

quiet game with one or over, but not, necessarily, any particular one or set. "Ch" means that he is chummy, always having a particular friend or set of friends.

17. "C" means a tendency to games of chance or luck; "T," love for intellectual games. "A," athletic.

Age.	1
Parentage.	2
Parental Occupation.	3
Born and Bred.	4
Complexion.	5
Physique.	6
Health.	7
Eating.	8
Sleeping.	9
Playful.	10
By Himself.	11
Companions.	12
Leader or follower.	13
Effect of Subordination.	14
Games, Activity.	15
Cosy or Chummy.	16
Chance, thought, games, athletics.	17

CONFERENCE WITH TEACHERS.

342 Will you name for me some good works on child study? A WESTERNER.

1. Perez's "First three Years of Childhood." Preyer's "Senses and Will." Preyer's "Development of the Intellect."
 2. "Infant Life," Tiedemann; "Study of Children," Mrs. Harrison; "Early Training of Children," Malleston.
 3. "Physiological Notes on Early Education," Jacobi. "The Child and Child Nature," Marenholz-Buelow.
- These are all good and on three different lines. Choose the first in each set first, then the second and third.

343. To what extent should a principal control the methods of his teachers? E. D., Pennsylvania.

So far as is necessary for the unity of the school work. But it is advisable to say a few other things. Do not sacrifice the brilliant methods of one or two first class teachers to unify the work down to the level of nonprogressive teachers. Never interfere with the good method of any teacher unless the method itself would vitiate the good results of a previous teacher's work, or would jeopardize that of the next. We are placing altogether too much stress upon "method." Results are of the greatest importance and if they be in harmony with the aim of the school and are abundant, the principal does well not to disturb a teacher. It is not often that any teacher can do her work well if the principal or superintendent is "nagging" her about her methods.

It should, however, be recognized that the principal is the authority in methods, is the unifier of the building, and teachers ought to do all in their power to accept and work out his methods loyally. A teacher who declines to carry out loyally the principal's purposes and plans takes a grave responsibility. To the principal who inclines to be meddlesome in methods I should say *don't*, and to a teacher who manifests disloyalty or disrespect to the principal who is sufficiently interested to have a unified method I should say, *don't*, DON'T.

THE PSYCHOLOGICAL THEORY OF SELF-CONSCIOUSNESS FROM THE TEACHER'S POINT OF VIEW.

BY PROFESSOR JOSIAH ROYCE.
[Reported for the JOURNAL.]

HARVARD LECTURES ON TOPICS OF PSYCHOLOGY OF INTEREST TO TEACHERS.—(VIII)

One of the profoundest problems of psychology is to discover what the individual is aware of when he is aware of himself. The pupil is growing in the consciousness of himself, and it is of the utmost practical importance to know what the character of his self-consciousness ought to be. The distinguishing power of the rational being is that he can know himself; it is his birthright and his divine ideal. Self-consciousness brings self respect, true freedom, true insight, and virtue. But it is also an acknowledged truth that its fruits can be dangerous. The vain, the timid, and the cruelly selfish are urged to forget themselves, while the sinner is warned that he has forgotten himself. All of these various views of self-consciousness embody a truth, but they are manifestly vague and conflicting. The solution lies in distinguishing meanings, and not in the definition of that which is undefinable.

To reach a knowledge of the self it will first be necessary to consider the classifications which have been made of the various types of knowledge. Knowledge is classed as direct or immediate when it resembles in type the knowledge one has of a pain or color. It includes all knowledge that is gained from bare experience, in so far as there is comparatively no admixture of thought. It is not easily reducible to simple knowledge, and cannot easily be described. One has the knowledge and that is all.

Derived knowledge is gained in so far as the individual is meditative. Such is the knowledge one derives from definite experiments. The unlearned man has an acquaintance with objects or a direct knowledge; the scholar possesses derived knowledge because he knows about them. The derived knowledge is the knowledge of relations, and includes all consciously general ideas. Immediate knowledge has not been molded by consciousness, but it furnishes the material for meditated knowledge. When we explain our experiences we turn from the relatively more direct to the more derived form of knowledge. Only the latter is organized, and it is the business of thinking to weave the knowledge which is direct into a coherent and systematized form. When I possess direct knowledge I am mostly feeling; when my knowledge is derived I am chiefly thinking. But the two kinds go together, and we can only distinguish them, but never sunder them.

The question, "What do I mean by what I have said?" is one of the features of the growing mental life, when there is a tendency to use words and expressions which are not perfectly intelligible. Such a reflective query marks the transition from the first to the second stage of knowledge. When the pupil is taught by the method of imitation, he is not only led to reflect on what he is doing, but also to conform his conceptions to the facts of the outer world. He is thus helped to secure the two kinds of derived knowledge—reflective and descriptive. When the individual asks himself the question, "What do I mean?" his thought is turned inward to scrutinize his own meaning and to examine his own consciousness. But when he inquires, "What are the facts?" or "What is the structure of these objects before me?" he seeks an articulate and descriptive knowledge. Self-contradictions are defects in reflective knowledge; blunders refer to those of a descriptive kind. These are distinguishable processes of obtaining knowledge, but they generally go hand in hand. Yet sometimes the relatively unreflective person may be a very good reporter of facts. There is a tendency toward the unity of consciousness. Descriptive knowledge uses it only as a means to learn the outer connections of things. The reflective knowledge seeks a unity in the self.

Of myself as a person I have three sorts of knowledge, which from moment to moment give me widely different views of myself.

1. The relatively immediate knowledge of myself. This is the corporeal Ego. I have it always with me; I know it well, but I know little about it and can tell little of it. I only know that it feels thus and thus. It is a mass of chaotic and fluctuating sensations. What is called the false self-consciousness is generally of this type. The individual who is told to forget himself is in effect urged to ignore and subordinate these inconvenient internal emotions. The best way to obstruct the immediate and obstreperous self is to subordinate it to the more organic self.

2. Concerning any thought the question may be asked, "What does it mean?" "What are its relations to my other thoughts?" I scrutinize my thinking in order to make my thoughts clear to myself. Every scrutiny of my meaning presupposes that I, the subject of this knowledge, exist. If we did not reflect we should never come to know ourselves in this sense. But this Self is never an object of feeling. The subject of knowledge is known only as a known. It has no separate existence, for there is no subject without an object, as there is no thought without a thinker. This Self is left to the consideration of philosophy.

In youth there comes to many people a time when reflective self-consciousness begins to manifest itself. Young minds in their brooding often vainly look for this Self as an object of knowledge; but a healthy reflection recognizes its own limitations. It is a good rule that reflective thought comes to be dangerous when it tends to change the ordinary and natural habits of life.

3. The Self of derived descriptive knowledge is the organized Empirical Ego. It is the whole man at work, and is the sum total of all his deeds and plans. It includes his mind, his body, his belongings, and his social connections. Thus the boundaries of this Self, like those of the Self of immediate knowledge, are variable. Its fundamental distinction is that it can be analyzed and defined.

This is the self-consciousness which should be developed. The more immediate Self is often a deceiver and should be subordinated to this higher self. We should try to make self-consciousness docile and unobtrusive. The great rule for training this Self is to discount its pretensions and to seek to know it as it is. We should endeavor to enlarge the scope of its ideas and to organize them. It is not to be suppressed, but to be spiritualized.

EDITORIAL MENTION.

Wm. R. Wood of Springfield has circularized the cities of New York and New England upon the salary question and reports that of fifty cities the only ones that pay salaries of more than \$3,000 to teachers are New York, Boston, Worcester, Fall River, Cambridge, Newton, Providence, Newport, Albany. The only cities that pay the grammar teachers over \$2,000 are New York, New Haven, Boston, Worcester, Lawrence, Cambridge, Providence, and Springfield. The only ones that pay primary teachers more than \$800 are Springfield, Haverhill, Rochester, Albany, and Syracuse.

Mr. Clarence E. Meleney, for five years superintendent of schools in Somerville, Mass., has been elected professor of the "Science and Art of Teaching" in the Teachers' College of New York City, which is now a department of Columbia College, the appointment coming from President Seth Low of Columbia, through Pres. W. L. Hervey of the Teachers' College. Boston alone in New England, has a public school position in which the salary is more. This is the first of several departures to be taken by the college for the strengthening of its professional work. Mr. Meleney is a native of Salem, a graduate of Colby University, received his professional inspiration as a teacher in Quincy with Colonel Parker, made his early reputation as superintendent of schools in Patterson, N. J., and as president of the N. J. State Teachers' Association and of the N. J. Reading Circle. He came to Somerville in 1888, having been selected on the strength of his professional standing in New York and vicinity. He took front rank at once upon returning to New England and has borne an active part in all pedagogical progress for five years and is selected for his new position because of the quality of his work, his professional spirit and the universal confidence in his ability to give national prominence to the chair of "Science and Art of Teaching" in the Teachers' College. In the vigor of young manhood, his life having been devoted with singleness of purpose to school work, with studious habits and a wide circle of acquaintances, he enters upon his new duties with promise of great usefulness.

MASSACHUSETTS.—There are 28 cities and 324 towns in the state; public schools, 7,356,—increase of 97; 35,090 children over 15 years of age in the public schools—increase for the year, 1,186; 10,965 teachers—increase, 323; average wages for men \$1,141; women, \$395; increase for men of \$160; of women, \$16.50; length of term (average), 8 months and 11 days; 245 high schools; 904 high school teachers, drawing \$131,557 in salaries; supervision cost, \$249,699; cost per child is \$24.32.

The annual increase in the number of children between 5 and 15 for ten years has been on the average, 6,158. In '82 and '88 it was 8,082 and 8,281 respectively; in '84 it was 7,615. These are the three years of largest increase. In '89 it was but 2,531, which was the only year of light increase, although in '86 it was but 4,149, and in '85 but 5,093, but in '83, '87, '90, and '91 it was about the average of the whole time. The increase in school attendance averaged 5,079, but the differences from year to year are much less than in the number of school age. In only two years is the increase below the average; in eight it is above it. The increase in attendance last year was 1,152 above the average.

Here is per cent of average attendance for ten years: .895, .895, .900, .901, .899, .900, .904, .902, .906, .904. This is a remarkable evenness. There were but 11 towns that fell below 80%, and these were the smallest of the towns. There were the same number last year, but 8 of the 11 are different this year. Four have over 97%; 2, 96%; 5, 95%; 196 had above 90%.

The salaries per month of men has been for ten years as follows: \$103.33, \$108.02, \$120.72, \$111.23, \$116.85, \$119.34, \$108.88, \$126.58, \$118.07, \$134.22. While there have been ebbs and flows, the highest point by far has now been reached.

The number of high schools in the state for ten years has been as follows: 226, 228, 224, 224, 229, 230, 236, 241, 244, 245. The per cent of the school enrollment in the high schools for ten years has been as follows: 5.7%, 5.8%, 6.3%, 6.1%, 6.3%, 6.3%, 6.6%, 6.8%, 6.9%, 7.1%.

Attendance upon evening schools for ten years has been as follows: 5,613, 6,975, 8,447, 8,254, 7,986, 12,823, 12,598, 13,972, 14,526, 15,287.

School expense for pupils of school age for ten years: \$17.64, \$19.34, \$20.42, \$20.44, \$19.82, \$19.71, \$20.42, \$22.88, \$22.72, \$24.34.

Salaries of superintendents for seven years: \$87,918, \$94,060, \$96,831, \$101,324, \$114,993, \$135,124, \$153,208.

TO THE WORLD'S FAIR.

On the present basis, the rates to the World's Fair at Chicago, round trip tickets, will be as follows:—

Trains taking more than thirty-five hours between Boston and Chicago:

Fitchburg & West Shore,	\$32.00
Fitchburg (Erie & Boston Line),	30.40
Fitchburg via Montreal,	29.60
Trains making the run in thirty-five hours or less:	
Fitchburg & West Shore,	40.00
Fitchburg (Erie & Boston Line),	38.00
Fitchburg via Montreal,	37.00