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THE EDUCATIONAL LEADER

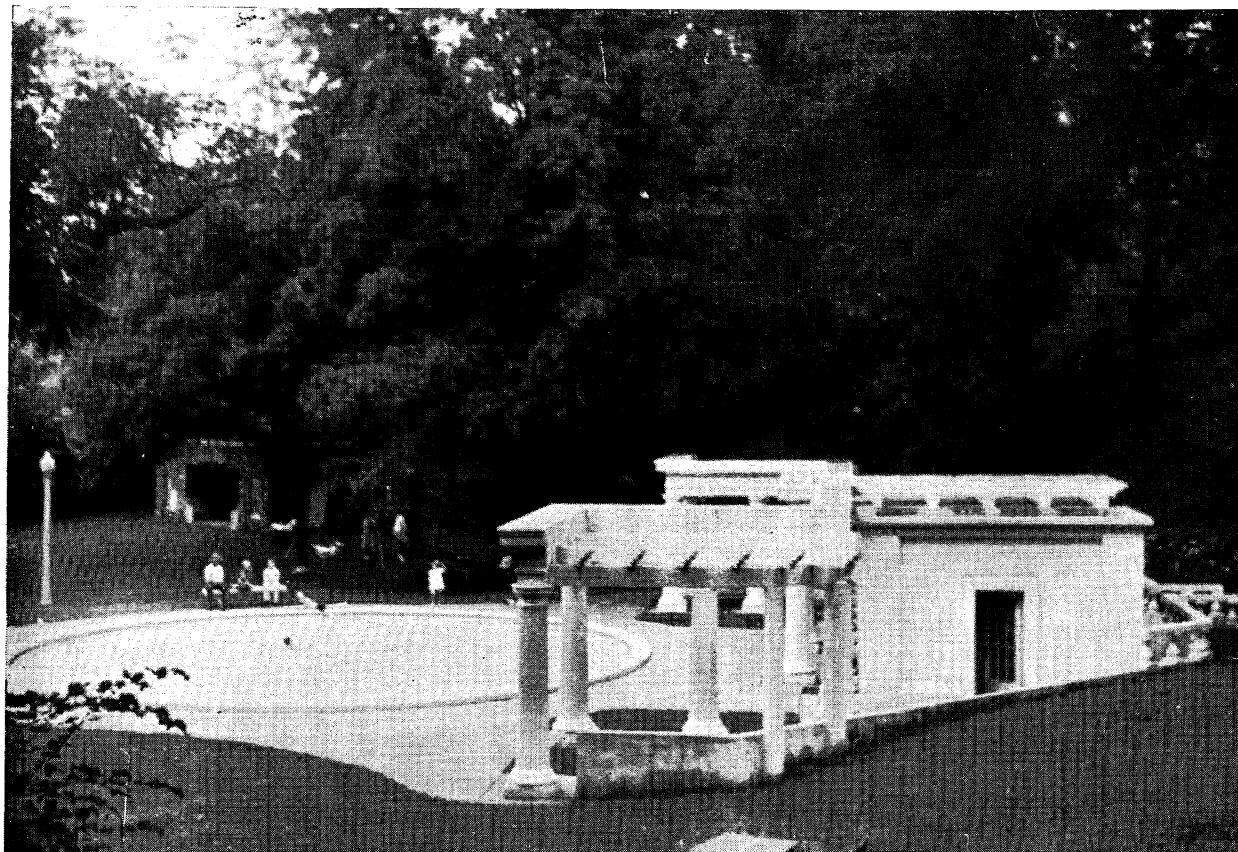
EDUCATION and PSYCHOLOGY
NUMBER

Published by the Faculty of the
KANSAS STATE TEACHERS COLLEGE
PITTSBURG, KANSAS

Vol. 3

JANUARY, 1940

No. 2



Wading Pool and Pavilion, Big Spring Park, A short drive from KSTC Campus.

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The Educational Leader

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CONTENTS

Person as a Concept in Psychology.....	CHARLES BERTRAM PYLE	53
The Professional Status of Teachers....	CLAUDE WINSHIP STREET	61
Mental Hygiene on the Highways.....	PAUL MURPHY	67
The Story of Our Schools.....	ERNEST MITCHELL ANDERSON	73
The Peon Mind.....	JOHN ARTHUR GLAZE	79
High Schools for All the People.....	RALPH A. FRITZ	84
Campus Activities.....		87
Field Notes.....		90
Comments on Books.....		92
Contributors to This Number.....		95

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The EDUCATIONAL LEADER



Vol. 3

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Person as a Concept in Psychology

CHARLES BERTRAM PYLE

The study of systematic psychology would reveal a variety of concepts and points of view. Woodworth mentions five *Schools of Psychology*. Edna Heibreder presents *The Seven Psychologies*. The psychologies of 1925 and 1930 offer a dozen brands. Roback¹ has ferretted out forty-two varieties of behaviorism alone.

Philosophy, once called the mother of the sciences, was a synthetic science, a mill to which the special sciences brought all their grists. Psychology, a child of philosophy, was likewise synthetic. But for some time it has been the fashion to reverse this process,—to scientize psychology; to biologize it; to socialize it; to physicize; and to logicize it; to parcel it out in divergent forms among the special sciences. But there is now discernible a gradual return to this lost synthesis even in the special sciences. There is a decided trend in this direction in the science of psychology.

The late publications stress the

¹Roback, A. A. *Behaviorism and Psychology*, 1932.

synoptic viewpoint. F. C. Dockeray² emphasizes the importance of configuration without the adoption of an extreme Gestalt viewpoint. Gilliland, Morgan and Stevens,³ insist that man's behavior is "unified and harmonious." They keep the concept unification and integration ever before us. Bentley, in his *New Field of Psychology* meticulously guards the "unity" and "wholeness" of the "organism," allowing only for the cleavage of physiological and psychological functions. Woodworth⁴ declares that the "first principle of psychology is contained in the definition, and is that the individual acts as a unit. Without this fundamental principle, often called the "organismic principle," it would be impossible to explain anything in psychology."

This insistence upon unity, wholeness, and integration is typical of what one might find if he should range more widely over the field.

²Dockeray, F. C., *General Psychology*, 1923.

³Gilliland, Morgan, and Stevens, *General Psychology*, 1935.

⁴Woodworth, R. S. *Psychology*, 3rd Ed. 1934, p. 14.

From the turn of the century, there has been a growing disposition to interpret our subject matter in terms of the "whole" rather than in its analyzed elements. And whether we look upon the "whole" as a mechanism as behaviorism does, or as an organism swollen to include the mental as some psychologists do, or as a person as some would like to do, there is the idea of unity running through all.

We have displaced conscious states with bodily mechanism or organism. I feel that "organism" is a concept to be preferred to "mechanism." But because of the tendency to interpret our subject matter in terms of the biological organism, I feel that the concept "person" possesses some advantages over "organism." Therefore I propose "person" as a synoptic concept, believing it is comprehensive enough to include all we mean by human nature so far as it affects psychology. The philosophy which underlies the selection of such a concept attempts to interpret human nature in terms of its highest rather than its lowest, in terms of its "fruits rather than its roots."

As the first step in our discussion, we shall attempt to show how this fundamental principle of unity fares under the concepts: mechanism, organism, and person as applied to the human.

MECHANISM VS. ORGANISM

We mention behaviorism first in contrast with organism because it provides unblushingly the concept "mechanism" as the reacting psy-

chological entity. Like Descartes, it regards the body as a "machine of clay." The body possesses no power of activity except as it waits upon the situation which is the determining factor in all behavior.

We are not satisfied to call the organism a machine because it is constituted and functions differently in fundamental ways. The structure of a machine is determined from without-inward and is operated by impact of its parts; an organism is constructed from within-outward and functions as a whole through a process of unceasing change. It is a self-starter, a self-oiler and maintains an equilibrium, more or less, of energy, temperature, and output through an interchange with the environment. The machine does not repair its broken parts, but the organism, *Tubularia*, when decapitated grows a new head. Even a Ford cannot grow a new motor or radiator when decapitated in a wreck. Neither can it reproduce its kind though its posterity seem as the sands of the sea. The machine is a sum of its parts, but the organism is a whole. The parts function from within and by means of the whole. We are indebted to the Gestalt psychology for its insistence upon this point.

The solution of the problem of unity does seem simple by the assumption of physiological organism. Wholeness of action is assured on the basis of muscular, glandular, and neurological integration. But as soon as we begin to talk of unity, self-identity, and continuity of experience in any psychological sense, we

face many difficulties. Even Watson talks of "memory" and "learning" which still retain a musty psychological odor. Memory is defined as a "habit-function" retained as a part of the individual's organization. The function is retained through modifications of the organism. But what becomes of the unity, self-identity, and continuity of experience on the assumption that the bodily organism is a pure mechanism? Modification means change if it means anything. Hence the organism, after modification, would not be identical with the organism before the modification. The unity of the organism would be lost. To make sure of steadfast responses to the same situation, we must have the same identical organism. Moreover, how could the changed organism recognize an event which occurred in the organism before it was changed? Especially how could it recognize it as its own experience, since the organism is but blind matter like tree or star?

Can modifications recognize one another? Can physical modifications in gland or muscle or nervous tissue recall an event long since gone? If we attempt to secure unity of experience by means of tracks or pathways which are actually made in permeable matter, how can we bring the separate tracks together so that they might know one another? If a track was made in the nervous system yesterday, on this theory we must assume that an experience today will make a new track. Unless we identify the new track with the old one, there can be no unity of

the experience of today and yesterday. If the identification of the two tracks or experiences were thinkable, we should have only one track and therefore one experience. It would still be a question which one, today's or yesterday's? In other words, from a psychological point of view, every event would perish as soon as born, and could not recur. Experience of the past would be impossible under this mechanical scheme. Memory is possible only on the assumption of a conscious person who can identify his successive experiences as belonging to himself and who can distinguish and compare the particular experiences and relate them in a mental "whole."

If the mechanical scheme finds difficulty in explaining the recall of the past, it faces even greater difficulty in explaining the anticipation of the future or behavior directed toward the future, which we call purposive. We cannot resort to tracks or modifications, for the future hasn't tracked up our organism as yet. The future has not yet made any record. The organism can possess no sense of orientation, for it is at the mercy of the specific stimuli that throng the sense organs. There can be no unity among the stimuli, for we can never be sure what stimuli may affect us next. Hence, there can be no unity or continuity of response, for the response is mechanically governed by the stimuli. The body does not act as a whole, but mechanically in a dissociated succession of bodily acts each provoked by disconnected, chance stimuli. Therefore, there is no unity

in the separate bodily acts; and certainly, there is no causal connection among them because they do not depend upon one another, but upon the capricious character of the stimulation.

We encounter the same objection here as in Hume's "succession of sensations," and as in James' "succession of conscious states." In neither case could there be any consciousness of succession which is a very different matter; and which must be provided for in order to have experience or knowledge. In the mechanical scheme we have a succession of reflex acts rather than a succession of sensations of conscious states, but the same principle is at stake, the principle of unity and self identity of experience. There is no bond of union among the several acts, and, therefore, no explanation of how or why we behave as we do.

Let us now consider the concept organism or individual as the reacting entity as compared with person. Woodworth offers as good an example as any. He defines psychology as the science of the conscious and near conscious activities of living individuals. In his third edition he defines it as a science of the activities of the individual. He omits the reference to conscious activities as though he had in the meantime grown ashamed of the word "conscious." He seems to use "individual" and "organism" synonymously. He says the "organism is not simply 'one'; it is a system of many parts, of many organs, of many, many, living cells." Obviously he is refer-

ring to the biological organism simply. The individual is the biological organism then. In this Woodworth shies more and more away from what he formerly regarded as mental. He hung the picture of conventional psychology in the frame of the behavioristic formula, stimulus-response. He began to erect his psychological structure from behavioristic reflexes rather than conventional sensations, though he retains the sensations, turning them into reactions of the physical organism.

I like his earlier way of putting it more. He says psychology is the "scientific study of mental processes or activities. A mental activity is typically, though not universally conscious, and we can roughly designate as mental those activities of a living creature that are either conscious themselves or are closely akin to those that are conscious." He does not seem willing to descend too deeply into the mystic realms of the subconscious or unconscious. He is not willing to engage in the dubious enterprise of fantastic psychological skyscraping with Freud. He spends little time in exploring the fanciful realm of the sex-elves and imps of the Id. (On the whole we probably have, like psychological moles, burrowed too much underground in the unconscious, preying upon an occasional seed or grub of doubtful psychological nutriment.)

But fearing that his "mental" will be severed from the "physical," Woodworth goes on to say that "any mental activity can also be re-

garded as a physiological activity, in which case it is analyzed into the activity of bodily organs, whereas, as 'mental' it simply comes from the organism or individual as a whole."

Woodworth wishes to provide more in his concept "organism" than the physiological activities, for he speaks of thought as a stimulus of another thought in a chain of association. Then again, to escape the dualism of the mind-body problem, he falls back into the biological organism. I have attempted seriously to conceive how the mental might be physiological activities and must confess that the picture is considerably blurred. And it seems to me that those psychologists who speak of mind, mental processes, experience, or what not, and who attempt to make room for this mental in the concept organism, in the last analysis blot out the mental altogether. It is for that reason that I feel the concept person holds some advantages over the concept organism.

It seems that psychologists get the jitters in the presence of the mind-body problem. Under the concept person we need not fear psychophysical dualism, for psychophysical dualism is man-made. We often mistake the mechanism of thought for the dynamism of the thing and thus create an apparent dualism which does not actually exist.

We tend to hypostatize or reify our own mental creations or abstractions. We mistake them for the concrete reality of things. They are but globules of the imagination pro-

jected into matter for the sake of explanation. It is always a question whether they are valid for concrete reality itself. In his thinking, the botanist analyzes the flower into leaf, petal, pistil, anther, and stamen; yet he may do nothing with the flower itself. It nods yonder in the vale in all its wholeness. The physiologist abstracts one phase of the person and considers it analytically without tearing the real person apart. The psychologist analyzes the mental phase of this same person without dividing the person into mind and body. Likewise the chemist may analyze the chemical aspect of this person without carving the unified person into three separate entities, for all of these analyses are but abstractions from the real person for the sake of understanding these phases of the person. And these analyses must be thrown back into the whole before they have any meaning whatsoever.

"Body" is just as much an abstraction from the person as "mind." The phenomenal duality of so-called "physical" and "psychical" disappears in the integration of the person. We would thus set aside the real duality of the person and say that if the so-called "psychical" and "physical" are truly characteristics of the person, then we may no longer call them psychical or physical, for they are personal and not qualitatively identical with the abstract concept "mind" and abstract concept "body." Stating it in another way we may say that the person functions toward different end-results. If he digests his food, he

functions physiologically and chemically. It would be the same if he breathes. But if the person (all at the same time) remembers, perceives, anticipates, reasons, or writes a book, he functions not only physiologically and chemically but mentally. And psychology is concerned primarily with the mental functioning. It is the output then that determines if the functioning of the person is physical or mental. And that output is always objective—something that may be observed by the person or by others. In it all the person is the central, complex, functioning unity.

OBJECTIVITY OF THE MENTAL LIFE

Thinking is a personal activity which aims at knowledge. It develops from within in connection with the environment and cannot be produced mechanically from without by the environment alone. Locke tried to import knowledge ready-made from without through the medium of impressions marshalled into a full-fledged active mind through the law of association. But the subsequent history of human thought has attested the failure of this mechanical procedure. Watson attempts to import thought from the social medium in the form of linguistic habits, first overt, then whispered, and finally subdued to implicit processes in the language mechanism in the form of sub-vocal talking, thus reversing the whole order of the thinking process. If thinking is merely the movements of glands and muscles in the throat, it would be confined to the throat

and could make no reference beyond the throat. How then could we think of a common order of objects and events which is objective to all?

If we omit the mental phase of the person, no objective reference could be made by the physical organism to anything outside itself, not even to anything in itself. A world of meaning and knowledge would be impossible. But a conscious person can make reference to a world beyond the sense fact and even beyond the physical fact. In attempting to read a book in a language I do not understand, I can see the characters, the type, the sense fact; but I can not penetrate to the author's meaning. If I understand the language, I go beyond the sense fact to a world of meaning by way of objective reference. I think of Camp Sherman, built there in a corn-field in the Scioto bottoms near Chillicothe, Ohio, in 1917. I refer to it now and seem to see it as it stood then, though it has long since been torn down and carried away. And this is possible through the power of objective reference which involves the mental.

Dewey⁵ admits this power of objective reference when he says that "certain given existences" indicate "absent existences." These absent existences are "present as absent." This is only another way of saying that they are psychically present. As Lovejoy has shown, the experience of this moment is distinct in time from the past or future that is represented as the object of knowledge.

Dewey's method of banishing the conscious person is open to serious

⁵Dewey, John, *Experimental Logic*, 1902.

question. He cites the evidence which the idealists offer concerning the visible convergence in the distance of the railway tracks. He says this apparent convergence is not due to the mental but is a natural result of the physical laws of light and lens, and it can be physically demonstrated in a camera. He then asks "Is the photograph to be conceived as a psychical somewhat?" To be sure the photograph and camera are not psychical. But an important item has been overlooked in this connection, namely, that neither the camera nor the photograph ever thinks of the rails as parallel as persons do. There is a very good reason for this also. Is it because the camera is physical only? Had Dewey answered this question, he would have seen the plight of the physical organism divested of all we call psychical. He would have seen also that the camera cannot know any more about the railway track or any other item of the world than the physical organism can. We may say the camera sees the railway track convergent and that is all; while a person sees the convergence and *thinks* the rails parallel.

Dewey would exorcise the psychical by showing that mirrors placed in diverse positions will make a round table appear to assume elliptical shapes just as will the perceptions of observers located in different positions relative to the table. Dewey has been unfortunate in his choice of an illustration. Instead of ruling out the psychical, this illustration renders it imperative. Without a person to observe the reflection

from the mirrors, the mirrors alone could never cause a round table to appear elliptical. So much the greater need for a conscious observer! The same argument will hold relative to his illustration of the lump of wax located at different positions but subjected to the same heat. "Now the wax is solid" he says, "now liquid—it might even be gaseous. How 'psychical' these phenomena!" he ironically exclaims. But should the lump of wax be empowered to distinguish itself as lump from itself as a liquid or gas, as Dewey seems able to do, how psychical indeed would be the lump of wax! Dewey seems to forget all the while that he, as a "conscious observer," is making distinctions that neither mere lumps of wax nor physical organisms can make. It may be due to the psychical activity, which he decries, that all discriminations and comparisons are at all possible.

Finally the person is dynamic and active. It is catapulted into life by the vital forces of the parents. It assumes an independent existence with the severance of the umbilical cord and releases its energies within and upon its environment. It takes the initiative in the environment rather than waits passively upon it. The person does not always wait to be touched off by a stimulus. He "reaches for the match," strikes it, and illuminates a sector of the world. Behaviorism rejects this view, since there can be no response except as it is aroused by the stimulus. Although Woodworth denies

self-activity, he partially recognizes the truth of our contention where he says the stimulus modifies the "activity already under way." This activity under way is really self-activity or self-determination. Such self-determination includes primal urges, desires, and conscious purposes.

By person we mean an integrated entity which we ascribe to a human being whose experience has been organized to the level of personal iden-

tity by virtue of his existence. It includes all he is and does in an act or series of acts which flow onward in an interpenetrating succession. Psychologically, this person is to be studied not cross-sectionally by snapshots of introspection alone, but horizontally, in a series of lived-through experiences. For personality is a continuing entity unfolding in a stream of changing patterns as upon the screen of the moving picture.

The Professional Status of Teachers

CLAUDE WINSHIP STREET

The question is often raised as to whether teaching yet ranks as a profession in the truest sense of the term. According to the Standard Dictionary, "a profession is an occupation that involves a liberal education or its equivalent and mental rather than manual labor, especially one of the three so-called learned professions: law, medicine, or theology." Teaching, it is true, has become largely a mental occupation since the disappearance of the birch rod, but unfortunately not all teachers have had a liberal education to say nothing of professional training.

The answer to the question probably is that teachers as a class have not attained professional status but that many teachers are meeting the standards by which a profession is usually judged.

In order to see where we stand professionally, let us examine ourselves in terms of the criteria or characteristics commonly associated with the older professions. This may help to point the direction in which we should go. As Oliver Wendell Holmes once said, "the great thing in this world is not so much where we are, but in what direction we are moving."

One of the criteria by which a profession may be judged is the amount of respect and prestige

which it commands. It is evident that teaching in general does not rank as high in prestige as some of the older professions. With rising standards for entrance to teaching, the teacher is slowly gaining respect. Yet the teacher is subjected to much criticism as compared to those in other professions. Few persons would attempt to advise the physician, the lawyer or even the engineer, but "almost everyone professes to know how the schools should be run, what subjects should be taught and how."

RESPECT

Unfortunately there has been a tendency on the part of certain writers to slur the teacher and to hold him up to ridicule as a queer person. Literature abounds in exaggerated characters such as Ichabod Crane. Mark Twain often convulsed his audience with laughter by his opening salutation, "Ladies, Gentlemen and School Teachers." The cartoonist secured the same response by picturing the teacher as a queer, long-haired, absent-minded person. Modern writers have tended to show more respect to the teacher although it was not long ago that George Bernard Shaw slurred the profession by his oft-quoted witticism, "He who can does, he who cannot teaches."

KNOWLEDGE

Another essential characteristic of a profession is that it commands a large body of specialized knowledge, preserved in technical language, which cannot be acquired without a relatively long period of general and professional training. Here the older professions have a big advantage. One must spend seven years beyond high school to become a lawyer in Kansas whereas no preparation beyond high school is necessary to enter teaching.

It is true, of course, that the teaching profession is rapidly acquiring a growing body of scientific knowledge which may be properly designated as a *science of education*. To really master this available science, the prospective teacher would have to spend as many years in professional study as the doctor or lawyer.

Some of you have doubtless been bewildered by the many educational terms which you hear and read about in educational literature. Terms such as "integration," "essentialists," "experience curriculum," etc. The fact is that education now has a technical vocabulary almost as extensive as that of the older professions.

A comprehensive dictionary of education is being prepared by a committee of educators which will contain from 15,000 to 18,000 educational terms. This should help to clarify our educational concepts, but it will not take the place of thorough professional training.

The essential difference between teaching and the older professions

is that the latter enforce rigid standards upon those who enter them. The bar and medical associations have taken the lead in enforcing high professional standards. While our National Education Association for years has been urging higher qualifications for teachers, teachers themselves have often stood in the way of higher standards. Does this not represent a short-sighted, mistaken policy on the part of teachers? Those who are teaching on low grade certificates would have little to lose and everything to gain if certification requirements were gradually raised. Teachers are usually given a reasonable time to meet the higher standards. The experience of progressive states which have established a minimum of two to four years of training beyond high school as a basis for certification has shown that salaries, tenure, and professional status have been improved as a result of such standards.

PERMANENT CAREER

Another mark of a true profession is that it affords a permanent career and life membership. All of the older professions are regarded as life vocations, not as temporary occupations nor as stepping stones to some other vocation as is so often true of teaching. In this respect, teaching is more of a procession than a profession. While more and more teachers are preparing themselves for teaching as a life-work, the average term of service for the profession is only eight years.

Unfortunately tenure conditions in our smaller schools are such as to

discourage one from making teaching a life career. Every year hundreds of competent teachers, principals, and superintendents are discharged for political, religious, personal, or other unjust reasons. Such practices are unfair to the teachers, but the children are the greatest sufferers. No other professional group would tolerate such unfavorable conditions.

Thanks to the efforts of the N. E. A. and many state associations, teachers are now protected against unjust discharge in almost half of the states. Among the states having sound tenure laws are those having the best public schools such as California, Indiana, Maryland, Massachusetts, New Jersey, and New York.

Under the usual tenure law, teachers must serve a probationary period from one to three years. Thereafter, they may be dismissed only for such causes as gross incompetence, immorality, or neglect of duty.

Another factor which operates against making teaching a life work is the unfair discrimination against married women teachers. More than half of the school districts of the United States have regulations restricting or prohibiting the employment of married women. Half of the annual turnover of teachers is said to be due to marriage. In no other profession does marriage bar one from employment. This handicap must be removed if teaching is to afford life membership and to become a real profession.

ORGANIZATION

A fourth criterion of a real profession is that it must have a strong, closely knit, professional organization. Teaching does not rank so poorly on this point as on some of the others. We have our county associations, our state association, and our National Education Association which are doing much to improve the professional status of teachers. While membership in the N. E. A. has increased considerably in recent years, not more than one-fifth of the teachers belong to it. In Kansas, approximately 80 per cent of the teachers belong to the State Association but less than 18 per cent to the N. E. A. These organizations could do much more for teaching and the cause of education if they had the financial and moral support of the entire teaching profession.

What we need is a closer tie-up of our county, state, and national organizations such as is found in those of other professions. The conclusive membership plan, proposed by President Shaw of the N. E. A. last year, whereby a teacher might take out a combined membership in the local, state, and national associations, would be a step in the right direction. The state of Pennsylvania has used such a plan for the past ten years, and quite a number of cities throughout the country have adopted it.

CODE OF ETHICS

A fifth criterion by which a profession may be judged is the extent to which its members are influenced

in their professional relationships by a sound code of ethics. Practice in the older professions is largely governed by ethical principles as opposed to legal compulsion. These ethical principles are gradually evolved as customs and standards of practice by the profession as a result of generations of experience. In time these customs or principles become so fixed that they are reduced to writing and become known as the Code of Ethics of the profession. The medical profession may be cited as an example of the gradual evolution of a code. The ethical principles of that profession had their origin in the Oath of Hippocrates in the fourth century. This oath of only 25 words was gradually expanded into the present code of the American Medical Association which covers approximately ten printed pages. Its first section with substitution for the word "medicine" would be equally appropriate to any profession. It reads, "A profession has for its prime objective the service it can render to humanity, reward or financial gain should be a subordinate consideration. The practice of medicine is a profession. In choosing this profession an individual assumes an obligation to conduct himself in accordance with its ideals."

In teaching, professional codes of ethics are of recent origin. The first state code was adopted in 1915. By 1931, 33 codes had been adopted by State Education Associations.

In 1929 the National Education Association adopted a code for the entire teaching profession. Just how much influence it has had, it is diffi-

cult to say. It is clear, however, that the profession of teaching would be advanced if teachers everywhere would study and practice its ethical principles.

The ethical principles commonly found in these codes of ethics for teachers may be classified under four heads:

- (1) The teachers' relations with pupils, parents, and community.
- (2) Relations with associates.
- (3) Relations to the profession.
- (4) Securing and terminating employment.

According to these codes, the teacher in his pupil, parent, and community relationships is obligated:

- (1) To place the welfare of the child above all other considerations.
- (2) To deal fairly and impartially with every child.
- (3) To be sympathetic and courteous toward his pupils.
- (4) To hold as a sacred trust confidential information regarding his pupils. (This is one of the principles commonly violated.)
- (5) To refrain from tutoring for remuneration pupils of his own classes or accepting gratuities of any kind from parents in return for special favors to their children.
- (6) To refrain from imposing his religious or political ideas upon his pupils.
- (7) To maintain cooperative relations with parents.
- (8) To participate actively in the community life.
- (9) To refrain from becoming entangled with factions in the community.

(10) To refrain from slurring in any way the community in which one teaches.

Under relations with associates the following principles are commonly emphasized by existing codes:

It is the duty of the teacher:

(1) To assist in determining and carrying out the policies of the system.

(2) To help his associates with constructive suggestions and helpful ideas.

(3) To give due credit for assistance received from fellow teachers.

(4) To refrain from interfering in any way, unless official position warrants, in the schoolroom affairs of a colleague.

(5) To hold inviolate confidential information concerning fellow teachers.

(6) To avoid gossip about or adverse criticism of associates.

(7) To organize properly and leave for successors such information and records as may be needed in beginning the next year's work.

Under relations to the profession the various codes commonly stress the responsibility of the teacher:

(1) To broaden his educational and professional training.

(2) To affiliate actively with professional organizations.

(3) To take a personal pride in the profession.

(4) To assist in raising the standards of entrance to the profession.

(5) To work for improved material conditions essential to a high degree of professional service.

(6) To report to the proper au-

thorities any corrupt and dishonorable practices found to exist.

It is probably in connection with the securing and terminating of employment that most violations of ethical principles occur. According to these codes a teacher is obligated:

(1) To apply only for positions known to be vacant.

(2) To withdraw all other applications upon accepting a position.

(3) To seek appointment and promotion only on the basis of merit, refraining from any scheme of self-advertising and from underbidding a rival to secure a position.

(4) To execute fully any contract entered into unless duly released.

(5) To give the employer due notice regarding termination of employment.

If all teachers would subscribe to and practice these fundamental principles of conduct what a difference it would make in the status of the profession.

A committee of the N. E. A. has been appointed to revise the Code of Ethics adopted in 1929. Luella Cole in her recent book entitled, "Teaching in the Elementary School," suggests that what is needed is a code with a stronger emotional appeal, one which would fire the imagination and stir the soul. She suggests that all teachers ought to take an oath of the following character:

"I will be the best teacher it is within my capacities to become. I will not use my position to influence unfairly the minds of children who

are entrusted to my care. I will try to treat without discrimination the rich and the poor, the bright and the stupid, the good and the bad. I will never knowingly warp a child's soul nor turn a deaf ear to his needs. I will not repeat to any other person things that are told me in professional confidence, by either adults or children. I will not attempt by dishonest means to increase either my reputation or my financial returns. I will not criticize the honest efforts of other teachers, and I will be tolerant of their shortcomings, even as I hope they will be tolerant of mine. I will live up to the terms of any contract into which I may enter, both in letter and in spirit. So long as I remain a teacher, I shall conduct my own affairs in such a

way as to inspire only respect, so that when the time comes for me to lay down my burden I shall have no cause for shame or regret."

CONCLUSION

The foregoing, perhaps, will suffice to show that teaching is gradually taking on more and more of the characteristics of a profession. We have reason to be optimistic when we consider the vast changes which have taken place in American education since the founding of the first public normal school one hundred years ago. Probably no profession has made greater progress in the past fifty years than has teaching. Certainly no profession offers greater opportunities for service to humanity.

Mental Hygiene on the Highways

PAUL MURPHY

So much has been written and said recently concerning traffic safety that one hesitates to add anything to the growing volume of material on this subject. And yet the toll that continues to be taken on the highway year after year in the form of death, misery, and suffering makes one wonder if the last word on the subject has yet been said. As a matter of fact, it would appear that a great many more words will have to be uttered before the public is awakened to the real proportions of the problem or to the real causes. And a great deal more time will have to be devoted to the study and investigation of those causes before we can feel that the problem has been solved; for, while it is true that every effort and resource of the nation is being bent in the direction of trying to determine why this country possesses the unenviable rank of first in the number of automobile accidents, the question is still far from being answered.

Not a little has been said about the importance of psychological factors in the driving situation. It has been realized for some time that the driver is the crucial element in the situation, that he is the one who precipitates or prevents an accident. This fact is emphasized by the statement that 90 per cent of all automobile accidents are due to the

failure of man-power and only 10 per cent to the failure of machine-power. We have all heard or read about the significance of reaction time, clear vision, acute hearing, distance judgment, muscular coordination, foresight, and a dozen and one other skills as they bear upon and influence driving ability. Psychologists have indeed contributed much to our understanding of the functions involved in driving an automobile and thereby to our understanding of the factors that need to be considered in safety education and accident prevention.

It is my belief, however, that there is an aspect of driver psychology that has been somewhat neglected in most discussions of safety education and which is deserving of more emphasis than it has received up to the present. This has to do with what might be called the emotional condition or attitude of the driver. It is not my intention to disparage or belittle the significance of other psychological factors in the driving situation, for they are all admittedly important, but it is nevertheless true that the efficacy of their functioning depends in a large measure upon the driver's emotional condition. Psychology and physiology have demonstrated time and time again that such functions as reaction time, distance per-

ception, muscular coordination, etc., are affected in a very striking way by a person's emotional condition, which makes it appear that this factor is the basic one upon which most of the others depend. Too, it would seem to be the emotional factor that governs our regard or disregard for safety rules. Such behavior is essentially dependent upon our attitudes toward safety rules and regulations, and those attitudes are governed pretty largely, in turn, by the way we feel about such things. In other words, safe driving is more largely a matter of what we do than of what we know, and what we do would appear to be determined primarily by our attitudes toward safety or by the way we feel about this matter.

By way of illustration, consider the bank embezzler. He usually knows and realizes full well what a long chance he takes in appropriating money that does not belong to him, but that knowledge does not necessarily deter him. He behaves in accordance with the way he feels about the matter rather than what he knows to be true of the situation. Most of us are aware of the absurdity of many of our fears, but this intellectual realization does not eliminate the fear in most cases.

Or let us say that you have learned to use a spoon in a certain way. And in the background of your mind there is associated with this particular method of handling a spoon memories of childhood days and the delicious food that you used to find on mother's table and the friends that gathered around that

table and the glow of satisfaction that you felt when father praised you for learning to handle a spoon. Understand, you are not necessarily conscious of all these ideas—they might be said to exist in the subconscious—but they are there and have much to do with the satisfaction you experience in using a spoon in this fashion. Then let us assume that you read in the *Ladies Home Journal* or *Good Housekeeping* an article by Emily Post in which she mentions among other things that this is decidedly not the proper way to handle a spoon and that anyone who does so is practically committing social suicide. So you say to yourself, "If that is the case, then I must mend my ways." And you start out with the best of intentions to correct this bad habit. But it would probably be safe to assume that before that copy of the *Ladies Home Journal* or *Good Housekeeping* has found its way to the basement or the attic, you'll find yourself using the spoon in the same old way. Why? Not because you don't know better. Emily Post has given you fair warning. No, but because the old method is so much more comfortable. It feels better. Those dim, vague associations of home and mother and all the rest just wouldn't let you alone. You felt that you were a traitor to all that they stood for in using a spoon in this new way, and so you returned to the more comfortable method. To repeat, you behaved more largely in terms of the way you feel about things than in terms of what you know to be true about them. The

drunkard is intellectually convinced of the waywardness of his behavior and swears off periodically, but no matter how willing the spirit may be the flesh is weak—and the emotions are amazingly strong. Nor is automobile driving any exception to this rule. It, too, represents a type of behavior which is just as strongly dominated by emotional factors as any other type of activity, and the control of which depends on our ability to ferret out and train those emotions.

To be more specific, consider the speed-demon, the fellow who never seems to feel right unless he is driving sixty or seventy miles an hour. Now what is it that inspires these individuals to rush about from place to place as though Satan himself was right behind them? Is it that the pressure of events demands it? Is it that a life hangs in the balance depending upon their ability to save a split second? Well, sometimes of course. But in the majority of cases we find that these speed merchants have no particular destination and have no special job to perform when they do arrive at the end of their journey. No, in most cases we find that the real reason behind such behavior is a desire to show off, a desire to impress others with their power and importance. As a matter of fact, of course, about all such show-offs actually do is to impress people with their foolishness and lack of good sense, but they fail to see this. All they know is that they get a kick or a thrill out of driving fast and recklessly, and they just assume that

other people are similarly affected by their behavior.

We might say that such behavior is really a form of boasting. It's behavior of much the same sort as that exhibited by the child when he gets a new toy and goes around showing it off to anyone who will pay attention to him. What the speed-demon is saying subconsciously as he tears up and down the road is, "See my car. Isn't it a humdinger? It will go sixty miles an hour." What his friends think is, "See that crazy fool. What he needs is about ten days in jail." What he really needs, of course, is to have his self-confidence bolstered up to a point where he no longer feels the need of driving recklessly.

There are any number of things that may be responsible for his lack of self-confidence. He may have an employer who is continually lording it over him and making him feel inferior and insignificant. Or perhaps he is dominated by his wife and the only chance he has to feel important is when he gets behind the wheel of his car. Then he drives fast to show the world that he is no weakling after all. Driving a car gives him a feeling of power that is denied him at home or at the office. Anyone who can drive an automobile sixty miles an hour isn't such a nobody after all. He is just demonstrating to the world that he has some claims to superiority even though he dare not assert them in the presence of his wife or employer. Now I do not mean to say that the speed demon is conscious of all this. The fact of the matter is that he would probably

be the first to deny the truth of any such assertions as these. But we have ample evidence to indicate that something of this sort is probably going on in his mind, nevertheless, and is largely responsible for his behavior.

Another type of driver that is a real menace on the road is the egotist or bully, the fellow who believes that the whole universe revolves around him and was constructed for his especial benefit. Of course, the show-off is an egotist in a sense, but the sort of person that I am talking about now has no illusions about his importance. The show-off is a little dubious about the significance of his role in the general scheme of things but not so the real egotist. He knows he's good.

Now we tolerate and even more or less expect the baby to exhibit such behavior. And it is only natural that he should. All his needs and desires are being satisfied for him without anything being demanded of him in return, and his self-centered attitude develops quite naturally out of this state of affairs. But as the baby grows up we impose upon him certain rules and regulations in an effort to make him realize that there are other people in the world who also have certain needs and desires that must be satisfied and that he must take these into consideration in making his adjustments. In other words, he is subjected to a socializing process that makes him much less self-centered as well as more likable. There are some individuals, however, who, either as a consequence of early

training or later experiences, continue to be self-centered, egotistical bullies, individuals who are continually "demanding their rights," as they put it, individuals who have failed to develop a sensible regard for the rights and privileges of others. Put such an individual behind the wheel of a car and you have the makings of a bang-up accident. And it all goes back essentially to the failure of such persons to grow up as they should emotionally. For most of these pests know better. They could make just as high a score as anyone else on an examination of driving rules and regulations. It's just that they are so engrossed in their own pleasures and satisfactions that they never pause to consider the other fellow's feelings.

The absent-minded driver is another one that we need to look out for. He's the fellow who drives along concentrating on everything but the job of driving. To speak of him as absent-minded is really misleading, for it's not so much that his mind is absent as that it's preoccupied with matters other than those to which he ought to be giving his attention. Such matters may or may not have an emotional connotation. They may concern such humdrum things as a business deal, or plans for the evening, or Junior's grade card, none of which, other than possibly the last, are especially thrilling or depressing. Of course, it could be said, and quite truthfully too, that an emotional element is involved in this case in the sense that such thoughts are more pleasant to the absent-

minded driver than the matter of driving his car, and, having failed to discipline his mind to the point where he is able to put such thoughts out of mind in the interests of safe driving, he drives along oblivious of other drivers and pedestrians. It's not that he deliberately disregards the rights of others as does the egotist, but he is just too preoccupied with his own problems to pay any attention to anyone else.

There is a type of absent-minded driver who is very definitely beset by emotion problems, though, and that's the chronic worrier. He is so concerned with his marital problems, or his poor grades, or financial or business troubles that he is quite unaware of the fact that he is piloting a ton or two of death-dealing machinery, an act which requires the acute presence of every sense and skill at his disposal. He is, if anything, more of a potential menace than the other type of absent-minded driver in that he is more engrossed and wrapped up in his own personal problems. Between them, though, they are capable of breaking every traffic rule in the book, as well as bones and lives.

The last type of nuisance that I would like to mention in this round-up of problem drivers who threaten life and limb through their emotional peculiarities is the emotionally unstable or uncontrolled driver. I suppose that he is really most representative of the group that I'm talking about in that his emotional condition is directly responsible for his behavior (or misbehavior), while

the relationship of emotions to driving behavior is more indirect in the case of most of these other traffic menaces.

This individual is the original triple-threat man in the traffic world. The only predictable thing about his driving is its unpredictability. He always does the unexpected. Instead of controlling his emotions, his emotions control him. He acts on the whim of the moment. Of emotional restraints and inhibitions he knows nothing and cares less, perhaps, because he has always been allowed to have things his own way. The probability is that as a child he was pampered and petted and consequently has developed into an overgrown baby. As one writer says, "They (that is, these emotionally uncontrolled drivers) take the slightest criticism as a personal offense; and they whine and sulk, and become resentful. Unimportant trifles seem large to them. We say they make mountains out of molehills. Actually their development has been stunted. They have never really grown up. We call them unstable, which means that they cannot be depended upon to do the right things."¹

Why this person is such a menace behind the wheel of a car can readily be seen when we pause to consider the effect of emotions upon behavior. One psychologist says that an emotion is a "stirred-up state of the organism."² Another says it is a state

¹American Automobile Association, Sportsman-like Driving Series, *Driver and Pedestrian Responsibility*. Washington, D. C., 1936. p. 15.

²Woodworth, R. S. *Psychology*, Henry Holt & Co. New York, 1934. p. 338.

of disorganization.³ Combining the two statements we might say that an emotion is a stirred-up state which disorganizes the activity of the individual and makes him less efficient than he would otherwise be. Experimentation confirms in the main this definition. It has shown, and we know from our own observation, that emotions do upset and disorganize our behavior. They tend to slow up reaction time, reduce visual and auditory acuity, impair judgment, disorganize muscular coordinations, and throw the person into such a state of general confusion that he is unable to deal effectively with even the simplest situations. How much less competent he is, then, to handle such highly complex and intricate problems as arise while driving a car. The wonder is not that the emotionally upset individual is so prone to figure in accidents but rather that he manages to avoid as many as he does. There can be little doubt, indeed, that the person who is habitually predisposed to a state of emotional upset is the last person on earth who should be turned loose with a car, and that much could be done to reduce highway hazards by barring such individuals from driving, or by taking steps to relieve them of their emotional difficulties.

This brings up the question of the extent to which such characteristics as have just been described can be

remedied. There is not time to go into a consideration of this matter, other than to say that such emotional traits are susceptible to modification. They represent an aspect of personality, and as a prominent psychologist pointed out in an article in a popular magazine not long ago, personality can be modified. This statement indicates the approach that will probably have to be taken in dealing with the whole problem of driver training and education. This is not an isolated problem, but one which is intimately bound up with the whole matter of personality development. This fact is being faced quite frankly in many places and traffic offenders are being dealt with in psychological and psychiatric clinics rather than in the police court, the idea being that such individuals are in need of psychological treatment rather than punishment. This represents an advanced view of the nature of the problem, and it will probably be some time before it is generally adopted, but it is an attack on the safety problem that appears to be fundamentally sound and one which is yielding encouraging results in many places. The point of primary significance in this connection, however, is that it emphasizes the necessity of taking account of all phases of the individual's personality if we would understand the why and wherefore of his behavior as a driver.

³Dockeray, F. C. *General Psychology*. Prentice-Hall, Inc. New York, 1936. p. 250.

The Story of Our Schools

ERNEST MITCHELL ANDERSON

Education in this country did not come about through deliberate planning to meet the needs of millions of people living in a democracy, nor did it come about altogether by accident. It is the result of a long historical evolution involving many conflicting elements and forces. Tracing briefly this historical development may aid in understanding our educational problems today.

The story of education has its origin in the lives of primitive peoples many generations ago. In primitive life the education of the youth is simple and direct. It concerns primarily the struggle to satisfy the immediate needs of food, clothing, shelter, and protection from enemies. Learning is direct and chiefly through participation in real life activities.

This practical training, however, has always been supplemented by a crude theoretical education in which the youth is taught to deal with the unseen world. Primitive man, in an attempt to account for himself and certain phenomena in his experience, conceived a universe peopled with the spirits or doubles of departed ancestors with characteristics much like those of himself. These spirits might be good or evil, friendly or unfriendly. They, along with the spirits of animals or even inanimate things, ruled his world. They could bring about sickness, famine, and

death; or if so inclined, health, plenty, and long life. Moreover, a member of the tribe through his behavior could influence the spirits to bring bad fortune or good luck not only to himself but also to the group. It became very essential, therefore, that certain desirable practices be perpetuated to bring fortune to all. These attempts to control events took the form of magic, rituals, and ceremonies; and as they were passed from generation to generation they gradually became the foundation for formal theoretical education. Since only certain individuals were thought capable of transmitting these practices, there developed a special teaching class, the members of which possessed certain secret or esoteric learning. These wizards, shamans, familiars, or medicine men, as they were variously called, became the earliest teachers. Still later as ceremonies became more complex and elaborate, there developed a kind of special primitive priesthood or clergy, who for many centuries supervised and directed education.

The initiation ceremonies found with all primitive peoples have great educational significance and mark the beginning of formal curriculum. They were powerful means of individual and group control; they are still so used, not only among savages but also among civilized peoples. It is no exaggeration to say

that many of our school subjects of today had their origin in primitive groups. For instance, some groups had traditions and folklore not so different from the type of fanciful stories found in school readers and so-called histories. There is evidence of mathematics meeting the simple needs of the time. There are the beginnings of science, social science, physical education, fine and applied arts.

In addition to the contributions of primitive peoples, our education has been influenced by a European background, dating from the Greeks, the Romans, and the early Christians. We have made many additions and modifications, but the influences from these three early sources are fairly continuous and easily traced. To the Greeks we owe much of our language, art, literature, sculpture, philosophy, and certain educational procedures and methods. To the Romans we are indebted for influences in language, dress, manners, literature, ideas of government, law, and architecture. From the early Christians and their Hebrew background came ideas of religion and morality, as well as great literature.

From the early Christian period to the sixteenth century there was little formal schooling for the masses of people. The cathedral and monastic schools gave religious training and taught the "seven liberal arts" to a small selected group of boys and young men. Under the feudal system a limited number of young men were given training as pages and squires in preparation for

the activities of knighthood. This training was of a more worldly nature than that given in the church schools and included manners, music, hawking, sports, warfare, and lovemaking. Palace schools reached the royalty. In the Middle Ages, some of the more influential middle classes provided some formal education through the "guild schools" and apprenticeship. Girls of all classes as a rule received little formal education. The minds of women and girls were thought to be too weak to receive much learning, which was not considered ladylike. They were taught to be religious and subservient to men, whose minds were supposed to be stronger.

The Protestant Reformation in northern Europe during the sixteenth century had great significance for education, not only in Europe but also in America. The ability to read the scriptures was thought necessary for salvation. The inability of the church to provide education for all resulted in the establishment of a system of schools, controlled and supported by the state, which demanded universal and even compulsory education of all children of all classes and of both sexes. Public state school systems were developed first in Germany and Switzerland, then Holland, Scotland, and New England in America. In England, where the Reformation was more political than religious, state support of education was slow to develop.

The first American schools resembled the institutions of the mother country as closely as the pioneer life of the colonies would

permit. Here, as in Europe, religion dominated all education.

From the standpoint of control and support, there were three early type attitudes relative to education in the colonies. Because of religious influences from Switzerland and Holland, the state-compulsory-maintenance attitude was established in Massachusetts, which is said to have inaugurated the first approach to a system of public education in America. The Massachusetts law of 1647 recognized the need for and provided both elementary and grammar schools under civic authority, supported in part by tuition fees and in part by a town tax.

In Pennsylvania, New York, and New Jersey, where no religious sect was in a majority, education through church control by each religious denomination was considered most satisfactory, and no appeal was made to the state for assistance in carrying out their educational program. The clergyman was usually the teacher in the parochial schools. Girls were admitted as well as boys. Emphasis was placed on reading, writing, counting, and religion rather than upon any form of secondary or higher education. Where this parochial-school attitude was maintained, each denominational group did as it wished. Church and private effort, in both charity and pay schools, with apprentice training for the children of the poor and orphans, provided all the educational facilities available until far along in our national period.

In Virginia and the Southern col-

onies the so-called pauper-school-non-state-interference attitude prevailed. This state-hands-off-education policy was the typical English attitude toward education at that time. The well-to-do families educated their children by a tutor in the home or in small private select pay-schools or sent them to the mother country. The poorer people were left with only such educational advantages as apprenticeships and a few pauper schools might provide.

The conflicts among these three early attitudes have had much to do with the long struggle in this country for free public education open to all. These three views are found in practically every community today when the control and the support of schools are considered.

In early America the various types of schools with reference to curriculum followed closely those of Europe, where the type of education depended upon birth and the social-economic status of parents. Those of noble birth and those of fortunate circumstances were permitted to attend the Latin grammar schools and later enter the higher institutions of learning to become the social, economic, political, and military leaders. Others, if they received any formal education at all, were trained in an elementary school to be good followers and not to concern themselves too much with problems of which they knew nothing.

Our elementary school had its origin in the European petty or dame school, usually taught by an elderly woman of sound faith, who desired to earn a pittance by imparting to

the children of the neighborhood instruction in the Catechism, the A B C's, and the elements of reading. At first, writing and arithmetic, considered as frills and not essential to the needs of the average individual, were taught in a separate tuition school. Later, the writing school with its arithmetic was combined with the reading school, and we had the origin of the 3-R's "Readin', Ritin', and Rithmetic." From this beginning our elementary school has evolved—a school destined to assume the responsibility of giving millions of boys and girls the only formal schooling that they will ever receive for intelligent participation in a democracy.

The Latin grammar schools and colleges in America, as in Europe, educated a small part of the population to leadership, chiefly, at first, leadership in religion, but later to leadership, also, in the other professions. The Latin grammar school, modeled after that in the mother country, appeared in most of the colonies, but reached its greatest development in New England. The Latin grammar schools were not popular in America as they were planned, managed, and attended by the upper classes and offered little to the masses. The purpose of these schools was to prepare for college. The curriculum was narrow, in most cases being confined to Latin and Greek. Few Latin grammar schools survived the end of the eighteenth century, when a new type of school, the academy, more democratic and more suitable to the social needs, was coming into existence almost every-

where in the country. The academy was generally a tuition school sponsored by some organization as a church. But as there was a demand for a free secondary school with a still more liberal curriculum, the academy was in turn gradually supplanted by the American high school, beginning about 1821. The growth before 1880 was slow, but since 1900 its growth has been phenomenal, both in numbers of schools and in the number of students enrolled. In the larger schools the curriculum has expanded in proportion.

Nine denominational colleges were established in the colonies. All but one were dominated by religious motives. Harvard, established in 1636, was typical. Although the expenses of the boys in Harvard were often paid in such produce as wheat, corn, sheep, sugar, malt, and parsnips, the idea of social caste seems to have been strong, as records indicate that the assignment of rooms, places at the table, and class lists were based on family pedigree.

The brutality of the time was reflected in the discipline of the school, which was operated in an arbitrary, autocratic manner. Childhood had few rights, punishments were cruel, and whipping posts were not uncommon. In New England, young people of sixteen could be put to death for striking a parent. But it must be remembered that because of the lack of educational facilities the masses were enslaved to superstition and ignorance. Belief in witchcraft was the order of the day.

From these three schools, with no common purpose, patterned after

those of other nations having different forms of government and with social and economic ideals different from ours was to evolve slowly our American ladder of education reaching from kindergarten through elementary school, junior high school, senior high school, junior college, senior college, and graduate school. To build such a system of free, democratic public schools in which every boy and girl has an equitable opportunity to receive an education to fit his capacity and need in life was the educational task confronting the new nation. It has not been fully achieved even today.

Since the Constitution of the United States does not mention education, it has usually been considered that the support and control of education rest with the individual states. The federal government has, however, from time to time aided the various states through land grants and in other ways.

Many of the early political leaders were favorable to education; in fact, they believed the fate of the new government rested on the universal education of the common people. Interest in education as a function of the state, however, was not wide, due to the English influences. The theory of education as an activity of the state probably received its strongest support from Thomas Jefferson, but even his own commonwealth, Virginia, failed to respond to his view at that time.

Certain powerful forces, however, were stimulating an interest in free public schools. Inexpensive education in infant schools, monito-

rial schools, and secular Sunday schools accustomed the masses to education to the extent that they demanded it later as the one thing that could give the poor boy or girl and the common people a chance in life. The growth of cities, extension of the right to vote, and new conceptions of democracy, together with an added importance of the common people that came with the election of Jackson to the presidency were additional factors.

By about 1800 the demand for free schools had become persistent, and the people of the nation had become divided into two well-defined groups, those in favor of free public schools and those lukewarm or against public schools. The first class said that free schools were necessary for the success of the new nation, and that education at public expense is the natural right of all children in a republic, that the social, moral, political, and economic benefits derived would be many times their cost. Those opposed to state schools argued that free schools would make education too common, that it would tend to destroy long-established and very desirable social barriers, and that the masses were already as well cared for as they deserved.

The struggle was bitter and every step was contested. One member of a legislature expressed the desire to leave no doubt as to his position on schools by having engraved on his tombstone the statement, "Here lies the enemy of free schools."

One of the chief battles centered around school support. One group

claimed that since education is necessary to the general welfare, it should be paid for by all; the other group said, that "taking a man's property to educate his neighbor's child is no more defensible than taking a man's plow to plow his neighbor's field."

Every conceivable device was used to provide school support without direct taxation, as tuition fees, rate-bill tax against parents of so much per child, tax on banks, use of lotteries, gifts, fines, dog tax, and box suppers.

In order to reduce school costs, teachers were sometimes selected on the basis of the lowest bidder, and it was not uncommon for them to receive part or all of their pay in commodities as meat, fish, meal, tobacco, cloth, or even rum.

Another method practiced to cut down school expenses was to require the schoolmaster to "board around." The food and accommodations varied. According to the story, Ichabod Crane showed a preference for and was fortunate in being able to select homes of his pupils who had pretty sisters or whose mothers were famed for the "comforts of the cupboard." In some cases the master did not fare so well. One teacher complained of the monotonous dish made of liver and pancreas. This dish was repeated because hogs were killed when the master went from home to home in boarding around so that there would be fresh meat. Since houses were small and there were few rooms, the teacher some-

times had to sleep on a trundle-bed in the same room with members of the family.

By about 1850 the question of providing some kind of common-school education for all children at public expense had been decided in the affirmative in most of the states. The extent to which free education shall be provided for all is sometimes questioned even today.

Other bitter struggles for free public education centered around the attempt to eliminate sectarianism, the pauper-school idea, and to establish a reasonable amount of state administrative and supervisory control over the thousands of small districts scattered over the country.

Free public education has made great strides, but there are still many problems to be met if our schools are to prepare our millions of people to participate democratically and intelligently in the affairs of a great nation. Adequate school support must be secured. A curriculum broad enough and flexible enough to give all children with varying degrees of capacity and background that which promises most in way of liberal education and preparation for practical life must be provided. Outstanding and adequately trained teachers must be attracted to and held in the profession. Harmful influences of propaganda and selfish pressure groups must be kept out of schools. And finally, the schools must be made entirely free of the autocracy of the past and become democratic in spirit and operation.

The Peon Mind

JOHN ARTHUR GLAZE

Not until one is privileged to visit Mexico, to see and understand somewhat the Mexican of today and to read something of his history does one begin to understand one of the most curious mental phenomena of the new world. In a way, the Mexican Indian represents the same type of Indian found elsewhere in the Americas, but I should add, the highest type.

Of the sixteen million people inhabiting Mexico, there are only about two million that can lay claim to being "white," and there is considerable question about many of these. It is estimated that about three hundred thousand Spaniards remained in Mexico, of the number that "explored" and plundered it. Since most of these were men, the mixed type of "Spaniard" there today is more the rule than the exception where European descent is claimed. The intermixture process has been going on through several generations. Some authorities state that there may be three million people of mixed blood.

The present-day peon, then, is largely Indian, and of this "race," there are some thirty tribes in Mexico. A few tribes have been progressive, for their day, but most of them have not. The more advanced type lived in and around Mexico City and in the Peninsula of Yuca-

tan. The former were known as Aztecs and the latter as Mayas. Preceding the Aztecs there was a tribe known as Toltecs, which was quite advanced in the arts. The Aztecs finally conquered the Toltecs after a long period of warfare, but the two lived side by side for many years before the Toltecs succumbed.

There exist in Mexico today some of the most marvelous and unique vestiges of ancient Indian civilizations that are to be found anywhere, not excluding the old world. When Cortez made his memorable and nefarious conquest of these people early in our own history, monuments, temples, and pyramids were standing in all their beauty. But these things were "heathen," and, added to the fact that the Spaniards sought their gold, nearly all of the permanent marks of Indian civilization were destroyed or at least so desolately laid to waste that restoration today is almost impossible. But restoration is being carried on, thanks to several foundations in the United States.

The only vice of any consequence that the Aztecs practiced was that of making human sacrifices. This had always, as far back as we know, characterized Indian worship in Mexico, but historians tell us this was on the increase at the time of the invasion by Cortez. This, at

least, gave him a good excuse for destroying their cities and temples. And this is the beginning of Mexican slavery, a slavery more deadening than any ever found in the United States previous to our internal war.

In destroying his temples and cities, the Spaniard took over the lands (which were never held as a personal possession, but communally) and reduced the Indian to peonage. Many were reduced to abject slavery, thousands being transported to other parts of Mexico to build highways and develop the great estates that were a result of the conquest. This condition existed for several generations, the church always reminding the poor Indians to submit to those who had authority over them. Almost all of the great cathedrals were built by these great landowners for the peons to worship in.

In comparatively recent times in Mexico we have had rebellion after rebellion which Americans are more or less familiar with. But the number of revolutions in Mexico, large and small, are almost outside of calculation, according to historians. Some of these were nipped in the bud so early that they could hardly be called revolutions, but many were extraordinary. As far as I can tell, everyone of these had as its basis the fact that the Indian was being repressed, his land was being taken from him, and near-slavery was his lot. The whole situation does not often reach us here in dispatches from Mexico. But the Indian is in the saddle now, as most of the great modern leaders have been Indian or

part Indian. With a guarantee of the right of suffrage, we may expect the once-peon to dominate the governmental offices from now on. One can understand how and why great estates have been divided and properties (like the oil companies) have been confiscated by these leaders. It may not be just in our eyes, but it is an attempt to equalize things in their own day and age, as nearly as they see fit.

The peon is one of the most docile of all peoples. In many respects he is like the Chinese. He is not a hunter, as his northern relative, but an agrarian first of all. He has always lived off the soil. This was universally held in common, and in many places in Mexico today this is still true. He was a devout worshipper, and is today one of the most religious of all peoples. It is estimated that over ninety per cent of all Mexicans are Christian, in name at least.

The peon has been credited with being lazy and shiftless. Nothing is farther from the truth. He is one of the very best of workers, can compete with any day-laborer anywhere, and can carry loads on his back the like of which is seen nowhere else in the world. It is said that a grand piano can be transported on the back of one of these professional porters. We saw them bearing enormous loads, up and down hill, which would exhaust the average laborer in the United States.

But he does not believe in doing more than necessary at any one time. He has always lived in a land of plenty, where not until comparatively recently have gold and silver

been things of value. He has been able to get for today and the immediate morrow what was necessary. Why want more? Sometimes we "civilized" people ask that question.

The Indian could never understand the Spaniards' love of gold and silver. True, they were somewhat precious to him, but precious largely because they adorned his temples and places of worship. If more was needed, it could be got from their mines. But as a medium of exchange it had no value anywhere until the invasion by the Spaniards, and for a long time thereafter, for that matter. It was not even then made into articles of jewelry, as Indian women seemed never to wear jewelry then or even now. With the tourist invasion, of course, they now make up beautiful silver articles to sell.

It is estimated that nearly all of the many pyramids in Mexico were surmounted with statues of the precious metals, and their temples, both exteriors and interiors, were adorned with gold and silver in abundance. It is well known that they had many solid silver and gold vessels in their temples, some of them staggering the imagination in size and purity. Of course, these were all taken by the Spaniards, melted down and sent back to Spain to enrich her coffers.

It may not be easy for us to understand all of this, but what I have said up to this point paves the way, as far as I can, for a better appreciation of the vast majority of Mexican people. The peon doesn't want much; in fact, he won't have much. If he has more than he needs,

he will either drink it up or remain idle until he spends it on his current living. An American ranch owner, finding that his overseer paid the poor employees very meager wages, decided to double the amount so that they could live in better circumstances. The double wages were paid on a Saturday evening, but when Monday morning came not a man reported for work. The owner himself undertook to find why all the workers stayed away. Upon consulting them they told him that the double pay was sufficient to keep them and their families another week without working. So why work? Suffice it to say that the old scale of wages was restored.

Another characteristic of the Mexican is his play. It is estimated that he plays one day out of three, almost entirely in what is called the *fiesta*. A *fiesta* is held within the village weekly (he may visit other villages, some miles away, for a *fiesta* too) and at it nearly everything he makes or raises is for sale. Some of the most beautiful silver articles seen anywhere, beautiful pottery and baskets, foods of every description, and articles of clothing representing a great variety of usages, are all for sale at the *fiesta*. But selling things for him is merely a side issue. In fact, the original *fiesta* was only a place for exchanging commodities he possessed in abundance for those he needed badly. And even today many exchanges take place without money being involved.

But the *fiesta* is a place for fun. merry-go-rounds, ferris wheels (some of them tiny things squeaking

away directly in front of the church while mass is going on inside), fruits, nuts, and candy in abundance are all in evidence. All Mexico loves candy. The stuff is concocted in every color and shape, and they say it is most delicious. (We were advised not to eat native foods.) Perhaps you think of the fiesta as a place for the children to have fun. It is, but it was never intended for the children. It is fundamentally a grownups' institution. The real cut-ups are the mature people. They ride the merry-go-rounds, dance the ancient dances, and some are literally living fire-works on fiesta occasions. The firecracker is seen and heard at the fiesta, and some mature men adorn themselves with garments that are loaded with firecrackers, which when once ignited, go popping in every direction, much to the delight of the children and seldom to the annoyance of anyone.

This brings me to the place where I want to say something about the children, the most beautiful and perfect human beings we saw in Mexico. They are the happiest, the most cheerful, and the least repressed of all humanity. We read that the South Sea Islanders rarely have to correct their children and that they are let alone to grow up as children should, care-free and contented. This can be done, of course, in a less complex society than ours. But that it is still being done in Mexico, even on the highways and in the larger cities, is one of the wonders of the age, in my estimation. The trip to Mexico is worth it just to see and try to understand the children.

In our two weeks we did not see a child cry, did not hear one scolded, and we doubt if either is being done. Their voices are always gentle, as is true with all Mexicans, and the little beggars, of which we saw just a few, have the most plaintive and appealing voices we ever heard. Boys now and then beg for money to buy sweets, as the children seem to have the proverbial sweet tooth there even more than here. If Mexico can advance in modern culture and industry and still preserve its capacity to raise children as they should be raised, their contribution to civilization will be a magnificent one.

In every village along the highway is a pure white new building that stands out from all the rest, even from the army citadels (that seem to be erected about every fifty miles) and the churches. It is something new for Mexico, but Diaz started it in his day, and it has been carried forward by his successors. Of course I speak of the public school. Though its interior is often quite bare, and the teacher is little more than merely literate, yet these buildings are representative of what is to be. For from now on Mexico is looking upward, and education in its modern sense is bound to come to her people. Nearly all elders are illiterate today, and the present administration allows professional men to teach in the Mexico City Teachers College, instead of professional teachers, largely because the most literate are those in the more highly skilled professions. But in course of time these conditions will change. We, too, made many

mistakes in our early history. Mexico is just beginning to live in modern times. She has many shackles of the past to break from her, but give her time and she will arrive. If you want a most pleasant and educational

vacation just visit Mexico and see how she lives. From disdain you may descend (I ought to say *ascend*) to pity, sympathy, and finally a wholesome appreciation of our southern neighbor.

High Schools for All the People

RALPH A. FRITZ

Should American high schools accept responsibility for educating all our youth? We school people answer, "Yes." We even boast that our high schools are unique because they are for *all* the children of *all* the people. I want to ask whether this is really true, especially in the majority of small schools? It is scarcely enough that these schools are open to all young people of high school age. The more important question is, "How many attend?"

When they do attend, to what extent do we insist that pupils take subjects which some cannot do successfully or which they find exceedingly distasteful. I do not believe that all high school work must be interesting, entertaining, and exciting, but I have noticed that if much of it lacks meaning and interest to a young man, he either drops school entirely or accomplishes little of what we ask him to do while in school.

What shall we do for these pupils who cannot or will not "take" the usual high school offering? We might suspect something wrong with one or more of three factors: 1. the *pupils*; 2. the *subjects* studied; or 3. the *methods* of teaching. Suppose we examine each of these more carefully.

Is there a non-academic type of pupil or is he an illusion? If he ex-

ists, how can he be distinguished? Can he be developed into an academic person? It is risky to classify people because the classes are seldom distinct. However, we commonly speak of people as tall, average, or short; lean or fat; talkative or quiet; smart or dull; cheerful or morose. These terms carry meaning to most of us although we might not agree upon the division point between short and average height. Furthermore, a single individual often fits different categories at different times, being sometimes talkative and cheerful and at other times quiet and morose. He appears smart in some situations but dull in others. He is not always the same.

Rarely is a high school pupil completely non-academic. His ability and willingness to do the ordinary type of book assignment usually exists to some degree. When he is asked to do any learning tasks that seem to him interesting or worth doing, he strives to use whatever academic ability he possesses. When the assignment carries no challenge to him, he settles back as a completely non-academic and non-productive type. Such a person then appears and acts "non-academic" regardless of his ability. Often with a different set of school situations and assignments he will act more academically. This affords a suggestion as to how the usu-

ally non-academic person might be developed into a more academic one.

When the high schools were largely selective, the less capable scholars did not attend, or if they started they soon became discouraged and dropped out. A high school for all must accept these pupils and endeavor to retain them. Pupils who cannot or will not accept satisfactorily the typical high school offering do exist in considerable numbers. If our high schools are to serve everyone, we must enroll these pupils and retain them. Schools may endeavor to correct that which seems wrong in such pupils, but they can no longer ignore them.

The subjects offered may be the fault. Many persons believe the usual high school program is too academic. Others believe that it is not meaningful enough to pupils and parents. Let us examine the subjects usually offered. They fall into eight fields or groups: English, history and social studies, mathematics, science, commercial subjects, music and art, foreign languages, and industrial subjects. A unit of credit represents completion of a course continuing for a year or roughly one-fourth of a year's work. In Kansas a pupil must successfully complete sixteen units of work to graduate from high school. The courses must conform to the following plan:

- (a) Three units of English.
- (b) Three units in one other group.
- (c) Two units of social science.
- (d) Two units in one remaining group.

(e) One-half unit of the Constitution of the United States.

(f) One unit either of mathematics or a laboratory science.

(g) The remaining units to be selected from one or more of the eight groups.

Upon completion of these sixteen units of work a Kansas high school pupil is "graduated" and granted a diploma. Such a diploma is used as the entrance ticket to college. This is the accrediting system. Theoretically, a pupil may remain in high school and learn without conforming to the particular requirements for this college entrance ticket. Actually, he is pushed, pulled, and twisted into the diploma mold. Only the unusually stubborn or the exceptional pupil escapes this pattern if he stays in high school.

Many pupils make their escape by dropping out. Schools cannot help pupils unless they can keep them in attendance. They cannot expect to help every young man or woman, but unless we approach that goal we fail to provide a high school education for all the people. The decreasing enrollment in each successive high school grade will indicate roughly how rapidly these people escape from school. The number in grade twelve is often only half that in grade nine. This is not due to the fact that many pupils stay on a second year in grade nine but that they have dropped entirely before reaching the twelfth grade.

How can we hold these people in high school? By making the class work more interesting and easier?

By having nicer buildings and better teachers? By such "activities" as athletics, school bands and drum corps, parties and clubs, excursions and trips? Yes, these help to hold pupils in school, although they may be accompanied by some undesirable results.

There are two possible ways to increase our "school appeal" for the non-academic pupils, those who cannot or will not get the usual type of reading or book assignment. First, we could more often ignore the course requirements for a diploma and allow them to learn in part by other more meaningful and functional courses. Some courses which have been suggested deal with such areas as safety, consumer education, guidance and adjustments, charm, vocations, family life, home mechanics, shops, landscaping, horticulture, gardening, poultry raising, fruit growing, and hobbies. Activities which resemble those of 4-H clubs, the work done by Boy Scouts in earning merit badges, and part-time work for wages would also be helpful. The pupil's "record" could show what had been learned, but these accomplishments need not be translated into the usual "units of credit" required for a diploma. A pupil would be encouraged to attend as long as the school could find something valuable for him to learn, whether one year or seven years. A desperate effort would be made to find part-time work in the community for such pupils, and the school should help them to be effective in this work. Young married women would be urged to go to

high school where jobs, activities, and courses would be offered to help them as wives and housewives.

Second, we could try to devise ways for such pupils to learn by methods less academic. Some suggested methods would include radio, visual education including moving pictures, dramatics, puppets, postage stamp collections, excursions, trips, demonstrations, projects, and activities.

If we high school teachers could shake off our complacency and vigorously try to offer a more functional program in a more appealing and meaningful manner, we could more nearly approach the goal of an American high school for *all* the people. Fewer youth would then drop out to become practiced in idleness and discontent and generally unfitted for work. Fewer youth would have to be salvaged later by CCC, NYA, WPA or juvenile homes and industrial schools.

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Spaulding, E. T., *High School and Life*. (The Regents' Inquiry, State of New York) McGraw-Hill. 1939.

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CAMPUS ACTIVITIES

Homecoming was held Nov. 3 and 4. The program consisted of a homecoming dinner Friday evening, dinner for members of the Alumni Association only, a football game between West Texas and the College, a tea for the women after the game, parties and dinners for sororities and fraternities, and a dance and reception sponsored by the "K" Club in the gymnasium. Many were present at all of the events.

Miss Marjorie Jackson, Miss Rose Buchmann, and Miss Eugenia Johnson, members of the music faculty presented a program for the City Federation of Clubs of Iola, Kansas, in December.

Professor Claude Newcomb, tenor, of the College music department, presented a program for the Parent-Teachers of Baxter Springs in November.

Mrs. Edwina Fowler, president of Theta Province of Sigma Alpha Iota, has made inspection visits to chapters located at Denver and Boulder, Colorado; Lincoln, Nebraska; and Emporia, Kansas. She expects to make eight remaining trips before the close of the semester.

Dr. J. A. Trent was elected president of the Kansas unit of the National Biology Teachers Association at the annual meeting held at Topeka in November.

This year the teaching fellowships in the department of education are held by Mr. Ervin Kirkpatrick and Mrs. Ruth St. Clair. Mr. Kirkpatrick is from Minnesota, receiving his bachelor's degree from St. Cloud, where he taught in both rural and grade schools. Mrs. St. Clair is from Baxter Springs, Kansas. She was at one time an instructor in the Training School of the College; later she taught in the Normal of the Philippine Islands, Manila. Mrs. St. Clair's work this year is in the Horace Mann Training School; Mr. Kirkpatrick is teaching education classes.

Miss Irma Gene Nevins, who was a teaching fellow at the Center for Safety Education at New York University last year, has returned to her position as head of the Department of Health and Physical Education.

Miss Hazel Cave, assistant professor of physical education, is spending her sabbatical leave working

toward the doctor of education degree at New York University.

Miss Lucille Hatlestad, who has been on leave of absence for the past two years working on her doctor's degree at Iowa University, has returned to assume active leadership in the department.

The department of Health and Physical Education for Women conducted its tenth annual Play Day on Oct. 14. This was attended by three hundred girls representing twenty high schools from southeastern Kansas, southwestern Missouri, and northeastern Oklahoma.

Mrs. Ethel Peck and Mrs. Daphne Cross of the Horace Mann Training School staff are on sabbatical leave. Mrs. Peck is studying in the George Peabody College, Nashville, Tennessee; Mrs. Cross is in Missouri University, Columbia, Missouri.

The faculty members of the College chose four women and four men from the campus for the national organization of "Who's Who Among Students in American Universities and Colleges." Faculty members made their selections on the basis of character, leadership, scholarship, and potentialities of future usefulness to business and society.

The following students were chosen for this honor: Grace Hood, Jane Baxter, Jeanne Malcolm, Betty Dorsey, Eugene Dawson, Leonard Milligan, Jack Overman, and Bob Gadberry.

A conference of home economics teachers was held on the campus on Saturday, October 28. It was called by the State Supervisor of Vocational Homemaking, Miss Hazel Thompson, primarily for vocational homemaking teachers but all teachers of home economics were invited to attend. The conference was conducted by Miss Gladys Wyckoff, assistant State Supervisor of Vocational Homemaking. Problems of the teacher in service were discussed. About twenty persons attended the meeting, many of them alumnae of the College.

Miss Rose Cologne, one of the traveling teachers for the State Board for Vocational Education, was on the campus on October 26. At present Miss Cologne is located in Wichita where she is acting as coordinator for the community program in home and family living.

Wichita is one of four centers in which these programs are being conducted. They are projects of the Office of Education in Washington. The State Board for Vocational Education in this state is cooperating in carrying out the programs.

Miss Cologne spoke before the Mental Hygiene Society on the Wichita project.

Large numbers attended the reunion dinners of the College held in connection with the meetings of the State Teachers Associations. Dean O. P. Dellinger and Miss May Hare went to Topeka; Prof. F. H. Dickinson and Miss Callie King, to Wich-

ita; Prof. J. A. G. Shirk, Miss Thelma Carnagey, and Miss Etelka Holt, to Salina; Prof. J. C. Straley, to Hays; Dr. Jacob Uhrich to Dodge City; Miss Annie Marriott, Odella Nation, and Miss Lula McPherson had charge of the dinner in Pittsburg, which was attended by three hundred and sixty alumni, former students, and faculty members.

FIELD NOTES

Mr. Garrett Morrison, graduate of the psychology department in 1937, is beginning his third year as a graduate assistant in the psychology department at Duke University, where he is doing work toward his Ph. D. degree.

Mr. John Schwab, A. B. 1937, is beginning his third year as Research Assistant in the department of Bacteriology at Ohio State University, Columbus. Mr. Schwab is now engaged with research on Poliomyelitis and hopes to complete the requirements for the Ph. D. degree.

Miss Minnie Roseberry, graduate of K. S. T. C., who is employed as supervisor of teacher training in the lower grades of the Teachers College at Flagstaff, Arizona, is now doing research among the Indians and pioneers of the state. Her findings will be used in social studies in the lower grades of the Flagstaff training school.

Loren Jarrell, M. S. in history in 1935, who was a graduate student at the University of Kansas in 1938-39, has been granted a teaching fellowship at Northwestern University.

Harold Borgh of Milwaukee, Wisconsin, who received the M. S. degree in history here last year, has been granted a teaching fellowship at the University of Kansas.

Marvin Hawker, who received his master's degree from the College, is instructor in educational psychology in Creighton University, Omaha. Mr. Hawker has satisfied the requirements for the Ph. D. degree with the exception of the completion of his thesis in the University of Kansas where he has held a fellowship in the division of education for two years.

Louis Hoover, who last year held the teaching fellowship in the department of education of the college is this year principal of a high school in Excelsior, Minnesota. He is a graduate of the 1939 Master's Degree class.

Kenneth McFarland, superintendent of schools of Coffeyville, Kansas, is working on his doctorate at Leland Stanford University this year. He received the B. S. degree with a major in history from the College in 1927.

Mr. McFarland has an article, "Mistaken Notions of Democracy in

School Administration," in the October issue of The American School Board Journal.

Dorothy McPherson, who received the B. S. degree with a major in history from the College, is the second vice-president of the American Association of University Women of Kansas.

Miss McPherson is supervisor of elementary schools and director of teacher training in the Junior College of Coffeyville, Kansas.

Claude Golden, who received his life certificate in 1910, writes that he is division manager of the Ponca Wholesale Mercantile Company with headquarters at Amarillo, Texas. He expects to visit the College this year.

Lois Armentrout, B. S. in history in 1925 and M. A. from the Presbyterian Training School of Chicago in religious education in 1929, has been a missionary to China since 1932. Her present address is Phillips House, Hong Kong, China.

COMMENTS ON BOOKS

Do Adolescents Need Parents?

By Katherine Whiteside Taylor

Published by
Appleton-Century Company

The Progressive Education Association through its commission on human relations, has been bringing out a series of books designed especially for adolescents. A recent publication of this series is, *Do Adolescents Need Parents?* As the preface states, the book "answers the title question with an emphatic 'Yes.' But it suggests important revisions in our popular notions of when, where and in what ways adolescents need their parents and vice versa."

The book is designed to promote greater understanding on the part of both parents and children of the point of view and needs of each other. It is divided into two parts, one devoted to the parents' role and the second to adolescent needs. It includes chapters on parents as people, affection with freedom, making friends, standards to live by, finding love, a home of their own, and others.

The book is interesting in style and material. Many questions asked by young people through anonymous question boxes are discussed, excerpts from competent authorities are used freely and case studies

are included by way of illustration. It would be useful for classes of students in the upper years of the high school, for parent education classes, and for general reading.

The author, Katherine Whiteside Taylor, is herself a parent who has had extensive experience in parent education.

There is a classified bibliography for further reading and bibliography of source material used in the text.

—Josephine A. Marshall.

World Economy in Transition

Eugene Staley

Published by the Council on Foreign
Relations, 45 East 65th Street,
New York, 1939

In this book the author develops the thesis that economics is becoming more and more integrated and world-wide, that politics is becoming more and more isolated, that economics is planetary, that politics is national.

As proof of this he refers to the fact that this is an age of alloys, that many more things enter into the construction of an article today than a century ago, and these alloys are not found in any one country in sufficient quantities to supply the needs of present large scale production.

He also shows that because of the recent improvements in means of travel and transportation, the world is very much smaller today than it was a century ago: London is as near Boston today as Philadelphia was when George Washington was president. In communication, time and distance have been eliminated. All this makes for world interdependence and integration; yet in politics, especially since the great war, the world is moving toward national isolation.

In reply to casual observation that economics is stronger than politics and will ultimately triumph, he shows that history hardly supports this conclusion. The collapse of the Roman Empire was followed by the collapse of international economy, and the centuries that followed saw many governmental units, economically and politically separate and sovereign. A low standard of living prevailed during the feudal regime.

In 1780 Jeremy Bentham, apologetically, first used the word "international" in a debate in Parliament. The word did not find its way into a dictionary until 1877.

Unless politics gives way to economics, the world will lapse into a stage of pure localism. Any one familiar with the recent movement among the American states to erect obstacles to interstate trade can realize what this means.

The book is a strong appeal for more international cooperation in politics in order to reap the benefits of technology. But it is a still, small voice in comparison with the booming voice of national self-sufficiency.

—O. F. Grubbs.

The Press

By Henry Wickham Steed

Penguin Books Limited. Harmondsworth, Middlesex, England, 1938.

The author of *The Press* is a famous English journalist and was formerly an editor of the London *Times*. In his preface he says that it is "an essay on the British Press and the postulates of its freedom. Neither in form nor in substance is it a history or a handbook." His deep concern about "freedom to know, to speak and to criticise" is apparent. He calls this freedom the bugbear of tyrants. He is outspoken in his opposition to the worship of a big circulation to the neglect of sound journalism. Pressure upon the press whether by the government or by advertisers is roundly condemned.

At the same time the reader is given an insight into the financial hazards of journalism that is perhaps a little startling. Interesting experiences in newsgetting are related, and the problem of the radio and its relation to the press is discussed. The chapter on the Newspaper office is very realistic and the reader becomes, for the moment, almost a part of the tense and hurrying staff. The author gives rein to his fancy in his chapter on "The Ideal Newspaper." The reader feels that such an ideal is much to be desired, especially when he finds that all of the news story is to be found together.

Mr. Steed added a postscript to the book October 14, 1938. He charges that the British journals during and after the crisis of Sep-

tember, 1938, did not express the feelings of the people and "toned down the news." Hitler's diatribe against Eden, Churchill, and Duff-Cooper was given on the wireless but glossed over in most of the journals. He states, "Never since the distant days of Ethelred the Unready, and the later days of Charles II, have more humiliating pages of British history been written than those which bear the record of the past few weeks."

The book is well written in the facile style which one might expect of a top notch, British journalist. It is strongly recommended to anyone who wants an insight into British journalism or who is inter-

ested in the journalism of his own country or who merely wishes to read an entertaining book which will hold the interest of any one who enjoys stimulation and is reasonably well informed. His tendency to satire is illustrated in his choice of quotations such as the one from Humbert Wolfe:

You cannot hope
to bribe or twist,
thank God! the
British journalist.
But, seeing what
the man will do
unbribed, there's
no occasion to.

Elizabeth Cochran

Contributors to This Number

Ralph A. Fritz (Ph.D., University of Iowa) is professor of education and conducts theory courses for prospective high school teachers. He has taught in high schools in Colorado and Des Moines, Iowa. He is a member of the visiting committee for the State Department of Education and the North Central Association in the Cooperative Study of Secondary School Standards, a member of Phi Delta Kappa, of the American Educational Research Association, and of the National Society of College Teachers of Education.

Paul Murphy (Ph. D., University of Iowa), professor of psychology, came to the College in 1932. He is president of the Kansas Mental Hygiene Society and holds memberships in the American Psychological Association, American Association for Applied Psychologists, and Sigma Xi. Journals to which he has contributed include *Mental Hygiene*, *Kansas Teacher*, and *Psychological Monographs*.

Claude W. Street is head of the department of education and director of the training schools. He received a broad liberal arts training at Carleton College (B. S. degree)

where he was elected to Phi Beta Kappa. His graduate work in education was taken at the University of Minnesota (A. M.) and Columbia University (Ph.D.). His experience comprises teaching and administrative work on all levels including five years as director of elementary and junior high schools in the Minnesota State Department of Education.

Ernest M. Anderson (Ph.D., University of Missouri) is professor of education. Dr. Anderson has classes in History of Education, Curriculum Construction, School Supervision, and Elementary Education. He is a member of Phi Delta Kappa and The National Society of College Teachers of Education.

Charles Bertram Pyle (Ph.D., Boston University) has been head of the department of psychology and philosophy for the past twelve years. He holds membership in the American Philosophical Association, the British Institute of Philosophy, and the American Psychological Association. His name is included in the *Leaders in Education* and *Leaders in Science*. He is the author of *Borden Parker Bowne's Philosophy* and a

contributor to educational journals. He has studied in English and European universities.

John A. Glaze (Ph.D, University of Michigan), professor of psychology and philosophy, came to the College in 1931. He is a member of

Sigma Chi, national research fraternity, and of several other national and state organizations. He has written articles on research work for the *American Journal of Psychology*, *Journal of Genetic Psychology*, and *Journal of Comparative Psychology*.