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# THE TECHNE

Life without Labor is a Crime, Labor without Art  
and the Amenities of Life is Brutality. — RUSKIN.

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APRIL, 1921

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## President Harding on Education.

We have just awakened to the fact that the education of the American child has fallen below the standard necessary for the protection of our future. We have to face the fact that our school teachers are underpaid; that in physical training, in the teaching of American civil government and American history, in the principles of Americanism and of Americanization we have been deplorably delinquent. But nowhere is there more cause for alarm than in the fact that the rural school term is far too short and that four-fifths of the rural schools are one-teacher schools, resulting in hasty and careless teaching, and that the opportunity for country boys and girls to have high-school education is too slight. . . . We owe it to the childhood of the nation and the childhood of the agricultural districts of our land to place at its disposal the utmost in educational facilities.

—President Warren G. Harding.

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Published by  
STATE MANUAL TRAINING NORMAL  
PITTSBURG, KANSAS

# THE TECHNE

PUBLISHED BY THE STATE MANUAL TRAINING NORMAL, PITTSBURG, KANSAS.

A COLLEGE FOR TEACHERS.

W. A. BRANDENBURG, *President.*

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VOL. 4

APRIL, 1921

No. 4

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## EDITORIAL COMMITTEE.

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The purposes of this magazine are: To set forth the distinctive work of the State Manual Training Normal; to publish papers that will be of interest to its readers; to assist teachers to keep in touch with the development in their subjects; to foster a spirit of loyalty that will effect united action among the alumni and former students in promoting the best interests of the institution.

Alumni, teachers and friends of the Normal are invited to send communications on such subjects as fall within the scope of the magazine to the committee in charge.

Address communications to The Editor, State Manual Training Normal, Pittsburg, Kan.

Issued every month except August and September.

Sent free to all alumni and students of the State Manual Training Normal and to teachers, school officials and citizens on request.

Entered as second-class matter December 13, 1917, at the post office at Pittsburg, Kan., under the act of August 24, 1912.

The editors will welcome suggestions from *TECHNE* readers. Their desire is to make this little magazine helpful to teachers. Tell us how we can make it of greater service to you. Tell us what *YOU* want.

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## Incidental Versus Systematic Moral Teaching.

From an address by DR. FELIX ADLER, 1902 (used by special permission).

The argument in favor of incidental teaching has two supports. One is the psychological doctrine of interest. Offer food to your pupil when he is hungry. Strike when the iron is hot, and it will yield to the blows that are intended to give it the right shape. When your pupil has come into collision with the moral law; when his relations to others are all tangled up; when he is bitter, sore, confused, perplexed, bruised—then point out to him the cause that has produced this condition, and take him by the hand and show him the road he must follow to return to a normal life. Can there be any doubt that a lesson imparted under such circumstances will have the honest ring of reality about it and will make a permanent impression? This is perhaps the main argument, on the one side, and I judge from your papers that it has found favor with many of you.

The other argument is similar, and yet distinct from this one. Even the assimilation of knowledge pure and simple, of knowledge for the sake of knowing, cannot be carried on to advantage unless the appetite is sharpened.

It is feared that systematic ethics teaching, which appeals largely to the intellect at moments when interest in the subject taught is not spontaneously active, and which offers directions for the guidance of conduct in matters lying outside the immediate experience of the pupil, and which, therefore, cannot be immediately put into practice, will have the effect of weakening the connection between insight and conduct, between moral knowledge and the exemplification of such knowledge in actual life, and will thus wound, if not destroy, the morality of the pupil at what is conceded to be its vital point. The foundation of the law of the conservation of energy is the formula of the mechanical equivalent of heat. A certain amount of heat is always convertible into an equivalent amount of mechanical energy. In the realm of moral mechanics there seems to be a similar law, a similar relation. There must be heat; and how can there be heat without interest? And this heat must be convertible into action. If it does not spend itself in action it is worthless. If it means nothing more than a raising of the internal temperature, it is like a fever—a sign of moral disease rather than of health.

I have stated as fairly as I can the two arguments on which rests the objection to the systematic teaching of morals. I shall now endeavor to show, first, that incidental ethics teaching is inadequate, and secondly, how systematic teaching may be given in such a way as to avoid the evil effects above mentioned.

Incidental teaching is not sufficiently inclusive, does not cover the ground. It is invaluable when opportunities arise that permit of it; but these opportunities do not arise often enough and are not varied enough. Consider for a moment your own past life, especially your life in school. How many occasions were there when you laid yourself open to a deep and penetrating interference on the part of your teacher or your elders?

These crises rarely occur, and when they do occur they generally relate to some negative aspect of morality. There has been some transgression of the moral law, such as cheating in class, or a falsehood, or defiance of the teacher's authority, or a quarrel of a more than ordinary kind between pupils, and the like. The wise teacher or principal will use the opportunity to talk the matter out thoroughly with the pupil, to go into the causes that have led to the present calamity, so as to show him the seriousness of the moral law and to help him to an effort at sincere reform. But there are many pupils in whose school life no such critical moments arise; and yet these pupils may be morally quite unregenerate, quite under the influence of maxims of self-pleasing, only in their case there is no eruption at the surface, and so there will be no occasion for the beneficent operation of the kind of incidental teaching which we here have in mind. As a rule there is no opportunity given to the teacher to develop the ideas that underlie the duty of reverence toward parents, the fraternal duties, the duties toward inferiors, the duty of the social classes toward each other, etc. I say there is no spontaneous or natural opportunity to discuss these matters unless the opportunity is artificially created; and if it is, why then to that extent we accept the principle of systematic teaching.

By the incidental method we mean waiting until something happens and seizing the occasion to take one's moral bearings, to show the punitive and other moral forces that are implicated in what has happened. But I contend that if we want to be strictly true to the incidental method we shall fail to educate the moral nature of our pupils, because there is not enough that happens in this incidental fashion, and that which happens generally has to do with the negative aspect of morality rather than with the aspect of positive ideals. But it will be said that no sensible teacher would content himself with dwelling merely on the negative side of duty, with showing the obverse side of the medal without immediately turning it about and showing also the reverse side. In a case where cheating in class has occurred, the incidental moral teaching would be concerned with the wickedness of deception and also with the duty and excellence of honesty. If the pupil has lied it would be explained to him, not only why the falsehood is detestable, but why veracity is admirable, etc. This is admitted, but on the ground that all virtues are mere exemplifications of a single virtuous principle, and that they derive their chief cogency from their connection with one another. I understand by a positive moral ideal an all-embracing ideal, a unifying principle which shall connect the different forms of virtue with one another. So that the several stones of duty, by their pressure against one another, and against the central stone which keeps them all in place, shall form a stable arch of duty. But the moral truths which are delivered by the incidental method are fragments which the pupil does not know how to piece together. By this method he is moralized in spots.

A friend of mine, an artist, with an artist's impatience of set rules and any sort of constraint that interferes with individual liberty, has undertaken to apply the incidental method, in the case of his children, to the teaching of reading, writing, history, geography, and all the ordinary

branches of a curriculum. If the child wants to communicate with his absent friends he is informed that a convenient way of doing so is by writing, and if the spirit moves him sufficiently, he learns to write. Stories are read to him, and perhaps not finished—I am not sure that this is the way, but I imagine it is—and he is told that if he wants to know the end of the story he must learn to read. After he has acquired the art of reading, any book that happens to fall in his way he can dip into and try to master; any subject of knowledge he is at liberty to take up. If this desultory method is carried out consistently it must lead to its inevitable result—a disordered mind, a smattering of many things and real knowledge of nothing; or if the child is exceptionally persistent, a condensation of knowledge at certain points, with large gaps or mental deserts in other places; minute, excessively detailed information on some subjects, with an absence of even rudimentary information on many other equally important subjects.

Moreover, if the child is really anxious to learn, it will soon appear that the desultory method must be dropped and the systematic method must be resorted to. Suppose that the artist's child mentioned happens to be attracted by a book on astronomy or on political economy. My own son, when about twelve years of age, was anxious to know by what means astronomers have been able to determine the distances of the stars from the earth. He was also interested in the silver question, which was much talked of at the time, and wanted to discuss the pros and cons. In such a case as this we come upon a fact fundamental in all education—that there is a certain order in which the conceptions of the human mind have to be built up, and that it is impossible to explain the conceptions of a higher order unless a foundation of the more elementary conceptions has first been securely laid.

And this applies to moral education as well, and it is the decisive reason why the incidental method will not serve, why there must be systematic teaching. The higher moral conceptions presume the lower. They cannot be rightly grasped before the lower have been thoroughly assimilated, and the master who relies entirely on incidental moral teaching will find himself baffled in trying to meet the difficulties of his pupil, just in the same manner as the teacher who would attempt to explain a difficult problem in astronomy or in economics, because the simpler processes of reasoning have not been achieved, upon which the cogency of the more complex processes depends. And if, in a given case, he tries to make up for this deficiency by rapidly going over the whole ground, he will only be doing hastily and unsatisfactorily that which, in order to be well done, must be the work of years.

The incidental method, then, does not cover the field, does not furnish a unifying conception, and does not provide for an orderly sequence in the building up of moral ideals. For these reasons it must be rejected.

Returning to the systematic method, let us now see whether the objections to that method can be removed, and if so, by what means. The chief objection, as you will remember, is that of breeding a barren intellectualism—a cold, abstract way of looking at moral ideals, and of weakening the connection between precept and practice.

These difficulties can to a large extent be avoided: First, by the right attitude on the part of the teacher. He should teach his subjects not only with great warmth and earnestness and a sense of the sacredness of it, preparing his mind for a moral lesson as a clergyman would for a sermon; but he should be careful always to impart to his pupils the impression that the performance of duty is the greatest thing in life, and that, this being taken for granted, the purpose of the moral lesson is not at all to weigh and debate whether the right is to be done, but to help us to see more clearly what is right, and to enable us more perfectly to do the right. Just as little as when a ship founders at sea, there can be any question among the ship's company as to whether they shall try to reach the land, but only as to the direction in which the land lies, and by what means—raft or boat—they may best be able to make their way towards it; so, in a moral lesson, when in danger, as we always are, of foundering in a fluctuating sea of passion and desire, the question cannot be whether we wish to reach the land, but where it lies and how to get there. The general presumption is—and this must be kept prominently in view in the manner in which the teacher handles the subject—that there is an object which we intensely desire, and that we are only studying in order to find out how to attain that object. Such an infinitely important thing is it to do the right! Our worth as human beings, the success or failure of our life, so utterly depends upon this, that we want to use every possible diligence that we may not miss our aim. To try to prove that right doing is the chief aim would be preposterous. The conscience of the teacher speaks. The conscience of the pupil responds. (The difference between ethics and other subjects like mathematics is not that ethical laws are asserted dogmatically, while mathematical truths can be proved. The pupil finds himself confronted by statements the truth of which rests, in the first instance, on the authority of the adult. The pupil would not be able to see his way to the end of a difficult geometrical demonstration and decide, relying on his own insight, what may be the correct outcome. The standard is set; the truth is asserted by the superior mind that has traveled over the ground before him. If he does not see it, it is his fault. He must learn to see things as his teacher sees them. This holds good also in ethics. There is dogmatic assertion in the first instance, and verification afterwards. The difference between ethics and science lies in the method of verification.)

Secondly, a part, at least, of the ethics instruction is capable of immediate application. When, for example, the teacher speaks of the duties to parents—obedience, reverence, of the significance of slight acts of loving service as indicating a filial spirit—he will send his pupils home, if he be the right kind of teacher, with the determination to perform such acts, to render such service. The same applies to the finer interpretation of friendship, which is given in the ethics lessons as a standard by which the young people can immediately measure their friendships with one another. The same is true, of course, of the fraternal duties, of the duties of charity to the poor, of mental and moral charity, which are successively taken up and discussed. There is a large

stretch of the road traveled by the moral lessons which lies within the range of the pupil's daily experience, and in regard to which the fear expressed—that by isolating the moral principles and subjecting them to theoretical exposition the connection between precept and practice is broken—is not justified, not even relevant.

Thirdly, however, there are certain duties, like the duties of the citizen to the state, the duties of the various professions and vocations, etc., which lie beyond the pupil's present range of activity, and which yet stand out broadly and conspicuously in the ethical teachings. Here it seems, if anywhere, the reproach of pure theoreticism, of pure intellectualism, of divorcing precept from practice, must apply. For the pupil is not yet a citizen and cannot perform the duties of citizenship. He does not yet follow a vocation and perform the duties of a vocation. Nor, though he can perform individual acts of charity, can he make war against the great social evils, can he help to elevate the working class, or to improve the treatment of prisoners, or mitigate the horrors of war. And yet in our ethics lesson, at least in the high school, we call attention from the very outset to these great social evils, and we dwell upon the achievements of men like John Howard and Robert Owen, and of women like Florence Nightingale; and we make a great deal of the duties of the vocations, and of such duties as the citizen owes to the state.

Are we doing harm to the pupil in acquainting him, even in some detail, with the duties which he is not yet in a position to practice? We should be doing him harm if the heat of interest or the flame of enthusiasm were allowed to spend itself aimlessly, if there were no outlook whatever upon action. But there is an outlook upon action. What we are doing is to create in the pupil what may be called hypothetical resolves—resolves, if certain contingencies arise, if certain opportunities present themselves, to act in certain ways. What we are doing is to trace out, by way of anticipation, the lines of conduct along which the future citizen and professional man is to move, and which, because they have been traced out previously, will be lines of less resistance than otherwise they would be. And, just as in nature there is such a thing as potential energy—that is, energy which is stored up, bound for the time being, but not the less real on that account, and ready on occasions to vent itself in the most powerful effects—so in our ethics lessons we are storing up potential moral energy which does not need to vent itself fully in immediate action, which may remain latent for a season, and which nevertheless, when the opportunity comes, will show its reality, its effectiveness.

Nay, we may go farther and say that, even in these cases where duty is beyond the range of the pupil, there is, all the same, an immediate outlet in action possible, namely, action in such cases is directed toward making preparation for the discharge of duties later on. When the duties of the vocations have been exhibited, the impulse to action takes the form of enhancing the diligence and stiffening the perseverance of the pupil in those studies which will lead him to his chosen vocation, so that he may be able to conform to the ideal of the physician or the teacher of religion which has been set before him. When the duties of citizenship have been explained, the impulse to action will take the form



of stimulating the student to manifest at once, in the little school community to which he belongs, the same virtues of respect for law, of a disposition to make the good of each tributary to the good of all, and the like, which are the foundation of ethical relations in the larger field. There is no duty taught that is not applicable, either directly, immediately or mediately, in the shape of present preparation for future fulfillment. And thus the main reproach against systematic, theoretical moral instruction, if the instruction is carried on by the right method, in the right spirit, falls to the ground.

## The Dividends from Education.

From *The Etude* magazine.

President A. W. Van Hoose, of Shorter College, Georgia, gives the following facts relating to the value of education:

### 1. EDUCATION INCREASES PRODUCTIVE POWER.

*Proof:* Massachusetts gives her citizens 7 years of schooling; the United States gives its citizens 4.4 years of schooling; Tennessee gives her citizens 3 years of schooling.

*Results:* Massachusetts citizens produce an average of \$260 per capita per year; citizens of the United States produce an average of \$170 per year per capita; citizens of Tennessee produce an average of \$116 per year per capita.

### 2. EDUCATION HELPS MEN TO PERFORM DISTINGUISHED SERVICE.

*Proof:* With no schooling, of five million men only 31 attained distinction; with elementary schooling, of 33 million, 808 attained distinction; with high-school education, of two million, 1,245 attained distinction; with college education, of one million, 5,768 attained distinction.

*Conclusion:* The child with no schooling has one chance in 150,000 of rendering distinguished service.

The child with elementary education has *four times* this chance. The child with *high-school* education has 87 times this chance. The young man or woman with *college* education has 800 times this chance.

Will you, High-school Graduate, multiply your present efficiency nearly 10 times by getting for yourself the very best college education possible? Decide at once that you will.

### 3. EDUCATION AND STATESMANSHIP.

*Fact:* Less than one per cent of Americans are college graduates, but this one per cent has furnished:

Fifty-five per cent of our Presidents; 36 per cent of our members of Congress; 47 per cent of the Speakers of the House; 54 per cent of the Vice Presidents; 62 per cent of the Secretaries of State; 67 per cent of the Attorneys-general; 69 per cent of the judges of the supreme court.

### 4. EVERY DAY SPENT IN SCHOOL PAYS THE CHILD NINE DOLLARS.

Every day spent in college pays the young man or woman \$55.54.

*Proof:* Illiterate laborers earn an average of \$500 per year; in 40 years they would earn \$20,000. High-school graduates earn an average

of \$1,000 per year; in 40 years they would earn \$40,000. College graduates earn an average of \$2,000 per year; in 40 years they would earn \$80,000.

To get the high-school education required 12 years of school, or 2,160 days in school. This time spent in school added to the income of the high-school graduate \$20,000. Divide \$20,000 by 2,160 and we have \$9.26 as the amount that every day spent in the grammar and high school was worth to the high-school graduate.

But look a little further:

While the average amount earned by the high-school graduate in an active life of 40 years is \$40,000, the amount earned in the same time by the college graduate is \$80,000. He, therefore, adds \$40,000 to his life's income by reason of the four years, or 720 days, that he spent in college, the college year being 180 days. Now, if we will divide \$40,000 by 720 we will have \$55.55, the amount that every day in college is worth to a man or woman.

### Fifty Facts for Fifty Years.

From Bureau of Education Statistics, 1918.

#### THE CHILDREN.

1. There are 27,686,476 children of school age (5 to 18) in the United States.

2. Of this number 75.3 per cent, or 20,853,516 children, are enrolled in the public schools. This number is 19.8 per cent of the total population. The corresponding percentage in 1870 was 17.8.

3. An additional 1,915,125 children are enrolled in private elementary, secondary and business schools.

4. Almost 5,000,000 children of school age are not in any school.

5. Of the children in the public schools, 1,933,821 are enrolled in high schools. This is 9.3 per cent of total enrollment. In 1870 this percentage was only 1.4. Of the children in private schools, 458,081 are enrolled in high school or in business schools.

6. Of the children enrolled in the public schools, 15,548,914 are in attendance daily.

7. Only 75 children out of each 100 enrolled in school attend daily. In 1870 about 60 per cent attended daily.

#### THE SCHOOL TERM.

8. The minimum school term legally provided for six states is nine months; for six other states, eight months; for ten states, seven months; for nine states, six months; for four states, five months; for five states, four months; for three states, three months; and for six states, no minimum is provided.

9. The average school term provided is 160.7 days, or about 8 months. In 1870 the average term was 132.2 days.

10. The average number of days attended by each child enrolled is 119.8 days, or about 6 months. The corresponding average in 1870 was 78.4 days.

11. The average pupil loses two months of school annually, or about one-fourth of the school term.

12. It costs over \$190,000,000 to maintain the schools for these two months.

13. The average number of days attended by each person of school age is 90.2. In 1870 the corresponding average was 45 days. The average child attends twice as many days per year as he did 50 years ago.

14. About half of the 4,074,714 children in the first grade are "repeaters."

15. Of 1,000 beginning pupils only 583 will reach the eighth grade, 316 the first year of high school, and 142 the fourth year of high school. One hundred and thirty-one will graduate from a four-year high-school course.

#### TEACHERS.

16. There are 650,709 teachers in the public schools, not including 26,890 supervising officials. Only 105,194 teachers, or 16.1 per cent, are men. The corresponding percentage in 1910 was 21.1; in 1900, 29.9; in 1890, 34.5; and in 1880, 42.8. In the elementary schools only 13.5 per cent and in the high schools 35 per cent of the teachers are men.

17. The average annual salary paid to all teachers is \$635, or not quite \$4 per day while actually teaching. For the other 204.3 days each year they receive no pay.

The average salary in 1916 was \$565; in 1910, \$485; in 1900, \$325; in 1890, \$252; in 1880, \$195; and in 1870, \$189.

18. The average annual salary of the high-school teachers in 17 states is \$1,031 and of the elementary-school teachers in the same states is \$606.

19. In the public secondary schools 84,988 teachers are employed.

#### SCHOOL BUILDINGS AND SCHOOL PROPERTY.

20. The total number of school buildings is 276,827. This total includes 18,974 school buildings in cities which had a population of 2,500 or over in 1910. The other school buildings, numbering 257,853, are in villages and rural districts.

21. There are 195,400 rural-school buildings having only one room.

22. Seventy-six per cent of the school buildings outside of cities (2,500 and over) have only one room.

23. The total value of all school property is \$1,983,508,818.

24. The average value of school property for each child enrolled in school is \$95.12.

25. The total amount of our permanent school funds is \$358,126,268, or \$17 per pupil.

26. The total acreage of our unsold school lands is 46,314,957, valued at \$484,200,293, or the equivalent of \$23 per pupil.

#### INCOME.

27. The total revenue receipts for school purposes are \$736,876,442.

28. The income from permanent school funds and school lands is \$21,517,040, or \$1.03 per pupil. The receipts from this source constitute only 2.9 per cent of all revenue receipts.

29. The amount received from taxation and appropriation is \$681,924,517, or 92.5 per cent of the total revenue receipts.

30. The amount received from the Federal government for vocational education is \$1,668,986, or about one-fifth of 1 per cent of the total revenue receipts.

31. The amount received from other sources is \$31,794,505, or less than 5 per cent (4.5) of the total receipts.

32. Of the total amount received, \$123,925,159, or 16.8 per cent, comes from state and Federal sources; \$58,131,303, or 7.9 per cent, from the county sources; and \$554,819,980, or 75.3 per cent, from local sources.

33. Of the \$681,924,517 derived from taxation or appropriation, \$101,305,057, or 14.8 per cent, comes from the state; \$54,506,099, or 8 per cent, from the county; and \$526,113,361, or 77.2 per cent, from the local unit of taxation.

34. The nonrevenue receipts aggregate an additional \$65,736,726.

#### EXPENDITURES.

35. The total amount spent for our schools in 1918 was \$763,678,089. This is over 12 times the amount spent in 1870.

36. Of this amount, \$25,179,311 (3.3 per cent) went for general control, \$444,138,046 (58.2 per cent) for instruction, \$175,277,788 (23 per cent) for miscellaneous purposes, and \$119,082,944 (15.5 per cent) for new buildings, sites and equipment.

37. The amount spent for instruction includes \$421,084,254 (55.2 per cent of the total) paid for the salaries of teachers.

#### PER CAPITA COSTS.

38. It costs \$4,752,197 a day to run the schools; in 1870 it cost only \$479,551 a day. It now costs about 10 times as much per day as it did half a century ago.

39. The annual per capita expenditure for education for each person in the total population is \$7.26; in 1870 the corresponding cost was \$1.64.

40. The average annual amount for each person of school age (5 to 18) is \$23.28 for current expenses and \$4.30 for new buildings and grounds, making a total of \$27.58. In 1870 the corresponding total cost was \$5.26.

41. The average annual cost for each child enrolled in school is \$30.91 for current expenses and \$5.71 for new buildings and grounds, or a total of \$36.62. In 1870 the corresponding average was \$9.23.

42. The average annual cost for each pupil in average daily attendance is \$41.45 for current expenses and \$7.67 for capital outlays, or a total of \$49.12. In 1870 the corresponding cost was \$15.55.

43. The average daily cost for each pupil attending is 26 cents for current expenses and 5 cents for capital outlays, or a total of 31 cents per pupil per day. In 1870 the corresponding daily cost was about 12 cents.

#### WEALTH AND TAXATION.

44. In 1912 the average amount spent for the schools for each \$100 of taxable wealth was 27.6 cents.

45. In 1912 the estimated true value of taxable wealth to each pupil enrolled in school was \$9,610.

## COMPULSORY ATTENDANCE.

46. Twenty-eight states require attendance at school for the full term provided. The other states require attendance for some fractional part of the term or for a specified number of days.

47. Forty-two states require consecutive school attendance.

48. In 21 states children are not required to attend school after they have completed the elementary grades.

49. In 22 states attendance is required for seven years of the child's life. In the other states this period is shorter.

50. Three states have local-option compulsory-attendance laws.

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### Book Review.

Mechanical Drawing for Beginners, by Charles H. Bailey, of Iowa State Teachers' College. Price, 68 cents. Manual Arts Press.

Professor Bailey believes that "the best way to learn to make working drawings is to make working drawings," and his book seems to be written in that spirit. The human race invents as it feels the need for things—this is the joy of living. The student should tackle the job and get the difficulties cleared away as they appear to him—this is the joy of learning.

Professor Bailey evidently also believes that the best way to teach is to teach, and not write an encyclopedia about it. Anyway this little book of 90 pages seems to be the tool chest of a "practical" teacher who has discarded all the fancy tools of his amateur days, and prides himself not on the size of his equipment but on its quality and utility.

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### Tentative Program for County Superintendent's Week.

#### State Manual Training Normal School, July 19 to 23, 1921.

1. The Relation of the Normal School to the Work of the County Superintendent. *President W. A. Brandenburg.*
2. The County Superintendent as a Leader and as a Follower. *Dean Hattie Moore Mitchell.*
3. The County Superintendent and School Laws. The Possibility of the Work of the School Code Commission. *Prof. D. M. Bowen, Department of Education.*
4. Psychology for Rural Teachers. Intelligence Tests in the Rural Schools. *Dr. Frank Deerwester, Department of Education.*
5. Track Meets and Athletic Contests in Rural Schools. *Dr. Garfield Weede, Department of Physical Education.*
6. Games for Rural Boys and Girls. Possibilities of Pageantry in a Rural Community. *Miss May G. Long and Miss Regina Frank, Department of Physical Education.*
7. Agriculture in Rural Schools. The Organization of Boys' and Girls' Clubs. *Prof. H. H. Hall, Department of Biological Science.*
8. The Supervision of Rural Schools. The Use of Educational Tests in Rural Schools (Practical Demonstrations). *Prof. Edgar Mendenhall, Department of Rural Education.*
9. Health Education in Rural Schools. Establishing Food and Health Habits in Rural Communities. The School Nurse in Rural Communities. *Miss Jane Cape, Department of Home Economics.*
10. Consolidation of Schools in Kansas. *Prof. C. E. Rurick, Department of Rural Education, Fort Hays Kansas Normal School.*

11. Round Tables.
  - A. The County Superintendent and School Boards. *Supt. J. W. Miley, Leader.*
  - B. Planning Consolidation Campaigns. *Supt. Lucile Ewing, Leader.*
  - C. The Office Work of the County Superintendent. *Supt. G. A. Sanders, Leader.*
  - D. Improving Teachers in Service. *Supt. Nora C. Howard, Leader.*
    - a. Reading Circle Work.
    - b. Extension and Correspondence Work.
    - c. County Institutes and Teachers' Meetings.
12. Miscellaneous Problems of the County Superintendent. *Supt. May Hare.*
  - a. Teachers' Records and Reports.
  - b. School Equipment.
  - c. Community Organizations.
  - d. The Enforcement of the Compulsory Law.
  - e. Professional Ethics.

Notify Dean Hattie M. Mitchell the time you plan to arrive in Pittsburg, that she may make arrangements for your entertainment.

Send suggestions for added topics for this program to Prof. Edgar Mendenhall.

Special lectures will be announced later together with schedule.

### Free Textbooks.

The consensus of opinion among teachers, superintendents and school authorities wherever free textbooks have been furnished to children seems to be strongly in favor of the system. The reports are practically unanimous that the plan is successful. Reference has been made to an inquiry made a few years ago among cities in the United States furnishing free books. This inquiry asked for information as to whether the plan was generally satisfactory; seventy-four reported yes, six cities partially, and no cities reported no.

A Massachusetts official education report gives the following as some of the advantages of the free textbook system as determined by many years of free texts in the state:

Experience has brought some of the benefits of the free textbook system into well-defined and conspicuous prominence, as, for instance, the following:

1. The removal of a serious burden of expense from parents.
2. The ending of the friction that so often arises when parents with old books in possession are called upon to buy new.
3. The banishing of obnoxious distinctions between those who can and those who cannot afford to buy their own books.
4. A more generous and varied supply of textbooks at school, with uniformity wherever desirable.
5. Greater ease in keeping this supply fresh and modern.
6. Increased respect for books, as shown in the care of them.
7. Great saving in time and energy, because of having books on hand, in ample supply, when terms begin or new subjects are taken up.
8. A larger and more permanent attendance upon the public schools.
9. A closer approach to the ideal of a free public-school system.

The division of education of the Russell Sage Foundation, in 1912, questioned twenty state superintendents, in states in which free textbooks are furnished to all or the larger portion of the children, with respect to the effect of the free textbooks on educational efficiency. The results of the inquiry are as follows:

In no single case is there any movement looking toward the repeal of the free textbook law.

Each one of the twenty state superintendents testifies that free textbooks enhance the efficiency of the teaching in the public schools.

Seventeen of them testify that the free textbook system tends to prolong the school life of the child. The other three have no data on which to base answers.

Fourteen of the twenty testify that the free textbook system makes the adoption of new textbooks easier. In the other six cases new adoptions are regulated by law, and so are not affected.

In a similar way fourteen superintendents wrote that the free textbook system has no apparent tendency to take away from the pride of personal ownership which might come through having privately bought books.

School books bought by the community cost the community about twenty per cent less than they do when they are bought by individuals.—*Bulletin No. 36, Bureau of Education, 1915.*

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### Alumni.

Homer Fletcher, one of S. M. T. N.'s most active students in 1905 and 1906, writes from Whittier, Cal., that he has been teaching manual training there for nine years, but expects soon to go into the fruit-ranching business.

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Superintendent and Mrs. Andrew Steele, of Liberal, Kan., announced the birth of a daughter, Margaret Jean, February 3, 1921.

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Miss Floy Campbell is registrar at the Tulsa, Okla., high school.

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Miss Mabel Dickerson is located at Globe, Ariz. Miss Dickerson is of the 1917 Degree Class.

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Minnie Carls is teaching at Wakarusa.

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Fannie Lesem is in the primary department at Joplin, Mo.

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Paul Smilie is in the employ of the Federal Vocational Board and is working in the southeast part of the United States.

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Miss Bertha Spencer, of the class of 1921, has accepted a place in the art department of S. M. T. N.

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Miss Blanche Payne is at Flagstaff, Ariz.

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Miss Helen Payne is at Teachers' College, Columbia University, working on her master's degree.

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Four graduates from the home economics department are demonstrating for the Corn Products Company—Miss Carrie Cook, Mrs. Mary Ellen Gould, Miss Eva Cunningham, and Miss Velma Shumard.

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Harold Crowell (Pat), who has been in business with his father in Pittsburgh, has accepted a lieutenant's commission in the United States army.

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Arthur Fox is teaching manual training in the colored schools of Little Rock, Ark.

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Ben Gear is superintendent at Coats, Kan.

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Paul Johnsten is teaching manual training at Peabody, Kan.

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Mr. and Mrs. S. Joe Williams are teaching in the Joplin city schools. They call on S. M. T. N. once in a while.

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C. M. Miller, who has been city salesman for the Denver Safe and Cabinet Company, has returned to the fold and is now principal of the new ward building in Independence. Welcome back, Marvin.

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Leona Pittenger is teaching home economics at La Crosse, Kan.

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Grace Price is teaching physical science in the Coffeyville high school.

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Miss Gula Reeves, class of 1921, recently accepted a position to teach English in the Neodesha high school.

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Misses Alice Cronin and Lottie Bruton, who finished for their life diplomas this semester, took grade positions in Neodesha.

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Fannie Smiley is teaching at Hugoton, Kan.

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John Towell has the superintendency of the Scott City schools.

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Married.—January 9, 1921, at Elko, Nev., Miss Ruth Locke and Dr. William A. Shaw, founder and owner of the Shaw hospital at Elko. Mrs. Shaw was a prominent student at S. M. T. N. from 1916 to 1918, inclusive.



Wherever we may be born, in stately mansion, or in flat, or tenement, or under the humblest conditions, we are pretty much alike, and it would be a rash man who would try to measure brains by the cost of the nursery. Go anywhere you will, there is a human soul demanding a fair chance; having the right to know what has happened in the world; having the right to be enriched with the stories and poetry of life; having the right to be inspired by the deeds of men of force who have lived amid struggles in the past; having the right to be shown the way upward to that wholesome life which is absolutely independent of circumstances, and which is strong and successful because it is the life of a man or a woman doing a man's part or a woman's part in the world which is fairly understood.—*Charles E. Hughes.*

