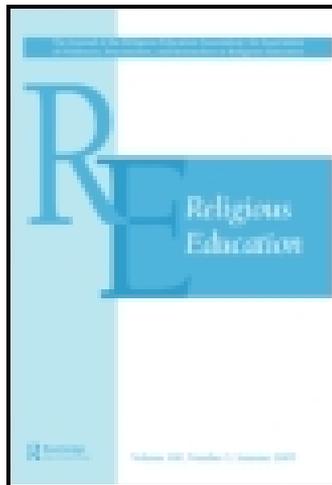


This article was downloaded by: [University of Strathclyde]

On: 18 November 2014, At: 10:13

Publisher: Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



Religious Education: The official journal of the Religious Education Association

Publication details, including instructions for authors and subscription information:

<http://www.tandfonline.com/loi/urea20>

THE SCHOOL AND. MODERN LIFE

James Hayden Tufts LL. D. ^a

^a Professor The University of Chicago

Published online: 10 Jul 2006.

To cite this article: James Hayden Tufts LL. D. (1909) THE SCHOOL AND. MODERN LIFE, Religious Education: The official journal of the Religious Education Association, 4:4, 343-348, DOI: [10.1080/0034408090040408](https://doi.org/10.1080/0034408090040408)

To link to this article: <http://dx.doi.org/10.1080/0034408090040408>

PLEASE SCROLL DOWN FOR ARTICLE

Taylor & Francis makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications on our platform. However, Taylor & Francis, our agents, and our licensors make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors, and are not the views of or endorsed by Taylor & Francis. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Taylor and Francis shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to or arising out of the use of the Content.

This article may be used for research, teaching, and private study purposes. Any substantial or systematic reproduction, redistribution, reselling, loan, sub-licensing, systematic supply, or distribution in any form to anyone is expressly forbidden. Terms & Conditions of access and use can be found at <http://www.tandfonline.com/page/terms-and-conditions>

THE SCHOOL AND MODERN LIFE.

THE PROBLEM OF MORAL EDUCATION IN THE PUBLIC SCHOOLS AS
AFFECTED BY THE CHANGED CONDITIONS IN
INDUSTRY AND HOME LIFE.

JAMES HAYDEN TUFTS, LL. D.
Professor The University of Chicago.

Society in the past has relied upon a great variety of agencies to educate its children morally. Some of these have been consciously used to produce this definite end; chief in this class among all peoples are religion and parental instruction. Some on the other hand exist primarily for other purposes, but serve at the same time as strong moralizing forces; in this class we may place work, play, and a considerable part of the home life, notably its early fostering care and its later companionship. As between these two sets of agencies it would often be hard to say which has been the more important. Certainly until very recently neither of these has been wanting. Schools have been organized very largely with reference to the coexistence and cooperation of these other agencies. Schools for children away from home have usually undertaken religious education, and have provided for companionship with older persons, for well-directed play, and for a kind of work that to some extent has enough connection with the future vocation to make it plausibly real. Such schools have usually been class schools and have in many cases achieved remarkable results. The English public schools; and the American West Point and Annapolis, or the famous Andover and Exeter, Groton and St. Marks, are illustrations. But the great proportion of our schools have proceeded in practice on the very theory that their primary purpose is to instruct in the use of tools by which modern civilization carries on its work. They have been planned to take the children a few hours a day, teach them to read and write English and one or more other languages, to figure and make some analysis of numbers and space forms, and to locate places. In recent years we have added some knowledge of elementary physical or chemical properties, some acquaintance with a few pieces of good literature, and still more recently some work with the hands. The discipline of the school has been intended to secure efficiency in these operations, and so has emphasized silence, regularity, and in general non-interference. But the day-school has not been planned or equipped in its teaching staff, or in its buildings and grounds, or in its subject matter to take the place of the home, the neighborhood and the work, which have been so important in earlier conditions. The situation which confronts us now is

that neither home nor neighborhood, neither work nor independent play is able to do what it has done. We are asking the school to do it all.

MINUS HOME.

It is often recognized that the home is not doing what it used to do, but we usually put the blame in the wrong place. It is not because parents do not love their children or care for their future. The trouble is two-fold: the industrial change first of all has taken the father out of the home entirely so far as any extended companionship with his boys is concerned—in many cases it takes the mother also. Secondly: it has taken practically all the work out of the home for the boys and a large part of the work that is interesting and instructive for the girls. It is as much of a loss to have the work go out of the home as to have the parents go. For it was in work with the father or mother that the father or mother had the best opportunity to train the child. Co-operation for a common end of real value to the family lent significance to the action. We may lament this change which subtracts so large a part of the moral influence of the home, but it is useless to try to restore the family conditions unless another industrial revolution occurs. It is nonsense to say, "The home fails in its duty." The simple fact is there is no home left to do a large part of what used to be done. We must find some other way to supply work and companionship.

MINUS NEIGHBORHOOD.

Again, consider the factor closely related to the home—the neighborhood. In old days this afforded play-ground and room to make excursions for fishing, or hunting, or to go to gather flowers or berries. On the other hand, the neighbors were a strong force in supervising and controlling the youthful adventurers. It frequently seemed to my youthful mind as if the neighbors were about as omniscient as the all seeing eye, and although then I might willingly have spared their supervision, I can now appreciate its value. Modern city life has abolished both the opportunities and the control of the old neighborhood. Externally there is no play-ground, no room to fish, go after flowers or berries, or satisfy the instinctive craving of youngsters at a certain age to roam off by themselves. We are covering the ground space completely except the streets, and then by street cars, automobiles, and teams, are making the streets too dangerous for children. If we had deliberately set out to make an environment as bare and barren as possible of any opportunity for a normal child to develop naturally we could hardly have done better. And on the side of neighborhood control we have

made as clean a sweep. Few now own their own dwellings, and fewer still will own them tomorrow. This means frequent shifting, and when added to the fact that men are away from home all the children's day and that women no longer come to know their neighbors as formerly, it means that the child has no supervision from keen yet friendly eyes. The neighborhood is gone.

We have spoken of one aspect of work in connection with the home. The change in work itself has been so often dwelt upon that it would be tedious to repeat here the analysis of its monotony, its specialization, its mechanical character. The modern factory or shop is no place for a child. We used to read in our Sunday-school books of the training in moral character secured by selling newspapers or doing errands, but the investigations of Dr. Britton reported at the recent meeting of the Child Labor Committee in this city showed the mythical nature of this doctrine. Out of the first hundred cases of delinquent boys before the Chicago juvenile court this year fifty-seven had been engaged in the street trades, of whom forty-three were newsboys. Evidently one of the worst forms of folly in which society can indulge is allowing its children to work in the street trades.

MINUS WORK.

All the moral work formerly done for children by industries and neighborhood, and a large part of the home influence have therefore been done away with. We are now demanding that the schools shall make good citizens, shall develop character, responsibility and social purpose. This in most cases is to demand bricks without straw. The three things not provided are work, play, and companionship. The schools are fitted for work with books, that is for learning not for doing; they are fitted with a small playground or none at all; they provide for acquaintance with a teacher in the class room but practically nowhere else. This is not meeting the situation. I will not dwell upon the curriculum; this has been sufficiently discussed by Professor Dewey in *The School and Society*. I will rather call attention to the problems set by the needs for play, and companionship, and the group influence.

The modern home gives the child practically no male companionship. The school is not fitted to supply this want. In the first place we have not the men in the schools, and in the second place our work is not so arranged as to give them a chance for helpful companionship. A great deal has been said of late about the feminization of the schools. Professor Thorndike's article in the *January Educational Review* has shown that the schools with a large percentage of male teachers do not hold

the boys in attendance any better than those with a very small per cent of male teachers. If we could measure the influence of men and women upon boys and girls, I venture to think that we should not get any very distinctive results by the comparison of men and women teaching most of the subjects in our present curriculum. When it is the multiplication table or the long and short vowels of Latin, it probably does not matter profoundly whether the child struggles under masculine or feminine guidance. But the kind of association that is possible in the shop, on the play-ground, in clubs, in excursions, does afford an opportunity for a strong man to get hold of his boys, and a fine woman to make her influence felt with girls along lines that are akin to the home and neighborhood life that has been lost.

At the recent Congress in London for Moral Education the note often sounded was the importance of personal influence. But to make this a possibility we must get the right men and give them their opportunity. Moreover, if we so organize the school as to provide opportunity we can induce a certain type of men to enter school work who are not attracted by the work of the class room.

There are two chief ways of exercising personal influence. One is the direct method of individual relation between teacher and pupil in the class room or in conversation, or in other contacts. The other is the indirect method through co-operative life of the school, as a whole, or in smaller groups such as clubs or athletic teams.

Since Arnold saw the possibilities in this second method English schools have come to place great reliance upon it. Boys especially are highly susceptible to the group standards. Why not use this leverage for moral purposes? So even the day high schools in England have largely followed the example of the boarding schools. They have organized "houses" of which some man especially gifted for such a task is made head; they require all the boys to belong to the groups for games and other purposes as much as to take certain studies. Older boys are given a certain amount of authority. The chief criticism upon the system is that it may foster group loyalty without necessarily leading to democratic sympathies or broadly civic responsibilities. But there seems to be no question of abandoning the system. In this country there is as yet little use made of this except in the boarding schools. The settlements have found the boys and girls suffering for all this kind of direction and opportunity. It is time for the School Systems to consider whether they must not take it up if they are to do what is needed.

THE REORGANIZATION NEEDED.

In brief, then, I believe that the situation in the cities calls for a reorganization of the equipment, of the grounds, of the staff, and of the subject matter, and of the activities and life of the school, if we are to ask with any justice from the schools that they make good, clean, vigorous, responsible men and women.

1. We must provide for more active work all through, gradually passing into work of distinctly vocational type. Only in this way can we give to most boys the muscular activity which their growing bodies demand, and make them feel that the work is real work.

2. We must provide for wholesome play and for various kinds of group life which give opportunity for personal influence, and for well directed co-operate influence.

3. We must get the personnel to do this work, selecting some less by intellectual tests and more for their ability and liking for these forms of activity.

This will be expensive. It is far cheaper to issue bulletins to the teachers ordering them to inculcate morality, or to "view with alarm" the "decadence" of the home and the church, and then go on complacently covering our ground with apartment buildings, factories, and shops. It is more in accordance with our traditions to turn over to the owners of real estate all the enormous unearned increment due to the growth of the community without reserving any space for the children except the ground necessary for the buildings. The city budget for school salaries seems large because all are massed together. The business men, whom it is the fashion to praise as the best guardians of all education, presumably see no incongruity in a maximum salary of about half what they would pay responsible men in commercial life.

SOCIAL JUSTICE.

If, as, in this city, teachers try to secure the payment of evaded taxes they are likely to be abused for not confining their attention strictly to their duties as conceived by their employers and by the press. We are ready to expend any amount of wealth in our own homes upon children in ways which often harm them. We are not so ready to pay taxes to give all children the opportunities which they really need. Just as in other affairs, we are individually kind-hearted. We give large sums to Messina sufferers, but we permit forms of child labor at home which are at least as destructive of life because it does not appeal to us as a sudden catastrophe.

Nor are the school men free from their share of responsibility. It is only recently that they have begun to recognize the situation. We have not known what we wanted. So we have inherited from the days of the farm, the village, and the small tradesman a system of schools; we are slow to appreciate the need of change. But we are doing some things. We are finding that parks and play-grounds are possible. We are realizing that there is land enough to save a little for other purposes than factories, shops and dwellings. When we fully understand, we shall demand room for the children; we shall think it worth while to pay enough to get good men to guide them. Even if fewer should ride in automobiles, or leave fortunes of nine, or eight or even seven figures as doubtful blessings to their heirs, would it not probably be as well? When we school men sound a clear and harmonious note, when we show the reasons, I believe that the American people will respond. The wealthy, of course, are now providing some of these things through class schools. But if these things are really good, I do not believe they are too good for all our children.

RELIGIOUS EDUCATION AND THE PUBLIC SCHOOLS.

JOSEPH SWAIN, LL. D.

President Swarthmore College, Swarthmore, Pa.

The separation of Church and State is a well-recognized doctrine in the United States. This policy has thoroughly commended itself to the American people. The view is also growing in other countries. Most countries which have a state religion today tolerate all religious faiths.

In discussing the question of religion in the public schools we must assume that the doctrine of the separation of the Church and State will continue to be held by the people of the United States. It follows that nothing which is contrary to the will of the State can be taught in these schools. In general, no school can teach any body of doctrines which is contrary to the laws of the State. Neither is it wise to undertake to teach religious doctrines out of harmony with well-established beliefs of patrons of particular schools. Even in England, where the doctrine of separation of Church and State is not the policy of the country, there are those who would exclude religion from the public schools. The following declaration in a speech by John Morley at Nottingham, giving his views of what should be the duty of England, is significant:

"My own view has been, ever since I began to think about