

the new hygiene which strives for a new wholeness-holiness, and would

purify the body as the temple of the Holy Ghost. Thus in Young Men's

Christian Association training schools and gymnasiums the gospel of

Christianity is preached anew and seeks to bring salvation to man's

physical frame, which the still lingering effects of asceticism have

caused to be too long neglected in its progressive degeneration. As

the Greek games were in honor of the gods, so now the body is trained

to better glorify God; and regimen, chastity, and temperance are given

a new momentum. The physical salvation thus wrought will be, when

adequately written, one of the most splendid chapters in the modern

history of Christianity. Military ideals have been revived in cult and

song to hearten the warfare against evil within and without. Strength

is prayed for as well as worked for, and consecrated to the highest

uses. Last but not least, power thus developed over a large surface

may be applied to athletic contests in the field, and victories here

are valuable as fore-gleams of how sweet the glory of achievements in

higher moral and spiritual tasks will taste later.

The dangers and sources of error in this ideal of all-sided training

are, alas, only too obvious, although they only qualify its paramount

good. First, it is impossible thus to measure the quanta of training

needed so as rightly to assign to each its modicum and best modality

of training. Indeed no method of doing this has ever been attempted,

but the assessments have been arbitrary and conjectural, probably

right in some and wrong in other respects, with no adequate criterion

or test for either save only empirical experience. Secondly, heredity,

which lays its heavy ictus upon some neglected forms of activity and

fails of all support for others, has been ignored. As we shall see

later, one of the best norms here is phyletic emphasis, and what lacks

this must at best be feeble; and if new powers are unfolding, their

growth must be very slow and they must be nurtured as tender buds for

generations. Thirdly, too little regard is had for the vast

differences in individuals, most of whom need much personal

prescription.

B. In practise the above ideal is never isolated from others. Perhaps

the most closely associated with it is that of increased volitional

control. Man is largely a creature of habit, and many of his

activities are more or less automatic reflexes from the stimuli of his

environment. Every new power of controlling these by the will frees

man from slavery and widens the field of freedom. To acquire the power

of doing all with consciousness and volition mentalizes the body,

gives control over to higher brain levels, and develops them by

rescuing activities from the dominance of lower centers. Thus \_mens

agitat molem.\_ [Footnote: Mind rules the body.] This end is favored by

the Swedish \_commando\_ exercises, which require great alertness of

attention to translate instantly a verbal order into an act and also,

although in somewhat less degree, by quick imitation of a leader. The

stimulus of music and rhythm are excluded because thought to interfere

with this end. A somewhat sophisticated form of this goal is sought by

several Delsartian schemes of relaxation, decomposition, and

recomposition of movements. To do all things with consciousness and to

encroach on the field of instinct involves new and more vivid sense

impressions, the range of which is increased directly as that of

motion, the more closely it approaches the focus of attention. By thus

analyzing settled and established coördinations, their elements are

set free and may be organized into new combinations, so that the

former is the first stage toward becoming a virtuoso with new special

skills. This is the road to inner secrets or intellectual rules of

professional and expert successes, such as older athletes often rely

upon when their strength begins to wane. Every untrained automatism

must be domesticated, and every striated muscle capable of direct

muscular control must be dominated by volition. Thus tensions and

incipient contractures that drain off energy can be relaxed by fiat.

Sandow's "muscle dance," the differentiation of movements of the

right and left hand--one, e.g., writing a French madrigal while the

other is drawing a picture of a country dance, or each playing

tunes of disparate rhythm and character simultaneously on the

piano--controlling heart rate, moving the ears, crying, laughing,

blushing, moving the bowels, etc., at will, feats of inhibition of

reflexes, stunts of all kinds, proficiency with many tools, deftness

in sports--these altogether would mark the extremes in this direction.

This, too, has its inspiration for youth. To be a universal adept like

Hippias suggests Diderot and the encyclopedists in the intellectual

realm. To do all with consciousness is a means to both remedial and

expert ends. Motor life often needs to be made over to a greater or

less extent; and that possibilities of vastly greater accomplishments

exist than are at present realized, is undoubted, even in manners and

morals, which are both at root only motor habits. Indeed consciousness

itself is largely and perhaps wholly corrective in its very essence

and origin. Thus life is adjusted to new environments; and if the

Platonic postulate be correct, that untaught virtues that come by

nature and instinct are no virtues, but must be made products of

reflection and reason, the sphere and need of this principle is great

indeed. But this implies a distrust of physical human nature as

deep-seated and radical as that of Calvinism for the unregenerate

heart, against which modern common sense, so often the best muse of

both psychophysics and pedagogy, protests. Individual prescription is

here as imperative as it is difficult. Wonders that now seem to be

most incredible, both of hurt and help, can undoubtedly be wrought,

but analysis should always be for the sake of synthesis and never be

beyond its need and assured completion. No thoughtful student fully

informed of the facts and tentatives in this field can doubt that here

lies one of the most promising fields of future development, full of

far-reaching and rich results for those, as yet far too few, experts

in physical training, who have philosophic minds, command the facts of

modern psychology, and whom the world awaits now as never before.

C. Another yet closely correlated ideal is that of economic postures

and movements. The system of Ling is less orthopedic than orthogenic,

although he sought primarily to correct bad attitudes and perverted

growth. Starting from the respiratory and proceeding to the muscular

system, he and his immediate pupils were content to refer to the

ill-shapen bodies of most men about them. One of their important aims

was to relax the flexor and tone up the extensor muscles and to open

the human form into postures as opposite as possible to those of the

embryo, which it tends so persistently to approximate in sitting, and

in fatigue and collapse attitudes generally. The head must balance on

the cervical vertebra and not call upon the muscles of the neck to

keep it from rolling off; the weight of the shoulders must be thrown

back off the thorax; the spine be erect to allow the abdomen free

action; the joints of the thigh extended; the hand and arm supinated,

etc. Bones must relieve muscles and nerves. Thus an erect,

self-respecting carriage must be given, and the unfortunate

association, so difficult to overcome, between effort and an involuted

posture must be broken up. This means economy and a great saving of

vital energy. Extensor action goes with expansive, flexor with

depressive states of mind; hence courage, buoyancy, hope, are favored

and handicaps removed. All that is done with great effort causes wide

irradiation of tensions to the other half of the body and also

sympathetic activities in those not involved; the law of maximal ease

and minimal expenditure of energy must be always striven for, and the

interests of the viscera never lost sight of. This involves educating

weak and neglected muscles, and like the next ideal, often shades over

by almost imperceptible gradation into the passive movements by the

Zander machines. Realizing that certain activities are sufficiently or

too much emphasized in ordinary life, stress is laid upon those which

are complemental to them, so that there is no pretense of taking

charge of the totality of motor processes, the intention being

principally to supplement deficiencies, to insure men against being

warped, distorted, or deformed by their work in life, to compensate

specialties and perform more exactly what recreation to some extent

aims at.

This wholesome but less inspiring endeavor, which combats one of the

greatest evils that under modern civilization threatens man's physical

weal, is in some respects as easy and practical as it is useful. The

great majority of city bred men, as well as all students, are prone to

deleterious effects from too much sitting; and indeed there is

anatomical evidence in the structure of the tissues, and especially

the blood-vessels of the groins, that, at his best, man is not yet

entirely adjusted to the upright position. So a method that

straightens knees, hips, spine, and shoulders, or combats the

school-desk attitude, is a most salutary contribution to a great and

growing need. In the very act of stretching, and perhaps yawning, for

which much is to be said, nature itself suggests such correctives and

preventives. To save men from being victims of their occupations is

often to add a better and larger half to their motor development. The

danger of the system, which now best represents this ideal, is

inflexibility and overscholastic treatment. It needs a great range of

individual variations if it would do more than increase circulation,

respiration, and health, or the normal functions of internal organs

and fundamental physiological activities. To clothe the frame with

honest muscles that are faithful servants of the will adds not only

strength, more active habits and efficiency, but health; and in its

material installation this system is financially economic. Personal

faults and shortcomings are constantly pointed out where this work is

best represented, and it has a distinct advantage in inciting an

acquaintance with physiology and inviting the larger fields of medical

knowledge.

D. The fourth gymnastic aim is symmetry and correct proportions.

Anthropometry and average girths and dimensions, strength, etc., of

the parts of the body are first charted in percentile grades; and each

individual is referred to the apparatus and exercises best fitted to

correct weaknesses and subnormalities. The norms here followed are not

the canons of Greek art, but those established by the measurement of

the largest numbers properly grouped by age, weight, height, etc.

Young men are found to differ very widely. Some can lift 1,000 pounds,

and some not 100; some can lift their weight between twenty and forty

times, and some not once; some are most deficient in legs, others in

shoulders, arms, backs, chests. By photography, tape, and scales, each

is interested in his own bodily condition and incited to overcome his

greatest defects; and those best endowed by nature to attain ideal

dimensions and make new records are encouraged along these lines. Thus

this ideal is also largely though not exclusively remedial.

This system can arouse youth to the greatest pitch of zest in watching

their own rapidly multiplying curves of growth in dimensions and

capacities, in plotting curves that record their own increment in

girths, lifts, and other tests, and in observing the effects of sleep,

food, correct and incorrect living upon a system so exquisitely

responsive to all these influences as are the muscles. To learn to

know and grade excellence and defect, to be known for the list of

things one can do and to have a record, or to realize what we lack of

power to break best records, even to know that we are strengthening

some point where heredity has left us with some shortage and perhaps

danger, the realization of all this may bring the first real and deep

feeling for growth that may become a passion later in things of the

soul. Growth always has its selfish aspects, and to be constantly

passing our own examination in this respect is a new and perhaps

sometimes too self-conscious endeavor of our young college barbarians;

but it is on the whole a healthful regulative, and this form of the

struggle toward perfection and escape from the handicap of birth will

later move upward to the intellectual and moral plane. To kindle a

sense of physical beauty of form in every part, such as a sculptor

has, may be to start youth on the lowest round of the Platonic ladder

that leads up to the vision of ideal beauty of soul, if his ideal be

not excess of brawn, or mere brute strength, but the true proportion

represented by the classic or mean temperance balanced like justice

between all extremes. Hard, patient, regular work, with the right

dosage for this self-cultural end, has thus at the same time a unique

moral effect.

The dangers of this system are also obvious. Nature's intent can not

be too far thwarted; and as in mental training the question is always

pertinent, so here we may ask whether it be not best in all cases to

some extent, and in some cases almost exclusively, to develop in the

direction in which we most excel, to emphasize physical individuality

and even idiosyncrasy, rather than to strive for monotonous

uniformity. Weaknesses and parts that lag behind are the most easily

overworked to the point of reaction and perhaps permanent injury.

Again, work for curative purposes lacks the exuberance of free sports:

it is not inspiring to make up areas; and therapeutic exercises

imposed like a sentence for the shortcomings of our forebears bring a

whiff of the atmosphere of the hospital, if not of the prison, into

the gymnasium.

These four ideals, while so closely interrelated, are as yet far from

harmonized. Swedish, Turner, Sargent, and American systems are each,

most unfortunately, still too blind to the others' merits and too

conscious of the others' shortcomings. To some extent they are

prevented from getting together by narrow devotion to a single cult,

aided sometimes by a pecuniary interest in the sale of their own

apparatus and books or in the training of teachers according to one

set of rubrics. The real elephant is neither a fan, a rope, a tree nor

a log, as the blind men in the fable contended, each thinking the part

he had touched to be the whole. This inability of leaders to combine

causes uncertainty and lack of confidence in, and of enthusiastic

support for, any system on the part of the public. Even the radically

different needs of the sexes have failed of recognition from the same

partisanship. All together represent only a fraction of the nature and

needs of youth. The world now demands what this country has never had,

a man who, knowing the human body, gymnastic history, and the various

great athletic traditions of the past, shall study anew the whole

motor field, as a few great leaders early in the last century tried to

do; who shall gather and correlate the literature and experiences of

the past and present with a deep sense of responsibility to the

future; who shall examine martial training with all the inspirations,

warnings, and new demands; and who shall know how to revive the

inspiration of the past animated by the same spirit as the Turners,

who were almost inflamed by referring back to the hardy life of the

early Teutons and trying to reproduce its best features; who shall

catch the spirit of, and make due connections with, popular sports

past and present, study both industry and education to compensate

their debilitating effects, and be himself animated by a great ethical

and humanistic hope and faith in a better future. Such a man, if he

ever walks the earth, will be the idol of youth, will know their

physical secrets, will come almost as a savior to the bodies of men,

and will, like Jahn, feel his calling and work sacred, and his

institution a temple in which every physical act will be for the sake

of the soul. The world of adolescence, especially that part which sits

in closed spaces conning books, groans and travails all the more

grievously and yearningly, because unconsciously, waiting for a

redeemer for its body. Till he appears, our culture must remain for

most a little hollow, falsetto, and handicapped by school-bred

diseases. The modern gymnasium performs its chief service during

adolescence and is one of the most beneficent agencies of which not a

few, but every youth, should make large use. Its spirit should be

instinct with euphoria, where the joy of being alive reaches a point

of high, although not quite its highest, intensity. While the stimulus

of rivalry and even of records is not excluded, and social feelings

may be appealed to by unison exercises and by the club spirit, and

while competitions, tournaments, and the artificial motives of prizes

and exhibitions may be invoked, the culture is in fact largely

individual. And yet in this country the annual \_Turnerfest\_ brings

4,000 or 5,000 men from all parts of the Union, who sometimes all

deploy and go through some of the standard exercises together under

one leader. Instead of training a few athletes, the real problem now

presented is how to raise the general level of vitality so that

children and youth may be fitted to stand the strain of modern

civilization, resist zymotic diseases, and overcome the deleterious

influences of city life. The almost immediate effects of systematic

training are surprising and would hardly be inferred from the annual

increments tabled earlier in this chapter. Sandow was a rather weakly

boy and ascribes his development chiefly to systematic training.

We have space but for two reports believed to be typical. Enebuske

reports on the effects of seven months' training on young women

averaging 22.3 years. The figures are based on the 50 percentile

column.

----------------+--------+----------------------------------+--------

| | Strength of |

|Lung | | | |right |left |Total

|capacity| legs |back |chest|forearm|forearm|Strength

----------------+--------+------+-----+-----+-------+-------+--------

Before training | 2.65 | 93 |65.5 | 27 | 26 | 23 | 230

After six months| 2.87 | 120 |81.5 | 32 | 28 | 25 | 293

----------------+--------+------+-----+-----+-------+-------+--------

By comparing records of what he deems standard normal growth with that

of 188 naval cadets from sixteen to twenty-one, who had special and

systematic training, just after the period of most rapid growth in

height, Beyer concluded that the effect of four years of this added a

little over an inch of stature, and that this gain as greatest at the

beginning. This increase was greatest for the youngest cadets. He

found also a marked increase in weight, nearly the same for each year

from seventeen to twenty one. This he thought more easily influenced

by exercise than height. A high vital index ratio of lung capacity to

weight is a very important attribute of good training. Beyer[1] found,

however, that the addition of lung area gained by exercise did not

keep up with the increase thus caused in muscular substance, and that

the vital index always became smaller in those who had gained weight

and strength by special physical training. How much gain in weight is

desirable beyond the point where the lung capacity increases at an

equal rate is unknown. If such measurements were applied to the

different gymnastic systems, we might be able to compare their

efficiency, which would be a great desideratum in view of the

unfortunate rivalry between them. Total strength, too, can be greatly

increased. Beyer thinks that from sixteen to twenty-one it may exceed

the average or normal increment fivefold, and he adds, "I firmly

believe that the now so wonderful performances of most of our strong

men are well within the reach of the majority of healthy men, if such

performances were a serious enough part of their ambition

to make them do the exercises necessary to develop them." Power of the

organs to respond to good training by increased strength probably

reaches well into middle life.

It is not encouraging to learn that, according to a recent writer,[2]

we now have seventy times as many physicians in proportion to the

general population as there are physical directors, even for the

school population alone considered. We have twice as many physicians

per population as Great Britain, four times a many as Germany, or 2

physicians, 1.8 ministers, 1.4 lawyers per thousand of the general

population; while even if all male teachers of physical training

taught only males of the military age, we should have but 0.05 of a

teacher per thousand, or if the school population alone be considered,

20 teachers per million pupils. Hence, it is inferred that the need of

wise and classified teachers in this field is at present greater than

in any other. But fortunately while spontaneous, unsystematic exercise

in a well-equipped modern gymnasium may in rare cases do harm, so far

from sharing the prejudice often felt for it by professional trainers,

we believe that free access to it without control or direction is

unquestionably a boon to youth. Even if its use be sporadic and

occasional, as it is likely to be with equal opportunity for

out-of-door exercises and especially sports, practise is sometimes

hygienic almost inversely to its amount, while even lameness from

initial excess has its lessons, and the sense of manifoldness of

inferiorities brought home by experiences gives a wholesome

self-knowledge and stimulus.

In this country more than elsewhere, especially in high school and

college, gymnasium work has been brought into healthful connection

with field sports and record competitions for both teams and

individuals who aspire to championship. This has given the former a

healthful stimulus although it is felt only by a picked few. Scores of

records have been established for running, walking, hurdling,

throwing, putting, swimming, rowing, skating, etc., each for various

shorter and longer distances and under manifold conditions, and for

both amateurs and professionals, who are easily accessible. These, in

general, show a slow but steady advance in this country since 1876,

when athletics were established here. In that year there was not a

single world's best record held by an American amateur, and

high-school boys of to-day could in most, though not in all lines,

have won the American championship twenty-five years ago. Of course,

in a strict sense, intercollegiate contests do not show the real

advance in athletics, because it is not necessary for a man in order

to win a championship to do his best; but they do show general

improvement.

We select for our purpose a few of those records longest kept. Not

dependent on external conditions like boat-racing, or on improved

apparatus like bicycling, we have interesting data of a very different

order for physical measurements. These down to present writing--July,

1906--are as follows: For the 100-yard dash, every annual record from

1876 to 1895 is 10 or 11 seconds, or between these, save in 1890,

where Owen's record of 9-4/5 seconds still stands. In the 220-yard run

there is slight improvement since 1877, but here the record of 1896

(Wefers, 21-1/5 seconds) has not been surpassed. In the quarter-mile

run, the beet record was in 1900 (Long, 47 seconds). The half-mile

record, which still stands, was made in 1895 (Kilpatrick, 1 minute

52-2/5 seconds); the mile run in 1895 (Conneff, 4 minutes 15-3/5

seconds). The running broad jump shows a very steady improvement, with

the best record in 1900 (Prinstein, 24 feet 7-1/4 inches). The running

high jump shows improvement, but less, with the record of 1895 still

standing (Sweeney, 6 feet 5-5/8 inches). The record for pole vaulting,

corrected to November, 1905, is 12 feet 132/100 inches (Dole); for

throwing the 16-pound hammer head, 100 feet 5 inches (Queckberner);

for putting the 16-pound shot, 49 feet 6 inches (Coe, 1905); the

standing high jump, 5 feet 5-1/2 inches (Ewry); for the running high

jump, 6 feet 5-5/8 inches (Sweeney). We also find that if we extend

our purview to include all kinds of records for physical achievement,

that not a few of the amateur records for activities involving

strength combined with rapid rhythm movement are held by young men of

twenty or even less.

In putting the 16-pound shot under uniform conditions the record has

improved since the early years nearly 10 feet (Coe, 49 feet 6 inches,

best at present writing, 1906). Pole vaulting shows a very marked

advance culminating in 1904 (Dole, 12 feet 132/100 inches). Most

marked of all perhaps is the great advance in throwing the 16-pound

hammer. Beginning between 70 and 80 feet in the early years, the

record is now 172 feet 11 inches (Flanagan, 1904). The two-mile

bicycle race also shows marked gain, partly, of course, due to

improvement in the wheel, the early records being nearly 7 minutes,

and the best being 2 minutes 19 seconds (McLean, 1903). Some of these

are world records, and more exceed professional records.[3] These, of

course, no more indicate general improvement than the steady reduction

of time in horse-racing suggests betterment in horses generally.

In Panhellenic games as well as at present, athleticism in its

manifold forms was one of the most characteristic expressions of

adolescent nature and needs. Not a single time or distance record of

antiquity has been preserved, although Grasberger[4] and other writers

would have us believe that in those that are comparable, ancient

youthful champions greatly excelled ours, especially in leaping and

running. While we are far from cultivating mere strength, our training

is very one-sided from the Greek norm of unity or of the ideals that

develop the body only for the salve of the soul. While gymnastics in

our sense, with apparatus, exercises, and measurements independently

of games was unknown, the ideal and motive were as different from ours

as was its method. Nothing, so far as is known, was done for

correcting the ravages of work, or for overcoming hereditary defects;

and until athletics degenerated there were Do exercises for the sole

purpose of developing muscle.

On the whole, while modern gymnastics has done more for the trunk,

shoulders, and arms than for the legs, it is now too selfish and

ego-centric, deficient on the side of psychic impulsion, and but

little subordinated to ethical or intellectual development. Yet it

does a great physical service to all who cultivate it, and is a

safeguard of virtue and temperance. Its need is radical revision and

coordination of various cults and theories in the light of the latest

psycho-physiological science.

Gymnastics allies itself to biometric work. The present academic zeal

for physical development is in great need of closer affiliation with

anthropometry. This important and growing department will be

represented in the ideal gymnasium of the future--First, by courses,

if not by a chair, devoted to the apparatus of measurements of human

proportions and symmetry, with a kinesological cabinet where young men

are instructed in the elements of auscultation, the use of calipers,

the sphygmograph, spirometer, plethysmograph, kinesometer to plot

graphic curves, compute average errors, and tables of percentile

grades and in statistical methods, etc. Second, anatomy, especially of

muscles, bones, heart, and skin, will be taught, and also their

physiology, with stress upon myology, the effects of exercise on the

flow of blood and lymph, not excluding the development of the upright

position, and all that it involves and implies. Third, hygiene will be

prominent and comprehensive enough to cover all that pertains to

body-keeping, regimen, sleep, connecting with school and domestic and

public hygiene--all on the basis of modern as distinct from the

archaic physiology of Ling, who, it is sufficient to remember, died in

1839, before this science was recreated, and the persistence of whose

concepts are an anomalous survival to-day. Mechanico-therapeutics, the

purpose and service of each chief kind of apparatus and exercise, the

value of work on stall bars with chest weights, of chinning, use of

the quarter-staff, somersaults, rings, clubs, dumb-bells, work with

straight and flexed knees on machinery, etc., will be taught. Fourth,

the history of gymnastics from the time of its highest development in

Greece to the present is full of interest and has a very high and not

yet developed culture value for youth. This department, both in its

practical and theoretical side, should have its full share of prizes

and scholarships to stimulate the seventy to seventy-five per cent of

students who are now unaffected by the influence of athletics. By

these methods the motivation of gymnastics, which now in large measure

goes to waste in enthusiasm, could be utilised to aid the greatly

needed intellectualization of those exercises which in their nature

are more akin to work than play. Indeed, Gutsmuths's first definition

of athletics was "work under the garb of youthful pleasure." So to

develop these courses that they could chiefly, if not entirely,

satisfy the requirements for the A.B. degree, would coordinate the

work of the now isolated curriculum of the training-schools with that

of the college and thus broaden the sphere of the latter; but besides

its culture value, which I hold very high, such a step would prepare

for the new, important, and, as we have seen, very inadequately manned

profession of physical trainers. This has, moreover, great but yet

latent and even unsuspected capacities for the morals of our academic

youth. Grote states that among the ancient Greeks one-half of all

education as devoted to the body, and Galton urges that they as much

excelled us as we do the African negro. They held that if physical

perfection was cultivated, moral and mental excellence would follow;

and that, without this, national culture rests on an insecure basis.

In our day there are many new reasons to believe that the best nations

of the future will be those which give most intelligent care to the

body.

[Footnote 1: See H.G. Beyer. The Influence of Exercise on Growth.

American Physical Education Review, September-December, 1896, vol. I,

pp. 76-87.]

[Footnote 2: J.H. McCurdy, Physical Training as a Profession.

Association Seminar, March, 1902, vol. 10, pp. 11-24.]

[Footnote 3: These records are taken from the World Almanac, 1906, and

Olympic Games of 1906 at Athens. Edited by J.E. Sullivan, Commissioner

from the United States to the Olympic Games. Spalding's Athletic

Library, New York, July, 1906.]

[Footnote 4: O.H. Jaeger, Die Gymnastik der Hellenen. Heitz,

Stuttgart 1881. L. Grasberger's great standard work, Erziehung und

Untericht im klassischen Alterthum. Würzburg, 1864-81, 3 vols.]

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CHAPTER VI

PLAY, SPORTS, AND GAMES

The view of Groos partial and a better explanation of play proposed as

rehearsing ancestral activities--The glory of Greek physical training,

its ideals and results--The first spontaneous movements of infancy as

keys to the past--Necessity of developing basal powers before those

that are later and peculiar to the individual--Plays that interest due

to their antiquity--Play with dolls--Play distinguished by age--Play

preferences of children and their reasons--The profound

significance of rhythm--The value of dancing and also its

significance, history, and the desirability of re-introducing

it--Fighting--Boxing--Wrestling--Bushido--Foot-ball--Military

ideals--Showing off--Cold baths--Hill climbing--The playground

movement--The psychology of play--Its relation to work.

Play, sports, and games constitute a more varied, far older, and more

popular field. Here a very different spirit of joy and gladness rules.

Artifacts often enter but can not survive unless based upon pretty

purely hereditary momentum. Thus our first problem is to seek both the

motor tendencies and the psychic motives bequeathed to us from the

past. The view of Groos that play is practise for future adult

activities is very partial, superficial, and perverse. It ignores the

past where lie the keys to all play activities. True play never

practises what is phyletically new; and this, industrial life often

calls for. It exercises many atavistic and rudimentary functions, a

number of which will abort before maturity, but which live themselves

out in play like the tadpole's tail, that must be both developed and

used as a stimulus to the growth of legs which will otherwise never

mature. In place of this mistaken and misleading view, I regard play

as the motor habits and spirit of the past of the race, persisting in

the present, as rudimentary functions sometimes of and always akin to

rudimentary organs. The best index and guide to the stated activities

of adults in past ages is found in the instinctive, untaught, and

non-imitative plays of children which are the most spontaneous and

exact expressions of their motor needs. The young grow up into the

same forms of motor activity, as did generations that have long

preceded them, only to a limited extent; and if the form of every

human occupation were to change to-day, play would be unaffected save

in some of its superficial imitative forms. It would develop the motor

capacities, impulses, and fundamental forms of our past heritage, and

the transformation of these into later acquired adult forms is

progressively later. In play every mood and movement is instinct with

heredity. Thus we rehearse the activities of our ancestors, back we

know not how far, and repeat their life work in summative and

adumbrated ways. It is reminiscent albeit unconsciously, of our line

of descent; and each is the key to the other. The psycho-motive

impulses that prompt it are the forms in which our forebears have

transmitted to us their habitual activities. Thus stage by stage we

reënact their lives. Once in the phylon many of these activities were

elaborated in the life and death struggle for existence. Now the

elements and combinations oldest in the muscle history of the race are

rerepresented earliest in the individual, and those later follow in

order. This is why the heart of youth goes out into play as into

nothing else, as if in it man remembered a lost paradise. This is why,

unlike gymnastics, play has as much soul as body, and also why it so

makes for unity of body and soul that the proverb "Man is whole only

when he plays" suggests that the purest plays are those that enlist

both alike. To address the body predominantly strengthens unduly the

fleshy elements, and to overemphasize the soul causes weakness and

automatisms. Thus understood, play is the ideal type of exercise for

the young, most favorable for growth, and most self-regulating in both

kind and amount. For its forms the pulse of adolescent enthusiasm

beats highest. It is unconstrained and free to follow any outer or

inner impulse. The zest of it vents and satisfies the strong passion

of youth for intense erethic and perhaps orgiastic states, gives an

exaltation of self-feeling so craved that with no vicarious outlet it

often impels to drink, and best of all realizes the watchword of the

Turners, \_frisch, frei, fröhlich, fromm\_ [Fresh, free, jovial,

pious.].

Ancient Greece, the history and literature of which owe their

perennial charm for all later ages to the fact that they represent the

eternal adolescence of the world, best illustrates what this

enthusiasm means for youth. Jäger and Guildersleeve, and yet better

Grasberger, would have us believe that the Panhellenic and especially

the Olympic games combined many of the best features of a modern prize

exhibition, a camp-meeting, fair, Derby day, a Wagner festival, a

meeting of the British Association, a country cattle show,

intercollegiate games, and medieval tournament; that they were the

"acme of festive life" and drew all who loved gold and glory, and that

night and death never seemed so black as by contrast with their

splendor. The deeds of the young athletes were ascribed to the

inspiration of the gods, whose abodes they lit up with glory; and in

doing them honor these discordant states found a bond of unity. The

victor was crowned with a simple spray of laurel; cities vied with

each other for the honor of having given him birth, their walls were

taken down for his entry and immediately rebuilt; sculptors, for whom

the five ancient games were schools of posture, competed in the

representation of his form; poets gave him a pedigree reaching back to

the gods, and Pindar, who sang that only he is great who is great with

his hands and feet, raised his victory to symbolize the eternal

prevalence of good over evil. The best body implied the best mind; and

even Plato, to whom tradition gives not only one of the fairest souls,

but a body remarkable for both strength and beauty, and for whom

weakness was perilously near to wickedness, and ugliness to sin,

argues that education must be so conducted that the body can be safely

entrusted to the care of the soul and suggests, what later became a

slogan of a more degenerate gladiatorial athleticism, that to be well

and strong is to be a philosopher--\_valare est philosophari\_. The

Greeks could hardly conceive bodily apart from psychic education, and

physical was for the sake of mental training. A sane, whole mind could

hardly reside in an unsound body upon the integrity of which it was

dependent. Knowledge for its own sake, from this standpoint, is a

dangerous superstition, for what frees the mind is disastrous if it

does not give self-control; better ignorance than knowledge that does

not develop a motor side. Body culture is ultimately only for the sake

of the mind and soul, for body is only its other ego. Not only is all

muscle culture at the same time brain-building, but a book-worm with

soft hands, tender feet, and tough rump from much sitting, or an

anemic girl prodigy, "in the morning hectic, in the evening electric,"

is a monster. Play at its best is only a school of ethics. It gives

not only strength but courage and confidence, tends to simplify life

and habits, gives energy, decision, and promptness to the will, brings

consolation and peace of mind in evil days, is a resource in trouble

and brings out individuality.

How the ideals of physical preformed those of moral and mental

training in the land and day of Socrates is seen in the identification

of knowledge and virtue, "\_Kennen und Können\_." [To know and to have

the power to do] Only an extreme and one-sided intellectualism

separates them and assumes that it is easy to know and hard to do.

From the ethical standpoint, philosophy, and indeed all knowledge, is

the art of being and doing good, conduct is the only real subject of

knowledge, and there is no science but morals. He is the best man,

says Xenophon, who is always studying how to improve, and he is the

happiest who feels that he is improving. Life is a skill, an art like

a handicraft, and true knowledge a form of will. Good moral and

physical development are more than analogous; and where intelligence

is separated from action the former becomes mystic, abstract, and

desiccated, and the latter formal routine. Thus mere conscience and

psychological integrity and righteousness are allied and mutually

inspiring.

Not only play, which is the purest expression of motor heredity, but

work and all exercise owe most of whatever pleasure they bring to the

past. The first influence of all right exercise for those in health is

feeling of well-being and exhilaration. This is one chief source of

the strange enthusiasm felt for many special forms of activity, and

the feeling is so strong that it animates many forms of it that are

hygienically unfit. To act vigorously from a full store of energy

gives a reflex of pleasure that is sometimes a passion and may fairly

intoxicate. Animals must move or cease growing and die. While to be

weak is to be miserable, to feel strong is a joy and glory. It gives a

sense of superiority, dignity, endurance, courage, confidence,

enterprise, power, personal validity, virility, and virtue in the

etymological sense of that noble word. To be active, agile, strong, is

especially the glory of young men. Our nature and history have so

disposed our frame that thus all physiological and psychic processes

are stimulated, products of decomposition are washed out by

oxygenation and elimination, the best reaction of all the ganglionic

and sympathetic activities is accused, and vegetative processes are

normalized. Activity may exalt the spirit almost to the point of

ecstasy, and the physical pleasure of it diffuse, irradiate, and

mitigate the sexual stress just at the age when its premature

localization is most deleterious. Just enough at the proper time and

rate contributes to permanent elasticity of mood and disposition,

gives moral self-control, rouses a love of freedom with all that that

great word means, and favors all higher human aspirations.

In all these modes of developing our efferent powers, we conceive that

the race comes very close to the individual youth, and that ancestral

momenta animate motor neurons and muscles and preside over most of the

combinations. Some of the elements speak with a still small voice

raucous with age. The first spontaneous movements of infancy are

hieroglyphs, to most of which we have as yet no good key. Many

elements are so impacted and felted together that we can not analyze

them. Many are extinct and many perhaps made but once and only hint

things we can not apprehend. Later the rehearsals are fuller, and

their significance more intelligible, and in boyhood and youth the

correspondences are plain to all who have eyes to see. Pleasure is

always exactly proportional to the directness and force of the current

of heredity, and in play we feel most fully and intensely ancestral

joys. The pain of toil died with our forebears; its vestiges in our

play give pure delight. Its variety prompts to diversity that enlarges

our life. Primitive men and animals played, and that too has left its

traces in us. Some urge that work was evolved or degenerated from

play; but the play field broadens with succeeding generations youth is

prolonged, for play is always and everywhere the best synonym of

youth. All are young at play and only in play, and the best possible

characterization of old age is the absence of the soul and body of

play. Only senile and overspecialized tissues of brain, heart, and

muscles know it not.

Gulick[1] has urged that what makes certain exercises more interesting

than others is to be found in the phylon. The power to throw with

accuracy and speed was once pivotal for survival, and non-throwers

were eliminated. Those who could throw unusually well best overcame

enemies, killed game, and sheltered family. The nervous and muscular

systems are organized with certain definite tendencies and have back

of them a racial setting. So running and dodging with speed and

endurance, and hitting with a club, were also basal to hunting and

fighting. Now that the need of these is leas urgent for utilitarian

purposes, they are still necessary for perfecting the organism. This

makes, for instance, baseball racially familiar, because it represents

activities that were once and for a long time necessary for survival.

We inherit tendencies of muscular coördination that have been of great

racial utility. The best athletic sports and games a composed of these

racially old elements, so that phylogenetic muscular history is of

great importance. Why is it, this writer asks, that a city man so

loves to sit all day and fish! It is because this interest dates back

to time immemorial. We are the sons of fishermen, and early life was

by the water's side, and this is our food supply. This explains why

certain exercises are more interesting than others. It is because they

touch and revive the deep basic emotions of the race. Thus we see that

play is not doing things to be useful later, but it is rehearsing

racial history. Plays and games change only in their external form,

but the underlying neuro-muscular activities, and also the psychic

content of them, are the same. Just as psychic states must be lived

out up through the grades, so the physical activities most be played

off, each in its own time.

The best exercise for the young should thus be more directed to

develop the basal powers old to the race than those peculiar to the

individual, and it should enforce those psycho-neural and muscular

forms which race habit has banded down rather than insist upon those

arbitrarily designed to develop our ideas of symmetry regardless of

heredity. The best guide to the former is \_interest\_, zest, and

spontaneity. Hereditary moment, really determine, too, the order in

which nerve centers come into function. The oldest, racial parts come

first, and those which are higher and represent volition come in much

later.[2] As Hughlings Jackson has well shown, speech uses most of the

same organs as does eating, but those concerned with the former are

controlled from a higher level of nerve-cells. By right mastication,

deglutition, etc., we are thus developing speech organs. Thus not only

the kind but the time of forms and degrees of exercise is best

prescribed by heredity. All growth is more or less rhythmic. There are

seasons of rapid increment followed by rest and then perhaps succeeded

by a period of augmentation, and this may occur several times.

Roberts's fifth parliamentary report shows that systematic gymnastics,

which, if applied at the right age, produce such immediate and often

surprising development of lung capacity, utterly fail with boys of

twelve, because this nascent period has not yet come. Donaldson showed

that if the eyelid of a young kitten be forced open prematurely at

birth and stimulated with light, medullation was premature and

imperfect; so, too, if proper exercise is deferred too long, we know

that little result is achieved. The sequence in which the maturation

of levels, nerve areas, and bundles of fibers develop may be, as

Flechsig thinks, causal; or, according to Cajal, energy, originally

employed in growth by cell division, later passes to fiber extension

and the development of latent cells; or as in young children, the

nascent period of finger movements may stimulate that of the thumb

which comes later, and the independent movement of the two eyes, their

subsequent coördination, and so on to perhaps a third and yet higher

level. Thus exercise ought to develop nature's first intention and

fulfil the law of nascent periods, or else not only no good but great

harm may be done. Hence every determination of these periods is of

great practical as well as scientific importance. The following are

the chief attempts yet made to fix them, which show the significance

of adolescence.

The doll curve reaches its point of highest intensity between eight

and nine,[3] and it is nearly ended at fifteen, although it may

persist. Children can give no better reason why they stop playing with

dolls than because other things are liked better, or they are too old,

ashamed, love real babies, etc. The Roman girl, when ripe for

marriage, hung up her childhood doll as a votive offering to Venus.

Mrs. Carlyle, who was compelled to stop, made sumptuous dresses and a

four-post bed, and made her doll die upon a funeral pyre like Dido,

after speaking her last farewell and stabbing herself with a penknife

by way of Tyrian sword. At thirteen or fourteen it is more distinctly

realized that dolls are not real, because they have no inner life or

feeling, yet many continue to play with them with great pleasure, in

secret, till well on in the teens or twenties. Occasionally single

women or married women with no children, and in rare cases even those

who have children, play dolls all their lives. Gales's[4] student

concluded that the girls who played with dolls up to or into pubescent

years were usually those who had the fewest number, that they played

with them in the most realistic manner, kept them because actually

most fond of them, and were likely to be more scientific, steady, and

less sentimental than those who dropped them early. But the instinct

that "dollifies" new or most unfit things is gone, as also the subtle

points of contact between doll play and idolatry. Before puberty dolls

are more likely to be adults; after puberty they are almost always

children or babies. There is no longer a struggle between doubt and

reality in the doll cosmos, no more abandon to the doll illusion; but

where it lingers it is a more atavistic rudiment, and just as at the

height of the fever dolls are only in small part representatives of

future children, the saying that the first child is the last doll is

probably false. Nor are doll and child comparable to first and second

dentition, and it is doubtful if children who play with dolls as

children with too great abandonment are those who make the best

mothers later, or if it has any value as a preliminary practise of

motherhood. The number of motor activities that are both inspired and

unified by this form of play and that can always be given wholesome

direction is almost incredible, and has been too long neglected both

by psychologists and teachers. Few purer types of the rehearsal by the

individual of the history of the race can probably be found even

though we can not yet analyze the many elements involved and assign to

each its phyletic correlate.

In an interesting paper Dr. Gulick[5] divides play into three childish

periods, separated by the ages three and seven, and attempts to

characterize the plays of early adolescence from twelve to seventeen and

of later adolescence from seventeen to twenty-three. Of the first two

periods he says, children before seven rarely play games spontaneously,

but often do so under the stimulus of older persons. From seven to

twelve, games are almost exclusively individualistic and competitive,

but in early adolescence "two elements predominate--first, the plays are

predominantly team games, in which the individual is more or less

sacrificed for the whole, in which there is obedience to a captain, in

which there is coöperation among a number for a given end, in which play

has a program and an end. The second characteristic of the period is

with reference to its plays, and there seems to be all of savage

out-of-door life--hunting, fishing, stealing, swimming, rowing, sailing,

fighting, hero-worship, adventure, love of animals, etc. This

characteristic obtains more with boys than with girls." "The plays of

adolescence are socialistic, demanding the heathen virtues of courage,

endurance, self-control, bravery, loyalty, enthusiasm."

Croswell[6] found that among 2,000 children familiar with 700 kinds of

amusements, those involving physical exercises predominated over all

others, and that "at every age after the eighth year they were

represented as almost two to one and in the sixteenth year rose among

boys as four to one." The age of the greatest number of different

amusements is from ten to eleven, nearly fifteen being mentioned, but

for the next eight or nine years there is a steady decline of number,

and progressive specialisation occurs. The games of chase, which are

suggestive on the recapitulation theory, rise from eleven per cent in

boys of six to nineteen per cent at nine, but soon after decline, and

at sixteen have fallen to less than four per cent. Toys and original

make-believe games decline still earlier, while ball rises steadily

and rapidly to eighteen, and card and table games rise very steadily

from ten to fifteen in girls, but the increment is much less in boys.

"A third or more of all the amusements of boys just entering their

teens are games of contest--games in which the end is in one way or

another to gain an advantage one's fellows, in which the interest is n

the struggle between peers." "As children approach the teens, a

tendency arises that is well expressed by one of the girls who no

longer makes playthings but things that are useful." Parents and

society must, therefore, provide the most favorable conditions for the

kind of amusement fitting at each age. As the child grows older,

society plays a larger rôle in all the child's amusements, and from

the thirteenth year "amusements take on a decidedly coöperative and

competitive character, and efforts are ore and more confined to the

accomplishments of some definite aim. The course for this period will

concentrate the effort upon fewer lines," and more time will be

devoted to each. The desire for mastery is now at its height. The

instinct is to maintain one's self independently and ask no odds. At

fourteen, especially, the impulse is, in manual training, to make

something and perhaps to coöperate.

McGhee[7] collected the play preferences of 15,718 children, and found

a very steady decline in running plays among girls from nine to

eighteen, but a far more rapid rise in plays of chance from eleven to

fifteen, and a very rapid rise from sixteen to eighteen. From eleven

onward with the most marked fall before fourteen, there was a distinct

decline in imitative games for girls and a slower one for boys. Games

involving rivalry increased rapidly among boys from eleven to sixteen

and still more rapidly among girls, their percentage of preference

even exceeding that of boys at eighteen, when it reached nearly

seventy per cent. With adolescence, specialization upon a few plays

was markedly increased in the teens among boys, whereas with girls in

general there were a large number of plays which were popular with

none preëminent. Even at this age the principle of organization in

games so strong with boys is very slight with girls. Puberty showed

the greatest increase of interest among pubescent girls for croquet,

and among boys for swimming, although baseball and football, the most

favored for boys, rose rapidly. Although the author does not state it,

it would seem from his data that plays peculiar to the different

seasons were most marked among boys, in part, at least, because their

activities are more out of doors.

Ferrero and others have shown that the more intense activities of

primitive people tend to be rhythmic and with strongly automatic

features. No form of activity is more universal than the dance, which

is not only intense but may express chiefly in terms of fundamental

movements, stripped of their accessory finish and detail, every

important act, vocation, sentiment, or event in the life of man in

language so universal and symbolic that music and poetry themselves

seem to have arisen out of it. Before it became specialized much labor

was cast in rhythmic form and often accompanied by time-marking and

even tone to secure the stimulus of concert on both economic and

social principles. In the dark background of history there is now much

evidence that at some point, play, art, and work were not divorced.

They all may have sprung from rhythmic movement which is so

deep-seated in biology because it secures most joy of life with least

expense. By it Eros of old ordered chaos, and by its judicious use the

human soul is cadenced to great efforts toward high ideals. The many

work-songs to secure concerted action in lifting, pulling, stepping,

the use of flail, lever, saw, ax, hammer, hoe, loom, etc., show that

areas and thesis represent flexion and extension, that accent

originated in the acme of muscular stress, as well as how rhythm eases

work and also makes it social. Most of the old work-canticles are

lost, and machines have made work more serial, while rhythms are

obscured or imposed from without so as to limit the freedom they used

to express. Now all basal, central, or strength movements tend to be

oscillatory, automatically repetitive, or rhythmic like savage music,

as if the waves of the primeval sea whence we came still beat in them,

just as all fine peripheral and late movements tend to be serial,

special, vastly complex, end diversified. It is thus natural that

during the period of greatest strength increment in muscular

development, the rhythmic function of nearly all fundamental movements

should be strongly accentuated. At the dawn of this age boys love

marching; and, as our returns show, there is a very remarkable rise in

the passion for beating time, jigging, double shuffling, rhythmic

clapping, etc. The more prominent the factor of repetition the more

automatic and the less strenuous is the hard and new effort of

constant psychic adjustment and attention. College yells, cheers,

rowing, marching, processions, bicycling, running, tug-of-war,

calisthenics and class gymnastics with counting, and especially with

music, horseback riding, etc., are rhythmic; tennis, baseball and

football, basketball, golf, polo, etc., are less rhythmic, but are

concerted and intense. These latter emphasise the conflict factor,

best brought out in fencing, boxing, and wrestling, and lay more

stress on the psychic elements of attention and skill. The effect of

musical accompaniment, which the Swedish system wrongly rejects, is to

make the exercises more fundamental and automatic, and to

proportionately diminish the conscious effort and relieve the

neuro-muscular mechanism involved in fine movements.

Adolescence is the golden period of nascency for rhythm. Before this

change many children have a very imperfect sense of it, and even those

who march, sing, play, or read poetry with correct and overemphasised

time marking, experience a great broadening of the horizon of

consciousness, and a marked, and, for mental power and scope,

all-conditioning increase in the carrying power of attention and the

sentence-sense. The soul now feels the beauty of cadences, good

ascension, and the symmetry of well-developed periods--and all, as I

am convinced, because this is the springtime of the strength movements

which are predominantly rhythmic. Not only does music start in time

marking, the drum being the oldest instrument, but quantity long took

precedence of sense and form of content, both melody and words coming

later. Even rhythmic tapping or beating of the foot (whence the poetic

feet of prosody and meter thus later imposed monotonous prose to make

poetry) exhilarates, makes glad the soul and inspires it to attack,

gives compulsion and a sense of unity. The psychology of rhythm shows

its basal value in cadencing the soul. We can not conceive what war,

love, and religion would be without it. The old adage that "the parent

of prose is poetry, the parent of poetry is music, the parent of music

is rhythm, and the parent of rhythm is God" seems borne out not only

in history, but by the nature of thought and attention that does not

move in a continuum, but flies and perches alternately, or on

stepping-stones and as if influenced by the tempo of the leg swinging

as a compound pendulum.

Dancing is one of the best expressions of pure play and of the motor

needs of youth. Perhaps it is the most liberal of all forms of motor

education. Schopenhauer thought it the apex of physiological

irritability and that it made animal life most vividly conscious of

its existence and most exultant in exhibiting it. In very ancient

times China ritualised it in the spring and made it a large part of

the education of boys after the age of thirteen. Neale thinks it was

originally circular or orbicular worship, which he deems oldest. In

Japan, in the priestly Salic College of ancient Rome, in Egypt, in the

Greek Apollo cult, it was a form of worship. St. Basil advised it; St.

Gregory introduced it into religious services. The early Christian

bishops, called præsuls, led the sacred dance around the altar; and

only in 692, and again in 1617, was it forbidden in church. Neale and

others have shown how the choral processionals with all the added

charm of vestment and intonation have had far more to do in

Christianizing many low tribes, who could not understand the language

of the church, than has preaching. Savages are nearly all great

dancers, imitating every animal they know, dancing out their own

legends, with ritual sometimes so exacting that error means death. The

character of people is often learned from their dances, and Molière

says the destiny of nations depends on them. The gayest dancers are

often among the most downtrodden and unhappy people. Some mysteries

can be revealed only in them, as holy passion-plays. If we consider

the history of secular dances, we find that some of them, when first

invented or in vogue, evoked the greatest enthusiasm. One writer says

that the polka so delighted France and England that statesmen forgot

politics. The spirit of the old Polish aristocracy still lives in the

polonaise. The gipsy dances have inspired a new school of music. The

Greek drama grew out of the evolution of the tragic chorus. National

dances like the hornpipe and reel of Scotland, the \_Reihen\_, of

Germany, the \_rondes\_ of France, the Spanish tarantella and

\_chaconne\_, the strathspey from the Spey Valley, the Irish jig, etc.,

express racial traits. Instead of the former vast repertory, the

stately pavone, the graceful and dignified saraband, the wild

\_salterrelle\_, the bourrée with song and strong rhythm, the light and

skippy bolero, the courtly bayedere, the dramatic plugge, gavotte, and

other peasant dances in costume, the fast and furious fandango, weapon

and military dances; in place of the pristine power to express love,

mourning, justice, penalty, fear, anger, consolation, divine service,

symbolic and philosophical conceptions, and every industry or

characteristic act of life in pantomime and gesture, we have in the

dance of the modern ballroom only a degenerate relict, with at best

but a very insignificant culture value, and too often stained with bad

associations. This is most unfortunate for youth, and for their sake a

work of rescue and revival is greatly needed; for it is perhaps, not

excepting even music, the completest language of the emotions and can

be made one of the best schools of sentiment and even will,

inculcating good states of mind and exorcising bad ones as few other

agencies have power to do. Right dancing can cadence the very soul,

give nervous poise and control, bring harmony between basal and finer

muscles, and also between feeling and intellect, body and mind. It can

serve both as an awakener and a test of intelligence, predispose the

heart against vice, and turn the springs of character toward virtue.

That its present decadent forms, for those too devitalized to dance

aright, can be demoralizing, we know in this day too well, although

even questionable dances may sometimes work off vicious propensities

in ways more harmless than those in which they would otherwise find

vent. Its utilization for and influence on the insane would be another

interesting chapter.

Very interesting scientifically and suggestive practically is another

correspondence which I believe to be new, between the mode of

spontaneous activity in youth and that of labor in the early history

of the race. One of the most marked distinctions between savage and

civilized races is in the longer rhythm of work and relaxation. The

former are idle and lazy for days, weeks, and perhaps months, and then

put forth intense and prolonged effort in dance, hunt, warfare,

migration, or construction, sometimes dispensing with sleep and

manifesting remarkable endurance. As civilization and specialization

advance, hours become regular. The cultured man is less desultory in

all his habits, from eating and sleeping to performing social and

religious duties, although he may put forth no more aggregate energy

in a year than the savage. Women are schooled to regular work long

before men, and the difficulty of imposing civilization upon low races

is compared by Bücher[8] to that of training a eat to work when

harnessed to a dog-cart. It is not dread of fatigue but of the

monotony of method makes them hate labor. The effort of savages is

more intense and their periods of rest more prolonged and inert.

Darwin thinks all vital function bred to go in periods, as vertebrates

are descended from tidal ascidian.[9] There is indeed much that

suggests some other irregular rhythm more or less independent of day

and night, and perhaps sexual in its nature, but not lunar, and for

males. This mode of life not only preceded the industrial and

commercial period of which regularity is a prime condition, but it

lasted indefinitely longer than the latter has yet existed; during

this early time great exertion, sometimes to the point of utter

exhaustion and collapse, alternated with seasons of almost vegetative

existence. We see abundant traces of this psychosis in the muscle

habits of adolescents, and, I think, in student and particularly in

college life, which can enforce regularity only to a limited extent.

This is not reversion, but partly expression of the nature and perhaps

the needs of this stage of immaturity, and partly the same instinct of

revolt against uniformity imposed from without, which rob life of

variety and extinguish the spirit of adventure and untrammeled

freedom, and make the savage hard to break to the harness of

civilization. The hunger for fatigue, too, can become a veritable

passion and is quite distinct from either the impulse for activity for

its own sake or the desire of achievement. To shout and put forth the

utmost possible strength in crude ways is erethic intoxication at a

stage when every tissue can become erectile and seems, like the crying

of infants, to have a legitimate function in causing tension and

flushing, enlarging the caliber of blood vessels, and forcing the

blood perhaps even to the point of extravasation to irrigate newly

growing fibers, cells, and organs which atrophy if not thus fed. When

maturity is complete this need abates. If this be correct, the

phenomenon of second breath, so characteristic of adolescence, and one

factor in the inebriate's propensity, is ontogenetic expression of a

rhythm trait of a long racial period. Youth needs overexertion to

compensate for underexertion, to undersleep in order to offset

oversleep at times. This seems to be nature's provision to expand in

all directions its possibilities of the body and soul in this plastic

period when, without this occasional excess, powers would atrophy or

suffer arrest for want of use, or larger possibilities world not be

realized without this regimen peculiar to nascent periods. This is

treated more fully elsewhere.

Perhaps next to dancing in phyletic motivation come personal

conflicts, such as wrestling, fighting, boxing, dueling, and in some

sense, hunting. The animal world is full of struggle for survival, and

primitive warfare is a wager of battle, of personal combat of foes

contesting eye to eye and hand to hand, where victory of one is the

defeat and perhaps death of the other, and where life is often staked

against life. In its more brutal forms we see one of the most

degrading of all the aspects of human nature. Burk[10] has shown how

the most bestial of these instincts survive and crop out irresistibly

in boyhood, where fights are often engaged in with desperate abandon.

Noses are bitten, ears torn, sensitive places kicked, hair pulled,

arms twisted, the head stamped on and pounded on stones, fingers

twisted, and hoodlums sometimes deliberately try to strangle, gouge

out an eye, pull off an ear, pull out the tongue, break teeth, nose,

or bones, or dislocate jaws or other joints, wring the neck, bite off

a lip, and torture in utterly nameless ways. In unrestrained anger,

man becomes a demon in love with the blood of his victim. The face is

distorted, and there are yells, oaths, animal snorts and grunts,

cries, and then exultant laughter at pain, and each is bruised, dirty,

disheveled and panting with exhaustion. For coarser natures, the

spectacle of such conflicts has an intense attraction, while some

morbid souls are scarred by a distinct phobia for everything

suggestive of even lower degrees of opposition. These instincts, more

or less developed in boyhood, are repressed in normal cases before

strength and skill are sufficiently developed to inflict serious

bodily injury, while without the reductives that orthogenetic growth

brings they become criminal. Repulsive as are these grosser and animal

manifestations of anger, its impulsion can not and should not be

eliminated, but its expression transformed and directed toward evils

that need all its antagonism. To be angry aright is a good part of

moral education, and non-resistance under all provocations is unmanly,

craven, and cowardly.[11] An able-bodied young man, who can not fight

physically, can hardly have a high and true sense of honor, and is

generally a milksop, a lady-boy, or sneak. He lacks virility, his

masculinity does not ring true, his honesty can not be sound to the

core. Hence, instead of eradicating this instinct, one of the great

problems of physical and moral pedagogy is rightly to temper and

direct it.

Sparta sedulously cultivated it in boys; and in the great English

schools, where for generations it has been more or less tacitly

recognized, it is regulated by custom, and their literature and

traditions abound in illustrations of its man-making and often

transforming influence in ways well appreciated by Hughes and Arnold.

It makes against degeneration, the essential feature of which is

weakening of will and loss of honor. Real virtue requires enemies, and

women and effeminate and old men want placid, comfortable peace, while

a real man rejoices in noble strife which sanctifies all great causes,

casts out fear, and is the chief school of courage. Bad as is

overpugnacity, a scrapping boy is better than one who funks a fight,

and I have no patience with the sentimentality that would here "pour

out the child with the bath," but would have every healthy boy taught

boxing at adolescence if not before. The prize-ring is degrading and

brutal, but in lieu of better illustrations of the spirit of personal

contest I would interest a certain class of boys in it and try to

devise modes of pedagogic utilization of the immense store of interest

it generates. Like dancing it should be rescued from its evil

associations, and its educational force put to do moral work, even

though it be by way of individual prescriptions for specific defects

of character. At its best, it is indeed a manly art, a superb school

for quickness of eye and hand, decision, force of will, and

self-control. The moment this is lost stinging punishment follows.

Hence it is the surest of all cures for excessive irascibility and has

been found to have a most beneficent effect upon a peevish or unmanly

disposition. It has no mean theoretic side, of rules, kinds of blow

and counters, arts of drawing out and tiring an opponent, hindering

but not injuring him, defensive and offensive tactics, etc., and it

addresses chiefly the fundamental muscles in both training and

conflict. I do not underestimate the many and great difficulties of

proper purgation, but I know from both personal practise and

observation that they are not unconquerable.

This form of personal conflict is better than dueling even in its

comparatively harmless German student form, although this has been

warmly defended by Jacob Grimm, Bismarck, and Treitschke, while

Paulsen, Professor of Philosophy and Pedagogy, and Schrempf, of

Theology, have pronounced it but a slight evil, and several Americans

have thought it better than hazing, which it makes impossible. The

dark side of dueling is seen in the hypertrophied sense of honor which

under the code of the corps becomes an intricate and fantastic thing,

prompting, according to Ziegler,[12] a club of sixteen students to

fight over two hundred duels in four weeks in Jena early in this

century. It is prone to degenerate to an artificial etiquette

demanding satisfaction for slight and unintended offenses. Although

this professor who had his own face scarred on the \_mensur\_, pleaded

for a student court of honor, with power to brand acts as infamous and

even to expel students, on the ground that honor had grown more

inward, the traditions in favor of dueling were too strong. The duel

had a religious romantic origin as revealing God's judgment, and means

that the victim of an insult is ready to stake body, or even life, and

this is still its ideal side. Anachronism as it now is and

degenerating readily to sport or spectacle, overpunishing what is

often mere awkwardness or ignorance, it still impresses a certain

sense of responsibility for conduct and gives some physical training,

slight and specialized though it be. The code is conventional, drawn

directly from old French military life, and is not true to the line

that separates real honor from dishonor, deliberate insult that wounds

normal self-respect from injury fancied by oversensitiveness or

feigned by arrogance; so that in its present form it is not the best

safeguard of the sacred shrine of personality against invasion of ifs

rights. If, as is claimed, it is some diversion from or fortification

against corrosive sensuality, it has generally allied itself with

excessive beer-drinking. Fencing, while an art susceptible of high

development and valuable for both pose and poise, and requiring great

quickness of eye, arm, and wrist, is unilateral and robbed of the vest

of inflicting real pain on an antagonist.

Bushido,[13] which means military-knightly ways, designates the

Japanese conception of honor in behavior and in fighting. The youth is

inspired by the ideal of Tom Brown "to leave behind him the name of a

fellow who never bullied a little boy or turned his back on a big

one." It expresses the race ideal of justice, patriotism, and the duty

of living aright and dying nobly. It means also sympathy, pity, and

love, for only the bravest can be the tenderest, and those most in

love are most daring, and it includes politeness and the art of

poetry. Honor is a sense of personal dignity and worth, so the \_bushi\_

is truthful without an oath. At the tender age of five the \_samurai\_

is given a real sword, and this gives self-respect and responsibility.

At fifteen, two sharp and artistic ones, long and short, are given

him, which must be his companions for life. They were made by a smith

whose shop is a sanctuary and who begins his work with prayer. They

have the finest hilts and scabbards, and are besung as invested with a

charm or spell, and symbolic of loyalty and self-control, for they

must never be drawn lightly. He is taught fencing, archery,

horsemanship, tactics, the spear, ethics and literature, anatomy, for

offence and defense; he must be indifferent to money, hold his life

cheap beside honor, and die if it is gone. This chivalry is called the

soul of Japan, and if it fades life is vulgarised. It is a code of

ethics and physical training.

Football is a magnificent game if played on honor. An English tennis

champion was lately playing a rubber game with the American champion.

They were even and near the end when the American made a bad fluke

which would have lost this country its championship. The English

player, scorning to win on an accident, intentionally made a similar

mistake that the best man might win. The chief evil of modern American

football which now threatens its suppression in some colleges is the

lust to win at any price, and results in tricks and secret practise.

These sneaky methods impair the sentiment of honor which is the best

and most potent of all the moral safeguards of youth, so that a young

man can not be a true gentleman on the gridiron. This ethical

degeneration is far worse than all the braises, sprains, broken bones

and even deaths it causes.

Wrestling is a form of personal encounter which in antiquity reached a

high development, and which, although now more known and practised as

athletics of the body than of the soul, has certain special

disciplinary capacities in its various forms. It represents the most

primitive type of the struggle of unarmed and unprotected man with

man. Purged of its barbarities, and in its Greco-Roman form and

properly subject to rules, it cultivates more kinds of movements than

any other form--for limbs, trunk, neck, hand, foot, and all in the

upright and in every prone position. It, too, has its manual of

feints, holds, tricks, and specialties, and calls out wariness,

quickness, strength, and shiftiness. Victory need involve no cruelty

or even pain to the vanquished. The very closeness of body to body,

emphasizing flexor rather than extensor arm muscles, imparts to it a

peculiar tone, gives it a vast variety of possible activities,

developing many alternatives at every stage, and tempts to many

undiscovered forms of permanent mayhem. Its struggle is usually longer

and less interrupted by pauses than pugilism, and its situations and

conclusions often develop slowly, so that all in all, its character

among contests is unique. As a school of posture for art, its

varieties are extremely manifold and by no means developed, for it

contains every kind of emphasis of every part and calls out every

muscle group and attitude of the human body; hence its training is

most generic and least specialized, and victories have been won by

very many kinds of excellence.

Perhaps nothing is more opposed to the idea of a gentleman than the

\_sæva animi tempestas\_ [Fierce tempest of the soul] of anger. A testy,

quarrelsome, mucky humor is antisocial, and an outburst of rage is

repulsive. Even non-resistance, turning the other cheek, has its

victories and may be a method of moral combat. A strong temper well

controlled and kept in leash makes a kinetic character; but in view of

bullying, unfair play, cruel injustice to the weak and defenseless, of

outrageous wrong that the law can not reach, patience and forbearance

may cease to be virtues, and summary redress may have a distinct

advantage to the ethical nature of man and to social order, and the

strenuous soul must fight or grow stagnant or flabby. If too

repressed, righteous indignation may turn to sourness and sulks, and

the disposition be spoiled. Hence the relief and exhilaration of an

outbreak that often clears the psychic atmosphere like a thunderstorm,

and gives the "peace that passeth understanding" so often dilated on

by our correspondents. Rather than the abject fear of making enemies

whatever the provocation, I would praise those whose best title of

honor is the kind of enemies they make. Better even an occasional nose

dented by a fist, a broken bone, a rapier-scarred face, or even

sometimes the sacrifice of the life of one of our best academic youth

than stagnation, general cynicism and censoriousness, bodily and

psychic cowardice, and moral corruption, if this indeed be, as it

sometimes is, its real alternative.

So closely are love and war connected that not only is individual

pugnacity greatly increased at the period of sexual maturity, when

animals acquire or develop horns, fangs, claws, spurs, and weapons of

offense and defense, but a new spirit of organization arises which

makes teams possible or more permanent. Football, baseball, cricket,

etc., and even boating can become schools of mental and moral

training. First, the rules of the game are often intricate, and to

master and observe them effectively is no mean training for the mind

controlling the body. These are steadily being revised and improved,

and the reasons for each detail of construction and conduct of the

game require experience and insight into human nature. Then the

subordination of each member to the whole and to a leader cultivates

the social and coöperative instincts, while the honor of the school,

college, or city, which each team represents, is confided to each and

all. Group loyalty in Anglo-Saxon games, which shows such a marked

increment in coördination and self-subordination at the dawn of

puberty as to constitute a distinct change in the character of sports

at this age, can be so utilized as to develop a spirit of service and

devotion not only to town, country, and race, but to God and the

church. Self must be merged and a sportsmanlike spirit cultivated that

prefers defeat to tricks and secret practise, and a clean game to the

applause of rooters and fans, intent only on victory, however won. The

long, hard fight against professionalism that brings in husky muckers,

who by every rule of true courtesy and chivalry belong outside

academic circles, scrapping and underhand advantages, is a sad comment

on the character and spirit of these games, and eliminates the best of

their educational advantages. The necessity of intervention, which has

imposed such great burdens on faculties and brought so much friction

with the frenzy of scholastic sentiment in the hot stage of seasonal

enthusiasms, when fanned to a white heat by the excessive interest of

friends and patrons and the injurious exploitation of the press, bears

sad testimony to the strength and persistence of warlike instincts

from our heredity. But even thus the good far predominates. The

elective system has destroyed the class games, and our institutions

have no units like the English colleges to be pitted against each

other, and so colleges grow, an ever smaller percentage of students

obtain the benefit of practise on the teams, while electioneering

methods often place second-best men in place of the best. But both

students and teachers are slowly learning wisdom in the dear school of

experience. On the whole, there is less license in "breaking training"

and in celebrating victories, and even at their worst, good probably

predominates, while the progress of recent years bids us hope.

Finally, military ideals and methods of psycho-physical education are

helpful regulations of the appetite for combat, and on the whole more

wholesome and robust than those which are merely esthetic. Marching in

step gives proper and uniform movement of legs, arms, and carriage of

body; the manual of arms, with evolution and involution of figures in

the ranks, gives each a corporate feeling of membership, and involves

care of personal appearance and accouterments, while the uniform

levels social distinction in dress. For the French and Italian and

especially the German and Russian adolescent of the lower classes, the

two or three years of compulsory military service is often compared to

an academic course, and the army is called, not without some

justification, the poor man's university. It gives severe drill,

strict discipline, good and regular hours, plain but wholesome fare

and out-of-door exercise, exposure, travel, habits of neatness, many

useful knacks and devices, tournaments and mimic or play battles;

these, apart from its other functions, make this system a great

promoter of national health and intelligence. Naval schools for

midshipmen, who serve before the mast, schools on board ship that

visit a wide curriculum of ports each year, cavalry schools, where

each boy is given a horse to care for, study and train, artillery

courses and even an army drill-master in an academy, or uniform, and a

few exterior features of soldierly life, all give a distinct character

to the spirit of any institution. The very fancy of being in any sense

a soldier opens up a new range of interests too seldom utilized; and

tactics, army life and service, military history, battles, patriotism,

the flag, and duties to country, should always erect a new standard of

honor. Youth should embrace every opportunity that offers in this

line, and instruction should greatly increase the intellectual

opportunities created by every interest in warfare. It would be easy

to create pregnant courses on how soldiers down the course of history

have lived, thought, felt, fought, and died, how great battles were

won and what causes triumphed in them, and to generalize many of the

best things taught in detail in the best schools of war in different

grades and lands.

A subtle but potent intersexual influence is among the strongest

factors of all adolescent sport. Male birds and beasts show off their

charms of beauty and accomplishment in many a liturgy of love antics

in the presence of the female. This instinct seems somehow continuous

with the growth of ornaments in the mating season. Song, tumbling,

balking, mock fights, etc., are forms of animal courtship. The boy who

turns cartwheels past the home of the girl of his fancy, is brilliant,

brave, witty, erect, strong in her presence, and elsewhere dull and

commonplace enough, illustrates the same principle. The true cake-walk

as seen in the South is perhaps the purest expression of this impulse

to courtship antics seen in man, but its irradiations are many and

pervasive. The presence of the fair sex gives tonicity to youth's

muscles and tension to his arteries to a degree of which he is rarely

conscious. Defeat in all contests is more humiliating and victory more

glorious thereby. Each sex is constantly passing the examination of

the other, and each judges the other by standards different from its

own. Alas for the young people who are not different with the other

sex from what they are with their own!--and some are transformed into

different beings. Achievement proclaims ability to support, defend,

bring credit and even fame to the object of future choice, and no good

point is lost. Physical force and skill, and above all, victory and

glory, make a hero and invest him with a romantic glamour, which, even

though concealed by conventionality or etiquette, is profoundly felt

and makes the winner more or less irresistible. The applause of men

and of mates is sweet and even intoxicating, but that of ladies is

ravishing. By universal acclaim the fair belong to the brave, strong,

and victorious. This stimulus is wholesome and refining. As is shown

later, a bashful youth often selects a maiden onlooker and is

sometimes quite unconsciously dominated in his every movement by a

sense of her presence, stranger and apparently unnoticed though she

be, although in the intellectual work of coeducation girls are most

influenced thus. In athletics this motive makes for refinement and

good form. The ideal knight, however fierce and terrible, must not be

brutal, but show capacity for fine feeling, tenderness, magnanimity,

and forbearance. Evolutionists tell us that woman has domesticated and

educated savage man and taught him all his virtues by exercising her

royal prerogative of selecting in her mate just those qualities that

pleased her for transmission to future generations and eliminating

others distasteful to her. If so, she is still engaged in this work as

much as ever, and in his dull, slow way man feels that her presence

enforces her standards, abhorrent though it would be to him to

compromise in one iota his masculinity. Most plays and games in which

both sexes participate have some of the advantages with some of the

disadvantages of coeducation. Where both are partners rather than

antagonists, there is less eviration. A gallant man would do his best

to help, but his worst not to beat a lady. Thus, in general, the

latter performs her best in her true rule of sympathetic spectator

rather than as fellow player, and is now an important factor in the

physical education of adolescents.

How pervasive this femininity is, which is slowly transforming our

schools, is strikingly seen in the church. Gulick holds that the

reason why only some seven per cent of the young men of the country

are in the churches, while most members and workers are women, is that

the qualities demanded are the feminine ones of love, rest, prayer,

trust, desire for fortitude to endure, a sense of atonement--traits

not involving ideals that most stir young men. The church has not yet

learned to appeal to the more virile qualities. Fielding Hall[14] asks

why Christ and Buddha alone of great religious teachers were rejected

by their own race and accepted elsewhere. He answers that these mild

beliefs of peace, nonresistance, and submission, rejected by virile

warrior races, Jews and ancient Hindus, were adopted where women were

free and led in these matters. Confucianism, Mohammedanism, etc., are

virile, and so indigenous, and in such forms of faith and worship

women have small place. This again suggests how the sex that rules the

heart controls men.

Too much can hardly be said in favor of cold baths and swimming at

this age. Marro[15] quotes Father Kneipp, and almost rivals his

hydrotherapeutic enthusiasm. Cold bathing sends the blood inward

partly by the cold which contracts the capillaries of the skin and

tissue immediately underlying it, and partly by the pressure of the

water over all the dermal surface, quickens the activity of kidneys,

lungs, and digestive apparatus, and the reactive glow is the best

possible tonic for dermal circulation. It is the best of all

gymnastics for the nonstriated or involuntary muscles and for the

heart and blood vessels. This and the removal of the products of

excretion preserve all the important dermal functions which are so

easily and so often impaired in modern life, lessen the liability to

skin diseases, promote freshness of complexion; and the moral effects

of plunging into cold and supporting the body in deep water is not

inconsiderable in strengthening a spirit of hardihood and reducing

overtenderness to sensory discomforts. The exercise of swimming is

unique in that nearly all the movements and combinations are such as

are rarely used otherwise, and are perhaps in a sense ancestral and

liberal rather than directly preparatory for future avocations. Its

stimulus for heart and lungs is, by general consent of all writers

upon the subject, most wholesome and beneficial. Nothing so directly

or quickly reduces to the lowest point the plethora of the sex organs.

The very absence of clothes and running on the beach is exhilarating

and gives a sense of freedom. Where practicable it is well to dispense

with bathing suits, even the scantiest. The warm bath tub is

enfeebling and degenerative, despite the cold spray later, while the

free swim in cold water is most invigorating.

Happily, city officials, teachers, and sanitarians are now slowly

realizing the great improvement in health and temper that comes from

bathing and are establishing beach and surf, spray, floating and

plunge summer baths and swimming pools; often providing instruction

even in swimming in clothes, undressing in the water, treading water,

and rescue work, free as well as fee days, bathing suits, and, in

London, places for nude bathing after dark; establishing time and

distance standards with certificates and even prizes; annexing

toboggan slides, swings, etc., realizing that in both the preference

of youth and in healthful and moral effects, probably nothing outranks

this form of exercise. Such is its strange fascination that, according

to one comprehensive census, the passion to get to the water outranks

all other causes of truancy, and plays an important part in the

motivation of runaways. In the immense public establishment near San

Francisco, provided by private munificence, there are accommodations

for all kinds of bathing in hot and cold and in various degrees of

fresh and salt water, in closed spaces and in the open sea, for small

children and adults, with many appliances and instructors, all in one

great covered arena with seats in an amphitheater for two thousand

spectators, and many adjuncts and accessories. So elsewhere the

presence of visitors is now often invited and provided for. Sometimes

wash-houses and public laundries are annexed. Open hours and longer

evenings and seasons are being prolonged.

Prominent among the favorite games of early puberty and the years just

before are those that involve passive motion and falling, like

swinging in its many forms, including the May-pole and single rope

varieties. Mr. Lee reports that children wait late in the evening and

in cold weather for a turn at a park swing. Psychologically allied to

these are wheeling and skating. Places for the latter are now often

provided by the fire department, which in many cities floods hundreds

of empty lots. Ponds are cleared of snow and horse-plowed, perhaps by

the park commission, which often provides lights and perhaps ices the

walks and streets for coasting, erects shelters, and devises space

economy for as many diamonds, bleachers, etc., as possible. Games of

hitting, striking, and throwing balls and other objects, hockey,

tennis, all the courts of which are usually crowded, golf and croquet,

and sometimes fives, cricket, bowling, quoits, curling, etc., have

great "thumogenic" or emotional power.

Leg exercise has perhaps a higher value than that of any other part.

Man is by definition an upright being, but only after a long

apprenticeship.[16] Thus the hand was freed from the necessity of

locomotion and made the servant of the mind. Locomotion overcomes the

tendency to sedentary habits in modern schools and life, and helps the

mind to helpful action, so that a peripatetic philosophy is more

normal than that of the easy chair and the study lamp. Hill-climbing

is unexcelled as a stimulus at once of heart, lungs, and blood. If

Hippocrates is right, inspiration is possible only on a mountain-top.

Walking, running, dancing, skating, coasting are also alterative and

regulative of sex, and there is a deep and close though not yet fully

explained reciprocity between the two. Arm work is relatively too

prominent a feature in gymnasia. Those who lead excessively sedentary

lives are prone to be turbulent and extreme in both passion and

opinion, as witness the oft-adduced revolutionary disposition of

cobblers.

The play problem is now fairly open and is vast in its relation to

many other things. Roof playgrounds, recreation piers, schoolyards and

even school-buildings, open before and after school hours; excursions

and outings of many kinds and with many purposes, which seem to

distinctly augment growth; occupation during the long vacation when,

beginning with spring, most juvenile crime is committed; theatricals,

which according to some police testimony lessen the number of juvenile

delinquents; boys' clubs with more or less self-government of the

George Junior Republic and other types, treated in another chapter;

nature-study; the distinctly different needs and propensities of both

good and evil in different nationalities; the advantages of playground

fences and exclusion, their disciplinary worth, and their value as

resting places; the liability that "the boy without a playground will

become the father without a job"; the relation of play and its slow

transition to manual and industrial education at the savage age when a

boy abhors all regular occupation; the necessity of exciting interest,

not by what is done for boys, but by what they do; the adjustment of

play to sex; the determination of the proper average age of maximal

zest in and good from sandbox, ring-toss, bean-bag, shuffle-board, peg

top, charity, funeral play, prisoner's base, hill-dill; the value and

right use of apparatus, and of rabbits, pigeons, bees, and a small

menagerie in the playground; tan-bark, clay, the proper alternation of

excessive freedom, that often turns boys stale through the summer,

with regulated activities; the disciplined "work of play" and

sedentary games; the value of the washboard rubbing and of the hand

and knee exercise of scrubbing, which a late writer would restore for

all girls with clever and Greek-named play apparatus; as well as

digging, shoveling, tamping, pick-chopping, and hod-carrying exercises

in the form of games for boys; the relations of women's clubs,

parents' clubs, citizens' leagues and unions, etc., to all this

work--such are the practical problems.

The playground movement encounters its chief obstacles in the most

crowded and slum districts, where its greatest value and success was

expected for boys in the early teens, who without supervision are

prone to commit abuses upon property and upon younger children,[17]

and are so disorderly as to make the place a nuisance, and who resent

the "fathering" of the police, without, at least, the minimum control

of a system of permits and exclusions. If hoodlums play at all, they

become infatuated with baseball and football, especially punting; they

do not take kindly to the soft large ball of the Hall House or the

Civic League, and prefer at first scrub games with individual

self-exhibition to organized teams. Lee sees the "arboreal instincts

of our progenitors" in the very strong propensity of boys from ten to

fourteen to climb in any form; to use traveling rings, generally

occupied constantly to their fullest extent; to jump from steps and

catch a swinging trapeze; to go up a ladder and slide down poles; to

use horizontal and parallel bars. The city boy has plenty of daring at

this age, but does not know what he can do and needs more supervision

than the country youth. The young tough is commonly present, and

though admired and copied by younger boys, it is, perhaps, as often

for his heroic as for his bad traits.

Dr. Sargent and others have well pointed out that athletics afford a

wealth of new and profitable topics for discussion and enthusiasm

which helps against the triviality and mental vacuity into which the

intercourse of students is prone to lapse. It prompts to discussion of

diet and regimen. It gives a new standard of honor. For a member of a

team to break training would bring reprobation and ostracism, for he

is set apart to win fame for his class or college. It supplies a

splendid motive against all errors and vices that weaken or corrupt

the body. It is a wholesome vent for the reckless courage that would

otherwise go to disorder or riotous excess. It supplies new and

advantageous topics for compositions and for terse, vigorous, and

idiomatic theme-writing, is a great aid to discipline, teaches respect

for deeds rather than words or promises, lays instructors under the

necessity of being more interesting, that their work be not jejune or

dull by contrast; again the business side of managing great contests

has been an admirable school for training young men to conduct great

and difficult financial operations, sometimes involving $100,000 or

more, and has thus prepared some for successful careers. It furnishes

now the closest of all links between high school and college, reduces

the number of those physically unfit for college, and should give

education generally a more real and vigorous ideal. Its obvious

dangers are distraction from study and overestimation of the value of

victory, especially in the artificial glamours which the press and the

popular furor give to great games; unsportsmanlike secret tricks and

methods, over-emphasis of combative and too stalwart impulses, and a

disposition to carry things by storm, by rush-line tactics; friction

with faculties, and censure or neglect of instructors who take

unpopular sides on hot questions; action toward license after games,

spasmodic excitement culminating in excessive strain for body and

mind, with alternations of reaction; "beefiness"; overdevelopment of

the physical side of life, and, in some cases, premature features of

senility in later life, undergrowth of the accessory motor parts and

powers, and erethic diathesis that makes steady and continued mental

toil seem monotonous, dull, and boresome.

The propensity to codify sports, to standardize the weight and size of

their implements, and to reduce them to what Spencer calls

regimentation, is a outcrop of uniformitarianism that works against

that individuation which is one of the chief advantages of free play.

This, to be sure, has developed old-fashioned rounders to modern

baseball, and this is well, but it is seen in the elaborate Draconian

laws, diplomacy, judicial and legislative procedures, concerning

"eligibility, transfer, and even sale of players." In some games

international conformity is gravely discussed. Even where there is no

tyranny and oppression, good form is steadily hampering nature and the

free play of personality. Togs and targets, balls and bats, rackets

and oars are graded or numbered, weighed, and measured, and every

emergency is legislated on and judged by an autocratic martinet,

jealous of every prerogative and conscious of his dignity. All this

separates games from the majority and makes for specialism and

professionalism. Not only this, but men are coming to be sized up for

hereditary fitness in each point and for each sport. Runners,

sprinters, and jumpers,[18] we are told, on the basis of many careful

measurements, must be tall, with slender bodies, narrow but deep

chests, longer legs than the average for their height, the lower leg

being especially long, with small calf, ankle, and feet, small arms,

narrow hips, with great power of thoracic inflation, and thighs of

small girth. Every player must be studied by trainers for ever finer

individual adjustments. His dosage of work must be kept well within

the limits of his vitality, and be carefully adjusted to his

recuperative power. His personal nascent periods must be noted, and

initial embarrassment carefully weeded out.

The field of play is as wide as life and its varieties far outnumber

those of industries and occupations in the census. Plays and games

differ in seasons, sex, and age. McGhee[19] has shown on the basis of

some 8,000 children, that running plays are pretty constant for boys

from six to seventeen, but that girls are always far behind boys and

run steadily less from eight to eighteen. In games of choice, boys

showed a slight rise at sixteen and seventeen, and girls a rapid

increase at eleven and a still more rapid one after sixteen. In games

of imitation girls excel and show a marked, as boys do a slight,

pubescent fall. In those games involving rivalry boys at first greatly

excel girls, but are overtaken by the latter in the eighteenth year,

both showing marked pubescent increment. Girls have the largest number

of plays and specialise on a few less than boys, and most of these

plays are of the unorganized kinds. Johnson[20] selected from a far

larger number 440 plays and games and arranged the best of them in a

course by school grades, from the first to the eighth, inclusive, and

also according to their educational value as teaching observation,

reading and spelling, language, arithmetic, geography, history, and

biography, physical training, and specifically as training legs, hand,

arm, back, waist, abdominal muscles, chest, etc. Most of our best

games are very old and, Johnson thinks, have deteriorated. But

children are imitative and not inventive in their games, and easily

learn new ones. Since the Berlin Play Congress in 1894 the sentiment

has grown that these are of national importance and are preferable to

gymnastics both for soul and body. Hence we have play-schools,

teachers, yards, and courses, both for their own value and also to

turn on the play impulse to aid in the drudgery of school work.

Several have thought that a well-rounded, liberal education could be

given by plays and games alone on the principle that there is no

profit where there is no pleasure or true euphoria.

Play is motor poetry. Too early distinction between play and work

should not be taught. Education perhaps should really begin with

directing childish sports aright. Froebel thought it the purest and

most spiritual activity of childhood, the germinal leaves of all later

life. Schooling that lacks recreation favors dulness, for play makes

the mind alert and its joy helps all anabolic activities. Says

Brinton, "the measure of value of work is the amount of play there is

in it, and the measure of value of play is the amount of work there is

in it." Johnson adds that "it is doubtful if a great man ever

accomplished his life work without having reached a play interest in

it." Sully[21] deplores the increase of "agolasts" or "non-laughers"

in our times in merry old England[22] every one played games; and

laughter, their natural accompaniment, abounded. Queen Elizabeth's

maids of honor played tag with hilarity, but the spirit of play with

full abandon seems taking its departure from our overworked, serious,

and tons, age. To requote Stevenson with variation, as \_laborari\_, [To

labor] so \_ludere, et joculari orare sunt\_. [To play and to jest are

to pray] Laughter itself, as Kühne long ago showed, is one of the most

precious forms of exercise, relieving the arteries of their

tension.[23]

The antithesis between play and work is generally wrongly conceived,

for the difference is essentially in the degree of strength of the

psycho-physic motivations. The young often do their hardest work in

play. With interest, the most repellent tasks become pure sport, as in

the case Johnson reports of a man who wanted a pile of stone thrown

into a ditch and, by kindling a fire in the ditch and pretending the

stones were buckets of water, the heavy and long-shirked job was done

by tired boys with shouting and enthusiasm. Play, from one aspect of

it, is superfluous energy over and above what is necessary to digest,

breathe, keep the heart and organic processes going; and most children

who can not play, if they have opportunity, can neither study nor work

without overdrawing their resources of vitality. Bible psychology

conceives the fall of man as the necessity of doing things without

zest, and this is not only ever repeated but now greatly emphasized

when youth leaves the sheltered paradise of play to grind in the mills

of modern industrial civilization. The curse is overcome only by those

who come to love their tasks and redeem their toil again to play.

Play, hardly less than work, can be to utter exhaustion; and because

it draws upon older stores and strata of psycho-physic impulsion its

exhaustion may even more completely drain our kinetic resources, if it

is too abandoned or prolonged. Play can do just as hard and painful

tasks as work, for what we love is done with whole and undivided

personality. Work, as too often conceived, is all body and no soul,

and makes for duality and not totality. Its constraint is external,

mechanical, or it works by fear and not love. Not effort but zestless

endeavor is the tragedy of life. Interest and play are one and

inseparable as body and soul. Duty itself is not adequately conceived

and felt if it is not pleasure, and is generally too feeble and fitful

in the young to awaken much energy or duration of action. Play is from

within from congenital hereditary impulsion. It is the best of all

methods of organizing instincts. Its cathartic or purgative function

regulates irritability, which may otherwise be drained or vented in

wrong directions, exactly as Breuer[24] shows psychic traumata may, if

overtense, result in "hysterical convulsions." It is also the best

form of self-expression; and its advantage is variability, following

the impulsion of the idle, perhaps hyperemic, and overnourished

centers most ready to act. It involves play illusion and is the great

agent of unity and totalization of body and soul, while its social

function develops solidarity and unison of action between individuals.

The dances, feasts, and games of primitive people, wherein they

rehearse hunting and war and act and dance out their legends, bring

individuals and tribes together.[25] Work is menial, cheerless,

grinding, regular, and requires more precision and accuracy and,

because attended with less ease and pleasure and economy of movement,

is more liable to produce erratic habits. Antagonistic as the forms

often are, it may be that, as Carr says, we may sometimes so suffuse

work with the play spirit, and \_vice versa\_, that the present

distinction between work and play will vanish, the transition will be

less tragic and the activities of youth will be slowly systematised

into a whole that better fits his nature and needs; or, if not this,

we may at least find the true proportion and system between drudgery

and recreation.

The worst product of striving to do things with defective psychic

impulsion is fatigue in its common forms, which slows down the pace,

multiplies errors and inaccuracies, and develops slovenly habits,

ennui, flitting will specters, velleities and caprices, and

neurasthenic symptoms generally. It brings restlessness, and a

tendency to many little heterogeneous, smattering efforts that weaken

the will and leave the mind like a piece of well-used blotting paper,

covered with traces and nothing legible. All beginnings are easy, and

only as we leave the early stages of proficiency behind and press on

in either physical or mental culture and encounter difficulties, do

individual differences and the tendency of weak will, to change and

turn to something else increase. Perhaps the greatest disparity

between men is the power to make a long concentrative, persevering

effort, for \_In der Beschränkung zeigt sich der Meister\_ [The master

shows himself in limitation]. Now no kind or line of culture is

complete till it issues in motor habits, and makes a well-knit soul

texture that admits concentration series in many directions and that

can bring all its resources to bear at any point. The brain

unorganized by training has, to recur to Richter's well-worn aphorism,

saltpeter, sulfur, and charcoal, or all the ingredients of gunpowder,

but never makes a grain of it because they never get together. Thus

willed action is the language of complete men and the goal of

education. When things are mechanized by right habituation, there is

still further gain; for not only is the mind freed for further and

higher work, but this deepest stratum of motor association is a plexus

that determines not only conduct and character, but even beliefs. The

person who deliberates is lost, if the intellect that doubts and

weighs alternatives is less completely organised than habits. All will

culture is intensive and should safeguard us against the chance

influence of life and the insidious danger of great ideas in small and

feeble minds. Now fatigue, personal and perhaps racial, is just what

arrests in the incomplete and mere memory or noetic stage. It makes

weak bodies that command, and not strong ones that obey. It divorces

knowing and doing, \_Kennen\_ and \_Können\_, a separation which the

Greeks could not conceive because for them knowledge ended in skill or

was exemplified in precepts and proverbs that were so clear cut that

the pain of violating them was poignant. Ideas must be long worked

over till life speaks as with the rifle and not with the shotgun, and

still less with the water hose. The purest thought, if true, is only

action repressed to be ripened to more practical form. Not only do

muscles come before mind, will before intelligence, and sound ideas

rest on a motor basis, but all really useless knowledge tends to be

eliminated as error or superstition. The roots of play lie close to

those of creative imagination and idealism.

The opposite extreme is the factitious and superficial motivation of

fear, prizes, examinations, artificial and immediate rewards and

penalties, which can only tattoo the mind and body with conventional

patterns pricked in, but which lead an unreal life in the soul because

they have no depth of soil in nature or heredity. However precious and

coherent in themselves, all subject-matters thus organized are mere

lugs, crimps, and frills. All such culture is spurious, unreal, and

parasitic. It may make a scholastic or sophistic mind, but a worm is

at the root and, with a dim sense of the vanity of all knowledge that

does not become a rule of life, some form of pessimism is sure to

supervene in every serious soul. With age a civilization accumulates

such impedimenta, traditional flotsam and jetsam, and race fatigue

proceeds with equal step with its increasing volume. Immediate

utilities are better, but yet not so much better than acquisitions

that have no other than a school or examination value. If, as Ruskin

says, all true work is praise, all true play is love and prayer.

Instil into a boy's soul learning which he sees and feels not to have

the highest worth and which can not become a part of his active life

and increase it, and his freshness, spontaneity, and the fountains of

play slowly run dry in him, and his youth fades to early desiccation.

The instincts, feelings, intuitions, the work of which is always play,

are superseded by method, grind, and education by instruction which is

only an effort to repair the defects of heredity, for which, at its

best, it is vulgar, pinchbeck substitute. The best play is true

genius, which always comes thus into the world, and has this way of

doing its work, and all the contents of the memory pouches is luggage

to be carried rather than the vital strength that carries burdens.

Grosswell says that children are young because they play, and not

\_vice versa\_; and he might have added, men grow old because they stop

playing, and not conversely, for play is, at bottom, growth, and at

the top of the intellectual scale it is the eternal type of research

from sheer love of truth. Home, school, church, state, civilization,

are measured in one supreme scale of values, viz., whether and how,

for they aid in bringing youth to its fullest maturity. Even vice,

crime, and decline are often only arrest or backsliding or reversion.

National and racial decline beginning in eliminating one by one the

last and highest styles of development of body and mind, mental

stimulus of excessive dosage lowers general nutrition. A psychologist

that turns his back on mere subtleties and goes to work in a life of

service has here a great opportunity, and should not forget, as Horace

Mann said, "that for all that grows, one former is worth one hundred

reformers."

[Footnote 1: Interest in Relation to Muscular Exercise. American

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[Footnote 2: The Influence of Exercise upon Growth by Frederic Burk.

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[Footnote 3: A Study of Dolls, by G. Stanley Hall and A.C. Ellis.

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[Footnote 4: Studies in Imagination, by Lilian H. Chalmers.

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[Footnote 5: Some Psychical Aspects of Physical Exercise. Popular

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[Footnote 6: Amusements of Worcester School Children. Pedagogical

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[Footnote 7: A Study in the Play Life of Some South Carolina Children.

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[Footnote 8: Arbeit und Rythmus. Trubner, Leipzig, 1896.]

[Footnote 9: Descent of Man. D. Appleton and Co., 1872, vol. 1, chap.

vi, p. 204 \_et seq\_]

[Footnote 10: Teasing and Bullying. Pedagogical Seminary, April, 1897,

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[Footnote 11: See my Study of Anger. American Journal of Psychology,

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[Footnote 12: Der deutsche Student am Ende des 19 Jahrhunderts, 6th

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[Footnote 13: Bushido: The Soul of Japan. An exposition of Japanese

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[Footnote 14: The Hearts of Men. Macmillan, 1901, chap. xxii.]

[Footnote 15: La Puberté. Schleicher Frères, éditeurs, Paris, 1902.]

[Footnote 16: See A.W. Trettien. Creeping and Walking. American

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[Footnote 17: Constructive and Preventive Philanthropy, by Joseph Lee.

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[Footnote 18: C.O. Bernies. Physical Characteristics of the Runner and

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pp. 235-245.]

[Footnote 19: A Study in the Play Life of some South Carolina

Children. Pedagogical Seminary, December, 1900, vol. 7, pp. 459-478.]

[Footnote 20: Education by Plays and Games. Pedagogical Seminary,

October, 1894, vol. 3, pp. 97-133.]

[Footnote 21: An Essay on Laughter. Longmans, Green and Co., London,

1902, p. 427 \_et seq\_.]

[Footnote 22: See Brand's Popular Antiquities of Great Britain, 3

Vols., London, 1883.]

[Footnote 23: Psychology of Tickling, Laughing, and the Comic, by G.

Stanley Hall and Arthur Allin. American Journal of Psychology,

October, 1897, vol. 9, pp. 1-41.]

[Footnote 24: I. Breuer and S. Freud. Studien über Hysterie. F.

Deuticke, Wien, 1895. See especially p. 177 \_et seq\_.]

[Footnote 25: See a valuable discussion by H. A. Carr. The Survival

Values of Play, Investigations of the Department of Psychology and

Education of the University of Colorado, Arthur Allin, Ph.D., Editor,

November, 1902, vol. 1, pp. 3-47]

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CHAPTER VII

FAULTS, LIES, AND CRIMES

Classifications of children's faults--Peculiar children--Real faults

as distinguished from interference with the teacher's ease--Truancy,

its nature and effects--The genesis of crime--The lie, its classes and

relations to imagination--Predatory activities--Gangs--Causes of

crime--The effects of stories of crime--Temibility--Juvenile crime

and its treatment.

Siegert[1] groups children of problematical nature into the following

sixteen classes: the sad, the extremely good or bad, star-gazers,

scatter-brains, apathetic, misanthropic, doubters and investigators,

reverent, critical, executive, stupid and clownish, naive, funny,

anamnesic, disposed to learn, and \_blasé\_; patience, foresight, and

self-control, he thinks, are chiefly needed.

A unique and interesting study was undertaken by Közle[2] by

collecting and studying thirty German writers on pedagogical subjects

since Pestalozzi, and cataloguing all the words they use describing

the faults of children. In all, this gave 914 faults, far more in

number than their virtues. These were classified as native and of

external origin, acute and chronic, egoistic and altruistic, greed,

perverted honor, self-will, falsity, laziness, frivolity, distraction,

precocity, timidity, envy and malevolence, ingratitude,

quarrelsomeness, cruelty, superstition; and the latter fifteen were

settled on as resultant groups, and the authors who describe them best

are quoted.

Bohannon[3] on the basis of \_questionnaire\_ returns classified

peculiar children as heavy, tall, short, small, strong, weak, deft,

agile, clumsy, beautiful, ugly, deformed, birthmarked, keen and

precocious, defective in sense, mind, and speech, nervous, clean,

dainty, dirty, orderly, obedient, disobedient, disorderly, teasing,

buoyant, buffoon, cruel, selfish, generous, sympathetic, inquisitive,

lying, ill-tempered, silent, dignified, frank, loquacious, courageous,

timid, whining, spoiled, gluttonous and only child.

Marro[4] tabulated the conduct of 3,012 boys in gymnasial and lyceal

classes in Italy from eleven to eighteen years of age (see table given

above). Conduct was marked as good, bad, and indifferent, according to

the teacher's estimate, and was good at eighteen in 74 per cent of the

cases; at eleven in 70 per cent; at seventeen in 69 per cent; and at

fourteen in only 58 per cent. In positively bad conduct, the age of

fifteen led, thirteen and fourteen were but little better, while it

improved at sixteen, seventeen, and eighteen. In general, conduct was

good at eleven; declined at twelve and thirteen; said, to its worst at

fourteen; and then improved in yearly increments that did not differ

much, and at seventeen was nearly as good as at eleven, and at

eighteen four points better.

[Illustration: Percentage x Age]

He computed also the following percentage table of the causes of

punishments in certain Italian schools for girls and boys near

pubescent ages:

Boys Girls

Quarrels and blows 53.90 17.4

Laziness, negligence 1.80 21.3

Untidiness 10.70 24.7

Improper language .41 14.6

Indecent acts and words 1.00 .24

Refusal to work .82 1.26

Various offenses against discipline 19.00 19.9

Truancy 9.60 .0

Plots to run away 1.70 .0

Running away .72 .0

Mr. Sears[5] reports in percentages statistics of the punishments

received by a thousand children for the following offenses: Disorder,

17-1/3; disobedience, 16; carelessness, 13-1/3; running away, 12-2/3;

quarreling, 10; tardiness, 6-2/3; rudeness, 6; fighting, 5-1/3; lying,

4; stealing, 1; miscellaneous, 7-1/3. He names a long list of

punishable offenses, such as malice, swearing, obscenity, bullying,

lying, cheating, untidiness, insolence, insult, conspiracy,

disobedience, obstinacy, rudeness, noisiness, ridicule; injury to

books, building, or other property; and analyzes at length the kinds

of punishment, modes of making it fit the offense and the nature of

the child, the discipline of consequences, lapse of time between the

offense and its punishment, the principle of slight but sure tasks as

penalties, etc.

Triplett[6] attempted a census of faults and defeats named by the

teacher. Here inattention by far led all others. Defects of sense and

speech, carelessness, indifference, lack of honor and of

self-restraint, laziness, dreamy listlessness, nervousness, mental

incapacity, lack of consideration for others, vanity, affectation,

disobedience, untruthfulness, grumbling, etc., follow. Inattention to

a degree that makes some children at the mercy of their environment

and all its changes, and their mental life one perpetual distraction,

is a fault which teachers, of course, naturally observe. Children's

views of their own faults and those of other children lay a very

different emphasis. Here fighting, bullying, and teasing lead all

others; then come stealing, bad manners, lying, disobedience, truancy,

cruelty to animals, untidiness, selfishness, etc. Parents' view of

this subject Triplett found still different. Here wilfulness and

obstinacy led all others with teasing, quarreling, dislike of

application and effort, and many others following. The vast number of

faults mentioned contrasts very strikingly with the seven deadly sins.

In a suggestive statistical study on the relations of the conduct of

children to the weather, Dexter[7] found that excessive humidity was

most productive of misdemeanors; that when the temperature was between

90 and 100 the probability of bad conduct was increased 300 per cent,

when between 80 and 90 it was increased 104 per cent. Abnormal

barometric pressure, whether great or small, was found to increase

misconduct 50 per cent; abnormal movements of the wind increased it

from 20 to 66 per cent; while the time of year and precipitation

seemed to have almost no effect. While the effect of weather has been

generally recognized by superintendents and teachers and directors of

prisons and asylums, and even by banks, which in London do not permit

clerks to do the more important bookkeeping during very foggy days,

the statistical estimates of its effect in general need larger numbers

for more valuable determinations. Temperature is known to have a very

distinct effect upon crime, especially suicide and truancy. Workmen do

less in bad weather, blood pressure is modified, etc.[8]

In his study of truancy, Kline[9] starts with the assumption that the

maximum metabolism is always consciously or unconsciously sought, and

that migrations are generally away from the extremes of hot and cold

toward an optimum temperature. The curve of truancies and runaways

increases in a marked ratio at puberty, which probably represents the

age of natural majority among primitive people. Dislike of school, the

passion for out-of-door life, and more universal interests in man and

nature now arise, so that runaways may be interpreted as an

instinctive rebellion against limitations of freedom and unnatural

methods of education as well as against poor homes. Hunger is one of

its most potent, although often unconscious causes. The habitual

environment now begins to seem dull and there is a great increase in

impatience at restraint. Sometimes there is a mania for simply going

away and enjoying the liberty of nomadic life. Just as good people in

foreign parts sometimes allow themselves unwonted liberties, so

vagrancy increases crime. The passion to get to and play at or in the

water is often strangely dominant. It seems so fine out of doors,

especially in the spring, and the woods and fields make it so hard to

voluntarily incarcerate oneself in the schoolroom, that pubescent boys

and even girls often feel like animals in captivity. They long

intensely for the utter abandon of a wilder life, and very

characteristic is the frequent discarding of foot and head dress and

even garments in the blind instinct to realise again the conditions of

primitive man. The manifestations of this impulse, if read aright, are

grave arraignments of the lack of adaptability of the child's

environment to his disposition and nature, and with home restraints

once broken, the liabilities to every crime, especially theft, are

enormously increased. The truant, although a cording to Kline's

measurements slightly smaller than the average child, is more

energetic and is generally capable of the greatest activity and

usefulness in more out-of-door vocations. Truancy is augmented, too,

just in proportion as legitimate and interesting physical exercise is

denied.

The vagrant, itinerant, vagabond, gadabout, hobo, and tramp, that Riis

has made so interesting, is an arrested, degenerate, or perverted

being who abhors work; feels that the world owes him a living; and

generally has his first real nomad experience in the teens or earlier.

It is a chronic illusion of youth that gives "elsewhere" a special

charm. In the immediate present things are mean, dulled by wont, and

perhaps even nauseating because of familiarity. There must be a change

of scene to see the world; man is not sessile but locomotor; and the

moment his life becomes migratory all the restraints and

responsibilities of settled life vanish. It is possible to steal and

pass on undiscovered and unsuspected, and to steal again. The vagabond

escapes the control of public sentiment, which normally is an external

conscience, and having none of his own within him thus lapses to a

feral state. The constraint of city, home, and school is especially

irksome, and if to this repulsion is added the attraction of a love of

nature and of perpetual change, we have the diathesis of the roadsman

already developed. Adolescence is the normal time of emancipation from

the parental roof, when youth seeks to set up a home of its own, but

the apprentice to life must wander far and long enough to find the

best habitat in which to set up for himself. This is the spring season

of emigration; and it should be an indispensable part of every life

curriculum, just before settlement, to travel far and wide, if

resources and inclination permit. But this stage should end in wisely

chosen settlement where the young life can be independently developed,

and that with more complacency and satisfaction because the place has

been wisely chosen on the basis of a wide comparison. The chronic

vagrant has simply failed to develop the reductives of this normal

stage.

Crime is cryptogamous and flourishes in concealment, so that not only

does falsehood facilitate it, but certain types of lies often cause

and are caused by it. The beginning of wisdom in treatment is to

discriminate between good and bad lies. My own study[10] of the lies

of 300 normal children, by a method carefully devised in order to

avoid all indelicacy to the childish consciousness, suggested the

following distinct species of lies. It is often a well-marked epoch

when the young child first learns that it can imagine and state things

that have no objective counterpart in its life, and there is often a

weird intoxication when some absurd and monstrous statement is made,

while the first sensation of a deliberate break with truth causes a

real excitement which is often the birth pang of the imagination. More

commonly this is seen in childish play, which owes a part of its charm

to self-deception. Children make believe they are animals, doctors,

ogres, play school, that they are dead, mimic all they see and hear.

Idealising temperaments sometimes prompt children of three or four

suddenly to assert that they saw a pig with five ears, apples on a

cherry tree, and other Munchausen wonders, which really means merely

that they have had a new mental combination independently of

experience. Sometimes their fancy is almost visualisation and develops

into a kind of mythopeic faculty which spins clever yarns and suggests

in a sense, quite as pregnant as Froschmer asserts of all mental

activity and of the universe itself, that all their life is

imagination. Its control and not its elimination in a Gradgrind age of

crass facts is what should be sought in the interests of the highest

truthfulness and of the evolution of thought as something above

reality, which prepares the way for imaginative literature. The life

of Hartley Coleridge,[11] by his brother, is one of many

illustrations. He fancied cataract of what he named "jug-force" would

burst out in a certain field and flow between populous banks, where an

ideal government, long wars, and even a reform in spelling, would

prevail, illustrated in a journal devoted to the affairs of this

realm--all these developed in his imagination, where they existed with

great reality for years. The vividness of this fancy resembles the

pseudo-hallucinations of Kandinsky. Two sisters used to say, "Let us

play we are sisters," as if this made the relation more real.

Cagliostro found adolescent boys particularly apt for training for his

exhibition of phrenological impostures, illustrating his thirty-five

faculties. "He lied when he confessed he had lied," said a young

Sancho Panza, who had believed the wild tales of another boy who later

admitted their falsity. Sir James Mackintosh, near puberty, after

reading Roman history, used to fancy himself the Emperor of

Constantinople, and carried on the administration of the realm for

hours at a time. His fancies never quite became convictions, but

adolescence is the golden age of this kind of dreamery and reverie

which supplements reality and totalizes our faculties, and often gives

a special charm to dramatic activities and in morbid cases to

simulation and dissimulation. It is a state from which some of the

bad, but far more of the good qualities of life and mind arise. These

are the noble lies of poetry, art, and idealism, but their pedagogic

regime must be wise.

Again with children as with savages, truth depends largely upon

personal likes and dislikes. Truth is for friends, and lies are felt

to be quite right for enemies. The young often see no wrong in lies

their friends wish told, but may collapse and confess when asked if

they would have told their mother thus. Boys best keep up complotted

lies and are surer to own up if caught than girls. It is harder to

cheat in school with a teacher who is liked. Friendships are cemented

by confidences and secrets, and when they wane, promises not to tell

weaken in their validity. Lies to the priest, and above all to God,

are the worst. All this makes special attention to friendships,

leaders, and favorites important, and suggests the high value of

science for general veracity.

The worst lies, perhaps, are those of selfishness. They ease children

over many hard places in life, and are convenient covers for weakness

and vice. These lies are, on the whole, judging from our census, most

prevalent. They are also most corrupting and hard to correct. All bad

habits particularly predispose to the lie of concealment; for those

who do wrong are almost certain to have recourse to falsehood, and the

sense of meanness thus slowly bred, which may be met by appeals to

honor, for so much of which school life is responsible, is often

mitigated by the fact that falsehoods are frequently resorted to in

moments of danger and excitement, are easily forgotten when it is

over, and rarely rankle. These, even more than the pseudomaniac cases

mentioned later, grow rankly in those with criminal predispositions.

The lie heroic is often justified as a means of noble ends. Youth has

an instinct which is wholesome for viewing moral situations as wholes.

Callow casualists are fond of declaring that it would be a duty to

state that their mother was out when she was in, if it would save her

life, although they perhaps would not lie to save their own. A doctor,

many suggested, might tell an overanxious patient or friend that there

was hope, saving his conscience perhaps by reflecting that there was

hope, although they had it while he had none. The end at first in such

cases may be very noble and the fib or quibble very petty, but worse

lies for meaner objects may follow. Youth often describes such

situations with exhilaration as if there were a feeling of easement

from the monotonous and tedious obligation of rigorous literal

veracity, and here mentors are liable to become nervous and err. The

youth who really gets interested in the conflict of duties may

reverently be referred to the inner lie of his own conscience, the

need of keeping which as a private tribunal is now apparent.

Many adolescents become craven literalists and distinctly morbid and

pseudophobiac, regarding every deviation from scrupulously literal

truth as alike heinous; and many systematized palliatives and

casuistic word-splittings, methods of whispering or silently

interpolating the words "not," "perhaps," or "I think," sometimes said

over hundreds of times to neutralize the guilt of intended or

unintended falsehoods, appear in our records as a sad product of bad

methods.

Next to the selfish lie for protection--of special psychological

interest for adolescent crime--is what we may call pseudomania, seen

especially in pathological girls in their teens, who are honeycombed

with selfishness and affectation and have a passion for always acting

a part, attracting attention, etc. The recent literature of telepathy

and hypnotism furnishes many striking examples of this diathesis of

impostors of both sexes. It is a strange psychological paradox that

some can so deliberately prefer to call black white and find distinct

inebriation in flying diametrically in the face of truth and fact. The

great impostors, whose entire lives have been a fabric of lies, are

cases in point. They find a distinct pleasure not only in the sense of

power which their ability to make trouble gives, but in the sense of

making truth a lie, and of decreeing things into and out of existence.

Sheldon's interesting statistics show that among the institutional

activities of American children,[12] predatory organizations culminate

from eleven to fifteen, and are chiefly among boys. These include

bands of robbers, clubs for hunting and fishing, play armies,

organized fighting bands between separate districts, associations for

building forts, etc. This form of association is the typical one for

boys of twelve. After this age their interests are gradually

transferred to less loosely organized athletic clubs. Sheldon's

statistics are as follows:

Age 8 9 10 11 12 13 14 15 16 17 Total

No. of

predatory 4 5 3 0 7 1 1 3 1 0 25 = Girls

societies 4 2 17 31 18 22 (11) 7 1 0 111 = Boys

Innocent though these predatory habits may be in small boys, if they

are not naturally and normally reduced at the beginning of the teens

and their energy worked off into athletic societies, they become

dangerous. "The robber knight, the pirate chief, and the marauder

become the real models." The stealing clubs gather edibles and even

useless things, the loss of which causes mischief, into some den,

cellar, or camp in the woods, where the plunder of their raids is

collected. An organized gang of boy pilferers for the purpose of

entering stores had a cache, where the stolen goods were brought

together. Some of these bands have specialized on electric bells and

connections, or golf sticks and balls. Jacob Riis says that on the

East Side of New York, every corner has its gang with a program of

defiance of law and order, where the young tough who is a coward alone

becomes dangerous when he hunts with the pack. He is ambitious to get

"pinched" or arrested and to pose as a hero. His vanity may obliterate

common fear and custom as his mind becomes inflamed with flash

literature and "penny dreadfuls." Sometimes whole neighborhoods are

terrorized so that no one dares to testify against the atrocities they

commit. Riis even goes so far as to say that "a bare enumeration of

the names of the best-known gangs would occupy the pages of this

book."[13] The names are sufficiently suggestive--hell's kitchen gang,

stable gang, dead men, floaters, rock, pay, hock gang, the soup-house

gang, plug uglies, back-alley men, dead beats, cop beaters, and

roasters, hell benders, chain gang, sheeny skinners, street cleaners,

tough kids, sluggers, wild Indians, cave and cellar men, moonlight

howlers, junk club, crook gang, being some I have heard of. Some of

the members of these gangs never knew a home, were found perhaps as

babies wrapped in newspapers, survivors of the seventy-two dead

infants Riis says were picked up on the streets in New York in 1889,

or of baby farming. They grow up street arabs, slum waifs, the

driftwood of society, its flotsam and jetsam, or plankton, fighting

for a warn corner in their resorts or living in crowded

tenement-houses that rent for more than a house on Fifth Avenue.

Arrant cowards singly, they dare and do anything together. A gang

stole a team in East New York and drove down the avenue, shopping to

throw in supplies, one member sitting in the back of the wagon and

shooting at all who interfered. One gang specialized on stealing baby

carriages, depositing their inmates on the sidewalk. Another blew up a

grocery store because its owner refused a gift they demanded. Another

tried to saw off the head of a Jewish pedler. One member killed

another for calling him "no gent." Six murderous assaults were made at

one time by these gangs within a single week. One who is caught and

does his "bit" or "stretch" is a hero, and when a leader is hanged, as

has sometimes happened, he is almost envied for his notoriety. A

frequent ideal is to pound a policeman with his own club. The gang

federates all nationalities. Property is depreciated and may be ruined

if it is frequented by these gangs or becomes their lair or

"hang-out." A citizen residing on the Hudson procured a howitzer and

pointed it at a boat gang, forbidding them to land on his river

frontage. They have their calls, whistles, signs, rally suddenly from

no one knows where, and vanish in the alleys, basements, roofs, and

corridors they know so well. Their inordinate vanity is well called

the slum counterpart of self-esteem, and Riis calls the gang a club

run wild. They have their own ideality and a gaudy pinchbeck honor. A

young tough, when arrested, wrenched away the policeman's club, dashed

into the street, rescued a baby from a runaway, and came back and gave

himself up. They batten on the yellowest literature. Those of foreign

descent, who come to speak our language better than their parents,

early learn to despise them. Gangs emulate each other in hardihood,

and this is one cause of epidemics in crime. They passionately love

boundless independence, are sometimes very susceptible to good

influence if applied with great wisdom and discretion, but easily fall

away. What is the true moral antitoxin for this class, or at least

what is the safety-valve and how and when to pull it, we are now just

beginning to learn, but it is a new specialty in the great work of

salvage from the wreckage of city life. In London, where these groups

are better organised and yet more numerous, war is often waged between

them, weapons are used and murder is not so very infrequent. Normally

this instinct passes harmlessly over into associations for physical

training, which furnishes a safe outlet for these instincts, until the

reductives of maturer years have perfected their work.

The causation of crime, which the cure seeks to remove, is a problem

comparable with the origin of sin and evil. First, of course, comes

heredity, bad antenatal conditions, bad homes, unhealthful infancy and

childhood, overcrowded slums with their promiscuity and squalor, which

are always near the border of lawlessness, and perhaps are the chief

cause of crime. A large per cent of juvenile offenders, variously

estimated, but probably one-tenth of all, are vagrants or without

homes, and divorce of parents and illegitimacy seem to be nearly equal

as causative agencies. If whatever is physiologically wrong is morally

wrong, and whatever is physiologically right is morally right, we have

an important ethical suggestion from somatic conditions. There is no

doubt that conscious intelligence during a certain early stage of its

development tends to deteriorate the strength and infallibility of

instinctive processes, so that education is always beset with the

danger of interfering with ancestral and congenital tendencies. Its

prime object ought to be moralization, but it can not be denied that

in conquering ignorance we do not thereby conquer poverty or vice.

After the free schools in London were opened there was an increase of

juvenile offenders. New kinds of crime, such as forgery, grand

larceny, intricate swindling schemes, were doubled, while sneak

thieves, drunkards, and pick-pockets decreased, and the proportion of

educated criminals was greatly augmented.[14] To collect masses of

children and ram them with the same unassimilated facts is not

education in this sense, and we ought to confess that youthful crime

is an expression of educational failure. Illiterate criminals are more

likely to be detected, and also to be condemned, than are educated

criminals. Every anthropologist knows that the deepest poverty and

ignorance among primitive people are in nowise incompatible with

honesty, integrity, and virtue. Indeed there is much reason to suspect

that the extremes of wealth and poverty are more productive of crime

than ignorance, or even intemperance. Educators have no doubt vastly

overestimated the moral efficiency of the three R's and forgotten that

character in infancy is all instinct; that in childhood it is slowly

made over into habits; while at adolescence more than at any other

period of life, it can be cultivated through ideals. The dawn of

puberty, although perhaps marked by a certain moral hebetude, is soon

followed by a stormy period of great agitation, when the very worst

and best impulses in the human soul struggle against each other for

its possession, and when there is peculiar proneness to be either very

good or very bad. As the agitation slowly subsides, it is found that

there has been a renaissance of either the best or the worst elements

of the soul, if not indeed of both.

Although pedagogues make vast claims for the moralizing effect of

schooling, I cannot find a single criminologist who is satisfied with

the modern school, while most bring the severest indictments against

it for the blind and ignorant assumption that the three R's or any

merely intellectual training can moralize. By nature, children are

more or less morally blind, and statistics show that between thirteen

and sixteen incorrigibility is between two and three times as great as

at any other age. It is almost impossible for adults to realize the

irresponsibility and even moral neurasthenia incidental to this stage

of development. If we reflect what a girl would do if dressed like a

boy and leading his life and exposed to the same moral contagion, or

what a boy would do if corseted and compelled to live like a girl,

perhaps we can realize that whatever rôle heredity plays, the youth

who go wrong are, in the vast majority of cases, victims of

circumstances or of immaturity, and deserving of both pity and hope.

It was this sentiment that impelled Zarnadelli to reconstruct the

criminal law of Italy, in this respect, and it was this sympathy that

made Rollet a self-constituted advocate, pleading each morning for the

twenty or thirty boys and eight or ten girls arrested every day in

Paris.

Those smitten with the institution craze or with any extreme

correctionalist views will never solve the problem of criminal youths.

First of all, they must be carefully and objectively studied, lived

with, and understood as in this country Gulick, Johnson, Forbush and

Yoder are doing in different ways, but each with success. Criminaloid

youth is more sharply individualized than the common good child, who

is less differentiated. Virtue is more uniform and monotonous than

sin. There is one right but there are many wrong ways, hence they need

to be individually studied by every paidological method, physical and

psychic. Keepers, attendants, and even sponsors who have to do with

these children should be educators with souls full of fatherhood and

motherhood, and they should understand that the darkest criminal

propensities are frequently offset by the very best qualities; that

juvenile murderers are often very tender-hearted to parents, sisters,

children, or pets;[15] they should understand that in the criminal

constitution there are precisely the same ingredients, although

perhaps differently compounded, accentuated, mutually controlled,

etc., by the environment, as in themselves, so that to know all would,

in the great majority of cases, be to pardon all; that the home

sentiments need emphasis; that a little less stress of misery to

overcome the effects of economic malaise and, above all, a friend,

mentor, adviser are needed.

I incline to think that many children would be better and not worse

for reading, provided it can be done in tender years, stories like

those of Captain Kidd, Jack Sheppard, Dick Turpin, and other gory

tales, and perhaps later tales like Eugene Aram, and the ophidian

medicated novel, Elsie Venner, etc., on the principle of the

Aristotelian catharsis to arouse betimes the higher faculties which

develop later, and whose function it is to deplete the bad centers and

suppress or inhibit their activity. Again, I believe that judicious

and incisive scolding is a moral tonic, which is often greatly needed,

and if rightly administered would be extremely effective, because it

shows the instinctive reaction of the sane conscience against evil

deeds and tendencies. Special pedagogic attention should be given to

the sentiment of justice, which is almost the beginning of personal

morals in boys; and plays should be chosen and encouraged that hold

the beam even, regardless of personal wish and interest. Further yet

benevolence and its underlying impulse to do more than justice to our

associates; to do good in the world; to give pleasure to those about,

and not pain, can be directly cultivated. Truth-telling presents a far

harder problem, as we have seen. It is no pedagogical triumph to clip

the wings of fancy, but effort should be directed almost solely

against the cowardly lies, which cover evil; and the heroism of

telling the truth and taking the consequences is another of the

elements of the moral sense, so complex, so late in development, and

so often permanently crippled. The money sense, by all the many means

now used for its development in school, is the surest safeguard

against the most common juvenile crime of theft, and much can be

taught by precept, example, and moral regimen of the sacredness of

property rights. The regularity of school work and its industry is a

valuable moralizing agent, but entirely inadequate and insufficient by

itself. Educators must face the fact that the ultimate verdict

concerning the utility of the school will be determined, as Talleck

well says, by its moral efficiency in saving children from personal

vice and crime.

Wherever any source of pollution of school communities occurs, it must

be at once and effectively detected, and some artificial elements must

be introduced into the environment. In other words, there must be a

system of moral orthopedics. Garofalo's[16] new term and principle of

"temibility" is perhaps of great service. He would thus designate the

quantum of evil feared that is sufficient to restrain criminal

impulsion. We can not measure guilt or culpability, which may be of

all degrees from nothing to infinity perhaps, but we can to some

extent scale the effectiveness of restraint, if criminal impulse is

not absolutely irresistible. Pain then must be so organised as to

follow and measure the offense by as nearly a natural method as

possible, while on the other hand the rewards for good conduct must

also be more or less accentuated. Thus the problem of criminology for

youth can not be based on the principles now recognised for adults.

They can not be protective of society only, but must have marked

reformatory elements. Solitude[17] which tends to make weak, agitated,

and fearful, at this very gregarious age should be enforced with very

great discretion. There must be no personal and unmotivated clemency

or pardon in such scheme, for, according to the old saw, "Mercy but

murders, pardoning those who kill"; nor on the other hand should there

be the excessive disregard of personal adjustments, and the

uniformitarian, who perhaps celebrated his highest triumph in the old

sentence, "Kill all offenders and suspects, for God will know his

own," should have no part nor lot here. The philosopher Hartmann has a

suggestive article advocating that penal colonies made up of

transported criminals should be experimented upon by statesmen in

order to put various theories of self-government to a practical test.

However this may be, the penologist of youth must face some such

problem in the organization of the house of detention, boys' club,

farm, reformatory, etc. We must pass beyond the clumsy apparatus of a

term sentence., or the devices of a jury, clumsier yet, for this

purpose; we must admit the principle of regret, fear, penance,

material restoration of damage, and understand the sense in which, for

both society and for the individual, it makes no practical difference

whether experts think there is some taint of insanity, provided only

that irresponsibility is not hopelessly complete.

In few aspects of this theme do conceptions of and practises in regard

to adolescence need more radical reconstruction. A mere accident of

circumstance often condemns to criminal careers youths capable of the

highest service to society, and for a mere brief season of

temperamental outbreak or obstreperousness exposes them to all the

infamy to which ignorant and cruel public opinion condemns all those

who have once been detected on the wrong side of the invisible and

arbitrary line of rectitude. The heart of criminal psychology is here;

and not only that, but I would conclude with a most earnest personal

protest against the current methods of teaching and studying ethics in

our academic institutions as a speculative, historical, and abstract

thing. Here in the concrete and saliently objective facts of crime it

should have its beginning, and have more blood and body in it by

getting again close to the hot battle line between vice and virtue,

and then only, when balanced and sanified by a rich ballast of facts,

can it with advantage slowly work its way over to the larger and

higher philosophy of conduct, which, when developed from this basis,

will be a radically different thing from the shadowy phantom,

schematic speculations of many contemporary moralists, taught in our

schools and colleges.

[Footnote 1: Problematische Kindesnaturen. Eine Studie für Schule und

Haus. Voigtländer, Leipzig, 1889.]

[Footnote 2: Die pädagogische Pathologie in der Erziehungskunde des 19

Jahrhunderts. Bertelsman, Gütersloh, 1893, p. 494.]

[Footnote 3: Peculiar and Exceptional Children. Pedagogical Seminary,

October, 1896, vol. 4, pp. 3-60.]

[Footnote 4: La Puberté. Schleicher Frères, Paris, 1902, p. 72.]

[Footnote 5: Home and School Punishments. Pedagogical Seminary, March,

1899, vol. 6, pp. 159-187.]

[Footnote 6: A Study of the Faults of Children. Pedagogical Seminary,

June, 1903, vol. 10, p. 200 \_et seq.\_]

[Footnote 7: The Child and the Weather, by Edwin G. Dexter.

Pedagogical Seminary, April, 1898, vol. 5, pp. 512-522.]

[Footnote 8: Psychic Effects of the Weather, by J.S. Lemon. American

Journal of Psychology, January, 1894, vol. 6, pp. 277-279.]

[Footnote 9: Truancy as Related to the Migrating Instinct, by L.W.

Kline. Pedagogical Seminary, January, 1898, vol. 5, pp. 381-420.]

[Footnote 10: Children's Lies. American Journal of Psychology,

January, 1890, vol. 3, pp. 59-70.]

[Footnote 11: Poems. With memoir by his brother, 2 vols., London,

1851.]

[Footnote 12: American Journal of Psychology, July, 1898, vol. 9, pp.

425-448.]

[Footnote 13: How the Other Half Lives. Scribner's Sons, New York,

1890, p. 229.]

[Footnote 14: The Curse in Education, by Rebecca Harding Davis. North

American Review, May, 1899, vol. 168, pp. 609-614.]

[Footnote 15: Holtzendorff: Psychologie des Mordes. C. Pfeiffer,

Berlin, 1875]

[Footnote 16: La Criminologie. Paris, Alcan, 1890, p. 332]

[Footnote 17: See its psychology and dangers well pointed out by M.H.

Small: Psychical Relations of Society and Solitude. Pedagogical

Seminary, April, 1900, vol. 7, pp. 13-69]

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CHAPTER VIII

BIOGRAPHIES OF YOUTH

Knightly ideals and honor--Thirty adolescents from

Shakespeare--Goethe--C.D. Warner--Aldrich--The fugitive nature of

adolescent experience--Extravagance of autobiographies--Stories that

attach to great names--Some typical crazes--Illustrations from George

Eliot, Edison, Chatterton, Hawthorne, Whittier, Spencer, Huxley,

Lyell, Byron, Heine, Napoleon, Darwin, Martineau, Agassiz, Madame

Roland, Louisa Alcott, F.H. Burnett, Helen Keller, Marie Bashkirtseff,

Mary MacLane, Ada Negri, De Quincey, Stuart Mill, Jefferies, and

scores of others.

The knightly ideals and those of secular life generally during the

middle ages and later were in striking contrast to the ascetic ideals

of the early Christian Church; in some respects they were like those

of the Greeks. Honor was the leading ideal, and muscular development

and that of the body were held in high respect; so that the spirit of

the age fostered conceptions not unlike those of the Japanese Bushido.

Where elements of Christianity were combined with this we have the

spirit of the pure chivalry of King Arthur and the Knights of the

Round Table, which affords perhaps the very best ideals for youth to

be found in history, as we shall see more fully later.

In a very interesting paper, entitled "Shakespeare and Adolescence,"

Dr. M.F. Libby[1] very roughly reckons "seventy-four interesting

adolescents among the comedies, forty-six among the tragedies, and

nineteen among the histories." He selects "thirty characters who,

either on account of direct references to their age, or because of

their love-stories, or because they show the emotional and

intellectual plasticity of youth, may be regarded as typical

adolescents." His list is as follows: Romeo, Juliet, Hamlet, Ophelia,

Imogen, Perdita, Arviragus, Guiderius, Palamon, Arcite, Emilia,

Ferdinand, Miranda, Isabella, Mariana, Orlando, Rosalind, Biron,

Portia, Jessica, Phebe, Katharine, Helena, Viola, Troilus, Cressida,

Cassio, Marina, Prince Hal, and Richard of Gloucester. The proof of

the youth of these characters, as set forth, is of various kinds, and

Libby holds that besides these, the sonnets and poems perhaps show a

yet greater, more profound and concentrated knowledge of adolescence.

He thinks "Venus and Adonis" a successful attempt to treat sex in a

candid, naive way, if it be read as it was meant, as a catharsis of

passion, in which is latent a whole philosophy of art. To some extent

he also finds the story of the Passionate Pilgrim "replete with the

deepest knowledge of the passions of early adolescence" The series

culminates in Sonnet 116, which makes love the sole beacon of

humanity. It might be said that it is connected by a straight line

with the best teachings of Plato, and that here humanity picked up the

clue, lost, save with some Italian poets, in the great interval.

In looking over current autobiographies of well-known modern men who

deal with their boyhood, one finds curious extremes. On the one hand

are those of which Doctor's is a type, where details are dwelt upon at

great length with careful and suggestive philosophic reflections. The

development of his own tastes, capacities, and his entire adult

consciousness was assumed to be due to the incidents of childhood and

youth, and especially the latter stage was to him full of the most

serious problems essential to his self-knowledge; and in the story of

his life he has exploited all available resources of this genetic

period of storm and stress more fully perhaps than any other writer.

At the other extreme, we have writers like Charles Dudley Warner,[2] a

self-made man, whose early life was passed on the farm, and who holds

his own boyhood there in greater contempt than perhaps any other

reputable writer of such reminiscences. All the incidents are treated

not only with seriousness, but with a forced drollery and catchy

superficiality which reflect unfavorably at almost every point upon

the members of his household, who are caricatured; all the precious

associations of early life on a New England farm are not only made

absurd, but from beginning to end his book has not a scintilla of

instruction or suggestion for those that are interested in child life.

Aldrich[3] is better, and we have interesting glimpses of the pet

horse and monkeys, of his fighting the boy bully, running way, and

falling in love with an older girl whose engagement later blighted his

life. Howells,[4] White,[5] Mitter,[6] Grahame,[7] Heidi,[8] and Mrs.

Barnett,[9] might perhaps represent increasing grades of merit in this

field in this respect.

Yoder,[10] in his interesting study of the boyhood of great men, has

called attention to the deplorable carelessness of their biographers

concerning the facts and influences of their youth. He advocates the

great pedagogic influence of biography, and would restore the high

appreciation of it felt by the Bolandists, which Comte's positivist

calendar, that renamed all the days of the year from three hundred and

sixty-five such accounts in 1849, also sought to revive. Yoder

selected fifty great modern biographies, autobiographies preferred,

for his study. He found a number of lives whose equipment and momentum

have been strikingly due to some devoted aunt, and that give many

glimpses of the first polarization of genius in the direction in which

fame is later achieved. He holds that, while the great men excelled in

memory, imagination is perhaps still more a youthful condition of

eminence; magnifies the stimulus of poverty, the fact that elder sons

become prominent nearly twice as often as younger ones; and raises the

question whether too exuberant physical development does not dull

genius and talent.

One striking and cardinal fact never to be forgotten considering its

each and every phenomenon and stage is that the experiences of

adolescence are extremely transitory and very easily forgotten, so

that they are often totally lost to the adult consciousness.

Lancaster[11] observes that we are constantly told by adults past

thirty that they never had this and that experience, and that those

who have had them are abnormal; that they are far more rare than

students of childhood assert, etc. He says, "Not a single young person

with whom I have had free and open conversation has been free from

serious thoughts of suicide," but these are forgotten later. A typical

case of many I could gather is that of a lady, not yet in middle life,

precise and carefully trained, who, on hearing a lecture on the

typical phases of adolescence, declared that she must have been

abnormal, for she knew nothing of any of these experiences. Her

mother, however, produced her diary, and there she read for the first

time since it was written, beginning in the January of her thirteenth

year, a long series of resolutions which revealed a course of conduct

that brought the color to her face, that she should have found it

necessary to pledge not to swear, lie, etc., and which showed

conclusively that she had passed through about all the phases

described. These phenomena are sometimes very intense and may come

late in life, but it is impossible to remember feelings and emotions

with definiteness, and these now make up a large part of life. Hence

we are prone to look with some incredulity upon the immediate records

of the tragic emotions and experiences typical and normal at this

time, because development has scored away their traces from the

conscious soul.

There is a wall around the town of Boyville, says White,[12] in

substance, which is impenetrable when its gates have once shut upon

youth. An adult may peer over the wall and try to ape the games

inside, but finds it all a mockery and himself banished among the

purblind grown-ups. The town of Boyville was old when Nineveh was a

hamlet; it is ruled by ancient laws; has its own rulers and idols; and

only the dim, unreal noises of the adult world about it have changed.

In exploring such sources we soon see how few writers have given true

pictures of the chief traits of this developmental period, which can

rarely be ascertained with accuracy. The adult finds it hard to recall

the emotional and instinctive life of the teens which is banished

without a trace, save as scattered hints may be gathered from diaries,

chance experiences, or the recollections of others. But the best

observers see but very little of what goes on in the youthful soul,

the development of which is very largely subterranean. Only when the

feelings erupt in some surprising way is the process manifest. The

best of these sources are autobiographies, and of these only few are

full of the details of this stage. Just as in the mythic prehistoric

stage of many nations there is a body of legendary matter, which often

reappears in somewhat different form, so there is a floating

plankton-like mass of tradition and storiology that seems to attach to

eminence wherever it emerges and is repeated over and over again,

concerning the youth of men who later achieve distinction, which

biographers often incorporate and attach to the time, place, and

person of their heroes.

As Burnham[13] well intimates, many of the literary characterizations

of adolescence are so marked by extravagance, and sometimes even by

the struggle for literary effects, that they are not always the best

documents, although often based on personal experience.

Confessionalism is generally overdrawn, distorted, and especially the

pains of this age are represented as too keen. Of George Eliot's types

of adolescent character, this may best be seen in Maggie Tulliver,

with her enthusiastic self-renunciation, with "her volcanic upheavings

of imprisoned passions," with her "wide, hopeless yearning for that

something, whatever it was, that was greatest and best on this earth,"

and in Gwendolen, who, from the moment she caught Deronda's eye, was

"totally swayed in feeling and action by the presence of a person of

the other sex whom she had never seen before." There was "the resolute

action from instinct and the setting at defiance of calculation and

reason, the want of any definite desire to marry, while all her

conduct tended to promote proposals." Exaggeration, although not the

perversions of this age often found in adult characterizations, is

marked trait of the writings of adolescents, whose conduct meanwhile

may appear rational, so that this suggests that consciousness may at

this stage serve as a harmless vent for tendencies that would

otherwise cause great trouble if turned to practical affairs. If

Harmodius and Aristogeiton, the adolescent tyrant slayers of Greece,

had been theorists, they might have been harmless on the principle

that its analysis tends to dissipate emotion.

Lancaster[14] gathered and glanced over a thousand biographies, from

which he selected 200 for careful study, choosing them to show

different typical directions of activity. Of these, 120 showed a

distinct craze for reading in adolescence; 109 became great lovers of

nature; 58 wrote poetry, 58 showed a great and sudden development of

energy; 55 showed great eagerness for school; 53 devoted themselves

for a season to art and music; 53 became very religious; 51 left home

in the teens; 51 showed dominant instincts of leadership; 49 had great

longings of many kinds; 46 developed scientific tastes; 41 grew very

anxious about the future; 34 developed increased keenness of sensation

or at least power of observation; in 32 cases health was better; 31

were passionately altruistic; 23 became idealists; 23 showed powers of

invention; 17 were devoted to older friends; 15 would reform society;

7 hated school. These, like many other statistics, have only

indicative value, as they are based on numbers that are not large

enough and upon returns not always complete.

A few typical instances from Lancaster must here suffice. Savonarola

was solitary, pondering, meditating, felt profoundly the evils of the

world and need of reform, and at twenty-two spent a whole night

planning his career. Shelley during these years was unsocial, much

alone, fantastic, wandered much by moonlight communing with stars and

moon, was attached to an older man. Beecher was intoxicated with

nature, which he declared afterward to have been the inspiration of

his life. George Eliot at thirteen had a passion for music and became

a clever pianist. At sixteen she was religious, founded societies for

the poor and for animals, and had fitting spells of misanthropy.

Edison undertook to read the Detroit Free Library through, read

fifteen solid feet as the books stand on the shelves, was stopped, and

says he has read comparatively little since. Tolstoi found the aspect

of things suddenly changed. Nature put on a new appearance. He felt he

might commit the most dreadful crimes with no purpose save curiosity

and the need of action. The future looked gloomy. He became furiously

angry without cause; thought he was lost, hated by everybody, was

perhaps not the son of his father, etc. At seventeen he was solitary,

musing about immortality, human destiny, feeling death at hand, giving

up his studies, fancying himself a great man with new truths for

humanity. By and by he took up the old virtuous course of life with

fresh power, new resolutions, with the feeling that he had lost much

time. He had a deep religious experience at seventeen and wept for joy

over his new life. He had a period before twenty when he told

desperate lies, for which he could not account, then a passion for

music, and later for French novels. Rousseau at this age was

discontented, immensely in love, wept often without cause, etc. Keats

had a great change at fourteen, wrestling with frequent obscure and

profound stirrings of soul, with a sudden hunger for knowledge which

consumed his days with fire, and "with passionate longing to drain the

cup of experience at a draft." He was "at the morning hour when the

whole world turns to gold." "The boy had suddenly become a poet."

Chatterton was too proud to eat a gift dinner, though nearly starved,

and committed suicide at seventeen for lack of appreciation. John

Hunter was dull and hated study, but at twenty his mind awoke as did

that of Patrick Henry, who before was a lonely wanderer, sitting idly

for hours under the trees. Alexander Murray awoke to life at fifteen

and acquired several languages in less than two years. Gifford was

distraught for lack of reading, went to sea at thirteen, became a

shoemaker, studying algebra late at night, was savagely unsociable,

sunk into torpor from which he was roused to do splenetic and

vexatious tricks, which alienated his friends. Rittenhouse at fourteen

was a plowboy, covering the fences with figures, musing on infinite

time and space. Benjamin Thompson was roused to a frenzy for sciences

at fifteen; at seventeen walked nine miles daily to attend lectures at

Cambridge; and at nineteen married a widow of thirty-three. Franklin

had a passion for the sea; at thirteen read poetry all night; wrote

verses and sold them on the streets of Boston; doubted everything at

fifteen; left home for good at seventeen; started the first public

library in Philadelphia before he was twenty-one. Robert Fulton was

poor, dreamy, mercurial, devoted to nature, art, and literature. He

became a painter of talent, then a poet, and left home at seventeen.

Bryant was sickly till fourteen and became permanently well

thereafter; was precociously devoted to nature, religion, prayed for

poetic genius and wrote Thanatopsis before he was eighteen. Jefferson

doted on animals and nature at fourteen, and at seventeen studied

fifteen hours a day. Garfield, though living in Ohio, longed for the

sea, and ever after this period the sight of a ship gave him a strange

thrill. Hawthorne was devoted to the sea and wanted to sail on and on

forever and never touch shore again. He would roam through the Maine

woods alone; was haunted by the fear that he would die before

twenty-five. Peter Cooper left home at seventeen; was passionately

altruistic; and at eighteen vowed he would build a place like his New

York Institute. Whittier at fourteen found a copy of Burns, which

excited him and changed the current of his life. Holmes had a passion

for flowers, broke into poetry at fifteen, and had very romantic

attachments to certain trees. J. T. Trowbridge learned German, French,

and Latin alone before twenty-one; composed poetry at the plow and

wrote it out in the evening. Henry followed a rabbit under the Public

Library at Albany, found a hole in the floor that admitted him to the

shelves, and, unknown to any one, read all the fiction the library

contained, then turned to physics, astronomy, and chemistry, and

developed a passion for the sciences. He was stage-struck, and became

a good amateur actor. H. H. Boyesen was thrilled by nature and by the

thought that he was a Norseman. He had several hundred pigeons,

rabbits, and other pets; loved to be in the woods at night; on leaving

home for school was found with his arms around the neck of a calf to

which he was saying good-by. Maxwell, at sixteen, had almost a horror

of destroying a leaf, flower, or fly. Jahn found growing in his heart,

at this age, an inextinguishable feeling for right and wrong--which

later he thought the cause of all his inner weal and outer woe. When

Nansen was in his teens he spent weeks at a time alone in the forest,

full of longings, courage, altruism, wanted to get away from every one

and live like Crusoe. T. B. Reed, at twelve and thirteen, had a

passion for reading; ran away at seventeen; painted, acted, and wrote

poetry. Cartwright, at sixteen, heard voices from the sky saying,

"Look above, thy sins are forgiven thee." Herbert Spencer became an

engineer at seventeen, after one idle year. He never went to school,

but was a private pupil of his uncle. Sir James Mackintosh grew fond

of history at eleven; fancied he was the Emperor of Constantinople;

loved solitude at thirteen; wrote poetry at fourteen; and fell in love

at seventeen. Thomas Buxton loved dogs, horses, and literature, and

combined these while riding on an old horse. At sixteen be fell in

love with an older literary woman, which aroused every latent power to

do or die, and thereafter he took all the school prizes. Scott began

to like poetry at thirteen. Pascal wrote treatises on conic sections

at sixteen and invented his arithmetical machine at nineteen. Nelson

went to sea at twelve; commanded a boat in peril at fifteen, which at

the same age he left to fight a polar bear. Banks, the botanist, was

idle and listless till fourteen, could not travel the road marked out

for him; when coming home from bathing, he was struck by the beauty of

the flowers and at once began his career. Montcalm and Wolfe both

distinguished themselves as leaders in battle at sixteen. Lafayette

came to America at nineteen, thrilled by our bold strike for liberty.

Gustavus Adolphus declared his own majority at seventeen and was soon

famous. Ida Lewis rescued four men in a boat at sixteen. Joan of Arc

began at thirteen to have the visions which were the later guide of

her life.

Mr. Swift has collected interesting biographical material[15] to show

that school work is analytic, while life is synthetic, and how the

narrowness of the school enclosure prompts many youth in the wayward

age to jump fences and seek new and more alluring pastures. According

to school standards, many were dull and indolent, but their nature was

too large or their ideals too high to be satisfied with it. Wagner at

the Nikolaischule at Leipzig was relegated to the third form, having

already attained to the second at Dresden, which so embittered him

that he lost all taste for philology and, in his own words, "became

lazy and slovenly." Priestley never improved by any systematic course

of study. W.H. Gibson was very slow and was rebuked for wasting his

time in sketching. James Russell Lowell was reprimanded, at first

privately and then publicly, in his sophomore year "for general

negligence in themes, forensics, and recitations," and finally

suspended in 1838 "on account of continued neglect of his college

duties." In early life Goldsmith's teacher thought him the dullest boy

she had ever taught. His tutor called him ignorant and stupid. Irving

says that a lad "whose passions are not strong enough in youth to

mislead him from that path of science which his tutors, and not his

inclinations, have chalked out, by four or five years' perseverance,

will probably obtain every advantage and honor his college can bestow.

I would compare the man whose youth has been thus passed in the

tranquility of dispassionate prudence, to liquors that never ferment,

and, consequently, continue always muddy." Huxley detested writing

till past twenty. His schooling was very brief, and he declared that

those set over him "cared about as much for his intellectual and moral

welfare as if they were baby farmers." Humphry Davy was faithful but

showed no talent in school, having "the reputation of being an idle

boy, with a gift for making verses, but with no aptitude for studies

of a graver sort." Later in life he considered it fortunate that he

was left so much to himself. Byron was so poor a scholar that he only

stood at the head of the class when, as was the custom, it was

inverted, and the bantering master repeatedly said to him, "Now,

George, man, let me see how soon you'll be at the foot." Schiller's

negligence and lack of alertness called for repeated reproof, and his

final school thesis was unsatisfactory. Hegel was a poor scholar, and

at the university it was stated "that he was of middling industry and

knowledge but especially deficient in philosophy." John Hunter nearly

became a cabinetmaker. Lyell had excessive aversion to work. George

Combe wondered why he was so inferior to other boys in arithmetic.

Heine agreed with the monks that Greek was the invention of the devil.

"God knows what misery I suffered with it." He hated French meters,

and his teacher vowed he had no soul for poetry. He idled away his

time at Bonn, and was "horribly bored" by the "odious, stiff,

cut-and-dried tone" of the leathery professors. Humboldt was feeble as

a child and "had less facility in his studies than most children."

"Until I reached the age of sixteen," he says, "I showed little

inclination for scientific pursuits." He was essentially self-taught,

and acquired most of his knowledge rather late in life. At nineteen he

had never heard of botany. Sheridan was called inferior to many of his

schoolfellows. He was remarkable for nothing but idleness and winning

manners, and was "not only slovenly in construing, but unusually

defective in his Greek grammar." Swift was refused his degree because

of "dulness and insufficiency," but given it later as a special favor.

Wordsworth was disappointing. General Grant was never above

mediocrity, and was dropped as corporal in the junior class and served

the last year as a private. W. H. Seward was called "too stupid to

learn." Napoleon graduated forty-second in his class. "Who," asks

Swift, "were the forty-one above him?" Darwin was singularly incapable

of mastering any language. "When he left school," he says, "I was

considered by all my masters and by my father as a very ordinary boy,

rather below the common standard in intellect. To my deep

mortification, my father once said to me, 'You care for nothing but

shooting, dogs, and rat-catching, and you will be a disgrace to

yourself and to all your family.'" Harriet Martineau was thought very

dull. Though a horn musician, she could do absolutely nothing in the

presence of her irritable master. She wrote a cramped, untidy scrawl

until past twenty. A visit to some very brilliant cousins at the age

of sixteen had much to do in arousing her backward nature. At this age

J. Pierpont Morgan wrote poetry and was devoted to mathematics. Booker

T. Washington, at about thirteen or fourteen (he does not know the

date of his birth), felt the new meaning of life and started off on

foot to Hampton, five hundred miles away, not knowing even the

direction, sleeping under a sidewalk his first night in Richmond.

Vittorino da Feltre,[16] according to Dr. Burnham, had a low, tardy

development, lingering on a sluggish dead level from ten to fourteen,

which to his later unfoldment was as the barren, improving years

sometimes called the middle ages, compared with the remainder which

followed when a new world-consciousness intensified his personality.

Lancaster's summaries show that of 100 actors, the average age of

their first great success was exactly 18 years. Those he chose had

taken to the stage of their own accord, for actors are more born than

made. Nearly half of them were Irish, the unemotional American stock

having furnished far less. Few make their first success on the stage

after 22, but from 16 to 20 is the time to expect talent in this line,

although there is a second rise in his curve before and still more

after 25, representing those whose success is more due to intellect.

Taking the average age of 100 novelists when their first story met

with public approval, the curve reaches its highest point between 30

and 35. Averaging 53 poets, the age at which most first poems were

published falls between 15 and 20. The average age at which first

publication showed talent he places at 18, which is in striking

contrast with the average age of inventors at time of the first

patent, which is 33 years.

A still more striking contrast is that between 100 musicians and 100

professional men. Music is by far the most precocious and instinctive

of all talents. The average age when marked talent was first shown is

a little less than 10 years, 95 per cent showed rare talent before 16,

while the professional men graduated at an average age of 24 years and

11 months, and 10 years must be added to mark the point of recognized

success. Of 53 artists, 90 per cent showed talent before 20, the

average age being 17.2 years. Of 100 pioneers who made their mark in

the Far West, leaving home to seek fortunes near the frontier, the

greatest number departed before they were 18. Of 118 scientists,

Lancaster estimates that their life interest first began to glow on

the average a little before they were 19. In general, those whose

success is based on emotional traits antedate by some years those

whose renown is more purely in intellectual spheres, and taking all

together, the curves of the first class culminate between 18 and 20.

While men devoted to physical science, and their biographers, give us

perhaps the least breezy accounts of this seething age, it may be,

because they mature late, nearly all show its ferments and its

circumnutations, as a few almost random illustrations clearly show:

Tycho Brahe, born in 1596 of illustrious Danish stock, was adopted by

an uncle, and entered the University of Copenhagen at thirteen, where

multiplication, division, philosophy, and metaphysics were taught.

When he was fourteen, an eclipse of the sun occurred, which aroused so

much interest that he decided to devote himself to the study of the

heavenly bodies. He was able to construct a series of interesting

instruments on a progressive scale of size, and finally to erect the

great Observatory of Uraniberg on the Island of Hven. Strange to say,

his scientific conclusions had for him profound astrological

significance. An important new star he declared was "at first like

Venus and Jupiter and its effects will therefore first be pleasant;

but as it then became like Mars, there will next come a period of

wars, seditions, captivity, and death of princes, and destruction of

cities, together with dryness and fiery meteors in the air,

pestilence, and venomous snakes. Lastly, the star became like Saturn,

and thus will finally come a time of want, death, imprisonment, and

all kinds of sad things!" He says that "a special use of astronomy is

that it enables us to draw conclusions from the movements in the

celestial regions as to human fate." He labored on his island twenty

years. He was always versifying, and inscribed a poem over the

entrance of his underground observatory expressing the astonishment of

Urania at finding in the interior of the earth a cavern devoted to the

study of the heavens.

Galileo[17] was born in 1564 of a Florentine noble, who was poor. As a

youth he became an excellent lutist, then thought of devoting himself

to painting, but when he was seventeen studied medicine, and at the

University of Pisa fell in love with mathematics.

Isaac Newton,[18] born in 1642, very frail and sickly, solitary, had a

very low piece in the class lists of his school; wrote poetry, and at

sixteen tried farming. In one of his university examinations in Euclid

be did so poorly as to incur special censure. His first incentive to

diligent study came from being severely kicked by a high class boy. He

then resolved to pass him in studies, and soon rose to the head of the

school. He made many ingenious toys and windmills; a carriage, the

wheels of which were driven by the hands of the occupants, and a clock

which moved by water; curtains, kites, lanterns, etc.; and before he

was fourteen fell in love with Miss Storey, several yeas older than

himself. He entered Trinity College at Cambridge at eighteen.

William Herschel, born in 1738, at the outbreak of the Seven Years'

War, when he was eighteen, was a performer in the regimental band, and

after a battle passed a night in a ditch and escaped in disguise, to

England, where he eked out a precarious livelihood by teaching music.

He supported himself until middle age as an organist. In much of his

later work he was greatly aided by his sister Caroline. When he

discovered a sixth planet he became famous, and devoted himself

exclusively to astronomy, training his only son to follow in his

footsteps, and dying in 1822.

Agassiz[19] at twelve had developed a mania for collecting. He

memorized Latin names, of which he accumulated "great volumes of

MSS.", and "modestly expressed the hope that in time he might be able

to give the name of every known animal." At fourteen he revolted at

mercantile life, for which he was designed, and issued a manifesto

planning to spend four years at a Cermem university, then in Paris,

when he could begin to write. Rooks were scarce, and a little later he

copied, with the aid of his brother, several large volumes, and had

fifty live birds in his room at one time.

At twelve Huxley[20] became an omnivorous reader, and two or three

years later devoured Hamilton's Logic and became deeply interested in

metaphysics. At fourteen he saw and participated in his first

post-mortem examination, was left in a strange state of apathy by it,

and dates his life-long dyspepsia to this experience. His training was

irregular; he taught himself German with a book in one hand while he

made hay with the other; speculated about the basis of matter, soul,

and their relations, on radicalism and conservatism; and reproached

himself that he did not work and get on enough. At seventeen he

attempted a comprehensive classification of human knowledge, and

having finished his survey, resolved to master the topics one after

another, striking them out from his table with ink as soon us they

were done. "May the list soon get black, although at present I shall

hardly be able, I am afraid, to spot the paper." Beneath the top

skimmings of these years he afterward conceived seething depths

working beneath the froth, but could give hardly any account of it. He

undertook the practise of pharmacy, etc.

Women with literary gifts perhaps surpass men in their power to

reproduce and describe the great but so often evanescent ebullitions

of this age; perhaps because their later lives, on account of their

more generic nature, depart less from this totalizing period, or

because, although it is psychologically shorter than in men, the

necessities of earning a livelihood less frequently arrest its full

development, and again because they are more emotional, and feeling

constitutes the chief psychic ingredient of this stage of life, or

they dwell more on subjective states.

Manon Philipon (Madame Roland) was born in 1754. Her father was an

engraver in comfortable circumstances. Her earliest enthusiasm was for

the Bible and Lives of the Saints, and she had almost a mania for

reading books of any kind. In the corner of her father's workshop she

would read Plutarch for hours, dream of the past glories of antiquity,

and exclaim, weeping, "Why was I not born a Greek?" She desired to

emulate the brave men of old.

Books and flowers aroused her to dreams of enthusiasm, romantic

sentiment, and lofty aspiration. Finding that the French society

afforded no opportunity for heroic living, in her visionary fervor she

fell back upon a life of religious mysticism, and Xavier, Loyola, St.

Elizabeth, and St. Theresa became her new idols. She longed to follow

even to the stake those devout men and women who had borne obloquy,

poverty, hunger, thirst, wretchedness, and the agony of a martyr's

death for the sake of Jesus. Her capacities for self-sacrifice became

perhaps her leading trait, always longing after a grand life like

George Eliot's Dorothea Brooke. She was allowed at the age of eleven

to enter a convent, where, shunning her companions, she courted

solitude apart, under the trees, reading and thinking. Artificial as

the atmosphere was here, it no doubt inspired her life with permanent

tenderness of feeling and loftiness of purpose, and gave a mystic

quality to her imagination. Later she experienced to the full

revulsion of thought and experience which comes when doubt reacts upon

youthful credulity. It was the age of the encyclopedia, and now she

came to doubt her creed and even God and the soul, but clung to the

Gospels as the best possible code of morals, and later realized that

while her intellect had wandered her heart had remained constant. At

seventeen she was, if not the moat beautiful, perhaps the noblest

woman in all France, and here the curtain moat drop upon her girlhood.

All her traits were, of course, set off by the great life she lived

and the yet greater death she died.

Gifted people seem to conserve their youth and to be all the more

children, and perhaps especially all the more intensely adolescents,

because of their gifts, and it is certainly one of the marks of genius

that the plasticity and spontaneity of adolescence persists into

maturity. Sometimes even its passions, reveries, and hoydenish freaks

continue. In her "Histoire de Ma Vie," it is plain that George Sand

inherited at this age an unusual dower of gifts. She composed many and

interminable stories, carried on day after day, so that her confidants

tried to tease her by asking if the prince had got out of the forest

yet, etc. She personated an echo and conversed with it. Her day-dreams

and plays were so intense that she often came back from the world of

imagination to reality with a shock. She spun a weird zoological

romance out of a rustic legend of \_la grande bête\_.

When her aunt sent her to a convent, she passed a year of rebellion

and revolt, and was the leader of \_les diables\_, or those who refused

to be devout, and engaged in all wild pranks. At fifteen she became

profoundly interested in the lives of the saints, although ridiculing

miracles. She entered one evening the convent church for service,

without permission, which was an act of disobedience. The mystery and

holy charm of it penetrated her; she forgot everything outward and was

left alone, and some mysterious change stole over her. She "breathed

an atmosphere of ineffable sweetness" more with the mind than the

senses; had a sudden indescribable perturbation; her eyes swam; she

was enveloped in a white glimmer, and heard a voice murmur the words

written under a convent picture of St. Augustine, \_Tolle, lege,\_ and

turned around thinking Mother Alicia spoke, but she was alone. She

knew it was an hallucination, but saw that faith had laid hold of her,

as she wished, by the heart, and she sobbed and prayed to the unknown

God till a nun heard her groaning. At first her ardor impelled her not

only to brave the jeers of her madcap club of harum-scarums and

tomboys, but she planned to become a nun, until this feverish longing

for a recluse life passed, but left her changed.[21]

When she passed from the simple and Catholic faith of her grisette

mother to the atmosphere of her cynical grandmother at Nohant, who was

a disciple of Voltaire, she found herself in great straits between the

profound sentiments inspired by the first communion and the concurrent

contempt for this faith, instilled by her grandmother for all those

mummeries through which, however, for conventional reasons she was

obliged to pass. Her heart was deeply stirred, and yet her head

holding all religion to be fiction or metaphor, it occurred to her to

invent a story which might be a religion or a religion which might be

a story into any degree of belief in which she could lapse at will.

The name and the form of her new deity was revealed to her in a dream.

He was Corambé, pure as Jesus, beautiful as Gabriel, as graceful as

the nymphs and Orpheus, less austere than the Christian God, and as

much woman as man, because she could best understand this sex from her

love for her mother. He appeared in many aspects of physical and moral

beauty; was eloquent, master of all arts, and above all of the magic

of musical improvisation; loved as a friend and sister, and at the

same time revered as a god; not awful and remote from impeccability,

but with the fault of excess of indulgence. She estimated that she

composed about a thousand sacred books or songs developing phases of

his mundane existence. In each of these he became incarnate man on

touching the earth, always in a new group of people who were good, yet

suffering martyrdoms from the wicked known only by the effects of

their malice. In this "gentle hallucination" she could lose herself in

the midst of friends, and turn to her hero deity for comfort. There

must be not only sacred books, but a temple and ritual, and in a

garden thicket, which no eye could penetrate, in a moss-carpeted

chamber she built an altar against a tree-trunk, ornamented with a

wreath hung over it. Instead of sacrificing, which seemed barbaric,

she proceeded to restore life and liberty to butterflies, lizards,

green frogs, and birds, which she put in a box, laid on the altar, and

"after having invoked the good genius of liberty and protection,"

opened it. In these mimic rites and delicious reveries she found the

germs of a religion that fitted her heart. From the instant, however,

that a boy playmate discovered and entered this sanctuary, "Corambé

ceased to dwell in it. The dryads and the cherubim deserted it," and

it seemed unreal. The temple was destroyed with great care, and the

garlands and shells were buried under the tree.[22]

Louisa Alcott's romantic period opened at fifteen, when she began to

write poetry, keep a heart journal, and wander by moonlight, and

wished to be the Bettine of Emerson, in whose library she foraged;

wrote him letters which were never sent; sat in a tall tree at

midnight; left wild flowers on the doorstep of her master; sang

Mignon's song under his window; and was refined by her choice of an

idol. Her diary was all about herself.

If she looked in the glass at her long hair and well-shaped head, she

tried to keep down her vanity; her quick tongue, moodiness, poverty,

impossible longings, made every day a battle until she hardly wished

to live, only something must be done, and waiting is so hard. She

imagined her mind a room in confusion which must be put in order; the

useless thought swept out; foolish fancies dusted away; newly

furnished with good resolutions. But she was not a good housekeeper;

cobwebs got in, and it was hard to rule. She was smitten with a mania

for the stage, and spent most of her leisure in writing and acting

plays of melodramatic style ad high-strung sentiment, improbable

incidents, with no touch of common life or sense of humor, full of

concealments and surprises, bright dialogues, and lofty sentiments.

She had much dramatic power and loved to transform herself into Hamlet

and declaim in mock heroic style. From sixteen to twenty-three was her

apprenticeship to life. She taught, wrote for the papers, did

housework for pay as a servant, and found sewing a pleasant resource

because it was tranquillizing, left her free, and set her thoughts

going.

Mrs. Burnett,[23] like most women who record their childhood and

adolescent memories, is far more subjective and interesting than most

men. In early adolescence she was never alone when with flowers, but

loved to "speak to them, to bend down and say caressing things, to

stoop and kiss them, to praise them for their pretty ways of looking

up at her as into the eyes of a friend and beloved. There were certain

little blue violets which always seemed to lift their small faces

childishly, as if they were saying, 'Kiss me; don't go by like that.'"

She would sit on the porch, elbows on knees and chin on hands, staring

upward, sometimes lying on the grass. Heaven was so high and yet she

was a part of it and was something even among the stars. It was a

weird, updrawn, overwhelming feeling as she stared so fixedly and

intently that the earth seemed gone, left far behind. Every hour and

moment was a wonderful and beautiful thing. She felt on speaking terms

with the rabbits. Something was happening in the leaves which waved

and rustled as she passed. Just to walk, sit, lie around out of doors,

to loiter, gaze, watch with a heart fresh as a young dryad, following

birds, playing hide-and-seek with the brook-these were her halcyon

hours.

With the instability of genius, Beth[24] did everything suddenly. When

twelve or thirteen, she had grown too big to be carried, pulled or

pushed; she suddenly stood still one day, when her mother, commanded

her to dress. She had been ruled before by physical force, but her

will and that of her mother were now in collision, and the latter

realised she could make her do nothing unless by persuasion or moral

influence. Being constantly reproved, scolded, and even beaten by her

mother, Beth one day impulsively jumped into the sea, and was rescued

with difficulty. She had spells of being miserable with no cause. She

was well and happy, but would burst into tears suddenly, which seemed

often to surprise her. Being very sensitive herself, she was morbidly

careful of the feelings of others and incessantly committed grave sins

of insincerity without compunction in her effort to spare them. To

those who confided in her abilities, praised her, and thought she

could do things, her nature expanded, but her mother checked her

mental growth over and over, instead of helping her by saying, "Don't

try, you can't do it," etc.

Just before the dawn of adolescence she had passed through a long

period of abject superstition, largely through the influence of a

servant. All the old woman's signs were very dominant in her life. She

even invented methods of divination, as, "if the boards do not creak

when I walk across the room I shall get through my lessons without

trouble." She always preferred to see two rooks together to one and

became expert in the black arts. She used to hear strange noises at

night for a time, which seemed signs and portents of disaster at sea,

fell into the ways of her neighbors, and had more faith in

incantations than in doctors' doses. She not only heard voices and

very ingeniously described them, but claimed to know what was going to

happen and compared her forebodings with the maid. She "got religion"

very intensely under the influence of her aunt, grew thin, lost her

appetite and sleep, had heartache to think of her friends burning in

hell, and tried to save them.

Beth never thought at all of her personal appearance until she

overheard a gentleman call her rather nice-looking, when her face

flushed and she had a new feeling of surprise and pleasure, and took

very clever ways of cross-examining her friends to find if she was

handsome. All of a sudden the care of her person became of great

importance, and every hint she had heard of was acted on. She aired

her bed, brushed her hair glossy, pinched her waist and feet, washed

in buttermilk, used a parasol, tortured her natural appetite in every

way, put on gloves to do dirty work, etc.

The house always irked her. Once stealing out of the school by night,

she was free, stretched herself, drew a long breath, bounded and waved

her arms in an ecstasy of liberty, danced around the magnolia, buried

her face in the big flowers one after another and bathed it in the dew

of the petals, visited every forbidden place, was particularly

attracted to the water, enjoyed scratching and making her feet bleed

and eating a lot of green fruit. This liberty was most precious and

all through a hot summer she kept herself healthy by exercise in the

moonlight. This revived her appetite, and she ended these night

excursions by a forage in the kitchen. Beth had times when she

hungered for solitude and for nature. Sometimes she would shut herself

in her room, but more often would rove the fields and woods in

ecstasy. Coming home from school, where she had long been, she had to

greet the trees and fields almost before she did her parents. She had

a great habit of stealing out often by the most dangerous routes over

roofs, etc., at night in the moonlight, running and jumping, waving

her arms, throwing herself on the ground, rolling over, walling on

all-fours, turning somersaults, hugging trees, playing hide-and-seek

with the shadow fairy-folk, now playing and feeling fear and running

away. She invoked trees, stars, etc.

Beth's first love affair was with a bright, fair-haired, fat-faced

boy, who sat near her pew Sundays. They looked at each other once

during service, and she felt a glad glow in her chest spread over her,

dwelt on his image, smiled, and even the next day felt a new desire to

please. She watched for him to pass from school. When he appeared,

"had a most delightful thrill shoot through her." The first impulse to

fly was conquered; she never thought a boy beautiful before. They

often met after dark, wrote; finally she grew tired of him because she

could not make him feel deeply, sent him off, called him an idiot, and

then soliloquized on the "most dreadful grief of her life." The latter

stages of their acquaintance she occasionally used to beat him, but

his attraction steadily waned. Once later, as she was suffering from a

dull, irresolute feeling due to want of a companion and an object, she

met a boy of seventeen, whose face, like her own, brightened as they

approached. It was the first appearance of nature's mandate to mate.

This friendly glance suffused her whole being with the "glory and

vision of love." Religion and young men were her need. They had stolen

interviews by night and many an innocent embrace and kiss, and almost

died once by being caught. They planned in detail what they would do

after they were married, but all was taken for granted without formal

vows. Only when criticized did they ever dream of caution and

concealment, and then they made elaborate parades of ignoring each

other in public and fired their imaginations with thoughts of

disguises, masks, etc. This passion was nipped in the bud by the boy's

removal from his school.

In preparing for her first communion, an anonymous writer[25] became

sober and studious, proposing to model her life on that of each fresh

saint and to spend a week in retreat examining her conscience with

vengeance. She wanted to revive the custom of public confession and

wrote letters of penitence and submission, which she tore up later,

finding her mind not "all of a piece." She lay prostrate on her

prie-dieu weeping from ecstasy, lying on the rim of heaven held by

angels, wanting to die, now bathed in bliss or aching intolerably with

spiritual joy, but she was only twelve and her old nature often

reasserted itself. Religion at that time became an intense emotion

nourished on incense, music, tapers, and a feeling of being tangible.

It was rapturous and sensuous. While under its spell, she seemed to

float and touch the wings of angels. Here solemn Gregorian chants are

sung, so that when one comes back to earth there is a sense of hunger,

deception, and self-loathing. Now she came to understand how so many

sentimental and virtuous souls sought oblivion in the narcotic of

religious excitement. Here, at the age of twelve, youth began and

childhood ended with her book.

Pathetic is the account of Helen Keller's effort to understand the

meaning of the word "love" in its season.[26]

Is it the sweetness of flowers? she asked. No, said her teacher. Is it

the warm sun? Not exactly. It can not be touched, "'but you feel the

sweetness that it pours into everything. Without love, you would not

be happy or want to play.' The beautiful truth burst upon my mind. I

felt that there were invisible lines stretched between my spirit and

the spirit of others." This period seems to have came gradually and

naturally to this wonderful child, whose life has been perhaps the

purest ever lived and one of the sweetest. None has ever loved every

aspect of nature accessible to her more passionately, or felt more

keenly the charm of nature or of beautiful sentiments. The unhappy

Frost King episode has been almost the only cloud upon her life, which

unfortunately came at about the dawn of this period, that is perhaps

better marked by the great expansion of mind which she experienced at

the World's Fair in Chicago in 1893, when she was thirteen. About this

time, too, her great ambition of going to college and enjoying all the

advantages that other girls did, which, considering her handicap, was

one of the greatest human resolutions, was strengthened and deepened.

The fresh, spontaneous, and exquisite reactions of this pellucid mind,

which felt that each individual could comprehend all the experiences

and emotions of the race and that chafed at every pedagogical and

technical obstacle between her soul and nature, and the great

monuments of literature, show that she has conserved to a remarkable

degree, which the world will wish may be permanent, the best impulses

of this golden age.

Marie Bashkirtseff,[27] who may be taken as one of the best types of

exaggerated adolescent confessionalists, was rich and of noble birth,

and began in 1873, at the age of twelve, to write a journal that

should be absolutely true and frank, with no pretense, affectation, or

concealment. The journal continues until her death, October, 1884, at

the age of twenty-three. It may be described as in some sense a

feminine counterpart of Rousseau's confessions, but is in some

respects a more precious psychological document than any other for the

elucidation of the adolescent ferment in an unusually vigorous and

gifted soul. Twice I have read it from cover to cover and with growing

interest.

At twelve she is passionately in love with a duke, whom she sometimes

saw pass, but who had no knowledge of her existence, and builds many

air castles about his throwing himself at her feet and of their life

together. She prays passionately to see him again, would dazzle him on

the stage, would lead a perfect life, develop her voice, and would be

an ideal wife. She agonizes before the glass on whether or not she is

pretty, and resolves to ask some young man, but prefers to think well

of herself even if it is an illusion; constantly modulates over into

passionate prayer to God to grant all her wishes; is oppressed with

despair; gay and melancholy by turn; believes in God because she

prayed Him for a set of croquet and to help her to learn English, both

of which He granted. At church some prayers and services seem directly

aimed at her; Paris now seems a frightful desert, and she has no

motive to avoid carelessness in her appearance. She has freaky and

very changeable ideas of arranging the things in her room. When she

hears of the duke's marriage she almost throws herself over a bridge,

prays God for pardon of her sins, and thinks all is ended; finds it

horrible to dissemble her feelings in public; goes through the torture

of altering her prayer about the duke. She is disgusted with common

people, harrowed by jealousy, envy, deceit and every hideous feeling,

yet feels herself frozen in the depth, and moving only on the surface.

When her voice improves she welcomes it with tears and feels an

all-powerful queen. The man she loves should never speak to another.

Her journal she resolves to make the most instructive book that ever

was or ever will be written. She esteems herself so great a treasure

that no one is worthy of her; pities those who think they can please

her; thinks herself a real divinity; prays to the moon to show her in

dreams her future husband, and quarrels with her photographs.

In some moods she feels herself beautiful, knows she shall succeed,

everything smiles upon her and she is absolutely happy and yet in the

next paragraph the fever of life at high pressure palls upon her and

things seem asleep and unreal. Her attempts to express her feelings

drive her to desperation because words are inadequate. She loves to

weep, gives up to despair to think of death, and finds everything

transcendently exquisite. She comes to despise men and wonder whether

the good are always stupid and the intelligent always false and

saturated with baseness, but on the whole believes that some time or

other she is destined to meet one true good and great man. Now she is

inflated with pride of her ancestry, her gifts, and would subordinate

everybody and everything; she would never speak a commonplace word,

and then again feels that her life has been a failure and she is

destined to be always waiting. She falls on her knees sobbing, praying

to God with outstretched hands as if He were in her room; almost vows

to make a pilgrimage to Jerusalem one-tenth of the way on foot; to

devote her money to good works; lacks the pleasures proper to her age;

wonders if she can ever love again. On throwing a bouquet from a

window into a crowd in the Corso a young man choked so beautifully a

workman who caught it that by that one act of strangling and snatching

the bouquet she fell in love. The young man calls and they see each

other often. Now she is clad from head to foot in an armor of cold

politeness, now vanity and now passion seem uppermost in their

meetings. She wonders if a certain amount of sin, like air, is

necessary to a man to sustain life. Finally they vow mutual love and

Pietro leaves, and she begins to fear that she has cherished illusions

or been insulted; is torments at things unsaid or of her spelling in

French. She coughs and for three days has a new idea that she is going

to die; prays and prostrates herself sixty times, one for each bead in

her rosary, touching the floor with her forehead every time; wonders

if God takes intentions into account; resolves to read the New

Testament, but can not find one and reads Dumas instead. In

novel-reading she imagines herself the heroine of every scene; sees

her lover and they plan their mode of life together and at last kiss

each other, but later she feels humiliated, chilled, doubts if it is

real love; studies the color of her lips to see if they have changed;

fears that she has compromised herself; has eye symptoms that make her

fear blindness. Once on reading the Testament she smiled and clasped

her hands, gazed upward, was no longer herself but in ecstasy; she

makes many programs for life; is haunted by the phrase "We live but

once"; wants to live a dozen lives in one, but feels that she does not

live one-fourth of a life; has several spells of solitary

illumination. At other times she wishes to be the center of a salon

and imagines herself to be so. She soars on poets' wings, but often

has hell in her heart; slowly love is vowed henceforth to be a word

without meaning to her. Although she suffers from \_ennui\_, she

realizes that women live only from sixteen to forty and cannot bear

the thought of losing a moment of her life; criticizes her mother;

scorns marriage and child-bearing, which any washerwoman can attain,

but pants for glory; now hates, now longs to see new faces; thinks of

disguising herself as a poor girl and going out to seek her fortunes;

thinks her mad vanity is her devil; that her ambitions are justified

by no results; hates moderation in anything, would have intense and

constant excitement or absolute repose; at fifteen abandons her idea

of the duke but wants an idol, and finally decides to live for fame;

studies her shoulders, hips, bust, to gauge her success in life; tries

target-shooting, hits every time and feels it to be fateful; at times

despises her mother because she is so easily influenced by her; meets

another man whose affection for her she thinks might be as reverent as

religion and who never profaned the purity of his life by a thought,

but finally drops him because the possible disappointment would be

unbearable; finds that the more unhappy any one is for love of us the

happier we are; wonders why she has weeping spells; wonders what love

that people talk so much about really is, and whether she is ever to

know. One night, at the age of seventeen, she has a fit of despair

which vents itself in moans until arising, she seizes the dining-room

clock, rushes out and throws it into the sea, when she becomes happy.

"Poor clock!"

At another time she fears she has used the word love lightly and

resolves to no longer invoke God's help, yet in the next line prays

Him to let her die as everything is against her, her thoughts are

incoherent, she hates herself and everything is contemptible; but she

wishes to die peacefully while some one is singing a beautiful air of

Verdi. Again she thinks of shaving her head to save the trouble of

arranging her hair; is crazed to think that every moment brings her

nearer death; to waste a moment of life is infamous, yet she can trust

no one; all the freshness of life is gone; few things affect her now;

she wonders how in the past she could have acted so foolishly and

reasoned so wisely; is proud that no advice in the world could ever

keep her from doing anything she wished. She thinks the journal of her

former years exaggerated and resolves to be moderate; wants to make

others feel as she feels; finds that the only cure for disenchantment

with life is devotion to work; fears her face is wearing an anxious

look instead of the confident expression which was its chief charm.

"Impossible" is a hideous, maddening word; to think of dying like a

dog as most people do and leaving nothing behind is a granite wall

against which she every instant dashes her head. If she loved a man,

every expression of admiration for anything, or anybody else in her

presence would be a profanation. Now she thinks the man she loves must

never know what it is to be in want of money and must purchase

everything he wishes; must weep to see a woman want for anything, and

find the door of no palace or club barred to him. Art becomes a great

shining light in her life of few pleasures and many griefs, yet she

dares hope for nothing.

At eighteen all her caprices are exhausted; she vows and prays in the

name of the Father, Son, and Holy Ghost for her wishes. She would like

to be a millionaire, get back her voice, obtain the \_prix de Rome\_

under the guise of a man and marry Napoleon IV. On winning a medal for

her pictures she does nothing but laugh, cry, and dream of greatness,

but the next day is scolded and grows discouraged. She has an immense

sense of growth and transformation, so that not a trace of her old

nature remains; feels that she has far too much of some things, and

far too little of others in her nature; sees defects in her mother's

character, whose pertinacity is like a disease; realizes that one of

her chief passions is to inspire rather than to feel love; that her

temper is profoundly affected by her dress; deplores that her family

expect her to achieve greatness rather than give her the stimulus of

expecting nothing; declares that she thanks a million thoughts for

every word that she writes; is disgusted with and sometimes absolutely

hates herself. At one time she coquets with Kant, and wonders if he is

right that all things exist only in the imagination; has a passion for

such "abracadabrante follies" that seem so learned and logical, but is

grieved to feel them to be false; longs to penetrate the intellectual

world, to see, learn, and know everything; admires Balzac because he

describes so frankly all that he has felt; loves Fleury, who has shown

her a wider horizon; still has spells of admiring her dazzling

complexion and deploring that she can not go out alone; feels that she

is losing her grip on art and also on God, who no longer hears her

prayers, and resolves to kill herself if she is not famous at thirty.

At nineteen, and even before, she has spells of feeling inefficient

cries, calls on God, feels exhausted; is almost stunned when she hears

that the young French prince about whom she has spun romances was

killed by the Kaffirs; feels herself growing serious and sensible;

despises death; realizes that God is not what she thought, but is

perhaps Nature and Life or is perhaps Chance; she thinks out possible

pictures she might paint; develops a Platonic friendship for her

professor; might marry an old man with twenty-seven millions, but

spurns the thought; finds herself growing deaf gradually, and at

nineteen finds three grey hairs; has awful remorse for days, when she

cannot work and so loses herself in novels and cigarettes; makes many

good resolutions and then commits some folly as if in a dream; has

spells of reviewing the past. When the doctor finds a serious lung

trouble and commands iodine, cod-liver oil, hot milk, and flannel, she

at first scorns death and refuses all, and is delighted at the terror

of her friends, but gradually does all that is necessary; feels

herself too precocious and doomed; deplores especially that

consumption will cost her her good looks; has fits of intense anger

alternating with tears; concludes that death is annihilation; realizes

the horrible thought that she has a skeleton within her that some time

or other will come out; reads the New Testament again and returns to

belief in miracle, and prayer to Jesus and the Virgin; distributes one

thousand francs to the poor; records the dreamy delusions that flow

through her brain at night and the strange sensations by day. Her eye

symptoms cause her to fear blindness again; she grows superstitious,

believing in signs and fortune-tellers; is strongly impelled to

embrace and make up with her mother; at times defies God and death;

sees a Spanish bull-fight and gets from it a general impression of

human cowardice, but has a strange intoxication with blood and would

like to thrust a lance into the neck of every one she meets; coquets a

great deal with the thought of marriage; takes up her art and paints a

few very successful pictures; tries to grapple with the terrible

question, "What is my unbiased opinion concerning myself?" pants

chiefly for fame. When the other lung is found diseased the diary

becomes sometimes more serious, sometimes more fevered; she is almost

racked to find some end in life; shall she marry, or paint? and at

last finds much consolation in the visits of Bastien-Lepage, who comes

to see her often while he is dying of some gastric trouble. She keeps

up occasional and often daily entries in her journal until eleven days

before her death, occurring in October, 1884, at the age of

twenty-three, and precipitated by a cold incurred while making an

open-air sketch.

The confessional outpourings of Mary MacLane[28] constitute a unique

and valuable adolescent document, despite the fact that it seems

throughout affected and written for effect; however, it well

illustrates a real type, although perhaps hardly possible save in this

country, and was inspired very likely by the preceding.

She announces at the outset that she is odd, a genius, an extreme

egotist; has no conscience; despises her father, "Jim MacLane of

selfish memory"; loves scrubbing the floor because it gives her

strength and grace of body, although her daily life is an "empty

damned weariness." She is a female Napoleon passionately desiring

fame; is both a philosopher and a coward; her heart is wooden;

although but nineteen, she feels forty; desires happiness even more

than fame, for an hour of which she would give up at once fame, money,

power, virtue, honor, truth, and genius to the devil, whose coming she

awaits. She discusses her portrait, which constitutes the

frontispiece; is glad of her good strong body, and still awaits in a

wild, frenzied impatience the coming of the devil to take her

sacrifice, and to whom she would dedicate her life. She loves but one

in all the world, an older "anemone" lady, once her teacher. She ran

not distinguish between right and wrong; love is the only thing real

which will some day bring joy, but it is agony to wait. "Oh, dame!

damn! damn! damn! every living thing in the world!--the universe be

damned!" herself included. She is "marvelously deep," but thanks the

good devil who has made her without conscience and virtue so that she

may take her happiness when it comes. Her soul seeks but blindly, for

nothing answers. How her happiness will seethe, quiver, writhe, shine,

dance, rush, surge, rage, blare, and wreak with love and light when it

comes!

The devil she thinks fascinating and strong, with a will of steel,

conventional clothes, whom she periodically falls in love with and

would marry, and would love to be tortured by him. She holds imaginary

conversations with him. If happiness does not come soon she will

commit suicide, and she finds rapture in the thought of death. In

Butte, Montana, where she lives, she wanders among the box rustlers,

the beer jerkers, biscuit shooters, and plunges out into the sand and

barrenness, but finds everything dumb. The six toothbrushes in the

bathroom make her wild and profane. She flirts with death at the top

of a dark, deep pit, and thinks out the stages of decomposition if she

yielded herself to Death, who would dearly love to have her. She

confesses herself a thief on several occasions, but comforts herself

because the stolen money was given to the poor. Sometimes her "very

good legs" carry her out into the country, where she has imaginary

love confabs with the devil, but the world is so empty, dreary, and

cold, and it is all so hard to bear when one is a woman and nineteen.

She has a litany from which she prays in recurrent phrases "Kind

devil, deliver me"--as, e.g., from musk, boys with curls, feminine

men, wobbly hips, red note-paper, codfish-balls, lisle-thread

stockings, the books of A.C. Gunter and Albert Ross, wax flowers, soft

old bachelors and widowers, nice young men, tin spoons, false teeth,

thin shoes, etc. She does not seem real to herself everything is a

blank. Though she doubts everything else, she will keep the one atom

of faith in love and the truth that is love and life in her heart.

When something shrieks within her, she feels that all her anguish is

for nothing and that she is a fool. She is exasperated that people

call her peculiar, but confesses that she loves admiration; she can

fascinate and charm company if she tries; imagines an admiration for

Messalina. She most desires to cultivate badness when there is lead in

the sky. "I would live about seven years of judicious badness, and

then death if you will." "I long to cultivate the of badness in me."

She describes the fascination of making and eating fudge; devotes a

chapter to describing how to eat an olive; discusses her figure. "In

the front of my shirt-waist there are nine cambric handkerchiefs

cunningly distributed." She discusses her foot, her beautiful hair,

her hips; describes each of the seventeen little engraved portraits of

Napoleon that she keeps, with each of which she falls in love; vows

she would give up even her marvelous genius far one dear, bright day

free from loneliness. When her skirts need sewing, she simply pins

them; this lasts longer, and had she mended them with needle and

thread she would have been sensible, which she hates. As she walks

over the sand one day she vows that she would like a man to come so be

that he was strong and a perfect villain and she would pray him to

lead her to what the world calls her ruin. Nothing is of consequence

to her except to be rid of unrest and pain. She would be positively

and not merely negatively wicked. To poison her soul would rouse her

mental power. "Oh, to know just once what it is to be loved!" "I know

that I am a genius more than any genius that has lived," yet she often

thinks herself a small vile creature for whom no one cares. The world

is ineffably dull, heaven has always fooled her, and she is starving

for love.

Ada Negri illustrates the other extreme of genuineness and is

desperately in earnest.[29] She began to teach school in a squalid,

dismal Italian village, and at eighteen to write the poetry that has

made her famous. She lived in a dim room back of a stable, up two

flights, where the windows were not glass but paper, and where she

seems to have been, like her mother, a mill head before she was a

teacher. She had never seen a theater, but had read of Duse with

enthusiasm; had never seen the sea, mountain, or even a hill, lake, or

large city, but she had read of them. After she began to write,

friends gave her two dream days in the city. Then she returned, put on

her wooden shoes, and began to teach her eighty children to spell. The

poetry she writes is from the heart of her own experience.

She craved "the kiss of genius and of light;" but the awful figure of

misfortune with its dagger stood by her bed at night. She writes:

"I have no name--my home a hovel damp;

I grew up from the mire;

Wretched and outcast folk my family,

And yet within me burns a flame of fire."

There is always a praying angel and an evil dwarf on either side. The

black abyss attracts her yet she is softened by a child's caress. She

laughs at the blackest calamities that threaten her, but weeps over

thin, wan children without bread. Her whole life goes into song. The

boy criminal on the street fascinates her and she would kiss him. She

writes of jealousy as a ghost of vengeance. If death comes, she fears

"that the haggard doctor will dissect my naked corpse," and pictures

herself dying on the operating-table like a stray dog and her

well-made body "disgraced by the lustful kiss of the too eager blade"

as, "with sinister smile untiring, they tear my bowels out and still

gloat over my sold corpse, go on to bare my bones, and veins at will,

wrench out my heart," probe vainly for the secrets of hunger and the

mystery of pain, until from her "dead breast gurgles a gasp of

malediction." Much of her verse is imprecation. "A crimson rain of

crying blood dripping from riddled chests" of those slain for liberty

falls, on her heart; the sultry factories where "monsters, of steel,

huge engines, snort all day," and where the pungent air poisons the

blood of the pale weaver girls; the fate of the mason who felt from a

high roof and struck the stone flagging, whose funeral she attends,

all inspire her to sing occasionally the songs of enfranchised labor.

Misery as a drear, toothless ghost visits her, as when gloomy pinions

had overspread her dying mother's bed, to wrench with sharp nails all

the hope from her breast with which she had defied it. A wretched old

man on the street inspires her to sing of what she imagines is his

happy though humble prime. There is the song of the pickaxe brandished

in revolution when mobs cry "Peace, labor bread," and in mines of

industry beneath the earth. She loves the "defeated" in whose house no

fire glows, who live in caves and dens, and writes of the mutilation

of a woman in the factory machinery. At eighteen years "a loom, two

handsome eyes that know no tears, a cotton dress, a love, belong to

me." She is inspired by a master of the forge beating a red-hot bar,

with his bare neck swelled. He is her demon, her God, and her pride in

him is ecstasy. She describes jealousy of two rival women, so intense

that they fight and bite, and the pure joy of a guileless,

intoxicating, life-begetting first kiss. She longs for infinite

stretches of hot, golden sand, over which she would gallop wildly on

her steed; anticipates an old age of cap and spectacles; revels in the

hurricane, and would rise in and fly and whirl with it adrift far out

in the immensity of space. She tells us, "Of genius and light I'm a

blithe, millionaire," and elsewhere she longs for the everlasting ice

of lofty mountains, the immortal silence of the Alps; sings of her

"sad twenty years," "how all, all goes when love is gone and spent."

She imagines herself springing into the water which closes over her,

while her naked soul, ghostly pale, whirls past through the lonely

dale. She imprecates the licentious world of crafty burghers,

coquettes, gamblers, well-fed millionaires, cursed geese and serpents

that make the cowardly vile world, and whom she would smite in the

face with her indignant verse. "Thou crawlest and I soar." She chants

the champions of the spade, hammer, pick, though they are ground and

bowed with toil, disfigured within, with furrowed brows. She pants for

war with outrage and with wrong; questions the abyss for its secret;

hears moans and flying shudders; and sees phantoms springing from

putrid tombs. The full moon is an old malicious spy, peeping

stealthily with evil eye. She is a bird caught in a cursed cage, and

prays some one to unlock the door and give her space and light, and

let her soar away in ecstasy and glory. Nothing less than infinite

space will satisfy her. Even the tempest, the demon, or a malevolent

spirit might bear her away on unbridled wings. In one poem she

apostrophizes Marie Bashkirtseff as warring with vast genius against

unknown powers, but who now is in her coffin among worms, her skull

grinning and showing its teeth. She would be possessed by her and

thrilled as by an electric current. A dwarf beggar wrings her heart

with pity, but she will not be overwhelmed. Though a daring peasant,

she will be free and sing out her pæan to the sun, though amid the

infernal glow of furnaces, forges, and the ringing noise of hammers

and wheels.

Literary men who record their experiences during this stage seem to

differ from women in several important respects. First, they write with

less abandon. I can recall no male MacLanes. A Bashkirtseff would be

less impossible, and a Negri with social reform in her heart is still

less so. But men are more prone to characterize their public

metamorphoses later in life, when they are a little paled, and perhaps

feel less need of confessionalism for that reason. It would, however, be

too hazardous to elaborate this distinction too far. Secondly and more

clearly, men tend to vent their ephebic calentures more in the field of

action. They would break the old moorings of home and strike out new

careers, or vent their souls in efforts and dreams of reconstructing the

political, industrial, or social world. Their impracticabilities are

more often in the field of practical life and remoter from their own

immediate surroundings. This is especially true in our practical

country, which so far lacks subjective characterizations of this age of

eminent literary merit, peculiarly intense as it is here. Thirdly, they

erupt in a greater variety of ways, and the many kinds of genius and

talent that now often take possession of their lives like fate are more

varied and individual. This affords many extreme contrasts, as, e.g.,

between Trollope's pity for, and Goethe's apotheosis of his youth;

Mill's loss of feeling, and Jefferies's unanalytic, passionate outbursts

of sentiment; the esthetic ritualism of Symonds, and the progressive

religious emancipation of Fielding Hall; the moral and religious

supersensitiveness of Oliphant, who was a reincarnation of medieval

monkhood, and the riotous storminess of Müller and Ebers; the

abnormalities and precocity of De Quincey, and the steady, healthful

growth of Patterson; the simultaneity of a fleshly and spiritual love in

Keller and Goethe, and the duality of Pater, with his great and

tyrannical intensification of sensation for nature and the sequent

mysticity and symbolism. In some it is fulminating but episodic, in

others gradual and lifelong like the advent of eternal spring. Fourth,

in their subjective states women outgrow less in their consciousness,

and men depart farther from their youth, in more manifold ways. Lastly,

in its religious aspects, the male struggles more with dogma, and his

enfranchisement from it is more intellectually belabored. Yet, despite

all these differences, the analogies between the sexes are probably yet

more numerous, more all-pervasive. All these biographic facts reveal

nothing not found in \_questionnaire\_ returns from more ordinary youth,

so that for our purposes they are only the latter, writ large because

superior minds only utter what all more inwardly feel. The arrangement

by nationality which follows gives no yet adequate basis for inference

unless it be the above American peculiarity.

In his autobiography from 1785-1803, De Quincey[30] remembered feeling

that life was finished and blighted for him at the age of six, up to

which time the influence of his sister three years older had brooded

over him.

His first remembrance, however, is of a dream of terrific grandeur

before he was two, which seemed to indicate that his dream tendencies

were constitutional and not due to morphine, but the chill was upon

the first glimpse that this was a world of evil. He had been brought

up in great seclusion from all knowledge of poverty and oppression in

a silent garden with three sisters, but the rumor that a female

servant had treated one of them rudely just before her death plunged

him into early pessimism. He felt that little Jane would come back

certainly in the spring with the roses, and he was glad that his utter

misery with the blank anarchy confusion which her death brought could

not be completely remembered. He stole into the chamber where her

corpse lay, and as he stood, a solemn wind, the saddest he ever heard,

that might have swept the fields of mortality for a thousand

centuries, blew, and that same hollow Memnonian wind he often had

heard since, and it brought back the open summer window and the

corpse. A vault above opened into the sky, and he slept and dreamed

there, standing by her, he knew not how long; a worm that could not

die was at his heart, for this was the holy love between children that

could not perish. The funeral was full of darkness and despair for

him, and after it he sought solitude, gazed into the heavens to see

his sister till he was tired, and realized that he was alone. Thus,

before the end of his sixth year, with a mind already adolescent,

although with a retarded body, the minor tone of life became dominant

and his awakening to it was hard.

As a penniless schoolboy wandering the streets of London at night, he

was on familiar and friendly terms of innocent relationship with a

number of outcast women. In his misery they were to him simply sisters

in calamity, but he found in them humanity, disinterested generosity,

courage, and fidelity. One night, after he had walked the streets for

weeks with one of these friendless girls who had not completed her

sixteenth year, as they sat on the steps of a house, he grew very ill,

and had she not rushed to buy from her slender purse cordials and

tenderly ministered to and revived him, he would have died. Many years

later he used to wander past this house, and he recalled with real

tenderness this youthful friendship; he longed again to meet the

"noble-minded Ann ----" with whom he had so often conversed familiarly

"\_more Socratico\_," whose betrayer he had vainly sought to punish, and

yearned to hear from her in order to convey to her some authentic

message of gratitude, peace, and forgiveness.

His much older brother came home in his thirty-ninth year to die. He

had been unmanageable in youth and his genius for mischief was an

inspiration, yet he was hostile to everything pusillanimous, haughty,

aspiring, ready to fasten a quarrel on his shadow for running before,

at first inclined to reduce his boy brother to a fag, but finally

before his death became a great influence in his life. Prominent were

the fights between De Quincey and another older brother on the one

hand, and the factory crowd of boys on the other, a fight incessantly

renewed at the close of factory hours, with victory now on one and now

on the other side; fought with stones and sticks, where thrice he was

taken prisoner, where once one of the factory women kissed him, to the

great delight of his heart. He finally invented a kingdom like Hartley

Coleridge, called Gom Broon. He thought first that it had no location,

but finally because his brother's imaginary realm was north and he

wanted wide water between them, his was in the far south. It was only

two hundred and seventy miles in circuit, and he was stunned to be

told by his brother one day that his own domain swept south for eighty

degrees, so that the distance he had relied on vanished. Here,

however, he continued to rule for well or ill, raising taxes, keeping

an imaginary standing army, fishing herring and selling the product of

his fishery for manure, and experiencing how "uneasy lies the head

that wears a crown." He worried over his obligations to Gom Broon, and

the shadow froze into reality, and although his brother's kingdom

Tigrosylvania was larger, his was distinguished for eminent men and a

history not to be ashamed of. A friend had read Lord Monboddo's view

that men had sprung from apes, and suggested that the inhabitants of

Gom Broon had tails, so that the brother told him that his subjects

had not emerged from apedom and he must invent arts to eliminate the

tails. They must be made to sit down for six hours a day as a

beginning. Abdicate he would not, though all his subjects had three

tails apiece. They had suffered together. Vain was his brother's

suggestion that they have a Roman toga to conceal their ignominious

appendages. He was greatly interested in two scrofulous idiots, who

finally died, and feared that his subjects were akin to them.

John Stuart Mill's Autobiography presents one of the most remarkable

modifications of the later phases of adolescent experience. No boy

ever had more diligent and earnest training than his father gave him

or responded better. He can not remember when he began to learn Greek,

but was told that it was at the age of three. The list of classical

authors alone that he read in the original, to say nothing of history,

political, scientific, logical, and other works before he was twelve,

is perhaps unprecedented in all history. He associated with his father

and all his many friends on their own level, but modestly ascribes

everything to his environment, insists that in natural gifts he is

other below than above par, and declares that everything he did could

be done by every boy of average capacity and healthy physical

constitution. His father made the Greek virtue of temperance or

moderation cardinal, and thought human life "a poor thing at best

after the freshness of youth and unsatisfied curiosity had gone by."

He scorned "the intense" and had only contempt for strong emotion.

In his teens Mill was an able debater and writer for the quarterlies,

and devoted to the propagation of the theories of Bentham, Ricardo,

and associationism. From the age of fifteen he had an object in life,

viz., to reform the world. This gave him happiness, deep, permanent,

and assured for the future, and the idea of struggling to promote

utilitarianism seemed an inspiring program for life. But in the autumn

of 1826, when he was twenty years of age, he felt into "a dull state

of nerves," where he could no longer enjoy and what had produced

pleasure seemed insipid; "the state, I should think, in which converts

to Methodism usually are when smitten by their first 'conviction of

sin.' In this frame of mind it occurred to me to put the question

directly to myself; 'Suppose that all your objects in life were

realized; that all the changes in institutions and opinions which you

are looking forward to could be completely effected at this very

instant; would this be a great joy and happiness to you?' And an

irrepressible self-consciousness distinctly answered, 'No.' At this my

heart sank within me: the whole foundation on which my life was

constructed fell down. All my happiness was to have been found in the

continual pursuit of this end. The end had ceased to charm, and how

could there ever again be any interest in the means? I seemed to have

nothing left to live for. At first I hoped that the cloud would pass

away of itself, but it did not. A night's sleep, the sovereign remedy

for the smaller vexations of life, had no effect on it. I awoke to a

renewed consciousness of the woful fact. I carried it with me into all

companies, into all occupations. Hardly anything had power to cause me

even a few minutes' oblivion of it. For some months the cloud seemed

to grow thicker and thicker. The lines in Coleridge's 'Dejection'--I

was not then acquainted with them--exactly described my case:

"'A grief without a pang, void, dark, and drear,

A drowsy, stifled, unimpassioned grief,

Which finds no natural outlet or relief

In word, or sigh, or tear.'

"In vain I sought relief from my favorite books, those memorials of

past nobleness and greatness from which I had always hitherto drawn

strength and animation. I read them now without feeling, or with the

accustomed feeling minus all its charm; and I became persuaded that my

love of mankind, and of excellence for its own sake, had worn itself

out. I sought no comfort by speaking to others of what I felt. If I

had loved any one sufficiently to make confiding my griefs a

necessity, I should not have been in the condition I was. I felt, too,

that mine was not an interesting or in anyway respectable distress.

There was nothing in it to attract sympathy. Advice, if I had known

where to seek it, would have been most precious. The words of Macbeth

to the physician often occurred to my thoughts. But there was no one

on whom I could build the faintest hope of such assistance. My father,

to whom it would have been natural to me to have recourse in any

practical difficulties, was the last person to whom, in such a case as

this, I looked for help. Everything convinced me that he had no

knowledge of any such mental state as I was suffering from, and that

even if he could be made to understand it, he was not the physician

who could heal it. My education, which was wholly his work, had been

conducted without any regard to the possibility of its ending in this

result, and I saw no use in giving him the pain of thinking that his

plans had failed, when the failure was probably irremediable, and, at

all event, beyond the power of his remedies. Of other friends, I had

at that time none to whom I had any hope of making my condition

intelligible. It was, however, abundantly intelligible to myself, and

the more I dwelt upon it the more hopeless it appeared."

He now saw what had hitherto seemed incredible, that the habit of

analysis tends to wear away the feelings. He felt "stranded at the

commencement of my voyage, with a well-equipped ship and a rudder, but

no sail; without any real desire for the ends which I had been so

carefully fitted out to work for: no delight in virtue, or the general

good, but also just as little in anything else. The fountains of

vanity and ambition seemed to have dried up within me as completely as

those of benevolence." His vanity had been gratified at too early an

age, and, like all premature pleasures, they had caused indifference,

until he despaired of creating any fresh association of pleasure with

any objects of human dire. Meanwhile, dejected and melancholy as he

was through the winter, he went on mechanically with his tasks;

thought he found in Coleridge the first description of what he was

feeling; feared the idiosyncrasies of his education had made him a

being unique and apart. "I asked myself if I could or if I was bound

to go on living, when life must be passed in this manner. I generally

answered to myself that I did not think I could possibly bear it

beyond a year." But within about half that time, in reading a pathetic

page of how a mere boy felt that he could save his family and take the

place of all they had lost, a vivid conception of the scene came over

him and he was moved to tears. From that moment, his burden grew

lighter. He saw that his heart was not dead and that he still had some

stuff left of which character and happiness are made; and although

there were several later lapses, some of which lasted many months, he

was never again as miserable as he had been.

These experience left him changed in two respects. He had a new theory

of life, having much in common with the anti-consciousness theory of

Carlyle. He still held happiness the end of life, but thought it must

be aimed at indirectly and taken incidentally. The other change was

that for the first time he gave its proper place to internal culture

of the individual, especially the training of the feelings which

became now cardinal. He relished and felt the power of poetry and art;

was profoundly moved by music; fell in love with Wordsworth and with

nature, and his later depressions were best relieved by the power of

rural beauty, which wrought its charm not because of itself but by the

states and feelings it aroused. His ode on the intimations of

immortality showed that he also had felt that the first freshness of

youthful joy was not lasting, and had sought and found compensation.

He had thus come to a very different standpoint from that of his

father, who had up to this time formed his mind and life, and

developed on this basis his unique individuality.

Jefferies, when eighteen, began his "Story of My Heart,"[31] which he

said was an absolutely true confession of the stages of emotion in a

soul from which all traces of tradition and learning were erased, and

which stood face to face with nature and the unknown.

His heart long seemed dusty and parched for want of feeling, and he

frequented a hill, where the pores of his soul opened to a new air.

"Lying down on the grass, I spoke in my soul to the earth, the sun,

the air and the distant sea.... I desired to have its strength, its

mystery and glory. I addressed the sun, desiring the sole equivalent

of his light and brilliance, his endurance, and unwearied race. I

turned to the blue heaven over, gazing into its depth, inhaling its

exquisite color and sweetness. The rich blue of the unobtainable

flower of the sky drew my soul toward it, and there it rested, for

pure color is the rest of the heart. By all these I prayed. I felt an

emotion of the soul beyond all definition; prayer is a puny thing to

it." He prayed by the thyme; by the earth; the flowers which he

touched; the dust which he let fall through his fingers; was filled

with "a rapture, an ecstasy, an inflatus. With this inflatus I

prayed.... I hid my face in the grass; I was wholly prostrated; I lost

myself in the wrestle.... I see now that what I labored for was soul

life, more soul learning." After gazing upward he would turn his face

into the grass, shutting out everything with hands each side, till he

felt down into the earth and was absorbed in it, whispering deep down

to its center. Every natural impression, trees, insects, air, clouds,

he used for prayer, "that my soul might be more than the cosmos of

life." His "Lyra" prayer was to live a more exalted and intense soul

life; enjoy more bodily pleasure and live long and find power to

execute his designs. He often tried, but failed for years to write at

least a meager account of these experiences. He felt himself immortal

just as he felt beauty. He was in eternity already; the supernatural

is only the natural misnamed. As he lay face down on the grass,

seizing it with both hands, he longed for death, to be burned on a

pyre of pine wood on a high hill, to have his ashes scattered wide and

broadcast, to be thrown into the space he longed for while living, but

he feared that such a luxury of resolution into the elements would be

too costly. Thus his naked mind, close against naked mother Nature,

wrested from her the conviction of soul, immortality, deity, under

conditions as primitive as those of the cave man, and his most

repeated prayer was "Give me the deepest soul life."

In other moods he felt the world outré-human, and his mind could by no

twist be fitted to the cosmos. Ugly, designless creatures caused him

to cease to look for deity in nature, where all happens by chance. He

at length concluded there is something higher than soul and above

deity, and better than God, for which he searched and labored. He

found favorite thinking places, to which he made pilgrimages, where he

"felt out into the depths of the ether." His frame could not bear the

labor his heart demanded. Work of body was his meat and drink. "Never

have I had enough of it. I wearied long before I was satisfied, and

weariness did not bring a cessation of desire, the thirst was still

there. I rode; I used the ax; I split tree-trunks with wedges; my arms

tired, but my spirit remained fresh and chafed against the physical

weariness." Had he been indefinitely stronger, he would have longed

for more strength. He was often out of doors all day and often half

the night; wanted more sunshine; wished the day was sixty hours long;

took pleasure in braving the cold so that it should be not life's

destroyer but its renewer. Yet he abhorred asceticism. He wrestled

with the problem of the origin of his soul and destiny, but could find

no solution; revolted at the assertion that all is designed for the

best; "a man of intellect and humanity could cause everything to

happen in an infinitely superior manner." He discovered that no one

ever died of old age, but only of disease; that we do not even know

what old age would be like; found that his soul is infinite, but lies

in abeyance; that we are murdered by our ancestors and must roll back

the tide of death; that a hundredth part of man's labor would suffice

for his support; that idleness is no evil; that in the future

nine-tenths of the time will be leisure, and to that end he will work

with all his heart. "I was not more than eighteen when an inner and

esoteric meaning began to come to me from all the visible universe,

and indefinable aspirations filled me."

Interesting as is this document, it is impossible to avoid the

suspicion that the seventeen years which intervened between the

beginning of these experiences and their final record, coupled with

the perhaps unconscious tendency toward literary effect, detract more

or less from their value as documents of adolescent nature.

Mr. H. Fielding Hall, author of "The Soul of a People," has since

written a book[32] in which, beginning with many definitions of

Christianity, weighing the opinion of those who think all our advance

is made because of, against those who think it in spite of

Christianity, he proceeds to give the story of a boy, probably

himself, who till twelve was almost entirely reared by women and with

children younger than himself.

He was sickly, and believed not in the Old but in the New Testament;

in the Sermon on the Mount, which he supposed all accepted and lived

by; that war and wealth were bad and learning apt to be a snare; that

the ideal life was that of a poor curate, working hard and unhappy. At

twelve, he went to a boarding-school, passed from a woman's world into

a man's, out of the New Testament into the Old, out of dreams into

reality. War was a glorious opportunity, and all followed the British

victories, which were announced publicly. Big boys were going to

Sandhurst or Woolwich; there were parties; and the school code never

turned the other cheek. Wars were God's storms, stirring stagnant

natures to new life; wealth was worshiped; certain lies were an honor;

knowledge was an extremely desirable thing--all this was at first new

and delightful, but extremely wicked. Sunday was the only other Old

Testament rule, but was then forgotten. Slowly a repugnance of

religion in all its forms arose. He felt his teachers hypocrites; he

raised no alarm, "for he was hardly conscious that his anchor had

dragged or that he had lost hold" of it forever. At eighteen, he read

Darwin and found that if he were right, Genesis was wrong; man had

risen, not fallen; if a part was wrong, the whole was. If God made the

world, the devil seemed to rule it; prayer can not influence him; the

seven days of creation were periods, Heaven knows how long. Why did

all profess and no one believe religion? Why is God so stern and yet

so partial, and how about the Trinity? Then explanations were given.

Heaven grew repulsive, as a place for the poor, the maimed, the

stupid, the childish, and those unfit for earth generally.

Faiths came from the East. "The North has originated only Thor, Odin,

Balder, Valkyres." The gloom and cold drive man into himself; do not

open him. In the East one can live in quiet solitude, with no effort,

close to nature. The representatives of all faiths wear ostentatiously

their badges, pray in public, and no one sneers at all religions.

Oriental faiths have no organization; there is no head of Hinduism,

Buddhism, or hardly of Mohammedanism. There are no missions, but

religion grows rankly from a rich soil, so the boy wrote three

demands: a reasonable theory of the universe, a workable and working

code of conduct, and a promise of something desirable hereafter. So he

read books and tried to make a system.

On a hill, in a thunder-storm in the East, he realized how Thor was

born. Man fears thunder; it seems the voice of a greater man. Deny

eyes, legs, and body of the Deity, and nothing is left. God as an

abstract spirit is unthinkable, but Buddhism offers us no God, only

law. Necessity, blind force, law, or a free personal will--that is the

alternative. Freedom limits omnipotence; the two can never mix. "The

German Emperor's God, clanking round the heavenly mansions wearing a

German \_Pickelhaube\_ and swearing German oaths," is not satisfactory.

Man's God is what he admires most in himself; he can be propitiated,

hence atonement; you can not break a law, but you can study it.

Inquiry, not submission, is the attitude. Perhaps both destiny and

freedom are true, but truth is for the sake of light.

Thor had no moral code; the Greeks were unmoral. Jehovah at first

asked only fear, reverence, and worship. This gives no guide to life.

Most codes are directed against a foe and against pain. Truth, mercy,

courtesy--these were slowly added to reverence; then sanitary rules,

hence castes. Two codes, those of Christ and Buddha, tower above all

others. They are the same in praising not wealth, greatness, or power,

but purity, renunciation of the world, as if one fitted one's self for

one by being unfitted for the other world.

Is heaven a bribe? Its ideals are those of children, of girl angels,

white wings, floating dresses, no sheep, but lambs. "Surely there is

nothing in all the world so babyish." One can hardly imagine a man

with a deep voice, with the storm of life beating his soul, amid those

baby faces. If happiness in any act or attitude is perfect, it will

last forever. Where is due the weariness or satiety? But if happiness

be perfect, this is impossible; so life would be monotony akin to

annihilation. But life is change, and change is misery. There is

effort here; but there will be none in the great peace that passes

understanding; no defeat, therefore no victory; no friends, because no

enemies; no joyous meetings, because no farewells. It is the shadows

and the dark mysteries that sound the depths of our hearts. No man

that ever lived, if told that he could be young again or go to any

heaven, would choose the latter. Men die for many things, but all fear

the beyond. Thus no religion gives us an intelligible First Cause, a

code or a heaven that we want. The most religious man is the peasant

listening to the angelus, putting out a little \_ghi\_ for his God; the

woman crying in the pagoda. Thus we can only turn to the hearts of men

for the truth of religion.

Biographies and autobiographies furnish many photographic glimpses of

the struggles and experiences of early adolescent years.

Anthony Trollope's autobiography[33] is pitiful. He was poor and

disliked by most of his masters and treated with ignominy by his

fellow pupils. He describes himself as always in disgrace. At fifteen

he walked three miles each way twice a day to and from school. As a

sizar he seemed a wretched farmer's boy, reeking from the dunghill,

sitting next the sons of big peers. All were against him, and he was

allowed to join no games, and learned, he tells us, absolutely nothing

but a little Greek and Latin. Once only, goaded to desperation, he

rallied and whipped a bully. The boy was never able to overcome the

isolation of his school position, and while he coveted popularity with

an eagerness which was almost mean, and longed exceedingly to excel in

cricket or with the racquet, was allowed to know nothing of them. He

remembers at nineteen never to have had a lesson in writing,

arithmetic, French, or German. He knew his masters by their ferules

and they him. He believes that he has "been flogged oftener than any

human being alive. It was just possible to obtain five scourgings in

one day at Winchester, and I have often boasted that I have obtained

them all." Prizes were distributed prodigally, but he never got one.

For twelve years of tuition, he says, "I do not remember that I ever

knew a lesson."

At this age he describes himself as "an idle, desolate, hanger on ...

without an idea of a career or a profession or a trade," but he was

tolerably happy because he could fancy himself in love with pretty

girls and had been removed from the real misery of school, but had not

a single aspiration regarding his future. Three of his household were

dying of consumption, and his mother was day nurse, night nurse, and

divided her time between pill-boxes and the ink-bottle, for when she

was seventy-six she had written one hundred and forty volumes, the

first of which was not written till she was fifty.

Gradually the boy became alive to the blighted ambition of his

father's life and the strain his mother was enduring, nursing the

dying household and writing novels to provide a decent roof for them

to die under. Anthony got a position at the post-office without an

examination. He knew no French nor science; was a bad speller and

worse writer and could not have sustained an examination on any

subject. Still he could not bear idleness, and was always going about

with some castle in the air finely built in his mind, carrying on for

weeks and years the same continuous story; binding himself down to

certain laws, proprieties, and unities; always his own hero, excluding

everything violently improbable. To this practise, which he calls

dangerous and which began six or seven years before he went to the

post-office, he ascribes his power to maintain an interest in a

fictitious story and to live in a entirely outside imaginative life.

During these seven years he acquired a character of irregularity and

grew reckless.

Mark Pattison[34] shows us how his real life began in the middle

teens, when his energy was "directed to one end, to improve myself";

"to form my own mind; to sound things thoroughly; to be free from the

bondage of unreason and the traditional prejudices which, when I first

began to think, constituted the whole of my mental fabric." He entered

upon life with a "hide-bound and contracted intellect," and depicts

"something of the steps by which I emerged from that frozen

condition." He believes that to "remember the dreams and confusions of

childhood and never to lose the recollection of the curiosity and

simplicity of that age, is one of the great gifts of the poetic

character," although this, he tells us, was extraordinarily true of

George Sand, but not of himself. From the age of twelve on, a

Fellowship at Oriel was the ideal of his life, and although he became

a commoner there at seventeen, his chief marvel is that he was so

immature and unimpressionable.

William Hale White[35] learned little at school, save Latin and good

penmanship, but his very life was divided into halves--Sundays and

week days--and he reflects at some length upon the immense dangers of

the early teens; the physiological and yet subtler psychic penalties

of error; callousness to fine pleasures; hardening of the conscience;

and deplores the misery which a little instruction might have saved

him. At fourteen he underwent conversion, understood in his sect to be

a transforming miracle, releasing higher and imprisoning lower powers.

He compares it to the saving of a mind from vice by falling in love

with a woman who is adored, or the reclamation of a young woman from

idleness and vanity by motherhood. But as a boy he was convinced of

many things which were mere phrases, and attended prayer-meetings for

the clanship of being marked off from the world and of walking home

with certain girls. He learned to say in prayer that there was nothing

good in him, that he was rotten and filthy and his soul a mass of

putrefying sores; but no one took him at his word and expelled him

from society, but thought the better of him. Soon he began to study

theology, but found no help in suppressing tempestuous lust, in

understanding the Bible, or getting his doubts answered, and all the

lectures seemed irrelevant chattering. An infidel was a monster whom

he had rarely ever seen. At nineteen he began to preach, but his heart

was untouched till he read Wordsworth's lyrical ballads, and this

recreated a living God for him, melted his heart to tears, and made

him long for companionship; its effect was instantly seen in his

preaching, and soon made him slightly suspected as heretical.[36]

John Addington Symonds, in his autobiography, describes his

"insect-like" devotion to creed in the green infancy of ritualism. In

his early teens at boarding-school he and his mates, with half

sincerity, followed a classmate to compline, donned surplices, tossed

censers, arranged altars in their studies, bought bits of painted

glass for their windows and illuminated crucifixes with gold dust and

vermilion. When he was confirmed, this was somewhat of an epoch.

Preparation was like a plowshare, although it turned up nothing

valuable, and stimulated esthetic and emotional ardor. In a dim way he

felt God near, but he did not learn to fling the arms of the soul in

faith around the cross of Christ. Later the revelation he found in

Plato removed him farther from boyhood. He fell in love with gray

Gothic churches, painted glass, organ lofts, etc.

Walter Pater has described phases of ferment, perhaps largely his own,

in the character of Florian Deleal; his rapture of the red hawthorn

blossoms, "absolutely the reddest of all things"; his times of

"seemingly exclusive predominance of interest in beautiful physical

things, a kind of tyranny of the senses"; and his later absorbing

efforts to estimate the proportion of the sensuous and ideal,

assigning most importance to sensible vehicles and occasions;

associating all thoughts with touch and sight as a link between

himself and things, till he became more and more "unable to care for

or think of soul but as in an actual body"; comforted in the

contemplation of death by the thought of flesh turning to violets and

almost oppressed by the pressure of the sensible world, his longings

for beauty intensifying his fear of death. He loved to gaze on dead

faces in the Paris Morgue although the haunt of them made the sunshine

sickly for days, and his long fancy that they had not really gone nor

were quite motionless, but led a secret, half fugitive life, freer by

night, and perhaps dodging about in their old haunts with no great

good-will toward the living, made him by turns pity and hate the

ghosts who came back in the wind, beating at the doors. His religious

nature gradually yielded to a mystical belief in Bible personages in

some indefinite place as the reflexes and patterns of our nobler self,

whose companionship made the world more satisfying. There was "a

constant substitution of the typical for the actual," and angels might

be met anywhere. "A deep mysticity brooded over real things and

partings," marriages and many acts and accidents of life. "The very

colors of things became themselves weighty with meanings," or "full of

penitence and peace." "For a time he walked through the world in a

sustained, not unpleasurable awe generated by the habitual

recognition, beside every circumstance and event of life, of its

celestial correspondent."

In D. C. Boulger's Life of General Charles Gordon[37] he records how,

like Nelson Clive, his hero was prone to boys' escapades and outbreaks

that often made him the terror of his superiors. He was no bookworm,

but famous as the possessor of high spirits, very often involved in

affairs that necessitated discipline, and seemed greatly out of

harmony with the popular idea of the ascetic of Mount Carmel. As a

schoolboy he made wonderful squirts "that would wet you through in a

minute." One Sunday twenty-seven panes of glass in a large storehouse

were broken with screws shot through them by his cross-bow "for

ventilation." Ringing bells and pushing young boys in, butting an

unpopular officer severely in the stomach with his head and taking the

punishment, hitting a bully with a clothes-brush and being put back

six months in the Royal Military Academy at Woolwich; these are the

early outcrops of one side of his dual character. Although more

soldier than saint, he had a very cheery, genial side. He was always

ready to take even the severest punishment for all his scrapes due to

excessive high spirits. When one of his superiors declared that he

would never make an officer, he felt his honor touched, and his

vigorous and expressive reply was to tear the epaulets from his

shoulders and throw them at his superior's feet. He had already

developed some of the rather moody love of seclusion that was marked

later, but religion did not strike him deeply enough to bring him into

the church until he was twenty-one, when he took his first sacrament.

On one occasion he declined promotion within his reach because he

would have had to pass a friend to get it. He acted generally on his

impulses, which were perhaps better than his judgments, took great

pleasure in corresponding on religious topics with his elder sister,

and early formed the habit of excessive smoking which gravely affected

his health later. His was the rare combination of inner repose and

confidence, interrupted by spells of gaiety.

Williamson, in his "Life of Holman Hunt,"[38] tells us that at

thirteen he was removed from school as inapt in study. He began to

spend his time in drawing in his copybooks. He was made clerk to an

auctioneer, who fortunately encouraged his passion, and at sixteen was

with a calico printer. Here he amused himself by drawing flies on the

window, which his employer tried to brush off. There was the greatest

home opposition to his studying art. After being rejected twice, he

was admitted at seventeen to the Academy school as a probationer, and

the next year, in 1845, as a student. Here he met Millais and Rossetti

and was able to relieve the strain on his mind, which the worry of his

father concerning his course caused him, and very soon his career

began.

At thirteen Fitzjames Stephen[39] roused himself to thrash a big boy

who had long bullied him, and became a fighter. In his sixteenth year,

he grew nearly five inches, but was so shy and timid at Eton that he

says, "I was like a sensible grown-up woman among a crowd of rough

boys"; but in the reaction to the long abuse his mind was steeled

against oppression, tyranny, and every kind of unfairness. He read

Paine's "Age of Reason," and went "through the Bible as a man might go

through a wood, cutting down trees. The priests can stick them in

again, but they will not make them grow."

Dickens has given us some interesting adolescents. Miss Dingwall in

"Sketches by Boz," "very sentimental and romantic"; the tempery young

Nickleby, who, at nineteen, thrashed Squeers; Barnaby Rudge, idiotic

and very muscular; Joe Willet, persistently treated as a boy till he

ran away to join the army and married Dolly Varden, perhaps the most

exuberant, good-humored, and beautiful girl in all the Dickens

gallery; Martin Chuzzlewit, who also ran away, as did David

Copperfield, perhaps the most true to adolescence because largely

reminiscent of the author's own life; Steerforth, a stranger from

home, and his victim, Little Emily; and to some extent Sam Weller,

Dick Swiveller, the Marchioness, young Podsnap, the Artful Dodger, and

Charley Bates; while Oliver Twist, Little Nell, and Little Dorrit, Joe

and Turveydrop in Bleak House, and Paul Dombey, young as they were,

show the beginning of the pubescent change. Most of his characters,

however, are so overdrawn and caricatured as to be hardly true to

life.[40]

In the "Romance of John Inglesant,"[41] by J. H. Shorthouse, we have

a remarkable picture of an unusually gifted youth, who played an

important rôle in the days of Cromwell and King Charles, and who was

long poised in soul between the Church of Rome and the English party.

He was very susceptible to the fascination of superstition, romance,

and day-dreaming, and at eleven absorbed his master's Rosicrucian

theories of spiritual existence where spirits held converse with each

other and with mankind. A mystic Platonism, which taught that Pindar's

story of the Argo was only a recipe for the philosopher's stone,

fascinated him at fourteen. The philosophy of obedience and of the

subjection of reason to authority was early taught him, and he sought

to live from within, hearing only the divine law, as the worshipers of

Cybele heard only the flutes. His twin brother Eustace was an active

worldling, and soon he followed him to court as page to the Queen, but

delighted more and more in wandering apart and building air castles.

For a time he was entirely swayed, and his life directed, by a Jesuit

Father, who taught him the crucifix and the rosary. At sixteen the

doctrine of divine illumination fascinated him. He struggled to find

the path of true devotion; abandoned himself to extremely ritualistic

forms of worship; dabbled a little in alchemy and astrology to help

develop the divine nature within him and to attain the beatific

vision. Soon he was introduced to the "Protestant nunnery," as it was

called, where the venerable Mr. Ferran, a friend of George Herbert's,

was greatly taken by Inglesant's accomplishments and grace of manner.

Various forms of extremely High Church yet Protestant worship were

celebrated here each day with great devotion, until he became

disgusted with Puritanism and craved to participate in the office of

mass. At this point, however, he met Mr. Hobbes, whose rude but

forcible condemnation of papacy restrained him from casting his lot

with it. At seventeen, he saw one night a real apparition of the just

executed Strafford. The last act of his youth, which we can note here,

was soon after he was twenty, when he fell in love with the charming

and saintly Mary Collet. The rough Puritan Thorne had made her

proposals at which she revolted, but she and Inglesant confessed love

to each other; she saw, however, that they had a way of life marked

out for themselves by an inner impulse and light. This calling they

must follow and abandon love, and now John plunged into the war on the

side of the King.

W. J. Stillman[42] has written with unusual interest and candor the

story of his own early life.

As a boy he was frenzied at the first sight of the sea; caught the

whip and lashed the horses in an unconscious delirium, and always

remembered this as one of the most vivid experiences of his life. He

had a period of nature worship. His first trout was a delirium, and he

danced about wildly and furiously. He relates his very vivid

impressions of the religious orthodoxy in which he was reared,

especially revival sermons; his occasional falsehoods to escape severe

punishment; his baptism at ten or eleven in a river in midwinter; the

somberness of his intellectual life, which was long very apathetic;

his phenomenal stupidity for years; his sudden insurrections in which

he thrashed bullies at school; his fear that he should be sent home in

disgrace for bad scholarship; and how at last, after seven years of

dulness, at the age of fourteen, "the mental fog broke away suddenly,

and before the term ended I could construe the Latin in less time than

it took to recite it, and the demonstrations of Euclid were as plain

and clear as a fairy story. My memory came back so distinctly that I

could recite long poems after a single reading, and no member of the

class passed a more brilliant examination at the end of the term than

I; and, at the end of the second term, I could recite the whole of

Legendre's geometry, plane and spherical, from beginning to end

without a question, and the class examination was recorded as the most

remarkable which the academy had witnessed for many years. I have

never been able to conceive an explanation of this curious phenomenon,

which I record only as of possible interest to some one interested in

psychology."

A. Bronson Alcott[43] was the son of a Connecticut farmer. He began a

diary at twelve; aspired vainly to enter Yale, and after much

restlessness at the age of nineteen left home with two trunks for

Virginia to peddle on foot, hoping to teach school. Here he had a

varying and often very hard experience for years.

Hornes Bushnell's[44] parents represented the Episcopal and liberal

Congregational Church. His early life was spent on a farm and in

attending a country academy. He became profoundly interested in

religion in the early teens and developed extreme interest in nature.

At seventeen, while tending a carding machine, he wrote a paper on

Calvinism. At nineteen he united with the church, and entered Yale

when he was twenty-one, in 1823. Later he tried to teach school, but

left it, declaring he would rather lay stone wall; worked on a

journal, but withdrew, finding it a terrible life; studied law for a

year, became a tutor at Yale, experienced a reconversion and entered

the ministry.

A well-known American, who wishes his name withheld, writes me of his

youth as follows:

"First came the love of emotion and lurid romance reading. My mind was

full of adventure, dreams of underground passages, and imprisoned

beauties whom I rescued. I wrote a story in red ink, which I never

read, but a girl friend did, and called it magnificent. The girl

fever, too, made me idealize first one five years older than I, later

another three years older, and still later one of my own age. I would

have eaten dirt for each of them for a year or two; was extremely

gallant and the hero of many romances for two, but all the time so

bashful that I scarcely dared speak to one of them, and no schoolmate

ever suspected it all. Music also became a craze at fourteen. Before,

I had hated lessons, now I was thrilled and would be a musician,

despite my parents' protests. I practised the piano furiously; wrote

music and copied stacks of it; made a list of several hundred pieces

and tunes, including everything musical I knew; would imagine a

crowded hall, where I played and swayed with fine airs. The vast

assembly applauded and would not let me go, but all the time it was a

simple piece and I was a very ordinary player. At fifty years, this is

still a relic. I now in hours of fatigue pound the piano and dreamily

imagine dazed and enchanted audiences. Then came oratory, and I glowed

and thrilled in declaiming Webster's "Reply to Hayne," "Thanatopsis,"

Byron's "Darkness," Patrick Henry, and best of all "The Maniac," which

I spouted in a fervid way wearing a flaming red necktie. I remember a

fervid scene with myself on a high solitary hill with a bald summit

two miles from home, where I once went because I had been blamed. I

tried to sum myself up, inventory my good and bad points. It was

Sunday, and I was keyed up to a frenzy of resolve, prayer,

idealization of life; all grew all in a jumble. My resolve to go to

college was clinched then and there, and that hill will always remain

my Pisgah and Moriah, Horeb and Sinai all in one. I paced back and

forth in the wind and shouted, 'I will make people know and revere me;

I will do something'; and called everything to witness my vow that I

never again would visit this spot till all was fulfilled." "Alas!" he

says, "I have never been there since. Once, to a summer party who

went, I made excuse for not keeping this rendezvous. It was too

sacramental. Certainly it was a very deep and never-to-be-forgotten

experience there all alone, when something of great moment to me

certainly took place in my soul."

In the biography of Frederick Douglas[45] we are told that when he was

about thirteen he began to feel deeply the moral yoke of slavery and

to seek means of escaping it. He became interested in religion, was

converted, and dreamed of and prayed for liberty. With great ingenuity

he extracted knowledge of the alphabet and reading from white boys of

his acquaintance. At sixteen, under a brutal master he revolted and

was beaten until he was faint from loss of blood, and at seventeen he

fought and whipped the brutal overseer Covey, who would have invoked

the law, which made death the punishment for such an offense, but for

shame of having been worsted by a negro boy and from the reflection

that there was no profit from a dead slave. Only at twenty did he

escape into the new world of freedom.

Jacob Riis[46] "fell head over heels in love with sweet Elizabeth"

when he was fifteen and she thirteen. His "courtship proceeded at a

tumultuous pace, which first made the town laugh, then put it out of

patience and made some staid matrons express the desire to box my ears

soundly." She played among the lumber where he worked, and he watched

her so intently that he scarred his shinbone with an adze he should

have been minding. He cut off his forefinger with an ax when she was

dancing on a beam near by, and once fell off a roof when craning his

neck to see her go round a corner. At another time he ordered her

father off the dance-floor, because he tried to take his daughter home

a few minutes before the appointed hour of midnight. Young as he was,

he was large and tried to run away to join the army, but finally went

to Copenhagen to serve his apprenticeship with a builder, and here had

an interview with Hans Christian Andersen.

Ellery Sedgwick tells as that at thirteen the mind of Thomas Paine ran

on stories of the sea which his teacher had told him, and that he

attempted to enlist on the privateer \_Terrible\_. He was restless at

home for years, and shipped on a trading vessel at nineteen.

Indeed, modern literature in our tongue abounds in this element, from

"Childe Harold" to the second and third long chapters in Mrs. Ward's

"David Grieve," ending with his engagement to Lucy Purcell;

Thackeray's Arthur Pendennis and his characteristic love of the far

older and scheming Fanny Fotheringay; David in James Lane Allen's

"Reign of Law," who read Darwin, was expelled from the Bible College

and the church, and finally was engaged to Gabriella; and scores more

might be enumerated. There is even Sonny,[47] who, rude as he was and

poorly as he did in all his studies, at the same age when he began to

keep company, "tallered" his hair, tied a bow of ribbon to the buggy

whip, and grew interested in manners, passing things, putting on his

coat and taking off his hat at table, began to study his menagerie of

pet snakes, toads, lizards, wrote John Burroughs, helped him and got

help in return, took to observing, and finally wrote a book about the

forest and its occupants, all of which is very \_bien trouvé\_ if not

historic truth.

Two singular reflections always rearise in reading Goethe's

autobiographical writings: first, that both the age and the place,

with its ceremonies, festivals, great pomp and stirring events in

close quarters in the little province where he lived, were especially

adapted to educate children and absorb them in externals; and, second,

that this wonderful boy had an extreme propensity for moralizing and

drawing lessons of practical service from all about him. This is no

less manifest in Wilhelm Meister's Apprenticeship and Travels, which

supplements the autobiography. Both together present a very unique

type of adolescence, the elaborate story of which defies epitome. From

the puppet craze well on into his precocious university life it was

his passion to explore the widest ranges of experience and then to

reflect, moralize, or poetize upon them. Perhaps no one ever studied

the nascent stages of his own life and elaborated their every incident

with such careful observation and analysis. His peculiar diathesis

enabled him to conserve their freshness on to full maturity, when he

gave them literary form. Most lack power to fully utilize their own

experience even for practical self-knowledge and guidance, but with

Goethe nothing was wasted from which self-culture could be extracted.

Goethe's first impression of female loveliness was of a girl named

Gretchen, who served wine one evening, and whose face and form

followed him for a long time. Their meetings always gave him a thrill

of pleasure, and though his love was like many first loves, very

spiritual and awakened by goodness and beauty, it gave a new

brightness to the whole world, and to be near her seemed to him an

indispensable condition of his being. Her \_fiancé\_ was generally with

her, and Goethe experienced a shock in finding that she had become a

milliner's assistant for although, like all natural boys of

aristocratic families, he loved common people, this interest was not

favored by his parents. The night following the coronation day several

were compelled to spend in chairs, and he and his Gretchen, with

others, slept, she with her head upon his shoulder, until all the

others had awakened in the morning. At last they parted at her door,

and for the first and last time they kissed but never met again,

although he often wept in thinking of her. He was terribly affronted

to fully realize that, although only two years older than himself, she

should have regarded him as a child. He tried to strip her of all

loving qualities and think her odious, but her image hovered over him.

The sanity of instinct innate in youth prompted him to lay aside as

childish the foolish habit of weeping and railing, and his

mortification that she regarded him somewhat as a nurse might,

gradually helped to work his cure.

He was very fond of his own name, and, like young and uneducated

people, wrote or carved it anywhere; later placed near it that of a

new love, Annette, and afterward on finding the tree he shed tears,

melted toward her, and made an idyl. He was also seized with a passion

of teasing her and dominating over her devotedness with wanton and

tyrannical caprice, venting upon her the ill humor of his

disappointments, and grew absurdly jealous and lost her after she had

borne with him with incredible patience and after terrible scenes with

her by which he gained nothing. Frenzied by his loss, he began to

abuse his physical nature and was only saved from illness by the

healing power of his poetic talent; the "Lover's Caprice" was written

with the impetus of a boiling passion. In the midst of many serious

events, a reckless humor, which was due to the excess of life,

developed which made him feel himself superior to the moment, and even

to court danger. He played tricks, although rarely with premeditation.

Later he mused much upon the transient nature of love and the

mutability of character; the extent to which the senses could be

indulged within the bounds of morality; he sought to rid himself of

all that troubled him by writing song or epigram about it, which made

him seem frivolous and prompted one friend to seek to subdue him by

means of church forms, which he had severed on coming to Leipzig. By

degrees he felt an epoch approaching when all respect for authority

was to vanish, and he became suspicious and even despairing with

regard to the best individuals he had known before and grew chummy

with a young tutor whose jokes and fooleries were incessant. His

disposition fluctuated between gaiety and melancholy, and Rousseau

attracted him. Meanwhile his health declined until a long illness,

which began with a hemorrhage, caused him to oscillate for days

between life and death; and convalescence, generally so delightful,

was marred by a serious tumor. His father's disposition was stern, and

he could become passionate and bitter, and his mother's domesticity

made her turn to religion, so that on coming home he formed the

acquaintance of a religious circle. Again Goethe was told by a hostile

child that he was not the true son of his father. This inoculated him

with a disease that long lurked in his system and prompted various

indirect investigations to get at the truth, during which he compared

all distinguished guests with his own physiognomy to detect his own

likeness.

Up to the Leipzig period he had great joy in wandering unknown,

unconscious of self; but he soon began to torment himself with an

almost hypertrophied fancy that he was attracting much attention, that

others' eyes were turned on his person to fix it in their memories,

that he was scanned and found fault with; and hence he developed a

love of the country, of the woods and solitary places, where he could

be hedged in and separated from all the world. Here he began to throw

off his former habit of looking at things from the art standpoint and

to take pleasure in natural objects for their own sake. His mother had

almost grownup to consciousness in her two oldest children, and his

first disappointment in love turned his thought all the more

affectionately toward her and his sister, a year younger. He was long

consumed with amazement over the newly awakening sense impulse that

took intellectual forms and the mental needs that clothed themselves

in sense images. He fell to building air castles of opposition lecture

courses and gave himself up to many dreams of ideal university

conditions. He first attended lectures diligently, but suffered much

harm from being too advanced; learned a great deal that he could not

regulate, and was thereby made uncomfortable; grew interested in the

fit of his clothes, of which hitherto he had been careless. He was in

despair at the uncertainty of his own taste and judgment, and almost

feared he must make a complete change of mind, renouncing what he had

hitherto learned, and so one day in great contempt for his past burned

up his poetry, sketches, etc.

He had learned to value and love the Bible, and owed his moral culture

to it. Its events and symbols were deeply stamped upon him, so without

being a pietist he was greatly moved at the scoffing spirit toward it

which he met at the university. From youth he had stood on good terms

with God, and at times he had felt that he had some things to forgive

God for not having given better assistance to his infinite good-will.

Under all this influence he turned to cabalism and became interested

in crystals and the microcosm and macrocosm, and fell into the habit

of despair over what he had been and believed just before. He

conceived a kind of hermetical or neoplatonic godhead creating in more

and more eccentric circles, until the last, which rose in

contradiction, was Lucifer to whom creation was committed. He first of

all imagined in detail an angelic host, and finally a whole theology

was wrought out \_in petto\_. He used a gilt ornamented music-stand as a

kind of altar with fumigating pastils for incense, where each morning

God was approached by offerings until one day a conflagration put a

sudden end to these celebrations.

Hans Anderson,[48] the son of a poor shoemaker, taught in a charity

school at the dawn of puberty; vividly animated Bible stories from

pictures painted on the wall; was dreamy and absent-minded; told

continued stories to his mates; at confirmation vowed he would be

famous and finally, at fourteen, left home for Copenhagen, where he

was violently stage-struck and worked his way from friendship with the

bill-poster to the stage as page, shepherd, etc.; called on a famous

dancer, who scorned him, and then, feeling that he had no one but God

to depend on, prayed earnestly and often. For nearly a year, until his

voice broke, he was a fine singer. He wet with his tears the eyes of a

portrait of a heartless man that he might feel for him. He played with

a puppet theater and took a childish delight in decking the characters

with gay remnants that he begged from shops; wrote several plays which

no one would accept; stole into an empty theater one New Year's day to

pray aloud on the middle of the stage; shouted with joy; hugged and

kissed a beech-tree till people thought him insane; abhorred the

thought of apprenticeship to Latin as he did to that of a trade, which

was a constant danger; and was one of the most dreamy and sentimental,

and by spells religious and prayerful, of youth.

George Ebers[49] remembered as a boy of eleven the revolution of '48

in Berlin, soon after which he was placed in Froebel's school at

Keilhau. This great teacher with his noble associates, Middendorf,

Barop, and Langekhal, lived with the boys; told the stirring stories

of their own lives as soldiers in the war of liberation; led their

pupils on long excursions in vacation, often lasting for months, and

gave much liberty to the boys, who were allowed to haze not only their

new mates, but new teachers. This transfer from the city to the

country roused a veritable passion in the boy, who remained here till

he was fifteen. Trees and cliffs were climbed, collections made, the

Saale by moonlight and the lofty Steiger at sunset were explored.

There were swimming and skating and games, and the maxim of the

school, "\_Friede, Freude, Freiheit\_,"[Peace, joy, freedom] was lived up

to. The boys hung on their teachers for stories. The teachers took

their boys into their confidence for all their own literary aims,

loves, and ideals. One had seen the corpse of Körner and another knew

Prohaska. "The Roman postulate that knowledge should be imparted to

boys according to a thoroughly tested method approved by the mature

human intellect and which seems most useful to it for later life" was

the old system of sacrificing the interests of the child for those of

the man. Here childhood was to live itself out completely and

naturally into an ever renewed paradise. The temperaments,

dispositions, and characters of each of the sixty boys were carefully

studied and recorded. Some of these are still little masterpieces of

psychological penetration, and this was made the basis of development.

The extreme Teutonism cultivated by wrestling, shooting, and fencing,

giving each a spot of land to sow, reap, and shovel, and all in an

atmosphere of adult life, made an environment that fitted the

transition period as well as any that the history of education

affords. Every tramp and battle were described in a book by each boy.

When at fifteen Ebers was transferred to the Kottbus Gymnasium, he

felt like a colt led from green pastures to the stable, and the period

of effervescence made him almost possessed by a demon, so many sorts

of follies did he commit. He wrote "a poem of the world," fell in love

with an actress older than himself, became known as foolhardy for his

wild escapades, and only slowly sobered down.

In Gottfried Kelley's "Der grüne Heinrich,"[50] the author, whom R.M.

Meyer calls "the most eminent literary German of the nineteenth

century," reviews the memories of his early life. This autobiography

is a plain and very realistic story of a normal child, and not

adulterated with fiction like Goethe's or with psychoses like Rousseau

or Bashkirtseff. He seems a boy like all other boys, and his childhood

and youth were in no wise extraordinary. The first part of this work,

which describes his youth up to the age of eighteen, is the most

important, and everything is given with remarkable fidelity and

minuteness. It is a tale of little things. All the friendships and

loves and impulses are there, and he is fundamentally selfish and

utilitarian; God and nature were one, and only when his beloved Army

died did he wish to believe in immortality. He, too, as a child, found

two kinds of love in his heart--the idea and the sensual, very

independent--the one for a young and innocent girl and the other for a

superb young woman years older than he, pure, although the

personification of sense. He gives a rich harvest of minute and

sagacious observations about his strange simultaneous loves; the

peculiar tastes of food; his day-dream period; and his rather

prolonged habit of lying, the latter because he had no other vent for

invention. He describes with great regret his leaving school at so

early an age; his volcanic passion of anger; his self-distrust; his

periods of abandon; his passion to make a success of art though he did

not of life; his spells of self-despair and cynicism; his periods of

desolation in his single life; his habit of story-telling; his

wrestling with the problem of theology and God; the conflict between

his philosophy and his love of the girls, etc.

From a private school in Leipzig, where he had shown all a boy's tact

in finding what his masters thought the value of each subject they

taught; where he had joined in the vandalism of using a battering-ram

to break a way to the hated science apparatus and to destroy it;

feeling that the classical writers were overpraised; and where at the

age of sixteen he had appeared several times in public as a reciter of

his own poems, Max Müller returned to Leipzig and entered upon the

freedom of university life there at the age of seventeen. For years

his chief enjoyment was music.[51] He played the piano well, heard

everything he could in concert or opera, was an oratorio tenor, and

grew more and more absorbed in music, so that he planned to devote

himself altogether to it and also to enter a musical school at Dessau,

but nothing came of it. At the university he saw little of society,

was once incarcerated for wearing a club ribbon, and confesses that

with his boon companions he was guilty of practises which would now

bring culprits into collision with authorities. He fought three duels,

participated in many pranks and freakish escapades, but nevertheless

attended fifty-three different courses of lectures in three years.

When Hegelism was the state philosophy, he tried hard to understand

it, but dismissed it with the sentiments expressed by a French officer

to his tailor, who refused to take the trousers he had ordered to be

made very tight because they did not fit so closely that he could not

get into them. Darwin attracted him, yet the wildness of his followers

repelled. He says, "I confess I felt quite bewildered for a time and

began to despair altogether of my reasoning powers." He wonders how

young minds in German universities survive the storms and fogs through

which they pass. With bated breath he heard his elders talk of

philosophy and tried to lay hold of a word here and there, but it all

floated before his mind like mist. Later he had an Hegelian period,

but found in Herbart a corrective, and at last decided upon Sanskrit

and other ancient languages, because he felt that he must know

something that no other knew, and also that the Germans had then heard

only the after-chime and not the real striking of the bells of Indian

philosophy. From twenty his struggles and his queries grew more

definite, and at last, at the age of twenty-two, he was fully launched

upon his career in Paris, and later went to Oxford.

At thirteen Wagner[52] translated about half the "Odyssey"

voluntarily; at fourteen began the tragedy which was to combine the

grandeur of two of Shakespeare's dramas; at sixteen he tried "his

new-fledged musical wings by soaring at once to the highest peaks of

orchestral achievement without wasting any time on the humble

foot-hills." He sought to make a new departure, and, compared to the

grandeur of his own composition, "Beethoven's Ninth Symphony appeared

like a simple Pleyel Sonata." To facilitate the reading of his

astounding score, he wrote it in three kinds of ink--red for strings,

green for the wood-wind, and black for the brass instruments. He

writes that this overture was the climax of his absurdities, and

although the audience before which an accommodating orchestra played

it were disgusted and the musicians were convulsed with laughter, it

made a deep impression upon the author's mind. Even after

matriculating at the university he abandoned himself so long to the

dissipations common to student life before the reaction came that his

relatives feared that he was a good-for-nothing.

In his "Hannele," Hauptmann, the dramatist, describes in a kind of

dream poem what he supposed to pass through the mind of a dying girl

of thirteen or fourteen, who does not wish to live and is so absorbed

by the "Brownies of her brain" that she hardly knows whether she is

alive on earth or dead in heaven, and who sees the Lord Jesus in the

form of the schoolmaster whom she adores. In her closing vision there

is a symbolic representation of her own resurrection. To the

passionate discussions in Germany, England, and France, as to whether

this character is true to adolescence, we can only answer with an

emphatic affirmative; that her heaven abounds in local color and in

fairy tale items, that it is very material, and that she is troubled

by fears of sin against the Holy Ghost, is answer enough in an

ill-used, starving child with a fevered brain, whose dead mother

taught her these things.

Saint-Pierre's "Paul and Virginia" is an attempt to describe budding

adolescence in a boy and girl born on a remote island and reared in a

state of natural simplicity The descriptions are sentimental after the

fashion of the age in France, and the pathos, which to us smacks of

affectation and artificiality, nevertheless has a vein of truth in it.

The story really begins when the two children were twelve; and the

description of the dawn of love and melancholy in Virginia's heart,

for some time concealed from Paul, of her disquiet and piety, of the

final frank avowal of eternal love by each, set of by the pathetic

separation, and of the undying love, and finally the tragic death and

burial of each--all this owes its charm, for its many generations of

readers, to its merits as an essentially true picture of the human

heart at this critical age. This work and Rousseau[53] have

contributed to give French literature its peculiar cast in its

description of this age.

"The first explosions of combustible constitution" in Rousseau's,

precocious nature were troublesome, and he felt premature sensations

of erotic voluptuousness, but without any sin. He longed "to fall at

the feet of an imperious mistress, obey her mandates or implore

pardon." He only wanted a lady, to become a knight errant. At ten he

was passionately devoted to a Mlle. Vulson, whom he publicly and

tyrannically claimed as his own and would allow no other to approach.

He had very different sensuous feelings toward Mlle. Goton, with whom

his relations were very passionate, though pure. Absolutely under the

power of both these mistresses, the effects they produced upon him

were in no wise related to each other. The former was a brother's

affection with the jealousy of a lover added, but the latter a

furious, tigerish, Turkish rage. When told of the former's marriage,

in his indignation and heroic fury he swore never more to see a

perfidious girl. A slightly neurotic vein of prolonged ephebeitis

pervades much of his life.

Pierre Loti's "Story of a Child"[54] was written when the author was

forty-two, and contains hardly a fact, but it is one of the best of

inner autobiographies, and is nowhere richer than in the last

chapters, which bring the author down to the age of fourteen and a

half. He vividly describes the new joy at waking, which he began to

feel at twelve or thirteen; the clear vision into the bottomless pit

of death; the new, marvelous susceptibility to nature as comradeship

with boys of his own age was lacking; the sudden desires from pure

bravado and perversity to do something unseemly, e. g., making a fly

omelet and carrying it in a procession with song; the melting of

pewter plates and pouring them into water and salting a wild tract of

land with them; organizing a band of miners, whom he led as if with

keen scent to the right spot and rediscovered his nuggets, everything

being done mysteriously and as a tribal secret. Loti had a new feeling

for the haunting music of Chopin, which he had been taught to play but

had not been interested in; his mind was inflamed, by a home visit of

an elder brother, with the idea of going to the South Sea Islands, and

this became a long obsession which finally led him to enlist in the

navy, dropping, with a beating heart, the momentous letter into the

post-office after long misgivings and delays. He had a superficial and

a hidden self, the latter somewhat whimsical and perhaps ridiculous,

shared only with a few intimate friends for whom he would have let

himself be cut into bits. He believes his transition period lasted

longer than with the majority of men, and during it he was carried

from one extreme to another; had rather eccentric and absurd manners,

and touched moat of the perilous rocks on the voyage of life. He had

an early love for an older girl whose name he wrote in cipher on his

books, although he felt it a little artificial, but believed it might

have developed into a great and true hereditary friendship, continuing

that which their ancestors had felt for many generations. The birth of

love in his heart was in a dream after having read the forbidden poet,

Alfred de Musset. He was fourteen, and in his dream it was a soft,

odorous twilight. He walked amid flowers seeking a nameless some one

whom he ardently desired, and felt that something strange and

wonderful, intoxicating as it advanced, was going to happen. The

twilight grew deeper, and behind a rose-bush he saw a young girl with

a languorous and mysterious smile, although her forehead and eyes were

hidden. As it darkened rather suddenly, her eyes came out, and they

were very personal and seemed to belong to some one already much

beloved, who had been found with "transports of infinite joy and

tenderness." He woke with a start and sought to retain the phantom,

which faded. He could not conceive that was a mere illusion, and as he

realized that she had vanished he felt overwhelmed with hopelessness.

It was the first stirring "of true love with all its great melancholy

and deep mystery, with its overwhelming but sad enchantment--love

which like a perfume endows with a fragrance all it touches."

It is, I believe, high time that ephebic literature should be

recognized as a class by itself, and have a place of its own in the

history of letters and in criticism. Much of it should be individually

prescribed for the reading of the young, for whom it has a singular

zest and is a true stimulus and corrective. This stage of life now has

what might almost be called a school of its own. Here the young appeal

to and listen to each other as they do not to adults, and in a way the

latter have failed to appreciate. Again, no biography, and especially

no autobiography, should henceforth be complete if it does not

describe this period of transformation so all-determining for future

life to which it alone can often give the key. Rightly to draw the

lessons of this age not only saves us from waste ineffable of this

rich but crude area of experience, but makes maturity saner and more

complete. Lastly, many if not most young people should be encouraged

to enough of the confessional private journalism to teach them

self-knowledge, for the art of self-expression usually begins now if

ever, when it has a wealth of subjective material and needs forms of

expression peculiar to itself.

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[Footnote 1: Pedagogical Seminary, June 1901, vol. 8, pp. 163-205]

[Footnote 2: Being a Boy.]

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[Footnote 7: The Golden Age]

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[Footnote 13: The Study of Adolescence. Pedagogical Seminary, June,

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[Footnote 14: Lancaster: The Psychology and Pedagogy of Adolescence.

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[Footnote 16: See also Vittorio da Feltre and other Humanist

Educators, by W. H. Woodward. Cambridge University Press, 1897.]

[Footnote 17: See The Private Life of Galileo; from his Correspondence

and that of his Eldest Daughter. Anon, Macmillan, London, 1870.]

[Footnote 18: See Sir David Brewster's Life of Newton. Harper, New

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[Footnote 19: Louis Agassiz, His Life and Work, by C. F. Holder. G. P.

Putnam's Sons, New York, 1893.]

[Footnote 20: Life and Letters of Thomas H. Huxley, by his son Leonard

Huxley. D. Appleton and Co., New York, 1901.]

[Footnote 21: See also Sully: A Girl's Religion. Longman's Magazine,

May, 1890, pp. 89-99.]

[Footnote 22: Sheldon (Institutional Activities of American Children;

American Journal of Psychology, July, 1898, vol. 9, p. 434) describes

a faintly analogous case of a girl of eleven, who organised the

worship of Pallas Athena on two flat rocks, in a deep ravine by a

stream where a young sycamore grew from an old stump, as did Pallas

from the head of her father Zeus. There was a court consisting of

king, queen and subjects, and priests who officiated at sacrifices.

The king and queen wore goldenrod upon their heads and waded in

streams attended by their subjects; gathered flowers for Athena;

caught crayfish which were duly smashed upon her altar. "Sometimes

there was a special celebration, when, in addition to the slaughtered

crayfish and beautiful flower decorations, and pickles stolen from the

dinner-table, there would be an elaborate ceremony," which because of

its uncanny acts was intensely disliked by the people at hand.]

[Footnote 23: The One I Know The Best of All. A Memory of the Mind of

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Sons, London, 1899, p. 255.]

[Footnote 26: The Story of My Life. By Helen Keller. Doubleday, Page

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[Footnote 27: Journal of a Young Artist. Cassell and Co., New York,

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[Footnote 28: The Story of Mary MacLane. By herself. Herbert S. Stone

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[Footnote 29: Fate. Translated from the Italian by A.M. Von Blomberg.

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[Footnote 30: Confessions of an Opium Eater. Part I. Introductory

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[Footnote 31: Longmans, Green and Co. London, 1891, 2nd ed.]

[Footnote 32: The Hearts of Men. Macmillan, London, 1891, p. 324.]

[Footnote 33: An Autobiography. Edited by H.M. Trollope. 2 vols.

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[Footnote 34: See his Memoirs. London, 1885.]

[Footnote 35: See Autobiography of Mark Rutherford (pseudonym for W.H.

White), edited by Reuben Shapcott. 2 vols. London, 1881.]

[Footnote 36: The rest of the two volumes is devoted to his further

life as a dissenting minister, who later became something of a

literary man; relating how he was slowly driven to leave his little

church, how he outgrew and broke with the girl to whom he was engaged,

whom he marvelously met and married when both were well on in years,

and how strangely he was influenced by the free-thinker Mardon and his

remarkable daughter. All in all it is a rare study of emancipation.]

[Footnote 37: London, 1896, vol. 1.]

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[Footnote 39: Life of Sir J.F. Stephen. By his brother, Leslie

Stephen, London, 1895.]

[Footnote 40: See the very impressive account of Dicken's

characterization of childhood and youth, and of his great but hitherto

inadequately recognized interest and influence as an educator. Dickens

as an Educator. James L. Hughes. D. Appleton and Co., New York, 1901,

p. 319.]

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[Footnote 44: Horace Bushnell, Preacher and Theologian. By Theodore F.

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[Footnote 46: The Making of an American. Macmillan, 1901.]

[Footnote 47: Sonny. By Ruth McEnery Stuart. The Century Co., New

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[Footnote 49: The Story of My Life. Translated by M. J. Safford. D.

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CHAPTER IX

THE GROWTH OF SOCIAL IDEALS

Change from childish to adult friends--Influence of favorite

teachers--What children wish or plan to do or be--Property and the

money sense--Social judgments--The only child--First social

organizations--Student life--Associations for youth, controlled by

adults.

In a few aspects we are already able to trace the normal psychic

outgrowing of the home of childhood as its interests irradiate into an

ever enlarging environment. Almost the only duty of small children is

habitual and prompt obedience. Our very presence enforces one general

law--that of keeping our good-will and avoiding our displeasure. They

respect all we smile at or even notice, and grow to it like the plant

toward the light. Their early lies are often saying what they think

will please. At bottom, the most restless child admires and loves

those who save him from too great fluctuations by coercion, provided

the means be rightly chosen and the ascendency extend over heart and

mind. But the time comes when parents are often shocked at the lack of

respect suddenly shown by the child. They have ceased to be the

highest ideals. The period of habituating morality and making it

habitual is ceasing; and the passion to realize freedom, to act on

personal experience, and to keep a private conscience is in order. To

act occasionally with independence from the highest possible ideal

motives develops the impulse and the joy of pure obligation, and thus

brings some new and original force into the world and makes habitual

guidance by the highest and best, or by inner as opposed to outer

constraint, the practical rule of life. To bring the richest streams

of thought to bear in interpreting the ethical instincts, so that the

youth shall cease to live in a moral interregnum, is the real goal of

self-knowledge. This is true education of the will and prepares the

way for love of overcoming obstacles of difficulty, perhaps even of

conflict. This impulse is often the secret of obstinacy.[1] And yet,

"at no time in life will a human being respond So heartily if treated

by older and wiser people as if he were an equal or even a superior.

The attempt to treat a child at adolescence as you would treat an

inferior is instantly fatal to good discipline."[2] Parents still

think of their offspring as mere children, and tighten the rein when

they should loosen it. Many young people feel that they have the best

of homes and yet that they will go crazy if they must remain in them.

If the training of earlier years has been good, guidance by command

may now safely give way to that by ideals, which are sure to be

heroic. The one unpardonable thing for the adolescent is dullness,

stupidity, lack of life, interest, and enthusiasm in school or

teachers, and, perhaps above all, too great stringency. Least of all,

at this stage, can the curriculum school be an ossuary. The child must

now be taken into the family councils and find the parents interested

in all that interests him. Where this is not done, we have the

conditions for the interesting cases of so many youth, who now begin

to suspect that father, mother, or both, are not their true parents.

Not only is there interest in rapidly widening associations with

coevals, but a new lust to push on and up to maturity. One marked

trait now is to seek friends and companions older than themselves, or

next to this, to seek those younger. This is marked contrast with

previous years, when they seek associates of their own age. Possibly

the merciless teasing instinct, which culminates at about the same

time, may have some influence, but certain it is that now interest is

transpolarized up and down the age scale. One reason is the new hunger

for information, not only concerning reproduction, but a vast variety

of other matters, so that there is often an attitude of silent begging

for knowledge. In answer to Lancaster's[3] questions on this subject,

some sought older associates because they could learn more from them,

found them better or more steadfast friends, craved sympathy and found

most of it from older and perhaps married people. Some were more

interested in their parents' conversation with other adults than with

themselves, and were particularly entertained by the chance of hearing

things they had no business to. There is often a feeling that adults

do not realize this new need of friendship with them and show want of

sympathy almost brutal.

Stableton,[4] who has made interesting notes on individual boys

entering the adolescent period, emphasizes the importance of sympathy,

appreciation, and respect in dealing with this age. They must now be

talked to as equals, and in this way their habits of industry and even

their dangerous love affairs run be controlled. He says, "There is no

more important question before the teaching fraternity today than how

to deal justly and successfully with boys at this time of life. This

is the age when they drop out of school" in far too large numbers, and

he thinks that the small percentage of male graduates from our high

schools is due to "the inability of the average grammar grade or

high-school teacher to deal rightly with boys in this critical period

of their school life." Most teachers "know all their bad points, but

fail to discover their good ones." The fine disciplinarian, the

mechanical movement of whose school is so admirable and who does not

realize the new need of liberty or how loose-jointed, mentally and

physically, all are at this age, should be supplanted by one who can

look into the heart and by a glance make the boy feel that he or she

is his friend. "The weakest work in our schools is the handling of

boys entering the adolescent period of life, and there is no greater

blessing that can come to a boy at this age, when he does not

understand himself, than a good strong teacher that understands him,

has faith in him, and will day by day lead him till he can walk

alone."

Small[5] found the teacher a focus of imitation whence many

influences, both physical and mental, irradiated to the pupils. Every

accent, gesture, automatism, like and dislike is caught consciously

and unconsciously. Every intellectual interest in the teacher

permeates the class--liars, if trusted, became honest; those treated

as ladies and gentlemen act so; those told by favorite teachers of the

good things they are capable of feel a strong impulsion to do them;

some older children are almost transformed by being made companions to

teachers, by having their good traits recognized, and by frank

apologies by the teacher when in error.

An interesting and unsuspected illustration of the growth of

independence with adolescence was found in 2,411 papers from the

second to eighth grades on the characteristics of the best teacher as

seen by children.[6] In the second and third grades, all, and in the

fourth, ninety-five per cent specified help in studies. This falls off

rapidly in the sixth, seventh, and eighth grades to thirty-nine per

cent, while at the same time the quality of patience in the upper

grades rises from a mention by two to twenty-two per cent.

Sanford Bell[7] collated the answers of 543 males and 488 females as

to who of all their past teachers did them most good, and wherein;

whom they loved and disliked most, and why. His most striking result

is presented in which shows that fourteen in girls and sixteen in boys

is the age in which most good was felt to have been done, and that

curves culminating at twelve for both sexes but not falling rapidly

until fifteen or sixteen represent the period when the strongest and

most indelible dislikes were felt. What seems to be most appreciated

in teachers is the giving of purpose, arousing of ideals, kindling of

ambition to be something or do something and so giving an object in

life, encouragement to overcome circumstances, and, in general,

inspiring self-confidence and giving direction. Next came personal

sympathy and interest, kindness, confidence, a little praise, being

understood; and next, special help in lessons, or timely and kindly

advice, while stability and poise of character, purity, the absence of

hypocrisy, independence, personal beauty, athleticism and vigor are

prominent. It is singular that those of each sex have been most helped

by their own sex and that this prominence is far greatest in men.

Four-fifths of the men and nearly one-half of the women, however, got

most help from men. Male teachers, especially near adolescence, seem

most helpful for both sexes.

The qualities that inspire most dislike are malevolence, sarcasm,

unjust punishment, suspicion, severity, sternness, absence of laughing

and smiling, indifference, threats and broken vows, excessive scolding

and "roasting," and fondness for inflicting blows. The teacher who

does not smile is far more liable to excite animosity. Most boys

dislike men most, and girls' dislikes are about divided. The stories

of school cruelties and indignities are painful. Often inveterate

grudges are established by little causes, and it is singular how

permanent and indelible strong dislike, are for the majority of

children. In many cases, aversions engendered before ten have lasted

with little diminution till maturity, and there is a sad record of

children who have lost a term, a year, or dropped school altogether

because of ill treatment or partiality.

Nearly two thousand children were asked what they would do in a

specific case of conflict between teacher and parents. It was found

that, while for young children parental authority was preferred, a

marked decline began about eleven and was most rapid after fourteen in

girls and fifteen in boys, and that there was a nearly corresponding

increase in the number of pubescents who preferred the teacher's

authority. The reasons for their choice were also analyzed, and it was

found that whereas for the young, unconditioned authority was

generally satisfactory, with pubesecents, abstract authority came into

marked predominance, "until when the children have reached the age of

sixteen almost seventy-five per cent of their reasons belong to this

class, and the children show themselves able to extend the idea of

authority without violence to their sense of justice."

On a basis of 1,400 papers answering the question whom, of anyone ever

heard or read of, they would like to resemble, Barnes[8] found that

girls' ideals were far more often found in the immediate circle of

their acquaintance than boys, and that those within that circle were

more often in their own family, but that the tendency to go outside

their personal knowledge and choose historical and public characters

was greatly augmented at puberty, when also the heroes of philanthropy

showed marked gain in prominence. Boys rarely chose women as their

ideals; but in America, half the girls at eight and two-thirds at

eighteen chose male characters. The range of important women ideals

among the girls was surprisingly small. Barnes fears that if from the

choice of relative as ideals, the expansion to remote or world heroes

is too fast, it may "lead to disintegration of character and reckless

living." "If, on the other hand, it is expanded too slowly we shall

have that arrested development which makes good ground in which to

grow stupidity, brutality, and drunkenness--the first fruits of a

sluggish and self-contained mind." "No one can consider the regularity

with which local ideals die out and are replaced by world ideals

without feeling that he is in the presence of law-abiding forces," and

this emphasizes the fact that the teacher or parent does not work in a

world governed by caprice.

The compositions written by thousands of children in New York on what

they wanted to do when they were grown up were collated by Dr.

Thurber.[9] The replies were serious, and showed that poor children

looked forward willingly to severe labor and the increased earnestness

of adolescent years, and the better answers to the question \_why\_ were

noteworthy. All anticipated giving up the elastic joyousness of

childhood and felt the need of patience. Up to ten, there was an

increase in the number of those who had two or more desires. This

number declined rapidly at eleven, rose as rapidly at twelve, and

slowly fell later. Preferences for a teacher's life exceeded in girls

up to nine, fell rapidly at eleven, increased slightly the next year,

and declined thereafter. The ideal of becoming a dressmaker and

milliner increased till ten, fell at eleven, rose rapidly to a maximum

at thirteen, when it eclipsed teaching, and then fell permanently

again. The professions of clerk and stenographer showed a marked rise

from eleven and a half. The number of boys who chose the father's

occupation attained its maximum at nine and its minimum at twelve,

with a slight rise to fourteen, when the survey ended. The ideal of

tradesman culminated at eight, with a second rise at thirteen. The

reason "to earn money" reached its high maximum of fifty per cent at

twelve, and fell very rapidly. The reason "because I like it"

culminated at ten and fell steadily thereafter. The motive that

influenced the choice of a profession and which was altruistic toward

parents or for their benefit culminated at twelve and a half, and then

declined. The desire for character increased somewhat throughout, but

rapidly after twelve, and the impulse to do good to the world, which

had risen slowly from nine, mounted sharply after thirteen. Thus, "at

eleven all the ideas and tendencies are increasing toward a maximum.

At twelve we find the altruistic desires for the welfare of parents,

the reason 'to earn money'; at thirteen the desire on the part of the

girls to be dressmakers, also to be clerks and stenographers. At

fourteen culminates the desire for a business career in bank or office

among the boys, the consciousness of life's uncertainties which

appeared first at twelve, the desire for character, and the hope of

doing the world good."

"What would you like to be in an imaginary new city?" was a question

answered by 1,234 written papers.[10] One hundred and fourteen

different occupations were given; that of teacher led with the girls

at every age except thirteen and fourteen, when dressmaker and

milliner took precedence. The motive of making money led among the

boys at every age except fourteen and sixteen, when occupations chosen

because they were liked led. The greatest number of those who chose

the parent's occupation was found at thirteen, but from that age it

steadily declined and independent choice came into prominence. The

maximum of girls who chose parental vocations was at fourteen. Motives

of philanthropy reached nearly their highest point in girls and boys

at thirteen.

Jegi[11] obtained letters addressed to real or imaginary friends from

3,000 German children in Milwaukee, asking what they desired to do

when they grew up, and why, and tabulated returns from 200 boys and

200 girls for each age from eight to fourteen inclusive. He also found

a steadily decreasing influence of relatives to thirteen; in early

adolescence, the personal motive of choosing an occupation because it

was liked increased, while from twelve in boys and thirteen in girls

the consideration of finding easy vocations grew rapidly strong.

L. W. Cline[12] studied by the census method returns from 2,594

children, who were asked what they wished to be and do. He found that

in naming both ideals and occupations girls were more conservative

than boys, but more likely to give a reason for their choice. In this

respect country children resembled boys more than city children.

Country boys were prone to inattention, were more independent and able

to care for themselves, suggesting that the home life of the country

child is more effective in shaping ideals and character than that of

the city child. Industrial occupations are preferred by the younger

children, the professional and technical pursuits increasing with age.

Judgments of rights and justice with the young are more prone to issue

from emotional rather than from intellectual processes. Country

children seem more altruistic than those in the city, and while girls

are more sympathetic than boys, they are also more easily prejudiced.

Many of these returns bear unmistakable marks that in some homes and

schools moralization has been excessive and has produced a sentimental

type of morality and often a feverish desire to express ethical views

instead of trusting to suggestion. Children are very prone to have one

code of ideals for themselves and another for others. Boys, too, are

more original than girls, and country children more than city

children.

Friedrich[13] asked German school children what person they chose as

their pattern. The result showed differences of age, sex, and creed.

First of all came characters in history, which seemed to show that

this study for children of the sixth and seventh grades was

essentially ethical or a training of mood and disposition

(\_Gesinnungsunterricht\_), and this writer suggests reform in this

respect. He seems to think that the chief purpose of history for this

age should be ethical. Next came the influence of the Bible, although

it was plain that this was rather in spite of the catechism and the

method of memoriter work. Here, too, the immediate environment at this

age furnished few ideals (four and one-fifth per cent), for children

seem to have keener eyes for the faults than for the virtues of those

near them. Religion, therefore, should chiefly be directed to the

emotions and not to the understanding. This census also suggested more

care that the reading of children should contain good examples in

their environment, and also that the matter of instruction should be

more fully adapted to the conditions of sex.

Friedrich found as his chief age result that children of the seventh

or older class in the German schools laid distinctly greater stress

upon characters distinguished by bravery and courage than did the

children of the sixth grade, while the latter more frequently selected

characters illustrating piety and holiness. The author divided his

characters into thirty-five classes, illustrating qualities, and found

that national activity led, with piety a close second; that then came

in order those illustrating firmness of faith, bravery, modesty, and

chastity; then pity and sympathy, industry, goodness, patience, etc.

Taylor, Young, Hamilton, Chambers, and others, have also collected

interesting data on what children and young people hope to be, do,

whom they would like to be, or resemble, etc. Only a few at

adolescence feel themselves so good or happy that they are content to

be themselves. Most show more or less discontent at their lot. From

six to eleven or twelve, the number who find their ideals among their

acquaintances falls off rapidly, and historical characters rise to a

maximum at or before the earliest teens. From eleven or twelve on into

the middle teens contemporary ideals increase steadily. London

children are more backward in this expansion of ideals than Americans,

while girls choose more acquaintance ideals at all ages than do boys.

The expansion, these authors also trace largely to the study of

history. The George Washington ideal, which leads all the rest by far

and is greatly overworked, in contrast with the many heroes of equal

rank found in England, pales soon, as imperfections are seen and those

now making history loom up. This is the normal age to free from

bondage to the immediate present, and this freedom is one measure of

education. Bible heroes are chosen as ideals by only a very small

percentage, mostly girls, far more characters being from fiction and

mythology; where Jesus is chosen, His human is preferred to His divine

side. Again, it would seem that teachers would be ideals, especially

as many girls intend to teach, but they are generally unpopular as

choices. In an ideal system they would be the first step in expansion

from home ideals. Military heroes and inventors play leading rôles in

the choices of pubescent boys.

Girls at all school ages and increasingly up the grades prefer foreign

ideals, to be the wife of a man of title, as aristocracies offer

special opportunities for woman to shine, and life near the source of

fashion is very attractive, at least up to sixteen. The saddest fact

in these studies is that nearly half our American pubescent girls, or

nearly three times as many as in England, choose male ideals, or would

be men. Girls, too, have from six to fifteen times as many ideals as

boys. In this significant fact we realize how modern woman has cut

loose from all old moorings and is drifting with no destination and no

anchor aboard. While her sex has multiplied in all lower and high

school grades, its ideals are still too masculine. Text-books teach

little about women. When a woman's Bible, history, course of study,

etc., is proposed, her sex fears it may reduce her to the old

servitude. While boys rarely, and then only when very young, choose

female ideals, girls' preference for the life of the other sex

sometimes reaches sixty and seventy per cent. The divorce between the

life preferred and that demanded by the interests of the race is often

absolute. Saddest and most unnatural of all is the fact that this

state of things increases most rapidly during just those years when

ideals of womanhood should be developed and become most dominant, till

it seems as if the female character was threatened with

disintegration. While statistics are not yet sufficient to be reliable

on the subject, there is some indication that woman later slowly

reverts toward ideals not only from her own sex but also from the

circle of her own acquaintances.

The reasons for the choice of ideals are various and not yet well

determined. Civic virtues certainly rise; material and utilitarian

considerations do not seem to much, if at all, at adolescence, and in

some data decline. Position, fame, honor, and general greatness

increase rapidly, but moral qualities rise highest and also fastest

just before and near puberty and continue to increase later yet. By

these choices both sexes, but girls far most, show increasing

admiration of ethical and social qualities. Artistic and intellectual

traits also rise quite steadily from ten or eleven onward, but with no

such rapidity, and reach no such height as military ability and

achievement for boys. Striking in these studies is the rapid increase,

especially from eight to fourteen, of the sense of historic time for

historic persons. These long since dead are no longer spoken of as now

living. Most of these choices are direct expressions of real

differences of taste and character.

\_Property,\_ Kline and France[14] have defined as "anything that the

individual may acquire which sustains and prolongs life, favors

survival, and gives an advantage over opposing forces." Many animals

and even insects store up food both for themselves and for their

young. Very early in life children evince signs of ownership.

Letourneau[15] says that the notion of private property, which seems

to us so natural, dawned late and slowly, and that common ownership

was the rule among primitive people. Value is sometimes measured by

use and sometimes by the work required to produce it. Before puberty,

there is great eagerness to possess things that are of immediate

service; but after its dawn, the desire of possession takes another

form, and money for its own sake, which is at first rather an

abstraction, comes to be respected or regarded as an object of extreme

desire, because it is seen to be the embodiment of all values.

The money sense, as it is now often called, is very complex and has

not yet been satisfactorily analyzed by psychology. Ribot and others

trace its origin to provision which they think animals that hoard food

feel. Monroe[16] has tabulated returns from 977 boys and 1,090 girls

from six to sixteen in answer to the question as to what they would do

with a small monthly allowance. The following table shows the marked

increase at the dawn of adolescence of the number who would save it:

Age. Boys. Girls. | Age. Boys. Girls.

7....43 per cent 36 per cent | 12....82 per cent 64 per cent

8....45 " 34 " | 13....88 " 78 "

9....48 " 35 " | 14....85 " 80 "

10....58 " 50 " | 15....83 " 78 "

11....71 " 58 " | 16....85 " 82 "

This tendency to thrift is strongest in boys, and both sexes often

show the tendency to moralize, that is so strong in the early teens.

Much of our school work in arithmetic is dominated by the money sense;

and school savings-banks, at first for the poor, are now extending to

children of all classes. This sense tends to prevent pauperism,

prodigality, is an immense stimulus to the imagination and develops

purpose to pursue a distant object for a long time. To see all things

and values in terms of money has, of course, its pedagogic and ethical

limitations; but there is a stage when it is a great educational

advance, and it, too, is full of phylogenetic suggestions.

\_Social judgement, cronies, solitude\_--The two following observations

afford a glimpse of the development of moral judgments. From 1,000

boys and 1,000 girls of each age from six to sixteen who answered the

question as to what should be done to a girl with a new box of paints

who beautified the parlor chairs with them with a wish to please her

mother, the following conclusion was drawn.[17] Most of the younger

children would whip the girl, but from fourteen on the number declines

very rapidly. Few of the young children suggest explaining why it was

wrong; while at twelve, 181, and at sixteen, 751 would explain. The

motive of the younger children in punishment is revenge; with the

older ones that of preventing a repetition of the act comes in; and

higher and later comes the purpose of reform. With age comes also a

marked distinction between the act and its motive and a sense of the

girl's ignorance. Only the older children would suggest extracting a

promise not to offend again. Thus with puberty comes a change of

view-point from judging actions by results to judging by motives, and

only the older ones see that wrong can be done if there are no bad

consequences. There is also with increased years a great development

of the quality of mercy.

One hundred children of each sex and age between six and sixteen asked

what they would do with a burglar, the question stating that the

penalty was five years in prison.[18] Of the younger children nearly

nine-tenths ignored the law and fixed upon some other penalty, but

from twelve years there is a steady advance in those who would inflict

the legal penalty, while at sixteen, seventy-four per cent would have

the criminal punished according to law. Thus "with the dawn of

adolescence at the age of twelve or shortly after comes the

recognition of a larger life, a life to be lived in common with

others, and with this recognition the desire to sustain the social

code made for the common welfare," and punishment is no longer

regarded as an individual and arbitrary matter.

From another question answered by 1,914 children[19] it was found that

with the development of the psychic faculties in youth, there was an

increasing appreciation of punishment as preventive; an increasing

sense of the value of individuality and of the tendency to demand

protection of personal rights; a change from a sense of justice based

on feeling and on faith in authority to that based on reason and

understanding. Children's attitude toward punishment for weak time

sense, tested by 2,536 children from six to sixteen,[20] showed also a

marked pubescent increase in the sense of the need of the remedial

function of punishment as distinct from the view of it as vindictive,

or getting even, common in earlier years. There is also a marked

increase in discriminating the kinds and degrees of offenses; in

taking account of mitigating circumstances, the inconvenience caused

others, the involuntary nature of the offense and the purpose of the

culprit. All this continues to increase up to sixteen, where these

studies leave the child.

An interesting effect of the social instinct appears in August

Mayer's[21] elaborate study made up on fourteen boys in the fifth and

sixth grade of a Würzburg school to determine whether they could work

better together or alone. The tests were in dictation, mental and

written arithmetic, memory, and Ebbinghaus's combination exercises and

all were given with every practicable precaution to make the other

conditions uniform. The conclusions demonstrate the advantages of

collective over individual instruction. Under the former condition,

emulation is stronger and work more rapid and better in quality. From

this it is inferred that pupils should not be grouped according to

ability, for the dull are most stimulated by the presence of the

bright, the bad by the good, etc. Thus work at home is prone to

deteriorate, and experimental pedagogy shows that the social impulse

is on the whole a stronger spur for boys of eleven or twelve than the

absence of distraction which solitude brings.

From the answers of 1,068 boys and 1,268 girls from seven to sixteen

on the kind of chum they liked best,[22] it appears that with the

teens children are more anxious for chums that can keep secrets and

dress neatly, and there is an increased number who are liked for

qualities that supplement rather than duplicate those of the chooser.

"There is an apparent struggle between the real actual self and the

ideal self; a pretty strong desire to have a chum that embodies the

traits youth most desire but which they are conscious of lacking." The

strong like the weak; those full of fun the serious; the timid the

bold; the small the large, etc. Only children[23] illustrate differing

effects of isolation, while "mashes" and "crushes" and ultra-crony-ism

with "selfishness for two" show the results of abnormal restriction of

the irradiation of the social instinct which should now occur.[24]

M. H. Small,[25] after pointing out that communal animals are more

intelligent than those with solitary habits, and that even to name all

the irradiations of the social instinct would be write a history of

the human race, studied nearly five hundred cases of eminent men who

developed proclivities to solitude. It is interesting to observe in

how many of these cases this was developed in adolescence when, with

the horror of mediocrity, comes introspection, apathy, irresolution,

and subjectivism. The grounds of repulsion from society at this age

may be disappointed hunger for praise, wounded vanity, the reaction

from over-assertion, or the nursing of some high ideals, as it is

slowly realized that in society the individual cannot be absolute. The

motives to self-isolation may be because youth feels its lack of

physical or moral force to compete with men, or they may be due to the

failure of others to concede to the exactions of inordinate egotism

and are directly proportional to the impulse to magnify self, or to

the remoteness of common social interests from immediate personal

desire or need, and inversely as the number and range of interests

seen to be common and the clearness with which social relations are

realized. While maturity of character needs some solitude, too much

dwarfs it, and more or less of the same paralysis of association

follows which is described in the nostalgia of arctic journeys,

deserts, being lost in the jungle, solitary confinement, and in the

interesting stories of feral men.[26] In some of these cases the mind

is saved from entire stultification by pets, imaginary companions,

tasks, etc. Normally "the tendency to solitude at adolescence

indicates not fulness but want"; and a judicious balance between rest

and work, pursuit of favorite lines, genuine sympathy, and wise

companionship will generally normalize the social relation.

\_First forms of spontaneous social organizations.--\_ Gulick has

studied the propensity of boys from thirteen on to consort in gangs,

do "dawsies" and stumps, get into scrapes together, and fight and

suffer for one another. The manners and customs of the gang are to

build shanties or "hunkies," hunt with sling shots, build fires before

huts in the woods, cook their squirrels and other game, play Indian,

build tree-platforms, where they smoke or troop about some leader, who

may have an old revolver. They find or excavate caves, or perhaps roof

them over; the barn is a blockhouse or a battleship. In the early

teens boys begin to use frozen snowballs or put pebbles in them, or

perhaps have stone-fights between gangs than which no contiguous

African tribes could be more hostile. They become toughs and tantalize

policemen and peddlers; "lick" every enemy or even stranger found

alone on their grounds; often smash windows; begin to use sticks and

brass knuckles in their fights; pelt each other with green apples;

carry shillalahs, or perhaps air-rifles. The more plucky arrange

fights beforehand; rifle unoccupied houses; set ambushes for gangs

with which they are at feud; perhaps have secrets and initiations

where new boys are triced up by the legs and butted against trees and

rocks. When painted for their Indian fights, they may grow so excited

as to perhaps rush into the water or into the school-room yelling;

mimic the violence of strikes; kindle dangerous bonfires; pelt

policemen, and shout vile nicknames.

The spontaneous tendency to develop social and political organizations

among boys in pubescent years was well seen in a school near Baltimore

in the midst of an eight-hundred-acre farm richly diversified with

swamp and forest and abounding with birds, squirrels, rabbits, etc.

Soon after the opening of this school[27] the boys gathered nuts in

parties. When a tree was reached which others had shaken, an unwritten

law soon required those who wished to shake it further first to pile

up all nuts under the tree, while those who failed to do so were

universally regarded as dishonest and every boy's hand was against

them. To pile them involved much labor, so that the second party

usually sought fresh trees, and partial shaking practically gave

possession of all the fruits on a tree. They took birds' eggs freely,

and whenever a bird was found in building, or a squirrel's hole was

discovered, the finder tacked his name on the tree and thereby

confirmed his ownership, as he did if he placed a box in which a nest

was built. The ticket must not blow off, and the right at first lasted

only one season. In the rabbit-land every trap that was set preëmpted

ground for a fixed number of yards about it. Some grasping boys soon

made many traps and set them all over a valuable district, so that the

common land fell into a few hands. Traps were left out all winter and

simply set the next spring. All these rights finally came into the

ownership of two or three boys, who slowly acquired the right and

bequeathed their claims to others for a consideration, when they left

school. The monopolists often had a large surplus of rabbits which

they bartered for "butters," the unit being the ounce of daily

allowance. These could be represented by tickets transferred, so that

debts were paid with "butters" that had never been seen. An agrarian

party arose and demanded a redistribution of land from the

monopolists, as Sir Henry Maine shows often happened in the old

village community. Legislation and judicial procedure were developed

and quarrels settled by arbitration, ordeal, and wager, and punishment

by bumping often followed the decision of the boy folk-mote. Scales of

prices for commodities in "butters" or in pie-currency were evolved,

so that we here have an almost entirely spontaneous but amazingly

rapid recapitulation of the social development of the race by these

boys.

From a study of 1,166 children's organizations described as a language

lesson in school composition, Mr. Sheldon[28] arrives at some

interesting results. American children tend strongly to institutional

activities, only about thirty per cent of all not having belonged to

some such organization. Imitation plays a very important rôle, and

girls take far more kindly than boys to societies organized by adults

for their benefit. They are also more governed by adult and altruistic

motives in forming their organizations, while boys are nearer to

primitive man. Before ten comes the period of free spontaneous

imitation of every form of adult institution. The child reproduces

sympathetically miniature copies of the life around him. On a farm,

his play is raking, threshing, building barns, or on the seashore he

makes ships and harbors. In general, he plays family, store, church,

and chooses officers simply because adults do. The feeling of caste,

almost absent in the young, culminates about ten and declines

thereafter. From ten to fourteen, however, associations assume a new

character; boys especially cease to imitate adult organizations and

tend to form social units characteristic of lower stages of human

evolution--pirates, robbers, soldiers, lodges, and other savage

reversionary combinations, where the strongest and boldest is the

leader. They build huts, wear feathers and tomahawks as badges, carry

knives and toy-pistols, make raids and sell the loot. Cowards alone,

together they fear nothing. Their imagination is perhaps inflamed by

flash literature and "penny-dreadfuls." Such associations often break

out in decadent country communities where, with fewer and feebler

offspring, lax notions of family discipline prevail and hoodlumism is

the direct result of the passing of the rod. These barbaric societies

have their place and give vigor; but if unreduced later, as in many

unsettled portions of this country, a semisavage state of society

results. At twelve the predatory function is normally subordinated,

and if it is not it becomes dangerous, because the members are no

longer satisfied with mere play, but are stronger and abler to do

harm, and the spice of danger and its fascination may issue in crime.

Athleticism is now the form into which these wilder instincts can be

best transmuted, and where they find harmless and even wholesome vent.

Another change early in adolescence is the increased number of social,

literary, and even philanthropic organizations and institutions for

mutual help--perhaps against vice, for having a good time, or for

holding picnics and parties. Altruism now begins to make itself felt

as a motive.

\_Student life and organizations.\_ Student life is perhaps the best of

all fields, unworked though it is, for studying the natural history of

adolescence. Its modern record is over eight hundred years old and it

is marked with the signatures of every age, yet has essential features

that do not vary. Cloister and garrison rules have never been enforced

even in the hospice, bursa, inn, "house," "hall," or dormitory, and

\_in loco parentis\_ [In place of a parent] practises are impossible,

especially with large numbers. The very word "school" means leisure,

and in a world of toil and moil suggests paradise. Some have urged

that \_élite\_ youth, exempt from the struggle to live and left to the

freedom of their own inclinations, might serve as a biological and

ethnic compass to point out the goal of human destiny. But the

spontaneous expressions of this best age and condition of life, with

no other occupation than their own development, have shown reversions

as often as progress. The rupture of home ties stimulates every wider

vicarious expression of the social instinct. Each taste and trait can

find congenial companionship in others and thus be stimulated to more

intensity and self-consciousness. Very much that has been hitherto

repressed in the adolescent soul is now reënforced by association and

may become excessive and even aggressive. While many of the

race-correlates of childhood are lost, those of this stage are more

accessible in savage and sub-savage life. Freedom is the native air

and vital breath of student life. The sense of personal liberty is

absolutely indispensable for moral maturity; and just as truth can not

be found without the possibility of error, so the \_posse non peccare\_

[Ability not to sin] precedes the \_non posse peccare\_, [Inability to

sin] and professors must make abroad application of the rule \_abusus

non tollit usum\_ [Abuse does not do away with use]. The student must

have much freedom to be lazy, make his own minor morals, vent his

disrespect for what he can see no use in, be among strangers to act

himself out and form a personality of his own, be baptized with the

revolutionary and skeptical spirit, and go to extremes at the age when

excesses teach wisdom with amazing rapidity, if he is to become a true

knight of the spirit and his own master. Ziegler[29] frankly told

German students that about one-tenth of them would be morally lost in

this process, but insisted that on the whole more good was done than

by restraint; for, he said, "youth is now in the stage of Schiller's

bell when it was molten metal."

Of all safeguards I believe a rightly cultivated sense of honor is the

most effective at this age. Sadly as the written code of student honor

in all lands needs revision, and partial, freaky, and utterly

perverted, tainted and cowardly as it often is, it really means what

Kant expressed in the sublime precept, "Thou canst because thou

oughtest." Fichte said that \_Faulheit, Feigheit\_, and \_Falschheit\_

[Laziness, cowardice, falsehood] were the three dishonorable things

for students. If they would study the history and enter into the

spirit of their own fraternities, they would often have keener and

broader ideas of honor to which they are happily so sensitive. If

professors made it always a point of honor to confess and never to

conceal the limitation of their knowledge, would scorn all pretense of

it, place credit for originality frankly where it belongs, teach no

creeds they do not profoundly believe, or topics in which they are not

interested, and withhold nothing from those who want the truth, they

could from this vantage with more effect bring students to feel that

the laziness that, while outwardly conforming, does no real inner

work; that getting a diploma, as a professor lately said, an average

student could do, on one hour's study a day; living beyond one's

means, and thus imposing a hardship on parents greater than the talent

of the son justifies; accepting stipends not needed, especially to the

deprivation of those more needy; using dishonest ways of securing rank

in studies or positions on teams, or social standing, are, one and

all, not only ungentlemanly but cowardly and mean, and the axe would

be laid at the root of the tree. Honor should impel students to go

nowhere where they conceal their college, their fraternity, or even

their name; to keep themselves immaculate from all contact with that

class of women which, Ziegler states, brought twenty-five per cent of

the students of the University of Berlin in a single year to

physicians; to remember that other's sisters are as cherished as their

own; to avoid those sins against confiding innocence which cry for

vengeance, as did Valentine against Faust, and which strengthen the

hate of social classes and make mothers and sisters seem tedious

because low ideas of womanhood have been implanted, and which give a

taste for mucky authors that reek with suggestiveness; and to avoid

the waste of nerve substance and nerve weakness in ways which Ibsen

and Tolstoi have described. These things are the darkest blot on the

honor of youth.

\_Associations for youth, devised or guided by adults.\_ Here we enter a

very different realm. Forbush[30] undertakes an analysis of many such

clubs which he divides according to their purpose into nine chief

classes: physical training, handicraft, literary, social, civic and

patriotic, science-study, hero-love, ethical, religious. These he

classifies as to age of the boys, his purview generally ending at

seventeen; discusses and tabulates the most favorable number, the

instincts chiefly utilized, the kinds of education gained in each and

its percentage of interest, and the qualities developed. He commends

Riis's mode of pulling the safety-valve of a rather dangerous boy-gang

by becoming an adult honorary member, and interpreting the impulsions

of this age in the direction of adventure instead of in that of

mischief. He reminds us that nearly one-third of the inhabitants of

America are adolescents, that 3,000,000 are boys between twelve and

sixteen, "that the do-called heathen people are, whatever their age,

all in the adolescent stage of life."

A few American societies of this class we may briefly characterize as

follows:

(a) Typical of a large class of local juvenile clubs is the "Captains

of Ten," originally for boys of from eight to fourteen, and with a

later graduate squad of those over fifteen. The "Ten" are the fingers;

and whittling, scrap-book making, mat-weaving, etc., are taught. The

motto is, "The hand of the diligent shall bear rule"; its watchword is

"Loyalty"; and the prime objects are "to promote a spirit of loyalty

to Christ among the boys of the club," and to learn about and work for

Christ's kingdom. The members wear a silver badge; have an annual

photograph; elect their leaders; vote their money to missions (on

which topic they hold meetings); act Bible stories in costume; hear

stories and see scientific experiments; enact a Chinese school; write

articles for the children's department of religious journals; develop

comradeship, and "have a good time."

(b) The Agassiz Association, founded in 1875 "to encourage personal

work in natural science," now numbers some 25,000 members, with

chapters distributed all over the country, and was said by the late

Professor Hyatt to include "the largest number of persons ever bound

together for the purpose of mutual help in the study of nature." It

furnishes practical courses of study in the sciences; has local

chapters in thousands of towns and cities in this and other countries;

publishes a monthly organ, The Swiss Cross, to facilitate

correspondence and exchange of specimens; has a small endowment, a

badge, is incorporated, and is animated by a spirit akin to that of

University Extension; and, although not exclusively for young people,

is chiefly sustained by them.

(c) The Catholic Total Abstinence Union is a strong, well-organized,

and widely extended society, mostly composed of young men. The pledge

required of all members explains its object: "I promise with the

Divine assistance and in honor of the Sacred Thirst and the Agony of

our Saviour, to abstain from all intoxicating drinks and to prevent as

much as possible by advice and example the sin of intemperance in

others and to discountenance the drinking customs of society." A

general convention of the Union has been held annually since 1877.

(d) The Princely Knights of Character Castle is an organization

founded in 1895 for boys from twelve to eighteen to "inculcate,

disseminate, and practise the principles of heroism--endurance--love,

purity, and patriotism." The central incorporated castle grants

charters to local castles, directs the ritual and secret work. Its

officers are supreme prince, patriarch, scribes, treasurer, director,

with captain of the guard, watchman, porter, keeper of the dungeon,

musician, herald, and favorite son. The degrees of the secret work are

shepherd lad, captive, viceroy, brother, son, prince, knight, and

royal knight. There are jewels, regalia, paraphernalia, and

initiations. The pledge for the first degree is, "I hereby promise and

pledge that I will abstain from the use of intoxicating liquor in any

form as a beverage; that I will not use profane or improper language;

that I will discourage the use of tobacco in any form; that I will

strive to live pure in body and mind; that I will obey all rules and

regulations of the order and not reveal any of the secrets in any

way." There are benefits, reliefs, passwords, a list of offenses and

penalties.

(e) Some 35,000 Bands of Mercy are now organized under the direction

of the American Humane Education Society. The object of the

organization is to cultivate kindness to animals and sympathy with the

poor and oppressed. The prevention of cruelty in driving, cattle

transportation, humane methods of killing, care for the sick and

abandoned or overworked animals, are the themes of most of its

voluminous literature. It has badges, hymnbooks, cards, and

certificates of membership, and a motto, "Kindness, Justice, and Mercy

to All." Its pledge is, "I will try to be kind to all harmless living

creatures, and try to protect them from cruel usage," and is intended

to include human as well as dumb creatures. The founder and secretary,

with great and commendable energy, has instituted prize contests for

speaking on humane subjects in schools, and has printed and circulated

prize stories; since the incorporation of the society in 1868, he has

been indefatigable in collecting funds, speaking before schools and

colleges, and prints fifty to sixty thousand copies of the monthly

organ. In addition to its mission of sentiment, and to make it more

effective, this organization clearly needs to make more provision for

the intellectual element by well-selected or constructed courses, or

at least references on the life, history, habits, and instincts of

animals, and it also needs more recognition that modern charity is a

science as well as a virtue.

(f) The Coming Men of America, although organized only in 1894, now

claims to be the greatest chartered secret society for boys and young

men in the country. It began two years earlier in a lodge started by a

nineteen-year-old boy in Chicago in imitation of such ideas of Masons,

Odd-Fellows, etc., as its founder could get from his older brother,

and its meetings were first held in a basement. On this basis older

heads aided in its development, so that it is a good example of the

boy-imitative helped out by parents. The organization is now

represented in every State and Territory, and boys travel on its

badge. There is an official organ, The Star, a badge, sign, and a

secret sign language called "bestography." Its secret ritual work is

highly praised. Its membership is limited to white boys under

twenty-one.

(g) The first Harry Wadsworth Club was established in 1871 as a

result of E.E. Hale's Ten Times One, published the year before. Its

motto is, "Look up, and not down; look forward, and not back; look

out, and not in; lend a hand," or "Faith, Hope, and Charity." Its

organ is the Ten Times One Record; its badge is a silver Maltese

cross. Each club may organize as it will, and choose its own name,

provided it accepts the above motto. Its watchword is, "In His Name."

It distributes charities, conducts a Noonday Rest, outings in the

country, and devotes itself to doing good.[31]

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[Footnote 25: On Some Psychical Relations of Society and Solitude.

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[Footnote 26: A. Rauber: Homo Sapiens Ferus. J. Brehse, Leipzig,

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[Footnote 27: Rudimentary Society among Boys, by John H. Johnson,

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No. 11).]

[Footnote 28: The Institutional Activities of American Children.

American Journal of Psychology, July, 1898, vol. 9, pp. 425-448.]

[Footnote 29: Der deutsche Student am Ende des 19. Jahrhunderts. 6th

Ed. Göschen, Leipzig, 1896.]

[Footnote 30: The Social Pedagogy of Boyhood. Pedagogical Seminary,

October, 1900, vol. 7, pp. 307-346. See also his The Boy Problem, with

an introduction by G. Stanley Hall, The Pilgrim Press, Boston, 1901,

p. 194. Also Winifred Buck (Boys' Self-governing Clubs, Macmillan, New

York, 1903), who thinks ten million dollars could be used in training

club advisers who should have the use of schools and grounds after

hours and evenings, conduct excursions, organize games, etc., but

avoid all direct teaching and book work generally. This writer thinks

such an institution would soon result in a marked increase of public

morality and an augmented demand for technical instruction, and that

for the advisers themselves the work would be the best training for

high positions in politics and reform. Clubs of boys from eight to

sixteen or eighteen must not admit age disparities of more than two

years.]

[Footnote 31: See Young People's Societies, by L.W. Bacon. D. Appleton

and Co., New York, 1900, p. 265. Also, F.G. Cressey: The Church and

Young Men. Fleming H. Revell Co., New York, 1903, p. 233.]

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CHAPTER X

INTELLECTUAL EDUCATION AND SCHOOL WORK

The general change and plasticity at puberty--English teaching--Causes

of its failure: (1) too much time to other languages, (2)

subordination of literary content to form, (3) too early stress on eye

and hand instead of ear and mouth, (4) excessive use of concrete

words--Children's interest in words--Their favorites--Slang--Story

telling--Age of reading crazes--What to read--The historic

sense--Growth of memory span.

Just as about the only duty of young children is implicit obedience,

so the chief mental training from about eight to twelve is arbitrary

memorization, drill, habituation, with only limited appeal to the

understanding. After the critical transition age of six or seven, when

the brain has achieved its adult size and weight, and teething has

reduced the chewing surface to its least extent, begins a unique stage

of life marked by reduced growth and increased activity and power to

resist both disease and fatigue, which suggests what was, in some just

post-simian age of our race, its period of maturity. Here belong

discipline in writing, reading, spelling, verbal memory, manual

training, practise of instrumental technic, proper names, drawing,

drill in arithmetic, foreign languages by oral methods, the correct

pronunciation of which is far harder if acquired later, etc. The hand

is never so near the brain. Most of the content of the mind has

entered it through the senses, and the eye-and ear-gates should be

open at their widest. Authority should now take precedence of reason.

Children comprehend much and very rapidly if we can only refrain from

explaining, but this slows down intuition, tends to make casuists and

prigs and to enfeeble the ultimate vigor of reason. It is the age of

little method and much matter. The good teacher is now a \_pedotrieb\_,

or boy-driver. Boys of this age at now not very affectionate. They

take pleasure in obliging and imitating those they like and perhaps in

disobliging those they dislike. They have much selfishness and little

sentiment. As this period draws to a close and the teens begin, the

average normal child will not be bookish but should read and write

well, know a few dozen well-chosen books, play several dozen games, be

well started in one or more ancient and modern languages--if these

must be studied at all, should know something of several industries

and how to make many things he is interested in, belong to a few teams

and societies, know much about nature in his environment, be able to

sing and draw, should have memorized much more than he now does, and

be acquainted, at least in story form, with the outlines of many of

the best works in literature and the epochs and persons in history.[1]

Morally he should have been through many if not most forms of what

parents and teachers commonly call "badness," and Professor Yoder even

calls "meanness". He should have fought, whipped and been whipped,

used language offensive to the prude and to the prim precisian, been

in some scrapes, had something to do with bad, if more with good,

associates, and been exposed to and already recovering from as many

forms of ethical mumps and measles as, by having in mild form now he

can be rendered immune to later when they become far more dangerous,

because his moral and religious as well as his rational nature is

normally rudimentary. He is not depraved, but only in a savage or

half-animal stage, although to a large-brained, large-hearted and

truly parental soul that does not call what causes it inconvenience by

opprobrious names, an altogether lovable and even fascinating stage.

The more we know of boyhood the more narrow and often selfish do adult

ideals of it appear. Something is amiss with the lad of ten who is

very good, studious, industrious, thoughtful, altruistic, quiet,

polite, respectful, obedient, gentlemanly, orderly, always in good

toilet, docile to reason, who turns away from stories that reek with

gore, prefers adult companionship to that of his mates, refuses all

low associates, speaks standard English, or is as pious and deeply in

love with religious services as the typical maiden teacher or the \_à

la mode\_ parent wishes. Such a boy is either under-vitalized and

anemic and precocious by nature, a repressed, overtrained,

conventionalized manikin, a hypocrite, as some can become under

pressure thus early in life, or else a genius of some kind with a

little of all these.

But with the teens all this begins to be changed and many of these

precepts must be gradually reversed. There is an outburst of growth

that needs a large part of the total kinetic energy of the body. There

is a new interest in adults, a passion to be treated like one's

elders, to make plans for the future, a new sensitiveness to adult

praise or blame. The large muscles have their innings and there is a

new clumsiness of body and mind. The blood-vessels expand and blushing

is increased, new sensations and feelings arise, the imagination

blossoms, love of nature is born, music is felt in a new, more inward

way, fatigue comes easier and sooner; and if heredity and environment

enable the individual to cross this bridge successfully there is

sometimes almost a break of continuity, and a new being emerges. The

drill methods of the preceding period must be slowly relaxed and new

appeals made to freedom and interest. We can no longer coerce a break,

but must lead and inspire if we would avoid arrest. Individuality must

have a longer tether. Never is the power to appreciate so far ahead of

the power to express, and never does understanding so outstrip ability

to explain. Overaccuracy is atrophy. Both mental and moral acquisition

sink at once too deep to be reproduced by examination without injury

both to intellect and will. There is nothing in the environment to

which the adolescent nature does not keenly respond. With pedagogic

tact we can teach about everything we know that is really worth

knowing; but if we amplify and morselize instead of giving great

wholes, if we let the hammer that strikes the bell rest too long

against it and deaden the sound, and if we wait before each methodic

step till the pupil has reproduced all the last, we starve and retard

the soul, which is now all insight and receptivity. Plasticity is at

its maximum, utterance at its minimum. The inward traffic obstructs

the outer currents. Boys especially are often dumb-bound,

monophrastic, inarticulate, and semi-aphasic save in their own

vigorous and inelegant way. Nature prompts to a modest reticence for

which the deflowerers of all ephebic naiveté should have some respect.

Deep interests arise which are almost as sacred as is the hour of

visitation of the Holy Ghost to the religious teacher. The mind at

times grows in leaps and bounds in a way that seems to defy the great

enemy, fatigue; and yet when the teacher grows a little tiresome the

pupil is tired in a moment. Thus we have the converse danger of

forcing knowledge upon unwilling and unripe minds that have no love

for it, which is in many ways psychologically akin to a nameless crime

that in some parts of the country meets summary vengeance.

(\_A\_) The heart of education as well as its phyletic root is the

vernacular literature and language. These are the chief instruments of

the social as well as of the ethnic and patriotic instinct. The prime

place of the former we saw in the last chapter, and we now pass to the

latter, the uniqueness of which should first be considered.

The Century, the largest complete dictionary of English, claims to

have 250,000 words, as against 55,000 in the old Webster's Unabridged.

Worcester's Unabridged of 1860 has 105,000; Murray's, now in L, it is

said, will contain 240,000 principal and 140,000 compound words, or

380,000 words in all. The dictionary of the French Academy has 33,000;

that of the Royal Spanish Academy, 50,000; the Dutch dictionary of Van

Dale, 86,000; the Italian and Portuguese, each about 50,000 literary,

or 150,000 encyclopedic words. Of course, words can really be counted

hardly more than ideas or impressions, and compounds, dialects,

obsolete terms, localisms, and especially technical terms, swell the

number indefinitely. A competent philologist[2] says, if given large

liberty, he "will undertake to supply 1,000,000 English words for

1,000,000 American dollars." Chamberlain[3] estimates that our

language contains more than two score as many words as all those left

us from the Latin. Many savage languages contain only a very few

thousand, and some but a few hundred, words. Our tongue is essentially

Saxon in its vocabulary and its spirit and, from the time when it was

despised and vulgar, has followed an expansion policy, swallowing with

little modification terms not only from classical antiquity, but from

all modern languages--Indian, African, Chinese, Mongolian--according

to its needs, its adopted children far outnumbering those of its own

blood. It absorbs at its will the slang of the street gamin, the cant

of thieves and beggars; is actually creative in the baby talk of

mothers and nurses; drops, forgets, and actually invents new words

with no pedigree like those of Lear, Carrol, and many others.[4]

In this vast field the mind of the child early begins to take flight.

Here his soul finds its native breath and vital air. He may live as a

peasant, using, as Max Müller says many do, but a few hundred words

during his lifetime; or he may need 8,000, like Milton, 15,000, like

Shakespeare, 20,000 or 30,000, like Huxley, who commanded both

literary and technical terms; while in understanding, which far

outstrips, use, a philologist may master perhaps 100,000 or 200,000

words. The content of a tongue may contain only folk-lore and terms

for immediate practical life, or this content may be indefinitely

elaborated in a rich literature and science. The former is generally

well on in its development before speech itself becomes an abject of

study. Greek literature was fully grown when the Sophists, and finally

Aristotle, developed the rudiments of grammar, the parts of speech

being at first closely related with his ten metaphysical categories.

Our modern tongue had the fortune, unknown to those of antiquity, when

it was crude and despised, to be patronized and regulated by Latin

grammarians, and has had a long experience, both for good and evil,

with their conserving and uniformitizing instincts. It has, too, a

long history of resistance to this control. Once spelling was a matter

of fashion or even individual taste; and as the constraint grew, two

pedagogues in the thirteenth century fought a duel for the right

spelling of the word, and that maintained by the survivor prevailed.

Phonic and economic influences are now again making some headway

against orthographic orthodoxy here; so with definitions. In the days

of Johnson's dictionary, individuality still had wide range in

determining meanings. In pronunciation, too: we may now pronounce the

word \_tomato\_ in six ways, all sanctioned by dictionaries. Of our

tongue in particular it is true, as Tylor says in general, condensing

a longer passage, "take language all in all, it is the product of a

rough-and-ready ingenuity and of the great rule of thumb. It is an old

barbaric engine, which in its highest development is altered, patched,

and tinkered into capability. It is originally and naturally a product

of low culture, developed by ages of conscious and unconscious

improvement to answer more or less perfectly the requirements of

modern civilization."

It is plain, therefore, that no grammar, and least of all that derived

from the prim, meager Latin contingent of it, is adequate to legislate

for the free spirit of our magnificent tongue. Again, if this is ever

done and English ever has a grammar that is to it what Latin grammar

is to that language, it will only be when the psychology of speech

represented, e.g., in Wundt's Psychologie der Sprache,[5] which is now

compiling and organizing the best elements from all grammars, is

complete. The reason why English speakers find such difficulty in

learning other languages is because ours has so far outgrown them by

throwing off not only inflections but many old rules of syntax, that

we have had to go backward to an earlier and more obsolescent stage of

human development. In 1414, at the Council of Constance, when Emperor

Sigismund was rebuked for a wrong gender, he replied, "I am King of

the Romans and above grammar." Thomas Jefferson later wrote, "Where

strictures of grammar does not weaken expression it should be attended

to; but where by a small grammatical negligence the energy of an idea

is condensed or a word stands for a sentence, I hold grammatical rigor

in contempt." Browning, Whitman, and Kipling deliberately violate

grammar and secure thereby unique effects neither asking nor needing

excuse.

By general consent both high school and college youth in this country

are in an advanced stage of degeneration in the command of this the

world's greatest organ of the intellect; and that, despite the fact

that the study of English often continues from primary into college

grades, that no topic counts for more, and that marked deficiency here

often debars from all other courses. Every careful study of the

subject for nearly twenty years shows deterioration, and Professor

Shurman, of Nebraska, thinks it now worse than at any time for forty

years. We are in the case of many Christians described by Dante, who

strove by prayers to get nearer to God when in fact with every

petition they were departing farther from him. Such a comprehensive

fact must have many causes.

I. One of these is the excessive time given to other languages just at

the psychological period of greatest linguistic plasticity and

capacity for growth. School invention and tradition is so inveterate

that it is hard for us to understand that there is little educational

value--and perhaps it is deëducational--to learn to tell the time of

day or name a spade in several different tongues or to learn to say

the Lord's Prayer in many different languages, any one of which the

Lord only can understand. The polyglot people that one meets on great

international highways of travel are linguists only in the sense that

the moke on the variety stage who plays a dozen instruments equally

badly is a musician. It is a psychological impossibility to pass

through the apprenticeship stage of learning foreign languages at the

age when the vernacular is setting without crippling it. The extremes

are the youth in ancient Greece studying his own language only and the

modern high school boy and girl dabbling in three or perhaps four

languages. Latin, which in the eight years preceding 1898 increased

one hundred and seventy-four per cent. in American high schools, while

the proportion entering college in the country and even in

Massachusetts steadily declined, is the chief offender. In the day of

its pedagogical glory Latin was the universal tongue of the learned.

Sturm's idea was to train boys so that if suddenly transported to

ancient Rome or Greece they would be at home there. Language, it was

said, was the chief instrument of culture; Latin, the chief language

and therefore a better drill in the vernacular than the vernacular

itself. Its rules were wholesome swathing bands for the modern

languages when in their infancy. Boys must speak only Latin on the

playground. They thought, felt, and developed an intellectual life in

and with that tongue.[6] But how changed all this is now. Statistical

studies show that five hours a week for a year gives command of but a

few hundred words, that two years does not double this number, and

that command of the language and its resources in the original is

almost never attained, but that it is abandoned not only by the

increasing percentage that do not go to college but also by the

increasing percentage who drop it forever at the college door. Its

enormous numerical increase due to high school requirements, the

increasing percentage of girl pupils more ready to follow the

teacher's advice, in connection with the deteriorating quality of the

girls--inevitable with their increasing numbers, the sense that Latin

means entering upon a higher education, the special reverence for it

by Catholic children, the overcrowded market for Latin teachers whom a

recent writer says can be procured by the score at less rates than in

almost any other subject, the modern methods of teaching it which work

well with less knowledge of it by the teacher than in the case of

other school topics, have been attended perhaps inevitably by steady

pedagogic decline despite the vaunted new methods; until now the baby

Latin in the average high school class is a kind of sanctified relic,

a ghost of a ghost, suggesting Swift's Struldbrugs, doomed to physical

immortality but shriveling and with increasing horror of all things

new. In 1892 the German emperor declared it a shame for a boy to excel

in Latin composition, and in the high schools of Sweden and Norway it

has been practically abandoned. In the present stage of its

educational decadence the power of the dead hand is strongly

illustrated by the new installation of the old Roman pronunciation

with which our tongue has only remote analogies, which makes havoc

with proper names which is unknown and unrecognized in the schools of

the European continent, and which makes a pedantic affectation out of

more vocalism. I do not know nor care whether the old Romans

pronounced thus or not, but if historic fidelity in this sense has

pedagogic justification, why still teach a text like the \_Viri Romae\_,

which is not a classic but a modern pedagogue's composition?

I believe profoundly in the Latin both as a university specialty and

for all students who even approach mastery, but for the vast numbers

who stop in the early stages of proficiency it is disastrous to the

vernacular. Compare the evils of translation English, which not even

the most competent and laborious teaching can wholly prevent and which

careless mechanical instruction directly fosters, with the vigorous

fresh productions of a boy or girl writing or speaking of something of

vital present interest. The psychology of translation shows that it

gives the novice a consciousness of etymologies which rather impedes

than helps the free movement of the mind. Jowett said in substance

that it is almost impossible to render either of the great dead

languages into English without compromise, and this tends to injure

the idiomatic mastery of one's own tongue, which can be got only by

much hard experience in uttering our own thoughts before trying to

shape the dead thoughts of others into our language. We confound the

little knowledge of word-histories which Latin gives with the far

higher and subtler sentence-sense which makes the soul of one language

so different from that of another, and training in which ought not to

end until one has become more or less of a stylist and knows how to

hew out modes of expressing his own individuality in great language.

There is a sense in which Macaulay was not an Englishman at all, but a

Ciceronian Latinist who foisted an alien style upon our tongue; and

even Addison is a foreigner compared to the virile Kipling. The nature

and needs of the adolescent mind demand bread and meat, while Latin

rudiments are husks. In his autobiography, Booker Washington says that

for ten years after their emancipation, the two chief ambitions of the

young negro of the South were to hold office and to study Latin, and

he adds that the chief endeavor of his life has been against these

tendencies. For the American boy and girl, high school too often means

Latin. This gives at first a pleasing sense of exaltation to a higher

stage of life, but after from one to three years the great majority

who enter the high school drop out limp and discouraged for many

reasons, largely, however, because they are not fed. Defective

nutrition of the mind also causes a restlessness, which enhances all

the influences which make boys and girls leave school.

II. The second cause of this degeneration is the subordination of

literature and content to language study. Grammar arises in the old

age of language. As once applied to our relatively grammarless tongue

it always was more or less of a school-made artifact and an alien

yoke, and has become increasingly so as English has grown great and

free. Its ghost, in the many textbooks devoted to it, lacks just the

quality of logic which made and besouled it. Philology, too, with all

its magnificence, is not a product of the nascent stages of speech. In

the college, which is its stronghold, it has so inspired professors of

English that their ideal is to be critical rather than creative till

they prefer the minute reading of a few masterpieces to a wide general

knowledge, and a typical university announces that "in every case the

examiners will treat mere knowledge of books as less important than

the ability to write good English" that will parse and that is

spelled, punctuated, capitalized, and paragraphed aright. Good

professors of English literature are hard to find, and upon them

philologists, who are plentiful, look with a certain condescension.

Many academic chairs of English are filled by men whose acquaintance

of our literature is very narrow, who wish to be linguistic and not

literary, and this is true even in ancient tongues.

At a brilliant examination, a candidate for the doctor's degree who

had answered many questions concerning the forms of Lucretius, when

asked whether he was a dramatist, historian, poet, or philosopher, did

not know, and his professor deemed the question improper. I visited

the eleventh recitation in Othello in a high school class of nineteen

pupils, not one of whom knew how the story ended, so intent had they

been kept on its verbiage. Hence, too, has come the twelve feet of

text-books on English on my shelves with many standard works, edited

for schools, with more notes than text. Fashion that works from above

down the grades and college entrance requirements are in large measure

responsible for this, perhaps now the worst case of the prostitution

of content to form.

Long exposure to this method of linguistic manicuring tends to make

students who try to write ultra-fastidiously, seeking an over-refined

elaboration of petty trifles, as if the less the content the greater

the triumph of form alone could be. These petty but pretty nothings

are like German confectionery, that appeals to the eye but has little

for taste and is worse than nothing for the digestion. It is like

straining work on an empty stomach. For youth this embroidery of

details is the precocious senescence that Nordau has so copiously

illustrated as literary decadence. Language is vastly larger than all

its content, and the way to teach it is to focus the mind upon story,

history, oratory, drama, Bible, for their esthetic, mental, and above

all, moral content, as shown in the last chapter. The more unconscious

processes that reflect imitatively the linguistic environment and that

strike out intuitively oral and written vents for interests so intense

that they must be told and shared, are what teach us how to command

the resources of our mother tongue. These prescriptions and

corrections and consciousness of the manifold ways of error are never

so peculiarly liable to hinder rather than to help as in early

adolescence, when the soul has a new content and a new sense for it,

and so abhors and is so incapable of precision and propriety of

diction. To hold up the flights of exuberant youth by forever being on

the hunt for errors is, to borrow the language of the gridiron, low

tackle, and I would rather be convicted of many errors by such methods

than use them. Of course this has its place, but it must always be

subordinated to a larger view, as in one of the newly discovered

\_logia\_ ascribed to Jesus, who, when he found a man gathering sticks

on Sunday, said to him, "If you understand what you are doing, it is

well, but if not, thou shalt be damned." The great teacher who, when

asked how he obtained such rare results in expression, answered, "By

carefully neglecting it and seeking utter absorption in

subject-matter," was also a good practical psychologist. This is the

inveterate tendency that in other ages has made pedagogic scribes,

Talmudists, epigoni, and sophists, who have magnified the letter and

lost the spirit. But there are yet other seats of difficulty.

III. It is hard and, in the history of the race, a late change, to

receive language through the eye which reads instead of through the

ear which hears. Not only is perception measurably quite distinctly

slower, but book language is related to oral speech somewhat as an

herbarium is to a garden, or a museum of stuffed specimens to a

menagerie. The invention of letters is a novelty in the history of the

race that spoke for countless ages before it wrote. The winged word of

mouth is saturated with color, perhaps hot with feeling, musical with

inflection, is the utterance of a living present personality, the

consummation of man's gregarious instincts. The book is dead and more

or less impersonal, best apprehended in solitude, its matter more

intellectualized; it deals in remoter second-hand knowledge so that

Plato reproached Aristotle as being a reader, one remove from the

first spontaneous source of original impressions and ideas, and the

doughty medieval knights scorned reading as a mere clerk's trick, not

wishing to muddle their wits with other people's ideas when their own

were good enough for them. But although some of the great men in

history could not read, and though some of the illiterate were often

morally and intellectually above some of the literate, the argument

here is that the printed page must not be too suddenly or too early

thrust between the child and life. The plea is for moral and objective

work, more stories, narratives, and even vivid readings, as is now

done statedly in more than a dozen of the public libraries of the

country, not so often by teachers as by librarians, all to the end

that the ear, the chief receptacle of language, be maintained in its

dominance, that the fine sense of sound, rhythm, cadence,

pronunciation, and speech-music generally be not atrophied, that the

eye which normally ranges freely from far to near be not injured by

the confined treadmill and zigzag of the printed page.

Closely connected with this, and perhaps psychologically worse, is the

substitution of the pen and the scribbling fingers for the mouth and

tongue. Speech is directly to and from the soul. Writing, the

deliberation of which fits age better than youth, slows down its

impetuosity many fold, and is in every way farther removed from vocal

utterance than is the eye from the ear. Never have there been so many

pounds of paper, so many pencils, and such excessive scribbling as in

the calamopapyrus [Pen-paper] pedagogy of to-day and in this country.

Not only has the daily theme spread as infection, but the daily lesson

is now extracted through the point of a pencil instead of from the

mouth. The tongue rests and the curve of writer's cramp takes a sharp

turn upward, as if we were making scribes, reporters, and

proof-readers. In some schools, teachers seem to be conducting

correspondence classes with their own pupils. It all makes excellent

busy work, keeps the pupils quiet and orderly, and allows the school

output to be quantified, and some of it gives time for more care in

the choice of words. But is it a gain to substitute a letter for a

visit, to try to give written precedence over spoken forms? Here again

we violate the great law that the child repeats the history of the

race, and that, from the larger historic standpoint, writing as a mode

of utterance is only the latest fashion.

Of course the pupils must write, and write well, just as they must

read, and read much; but that English suffers from insisting upon this

double long circuit too early and cultivates it to excess, devitalizes

school language and makes it a little unreal, like other affectations

of adult ways, so that on escaping from its thraldom the child and

youth slump back to the language of the street as never before. This

is a false application of the principle of learning to do by doing.

The young do not learn to write by writing, but by reading and

hearing. To become a good writer one must read, feel, think,

experience, until he has something to say that others want to hear.

The golden age of French literature, as Gaston Deschamps and

Brunetière have lately told us, was that of the salon, when

conversation dominated letters, set fashions, and made the charm of

French style. Its lowest ebb was when bookishness led and people began

to talk as they wrote.

IV. The fourth cause of degeneration of school English is the growing

preponderance of concrete words for designating things of sense and

physical acts, over the higher element of language that names and

deals with concepts, ideas, and non-material things. The object-lesson

came in as a reaction against the danger of merely verbal and

definition knowledge and word memory. Now it has gone so far that not

only things but even languages, vernacular and foreign, are taught by

appeals to the eye. More lately, elementary science has introduced

another area of pictures and things while industrial education has

still further greatly enlarged the material sensori-motor element of

training. Geography is taught with artifacts, globes, maps, sand

boxes, drawing. Miss Margaret Smith[7] counted two hundred and eighty

objects that must be distributed and gathered for forty pupils in a

single art lesson. Instruction, moreover, is more and more busied upon

parts and details rather than wholes, upon analysis rather than

synthesis. Thus in modern pedagogy there is an increased tyranny of

things, a growing neglect or exclusion of all that is unseen.

The first result of this is that the modern school child is more and

more mentally helpless without objects of sense. Conversation is

increasingly concrete, if not of material things and persons present

in time and even place. Instead of dealing with thoughts and ideas,

speech and writing is close to sense and the words used are names for

images and acts. But there is another higher part of language that is

not so abjectly tied down to perception, but that lives, moves, and

has its being in the field of concepts rather than percepts, which, to

use Earle's distinction, is symbolic and not presentative, that

describes thinking that is not mere contiguity in space or sequence in

time but that is best in the far higher and more mental associations

of likeness, that is more remote from activity, that, to use logical

terminology, is connotative and not merely denotative, that has

extension as well as intension, that requires abstraction and

generalization. Without this latter element higher mental development

is lacking because this means more than word-painting the material

world.

Our school youth today suffer from just this defect. If their psychic

operations can be called thought it is of that elementary and half

animal kind that consists imagery. Their talk with each other is of

things of present and immediate interest. They lack even the elements

of imagination, which makes new combinations and is creative, because

they are dominated by mental pictures of the sensory. Large views that

take them afield away from the persons and things and acts they know

do not appeal to them. Attempts to think rigorously are too hard. The

teacher feels that all the content of mind must come in through the

senses, and that if these are well fed, inferences and generalizations

will come of themselves later. Many pupils have never in their lives

talked five minutes before others on any subject whatever that can

properly be called intellectual. It irks them to occupy themselves

with purely mental processes, so enslaved are they by what is near and

personal, and thus they are impoverished in the best elements of

language. It is as if what are sometimes called the associative

fibers, both ends of which are in the brain, were dwarfed in

comparison with the afferent and efferent fibers that mediate sense

and motion.

That the soul of language as an instrument of thought consists in this

non-presentative element, so often lacking, is conclusively shown in

the facts of speech diseases. In the slowly progressive aphasias, of

late so carefully studied, the words first lost are those of things

and acts most familiar to the patient, while the words that persist

longest in the wreckage of the speech-centers are generally words that

do not designate the things of sense. A tailor loses the power to name

his chalk, measure, shears, although he can long talk fluently of what

little he may chance to know of God, beauty, truth, virtue, happiness,

prosperity, etc. The farmer is unable to name the cattle in his yard

or his own occupations, although he can reason as well as ever about

politics; can not discuss coin or bills, but can talk of financial

policies and securities, or about health and wealth generally. The

reason obvious. It is because concrete thinking has two forms, the

word and the image, and the latter so tends to take the place of the

former that it can be lost to both sense and articulation without

great impairment, whereas conceptual thinking lacks imagery and

depends upon words alone, and hence these must persist because they

have no alternate form which vicariates for them.

In its lower stages, speech is necessarily closely bound up with the

concrete world; but its real glory appears in its later stages and its

higher forms, because there the soul takes flight in the intellectual

world, learns to live amidst its more spiritual realities, to put

names to thoughts, which is far higher than to put names to things. It

is in this world that the best things in the best books live; and the

modern school-bred distaste for them, the low-ranged mental action

that hovers near the coastline of matter and can not launch out with

zest into the open sea of thoughts, holding communion with the great

dead of the past or the great living of the distant present, seems

almost like a slow progressive abandonment of the high attribute of

speech and the lapse toward infantile or animal picture-thinking. If

the school is slowly becoming speechless in this sense, if it is

lapsing in all departments toward busy work and losing silence,

repose, the power of logical thought, and even that of meditation,

which is the muse of originality, this is perhaps the gravest of all

these types of decay. If the child has no resources in solitude, can

not think without the visual provocation, is losing subjective life,

enthusiasm for public, social, ethical questions, is crippled for

intellectual pursuits, cares only in a languid way for literary prose

and poetry, responds only to sensuous stimuli and events at short

range, and is indifferent to all wide relations and moral

responsibility, cares only for commercial self-interest, the tactics

of field sport, laboratory occupations and things which call be

illustrated from a pedagogic museum, then the school is dwarfing, in

dawning maturity, the higher powers that belong to this stage of

development and is responsible for mental arrest.

In this deplorable condition, if we turn to the child study of speech

for help, we find that, although it has been chiefly occupied with

infant vocabularies, there are already a very few and confessedly

crude and feeble beginnings, but even these shed more light on the

lost pathway than all other sources combined. The child once set in

their midst again corrects the wise men. We will first briefly

recapitulate these and then state and apply their lessons.

Miss Williams[8] found that out of 253 young ladies only 133 did not

have favorite sounds, \_[long "a"]\_ and \_a\_ leading among the vowels,

and \_l\_, \_r\_ and \_m\_ among the constants. Eighty-five had favorite

words often lugged in, 329 being good. Two hundred and twenty-one, as

children, had favorite proper names in geography, and also for boys,

but especially for girls. The order of a few of the latter is as

follows: Helen, 36; Bessie, 25; Violet and Lilly, 20; Elsie and

Beatrice, 18; Dorothy and Alice, 17; Ethel, 15; Myrtle, 14; Mabel,

Marguerite, Pearl, and Rose, 13; May, 12; Margaret, Daisy, and Grace,

11; Ruth and Florence, 9; Gladys, 8; Maud, Nellie, and Gertrude, 7;

Blanche and Mary, 6; Eveline and Pansy, 5; Belle, Beulah, Constance,

Eleanor, Elizabeth, Eve, Laura, Lulu, Pauline, Virginia, and Vivian, 4

each, etc.

Of ten words found interesting to adolescents, murmur was the

favorite, most enjoying its sound. Lullaby, supreme,

annannamannannaharoumlemay, immemorial, lillibulero, burbled, and

incarnadine were liked by most, while zigzag and shigsback were not

liked. This writer says that adolescence is marked by some increased

love of words for motor activity and in interest in words as things in

themselves, but shows a still greater rise of interest in new words

and pronunciations; "above all, there is a tremendous rise in interest

in words as instruments of thought." The flood of new experiences,

feelings, and views finds the old vocabulary inadequate, hence "the

dumb, bound feeling of which most adolescents at one time or another

complain and also I suspect from this study in the case of girls, we

have an explanation of the rise of interest in slang." "The second

idea suggested by our study is the tremendous importance of hearing in

the affective side of language."

Conradi[9] found that of 273 returns concerning children's pleasure in

knowing or using new words, ninety-two per cent were affirmative,

eight per cent negative, and fifty per cent gave words especially

"liked." Some were partial to big words, some for those with z in

them. Some found most pleasure in saying them to themselves and some

in using them with others. In all there were nearly three hundred such

words, very few of which were artificial. As to words pretty or queer

in form or sound, his list was nearly as large, but the greater part

of the words were different. Sixty per cent of all had had periods of

spontaneously trying to select their vocabulary by making lists,

studying the dictionary, etc. The age of those who did so would seem

to average not far from early puberty, but the data are too meager for

conclusion. A few started to go through the dictionary, some wished to

astonish their companions or used large new words to themselves or

their dolls. Seventy percent had had a passion for affecting foreign

words when English would do as well. Conradi says "the age varies from

twelve to eighteen, most being fourteen to sixteen." Some indulge this

tendency in letters, and would like to do so in conversation, but fear

ridicule. Fifty-six per cent reported cases of superfine elegance or

affected primness or precision in the use of words. Some had spells of

effort in this direction, some belabor compositions to get a style

that suits them, some memorise fine passages to this end, or modulate

their voices to aid them, affect elegance with a chosen mate by

agreement soliloquize before a glass with poses. According to his

curve this tendency culminates at fourteen.

Adjectivism, adverbism, and nounism, or marked disposition to multiply

one or more of the above classes of words, and in the above order,

also occur near the early teens. Adjectives are often used as

adverbial prefixes to other adjectives, and here favorite words are

marked. Nearly half of Conradi's reports show it, but the list of

words so used is small.

[Illustration: Graph showing Slang, Reading Craze, and Precision by

Age.]

Miss Williams presents on interesting curve of slang confessed as

being both attractive and used by 226 out of 251. From this it appears

that early adolescence is the curve of greatest pleasure in its use,

fourteen being the culminating year. There is very little until

eleven, when the curve for girls rises very rapidly, to fall nearly us

rapidly from fifteen to seventeen. Ninety-three out of 104 who used it

did so despite criticism.

Conradi, who collected and prints a long list of current slang words

and phrases, found that of 295 young boys and girls not one failed to

confess their use, and eighty-five per cent of all gave the age at

which they thought it most common. On this basis he constructs the

above curve, comparing with this the curve of a craze for reading and

for precision in speech.

The reasons given are, in order of frequency, that slang was more

emphatic, more exact, more concise, convenient, sounded pretty,

relieved formality, was natural, manly, appropriate, etc. Only a very

few thought it was vulgar, limited the vocabulary, led to or was a

substitute for swearing, destroyed exactness, etc. This writer

attempts a provisional classification of slang expressions under the

suggestive heads of rebukes to pride, boasting and loquacity,

hypocrisy, quaint and emphatic negatives, exaggerations, exclamations,

mild oaths, attending to one's own business and not meddling or

interfering, names for money, absurdity, neurotic effects of surprise

or shock, honesty and lying, getting confused, fine appearance and

dress, words for intoxication which Partridge has collected,[10]for

anger collated by Chamberlain,[11] crudeness or innocent naïveté, love

and sentimentality, etc. Slang is also rich in describing conflicts of

all kinds, praising courage, censuring inquisitiveness, and as a

school of moral discipline, but he finds, however, a very large number

unclassified; and while he maintains throughout a distinction between

that used by boys and by girls, sex differences are not very marked.

The great majority of terms are mentioned but once, and a few under

nearly all of the above heads have great numerical precedence. A

somewhat striking fact is the manifold variations of a pet typical

form. Twenty-three shock expletives, e.g., are, "Wouldn't that ----

you?" the blank being filled by jar, choke, cook, rattle, scorch, get,

start, etc., or instead of \_you\_ adjectives are devised. Feeling is so

intense and massive, and psychic processes are so rapid, forcible, and

undeveloped that the pithiness of some of those expressions makes them

brilliant and creative works of genius, and after securing an

apprenticeship are sure of adoption. Their very lawlessness helps to

keep speech from rigidity and desiccation, and they hit off nearly

every essential phrase of adolescent life and experience.

Conventional modes of speech do not satisfy the adolescent, so that he

is often either reticent or slangy. Walt Whitman[12] says that slang

is "an attempt of common humanity to escape from bald literalism and

to express itself illimitably, which in the highest walks produces

poets and poems"; and again, "Daring as it is to say so, in the growth

of language it is certain that the retrospect of slang from the start

would be the recalling from their nebulous condition of all that is

poetical in the stores of human utterance." Lowell[13] says, "There is

death in the dictionary, and where language is too strictly limited by

convention, the ground for expression to grow in is limited also, and

we get a potted literature, Chinese dwarfs instead of healthy trees."

Lounsbury asserts that "slang is an effort on the part of the users of

language to say something more vividly, strongly, concisely than the

language existing permits it to be said. It is the source from which

the decaying energies of speech are constantly refreshed." Conradi

adds in substance that weak or vicious slang is too feeble to survive,

and what is vital enough to live fills a need. The final authority is

the people, and it is better to teach youth to discriminate between

good and bad slang rather than to forbid it entirely. Emerson calls it

language in the making, its crude, vital, material. It is often an

effective school of moral description, a palliative for profanity, and

expresses the natural craving for superlatives. Faults are hit off and

condemned with the curtness sententiousness of proverbs devised by

youth to sanctify itself and correct its own faults. The pedagogue

objects that it violates good form and established usage, but why

should the habits of hundreds of years ago control when they can not

satisfy the needs of youth, which requires a \_lingua franca\_ of its

own, often called "slanguage"? Most high school and college youth of

both sexes have two distinct styles, that of the classroom which is as

unnatural as the etiquette of a royal drawing-room reception or a

formal call, and the other, that of their own breezy, free, natural

life. Often these two have no relation to or effect upon each other,

and often the latter is at times put by with good resolves to speak as

purely and therefore as self-consciously as they knew, with petty

fines for every slang expression. But very few, and these generally

husky boys, boldly try to assert their own rude but vigorous

vernacular in the field of school requirements.

These simple studies in this vast field demonstrate little or nothing,

but they suggest very much. Slang commonly expresses a moral judgment

and falls into ethical categories. It usually concerns ideas,

sentiment, and will, has a psychic content, and is never, like the

language of the school, a mere picture of objects of sense or a

description of acts. To restate it in correct English would be a

course in ethics, courtesy, taste, logical predication and opposition,

honesty, self-possession, modesty, and just the ideal and

non-presentative mental content that youth most needs, and which the

sensuous presentation methods of teaching have neglected. Those who

see in speech nothing but form condemn it because it is vulgar. Youth

has been left to meet these high needs alone, and the prevalence of

these crude forms is an indictment of the delinquency of pedagogues in

not teaching their pupils to develop and use their intellect properly.

Their pith and meatiness are a standing illustration of the need of

condensation for intellectual objects that later growth analyzes.

These expressions also illustrate the law that the higher and larger

the spiritual content, the grosser must be the illustration in which

it is first couched. Further studies now in progress will, I believe,

make this still clearer.

Again, we see in the above, outcrops of the strong pubescent instinct

to enlarge the vocabulary in two ways. One is to affect foreign

equivalents. This at first suggests an appetency for another language

like the dog-Latin gibberish of children. It is one of the motives

that prompts many to study Latin or French, but it has little depth,

for it turns out, on closer study, to be only the affectation of

superiority and the love of mystifying others. The other is a very

different impulse to widen the vernacular. To pause to learn several

foreign equivalents of things of sense may be anti-educational if it

limits the expansion of thought in our own tongue. The two are, in

fact, often inversely related to each other. In giving a foreign

synonym when the mind seeks a new native word, the pedagogue does not

deal fairly. In this irradiation into the mother tongue, sometimes

experience with the sentiment or feeling, act, fact, or object

precedes, and then a name for it is demanded, or conversely the sound,

size, oddness or jingle of the word is first attractive and the

meaning comes later. The latter needs the recognition and utilization

which the former already has. Lists of favorite words should be

wrought out for spelling and writing and their meanings illustrated,

for these have often the charm of novelty as on the frontier of

knowledge and enlarge the mental horizon like new discoveries. We must

not starve this voracious new appetite "for words as instruments of

thought."

Interest in story-telling rises till twelve or thirteen, and

thereafter falls off perhaps rather suddenly, partly because youth is

now more interested in receiving than in giving. As in the drawing

curve we saw a characteristic age when the child loses pleasure in

creating as its power of appreciating pictures rapidly arises, so now,

as the reading curve rises, auditory receptivity makes way for the

visual method shown in the rise of the reading curve with augmented

zest for book-method of acquisition. Darkness or twilight enhances the

story interest in children, for it eliminates the distraction of sense

and encourages the imagination to unfold its pinions, but the youthful

fancy is less bat-like and can take its boldest flights in broad

daylight. A camp-fire, or an open hearth with tales of animals,

ghosts, heroism, and adventure can teach virtue, and vocabulary,

style, and substance in their native unity.

The pubescent reading passion is partly the cause and partly an effect

of the new zest in and docility to the adult world and also of the

fact that the receptive are now and here so immeasurably in advance of

the creative powers. Now the individual transcends his own experience

and learns to profit by that of others. There is now evolved a

penumbral region in the soul more or less beyond the reach of all

school methods, a world of glimpses and hints, and the work here is

that of the prospector and not of the careful miner. It is the age of

skipping and sampling, of pressing the keys lightly. What is acquired

is not examinable but only suggestive. Perhaps nothing read now fails

to leave its mark. It can not be orally reproduced at call, but on

emergency it is at hand for use. As Augustine said of God, so the

child might say of most of his mental content in these psychic areas,

"If you ask me, I do not know; but if you do not ask me, I know very

well"--a case analogous to the typical girl who exclaimed to her

teacher, "I can do and understand this perfectly if you only won't

explain it." That is why examinations in English, if not impossible,

as Goldwin Smith and Oxford hold, are very liable to be harmful, and

recitations and critical notes an impertinence, and always in danger

of causing arrest of this exquisite romantic function in which

literature comes in the closest relation to life, keeping the heart

warm, reënforcing all its good motives, preforming choices, and

universalizing its sympathies.

R. W. Bullock[14] classified and tabulated 2,000 returns from

school-children from the third to the twelfth grade, both inclusive,

concerning their reading. From this it appeared that the average boy

of the third grade "read 4.9 books in six months; that the average

falls to 3.6 in the fourth and fifth grades and rises to a maximum of

6.5 at the seventh grade, then drops quite regularly to 3 in the

twelfth grade at the end of the high school course." The independent

tabulation of returns from other cities showed little variation.

"Grade for grade, the girls read more than the boys, and as a rule

they reach their maximum a year sooner, and from a general maximum of

5.9 books there is a drop to 3.3 at the end of the course." The age of

reading may be postponed or accelerated perhaps nearly a year by the

absence or presence of library facilities. Tabulating the short

stories read per week, it was found that these averaged 2.1 in the

third grade, rose to 7.7 per week in the seventh grade, and in the

twelfth had fallen to 2.3, showing the same general tendency.

The percentage tables for boys' preference for eight classes of

stories are here only suggestive. "War stories seem popular with third

grade boys, and that liking seems well marked through the sixth,

seventh, and eighth grades. Stories of adventure are popular all

through the heroic period, reaching their maximum in the eighth and

ninth grades. The liking for biography and travel or exploration grows

gradually to a climax in the ninth grade, and remains well up through

the course. The tender sentiment has little charm for the average

grade boy, and only in the high school course does he acknowledge any

considerable use of love stories. In the sixth grade he is fond of

detective stories, but they lose their charm for him as he grows

older." For girls, "stories of adventure are popular in the sixth

grade, and stories of travel are always enjoyed. The girl likes

biography, but in the high school, true to her sex, she prefers

stories of great women rather than great men, but because she can not

get them reads those of men. Pity it is that the biographies of so few

of the world's many great women are written. The taste for love

stories increases steadily to the end of the high school course.

Beyond that we have no record." Thus "the maximum amount of reading is

done in every instance between the sixth and eighth grades, the

average being in the seventh grade at an average age of fourteen and

one-tenth years." Seventy-five per cent of all discuss their reading

with some one, and the writer urges that "when ninety-five per cent of

the boys prefer adventure or seventy-five per cent of the girls prefer

love stories, that is what they are going to read," and the duty of

the teacher or librarian is to see that they have both in the highest,

purest form.

Henderson[15] found that of 2,989 children from nine to fifteen, least

books were read at the age of nine and most at the age of fifteen, and

that there was "a gradual rise in amount throughout, the only break

being in the case of girls at the age of fourteen and the boys at the

age of twelve." For fiction the high-water mark was reached for both

sexes at eleven, and the subsequent fall is far less rapid for girls

than for boys. "At the age of thirteen the record for travel and

adventure stands highest in the case of the boys, phenomenally so.

There is a gradual rise in history with age, and a corresponding

decline in fiction."

Kirkpatrick[16] classified returns from 5,000 children from the fourth

to the ninth grade in answer to questions that concerned their

reading. He found a sudden increase in the sixth grade, when children

are about twelve, when there is often a veritable, reading craze.

Dolls are abandoned and "plays, games, and companionship of others are

less attractive, and the reading hunger in many children becomes

insatiable and is often quite indiscriminate." It seems to "most

frequently begin at about twelve years of age and continue at least

three or four years," after which increased home duties, social

responsibilities, and school requirements reduce it and make it more

discriminating in quality. "The fact that boys read about twice, as

much history and travel as girls and only about two-thirds as much

poetry and stories shows beyond question that the emotional and

intellectual wants of boys and girls are essentially different before

sexual maturity."

Miss Vostrovsky[17] found that among 1,269 children there was a great

increase of taste for reading as shown by the number of books taken

from the library, which began with a sharp rise at eleven and

increased steadily to nineteen, when her survey ended; that boys read

most till seventeen, and then girls took the precedence. The taste for

juvenile stories was declining and that for fiction and general

literature was rapidly increased. At about the sixteenth year a change

took place in both sexes, "showing then the beginning of a greater

interest in works of a more general character." Girls read more

fiction than boys at every age, but the interest in it begins to be

very decided at adolescence. With girls it appears to come a little

earlier and with greater suddenness, while the juvenile story

maintains a strong hold upon boys even after the fifteenth year. The

curve of decline in juvenile stories is much more pronounced in both

sexes than the rise of fiction. Through the teens there is a great

increase in the definiteness of answers to the questions why books

were chosen. Instead of being read because they were "good" or "nice,"

they were read because recommended, and later because of some special

interest. Girls relied on recommendations more than boys. The latter

were more guided by reason the former by sentiment. Nearly three times

as many boys in the early teens chose books because they were exciting

or venturesome. Even the stories which girls called exciting were tame

compared with those chosen by boys. Girls chose books more than four

times as often because of children in them, and more often because

they ware funny. Boys care very little for style, but must have

incidents and heroes. The author says "the special interest that girls

have in fiction begins about the age of adolescence. After the

sixteenth year the extreme delight in stories fades," or school

demands become more imperative and uniform. Girls prefer domestic

stories and those with characters like themselves and scenes like

those with which they are familiar. "No boy confesses to a purely

girl's story, while girls frankly do to an interesting story about

boys. Women writers seem to appeal more to girls, men writers to boys.

Hence, the authors named by each sex are almost entirely different. In

fiction more standard works, were drawn by boys than by girls." "When

left to develop according to chance, the tendency is often toward a

selection of books which unfit one for every-day living, either by

presenting, on the one hand, too many scenes of delicious excitement

or, on the other, by narrowing the vision to the wider possibilities

of life."

Out of 523 full answers, Lancaster found that 453 "had what might be

called a craze for reading at some time in the adolescent period," and

thinks parents little realize the intensity of the desire to read or

how this nascent period is the golden age to cultivate taste and

inoculate against reading what is bad. The curve rises rapidly from

eleven to fourteen, culminates at fifteen, after which it falls

rapidly. Some become omnivorous readers of everything in their way;

others are profoundly, and perhaps for life, impressed with some

single book; others have now crazes for history, now for novels, now

for dramas or for poetry; some devour encyclopedias; some imagine

themselves destined to be great novelists and compose long romances;

some can give the dates with accuracy of the different periods of the

development of their tastes from the fairy tales of early childhood to

the travels and adventures of boyhood and then to romance, poetry,

history, etc; and some give the order of their development of taste

for the great poets.

The careful statistics of Dr. Reyer show that the greatest greed of

reading is from the age of fifteen to twenty-two, and is on the

average greatest of all at twenty. He finds that ten per cent of the

young people of this age do forty per cent of all the reading. Before

twenty the curve ascends very rapidly, to fall afterward yet more

rapidly as the need of bread-winning becomes imperative. After

thirty-five the great public reads but little. Every youth should have

his or her own library, which, however small, should be select. To

seal some knowledge of their content with the delightful sense of

ownership helps to preserve the apparatus of culture, keeps green

early memories, or makes one of the best tangible mementoes of

parental care and love. For the young especially, the only ark of

safety in the dark and rapidly rising flood of printer's ink is to

turn resolutely away from the ideal of quantity to that of quality.

While literature rescues youth from individual limitations and enables

it to act and think more as spectators of all time, and sharers of all

existence, the passion for reading may be excessive, and books which

from the silent alcoves of our nearly 5,500 American libraries rule

the world more now than ever before, may cause the young to neglect

the oracles within, weaken them by too wide reading, make conversation

bookish, and overwhelm spontaneity and originality with a

superfetation of alien ideas.

The reading passion may rage with great intensity when the soul takes

its first long flight in the world of books, and ninety per cent of

all Conradi's cases showed it. Of these, thirty-two per cent read to

have the feelings stirred and the desire of knowledge was a far less

frequent motive. Some read to pass idle time, others to appear learned

or to acquire a style or a vocabulary. Romance led. Some specialized,

and with some the appetite was omnivorous. Some preferred books about

or addressed to children, some fairy tales, and some sought only those

for adults. The night is often invaded and some become "perfectly

wild" over exciting adventures or the dangers and hardships of true

lovers, laughing and crying as the story turns from grave to gay, and

a few read several books a week. Some were forbidden and read by

stealth alone, or with books hidden in their desks or under school

books. Some few live thus for years in an atmosphere highly charged

with romance, and burn out their fires wickedly early with a sudden

and extreme expansiveness that makes life about them uninteresting and

unreal, and that reacts to commonplace later. Conradi prints some two

or three hundred favorite books and authors of early and of later

adolescence. The natural reading of early youth is not classic nor

blighted by compulsion or uniformity for all. This age seeks to

express originality and personality in individual choices and tastes.

Suggestive and briefly descriptive lists of best books and authors by

authorities in different fields on which some time is spent in making

selection, talks about books, pooling knowledge of them, with no

course of reading even advised and much less prescribed, is the best

guidance for developing the habit of rapid cursory reading. Others

before professor De Long, of Colorado, have held that the power of

reading a page in moment, as a mathematician sums up a column of

figures and as the artist Doré was able to read a book by turning the

leaves, can be attained by training and practise. School pressure

should not suppress this instinct of omnivorous reading, which at this

age sometimes prompts the resolve to read encyclopedias, and even

libraries, or to sample everything to be found in books at home. Along

with, but never suppressing, it there should be some stated reading,

but this should lay down only kinds of reading like the four

emphasized in the last chapter or offer a goodly number of large

alternative groups of books and authors, like the five of the Leland

Stanford University, and permit wide liberty of choice to both teacher

and pupil. Few triumphs of the uniformitarians, who sacrifice

individual needs to mechanical convenience in dealing with youth in

masses, have been so sad as marking off and standardizing a definite

quantum of requirements here. Instead of irrigating a wide field, the

well-springs of literary interest are forced to cut a deep canyon and

leave wide desert plains of ignorance on either side. Besides

imitation, which reads what others do, is the desire to read something

no one else does, and this is a palladium of individuality. Bad as is

the principle, the selections are worse, including the saccharinity

ineffable of Tennyson's Princess (a strange expression of the

progressive feminization of the high school and yet satirizing the

scholastic aspiration of girls) which the virile boy abhors, books

about books which are two removes from life, and ponderous Latinity

authors which for the Saxon boy suggest David fighting in Saul's

armor, and which warp and pervert the nascent sentence-sense on a

foreign model. Worst of all, the prime moral purpose of youthful

reading is ignored in choices based on form and style; and a growing

profusion of notes that distract from content to language, the study

of which belongs in the college if not in the university, develops the

tendencies of criticism before the higher powers of sympathetic

appreciation have done their work.[18]

(B) Other new mental powers and aptitudes are as yet too little

studied. Very slight are the observations so far made, of children's

historic, which is so clearly akin to literary, interest and capacity.

With regard to this and several other subjects in the curriculum we

are in the state of Watts when he gazed at the tea-kettle and began to

dream of the steam-engine; we are just recognizing a new power and

method destined to reconstruct and increase the efficiency of

education, but only after a long and toilsome period of limited

successes.

Mrs. Barnes[19], told a story without date, place, name, or moral and

compared the questions which 1,250 children would like to have

answered about it. She found that the interest of girls in persons, or

the number who asked the question "who," culminated at twelve, when it

coincided with that of boys, but that the latter continued to rise to

fifteen. The interest to know "place where" events occurred culminated

at eleven with girls, and at fifteen, and at a far higher point, with

boys. The questions "how" and "why," calling for the method and

reason, both culminated at twelve for girls and fifteen for boys, but

were more infrequent and showed less age differences than the

preceding question. Interest in the results of the action was most

pronounced of all, culminating at twelve in girls and fifteen in boys.

Details and time excited far less interest, the former jointly

culminating for both sexes at eleven. Interest in the truth of the

narrative was extremely slight, although it became manifest at

fifteen, and was growing at sixteen. The number of inferences drawn

steadily increased with age, although the increase was very slight

after thirteen. Both legitimate and critical inferences increased

after eleven, while imaginative inferences at that age had nearly

reached their maximum. Interest in names was very strong throughout,

as in primitive people. Boys were more curious concerning "who,"

"where," and "how"; girls as to "why." In general, the historic

curiosity of boys was greater than that of girls, and culminated

later. The inferences drawn from an imagined finding of a log-house,

boat, and arrows on a lonely island indicate that the power of

inference, both legitimate and imaginative, develops strongly at

twelve and thirteen, after which doubt and the critical faculties are

apparent; which coincides with Mr. M.A. Tucker's conclusion, that

doubt develops at thirteen and that personal inference diminishes

about that age.

The children were given two accounts of the fall of Fort Sumter, one

in the terms of a school history and the other a despatch of equal

length from Major Anderson, and asked which was best, should be kept,

and why. Choice of the narrative steadily declined after eleven and

that of the despatch increased, the former reaching its lowest, the

latter its highest, point at fifteen, indicating a preference for the

first-hand record. The number of those whose choice was affected by

style showed no great change, from twelve to fifteen, but rose very

rapidly for the nest two years. Those who chose the despatch because

it was true, signed, etc., increased rapidly in girls and boys

throughout the teens, and the preference for the telegram as a more

direct source increased very rapidly from thirteen to seventeen.

Other studies of this kind led Mrs. Barnes to conclude that children

remembered items by groups; that whole groups were often omitted; that

those containing most action were best remembered; that what is

remembered is remembered with great accuracy; that generalities are

often made more specific; that the number of details a child carries

away from a connected narrative is not much above fifty, so that their

numbers should be limited; and from it all was inferred the necessity

of accuracy, of massing details about central characters or incidents,

letting action dominate, omitting all that is aside from the main line

of the story, of bringing out cause and effect and dramatizing where

possible.

Miss Patterson[20] collated the answers of 2,237 children to the

question "What does 1895 mean?" The blanks "Don't know" decreased very

rapidly from six to eight, and thereafter maintained a slight but

constant percentage. Those who expanded the phase a little without

intelligence were most numerous from eight to ten, while the

proportion who gave a correct explanation rose quite steadily for both

sexes and culminated at fourteen for girls and fifteen for boys. The

latter only indicates the pupils of real historic knowledge. The

writer concludes that "the sense of historical time is altogether

lacking with children of seven, and may be described as slight up to

the age of twelve." History, it is thought, should be introduced early

with no difference between boys and girls, but "up to the age of

twelve or thirteen it should be presented in a series of striking

biographies and events, appearing if possible in contemporary ballads

and chronicles, and illustrated by maps, chronological charts, and as

richly as possible by pictures of contemporary objects, buildings, and

people." At the age of fourteen or fifteen, another sort of work

should appear. Original sources should still be used, but they should

illustrate not "the picture of human society moving before us in a

long panorama, but should give us the opportunity to study the

organization, thought, feeling, of a time as seen in its concrete

embodiments, its documents, monuments, men, and books." The statesmen,

thinkers, poets, should now exceed explorers and fighters; reflection

and interpretation, discrimination of the true from the false,

comparison, etc., are now first in order; while later yet, perhaps in

college, should come severer methods and special monographic study.

Studies of mentality, so well advanced for infants and so well begun

for lower grades, are still very meager for adolescent stages so far

as they bear on growth in the power to deal with arithmetic, drawing

and pictures, puzzles, superstitions, collections, attention, reason,

etc. Enough has been done to show that with authority to collect data

on plans and by methods that can now be operated and with aid which

should now be appropriated by school boards and teachers'

associations, incalculable pedagogic economy could be secured and the

scientific and professional character of teaching every topic in upper

grammar and high school and even in the early college grades be

greatly enhanced. To enter upon this laborious task in every branch of

study is perhaps our chief present need and duty to our youth in

school, although individual studies like that of Binet[21] belong

elsewhere.

(C) The studies of memory up the grades show characteristic adolescent

changes, and some of these results are directly usable in school.

Bolton[22] tested the power of 1,500 children to remember and write

dictated digits, and found, of course, increasing accuracy with the

older pupils. He also found that the memory span increased with age

rather than with the growth of intelligence as determined by grade.

The pupils depended largely upon visualisation, and this and

concentrated attention suggested that growth of memory did not

necessarily accompany intellectual advancement. Girls generally

surpassed boys, and as with clicks too rapid to be counted, it was

found that when the pupils reached the limits of their span, the

number of digits was overestimated. The power of concentrated and

prolonged attention was tested. The probability of error for the

larger number of digits, 7 and 8, decreased in a marked way with the

development of pubescence, at least up to fourteen years, with the

suggestion of a slight rise again at fifteen.

In comprehensive tests of the ability of Chicago children to remember

figures seen, heard, or repeated by them, it was found that, from

seven to nine, auditory were slightly better remembered than visual

impressions. From that age the latter steadily increased over the

former. After thirteen, auditory memory increased but little, and was

already about ten per cent behind visual, which continued to increase

at least till seventeen. Audiovisual memory was better than either

alone, and the span of even this was improved when articulatory memory

was added. When the tests were made upon pupils of the same age in

different grades it was found in Chicago that memory power, whether

tested by sight, hearing, or articulation, was best in those pupils

whose school standing was highest, and least where standing was

lowest.

When a series of digits was immediately repeated orally and a record

made, it was found[23] that while from the age of eight to twelve the

memory span increased only eight points, from fourteen to eighteen it

increased thirteen points. The number of correct reproductions of

numbers of seven places increased during the teens, although this

class of children remain about one digit behind normal children of

corresponding age. In general, though not without exceptions, it was

found that intelligence grew with memory span, although the former is

far more inferior to that of the normal child than the latter, and

also that weakness of this kind of memory is not an especially

prominent factor of weak-mindedness.

Shaw[24] tested memory in 700 school children by dividing a story of

324 words into 152 phrases, having it read and immediately reproduced

by them, and selecting alternate grades from the third grammar to the

end of the high school, with a few college students. The maximum power

of this kind of memory was attained by boys in the high school period.

Girls remembered forty-three per cent in the seventh grade, and in the

high school forty-seven per cent. The increase by two-year periods was

most rapid between the third and fifth grades. Four terms were

remembered on the average by at least ninety per cent of the pupils,

41 by fifty per cent, and 130 by ten per cent. The story written out

in the terms remembered by each percentage from ten to ninety affords

a most interesting picture of the growth of memory, and even its

errors of omission, insertion, substitution and displacement. "The

growth of memory is more rapid in the case of girls than boys, and the

figures suggest a coincidence with the general law, that the rapid

development incident to puberty occurs earlier in girls than in boys."

In a careful study of children's memory, Kemsies[25] concludes that

the quality of memory improves with age more rapidly than the

quantity.

W.G. Monroe tested 275 boys and 293 girls, well distributed, from

seven to seventeen years of age, and found a marked rise for both

visual and auditory memory at fifteen for both sexes. For both sexes,

also, auditory memory was best at sixteen and visual at fifteen.

When accuracy in remembering the length of tone was used as a test, it

was found there was loss from six to seven and gain from seven to

eight for both sexes. From eight to nine girls lost rapidly for one

and gained rapidly for the following year, while boys were nearly

stationary till ten, after which both sexes gained to their maximum at

fourteen years of age and declined for the two subsequent years, both

gaining power from sixteen to seventeen, but neither attaining the

accuracy they had at fourteen.[26]

[Illustration: Girls and Boys at Memory Reproductions compared.]

Netschajeff[27] subjected 637 school children, well distributed

between the ages of nine and eighteen, to the following tests. Twelve

very distinct objects were shown them, each for two seconds, which

must them be immediately written down. Twelve very distinct noises

were made out of sight; numbers of two figures each were read;

three-syllable words, which were names of familiar objects, objects

that suggested noises, words designating touch, temperature, and

muscle sensations, words describing states of feeling, and names of

abstract ideas also were given them. The above eight series of twelve

each were all reproduced in writing, and showed that each kind of

memory here tested increased with age, with some slight tendency to

decline at or just before puberty, then to rise and to slightly

decline after the sixteenth or seventeenth year. Memory for objects

showed the greatest amount of increase during the year studied, and

works for feeling next, although at all ages the latter was

considerably below the former. Boys showed stronger memory for real

impressions, and girls excelled for numbers and words. The difference

of these two kinds of memory was less with girls than with boys. The

greatest difference between the sexes lay between eleven and fourteen

years. This seems, at eighteen or nineteen, to be slightly increased.

"This is especially great at the age of puberty." Children from nine

to eleven have but slight power of reproducing emotions, but this

increases in the next few years very rapidly, as does that of the

abstract words. Girls from nine to eleven deal better with words than

with objects; boys slightly excel with objects. Illusions in

reproducing words which mistake sense, sound, and rhythm, which is not

infrequent with younger children, decline with age especially at

puberty. Up to this period girls are most subject to these illusions,

and afterward boys. The preceding tables, in which the ordinates

represent the number of correct reproductions and the abscissas the

age, are interesting.

Lobsien made tests similar to those of Netschajeff,[28] with

modifications for greater accuracy, upon 238 boys and 224 girls from

nine to fourteen and a half years of age. The preceding tables show

the development of the various kinds of memory for boys and girls:

BOYS.

Age. Objects Noises Number Visual Acoustic Touch Feeling Sounds

Concepts Concepts Concepts Concepts

13-14-1/2 92.56 71.89 80.67 73.00 74.78 75.33 75.44 40.56

12-13 76.45 57.38 72.33 69.67 64.89 73.67 58.67 37.87

11-12 89.78 57.19 70.22 59.67 63.00 73.33 55.33 19.99

10-11 87.12 55.33 49.33 55.11 48.44 57.11 38.33 12.44

9-10 64.00 53.33 49.09 46.58 43.78 43.67 27.22 7.22

Normal 82.2 59.02 64.8 60.6 59.4 64.2 31.2 24.0

value.

GIRLS.

13-14-1/2 99.56 82.67 87.22 96.67 71.44 82.00 70.22 41.33

12-13 92.89 75.56 74.89 77.22 63.11 74.67 67.33 34.89

11-12 94.00 56.00 73.56 72.78 72.11 70.89 73.33 28.22

10-11 75.78 46.22 62.44 56.22 54.78 58.78 43.22 10.44

9-10 89.33 46.22 50.44 54.22 38.22 51.11 32.89 6.89

Normal 91.4 62.2 71.8 71.0 60.2 67.2 59.4 23.8

value.

The table for boys shows in the fourteenth year a marked increase of

memory for objects, noises, and feelings, especially as compared with

the marked relative decline the preceding year, when there was a

decided increase in visual concepts and senseless sounds. The twelfth

year shows the greatest increase in number memory, acoustic

impressions, touch, and feeling. The tenth and eleventh years show

marked increase of memory for objects and their names. Thus the

increase in the strength of memory is by no means the same year by

year, but progress focuses on some forms and others are neglected.

Hence each type of memory shows an almost regular increase and

decrease in relative strength.

The table for girls shown marked increase of all memory forms about

the twelfth year. This relative increase is exceeded only in the

fourteenth year for visual concepts. The thirteenth year shows the

greatest increase for sounds and a remarkable regression for objects

in passing from the lowest to the next grade above.

In the accuracy of reproducing the order of impressions, girls much

exceeded boys at all ages. For seen object, their accuracy was twice

that of boys, the boys excelling in order only in number. In general,

ability to reproduce a series of impressions increases and decreases

with the power to reproduce in any order, but by no means in direct

proportion to it. The effect of the last member in a series by a

purely mechanical reproduction is best in boys. The range and energy

of reproduction is far higher than ordered sequence. In general girls

slightly exceed boys in recalling numbers, touch concepts, and sounds,

and largely exceed in recalling feeling concepts, real things and

visual concept.

Colegrove[29] tabulated returns from the early memories of 1,658

correspondents with 6,069 memories, from which he reached the

conclusions, represented in the following curves, for the earliest

three memories of white males and females.

In the cuts on the following page, the heavy line represents the first

memory, the broken the second, and the dotted the third. Age at the

time of reporting is represented in distance to the right, and the age

of the person at the time of the occurrence remembered is represented

by the distance upward. "There is a rise in all the curves at

adolescence. This shows that, from the age of twelve to fifteen, boys

do not recall so early memories as they do both before and after this

period." This Colegrove ascribes to the fact that the present seems so

large and rich. At any rate, "the earliest memories of boys at the age

of fourteen average almost four years." His curves for girls show that

the age of all the first three memories which they are able to recall

is higher at fourteen than at any period before or after; that at

seven and eight the average age of the first things recalled is nearly

a year earlier than it is at fourteen. This means that at puberty

there is a marked and characteristic obliteration of infantile

memories which lapse to oblivion with augmented absorption in the

present.

[Illustration: Untitled Graph.]

It was found that males have the greatest number of memories for

protracted or repeated occurrences, for people, and clothing,

topographical and logical matters; that females have better memories

for novel occurrences or single impressions. Already at ten and eleven

motor memories begin to decrease for females and increase for males.

At fourteen and fifteen, motor memories nearly culminate for males,

but still further decline for females. The former show a marked

decrease in memory for relatives and playmates and an increase for

other persons. Sickness and accidents to self are remembered less by

males and better by females, as are memories of fears. At eighteen and

nineteen there is a marked and continued increase in the visual

memories of each sex and the auditory memory of females. Memory for

the activity of others increases for both, but far more strongly for

males. Colegrove concludes from his data that "the period of

adolescence is one of great psychical awaking. A wide range of

memories is found at this time. From the fourteenth year with girls

and the fifteenth with boys the auditory memories are strongly

developed. At the dawn of adolescence the motor memory of voice nearly

culminates, and they have fewer memories of sickness and accidents to

self. During this time the memory of other persons and the activity of

others is emphasized in case of both boys and girls. In general, at

this period the special sensory memories are numerous, and it is the

golden age for motor memories. Now, too, the memories of high ideals,

self-sacrifice, and self-forgetfulness are cherished. Wider interests

than self and immediate friends become the objects of reflection and

recollection."

After twenty there is marked change in the memory content. The male

acquires more and the female less visual and auditory memories. The

memories of the female are more logical, and topographical features

increase. Memories of sickness and accidents to self decrease with the

males and increase with the females, while in the case of both there

is relative decline in the memories of sickness and accident to

others. From all this it would appear that different memories

culminate at different periods, and bear immediate relation to the

whole mental life of the period. While perhaps some of the finer

analyses of Colegrove may invite further confirmation, his main

results given above are not only suggestive, but rendered very

plausible by his evidence.

Statistics based upon replies to the question as to whether pleasant

or unpleasant experiences were best remembered, show that the former

increase at eleven, rise rapidly at fourteen, and culminate at

eighteen for males, and that the curve of painful memories follows the

same course, although for both there is a drop at fifteen. For

females, the pleasant memories increase rapidly from eleven to

thirteen, decline a little at fourteen, rise again at sixteen, and

culminate at seventeen, and the painful memories follow nearly the

same course, only with a slight drop at fifteen. Thus, up to

twenty-two for males, there is a marked preponderance of pleasant over

painful memories, although the two rise and fall together. After

thirty, unpleasant memories are but little recalled. For the Indians

and negroes in this census, unpleasant memories play a far more and

often preponderating rôle suggesting persecution and sad experiences.

Different elements of the total content of memory come to prominence

at different ages. He also found that the best remembered years of

life are sixteen to seventeen for males and fifteen for females, and

that in general the adolescent period has more to do than any other in

forming and furnishing the memory plexus, while the seventh and eighth

year are most poorly remembered.

It is also known that many false memories insert themselves into the

texture of remembered experiences. One dreams a friend is dead and

thinks she is till she is met one day in the street; or dreams of a

fire and inquires about it in the morning; dreams of a present and

searches the house for it next day; delays breakfast for a friend, who

arrived the night before in a dream, to come down to breakfast; a

child hunts for a bushel of pennies dreamed of, etc. These phantoms

falsify our memory most often, according to Dr. Colegrove, between

sixteen and nineteen.

Mnemonic devices prompt children to change rings to keep appointments,

tie knots in the handkerchief, put shoes on the dressing-table, hide

garments, associate faces with hoods, names with acts, things, or

qualities they suggest; visualize, connect figures, letters with

colors, etc. From a scrutiny of the original material, which I was

kindly allowed to make, this appears to rise rapidly at puberty.

[Footnote 1: See my Ideal School as Based on Child Study. Proceedings

of the National Educational Association, 1901, pp. 470-490.]

[Footnote 2: Charles P.G. Scott: The Number of Words in the English

and Other Languages. Princeton University Bulletin, May, 1902, vol.

13, pp. 106-111.]

[Footnote 3: The Teaching of English. Pedagogical Seminary, June,

1902, vol. 9, pp. 161-168.]

[Footnote 4: See my Some Aspects of the Early Sense of Self. American

Journal of Psychology, April, 1898, vol. 9, pp. 351-395.]

[Footnote 5: Sprachgeschichte und Sprachpsychologie, mit Rucksicht auf

B. Delbrück's "Grundfragen der Sprachforschung." Leipzig, W.

Engelmann, 1901]

[Footnote 6: Latin in the High School. By Edward Conradi. Pedagogical

Seminary, March, 1905, vol. 12, pp. 1-26.]

[Footnote 7: The Psychological and Pedagogical Aspect of Language.

Pedagogical Seminary, December, 1903, vol. 10, pp. 438-458.]

[Footnote 8: Children's Interest in Words. Pedagogical Seminary,

September, 1902, vol. 9, pp. 274-295.]

[Footnote 9: Children's Interests in Words, Slang, Stories, etc.

Pedagogical Seminary, October, 1903, vol. 10, pp. 359-404.]

[Footnote 10: American Journal of Psychology, April, 1900, vol. 11, p.

345 \_et seq.\_]

[Footnote 11: American Journal of Psychology, January, 1895, vol. 6,

pp. 585-592. See also vol. 10, p. 517 \_et seq.\_]

[Footnote 12: North American Review, November, 1885, vol. 141, pp.

431-435.]

[Footnote 13: Introduction to the Biglow Papers, series ii.]

[Footnote 14: Some Observations on Children's Reading. Proceedings of

the National Educational Association, 1897, pp. 1015-102l.]

[Footnote 15: Report on Child Reading. New York Report of State

Superintendent, 1897, vol. 2, p. 979.]

[Footnote 16: Children's reading. North-Western Monthly, December,

1898, vol. 9, pp. 188-191, and January, 1899, vol. 9, pp. 229-233.]

[Footnote 17: A study of Children's Reading Tastes. Pedagogical

Seminary, December, 1899, vol. 6, pp. 523-535.]

[Footnote 18: Perhaps the best and most notable school reader is Das

Deutsche Lesebuch, begun nearly fifty years ago by Hopf and Paulsiek,

and lately supplemented by a corps of writers headed by Döbeln, all in

ten volumes of over 3,500 pages and containing nearly six times as

much matter as the largest American series. Many men for years went

over the history of German literature, from the Eddas and

Nibelungenlied down, including a few living writers, carefully

selecting saga, legends, \_Märchen\_, fables, proverbs, hymns, a few

prayers, Bible tales, conundrums, jests, and humorous tales, with many

digests, epitomes and condensation of great standards, quotations,

epic, lyric, dramatic poetry, adventure, exploration, biography, with

sketches of the life of each writer quoted, with a large final volume

on the history of German literature. All this, it is explained, is

"\_stataric\_" or required to be read between \_Octava\_[A] and

\_Obersecunda\_. It is no aimless anthology or chrestomathy like

Chambers's Encyclopedia, but it is perhaps the best product of

prolonged concerted study to select from a vast field the best to feed

each nascent stage of later childhood and early youth, and to secure

the maximum of pleasure and profit. The ethical end is dominant

throughout this pedagogic canon.]

[Footnote A: The Prussian gymnasium, whose course is classical and

fits for the University, has nine classes in three divisions of three

classes each. The lower classes are Octava, Septa, Sexta, Quinta, and

Quarta; the middle classes, Untertertia, Obertertia, and Untersecunda;

the higher classes, Obersecunda, Unterprima, and Oberprima. Pupils

must be at least nine years of age and have done three years

preparatory work before entrance.]

[Footnote 19: The Historic Sense among Children. In her Studies in

Historical Method. D. C. Heath and Co., Boston, 1896, p. 57.]

[Footnote 20: Special Study on Children's Sense of Historical Time.

Mrs. Barnes's Studies in Historical Method, D.C. Heath and Co.,

Boston, 1896, p. 94.]

[Footnote 21: L'Etude expérimentale de l'intelligence. Schleicher

Frères, Paris, 1903.]

[Footnote 22: The Growth of Memory in School Children. American

Journal of Psychology, April, 1892, vol. 9, pp. 362-380.]

[Footnote 23: Contribution to the Psychology and Pedagogy of

Feeble-minded Children. By G.E. Johnson. Pedagogical Seminary,

October, 1895, vol. 3, p. 270.]

[Footnote 24: A Test of Memory in School Children. Pedagogical

Seminary, October, 1898, vol. 4, pp. 61-78.]

[Footnote 25: Zeitschrift für pädagogische Psychologie, Pathologie und

Hygiene. February, 1900. Jahrgang II, Heft 1, pp. 21-30.]

[Footnote 26: See Scripture: Scientific Child Study. Transactions of

the Illinois Society for Child Study, May, 1895, vol. 1, No. 2, pp.

32-37.]

[Footnote 27: Experimentelle Untersuchungen über die

Gedächtnissentwickelung bei Schulkindern. Zeits. f. Psychologie, u.

Physiologie der Sinnes-organe, November, 1900. Bd. 24. Heft 5, pp.

321-351.]

[Footnote 28: See Note 4, p. 270.]

[Footnote 29: Memory: An Inductive Study. By F.W. Colegrove. Henry

Holt and Co., New York, 1900, p. 229. See also Individual Memories.

American Journal of Psychology, January, 1899, vol. 10, pp 228-255.]

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CHAPTER XI

THE EDUCATION OF GIRLS

Equal opportunities of higher education now open--Brings new dangers to

women--Ineradicable sex differences begin at puberty, when the sexes

should and do diverge--Different interests--Sex tension--Girls more

mature than boys at the same age--Radical psychic and physiological

differences between the sexes--The bachelor women--Needed

reconstruction--Food--Sleep--Regimen--Manners--Religion--Regularity--The

topics for a girls' curriculum--The eternal womanly.

The long battle of woman and her friends for equal educational and

other opportunities is essentially won all along the line. Her

academic achievements have forced conservative minds to admit that her

intellect is not inferior to that of man. The old cloistral seclusion

and exclusion is forever gone and new ideals are arising. It has been

a noble movement and is a necessary first stage of woman's

emancipation. The caricatured maidens "as beautiful as an angel but as

silly as a goose" who come from the kitchen to the husband's study to

ask how much is two times two, and are told it is four for a man and

three for a woman, and go back with a happy "Thank you, my dear";

those who love to be called baby, and appeal to instincts half

parental in their lovers and husbands; those who find all the sphere

they desire in a doll's house, like Nora's, and are content to be

men's pets; whose ideal is the clinging vine, and who take no interest

in the field where their husbands struggle, will perhaps soon survive

only as a diminishing remainder. Marriages do still occur where

woman's ignorance and helplessness seem to be the chief charm to men,

and may be happy, but such cases are no farther from the present ideal

and tendency on the one hand than on the other are those which consist

in intellectual partnerships, in which there is no segregation of

interests but which are devoted throughout to joint work or enjoyment.

A typical contemporary writer[1] thinks the question whether a girl

shall receive a college education is very like the same question for

boys. Even if the four K's, \_Kirche, Kinder, Kuchen,\_ and \_Kleider\_

(which may be translated by the four C's, \_Church, Children, Cooking,\_

and \_Clothes\_), are her vocation, college may help her. The best

training for a young woman is not the old college course that has

proven unfit for young men. Most college men look forward to a

professional training as few women do. The latter have often greater

sympathy, readiness of memory, patience with technic, skill in

literature and language, but lack originality, are not attracted by

unsolved problems, are less motor-minded; but their training is just

as serious and important as that of men. The best results are where

the sexes are brought closer together, because their separation

generally emphasizes for girls the technical training for the

profession of womanhood. With girls, literature and language take

precedence over science; expression stands higher than action; the

scholarship may be superior, but is not effective; the educated woman

"is likely to master technic rather than art; method, rather than

substance. She may know a good deal, but she can do nothing." In most

separate colleges for women, old traditions are more prevalent than in

colleges for men. In the annex system, she does not get the best of

the institution. By the coeducation method, "young men are more

earnest, better in manners and morals, and in all ways more civilized

than under monastic conditions. The women do more work in a more

natural way, with better perspective and with saner incentives than

when isolated from the influence of the society of men. There is less

silliness and folly where a man is not a novelty. In coeducational

institutions of high standards, frivolous conduct or scandals of any

form are rarely known. The responsibility for decorum is thrown from

the school to the woman, and the woman rises to the responsibility."

The character of college work has not been lowered but raised by

coeducation, despite the fact that most of the new, small, weak

colleges are coeducational. Social strain, Jordan thinks, is easily

regulated, and the dormitory system is on the whole best, because the

college atmosphere is highly prized. The reasons for the present

reaction against coeducation are ascribed partly to the dislike of the

idle boy to have girls excel him and see his failures, or because

rowdyish tendencies are checked by the presence of women. Some think

that girls do not help athletics; that men count for most because they

are more apt to be heard from later; but the most serious new argument

is the fear that woman's standards and amateurishness will take the

place of specialization. Women take up higher education because they

like it; men because their careers depend upon it. Hence their studies

are more objective and face the world as it is. In college the women

do as well as men, but not in the university. The half-educated woman

as a social factor has produced many soft lecture courses and cheap

books. This is an argument for the higher education of the sex.

Finally, Jordan insists that coeducation leads to marriage, and he

believes that its best basis is common interest and intellectual

friendship.

From the available data it seems, however, that the more scholastic

the education of women, the fewer children and the harder, more

dangerous, and more dreaded is parturition, and the less the ability

to nurse children. Not intelligence, but education by present man-made

ways, is inversely as fecundity. The sooner and the more clearly this

is recognized as a universal rule, not, of course, without many

notable and much vaunted exceptions, the better for our civilization.

For one, I plead with no whit less earnestness and conviction than any

of the feminists, and indeed with more fervor because on nearly all

their grounds and also on others, for the higher education of women,

and would welcome them to every opportunity available to men if they

can not do better; but I would open to their election another

education, which every competent judge would pronounce more favorable

to motherhood, under the influence of female principals who do not

publicly say that it is "not desirable" that women students should

study motherhood, because they do not know whether they will marry;

who encourage them to elect "no special subjects because they are

women," and who think infant psychology "foolish."

Various interesting experiments in coeducation are now being made in

England.[2] Some are whole-hearted and encourage the girls to do

almost everything that the boys do in both study and play. There are

girl prefects; cricket teams are formed sometimes of both sexes, but

often the sexes matched against each other; one play-yard, a dual

staff of teachers, and friendships between the boys and girls are not

tabooed, etc. In other schools the sexes meet perhaps in recitation

only, have separate rooms for study, entrances, play-grounds, and

their relations are otherwise restricted. The opinion of English

writers generally favors coeducation up to about the beginning of the

teens, and from there on views are more divided. It is admitted that,

if there is a very great preponderance of either sex over the other,

the latter is likely to lose its characteristic qualities, and

something of this occurs where the average age of one sex is

distinctly greater than that of the other. On the other hand, several

urge that, where age and numbers are equal, each sex is more inclined

to develop the best qualities peculiar to itself in the presence of

the other.

Some girls are no doubt far fitter for boys' studies and men's careers

than others. Coeducation, too, generally means far more assimilation

of girls' to boys' ways and work than conversely. Many people believe

that girls either gain or are more affected by coeducation, especially

in the upper grades, than boys. It is interesting, however, to observe

the differences that still persist. Certain games, like football and

boxing, girls can not play; they do not fight; they are not flogged or

caned as English boys are when their bad marks foot up beyond a

certain aggregate; girls are more prone to cliques; their punishments

must be in appeals to school sentiment, to which they are exceedingly

sensitive; it is hard for them to bear defeat in games with the same

dignity and unruffled temper as boys; it is harder for them to accept

the school standards of honor that condemn the tell-tale as a sneak,

although they soon learn this. They may be a little in danger of being

roughened by boyish ways and especially by the crude and unique

language, almost a dialect in itself, prevalent among schoolboys.

Girls are far more prone to overdo; boys are persistingly lazy and

idle. Girls are content to sit and have the subject-matter pumped into

them by recitations, etc., and to merely accept, while boys are more

inspired by being told to do things and make tests and experiments. In

this, girls are often quite at sea. One writer speaks of a certain

feminine obliquity, but hastens to say that girls in these schools

soon accept its code of honor. It is urged, too, that singing classes

the voices of each sex are better in quality for the presence of the

other. In many topics of all kinds boys and girls are interested in

different aspects of the same theme, and therefore the work is

broadened. In manual training, girls excel in all artistic work; boys,

in carpentry. Girls can be made not only less noxiously sentimental

and impulsive, but their conduct tends to become more thoughtful; they

can be made to feel responsibility for bestowing their praise aright

and thus influencing the tone of the school. Calamitous as it world be

for the education of boys beyond a certain age to be entrusted

entirely or chiefly to women, it would be less so for that of girls to

be given entirely to men. Perhaps the great women teachers, whose life

and work have made them a power with girls comparable to that of

Arnold and Thring with boys, are dying out. Very likely economic

motives are too dominant for this problem to be settled on its merits

only. Finally, several writers mention the increased healthfulness of

moral tone. The vices that infest boys' schools, which Arnold thought

a quantity constantly changing with every class, are diminished.

Healthful thoughts of sex, less subterranean and base imaginings on

the one hand, and less gushy sentimentality on the other, are favored.

For either sex to be a copy of the other is to be weakened, and each

comes normally to respect more and to prefer its own sex.

Not to pursue this subject further here, it is probable that many of

the causes for the facts set forth are very different and some of them

almost diametrically opposite in the two sexes. Hard as it is \_per

se\_, it is after all a comparatively easy matter to educate boys. They

are less peculiarly responsive in mental tone to the physical and

psychic environment, tend more strongly and early to special

interests, and react more vigorously against the obnoxious elements of

their surroundings. This is truest of the higher education, and more

so in proportion as the tendencies of the age are toward special and

vocational training. Woman, as we saw, in every fiber of her soul and

body is a more generic creature than man, nearer to the race, and

demands more and more with advancing age an education that is

essentially liberal and humanistic. This is progressively hard when

the sexes differentiate in the higher grades. Moreover, nature decrees

that with advancing civilization the sexes shall not approximate, but

differentiate, and we shall probably be obliged to carry sex

distinctions, at least of method, into many if not most of the topics

of the higher education. Now that woman has by general consent

attained the right to the best that man has, she must seek a training

that fits her own nature as well or better. So long as she strives to

be manlike she will be inferior and a pinchbeck imitation, but she

must develop a new sphere that shall be like the rich field of the

cloth of gold for the best instincts of her nature.

Divergence is most marked and sudden in the pubescent period--in the

early teens. At this age, by almost world-wide consent, boys and girls

separate for a time, and lead their lives during this most critical

period more or less apart, at least for a few years, until the ferment

of mind and body which results in maturity of functions then born and

culminating in nubility, has done its work. The family and the home

abundantly recognize this tendency. At twelve or fourteen, brothers

and sisters develop a life more independent of each other than before.

Their home occupations differ as do their plays, games, tastes.

History, anthropology, and sociology, a well as home life, abundantly

illustrate this. This is normal and biological. What our schools and

other institutions should do, is not to obliterate these differences

but to make boys more manly and girls more womanly. We should respect

the law of sexual differences, and not forget that motherhood is a

very different thing from fatherhood. Neither sex should copy nor set

patterns to the other, but all parts should be played harmoniously and

clearly in the great sex symphony.

I have here less to say against coeducation in college, still less in

university grades after the maturity which comes at eighteen or twenty

has been achieved; but it is high time to ask ourselves whether the

theory and practise of identical coeducation, especially in the high

school, which has lately been carried to a greater extreme in this

country than the rest of the world recognizes, has not brought certain

grave dangers, and whether it does not interfere with the natural

differentiations seen everywhere else. I recognize, of course, the

great argument of economy. Indeed, we should save money and effort

could we unite churches of not too diverse creeds. We could thus give

better preaching, music, improve the edifice, etc. I am by no means

ready to advocate the radical abolition of coeducation, but we can

already sum up in a rough, brief way our account of profit and loss

with it. On the one hand, no doubt each sex develops some of its own

best qualities best in the presence of the other, but the question

still remains, how much, when, and in what way, identical coeducation

secures this end?

As has been said, girls and boys are often interested in different

aspects of the same topic, and this may have a tendency to broaden the

view-point of both and bring it into sympathy with that of the other,

but the question still remains whether one be not too much attracted

to the sphere of the other, especially girls to that of boys. No doubt

some girls become a little less gushy, their conduct more thoughtful,

and their sense of responsibility greater; for one of woman's great

functions, which is that of bestowing praise aright, is increased.

There is also much evidence that certain boys' vices are mitigated;

they are made more urbane and their thoughts of sex made more

healthful. In some respects boys are stimulated to good scholarship by

girls, who in many schools and topics excel them. We should ask,

however, What is nature's way at this stage of life? Whether boys, in

order to be well virified later, ought not to be so boisterous and

even rough as to be at times unfit companions for girls; or whether,

on the other hand, girls to be best matured ought not to have their

sentimental periods of instability, especially when we venture to

raise the question, whether for a girl in the early teens, when her

health for her whole life depends upon normalizing the lunar month,

there is not something unhygienic, unnatural, not to say a little

monstrous, in school associations with boys when she must suppress and

conceal her feelings and instinctive promptings at those times which

suggest withdrawing, to let nature do its beautiful work of

inflorescence. It is a sacred time of reverent exemption from the hard

struggle of existence in the world and from mental effort in the

school. Medical specialists, many of the best of whom now insist that

through this period she should be, as it were, "turned out to grass,"

or should lie fallow, so far as intellectual efforts go, one-fourth

the time, no doubt often go too far, but their unanimous voice should

not entirely be disregarded.

It is not this, however, that I have chiefly in mind here, but the

effects of too familiar relations and, especially, of the identical

work, treatment, and environment of the modern school.

We have now at least eight good and independent statistical studies

which show that the ideals of boys from ten years on are almost always

those of their own sex, while girls' ideals are increasingly of the

opposite sex, or those of men. That the ideals of pubescent girls are

not found in the great and noble women of the world or in their

literature, but more and more in men, suggests a divorce between the

ideals adopted and the line of life best suited to the interests of

the race. We are not furnished in our public schools with adequate

womanly ideals in history or literature. The new love of freedom which

women have lately felt inclines girls to abandon the home for the

office. "It surely can hardly be called an ideal education for women

that permits eighteen out of one hundred college girls to state boldly

that they would rather be men than women." More than one-half of the

schoolgirls in these censuses choose male ideals, as if those of

femininity are disintegrating. A recent writer,[3] in view of this

fact, states that "unless there is a change of trend, we shall soon

have a female sex without a female character." In the progressive

numerical feminization of our schools most teachers, perhaps naturally

and necessarily, have more or less masculine ideals, and this does not

encourage the development of those that constitute the glory of

womanhood. "At every age from eight to sixteen, girls named from three

to twenty more ideals than boys." "These facts indicate a condition of

diffused interests and lack of clear-cut purposes and a need of

integration."

When we turn to boys the case is different. In most public high

schools girls preponderate, especially in the upper classes, and in

many of them the boys that remain are practically in a girls' school,

sometimes taught chiefly, if not solely, by women teachers at an age

when strong men should be in control more than at any other period of

life. Boys need a different discipline and moral regimen and

atmosphere. They also need a different method of work. Girls excel

them in learning and memorization, accepting studies upon suggestion

or authority, but are often quite at sea when set to make tests and

experiments that give individuality and a chance for self-expression,

which is one of the best things in boyhood. Girls preponderate in our

overgrown high school Latin and algebra, because custom and tradition

and, perhaps, advice incline them to it. They preponderate in English

and history classes more often, let us hope, from inner inclination.

The boy sooner grows restless in a curriculum where form takes

precedence over content. He revolts at much method with meager matter.

He craves utility, and when all these instincts are denied, without

knowing what is the matter, he drops out of school, when with robust

tone and with a truly boy life, such as prevails at Harrow, Eton, and

Rugby, he would have fought it through and have done well. This

feminization of the school spirit, discipline, and personnel is bad

for boys. Of course, on the whole, perhaps, they are made more

gentlemanly, more at ease, their manners improved, and all this to a

woman teacher seems excellent, but something is the matter with the

boy in early teens who can be truly called "a perfect gentleman." That

should come later, when the brute and animal element have had

opportunity to work themselves off in a healthful normal way. They

still have football to themselves, and are the majority perhaps in

chemistry, and sometimes in physics, but there is danger of a settled

eviration. The segregation, which even some of our schools are now

attempting, is always in some degree necessary for full and complete

development. Just as the boys' language is apt to creep into that of

the girl, so girls' interests, ways, standards and tastes, which are

crude at this age, sometimes attract boys out of their orbit. While

some differences are emphasized by contact, others are compromised.

Boys tend to grow content with mechanical, memorized work and,

excelling on the lines of girls' qualities, fail to develop those of

their own. There is a little charm and bloom rubbed off the ideal of

girlhood by close contact, and boyhood seems less ideal to girls at

close range. In place of the mystic attraction of the other sex that

has inspired so much that is best in the world, familiar comradeship

brings a little disenchantment. The impulse to be at one's best in the

presence of the other sex prows lax and sex tension remits, and each

comes to feel itself seen through, so that there is less motive to

indulge in the ideal conduct which such motives inspire, because the

call for it is incessant. This disillusioning weakens the motivation

to marriage sometimes on both sides, when girls grow careless in their

dress and too negligent in their manners, one of the best schools of

woman's morals; and when boys lose all restraints which the presence

of girls usually enforces, there is a subtle deterioration. Thus, I

believe, although of course it is impossible to prove, that this is

one of the factors of a decreasing percentage of marriage among

educated young men and women.

At eighteen or twenty the girl normally reaches a stage of first

maturity when her ideas of life are amazingly keen and true; when, if

her body is developed, she can endure a great deal; when she is

nearest, perhaps, the ideal of feminine beauty and perfection. Of this

we saw illustrations in Chapter VIII. In our environment, however,

there is a little danger that this age once well past there will

slowly arise a slight sense of aimlessness or lassitude, unrest,

uneasiness, as if one were almost unconsciously feeling along the wall

for a door to which the key was not at hand. Thus some lose their

bloom and, yielding to the great danger of young womanhood, slowly

lapse to a anxious state of expectancy, or desire something not within

their reach, and so the diathesis of restlessness slowly supervenes.

The best thing about college life for girls is, perhaps, that it

postpones this incipient disappointment; but it is a little pathetic

to me to read, as I have lately done, the class letters of hundreds of

girl graduates, out of college one, two, or three years, turning a

little to art, music, travel, teaching, charity work, one after the

other, or trying to find something to which they can devote

themselves, some cause, movement, occupation, where their capacity for

altruism and self-sacrifice can find a field. The tension is almost

imperceptible, perhaps quite unconscious. It is everywhere overborne

by a keen interest in life, by a desire to know the world at first

hand, while susceptibilities are at their height. The apple of

intelligence has been plucked at perhaps a little too great cost of

health. The purely mental has not been quite sufficiently kept back.

The girl wishes to know a good deal more of the world and perfect her

own personality, and would not marry, although every cell of her body

and every unconscious impulse points to just that end. Soon, it may be

in five or ten years or more, the complexion of ill health is in these

notes, or else life has been adjusted to independence and

self-support. Many of these bachelor women are magnificent in mind and

body, but they lack wifehood and yet more--motherhood.

In fine, we should use these facts as a stimulus to ask more

searchingly the question whether the present system of higher

education for both sexes is not lacking in some very essential

elements, and if so what these are. Indeed, considering the facts that

in our social system man makes the advances and that woman is by

nature more prone than man to domesticity and parenthood, it is not

impossible that men's colleges do more to unfit for these than do

those for women. One cause may be moral. Ethics used to be taught as a

practical power for life and reënforced by religious motives. Now it

is theoretical and speculative and too often led captive by

metaphysical and epistemological speculations. Sometimes girls work or

worry more over studies and ideals than is good for their

constitution, and boys grow idle and indifferent, and this

proverbially tends to bad habits. Perhaps fitting for college has been

too hard at the critical age of about eighteen, and requirements of

honest, persevering work during college years too little enforced, or

grown irksome by physiological reaction of lassitude from the strain

of fitting and entering. Again, girls mature earlier than boys; and

the latter who have been educated with them tend to certain elements

of maturity and completeness too early in life, and their growth

period is shortened or its momentum lessened by an atmosphere of

femininity. Something is clearly wrong, and more so here than we have

at present any reason to think is the case among the academic male or

female youth of other lands. To see and admit that there is an evil

very real, deep, exceedingly difficult and complex in its causes, but

grave and demanding a careful reconsideration of current educational

ideas and practises, is the first step; and this every thoughtful and

well-informed mind, I believe, must now take.

It is utterly impossible without injury to hold girls to the same

standards of conduct, regularity, severe moral accountability, and

strenuous mental work that boys need. The privileges and immunities of

her sex are inveterate, and with these the American girl in the middle

teens fairly tingles with a new-born consciousness. Already she

occasionally asserts herself in the public high school against a male

teacher or principal who seeks to enforce discipline by methods boys

respect, in a way that suggests that the time is at hand when

popularity with her sex will be as necessary in a successful teacher

as it is in the pulpit. In these interesting oases where girl

sentiment has made itself felt in school it has generally carried

parents, committeemen, the press, and public sentiment before it, and

has already made a precious little list of martyrs whom, were I an

educational pope, I would promptly canonize. The progressive

feminization of secondary education works its subtle demoralization on

the male teachers who remain. Public sentiment would sustain them in

many parental exactions with boys which it disallows in mixed classes.

It is hard, too, for male principals of schools with only female

teachers not to suffer some deterioration in the moral tone of their

virility and to lose in the power to cope successfully with men. Not

only is this often confessed and deplored, but the incessant

compromises the best male teachers of mixed classes must make with

their pedagogic convictions in both teaching and discipline make the

profession less attractive to manly men of large caliber and of sound

fiber. Again, the recent rapid increase of girls, the percentage of

which to population in high schools has in many communities doubled in

but little more than a decade, almost necessarily involves a decline

in the average quality of girls, perhaps as much greater for them as

compared with boys as their increase has been greater. When but few

were found in these institutions they were usually picked girls with

superior tastes and ability, but now the average girl of the rank and

file is, despite advanced standard, of admission, of an order natively

lower. From this deterioration both boys and teachers suffer, even

though the greatest good for the greatest number may be enhanced. Once

more, it is generally admitted that girls in good boarding-schools,

where evenings, food, and regimen are controlled, are in better health

than day pupils with social, church, and domestic duties and perhaps

worries to which boys are less subject. This is the nascent stage of

periodicity to the slow normalization of which, during these few

critical years, everything that interferes should yield. Some kind of

tacit recognition of this is indispensable, but in mixed classes every

form of such concession is baffling and demoralizing to boys.

The women who really achieve the higher culture should make it their

"cause" or "mission" to work out the new humanistic or liberal

education which the old college claimed to stand for and which now

needs radical reconstruction to meet the demands of modern life. In

science they should aim to restore the humanistic elements of its

history, biography, its popular features at their best, and its

applications in all the more non-technical fields, as described in

Chapter XII, and feel responsibility not to let the moral, religious,

and poetic aspects of nature be lost in utilities. Woman should be

true to her generic nature and take her stand against all premature

specialization, and when the \_Zeitgeist\_ [Spirit of the Times] insists

on specialized training for occupative pursuits without waiting for

broad foundations to be laid, she should resist all these influences

that make for psychological precocity. \_Das Ewig-Weibliche\_ [The

eternal womanly] is no iridescent fiction but a very definable

reality, and means perennial youth. It means that woman at her best

never outgrows adolescence as man does, but lingers in, magnifies and

glorifies this culminating stage of life with its all-sided interests,

its convertibility of emotions, its enthusiasm, and zest for all that

is good, beautiful, true, and heroic. This constitutes her freshness

and charm, even in age, and makes her by nature more humanistic than

man, more sympathetic and appreciative. It is not chiefly the 70,000

superfluous Massachusetts women of the last census, but

representatives of every class and age in the 4,000 women's clubs of

this country that now find some leisure for general culture in all

fields, and in which most of them no doubt surpass their husbands.

Those who still say that men do not like women to be their mental

superiors and that no man was ever won by the attraction of intellect,

on the one hand, and those who urge that women really want husbands to

be their intellectual superiors, both misapprehend. The male in all

the orders of life is the agent of variation and tends by nature to

expertness and specialisation, without which his individuality is

incomplete. In his chosen line he would lead and be authoritative, and

he rarely seeks partnership in it in marriage. This is no subjection,

but woman instinctively respects and even reveres, and perhaps

educated woman coming to demand, it in the man of her whole-hearted

choice. This granted, man was never more plastic to woman's great work

of creating in him all the wide range of secondary sex qualities which

constitute his essential manhood. In all this, the pedagogic fathers

we teach in the history of education are most of them about as

luminous and obsolete as is patristics for the religious teacher, or

as methods of other countries are coming to be in solving our own

peculiar pedagogic problems. The relation of the academically trained

sexes is faintly typified by that of the ideal college to the ideal

university, professional or technical school. This is the harmony of

counterparts and constitutes the best basis of psychic amphimixis. For

the reinstallation of the humanistic college, the time has come when

cultivated woman ought to come forward and render vital aid. If she

does so and helps to evolve a high school and an A.B. course that is

truly liberal, it will not only fit her nature and needs far better

than anything now existing, but young men at the humanistic stage of

their own education will seek to profit by it, and she will thus repay

her debt to man in the past by aiding him to de-universitize the

college and to rescue secondary education from its gravest dangers.

But even should all this be done, coeducation would by means be thus

justified. If adolescent boys normally pass through a generalized or

even feminized stage of psychic development in which they are

peculiarly plastic to the guidance of older women who have such rare

insight into their nature, such infinite sympathy and patience with

all the symptoms of their storm and stress metamorphosis, when they

seek everything by turns and nothing long, and if young men will

forever afterward understand woman's nature better for living out more

fully this stage of their lives and will fail to do so if it is

abridged or dwarfed, it by no means follows that intimate daily and

class-room association with girls of their own age is necessary or

best. The danger of this is that the boy's instinct to assert his own

manhood will thus be made premature and excessive, that he will react

against general culture, in the capacity for which girls, who are

older than boys at the same age, naturally excel them. Companionship

and comparisons incline him to take premature refuge in some one

talent that emphasizes his psycho-sexual difference too soon. Again,

he is farther from nubile maturity than the girl classmate of his own

age, and coeducation and marriage between them are prone to violate

the important physiological law of disparity that requires the husband

to be some years the wife's senior, both in their own interests, as

maturity begins to decline to age, and in those of their offspring.

Thus the young man with his years of restraint and probation ahead,

and his inflammable desires, is best removed from the half-conscious

cerebrations about wedlock, inevitably more insistent with constant

girl companionship. If he resists this during all the years of his

apprenticeship, he grows more immune and inhibitive of it when its

proper hour arrives, and perhaps becomes in soul a bachelor before his

time. In this side of his nature he is forever incommensurate with and

unintelligible to woman, be she even teacher, sister, or mother.

Better some risk of gross thoughts and even acts, to which phylogeny

and recapitulation so strongly incline him, than this subtle

eviration. But if the boy is unduly repelled from the sphere of girls'

interests, the girl is in some danger of being unduly drawn to his,

and, as we saw above, of forgetting some of the ideals of her own sex.

Riper in mind and body than her male classmate, and often excelling

him in the capacity of acquisition, nearer the age of her full

maturity than he to his, he seems a little too crude and callow to

fulfil the ideals of manhood normal to her age which point to older

and riper men. In all that makes sexual attraction best, a classmate

of her own age is too undeveloped, and so she often suffers mute

disenchantment, and even if engagement be dreamed of, it would be, on

her part, with unconscious reservations if not with some conscious

renunciation of ideals. Thus the boy is correct in feeling himself

understood and seen through by his girl classmates to a degree that is

sometimes quite distasteful to him, while the girl finds herself

misunderstood by and disappointed in men. Boys arrive at the

humanistic stage of culture later than girls and pass it sooner; and

to find them already there and with their greater aptitude excelling

him, is not an inviting situation, and so he is tempted to abridge or

cut it out and to hasten on and be mature and professional before his

time, for thus he gravitates toward his normal relation to her sex of

expert mastership on some bread- or fame-winning line. Of course,

these influences are not patent, demonstrable by experiment, or

measurable by statistics; but I have come to believe that, like many

other facts and laws, they have a reality and a dominance that is

all-pervasive and inescapable, and that they will ultimately prevail

over economic motives and traditions.

To be a true woman means to be yet more mother than wife. The madonna

conception expresses man's highest comprehension of woman's real

nature. Sexual relations are brief, but love and care of offspring are

long. The elimination of maternity is one of the great calamities, if

not diseases, of our age. Marholm[4] points out at length how art

again to-day gives woman a waspish waist with no abdomen, as if to

carefully score away every trace of her mission; usually with no child

in her arms or even in sight; a mere figurine, calculated perhaps to

entice, but not to bear; incidentally degrading the artist who depicts

her to a fashion-plate painter, perhaps with suggestions of the arts

of toilet, cosmetics, and coquetry, as if to promote decadent reaction

to decadent stimuli. As in the Munchausen tale, the wolf slowly ate

the running nag from behind until he found himself in the harness, so

in the disoriented woman the mistress, virtuous and otherwise, is

slowly supplanting the mother. Please she must, even though she can

not admire, and can so easily despise men who can not lead her,

although she become thereby lax and vapid.

The more exhausted men become, whether by overwork, unnatural city

life, alcohol, recrudescent polygamic inclinations, exclusive devotion

to greed and pelf; whether they become weak, stooping, blear-eyed,

bald-headed, bow-legged, thin-shanked, or gross, coarse, barbaric, and

bestial, the more they lose the power to lead woman or to arouse her

nature, which is essentially passive. Thus her perversions are his

fault. Man, before he lost the soil and piety, was not only her

protector and provider, but her priest. He not only supported and

defended, but inspired the souls of women, so admirably calculated to

receive and elaborate suggestions, but not to originate them. In their

inmost souls even young girls often experience disenchantment, find

men little and no heroes, and so cease to revere and begin to think

stupidly of them as they think coarsely of her. Sometimes the girlish

conceptions of men are too romantic and exalted; often the intimacy of

school and college wear off a charm, while man must not forget that

to-day he too often fails to realize the just and legitimate

expectations and ideals of women. If women confide themselves, body

and soul, less to him than he desires, it is not she, but he, who is

often chiefly to blame. Indeed, in some psychic respects, it seems as

if in human society the processes of subordinating the male to the

female, carried so far in some of the animal species, had already

begun. If he is not worshiped as formerly, it is because he is less

worshipful or more effeminate, less vigorous and less able to excite

and retain the great love of true, not to say great, women. Where

marriage and maternity are of less supreme interest to an increasing

number of women, there are various results, the chief of which are as

follows:

1. Women grow dollish; sink more or less consciously to man's level;

gratify his desires and even his selfish caprices, but exact in return

luxury and display, growing vain as he grows sordid; thus, while

submitting, conquering, and tyrannizing over him, content with present

worldly pleasure, unmindful of the past, the future, or the above.

This may react to intersexual antagonism until man comes to hate woman

as a witch, or, as in the days of celibacy, consider sex a wile of the

devil. Along these lines even the stage is beginning to represent the

tragedies of life.

2. The disappointed woman in whom something is dying comes to assert

her own ego and more or less consciously to make it an end, aiming to

possess and realize herself fully rather than to transmit. Despairing

of herself as a woman, she asserts her lower rights in the place of

her one great right to be loved. The desire for love may be transmuted

into the desire for knowledge, or outward achievement become a

substitute for inner content. Failing to respect herself as a

productive organism, she gives vent to personal solutions; seeks

independence; comes to know very plainly what she wants; perhaps

becomes intellectually emancipated, and substitutes science for

religion, or the doctor for the priest, with the all-sided

impressionability characteristic of her sex which, when cultivated, is

so like an awakened child. She perhaps even affects mannish ways,

unconsciously copying from those not most manly, or comes to feel that

she has been robbed of something; competes with men, but sometimes

where they are most sordid, brutish, and strongest; always expecting,

but never finding, she turns successively to art, science, literature,

and reforms; craves especially work that she can not do; and seeks

stimuli for feelings which have never found their legitimate

expression.

3. Another type, truer to woman's nature, subordinates self; goes

beyond personal happiness; adopts the motto of self-immolation; enters

a life of service, denial, and perhaps mortification, like the

Countess Schimmelmann; and perhaps becomes a devotee, a saint, and, if

need be, a martyr, but all with modesty, humility, and with a

shrinking from publicity.

In our civilization, I believe that bright girls of good environment

of eighteen or nineteen, or even seventeen, have already reached the

above-mentioned peculiar stage of first maturity, when they see the

world at first hand, when the senses are at their very best, their

susceptibilities and their insights the keenest, tension at its

highest, plasticity and all-sided interests most developed, and their

whole psychic soil richest and rankest and sprouting everywhere with

the tender shoots of everything both good and bad. Some such--Stella

Klive, Mary MacLane, Hilma Strandberg, Marie Bashkirtseff--have

been veritable epics upon woman's nature; have revealed the

characterlessness normal to the prenubile period in which everything

is kept tentative and plastic, and where life seems to have least

unity, aim, or purpose. By and by perhaps they will see in all their

scrappy past, if not order and coherence, a justification, and then

alone will they realize that life is governed by motives deeper than

those which are conscious or even personal. This is the age when, if

ever, no girl should be compelled. It is the experiences of this age,

never entirely obliterated in women, that enable them to take

adolescent boys seriously, as men can rarely do, in whom these

experiences are more limited in range though no less intense. It is

this stage in woman which is most unintelligible to man and even

unrealized to herself. It is the echoes from it that make vast numbers

of mothers pursue the various branches of culture, often half

secretly, to maintain their position with their college sons and

daughters, with their husbands, or with society.

But in a very few years, I believe even in the early twenties with

American girls, along with rapidly in creasing development of capacity

there is also observable the beginnings of loss and deterioration.

Unless marriage comes there is lassitude, subtle symptoms of

invalidism, the germs of a rather aimless dissatisfaction with life, a

little less interest, curiosity, and courage, certain forms of

self-pampering, the resolution to be happy, though at too great cost;

and thus the clear air of morning begins to haze over and

unconsciously she begins to grope. By thirty, she is perhaps goaded

into more or less sourness; has developed more petty self-indulgences;

has come to feel a right to happiness almost as passionately as the

men of the French Revolution and as the women in their late movement

for enfranchisement felt for liberty. Very likely she has turned to

other women and entered into innocent Platonic pairing-off relations

with some one. There is a little more affectation, playing a rôle, and

interest in dress and appearance is either less or more specialized

and definite. Perhaps she has already begun to be a seeker who will

perhaps find, lose, and seek again. Her temper is modified; there is a

slight stagnation of soul; a craving for work or travel; a love of

children with flitting thoughts of adopting one, or else aversion to

them; an analysis of psychic processes until they are weakened and

insight becomes too clear; sense of responsibility without an object;

a slight general \_malaise\_ and a sense that society is a false

"margarine" affair; revolt against those that insist that in her child

the real value of a woman is revealed. There are alternations between

excessive self-respect which demands something almost like adoration

of the other sex and self-distrust, with, it may be, many dreameries

about forbidden subjects and about the relations of the sexes

generally.

A new danger, the greatest in the history of her sex, now impends,

viz., arrest, complacency, and a sense of finality in the most

perilous first stage of higher education for girls, when, after all,

little has actually yet been won save only the right and opportunity

to begin reconstructions, so that now, for the first time in history,

methods and matter could be radically transformed to fit the nature

and needs of girls. Now most female faculties, trustees, and students

are content to ape the newest departures in some one or more male

institutions as far as their means or obvious limitations make

possible with a servility which is often abject and with rarely ever a

thought of any adjustment, save the most superficial, to sex. It is

the easiest, and therefore the most common, view typically expressed

by the female head of a very successful institution,[5] who was "early

convinced in my teaching experience that the methods for mental

development for boys and girls applied equally without regard to sex,

and I have carried the same thought when I began to develop the

physical, and filled my gymnasium with the ordinary appliances used in

men's gymnasia." There is no sex in mind or in science, it is said,

but it might as well be urged that there is no age, and hence that all

methods adapted to teaching at different stages of development may be

ignored. That woman can do many things as well as man does not prove

that she ought to do the same things, or that man-made ways are the

best for her. Mrs. Alice Freeman Palmer[6] was right in saying that

woman's education has all the perplexities of that of man, and many

more, still more difficult and intricate, of its own.

Hence, we must conclude that, while women's colleges have to a great

extent solved the problem of special technical training, they have

done as yet very little to solve the larger one of the proper

education of woman. To assume that the latter question is settled, as

is so often done, is disastrous. I have forced myself to go through

many elaborate reports of meetings where female education was

discussed by those supposed to be competent; but as a rule, not

without rare, striking exceptions, these proceedings are smitten with

the same sterile and complacent artificiality that was so long the

curse of woman's life. I deem it almost reprehensible that, save a few

general statistics, the women's colleges have not only made no study

themselves of the larger problems that impend, but have often

maintained a repellent attitude toward others who wished to do so. No

one that I know of connected with any of these institutions, where the

richest material is going to waste, is making any serious and

competent research on lines calculated to bring out the

psycho-physiological differences between the sexes and those in

authority are either conservative by constitution or else intimidated

because public opinion is still liable to panics if discussion here

becomes scientific and fundamental, and so tend to keep prudery and

the old habit of ignoring everything that pertains to sex in

countenance.

Again, while I sympathize profoundly with the claim of woman for every

opportunity which she can fill, and yield to none in appreciation of

her ability, I insist that the cardinal defect in the woman's college

is that it is based upon the assumption, implied and often expressed,

if not almost universally acknowledged, that girls should primarily be

trained to independence and self-support, and that matrimony and

motherhood, if it come, will take care of itself, or, as some even

urge, is thus best provided for. If these colleges are, as the above

statistics indicate, chiefly devoted to the training of those who do

not marry, or if they are to educate for celibacy, this is right.

These institutions may perhaps come to be training stations of a

new-old type, the agamic or even agenic woman, be she nut, maid--old

or young--nun, school-teacher, or bachelor woman. I recognize the very

great debt the world owes to members of this very diverse class in the

past. Some of them have illustrated the very highest ideals of

self-sacrifice, service, and devotion in giving to mankind what was

meant for husband and children. Some of them belong to the class of

superfluous women, and others illustrate the noblest type of altruism

and have impoverished the heredity of the world to its loss, as did

the monks, who Leslie Stephens thinks contributed to bring about the

Dark Ages, because they were the best and most highly selected men of

their age and, by withdrawing from the function of heredity and

leaving no posterity, caused Europe to degenerate. Modern ideas and

training are now doing this, whether for racial weal or woe, can not

yet be determined, for many whom nature designed for model mothers.

The bachelor woman is an interesting illustration of Spencer's law of

the inverse relation of individuation and genesis. The completely

developed individual is always a terminal representative in her line

of descent. She has taken up and utilized in her own life all that was

meant for her descendants, and has so overdrawn her account with

heredity that, like every perfectly and completely developed

individual, she is also completely sterile. This is the very

apotheosis of selfishness from the standpoint of every biological

ethics. While the complete man can do and sometimes does this, woman

has a far greater and very peculiar power of overdrawing her reserves.

First she loses mammary functions, so that should she undertake

maternity its functions are incompletely performed because she can not

nurse, and this implies defective motherhood and leaves love of the

child itself defective and maimed, for the mother who has never nursed

can not love or be loved aright by her child. It crops out again in

the abnormal or especially incomplete development of her offspring, in

the critical years of adolescence, although they may have been

healthful before, and a less degree of it perhaps is seen in the

diminishing families of cultivated mothers in the one-child system.

These women are the intellectual equals and often the superiors of the

men they meet; they are very attractive as companions, like Miss Mehr,

the university student, in Hauptmann's "Lonely Lives," who alienated

the young husband from his noble wife; they enjoy all the keen

pleasures of intellectual activity; their very look, step, and bearing

is free; their mentality makes them good fellows and companionable in

all the broad intellectual spheres; to converse with them is as

charming and attractive for the best men as was Socrates's discourse

with the accomplished hetaerae; they are at home with the racquet and

on the golf links; they are splendid friends; their minds, in all

their widening areas of contact, are as attractive as their bodies;

and the world owes much and is likely to owe far more to high Platonic

friendships of this kind. These women are often in every way

magnificent, only they are not mothers, and sometimes have very little

wifehood in them, and to attempt to marry them to develop these

functions is one of the unique and too frequent tragedies of modern

life and literature. Some, though by no means all, of them are

functionally castrated; some actively deplore the necessity of

child-bearing, and perhaps are parturition phobiacs, and abhor the

limitations of married life; they are incensed whenever attention is

called to the functions peculiar to their sex, and the careful

consideration of problems of the monthly rest are thought "not fit for

cultivated women."

The slow evolution of this type is probably inevitable as civilization

advances, and their training is a noble function. Already it has

produced minds of the greatest acumen who have made very valuable

contributions to science, and far more is to be expected of them in

the future. Indeed, it may be their noble function to lead their sex

out into the higher, larger life, and the deeper sense of its true

position and function, for which I plead. Hitherto woman has not been

able to solve her own problems. While she has been more religious than

man, there have been few great women preachers; while she has excelled

in teaching young children, there have been few Pestalozzis, or even

Froebels; while her invalidism is a complex problem, she has turned to

man in her diseases. This is due to the very intuitiveness and naïveté

of her nature. But now that her world is so rapidly widening, she is

in danger of losing her cue. She must be studied objectively and

laboriously as we study children, and partly by men, because their sex

must of necessity always remain objective and incommensurate with

regard to woman, and therefore more or less theoretical. Again, in

these days of intense new interest in feelings, emotions, and

sentiments, when many a psychologist now envies and, like

Schleiermacher, devoutly wishes he could become a woman, he can never

really understand \_das Ewig-Weibliche\_, [The eternal womanly] one of

the two supreme oracles of guidance in life, because he is a man; and

here the cultivated woman must explore the nature of her sex as man

can not, and become its mouthpiece. In many of the new fields opening

in biology since Darwin, in embryology, botany, the study of children,

animals, savages (witness Miss Fletcher), sociological investigation,

to say nothing of all the vast body of work that requires painstaking

detail, perseverance, and conscience, woman has superior ability, or

her very sex gives her peculiar advantages where she is to lead and

achieve great things in enlarging the kingdom of man. Perhaps, too,

the present training of women may in the end develop those who shall

one day attain a true self-knowledge and lead n the next step of

devising a scheme that shall fit woman's nature and needs.

For the slow evolution of such a scheme, we must first of all

distinctly and ostensively invert the present maxim, and educate

primarily and chiefly for motherhood, assuming that, if that does not

come, single life can best take care of itself, because it is less

intricate and lower and its needs far more easily met. While girls may

be trained with boys, coeducation should cease at the dawn of

adolescence, at least for a season. Great daily intimacy between the

sexes in high school, if not in college, tends to rub of the bloom and

delicacy which can develop in each, and girls suffer in this respect,

let us repeat, far more than boys. The familiar comradeship that

ignores sex should be left to the agenic class. To the care of their

institutions, we leave with pious and reverent hands the ideals

inspired by characters like Hypatia, Madame de Staël, the Misses Cobb,

Martineau, Fuller, Bronté, by George Eliot, George Sand, and Mrs.

Browning; and while accepting and profiting by what they have done,

and acknowledging every claim for their abilities and achievements,

prospective mothers must not be allowed to forget a still larger class

of ideal women, both in history and literature, from the Holy Mother

to Beatrice Clotilda de Vaux, and all those who have inspired men to

great deeds, and the choice and far richer anthology of noble mothers.

We must premise, too, that she must not be petted or pampered with

regimen or diet unsuited to her needs; left to find out as best she

can, from surreptitious or worthy sources, what she most of all needs

to know; must recognize that our present civilization is hard on woman

and that she is not yet adjusted to her social environment; that as

she was of old accused of having given man the apple of knowledge of

good and evil, so he now is liable to a perhaps no less serious

indictment of having given her the apple of intellectualism and

encouraged her to assume his standards at the expense of health. We

must recognize that riches are probably harder on her, on the whole,

than poverty, and that poor parents should not labor too hard to

exempt her from its wholesome discipline. The expectancy of change so

stamped upon her sex by heredity as she advances into maturity must

not be perverted into uneasiness or her soul sown with the tares of

ambition or fired by intersexual competition and driven on, to quote

Dr. R.T. Edes, "by a tireless sort of energy which is a compound of

conscience, ambition, and desire to please, plus a peculiar female

obstinacy." If she is bright, she must not be overworked in the school

factory, studying in a way which parodies Hood's "Song of the Shirt";

and if dull or feeble, she should not be worried by preceptresses like

a eminent lady principal,[7] who thought girls' weakness is usually

imaginary or laziness, and that doctors are to blame for suggesting

illness and for intimating that men will have to choose between a

healthy animal and an educated invalid for a wife.

Without specifying here details or curricula, the ideals that should

be striven toward in the intermediate and collegiate education of

adolescent girls with the proper presupposition of motherhood, and

which are already just as practicable as Abbotsholme[8] or \_L'Ecole

des Roches\_,[9] may be rudely indicated somewhat as follows.

First, the ideal institution for the training of girls from twelve or

thirteen on into the twenties, when the period most favorable to

motherhood begins, should be in the country in the midst of hills, the

climbing of which is the best stimulus for heart and lungs, and tends

to mental elevation and breadth of view. There should be water for

boating, bathing, and skating, aquaria and aquatic life; gardens both

for kitchen vegetables and horticulture; forests for their seclusion

and religious awe; good roads, walks, and paths that tempt to walking

and wheeling: playgrounds and space for golf and tennis, with large

covered but unheated space favorable for recreations in weather really

too bad for out-of-door life and for those indisposed; and plenty of

nooks that permit each to be alone with nature, for this develops

inwardness, poise, and character, yet not too great remoteness from

the city for a wise utilization of its advantages at intervals. All

that can be called environment is even more important for girls than

boys, significant as it is for the latter.

The first aim, which should dominate every item, pedagogic method and

matter, should be health--a momentous word that looms up beside

holiness, to which it is etymologically akin. The new hygiene of the

last few years should be supreme and make these academic areas soared

to the cult of the goddess Hygeia. Only those who realize what

advances have been made in health culture and know something of its

vast new literature can realize all that this means. The health of

woman is, as we have seen, if possible even more important for the

welfare of the race than that of man; and the influence of her body

upon her mind is, in a sense, greater, so that its needs should be

supreme and primary. Foods should favor the completest digestion, so

that metabolism be on the highest plane. The dietary should be

abundant, plain, and varied, and cooked with all the refinements

possible in the modern cooking-school, which should be one of its

departments, with limited use of rich foods or desserts and

stimulating drinks, but with wholesome proximity to dairy and farm.

Nutrition is the first law of health and happiness, the prime

condition and creator of euphoria; and the appetite should be, as it

always is if unperverted, like a kind of somatic conscience

steadfastly pointing toward the true pole of needs.

Sleep should be regular, with a fixed retiring hour and curfew, on

plain beds in rooms of scrupulous neatness reserved chiefly for it

with every precaution for quiet, and, if possible, with windows more

or less open the year round, and, like other rooms, never overheated.

Bathing in moderation, and especially dress and toilet should be

almost raised to fine arts and objects of constant suggestion. Each

student should have three rooms, for bath, sleep, and study,

respectively, and be responsible for their care, with every

encouragement for expressing individual tastes; but will, an

all-dominant idea of simplicity, convenience, refinement, and

elegance, without luxury. Girls need to go away from home a good part

of every year to escape the indiscretion and often the coddling of

parents and to learn self-reliance; and a family dormitory system,

with but few, twelve to twenty, in each building, to escape nervous

wear and distraction, to secure intimacy and acquaintance with one or

more matrons or teachers and to ensure the most pedagogic dietetics,

is suggested.

Exercise comes after regimen, of which it is a special reform. Swedish

gymnastics should be abandoned or reduced to a minimum of best points,

because it is too severe and, in forbidding music, lays too little

stress upon the rhythm element. Out-of-door walks and games should

have precedence over all else. The principle sometimes advocated, that

methods of physical training should apply to both boys and girls

without regard to sex, and with all the ordinary appliances found in

the men's gymnasia introduced, should be reversed and every possible

adjustment made to sex. Free plays and games should always have

precedence over indoor or uniform \_commando\_ exercises. Boating and

basket-ball should be allowed, but with the competition element

sedulously reduced, and with dancing of many kinds and forms the most

prominent of indoor exercises. The dance cadences the soul; the

stately minuet gives poise; the figure dances train the mind; and

pantomime and dramatic features should be introduced and even

specialties, if there are strong individual predispositions. The

history of the dance, which has often been a mode of worship, a school

of morals, and which is the root of the best that is in the drama, the

best of all exercises and that could be again the heart of our whole

educational system, should be exploited, and the dancing school and

class rescued from its present degradation. No girl is educated who

can not dance, although she need not know the ballroom in its modern

form.[10]

Manners, a word too often relegated to the past as savoring of the

primness of the ancient dame school or female seminary, are really

minor or sometimes major morals. They can express everything in the

whole range of the impulsive or emotional life. Now that we understand

the primacy of movement over feeling, we can appreciate what a school

of bearing and repose in daily converse with others means. I would

revive some of the ancient casuistry of details, but less the rules of

the drawing-room, call and party, although these should not be

neglected, than the deeper expressions of true ladyhood seen in an

exquisite, tender and unselfish regard for the feelings of others.

Women's ideal of compelling every one whom they meet to like them is a

noble one, and the control of every automatism is not only a part of

good breeding, but nervous health.

Regularity should be another all-pervading norm. In the main, even

though he may have "played his sex symphony too harshly," E.H. Clark

was right. Periodicity, perhaps the deepest law of the cosmos,

celebrates its highest triumphs in woman's life. For years everything

must give way to its thorough and settled establishment. In the

monthly Sabbaths of rest, the ideal school should revert to the

meaning of the word leisure. The paradise of stated rest should be

revisited, idleness be actively cultivated; reverie, in which the

soul, which needs these seasons of withdrawal for its own development,

expatiates over the whole life of the race, should be provided for and

encouraged in every legitimate way, for, in rest, the whole momentum

of heredity is felt in ways most favorable to full and complete

development. Then woman should realize that \_to be\_ is greater than

\_to do\_; should step reverently aside from her daily routine and let

Lord Nature work. In this time of sensitiveness and perturbation, when

anemia and chlorosis are so peculiarly immanent to her sex, remission

of toil should not only be permitted, but required; and yet the

greatest individual liberty should be allowed to adjust itself to the

vast diversities of individual constitutional needs. (See Chapter VII

on this point.) The cottage home, which should take the place of the

dormitory, should always have special interest and attractions for

these seasons.

There should always be some personal instruction at these seasons

during earlier adolescent years. I have glanced over nearly a score of

books and pamphlets that are especially written for girls; while all

are well meant and far better than the ordinary modes by which girls

acquire knowledge of their own nature if left to themselves, they are,

like books for boys, far too prolix, and most are too scientific and

plain and direct. Moreover, no two girls need just the same

instruction, and to leave it to reading is too indirect and causes the

mind to dwell on it for too long periods. Best of all is individual

instruction at the time, concise, practical, and never, especially in

the early years, without a certain mystic and religious tone which

should pervade all and make everything sacred. This should not be

given by male physicians--and indeed most female doctors would make it

too professional, and the maiden teacher must forever lack reverence

for it--but it should come from one whose soul and body are full of

wifehood and motherhood and who is old enough to know and is not

without the necessary technical knowledge.

Another principle should be to broaden by retarding; to keep the

purely mental back and by every method to bring the intuitions to the

front; appeals to tact and taste should be incessant; a purely

intellectual man is no doubt biologically a deformity, but a purely

intellectual woman is far more so. Bookishness is probably a bad sign

in a girl; it suggests artificiality, pedantry, the lugging of dead

knowledge. Mere learning is not the ideal, and prodigies of

scholarship are always morbid. The rule should be to keep nothing that

is not to become practical; to open no brain tracts which are not to

be highways for the daily traffic of thought and conduct; not to

overburden the soul with the impedimenta of libraries and records of

what is afar off in time or zest, and always to follow truly the

guidance of normal and spontaneous interests wisely interpreted.

Religion will always bold as prominent a place in woman's life as

politics does in man's, and adolescence is still more its seedtime

with girls than with boys. Its roots are the sentiment of awe and

reverence, and it is the great agent in the world for transforming

life from its earlier selfish to its only really mature form of

altruism. The tales of the heroes of virtue, duty, devotion, and

self-sacrifice from the Old Testament come naturally first; then

perhaps the prophets paraphrased as in the pedagogic triumph of Kent

and Saunders's little series; and when adolescence is at its height

then the chief stress of religious instruction should be laid upon

Jesus's life and work. He should be taught first humanly, and only

later when the limitations of manhood seem exhausted should His Deity

be adduced as welcome surplusage. The supernatural is a reflex of the

heart; each sustains and neither can exist without the other. If the

transcendent and supernal had no objective existence, we should have

to invent and teach it or dwarf the life of feeling and sentiment.

Whatever else religion is, therefore, it is the supremest poetry of

the soul, reflecting like nothing else all that is deepest, most

generic and racial in it. Theology should be reduced to a minimum, but

nothing denied where wanted. Paul and his works and ways should be for

the most part deferred until after eighteen. The juvenile well as the

cyclone revivalist should be very carefully excluded; and yet in every

springtime, when nature is recreated, service and teaching should

gently encourage the revival and even the regeneration of all the

religious instincts. The mission recruiter should be allowed to do his

work outside these halls, and everything in the way of infection and

all that brings religion into conflict with good taste and good sense

should be excluded, while esthetics should supplement, reënforce, and

go hand in hand with piety. Religion is in its infancy; and woman, who

has sustained it in the past, must be the chief agent in its further

and higher development. Orthodoxies and all narrowness should forever

give place to cordial hospitality toward every serious view, which

should be met by the method of greater sympathy rather than by that of

criticism.

Nature in her many phases should, of course, make up a large part of

the entire curriculum, but here again the methods of the sexes should

differ somewhat after puberty. The poetic and mythic factors and some

glimpses of the history of science should be given more prominence;

the field naturalist rather than the laboratory man of technic should

be the ideal especially at first; nature should be taught as God's

first revelation, as an Old Testament related to the Bible as a

primordial dispensation to a later and clearer and more special one.

Reverence and love should be the motive powers, and no aspect should

be studied without beginning and culminating in interests akin to

devotion. Mathematics should be taught only in its rudiments, and

those with special talents or tastes for it should go to agamic

schools. Chemistry, too, although not excluded, should have a

subordinate place. The average girl has little love of sozzling and

mussing with the elements, and cooking involves problems in organic

chemistry too complex to be understood very profoundly, but the

rudiments of household chemistry should be taught. Physics, too,

should be kept to elementary stages. Meteorology should have a larger,

and geology and astronomy increasingly larger places, and are

especially valuable because, and largely in proportion as, they are

taught out of doors, but the general principles and the untechnical

and practical aspects should be kept in the foreground. With botany

more serious work should be done. Plant-lore and the poetic aspect, as

in astronomy, should have attention throughout, while Latin

nomenclature and microscopic technic should come late if at all, and

vulgar names should have precedence over Latin terminology. Flowers,

gardening, and excursions should never be wanting. Economic and even

medical aspects should appear, and prominent and early should come the

whole matter of self cross-fertilization and that by insects. The

moral value of this subject will never be fully understood till we

have what might almost be called a woman's botany, constructed on

lines different from any of the text-books I have glanced at. Here

much knowledge interesting in itself can be early taught, which will

spring up into a world of serviceable insights as adolescence develops

and the great law of sex unfolds.

Zoology should always be taught with plenty of pets, menagerie

resources, and with aquaria, aviaries, apiaries, formicaries, etc., as

adjuncts. It should start in the environment like everything else.

Bird and animal lore, books, and pictures should abound in the early

stages, and the very prolific chapter of instincts should have ample

illustration, while the morphological nomenclature and details of

structure should be less essential. Woman has domesticated nearly all

the animals, and is so superior to man in insight into their modes of

life and psychoses that many of them are almost exemplifications of

moral qualities to her even more than to man. The peacock is an

embodied expression of pride; the pig, of filth; the fox, of cunning;

the serpent, of subtle danger; the eagle, of sublimity; the goose, of

stupidity; and so on through all the range of human qualities, as we

have seen. At bottom, however, the study of animal life is coming to

be more and more a problem of heredity, and its problems should have

dominant position and to them the other matter should grade up.

This shades over into and prepares for the study of the primitive man

and child so closely related to each other. The myth, custom, belief,

domestic practises of savages, vegetative and animal traits in infancy

and childhood, the development of which is a priceless boon for the

higher education of women, open of themselves a great field of human

interest where she needs to know the great results, the striking

details, the salient illustrations, the basal principles rather than

to be entangled in the details of anthropometry, craniometry,

philology, etc.

All this lays the basis for a larger study of modern man--history,

with the biographical element very prominent throughout, with plenty

of stories of heroes of virtue, acts of valor, tales of saintly lives

and the personal element more prominent, and specialization in the

study of dynasties, wars, authorities, and controversies relegated to

a very subordinate place. Sociology, undeveloped, rudimentary, and in

some places suspected as it is, should have in the curriculum of her

higher education a place above political economy. The stories of the

great reforms, and accounts of the constitution of society, of the

home, church, state, and school, and philanthropies and ideals, should

to the fore.

Art in all its forms should be opened at least in a propædeutic way

and individual tastes amply and judiciously fed, but there should be

no special training in music without some taste and gift, and the aim

should be to develop critical and discriminative appreciation and the

good taste that sees the vast superiority of all that is good and

classic over what is cheap and fustian.

In literature, myth, poetry, and drama should perhaps lead, and the

knowledge of the great authors in the vernacular be fostered. Greek,

Hebrew, and perhaps Latin languages should be entirely excluded, not

but that they are of great value and have their place, but because a

smattering knowledge is bought at too high a price of ignorance of

more valuable things. German, French, and Italian should be allowed

and provided for by native teachers and by conversational methods if

desired, and in their proper season.

In the studies of the soul of man, generally called the philosophic

branches, metaphysics and epistemology should have the smallest, and

logic the next least place. Psychology should be taught on the genetic

basis of animals and children, and one of its tap-roots should be

developed from the love of infancy and youth, than which nothing in

all the world is more worthy. If a woman Descartes ever arises, she

will put life before theory, and her watchword will be not \_cogito,

ergo sum\_, [I think, therefore I am] but \_sum, ergo cogito\_ [I am,

therefore I think]. The psychology of sentiments and feelings and

intuitions will take precedence of that of pure intellect; ethics will

be taught on the basis of the whole series of practical duties and

problems, and the theories of the ultimate nature of right or the

constitution of conscience will have small place.

Domesticity will be taught by example in some ideal home building by a

kind of laboratory method. A nursery with all carefully selected

appliances and adjuncts, a dining-room, a kitchen, bedroom, closets,

cellars, outhouses, building, its material, the grounds, lawn,

shrubbery, hothouse, library, and all the other adjuncts of the hearth

will be both exemplified and taught. A general course in pedagogy,

especially its history and ideals, another in child study, and finally

a course in maternity the last year taught broadly, and not without

practical details of nursing, should be comprehensive and culminating.

In its largest sense maternity might be the heart of all the higher

training of young women.

Applied knowledge will thus be brought to a focus in a department of

teaching as one of the specialties of motherhood and not as a vocation

apart. The training should aim to develop power of maternity in soul

as well as in body, so that home influence may extend on and up

through the plastic years of pubescence, and future generations shall

not rebel against these influences until they have wrought their

perfect work.

The methods throughout should be objective, with copious illustrations

by way of object-lessons, apparatus, charts, pictures, diagrams, and

lectures, far less book work and recitation, only a limited amount of

room study, the function of examination reduced to a minimum, and

everything as suggestive and germinal as possible. Hints that are not

followed up; information not elaborated into a thin pedagogic sillabub

or froth; seed that is sown on the waters with no thought of reaping;

faith in a God who does not pay at the end of each week, month, or

year, but who always pays abundantly some time; training which does

not develop hypertrophied memory-pouches that carry, or creative

powers that discover and produce--these are lines on which such an

institution should develop. Specialization has its place, but it

always hurts a woman's soul more than a man's, should always come

later, and if there is special capacity it should be trained

elsewhere. Unconscious education is a power of which we have yet to

learn the full ranges.

In most groups in this series of ideal departments there should be at

least one healthful, wise, large-souled, honorable, married and

attractive man, and, if possible, several of them. His very presence

in an institution for young women gives poise, polarizes the soul, and

gives wholesome but long-circuited tension at root no doubt sexual,

but all unconsciously so. This mentor should not be more father than

brother, though he should combine the best of each, but should add

another element. He need not be a doctor, a clergyman, or even a great

scholar, but should be accessible for confidential conferences even

though intimate. He should know the soul of the adolescent girl and

how to prescribe; he should be wise and fruitful in advice, but

especially should be to all a source of contagion and inspiration for

poise and courage even though religious or medical problems be

involved. But even if he lack all these latter qualities, though he so

poised that impulsive girls can turn their hearts inside out in his

presence and perhaps even weep on his shoulder, the presence of such a

being, though a complete realization of this ideal could be only

remotely approximated, would be the center of an atmosphere most

wholesomely tonic.

In these all too meager outlines I have sketched a humanistic and

liberal education and have refrained from all details and special

curriculization. Many of the above features I believe would be as

helpful for boys as for girls, but woman has here an opportunity to

resume her exalted and supreme position, to be the first in this

higher field, to lead man and pay her debt to his educational

institutions, by resuming her crown. The ideal institutions, however,

for the two will always be radically and probably always increasingly

divergent.

As a psychologist, penetrated with the growing sense of the

predominance of the heart over the mere intellect, I believe myself

not alone in desiring to make a tender declaration of being more and

more passionately in love with woman as I conceive she came from the

hand of God. I keenly envy my Catholic friends their Maryolatry. Who

ever asked if the Holy Mother, whom the wise men adored, knew the

astronomy of the Chaldees or had studied Egyptian or Babylonian, or

even whether she knew how to read or write her own tongue, and who has

ever thought of caring? We can not conceive that she bemoaned any

limitations of her sex, but she has been an object of adoration all

these centuries because she glorified womanhood by being more generic,

nearer the race, and richer in love, pity, unselfish devotion and

intuition than man. The glorified madonna ideal shows us how much more

whole and holy it is to be a woman than to be artist, orator,

professor, or expert, and suggests to our own sex that to be a man is

larger than to be gentleman, philosopher, general, president, or

millionaire.

But with all this love and hunger in my heart, I can not help sharing

in the growing fear that modern woman, at least in more ways and

places than one, is in danger of declining from her orbit; that she is

coming to lack just confidence and pride in her sex as such, and is

just now in danger of lapsing to mannish ways, methods, and ideals,

until her original divinity may become obscured. But, if our worship

at her shrine is with a love and adoration a little qualified and

unsteady, we have a fixed and abiding faith without which we should

have no resource against pessimism for the future of our race, that

she will ere long evolve a sphere of life and even education which

fits her needs as well as, if not better than those of man fit his.

Meanwhile, if the eternally womanly seems somewhat less divine, we can

turn with unabated faith to the eternally childish, the best of which

in each are so closely related. The oracles of infancy and childhood

will never fail. Distracted as we are in the maze of new sciences,

skills, ideals, knowledges that we can not fully coördinate by our

logic or curriculize by our pedagogy; confused between the claims of

old and new methods; needing desperately, for survival as a nation and

a race, some clue to thrid the mazes of the manifold modern cultures,

we have now at least one source to which we can turn--we have found

the only magnet in all the universe that points steadfastly to the

undiscovered pole of human destiny. We know what can and will

ultimately coördinate in the generic, which is larger than the logical

order, all that is worth knowing, teaching, or doing by the best

methods, that will save us from misfits and the waste ineffable of

premature and belated knowledge, and that is in the interests and line

of normal development in the child in our midst that must henceforth

ever lead us which epitomizes in its development all the stages, human

and prehuman; that is the proper object of all that strange new love

of everything that is naive, spontaneous, and unsophisticated in human

nature. The heart and soul of growing childhood is the criterion by

which we judge the larger heart and soul of mature womanhood; and

these are ultimately the only guide into the heart of the new

education which is to be, when the school becomes what Melanchthon

said it must be--a true workshop of the Holy Ghost--and what the new

psychology, when it rises to the heights of prophecy, foresees as the

true paradise of restored intuitive human nature.

[Footnote 1: David Starr Jordan: The Higher Education of Women.

Popular Science Monthly, December, 1902, vol. 62, pp. 97-107. See also

my article on this subject in Munsey's Magazine, February, 1906, and

President Jordan's reply in the March number, 1906.]

[Footnote 2: Coeducation. A series of essays by various authors,

edited by Alice Woods, with an introduction by M.E. Sadler. Longmans,

Green and Co., London 1903, p. 148 \_et seq\_.]

[Footnote 3: The Evolution of Ideals. W.G. Chambers, Pedagogical

Seminary, March, 1903, vol. 10, pp. 101-143. Also, B.E. Warner: The

Young Woman in Modern Life. Dodd, Mead & Co., New York, 1903, p. 218.]

[Footnote 4: The Psychology of Woman. Translated by G.A. Etchison.

Richards, London, 1899.]

[Footnote 5: Physical Development of Women and Children. By Miss M.E.

Allen. American Association for Physical Education., April, 1890.]

[Footnote 6: A Review of the Higher Education of Women. Forum,

September, 1891, vol. 12, pp 25-40. See also G. von Bunge: Die

zunehmende Unfähigkeit der Frauen ihre Kinder zu stillen. München

Reinhardt, 1903, 3d ed. Also President Harper's Decennial Report, pp.

xciv-cxi.]

[Footnote 7: Physical Hindrances to Teaching Girls, by Charlotte W.

Porter. Forum, September, 1891, vol. 12, pp. 41-49.]

[Footnote 8: Abbotsholme, 1889-1899: or Ten Years' Work in an

Educational Laboratory, by Cecil Reddie, G. Allen London, 1900.]

[Footnote 9: See L'Ecole des Roches, a school of the Twentieth

Century, by T.R. Croswell. Pedagogical Seminary, December, 1900, vol.

7, pp. 479-491.]

[Footnote 10: See Chapter VI.]

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CHAPTER XII

MORAL AND RELIGIOUS TRAINING

Dangers of muscular degeneration and overstimulus of brain--Difficulties

in teaching morals--Methods in Europe--Obedience to commands--Good

habits should be mechanized--Value of scolding--How to flog aright--Its

dangers--Moral precepts and proverbs--Habituation--Training will through

intellect--Examinations--Concentration--Originality--Froebel and the

naive--First ideas of God--Conscience--Importance of Old and New

Testaments--Sex dangers--Love and religion--Conversion.

From its nature as well as from its central importance it might be

easily shown that the will is no less dependent on the culture it

receives than is the mind. It is fast becoming as absurd to suppose

that men can survive in the great practical strain to which American

life subjects all who would succeed, if the will is left to take its

doubtful chances of training and discipline, as to suppose that the

mind develops in neglect. Our changed conditions make this chance of

will-culture more doubtful than formerly. A generation or two ago[1]

most school-boys had either farm work, chores, errands, jobs

self-imposed, or required by less tender parents; they \_made\_ things,

either toys or tools, out of school. Most school-girls did house-work,

more or less of which is, like farm-work, perhaps the most varied and

most salutary as well as most venerable of all schools for the

youthful body and mind. They undertook extensive works of embroidery,

bed-quilting, knitting, sewing, mending, if not cleaning, and even

spinning and weaving their own or others' clothing, and cared for the

younger children. The wealthier devised or imposed tasks for

will-culture, as the German Kaiser has his children taught a trade as

part of their education. Ten days at the hoe-handle, axe, or

pitchfork, said an eminent educator lately in substance, with no new

impression from without, and one constant and only duty, is a

schooling in perseverance and sustained effort such as few boys now

get in any shape; while city instead of country life brings so many

new, heterogeneous and distracting impressions of motion rather than

rest, and so many privileges with so few corresponding duties, that

with artificial life and bad air the will is weakened, and eupeptic

minds and stomachs, on which its vigor so depends, are rare. Machines

supersede muscles, and perhaps our athleticism gives skill too great

preponderance over strength, or favors intense rather than constant,

long-sustained, unintermittent energy. Perhaps too many of our courses

of study are better fitted to turn out many-sided but superficial

paragraphists, than men who can lay deep plans, and subordinate many

complex means to one remote end. Meanwhile, if there is any one thing

of which our industries and practical arts are in more crying need

than another, it is the old-fashioned virtue of thoroughness, of a

kind and degree which does not address merely the eye, is not limited

by the letter of a contract, but which has some regard for its

products for their own sake, and some sense for the future. Whether in

science, philosophy, morals, or business, the fields for long-ranged

cumulative efforts are wider, more numerous, and far more needy than

in the days when it was the fashion for men contentedly to concentrate

themselves to one vocation, life-work, or mission, or when cathedrals

or other yet vaster public works were transmitted, unfinished but ever

advancing, from one generation of men to another.

It is because the brain is developed, while the muscles are allowed to

grow flabby and atrophied, that the deplored chasm between knowing and

doing is so often fatal to the practical effectiveness of mental and

moral culture. The great increase of city and sedentary life has been

far too sudden for the human body--which was developed by hunting,

war, agriculture, and manifold industries now given over to steam and

machinery--to adapt itself healthfully or naturally to its new

environment. Let any of us take down an anatomical chart of the human

muscles, and reflect what movements we habitually make each day, and

realize how disproportionately our activities are distributed compared

with the size or importance of the muscles, and how greatly modern

specialization of work has deformed our bodies. The muscles that move

the scribbling pen are insignificant fraction of those in the whole

body, and those that wag the tongue and adjust the larynx are also

comparatively few and small. Their importance is, of course, not

underrated, but it is disastrous to concentrate education upon them

too exclusively or too early in life. The trouble is that few realize

what physical vigor is in man or woman, or how dangerously near

weakness often is to wickedness, how impossible healthful energy of

will is without strong muscles which are its organ, or how endurance

and self-control, no less than great achievement, depend on

muscle-habits. Both in Germany and Greece, a golden age of letters was

preceded, by about a generation, by a golden age of national gymnastic

enthusiasm which constitutes, especially in the former country, one of

the most unique and suggestive chapters in the history of pedagogy.

Symmetry and grace, hardihood and courage, the power to do everything

that the human body can do with and without all conceivable apparatus,

instruments, and even tools, are culture ideals that in Greece, Rome,

and Germany respectively have influenced, as they might again

influence, young men, as intellectual ideals never can do save in a

select few. We do not want "will-virtuosos," who perform feats hard to

learn, but then easy to do and good for show; nor spurtiness of any

sort which develops an erethic habit of work, temper, and circulation,

and is favored by some of our popular sports but too soon reacts into

fatigue. Even will-training does not reach its end till it leads the

young up to taking a intelligent, serious and life-long interest in

their own physical culture and development. This is higher than

interest in success in school or college sport; and, though naturally

later than these, is one of the earliest forms of will-culture in

which it is safe and wise to attempt to interest the young for its own

sake alone. In our exciting life and trying climate, in which the

experiment of civilization has never been tried before, these thoughts

are merely exercises.

But this is, of course, preliminary. Great as is the need, the

practical difficulties in the way are very great. First, there are not

only no good text-books in ethics, but no good manual to guide

teachers. Some give so many virtues or good habits to be taught per

term, ignoring the unity of virtue as well as the order in which the

child's capacities for real virtue unfold. Advanced text-books discuss

the grounds of obligation, the nature of choice or freedom, or the

hedonistic calculus, as if pleasures and pains could be balanced as

measurable quantities, etc., so that philosophic morality is clearly

not for children or teachers. Secondly, evolution encourages too often

the doubt whether virtue can be taught, when it should have the

opposite effect. Perversity and viciousness of will are too often

treated as constitutional disease; and insubordination or obstinacy,

especially in school, are secretly admired as strength, instead of

being vigorously treated as crampy disorders of will, and the child is

coddled into flaccidity. Becomes the lowest develops first, there is

danger that it will interfere with the development of the higher, and

thus, if left to his own, the child may come to have no will. The

third and greatest difficulty is, that with the best effort to do so,

so few teachers can separate morality from religious creed. So vital

is the religions sentiment here that it is hard to divorce the end of

education from the end of life, proximate from ultimate grounds of

obligation, or finite from infinite duties. Those whose training has

been more religious than ethical can hardly teach morality \_per se\_

satisfactorily to the \_noli me tangere\_ [Touch me not] spirit of

denominational freedom so wisely jealous of conflicting standards and

sanctions for the young.

How then can we ever hope to secure proper training for the will?

More than a generation ago Germany developed the following method:

Children of Lutheran, Catholic and Jewish parentage, which include

most German children, were allowed one afternoon a week for several

years, and two afternoons a week for a few months preceding

confirmation, to spend half of a school day with instructors of these

respective professions, who were nominated by the church, but examined

by the state as to their competence. These teachers are as

professional, therefore, as those in the regular class work. Each

religion is allowed to determine its own course of religious

instruction, subject only to the approval of the cultus minister or

the local authorities. In this way a rupture between the religious

sentiments and teaching of successive generations is avoided and it is

sought to bring religious training to bear upon morals. These classes

learn Scripture, hymns, church service,--the Catholics in Latin and

the Jewish in Hebrew,--the history of their church and people, and

sometimes a little systematic theology. In some of these schools,

there are prizes and diplomas, and the spirit of competition is

appealed to. A criticism sometimes made against them, especially

against the Lutheran religious pedagogy, is that it is too

intellectual. It is, of course, far more systematic and effective from

this point of view than the American Sunday School, so that whatever

may be said of its edifying effects, the German child knows these

topics far better than the American. This system, with modifications,

has been adopted in some places in France, England and in America,

more often in private than in public schools, however.

The other system originated in France some years after the

Franco-Prussian War when the clerical influence in French education

gave way to the lay and secular spirit. In these classes, for which

also stated times are set apart and which are continued through all

the required grades under the name of moral and civic instruction, the

religious element is entirely absent, except that there are a few

hymns, Bible passages and stories which all agree upon as valuable.

Most of the course is made up of carefully selected maxims and

especially stories of virtue, records of heroic achievements in French

history and even in literature and the drama. Everything, however, has

a distinct moral lesson, although that lesson is not made offensively

prominent. We have here nearly a score of these textbooks, large and

small. It would seen as though the resources of the French records and

literature had been ransacked, and indeed many deeds of heroism are

culled from the daily press. The matter is often arranged under

headings such as cleanliness, acts of kindness, courage, truthfulness

versus lying, respect for age, good manners, etc. Each virtue is thus

taught in a way appropriate to each stage of childhood, and quite

often bands of mercy, rescue leagues and other societies are the

outgrowth of this instruction. It is, of course, exposed to much

criticism from the clergy on the cogent ground that morality needs the

support of religion, at the very least, in childhood. This system has

had much influence in England where several similar courses have been

evolved, and in this country we have at least one very praiseworthy

effort in this direction, addressed mainly, however, to older

children.

Besides this, two ways suggest themselves. First, we may try to

assume, or tediously enucleate a consensus of religious truth as a

basis of will training, e.g., God and immortality, and, ignoring the

minority who doubt these, vote them into the public school. Pedagogy

need have nothing whatever to say respecting the absolute truth or

falsity of these ideas, but there is little doubt that they have an

influence on the will, at a certain stage of average development,

greater and more essential than any other; so great that even were

their vitality to decay like the faith in the Greek or German

mythology, we should still have to teach God and a future life as the

most imperative of all hypotheses in a field where, as in morals,

nothing is so practical as a good theory; and we should have to fall

to teaching the Bible as a moral classic, and cultivate a critical

sympathy for its view of life. But this way ignores revelation and

supernatural claims, while some have other objections to emancipating

or "rescuing" the Bible from theology just yet. Indeed, the problem

how to teach anything that the mind could not have found out for

itself, but that had to be revealed, has not been solved by modern

pedagogy, which, since Pestalozzi, has been more and more devoted to

natural and developing methods. The latter teaches that there must not

be too much seed sown, too much or too high precept, or too much

iteration, and that, in Jean Paul's phrase, the hammer must not rest

on bell, but only tap and rebound, to bring out a clear tone. Again, a

consensus of this content would either have to be carefully defined

and would be too generic and abstract for school uses, or else

differences of interpretation, which so pervade and are modified by

character, culture, temperament, and feeling, would make the consensus

itself nugatory. Religious training must be specific at first, and,

omitting qualifications, the more explicit the denominational faith

the earlier may religious motives affect the will.

This is the way of our hopes, to the closer consideration of which we

intend to return in the future, though it must be expected that the

happiest consensus will be long quarantined from most schools.

Meanwhile a second way, however unpromising, is still open. Noble

types of character may rest on only the native instincts of the soul

or even on broadly interpreted utilitarian considerations. But if

morality without religion were only a bloodless corpse or a plank in a

shipwreck, there is now need enough for teachers to study its form,

drift, and uses by itself alone. This, at least, is our purpose in

considering the will, and this only.

The will, purpose, and even mood of small children when alone, are

fickle, fluctuating, contradictory. Our very presence imposes one

general law on them, viz., that of keeping our good will and avoiding

our displeasure. As the plant grows towards the light, so they unfold

in the direction of our wishes, felt as by divination. They respect

all you smile at, even buffoonery; look up in their play to call your

notice, to study the lines of your sympathy, as if their chief

vocation was to learn your desires. Their early lies are often saying

what they think will please us, knowing no higher touchstones of

truth. If we are careful to be wisely and without excess happy and

affectionate when they are good, and saddened and slightly cooled in

manifestations of love if they do wrong, the power of association in

the normal, eupeptic child will early choose right as surely as

pleasure increases vitality. If our love is deep, obedience is an

instinct if not a religion. The child learns that while it can not

excite our fear, resentment or admiration, etc., it can act on our

love, and this should be the first sense of its own efficiency. Thus,

too, it first learns that the way of passion and impulse is not the

only rule of life, and that something is gained by resisting them. It

imitates our acts long before it can understand our words. As if it

felt its insignificance, and dreaded to be arrested in some lower

phase of its development, its instinct for obedience becomes almost a

passion. As the vine must twine or grovel, so the child comes

unconsciously to worship idols, and imitates bad patterns and examples

in the absence of worthy ones. He obeys as with a deep sense of being

our chattel, and, at bottom, admires those who coerce him, if the

means be wisely chosen. The authority must, of course, be ascendancy

over heart and mind. The more absolute such authority the more the

will is saved from caprice and feels the power of steadiness. Such

authority excites the unique, unfathomable sense of reverence, which

measures the capacity for will-culture, and is the strongest and

soundest of all moral motives. It is also the most comprehensive, for

it is first felt only towards persons, and personality is a bond,

enabling any number of complex elements to act or be treated as whole,

as everything does and is in the child's soul, instead of in isolation

and detail. In the feeling of respect culminating in worship almost

all educational motives are involved, but especially those which alone

can bring the will to maturity; and happy the child who is bound by

the mysterious and constraining sympathy of dependence, by which, if

unblighted by cynicism, a worthy mentor directs and lifts the will.

This unconscious reflection of our character and wishes is the diviner

side of childhood, by which it is quick and responsive to everything

in its moral environment. The child may not be able to tell whether

its teacher often smiles, dresses in this way or that, speaks loud or

low, has many rules or not, though every element of her personality

affects him profoundly. His acts of will have not been \_choices\_, but

a mass of psychic causes far greater than consciousness can estimate

have laid a basis of character, than which heredity alone is deeper,

before the child knows he has a will. These influences are not

transient but life-long, for if the conscious and intentional may

anywhere be said to be only a superficial wave over the depths of the

unconscious, it is in the sphere of will-culture.

But command and obedience must also be specific to supplant nature.

Here begins the difficulty. A young child can know no general

commands. "Sit in your chair," means sit a moment, a sort of trick,

with no prohibition to stand the next instant. Any just-forbidden act

may be done in the next room. All is here and now, and patient

reiteration, till habit is formed, and no havoc-making rules which it

cannot understand or remember, is our cue. Obedience can, however, be

instinct even here, and is its chief virtue, and there is no more fear

of weakening the will by it than in the case of soldiers. As the child

grows older, however, and as the acts commanded are repugnant, or

unusual, there should be increasing care, lest authority be

compromised, sympathy ruptured, or lest mutual timidity and

indecision, if not mutual insincerity and dissimulation, as well as

parodied disobedience, etc., to test us, result. We should, of course,

watch for favorable moods, assume no unwonted or preternatural dignity

or owlish air of wisdom, and command in a low voice which does not too

rudely break in upon the child's train of impressions. The acts we

command or forbid should be very few at first, but inexorable. We

should be careful not to forbid where we cannot follow a untrusty

child, or what we can not prevent. Our own will should be a rock and

not a wave. Our requirements should be uniform, with no whim, mood, or

periodicity of any sort about them. If we alternate from caresses to

severity, are fields and capricious instead of commanding by a fixed

and settled plan, if we only now and then take the child in hand, so

he does not know precisely what to expect, we really require the child

to change its nature with every change in us, and well for the child

who can defy such a changeable authority, which not only unsettles but

breaks up character anew when it is just at the beginning of the

formative period. Neglect is better than this, and fear of

inconsistency of authority makes the best parents often jealous of

arbitrariness in teachers. Only thus can we develop general habits of

will and bring the child to know general maxims of conduct

inductively, and only thus by judicious boldness and hardihood in

command can we bring the child to feel the conscious strength that

comes only from doing unpleasant things. Even if instant obedience be

only external at first, it will work inward, for moods are controlled

by work, and it is only will which enlarges the bounds of personality.

Yet we must not forget that even morality is relative, and is one

thing for adults and often quite another for children. The child knows

nothing of absolute truth, justice, or virtues. The various stimuli of

discipline are to enforce the higher though weaker insights which the

child has already unfolded, rather than to engraft entirely unintuited

good. The command must find some ally, feeble though it be, in the

child's own soul. We should strive to fill each moment with as little

sacrifice or subordination, as mere means or conditions to the future,

as possible, for fear of affectation and insincerity. But yet the

hardier and sounder the nature, the more we may address training to

barely nascent intuitions, with a less ingredient of immediate

satisfaction, and the deeper the higher element Of interest will be

grounded in the end. The child must find as he advances towards

maturity, that every new insight, or realization of his own reveals

the fact that you have been there before with commands, cultivating

sentiments and habits, and not that he was led to mistake your

convenience or hobby for duty, or failed to temper the will by

temporizing with it. The young are apt to be most sincere at an age

when they are also most mistaken, but if sincerity be kept at its

deepest and best, will be least harmful and easiest overcome. If

authority supplement rather than supersede good motives, the child

will so love authority as to overcome your reluctance to apply it

directly, and as a final result will choose the state and act you have

pre-formed in its slowly-widening margin of freedom, and will be all

the less liable to undue subservience to priest or boss, or fashion or

tradition later, as obedience gives place to normal, manly

independence.

In these and many other ways everything in conduct should be

mechanized as early and completely as possible. The child's notion of

what is right is what is habitual, and the simple, to which all else

is reduced in thought, is identified with the familiar. It is this

primitive stratum of habits which principally determines our deepest

belief which all must have over and above knowledge--to which men

revert in mature years from youthful vagaries. If good acts are a diet

and not a medicine, are repeated over and over again, as every new

beat of the loom pounds in one new thread, and sense of justice and

right is wrought into the very nerve-cells and fibers; if this ground

texture of the soul, this "memory and habit-plexus," this sphere of

thoughts we oftenest think and acts we oftenest do, is early, rightly

and indiscerptibly wrought, not only does it become a web of destiny

for us, so all-determining is it, but we have something perdurable to

fall back on if moral shock or crisis or change or calamity shall have

rudely broken up the whole structure of later associations. Not only

the more we mechanize thus, the more force of soul is freed for higher

work, but we are insured against emergencies in which the choice and

deed is likely to follow the nearest motive, or that which acts

quickest, rather than to pause and be influenced by higher and perhaps

intrinsically stronger motives. Reflection always brings in a new set

of later-acquired motives and considerations, and if these are better

than habit-mechanism, then pause is good; if not, he who deliberates

is lost. Our purposive volitions are very few compared with the long

series of desires, acts and reactions, often contradictory, many of

which were never conscious, and many once willed but now lapsed to

reflexes, the traces of which crowding the unknown margins of the

soul, constitute the organ of the conscious will.

It is only so far as this primitive will is wrong by nature or

training, that drastic reconstructions of any sort are needed. Only

those who mistake weakness for innocence, or simplicity for candor, or

forget that childish faults are no less serious because universal,

deny the, at least, occasional depravity of all children, or fail to

see that fear and pain are among the indispensables of education,

while a parent, teacher, or even a God, \_all\_ love, weakens and

relaxes the will. Children do not cry for the alphabet; the

multiplication table is more like medicine than confectionery, and it

is only affected thoroughness that omits all that is hard. "The fruits

of learning may be sweet, but its roots are always bitter," and it is

this alone that makes it possible to strengthen the will while

instructing the mind. The well-schooled will comes, like Herder, to

scorn the luxury of knowing without the labor of learning. We must

anticipate the future penalties of sloth as well as of badness. The

will especially is a trust we are to administer for the child, not as

he may now wish, but as he will wish when more mature. We must now

compel what he will later wish to compel himself to do. To find his

habits already formed to the same law that his mature will and the

world later enjoin, cements the strongest of all bonds between mentor

and child. Nothing, however, must be so individual as punishment. For

some, a threat at rare intervals is enough; while for others, however

ominous threats may be, they become at once "like scarecrows, on which

the foulest birds soonest learn to perch." To scold well and wisely is

an art by itself. For some children, pardon is the worst punishment;

for others, ignoring or neglect; for others, isolation from friends,

suspension from duties; for others, seclusion--which last, however, is

for certain ages beset with extreme danger--and for still others,

shame from being made conspicuous. Mr. Spencer's "natural penalties"

can be applied to but few kinds of wrong, and those not the worst.

Basedow tied boys who fell into temptation to a strong pillar to brace

them up; if stupid and careless, put on a fool's cap and bells; if

they were proud, they were suspended near the ceiling in a basket, as

Aristophanes represented Socrates. Two boys who quarreled, were made

to look into each other's eyes before the whole school till their

angry expressions gave way before the general sense of the ridiculous.

This is more ingenious than wise. The object of discipline is to avoid

punishment, but even flogging should never be forbidden. It maybe

reserved, like a sword in its scabbard, but should not get so rusted

in that it can not be drawn on occasion. The law might even limit the

size and length of the rod, and place of application, as in Germany,

but it should be of no less liberal dimensions here than there.

punishment should, of course, be minatory and reformatory, and not

vindictive, and we should not forget that certainty is more effective

than severity, nor that it is apt to make motives sensuous, and delay

the psychic restraint which should early preponderate over the

physical. But will-culture for boys is rarely as thorough as it should

be without more or less flogging. I would not, of course, urge the

extremes of the past. The Spartan beating as a gymnastic drill to

toughen, the severity which prevailed in Germany for a long time after

its Thirty Years' Wars,[2] the former fashion in many English schools

of walking up not infrequently to take a flogging as a plucky thing to

do, and with no notion of disgrace attaching to it, shows at least an

admirable strength of will. Severe constraint gives poise, inwardness,

self-control, inhibition, and not-willingness, if not willingness,

while the now too common habit of coquetting for the child's favor,

and tickling its ego with praises and prizes, and pedagogic

pettifogging for its good-will, and sentimental fear of a judicious

slap to rouse a spoiled child with no will to break, to make it keep

step with the rest in conduct, instead of delaying a whole school-room

to apply a subtle psychology of motives on it, is bad. This reminds

one of the Jain who sweeps the ground before him lest he unconsciously

tread on a worm. Possibly it may be well, as Schleiermacher suggests,

not to repress some one nascent bad act in some natures, but let it

and the punishment ensue for the sake of Dr. Spankster's tonic. Dermal

pain is not the worst thing in the world, and by a judicious knowledge

of how it feels at both ends of the rod, by flogging and being

flogged, far deeper pains may be forefended. Insulting defiance,

deliberative disobedience, ostentatious carelessness and bravado, are

diseases of the will, and, in very rare cases of Promethean obstinacy,

the severe process of breaking the will is needful, just as in surgery

it is occasionally needful to rebreak a limb wrongly set, or deformed,

to set it over better. It is a cruel process, but a crampy will in

childhood means moral traumatism of some sort in the adult. Few

parents have the nerve to do this, or the insight to see just when it

is needed. It is, as some one has said, like knocking a man down to

save him from stepping off a precipice. Even the worst punishments are

but very faint types of what nature has in store in later life for

some forms of perversity of will, and are better than sarcasm,

ridicule, or tasks, as penalties. The strength of obstinacy is

admirable, and every one ought to have his own will; but a false

direction, though almost always the result of faulty previous training

when the soul more fluid and mobile, is all the more fatal. While so

few intelligent parents are able to refrain from the self-indulgence

of too much rewarding or giving, even though it injures the child, it

is perhaps too much to expect the hardihood which can be justly cold

to the caresses of a child who seeks, by displaying all its stock of

goodness and arts of endearment, to buy back good-will after

punishment has been deserved. If we wait too long, and punish in cold

blood, a young child may hate us; while, if we punish on the instant,

and with passion, a little of which is always salutary, on the

principle, \_ohne Affekt kein Effekt\_, [Without passion, no effect] an

older child may fail of the natural reactions of conscience, which

should always be secured. The maxim, \_summum jus summa injuria\_, [The

rigor of the law may be the greatest wrong] we are often told, is

peculiarly true in school, and so it is; but to forego all punishment

is no less injustice to the average child, for it is to abandon one of

the most effective means of will-culture. We never punish but a part,

as it were, of the child's nature; he has lied, but is not therefore a

liar, and we deal only with the specific act, and must love all the

rest of him.

And yet, after all, indiscriminate flogging is so bad, and the average

teacher is so inadequate to that hardest and most tactful of all his

varied duties, viz., selecting the right outcrop of the right fault of

the right child at the right time and place, mood, etc., for best

effect, that the bold statement of such principles as above is perhaps

not entirely without practical danger, especially in two cases which

Madame Necker and Sigismund have pointed out, and in several cases of

which the present writer has notes. First, an habitually good child

sometimes has a saturnalia of defiance and disobedience; a series of

insubordinate acts are suddenly committed which really mark the first

sudden epochful and belated birth of the instinct of independence and

self-regulation, on which his future manliness will depend. He is

quite irresponsible, the acts are never repeated, and very lenient

treatment causes him, after the conflict of tumultuous feelings has

expanded his soul, to react healthfully into habitual docility again,

if some small field for independent action be at once opened him. The

other case is that of \_ennui\_, of which children suffer such nameless

qualms. When I should open half a dozen books, start for a walk, and

then turn back, wander about in mind or body, seeking but not finding

content in anything, a child in my mood will wish for a toy, an

amusement, food, a rare indulgence, only to neglect or even reject it

petulantly when granted. These flitting "will-spectres" are physical,

are a mild form of the many fatal dangers of fatigue; and punishment

is the worst of treatment. Rest or diversion is the only cure, and the

teacher's mind must be fruitful of purposes to that end. Perhaps a

third case for palliative treatment is, those lies which attend the

first sense of badness. The desire to conceal it occasionally

accompanies the nascent effort to reform and make the lie true. These

cases are probably rare, while the temptation to lie is far greater

for one who does ill than for one who does well, for fear is the chief

motive, and a successful lie which concealed would weaken the desire

to cure a fault.

We have thus far spoken of obedience, and come now to the later

necessity of self-guidance, which, if obedience has wrought its

perfect work, will be natural and inevitable. It is very hard to

combine reason and coercion, yet it is needful that children think

themselves free long before we cease to determine them. As we slowly

cease to prescribe and begin to inspire, a very few well-chosen

mottoes, proverbs, maxims, should be taught very simply, so that they

will sink deep. Education has been defined as working against the

chance influences of life, and it is certain that without some

precepts and rules the will will not exert itself. If reasons are

given, and energy is much absorbed in understanding, the child will

assent but will not do. If the mind is not strong, many wide ideas are

very dangerous. Strong wills are not fond of arguments, and if a young

person falls to talking or thinking beyond his experience, subjective

or objective, both conduct and thought are soon confused by chaotic

and incongruous opinions and beliefs; and false expectations, which

are the very seducers of the will, arise. There can be little

will-training by words, and the understanding can not realize the

ideals of the will. All great things are dangerous, as Plato said, and

the truth itself is not only false but actually immoral to unexpanded

minds. Will-culture is intensive, not extensive, and the writer knows

a case in which even a vacation ramble with a moralizing fabulist has

undermined the work of years. Our precepts must be made very familiar,

copiously illustrated, well wrought together by habit and attentive

thought, and above all clear cut, that the pain of violating them may

be sharp and poignant. Vague and too general precepts beyond the

horizon of the child's real experience do not haunt him if they are

outraged. Now the child must obey these, and will, if he has learned

to obey well the command of others.

One of the best sureties that he will do so is muscle-culture, for if

the latter are weaker than the nerves and brain, the gap between

knowing and doing appears and the will stagnates. Gutsmuths, the

father of gymnastics in Germany before Jahn, used to warn men not to

fancy that the few tiny muscles that moved the pen or tongue had power

to elevate men. They might titillate the soul with words and ideas;

but rigorous, symmetrical muscle-culture alone, he and his Turner

societies believed, could regenerate the Fatherland, for it was one

thing to paint the conflict of life, and quite another to bear arms in

it. They said, "The weaker the body the more it commands; the stronger

it is the more it obeys."

In this way we shall have a strong, well-knit soul-texture, made up of

volitions and ideas like warp and woof. Mind and will will be so

compactly organized that all their forces can be brought to a single

point. Each concept or purpose will call up those related to it, and

once strongly set toward its object, the soul will find itself borne

along by unexpected forces. This power of totalizing, rather than any

transcendent relation of elements, constitutes at least the practical

unity of the soul, and this unimpeded association of its elements is

true or inner freedom of will. Nothing is wanting or lost when the

powers of the soul are mobilized for a great task, and its substance

is impervious to passion. With this organization, men of really little

power accomplish wonders. Without it great minds are confused and

lost. They have only velleity or caprice. The will makes a series of

vigorous, perhaps almost convulsive, but short, inconsistent efforts.

As Jean Paul says, there is sulphur, charcoal, and saltpetre in the

soul, but powder is not made, for they never find each other. To

understand this will-plexus is preeminent among the new demands now

laid on educators.

But, although this focalizing power of acting with the whole rather

than with a part of the soul, gives independence of many external,

conventional, proximate standards of conduct, deepening our interests

in life, and securing us against disappointment by defining our

expectations, while such a sound and simple will-philosophy is proof

against considerable shock and has firmness of texture enough to bear

much responsibility, there is, of course, something deeper, without

which all our good conduct is more or less hollow. This is that better

purity established by mothers in the plastic heart, before the

superfoetation of precept is possible, or even before the "soul takes

flight in language"; it is perhaps pre-natal or hereditary. Much every

way depends on how aboriginal our goodness is, whether the will acts

with effort, as we solve an intricate problem, in solitude, or as we

say the multiplication table, which only much distraction can confuse,

or as we repeat the alphabet, which the din of battle could not

hinder. Later and earlier training should harmonize with each other

and with nature. Thrice happy he who is so wisely trained that he

comes to believe he believes what his soul deeply does believe, to say

what he feels and feel what he really does feel, and chiefly whose

express volitions square with the profounder drift of his will as the

resultant of all he has desired or wished, expected, attended to, or

striven for. When such an one comes to his moral majority by standing

for the first time upon his own careful conviction, against the

popular cry, or against his own material interests or predaceous

passions, and feels the constraint and joy of pure obligation which

comes up from this deep source, a new, original force is brought into

the world of wills. Call it inspiration, or Kant's transcendental

impulse above and outside of experience, or Spencer's deep

reverberations from a vast and mysterious past of compacted ancestral

experiences, the most concentrated, distilled and instinctive of all

psychic products, and as old as Mr. Tyndall's "fiery cloud"--the name

or even source is little. We would call it the purest, freest, most

prevailing, because most inward, will or conscience.

This free, habitual guidance by the highest and best, by conviction

with no sense of compulsion or obligation, impractical if not

dangerous ideal, for it can be actually realized only by the rarest

moral genius. For most of us, the best education is that which makes

us the best and most obedient servants. This is the way of peace and

the way of nature, for even if we seriously try to keep up a private

conscience at all, apart from feeling, faction, party or class spirit,

or even habit, which are our habitual guides, the difficulties are so

great that most hasten, more or less consciously and voluntarily, to

put themselves under authority again, serving only the smallest margin

of independence in material interests, choice of masters, etc, and

yielding to the pleasing and easy illusion that inflates the minimum

to seem the maximum of freedom, and uses the noblest ideal of history,

viz., that of pure autonomous oughtness, as a pedestal for idols of

selfishness, caprice and conceit. The trouble is in interpreting these

moral instincts, for even the authorities lack the requisite

self-knowledge in which all wisdom culminates. The moral interregnum

which the \_Aufklärung\_ [Enlightenment] has brought will not end till

these instincts are rightly interpreted by in intelligence. The

richest streams of thought must flow about them, the best methods must

peep and pry till their secrets are found and put into the

idea-pictures in which most men think.

This brings us, finally, to the highest and also immediately practical

method of moral education, viz., training the will by and for

intellectual work. Youth and childhood must not be subordinated as

means to maturity. Learning is more useful than knowing. It is the way

and not the goal, the work and not the product, the acquiring and not

the acquisition, that educates will and character. To teach only

results, which are so simple, without methods by which they were

obtained, which are so complex and hard, to develop the sense of

possession without the strain of activity, to teach great matters too

easily or even as play, always to wind along the lines of least

resistance into the child's mind, is imply to add another and most

enervating luxury to child-life. Only the sense and power of effort,

which made Lessing prefer the search to the possession of truth, which

trains the will in the intellectual field, which is becoming more and

more the field of its activity, counts for character and makes

instruction really educating. This makes mental work a series of acts,

or living thoughts, and not merely words. Real education, that we can

really teach, and that which is really most examinable, is what we do,

while those who acquire without effort may be extremely instructed

without being truly educated.

It is those who have been trained to put forth mental power that come

to the front later, while it is only those whose acquisitions are not

transpeciated into power who are in danger of early collapse.

It is because of this imperfect appropriation through lack of

volitional reaction that mental training is so often dangerous,

especially in its higher grades. Especially wherever good precepts are

allowed to rest peacefully beside undiscarded bad habits, moral

weakness is directly cultivated. Volitional recollection, or forcing

the mind to reproduce a train of impressions, strengthens what we may

call the mental will; while if multifarious impressions which excite

at the time are left to take their chances, at best, fragmentary

reproduction, incipient amnesia, the prelude of mental decay, may be

soon detected. Few can endure the long working over of ideas,

especially if at all fundamental, which is needful to full maturity of

mind, without grave moral danger. New standpoints and ideas require

new combinations of the mental elements, with constant risk that

during the process, what was already secured will fall back into its

lower components. Even oar immigrants suffer morally from the change

of manners and customs and ideas, and yet education menus change; the

more training the more change, as a rule, and the more danger during

the critical transition period while we oscillate between control by

old habits, or association within the old circle of thought, and by

the new insights, as a medical student often suffers from trying to

bring the regulation of his physical functions under new and imperfect

hygienic insights. Thus most especially if old questions, concerning

which we have long since ceased to trust ourselves to give reasons,

need to be reopened, there is especial danger that the new equilibrium

about which the dynamic is to be re-resolved into static power will be

established, if at all, with loss instead of with gain. Indeed, it is

a question not of schools but of civilization, whether mental

training, from the three R's to science and philosophy, shall really

make men better, as the theory of popular education assumes, and

whether the genius and talent of the few who can receive and bear it

can be brought to the full maturity of a knowledge fully facultized--a

question paramount, even in a republic, to the general education of

the many.

The illusion is that beginnings are hard. They are easy. Almost any

mind can advance a little way into almost any subject. The feeblest

youth can push on briskly in the beginning of a new subject, but he

forgets, and so does the examiner who marks him, that difficulties

increase not in arithmetical but in almost geometrical ratio as he

advances. The fact, too, that all topics are taught by all teachers

and that we have no specialized teaching in elementary branches, and

that examinations are placed in the most debilitating part of our

peculiarly debilitating spring, these help us to solve the problem

which China has solved so well, viz., how to instruct and not to

educate. A pass mark, say of fifty, should be given not for mastery of

the first half of the book, or for knowledge of half the matter in it,

but for that of three-fourths or more. Suppose one choose the easier

method of tattooing his mind by attaining the easy early stages of

proficiency in many subjects, as is possible and even encouraged in

too many of our school and college curricula, he weakens the

will-quality of his mind. Smattering is dissipation of energy. Only

great, concentrated and prolonged efforts in one direction really

train the mind, because only \_they\_ train the will beneath it. Many

little, heterogeneous efforts of different sorts leave the mind in a

muddle of heterogeneous impressions, and the will like a rubber band

is stretched to flaccidity around one after another bundle of objects

too large for it to clasp into unity. Here again, \_in der Beschränkung

zeigt sich der Meister\_ [The master shows himself in self-limitation];

all-sidedness through one-sidedness; by stalking the horse or cow out

in the spring time, till he gnaws his small allotted circle of grass

to the ground, and not by roving and cropping at will, can he be

taught that the sweetest joint is nearest the root, are convenient

symbols of will-culture in the intellectual field. Even a long cram,

if only on one subject, which brings out the relations of the parts,

or a "one-study college," as is already devised in the West, or the

combination of several subjects even in primary school grades into a

"concentration series," as devised by Ziller and Rein, the university

purpose as defined by Ziller of so combining studies that each shall

stand in the course next to that with which it is inherently closest

connected by matter and method, or the requirements of one central and

two collateral branches for the doctorate examination--all these devices

no doubt tend to give a sense of efficiency, which is one of the

deepest and proudest joys of life, in the place of a sense of

possession so often attended by the exquisite misery of conscious

weakness. The unity of almost any even ideal purpose is better than

none, if it tend to check the superficial one of learning to repeat

again or of boxing the whole compass of sciences and liberal arts, as

so many of our high schools or colleges attempt.

Finally, in the sphere of mental productivity and originality, a just

preponderance of the will-element makes men distrust new insights,

quick methods, and short cuts, and trust chiefly to the genius of

honest and sustained work, in power of which perhaps lies the greatest

intellectual difference between men. When ideas are ripe for

promulgation they have been condensed and concentrated, thought

traverses them quickly and easily--in a word, they have become

practical, and the will that waits over a new idea patiently and

silently, without anxiety, even though with a deepening sense of

responsibility, till all sides have been seen, all authorities

consulted, all its latent mental reserves heard from, is the man who

"talks with the rifle and not with the water-hose," or, in a rough

farmer's phrase, "boils his words till he can give his hearers sugar

and not sap." Several of the more important discoveries of the present

generation, which cost many weary months of toil, have been enumerated

in a score or two of lines, so that every experimenter could set up

his apparatus and get the results in a few minutes. Let us not forget

that, in most departments of mental work, the more we revise and

reconstruct our thought, the longer we inhibit its final expression,

while the oftener we return to it refreshed from other interests, the

clearer and more permeable for other minds it becomes, because the

more it tends to express itself in terms of willed action, which is

"the language of complete men."

So closely bound together are moral and religious training that a

discussion of one without the other would be incomplete. In a word,

religion is the most generic kind of culture as opposed to all systems

or departments which are one sided. All education culminates in it

because it is chief among human interests, and because it gives inner

unity to the mind, heart, and will. How now should this common element

of union be taught?

To be really effective and lasting, moral and religious training must

begin in the cradle. It was a profound remark of Froebel that \_the

unconsciousness of a child is rest in God\_. This need not be

understood in guy pantheistic sense. From this rest in God the

childish soul should not be abruptly or prematurely aroused. Even the

primeval stages of psychic growth are rarely so all-sided, so purely

unsolicited, spontaneous, and unprecocious, as not to be in a sense a

fall from Froebel's unconsciousness or rest in God. The sense of

touch, the mother of all the other senses, is the only one which the

child brings into the world already experienced; but by the pats,

caresses, hugs, etc., so instinctive with young mothers, varied

feelings and sentiments are communicated to the child long before it

recognizes its own body as distinct from things about it. The mother's

face and voice are the first conscious objects as the infant soul

unfolds, and she soon comes to stand in the very place of God to her

child. All the religion of which the child is capable during this by

no means brief stage of its development consists of those

sentiments--gratitude, trust, dependence, love, etc., now felt only

for her--which are later directed toward God. The less these are now

cultivated toward the mother, who is now their only fitting if not

their only possible object, the more feebly they will later be felt

toward God. This, too, adds greatly to the sacredness and the

responsibilities of motherhood. Froebel perhaps is right that thus

fundamental religious sentiments can be cultivated in the earliest

months of infancy. It is of course impossible not to seem, perhaps

even not to be, sentimental upon this theme, for the infant soul has

no other content than sentiments, and because upon these rests the

whole superstructure of religion in child or adult. The mother's

emotions, and physical and mental states, indeed, imparted and

reproduced in the infant so immediately, unconsciously, and through so

many avenues, that it is no wonder that these relations see mystic.

Whether the mother is habitually under the influence of calm and

tranquil emotions, or her temper is fluctuating or violent, or her

movements are habitually energetic or soft and caressing, or she be

regular or irregular in her ministrations to the infant in her arms,

all these characteristics and habits are registered in the primeval

language of touch upon the nervous system of the child. From this

point of view, poise and calmness, the absence of all intense annuli

and of sensations or transitions which are abrupt or sudden, and an

atmosphere of quieting influences, like everything which retards by

broadening, is in the general line of religious culture. The soul of

an infant is well compared to a seed planted in a garden. It is not

pressed or moved by the breezes which rustle the leaves overhead. The

sunlight does not fall upon it, and even dew and evening coolness

scarcely reach it; but yet there is not a breath of air or a ray of

sunshine, nor a drop of moisture to which it is responsive, and which

does not stir all its germinant forces. The child is a plant, must

live out of doors in proper season, and there must be no forcing.

Religion, then, at this important stage, at least, is naturalism pure

and simple, and religious training is the supreme art of standing out

of nature's way. So implicit is the unity of soul and body at this

formative age that care of the body is the most effective

ethico-religious culture.

Next to be considered are the sentiments which unfold under the

influence of that fresh and naive curiosity which attends the first

impressions of natural objects from which both religion and science

spring as from one common root. The awe and sublimity of a

thunderstorm, the sights and sounds of a spring morning, objects which

lead the child's thoughts to what is remote in time and space, old

trees, ruins, the rocks, and, above all, the heavenly bodies--the

utilization of these lessons is the most important task of the

religious teacher during the \_kindergarten\_ stage of childhood. Still

more than the undevout astronomer, the undevout child under such

influences is abnormal. In these directions the mind of the child is

as open and plastic as that of the ancient prophet to the promptings

of the inspiring Spirit. The child can recognize no essential

difference between nature and the supernatural, and the products of

mythopoeic fancy which have been spun about natural objects, and which

have lain so long and so warm about the hearts of generations and

races of men, are now the best of all nutriments for the soul. To

teach scientific rudiments only about nature, on the shallow principle

that nothing should be taught which must be unlearned, or to encourage

the child to assume the critical attitude of mind, is dwarfing the

heart and prematurely forcing the head. It has been said that country

life is religion for children at this stage. However this may be, it

is clear that natural religion is rooted in such experiences, and

precedes revealed religion in the order of growth and education,

whatever its logical order in systems of thought may be. A little

later, habits of truthfulness[3] are best cultivated by the use of the

senses in exact observation. To see a simple phenomenon in nature and

report it fully and correctly is no easy matter, but the habit of

trying to do so teaches what truthfulness is and leaves the impress of

truth upon the whole life and character. I do not hesitate to say,

therefore, that elements of science should be taught to children for

the moral effects of its influences. At the same time all truth is not

sensuous, and this training alone at this age tends to make the mind

pragmatic, dry, and insensitive or unresponsive to that other kind of

truth the value of which is not measured by its certainty so much as

by its effect upon us. We must learn to interpret the heart and our

native instincts as truthfully as we do external nature, for our

happiness in life depends quite as largely upon bringing our beliefs

into harmony with the deeper feelings of our nature as it does upon

the ability to adapt ourselves to our physical environment. Thus not

only all religious beliefs and moral acts will strengthen if they

truly express the character instead of cultivating affectation and

insincerity in opinion, word, and deed, as with mistaken pedagogic

methods they may do. This latter can be avoided only by leaving all to

naturalism and spontaneity at first, and feeding the soul only

according to its appetites and stage of growth. No religious truth

must be taught as fundamental--especially as fundamental to

morality--which can be seriously doubted or even misunderstood. Yet it

must be expected that convictions will be transformed and worked over

and over again, and only late, if at all, will an equilibrium between

the heart and the truth it clings to as finally satisfying be

attained. Hence most positive religious instruction, or public piety,

if taught at all, should be taught briefly as most serious but too

high for the child yet, or as rewards to stimulate curiosity for them

later, but sacred things should not become too familiar or be

conventionalized before they can be felt or understood.

The child's conception of God should not be personal or too familiar

\_at first\_, but He should appear distant and vague, inspiring awe and

reverence far more than love; in a word, as the God of nature rather

than as devoted to serviceable ministrations to the child's individual

wants. The latter should be taught to be a faithful servant rather

than a favorite of God. The inestimable pedagogic value of the

God-idea consists in that it widens the child's glimpse of the whole,

and gives the first presentment of the universality of laws, such as

are observed in its experiences and that of others, so that all things

seem comprehended under one stable system or government. The slow

realization that God's laws are not like those of parents and

teachers, evadible, suspensible, but changeless, and their penalties

sure as the laws of nature, is most important factor of moral

training. First the law, the schoolmaster, then the Gospel; first

nature, then grace, is the order of growth.

The pains or pleasures which follow many acts are immediate, while the

results that follow others are so remote or so serious that the child

must utilize the experience of others. Artificial rewards and

punishments must be cunningly devised so as to simulate and typify as

closely as possible the real natural penalty, and they must be

administered uniformly and impartially like laws of nature. As

commands are just, and as they are gradually perceived to spring from

superior wisdom, respect arises, which Kant called the bottom motive

of duty, and defined as the immediate determination of the will by

law, thwarting self-love. Here the child reverences what is not

understood as authority, and to the childish "Why?" which always

implies imperfect respect for the authority, however displeasing its

behest, the teacher or parent should always reply, "You cannot

understand why yet," unless quite sure that a convincing and

controlling insight can be given, such as shall make all future

exercise of outward authority in this particular unnecessary. From

this standpoint the great importance of the character and native

dignity of the teacher is best seen. Daily contact with some teachers

is itself all-sided ethical education for the child without a spoken

precept. Here, too, the real advantage of male over female teachers,

especially for boys, is seen in their superior physical strength,

which often, if highly estimated, gives real dignity and commands real

respect, and especially in the unquestionably greater uniformity of

their moods and their discipline.

During the first years of school life, a point of prime importance in

ethico-religious training is the education of conscience. This latter

is the most complex and perhaps the most educable of all our so-called

"faculties." A system of carefully arranged talks, with copious

illustrations from history and literature, about such topics as fair

play, slang, cronies, dress, teasing, getting mad, prompting in class,

white lies, affectation, cleanliness, order, honor, taste,

self-respect, treatment of animals, reading, vacation pursuits, etc.,

can be brought quite within the range of boy-and-girl interests by a

sympathetic and tactful teacher, and be made immediately and obviously

practical. All this is nothing more or less than conscience-building.

The old superstition that children have innate faculties of such a

finished sort that they flash up and grasp the principle of things by

a rapid sort of first "intellection," an error that made all

departments of education so trivial, assumptive and dogmatic for

centuries before Comenius, Basedow and Pestalozzi, has been banished

everywhere save from moral and religious training, where it still

persists in full force. The senses develop first, and all the higher

intuitions called by the collective name of conscience gradually and

later in life. They first take the form of sentiments without much

insight, and are hence liable to be unconscious affectation, and are

caught insensibly from the environment with the aid of inherited

predisposition, and only made more definite by such talks as the

above. But parents are prone to forget that healthful and correct

sentiments concerning matters of conduct are, at first, very feeble,

and that the sense of obligation needs the long and careful

guardianship of external authority. Just as a young medical student

with a rudimentary notion of physiology and hygiene is sometimes

disposed to undertake a more or less complete reform of his diet,

regimen, etc., to make it "scientific" in a way that an older and a

more learned physician would shrink from, so the half-insights of boys

into matters of moral regimen are far too apt, in the American

temperament, to expend, in precocious emancipation and crude attempts

at practical realization, the force which is needed to bring their

insights to maturity. Authority should be relaxed gradually,

explicitly, and provisionally over one definite department of conduct

at a time. To distinguish right and wrong in their own nature is the

highest and most complex of intellectual processes. Most men and all

children are guided only by associations of greater or less subtlety.

Perhaps the whole round of human duties might be best taught by

gathering illustrations of selfishness and tracing it in its countless

disguises and ramifications through every stage of life. Selfishness

is opposed to a sense of the infinite and is inversely as real

religion, and the study of it is not, like systematic ethics, apt to

be confused and made unpractical by conflicting theories.

The Bible, the great instrument in the education of conscience, is far

less juvenile than it is now the fashion to suppose. At the very

least, it expresses the result of the ripest human experience, the

noblest traditions of humanity. Old Testament history, even more than

most very ancient history, is distilled to an almost purely ethical

content. For centuries Scripture was withheld from the masses for the

same reason that Plato refused at first to put his thoughts into

writing, because it would be sure to be misunderstood by very many and

lead to that worst of errors and fanaticism caused by half-truths.

Children should not approach it too lightly.

The Old Testament, perhaps before or more than the New, is the Bible

for childhood. A good, protracted course of the law pedagogically

prepares the way for the apprehension of the Gospel. Then the study of

the Old Testament should begin with selected tales, told, as in the

German schools, impressively, in the teacher's language, but

objectively, and without exegetical or hortatory comment. The appeal

is directly to the understanding only at first, but the moral lesson

is brought clearly and surely within the child's reach, but not

personally applied after the manner common with us.

Probably the most important changes for the educator to study are

those which begin between the ages of twelve and sixteen and are

completed only some years later, when the young adolescent receives

from nature a new capital of energy and altruistic feeling. It is

physiological second birth, and success in life depends upon the care

and wisdom with which this new and final invoice of energy is

husbanded. These changes constitute a natural predisposition to a

change of heart, and may perhaps be called, in Kantian phrase, its

\_schema\_. Even from the psychophysic standpoint it is a correct

instinct which has slowly led churches to center so much of their

cultus upon regeneration. In this I, of course, only assert here the

neurophysical side, which is everywhere present, even if everywhere

subordinate to the spiritual side. As everywhere, so here, too, the

physical may be called in a sense regulative rather than constitutive.

It is therefore not surprising that statistics show that far more

conversions, proportionately, take place during the adolescent period,

which does not normally end before the age of twenty-four or five,

than during any other period of equal length. At this age most

churches confirm.

Before this age the child lives in the present, is normally selfish,

deficient in sympathy, but frank and confidential, obedient to

authority, and without affectation save the supreme affectation of

childhood, viz., assuming the words, manners, habits, etc., of those

older than itself. But now stature suddenly increases, and the power

of physical and mental endurance and effort diminishes for a time;

larynx, nose, chin change, and normal and morbid ancestral traits and

features appear. Far greater and more protracted, though unseen, are

the changes which take place in the nervous system, both in the

development of the cortex and expansion of the convolutions and the

growth of association-fibers by which the elements shoot together and

relation of things are seen, which hitherto seemed independent, to

which it seems as if for a few years the energies of growth were

chiefly directed. Hence this period is so critical and changes in

character are so rapid. No matter how confidential the relations with

the parent may have been, an important domain of the soul now declares

its independence. Confidences are shared with those of equal age and

withheld from parents, especially by boys, to an extent probably

little suspected by most parents. Education must be addressed to

freedom, which recognizes only self-made law, and spontaneity of

opinion and conduct is manifested, often in extravagant and grotesque

forms. There is now a longing for that kind of close sympathy and

friendship which makes cronies and intimates; there is a craving for

strong emotions which gives pleasure in exaggerations; and there are

nameless longings for what is far, remote, strange, which emphasizes

the self-estrangement which Hegel so well describes, and which marks

the normal rise of the presentiment of something higher than self.

Instincts of rivalry and competition now grow strong in boys, and

girls grow more conscientious and inward, and begin to feel their

music, reading, religion, painting, etc., and to realize the bearing

of these upon their future adult life. There is often a strong

instinct of devotion and self-sacrifice toward some, perhaps almost

any, object, or in almost any cause which circumstances may present.

Moodiness and perhaps a love of solitude are developed. "Growing fits"

make hard and severe labor of body and mind impossible without

dwarfing or arresting the development, by robbing of its nutrition

some part of the organism--stomach, lungs, chest, heart, back, brain,

etc.--which is peculiarly liable to disease later. It is never so hard

to tell the truth plainly and objectively and without any subjective

twist. The life of the mere individual ceases and that of person, or

better, of the race, begins. It is a period of realization, and hence

often of introspection. In healthy natures it is the golden age of

life, in which enthusiasm, sympathy, generosity, and curiosity are at

their strongest and best, and when growth is so rapid that, e.g., each

college class is conscious of a vast interval of development which

separates it from the class below; but it is also a period subject to

Wertherian crises, such as Hume, Richter, J.S. Mill, and others passed

through, and all depends on the direction given to these new forces.

The dangers of this period are great and manifest. The chief of these,

far greater even than the dangers of intemperance, is that the sexual

elements of soul and body will be developed prematurely and

disproportionately. Indeed, early maturity in this respect is itself

bad. If it occurs before other compensating and controlling powers are

unfolded, this element is hypertrophied and absorbs and dwarfs their

energy and it is then more likely to be uninstructed and to suck up

all that is vile in the environment. Far more than we realize, the

thoughts and feelings of youth center about this factor of his nature.

Quite apart, therefore, from its intrinsic value, education should

serve the purpose of preoccupation, and should divert attention from

an element of our nature the premature or excessive development of

which dwarfs every part of soul and body. Intellectual interests,

athleticism, social and esthetic tastes, should be cultivated. There

should be some change in external life. Previous routine and

drill-work must be broken through and new occupations resorted to,

that the mind may not be left idle while the hands are mechanically

employed. Attractive home-life, friendships well chosen and on a high

plane, and regular habits, should of course be cultivated. Now, too,

though the intellect is not frequently judged insane, so that

pubescent insanity is comparatively rare, the feelings, which are yet

more fundamental to mental sanity, are most often perverted, and lack

of emotional steadiness, violent and dangerous impulses, unreasonable

conduct, lack of enthusiasm and sympathy, are very commonly caused by

abnormalities here. Neurotic disturbances, such as hysteria, chorea,

and, in the opinion of some physicians, sick-headache and early

dementia are peculiarly liable to appear and become seated during this

period. In short, the previous selfhood is broken up like the

regulation copy handwriting of early school years, and a new

individual is in process of crystallization. All is solvent, plastic,

peculiarly susceptible to external influences.

Between love and religion, God and nature have wrought a strong and

indissoluble bond. Flagellations, fasts, exposure, excessive penances

of many kinds, the Hindoo cultus of quietude, and mental absorption in

vacuity and even one pedagogic motive of a cultus of the spiritual and

supernatural, e. g. in the symposium of Plato, are all designed as

palliatives and alteratives of degraded love. Change of heart before

pubescent years, there are several scientific reasons for thinking

means precocity and forcing. The age signalized by the ancient Greeks

as that at which the study of what was comprehensively called music

should begin, the age at which Roman guardianship ended, as explained

by Sir Henry Maine, at which boys are confirmed in the modern Greek,

Catholic, Lutheran and Episcopal churches, and at which the child

Jesus entered the temple, is as early as any child ought consciously

to go about his heavenly Father's business. If children are instructed

in the language of these sentiments too early, the all-sided deepening

and broadening of soul and of conscience which should come with

adolescent years will be incomplete. Revival sermon which the writer

has heard preached to very young children are analogous to exhorting

them to imagine themselves married people and inculcating the duties

of that relation. It is because this precept is violated in the

intemperate haste for immediate results that we may so often hear

childish sentiments and puerile expressions so strangely mingled in

the religious experience of otherwise apparently mature adults, which

remind one of a male voice constantly modulating from manly tones into

boyish falsetto. Some one has said of very early risers that they were

apt to be conceited all the forenoon, and stupid and uninteresting all

the afternoon and evening. So, too, precocious infant Christians are

apt to be conceited and full of pious affectations all the forenoon of

life, and thereafter commonplace enough in their religious life. One

is reminded of Aristotle's theory of Catharsis, according to which the

soul was purged of strong or bad passions by listening to vivid

representations of them on the stage. So, by the forcing method we

deprecate, the soul is given just enough religious stimulus to act as

an inoculation against deeper and more serious interest later. At this

age the prescription of a series of strong feelings is very apt to

cause attention to concentrate on physical states in a way which may

culminate in the increased activity of the passional nature, or may

induce that sort of self-flirtation which is expressed in morbid love

of autobiographic confessional outpourings, or may issue in the

supreme selfishness of incipient and often unsuspected hysteria. Those

who are led to Christ normally by obeying conscience are not apt to

endanger the foundation of their moral character if they should later

chance to doubt the doctrine of verbal inspiration or some of the

miracles, or even get confused about the Trinity, because their

religious nature is not built on the sand. The art of leading young

men through college without ennobling or enlarging any of the

religious notions of childhood is anti-pedagogic and unworthy

philosophy, and is to leave men puerile in the highest department of

their nature.

At the age we have indicated, when the young man instinctively takes

the control of himself into his own hands, previous ethico-religious

training should be brought to a focus and given a personal

application, which, to be most effective, should probably, in most

cases, be according to the creed of the parent. It is a serious and

solemn epoch, and ought to be fittingly signalised. Morality now needs

religion, which cannot have affected life much before. Now duties

should be recognised as divine commands, for the strongest motives,

natural and supernatural, are needed for the regulation of the new

impulses, passions, desires, half insights, ambitions, etc., which

come to the American temperament so suddenly before the methods of

self-regulation can become established and operative. Now a deep

personal sense of purity and impurity are first possible, and indeed

inevitable, and this natural moral tension is a great opportunity to

the religious teacher. A serious sense of God within, and of

responsibilities which transcend this life as they do the adolescent's

power of comprehension; a feeling for duties deepened by a realization

and experience of their conflict such as some have thought to be the

origin of religion itself in the soul--these, too, are elements of the

"theology of the heart" revealed at this age to every serious youth,

but to the judicious emphasis and utilization of which, the teacher

should lend his consummate skill. While special lines of interest

leading to a career must be now well grounded, there must also be a

culture of the ideal and an absorption in general views and remote and

universal ends. If all that is pure and disciplining in what is

transcendent, whether to the Christian believers, the poet or the

philosopher, had even been devised only for the better regulation of

human energies set free at this age, but not yet fully defined or

realized, they would still have a most potent justification on this

ground alone. At any rate, what is often wasted in excess here, if

husbanded, ripens into philosophy, the larger love to the world, the

true and the good, in a sense not unlike that in the symposium of

Plato.

Finally, there is danger lest this change, as prescribed and

formulated by the church, be too sudden and violent, and the capital

of moral force which should last a lifetime be consumed in a brief,

convulsive effort, like the sudden running down of a watch if its

spring be broken. Piety is naturally the slowest because the most

comprehensive kind of growth. Quetelet says that the measure of the

state of civilization in a nation is the way in which it achieves its

revolutions. As it becomes truly civilized, revolutions cease to be

sudden and violent, and become gradually transitory and without abrupt

change. The same is true of that individual crisis which

psycho-physiology describes as adolescence, and of which theology

formulates a higher spiritual potency as conversion. The adolescent

period lasts ten years or more, during all of which development of

every sort is very rapid and constant, and it is, as already remarked,

intemperate haste for immediate results, of reaping without sowing,

which has made so many regard change of heart as an instantaneous

conquest rather than as a growth, and persistently to forget that

there is something of importance before and after it in healthful

religious experience.

[Footnote 1: See author's Boy Life, in Massachusetts Country Town

Forty Years Ago. Pedagogical Seminary, June, 1906, vol. 13, pp.

192-207.]

[Footnote 2: Those interested in school statistics may value the

record kept by a Swabian schoolmaster named Hauberle, extending over

fifty-one years and seven months' experience as a teacher, as follows:

911,527 blows with a cane; 124,010 with a rod; 20,939 with a ruler;

136,715 with the hand; 19,295 over the mouth; 7,905 boxes on the ear;

1,115,800 snaps on the head; 22,763 nota benes with Bible, catechism,

hymnbook and grammar; 777 times boys had to kneel on peas; 613 times

on triangular blocks of wand; 5,001 had to carry a timber mare; and,

7,701 hold the rod high; the last two being punishments of his own

invention. Of the blows with the cane 800,000 were for Latin vowels,

and 76,000 of those with the rod for Bible verses and hymns. He used a

scolding vocabulary of over 3,000 terms, of which one-third were of

his own invention.]

[Footnote 3: For most recent and elaborate study of children's lies

see Zeitschrift für pädagogische Psychologie, Pathologie und Hygiene,

Juli, 1905. Jahrgang 7, Heft 3, pp. 177-205.]

\* \* \* \* \*

GLOSSARY

AGAMIC. Unmarried; unmarriageable, sometimes non-sexed.

AGENIC. Lacking in reproductive power; sterile.

AMPHIMIXIS. That form of reproduction which involves the

mingling of substance from two individuals so as to effect

a mixture of hereditary characteristics. It includes the

phenomena of conjugation and fertilization among both

unicellular and multicellular organisms.

ANABOLISM. \_See\_ METABOLISM.

ANAMNESIC. Pertaining to or aiding recollection.

ANEMIC. Deficient in blood; bloodless.

ANTHROPOMORPHISM. The attributing of human characteristics

to natural, supernatural, or divine beings.

ANTHROPOMETRY. Science of measurement of the human body.

ARTIFACT. Any artificial product.

APHASIA. Impairment or lose of the ability to understand or

use speech.

ASSOCIATIONISM. The psychological theory which regards the

laws of association as the fundamental laws of mental action

and development.

ATAVISTIC. Pertaining to reversion through the influence of

heredity to remote ancestral characteristics.

ATAXIC. Pertaining to inability to coördinate voluntary movements;

irregular.

CALAMO-PAPYRUS. Reed papyrus or pen-paper.

CATABOLISM. \_See\_ METABOLISM.

CATHARSIS. Purgation or cleansing. Aristotle's esthetic theory

that little renders immune for much.

CEREBRATION. Brain action, conscious or unconscious.

CHOREA. St. Vitus's dance; a nervous disease marked by irregular

and involuntary movements of the limbs and face.

CHRESTOMATHY. A collection of extracts and choice pieces.

CHRISTENTHUM. The Christian belief; the spirit of Christianity.

COMMANDO EXERCISES. Gymnastic exercises whose order is dependent

upon the spoken command of the director.

CORTEX. The gray matter of the brain, mostly on its surface.

CORTICAL. Pertaining to the cortex.

CRANIOMETRY. The measurement of skulls.

CRYPTOGAMOUS. Having an obscure mode of fertilization; or,

of plants that do not blossom.

CULTUS. A system of religious belief and worship.

DEUTSCHENTHUM. The spirit of the German people.

DIATHESIS. A constitutional predisposition.

EPHEBIC. Pertaining to the Greek system of instruction given

to young men to fit them for citizenship; adolescent.

EPIGONI. Successors; followers who only follow.

EPISTEMOLOGY. The theory of knowledge; that branch of logic

which undertakes to explain how knowledge is possible and

to define its limitations, meaning, and worth.

EUPEPTIC. Having good digestion.

EUPHORIA. The sense of well-being; of fullness of life.

EVIRATION. Emasculation; loss of manly characteristics.

FERAL. Wild by nature; untamed; undomesticated.

FORMICARY. An artificial ants' nest.

GEMÜTH. Disposition; the entire affective soul and its habitual

state.

HEBETUDE. Dullness; stupidity.

HEDONISTIC. Relating to hedonism, that form of Greek philosophy

which taught that pleasure is the chief end of

existence.

HETAERA. A Greek courtesan. This class was often highly

trained in music and social art, and represented the highest

grade of culture among Greek women.

HETEROGENY. (1) The spontaneous generation of animals and

vegetables, low in the scale of organization, from inorganic

elements. (2) That kind of generation in which the parent,

whether plant or animal, produces offspring differing in

structure or habit from itself, but in which after one or

more generations the original form reappears.

HETERONOMOUS. Having a different name.

HOROLOGY. The science of measuring time and of constructing

instruments for that purpose.

HYGEIA. The Greek goddess of health; health.

HYPERMETHODIC. Methodic to excess; overmethodic.

HYPERTROPHY. Excessive growth.

INDISCERPTIBLE. Incapable of being destroyed by separation of

parts.

INHIBITION. Interference with the normal result of a nervous

excitement by an opposing force.

IRRADIATION. The diffusion of nervous stimuli out of the path of

normal discharge which, as a result of the excitation of a

peripheral end organ may excite other central organs than

those directly connected with it.

KINESOLOGICAL. Pertaining to the science of tests and

measurements of bodily strength.

KINESOMETER. An instrument for measuring muscular strength.

MEDULLATION. The investment of nerve fibers with a protective

covering or medullary sheath, consisting of white, fat-like

matter.

MERISTIC. Pertaining to the levels or spinal and cerebral

segments of the body.

METABOLISM. The act or process by which, on the one hand, dead

food is built up into living matter--anabolism, and by

which, on the other, the living matter is broken down into

simpler products within a cell or organism--catabolism.

METAMORPHOSIS. Change of form or structure; transformation.

METEMPSYCHOSIS. The doctrine of the transmigration of the

soul from one body to another.

MONOPHRASTIC. Pertaining to or consisting of a single phrase.

MONOTECHNIC. Pertaining to a single art or craft.

MORPHOLOGY. The science of form and structure of plants and

animals without regard to function.

MYOLOGY. The scientific knowledge of the muscular system.

MYTHOPOEIC. Producing or having a tendency to produce myths.

NOETIC. Of, pertaining to, or conceived by, mind.

NUANCE. Slight shade; difference; distinction; degree.

ORTHOGENIC. Pertaining to right beginning and development.

ORTHOPEDIC. Relating to the art of curing deformities.

OSSUARY. A depository of dry bones.

PALEOPSYCHIC. Pertaining to the antiquity of the soul.

PANTHEISTIC. Relating to that doctrine which holds that the

entire phenomenal universe, including man and nature, is

the ever-changing manifestation of God, who rises to

self-consciousness and personality only in man.

PATRISTICS. That department of study occupied with the

doctrines and writings of the fathers of the Christian Church.

PHOBIA. Excessive or morbid fear of anything.

PHYLETICALLY. In accordance with the phylum or race; racially.

PHYLETIC. Pertaining to a race or clan.

PHYLOGENY. The history of the evolution of a species or group;

tribal history; ancestral development as opposed to ontogeny

or the development of the individual.

PHYLUM. A term introduced by Haeckel to designate the great

branches of the animal and vegetable kingdoms. Each phylum

may include several classes.

PICKELHAUBE. The spiked helmet of the German army.

PLANKTON. Sea animals and plants collectively; distinguished

from coast or bottom forms and floating in a great mass.

POLYGAMIC (LOVE). Pertaining to the habit of having more than

one mate of the opposite sex.

POLYPHRASTIC. Having many phrases; pertaining to rambling,

incoherent speech.

POST-SIMIAN. Pertaining to an age later than that in which

simian or monkey-like forms prevailed.

PRENUBILE. Pertaining to the age before sexual maturity or

marriageability is reached.

PRIE DIEU. A praying desk.

PROPEDEUTIC. Preliminary; introductory.

PROPHYLACTIC. Any medicine or measure efficacious in preventing

disease.

PSEUDOPHOBIAC. Pertaining to a morbid condition in which the

subject is continually in fear of having said something not

strictly true.

PSYCHOGENESIS. The origin and development of soul.

PSYCHONOMIC. Pertaining to the laws of mind.

PSYCHOSIS. Mental constitution or condition; any change in

consciousness, especially if abnormal.

PUBERTY. The age of sexual maturity.

PUBESCENT. Relating to the dawning of puberty.

PYGMOID. Of pygmy size and form.

RABULIST. A chronic wrangler; one who argues about everything.

SCHEMA. A synopsis; a summary. In the Kantian sense, a

general type.

SCHEMATISM. An outline of any systematic arrangement; an

outline.

SUPERFOETATION. A second conception some time after a prior

one, by which two foetuses of different age exist together

in the same female. Often used figuratively.

TEMIBILITY. (From Italian \_temibile\_, to be feared.) The principle

of adjustment of penalty to crime in just that degree necessary

to prevent a repetition of the criminal act.

TIC. A nervous affection of the muscles; a twitching.

TRANSCENDENTAL. In the Kantian system having an \_a priori\_

character, transcending experience, presupposed in and

necessary to experience.

TRAUMATA. Wounds.

TRAUMATISM. A wound; any morbid condition produced by

wounds or other external violence.

VERBIGERATION. The continual utterance of certain words or

phrases at short intervals, without reference to their meaning,

as seen in insane \_Gedankenflucht\_ or rapid flight of

thought.

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