

A HOPEFUL VIEW OF THE EUROPEAN SITUATION

Author(s): JOSIAH ROYCE

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in which nature plays a part. In all this we have been supremely wise.

In the fourth, fifth and sixth grades we have had him use his ability to read in learning about science, art, literature, history, geography, school gardening and many other things. We have had him use his ability with number in the practical affairs of life. We have had him weigh, measure, perform examples and solve problems in domestic, industrial, commercial, and farm life. In nature study we have had him apply his knowledge in gardening, in agriculture and in other ways. In language we have had him apply his knowledge in oral and written composition about affairs of daily life and of timely occurrences.

There is nothing in all this that a child cannot do well and adequately by the end of the sixth grade, but we have kept him doing more of the same thing in the same way in the seventh and eighth grades merely because of the tyranny of tradition.

At last we are doing what would always have been done but for our inheritance, and give the opportunity for real study, for learning to do things by doing them in right ways, to think by thinking, to feel great impulses by feeling them.

This must be done before the boy takes responsibility for the consequences of his knowing, thinking and feeling. He must learn, think and feel for himself when there are no serious consequences if he is not always accurate in his knowledge, is not always clear in his thinking, is not always poised in his feeling.

The athletic manager will never put a man into the nine or eleven until he has made a lot of mistakes which have to be made in the under school in under class work or in the awkward squad.

The Junior High School does all this in education. It must never be thought of as a "high" school, but it is more than an elementary school, where every lesson is assigned in detail, every direction given specifically and every result checked with anxious care. There is nothing of this in the Junior High School. The lessons are assigned more generally, the directions are few and not in detail, and the results are checked with less thought as to what they are than as to their significance in the growth and development of independence in thought and action on the part of the student. It is precisely what it is in the training team in athletics, a four bagger is the last thing aimed at on the diamond and touchdowns and kicking goals are the last achievements on the gridiron.

The Junior High School is the training squad for higher studies or for active life. It is not so serious a matter to leave school at the end of a Junior High School course, but it is civically, industrially, commercially, educationally criminal for a student to leave school without the peculiar training that he gets in the Junior High School, a training that is not available in the traditional elementary school.

A HOPEFUL VIEW OF THE EUROPEAN SITUATION

BY PROFESSOR JOSIAH ROYCE
Harvard

[The article which follows is, in part, a paper prepared for a gathering of teachers of philosophy at Harvard University in honor of Professor Maurice de Wulf of the University of Louvain.]

Wherein lies our best ground for hope that out of the present crisis we are to be led nearer toward the goal that the great community of mankind is consciously or unconsciously seeking to attain? In answering this, time requires me to be very brief. But let me mention one memory which has of late brightened a good many sad hours for me when I think of the social transformation which recent decades have seen, and compare them with the changes through which we are now passing.

About a quarter of a century ago South America was passing through that series of international conflicts and of internal revolutionary struggle, one phase of which culminated in those troubles of the Argentine Republic which led in Europe to the failure of the Barings. We in the United States, nearly all of us, believed at that time that there was little hope of seeing the republics of South America reach any position in which international peace, so far as the mutual relations of those republics were concerned, could become more frequent or more stable. Most of us supposed that those republics were thenceforth doomed to a series of wars and revolutions whose end was not definable and not to be hoped for.

But of late years when in various voyages in tropical waters I have chanced to meet ambitious, vigorous and reasonably well cultivated young South Americans, representatives sometimes of commercial firms, interested sometimes in engineering and sometimes in social problems, I have heard from such young men (especially in case they were Peruvians, or Chileans, or citizens of Argentina) comments whose tone was both clear and confident. Such men like to say that civilization now finds its most secure home in the southern republics of South America, where international peace and the avoidance of revolution are rapidly coming to be used as normal and natural events, expressing not only what humanity needs, but what civilized humanity is thenceforth normally to get.

The opinion of such young South Americans is sometimes expressed with naïveté. Their pride is doubtless somewhat exaggerated. But it is such men that at this moment no doubt are tempted to speak of uncivilized Europe.

I do not know how long this stage of South American civilization in which peace with honor seems, for the time, the normal event, will continue. But when one remembers the year 1890, and recalls the failure of the Barings, and the seeming hopefulness of the South American situation, one tends to be inspired with a certain hope that Europe also may find its way out of the bad dreams, of the delirious wars and

absurdities in which at the moment it lives, into the new light of reason, of liberty and of wisdom. We cannot predict this result, but the South American republics that in 1890 we pitied and despised for their unreasonableness and for their evil passions—they give us a right to some hope for Europe.

In 1871, when the book of Swinburne's called "Songs Before Sunrise" was first printed, not only did Europe mourn the dead of 1870 and 1871, and not only did its captives and martyrs seem to demand from the poet the question, "What of the night?" but European civilization knew almost as little of Japan as it now knows of how to keep the peace, or of how to acquire international freedom. We well know how deeply the new Japan, of whose wisdom and of whose ideals we have learned only since that time, has transformed our own view, not only of what Oriental civilization has meant and may mean, but of what place its ideas and ideals

are likely to occupy in the civilization of the future. Humanity's whole idea of itself had been transformed since 1870 through an understanding—an understanding still no doubt in its infancy—concerning the true relations between the civilization and the thought of the West and the East. This new insight today enters into our life. It helps us to become, in a measure to remain, both humane and rational.

The world where such transformations can so swiftly occur, and where such powers for good and for reason are so manifestly at work, we have a right to hope, not only for present escape from the power of the spoiler, not only for early release from the might of death, oppression and inhumanity in the form in which that might is now displaying itself, but for a rapid and real growth in the wisdom which philosophy seeks, and which it is our privilege as students of philosophy to defend, and, as far as in us lies, to teach.—New York Times.

THE SCHOOLS AND DEFENCE

BY HENRY C. MORRISON

State Superintendent, New Hampshire

I shall be glad to be understood as being distinctly in favor of the proposition that as a nation we must go deliberately about the work of preparing ourselves completely for defence against a possible armed foe. Eighteen months ago, in common with perhaps most civilized men, I should have looked upon this question with something akin to abhorrence. We have learned, or should have learned, a lesson. In what proves to be the present state of international morality, it is clearly worse than futile to take any chances based on the belief that the immunity which we have enjoyed for a hundred years is destined to be perpetual. I am earnestly hopeful that whatever the national and the different state governments undertake to do will be done adequately, thoroughly and efficiently, and will not prove to be a series of half-way measures, bearing the earmarks of a passing wave of popular hysteria.

I have quite clearly in mind certain things which I am convinced our public schools should not be called upon to do. In the first place, I think that we should not allow our higher educational institutions to become the chief medium of preparation for the national defence. Whatever is done should be genuinely and completely democratic in its character. Everybody ought to bear his individual part in the common undertaking. This is essential, not only for outward defence but for the internal safety of American institutions. The wars of the past, and the present war, have shown how utterly vicious is any system by which the national military arm is largely recruited from a select class. Such a policy befits not a democracy. I do not look forward to a great war in which

this country will have a part within a generation, especially if within the next few years we organize our resources. But if war should come, I think that nothing could be worse than to have the first line composed of the young men who are today students in our high schools and colleges. In the nature of things, they constitute on the whole the best material of their generation. In the event of need of their services, they must do their part with others, but only with others. For the sake of the national integrity, we should object most strenuously to the adoption of any policy which is likely, in the event of hostilities, to send them into the first line of defence as a class.

I strongly deprecate any headlong rush upon the part of our local authorities into plans for military drill, so called, in the high schools. No local school board can with propriety proceed to introduce what it calls compulsory military drill in the high school. I have very grave doubts that any school board has any legal right to do so, except with specific legislative authority. Military drill in the high schools would be the smallest part of any contribution which the young men there might make to the national preparedness. School men have seen far too much of sporadic enthusiasm for military drill, resulting in profitless disturbance of the school's activities for a brief period and ending with a few stands of muskets stored away in a corner of the school attic. It is not an edifying experience for either the boys or the public. Nor do we wish to see something loaded on to the public school system which will prove simply to be another in the long series of fads which the schools have been called upon to bear. Nor