

American culture patterns which they feel are more desirable than the Indian way. Others were "lost to civilization."

Is this exaggeration? Probably not. Many of the statements are based on the reactions of older Indians to their own Indian school experiences. They have frequently stated the case even more vividly. Allowing for over-emphasis here or there, it should be apparent that because it ignored fundamental psychological and anthropological facts in the lives of our Indian children, the old boarding school was doomed to fail. Many of its objectives we now believe to have been wrong, but granted that the objectives might have been right, the set-up was calculated to defeat its own ends.

Fortunately, most of this is past history. Many of the boarding schools have gone. Many of the remaining non-reservation schools have reformulated their objectives. The children are now drawn from contiguous tribes, and usually return home during vacations. The reservation boarding school, to the extent that it still exists, has assumed a new purpose, keyed to the vocational needs of the pupil who will make his living through the successful exploitation of the resources of his own home reservation.—*Indian Education*, fortnightly publication, U. S. Office of Indian Affairs.

### INSTRUCTION IS NOT EDUCATION

**T**HE steady tendency toward the bureaucratic standardization and regimentation of all school and college work which has now been going on in the United States for a full generation, has done and is doing serious damage to the cause of education. The American people are expending year by year hundreds of millions of dollars for the construction and support of schools, the influence of which as reflected in the minds and characters of so many of the millions entrusted to their care, is very far from what it should be.

No matter how varied the types of student may be or how various their several individual personalities, education fails entirely unless it provides them, each and all, with a common intellectual denominator. The practice and policy of permitting the student who is a mere child to choose his own subjects of study without direction or oversight, or to pursue those and only those which appeal to his taste or to his fancy, is a complete denial of the whole educational process. This is what may be called the rabbit-theory of education, according to which any infant is encouraged to roam about an enclosed field, nibbling here and there at whatever root or flower or weed may, for the moment, attract his attention or tempt his appetite. All this is described by the ludicrous term of self-expression. Those who call this type of school work progressive, reveal themselves as afloat on a sea of inexperience without chart or compass or even rudder.

The youth thus deprived of the privilege of real instruction and real discipline, is sent into the world bereft of his great intellectual and moral inheritance. His own share of the world's intellectual and moral wealth has been withheld from him. It is no wonder that the best use he can so often find to make of his time is to try, by whatever means he can devise, to share the material wealth of some of his fellows.

With all this there has gone the tendency to confine judgment upon a pupil's progress in school to his technical performance at formal examinations. Thus, a widespread system of formulating the educational process in terms of points or hours, and of measuring educational progress by the mere results of periodical tests of work prescribed for these points and hours, has been brought into existence. There could hardly be a more complete abdication of the teacher's true function than that marked by practices of this sort. The results are to be seen in the untrained, undisciplined and even uninformed minds to be found in so great

numbers among the school children and school graduates of today.

The effects of this series of happenings on the work of the American college are most unfortunate. The results of formal instruction are relatively easy to test and to measure, while the results of guidance, of discipline and of inspiration are only to be found in those intangible qualities which are reflected in good morals and good manners, in other words in fine personality. This is not difficult to recognize, but it is quite impossible to measure it by mechanical devices.

It was never more important than now to resist the habit of treating instruction as if it were identical with education and as if it alone constituted the entire educational process. The guidance, the discipline and the inspiration which should accompany and condition instruction are the vitally important educational instrumentalities. The mere possession of information, however multiform and however accurate, is no test or assurance whatsoever that an education has been had or even begun.

The American college, when it opens its doors to undergraduate students, does so with the hope and the purpose of admitting such, and only such, as desire a college education and who, it is reasonable to believe, will address themselves to getting that education in the best and most helpful way that is possible. These undergraduate students are called upon to pay academic fees, but the college itself from its own resources must expend upon such students at least as much again as each individual student pays to the college. Therefore, if it is to discharge its trust, the college must make sure that it accepts and keeps upon its rolls only those undergraduate students who are worthy of receiving this generous favor, and who show themselves desirous of profiting by their educational opportunity and of taking every possible advantage which that opportunity has to offer.

Any other conception of college education

must result in turning the college into a mere factory with degrees and honors for sale at so much per point, the point to be gained by formal examination upon the subject matter of instruction alone. All character-building influences are pushed aside and all those qualities and characteristics which go to the making of an educated American gentleman are treated as if they did not exist. Where these conditions prevail the college is a machine for turning out instruction, and not a seat of learning to give all that is meant by the true significance of the word education. Character, conduct, and sound mental habits come first; information, however important, is subordinate to them.

NICHOLAS MURRAY BUTLER, in his *Report of the President of Columbia University for 1936.*

#### THE BAD APPLE THAT ROLLS

Today one person in every three in the United States resides in a state other than the one in which he was born. A poorly educated child in Mississippi may become a public charge in North Carolina, commit a crime in Kansas, be an inefficient workman in California, or help elect a poor judge or senator in Massachusetts. Criminals, illiterates, beggars, unemployed, and social undesirables are among the most mobile elements of our mobile population. They know no state lines. No state is safe from bad citizenship in any state. Some state must pay the price of ignorance in any state. In the interest of the general welfare, educational opportunities should be more nearly equalized throughout the nation—A. R. NEWSOME.

The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in all the affairs of life.—*Ramsay MacDonald.*