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THE FUNCTION OF LITERATURE IN SECONDARY EDUCATION.

by

----- Sheldon Emmor Davis. B.S., A.B.

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THE FUNCTION OF LITERATURE IN SECONDARY EDUCATION.

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THE FUNCTION OF LITERATURE IN SECONDARY EDUCATION.

OUTLINE OF PART ONE.

The function of literature in experience.

Character as the result of experience.

Analysis of experience. Means and ends. Scientific and humanistic elements of experience.

The school curriculum - experience under control with the purpose of conditioning its repetition - is composed of scientific and humanistic elements.

Literature as a type study from the humanistic group.

The function of literature and how this function is realized.

Literature realizes its function most fully when taught during the years of adolescence.

Literature realizes its function only when taught appreciatively.

THE FUNCTION OF LITERATURE IN SECONDARY EDUCATION.

No subject in the curriculum of the secondary school receives more attention than does literature. This was true in the days when it was to be found only in a foreign tongue and before complexity of interests had given a diversified course of study; this seems to be true now when it is studied in the vernacular and holds its place against the urgent demands of crowded programs. But in spite of this, there is doubt whether the greater number of those who receive a secondary education are getting from literary study the valuable experience that is reasonably to be expected.

That there is great weakness in the teaching of literature and that the real function of the subject is not being realized is indicated by the dissatisfaction with present conditions expressed in recent books and recent volumes of educational periodicals. In the last five years a half dozen books have concerned themselves exclusively with this subject. (See foot-note.) Since the year 1900, the subject has called forth more articles and occupied more space in pedagogical journals

Foot-note:

Bates: Talks on the Study of Literature. (Boston, 1906)
 Carpenter, Baker, and Scott: The Teaching of English.
 Chubb: The Teaching of English. (New York, 1906)
 Cox: Literature in Public Schools. (Boston, 1903)
 McMurry: Special Method in Teaching English Classics.
 (See Bibliography.)
 McClintock: The Teaching of Literature. (Chicago, 1903)

Taylor:
Problem of
Conduct,
13 et s.

Experience is conscious activity. Consciousness develops to control a situation of obstructed activity, the habitual or the instinctive requiring no such control. Analysis shows that every conscious activity requires a goal which furnishes a motive for the activity, a conscious recognition of the worth of what is to be done, and a guide for the activity in attaining the goal. All experiences of life present these two elements. The one provides the end toward which activity is directed and answers the question "What is to be realized in experience?". The other includes the means by which the end is to be realized and tells how to control an action directed toward the end. An illustration may make clearer the distinction. A specialist decides to write a book upon his subject. He may anticipate the satisfaction of knowing that he is quoted as an authority, he may expect the sale of his book to be remunerative, he may look forward to the working-out of his idea, or he may have other expectations associated with the idea of the completed book; but "completed book" at once becomes the goal toward which activity is directed. Problems arise as to how he shall collect and organize the material used in the book. Shall he divide the subject-matter in the conventional way, or make use of his own characteristic classifications? Thought steps in to guide him

across to the realization of the experience contemplated. Or, the method having been decided upon, other problems arise. How shall the proof-reading be made sure? What shall be the exact title of the book? How many illustrations shall there be and what shall they accomplish? Thought, again a guide to activity, determines which course he will take, ~~and he~~ and less important ends, all contributing to the great end "completed book" are set up. In every case a feeling of the worth of the end motivates the action. So may all experiences be divided into the two elements of end and means - one is felt to be worth doing for itself, and the other for the sake of something else to which it contributes. Conscious activity is impelled by a feeling of the worth of some end immediate or remote - the realization of some purpose. This must invariably be true, for it is impossible to conceive of putting forth an effort toward the attainment of that which is not felt to be ultimately worthwhile. Mere knowledge will enable one to decide that a deed is reasonably feasible, or guide one in choosing between two or more possible courses of action in the direction of its realization, but knowledge furnishes no motive. Only the emotional judgment can function ultimately in directing activity. It is not unusual to hear a man give statements which are plainly inconsistent

Aristotle:
Nicomachean
Ethics.
Book I.
Cap. II.

Dewey:
Interest as
Related to
Will. 13-15.

with his course of action, but deeper and more real is the action of his emotional judgment which tells him that in some way the end at which his action aims has value.

On the other hand activity is guided by the intellect - knowledge in use. This latter phase of experience which consists of the intellectual guide of activity, when classified and organized, becomes science, and science so defined is seen to be knowledge that gives control of means to attainment. To illustrate, the case of the man writing the book may be recalled. A study of logic might have told him how to organize his subject. A knowledge of proof-reading might have helped him to eliminate the mistakes of printers. A knowledge of grammar and composition might have enabled him to be clear in his statements, and to correct inelegant and inaccurate expressions. Such knowledge would have told him how to realize what he felt was worthy of realization. Used in this sense it will be seen that science when set up as an ^{absolute} end in itself is occupying an abnormal position. It is in race experience a servant, a bridge which thought constructs to enable the thinker to cross from his present situation to his ideal or goal. It arose when instinctive or habitual methods of procedure proved inadequate for the satisfaction of felt needs:

it grew by successive inductions into the great fabric which is now available for control through knowledge of environment. It is true that the scientist sometimes finds his work an end in itself, and follows it with a feeling of the worth of his own experience in acquiring or adding to this capital stock of human attainment, but even in this case it may be shown that his work is impelled by a feeling of the value of the solution of many separate problems, and his entire science is developed as a result of pursuing emotionally appreciated goals, curiosity and kindred instincts and feelings playing a considerable part in arousing his interest.

In this paper the term humanistic will be used to include that phase of experience which is esteemed worth while in itself and not viewed by the individual as a means toward another end; scientific will be used to describe or include knowledge which is used as a means toward some end, and not usually thought of as being valuable in itself.

In order to promote normal development of its students, the curriculum of the secondary school, to which this discussion is limited, must include typical race experiences of both the humanistic and scientific nature, for "the child must know what to do and how to do it." The subjects of the course of study naturally fall into

one of these divisions , each taking its place according as its chief emphasis is upon the appreciative side or the knowledge-of-control side of experience. Owing to the fact that all humanistic experience has its scientific aspects, and all scientific experience has its humanistic aspects, the line between the two cannot be sharply drawn, except when the individual experience is considered. Since all phenomena, those of the mental activities included, may be objectified and analyzed, all may receive scientific treatment. Mathematics, formal auxiliary subjects, and natural science belong to the scientific group: so do literature, art, music, and religion when dissected and subjected to formal analysis, or studied without regard to their specific normal functions, which in each case involve emotional appeal. The study of words in the mastery of a literary selection; of scales and key-signatures in music; of rules for light and shade and perspective in painting; these in each case being concerned with the formal and auxiliary phases of humanistic subjects, and giving no direct attention to the specific appreciative values of these subjects, are very properly classified as scientific.

Scientific studies and the scientific treatment of humanistic studies have always formed a large part of the curriculum, and in the nature of the case must con-

time to do so, for the fullest feeling of appreciation is made possible only where a knowledge and control of the forms of expression contribute to the humanistic experience. This being true, the two groups are seen to be complementary, and there can be no real antagonism between the one who is a believer in the scientific and formal side of education and the one who emphasizes the ideal and the poetic, though there may be considerable difference of opinion as to the amount of emphasis that each should receive. The former sees the value of that which is immediately utilitarian in its nature, and knows the importance of formal control; the latter has the feeling that the pursuit of utilitarian aims or an excess of formal work may defeat larger purposes, since either may prevent the development of ideals which will function as guides to conduct. Too much emphasis upon how to accomplish may result in character that does not realize what is worth attempting. A guide-post which gives distance but not direction is but the poorer half of a guide. A school experience that gives greater power without higher purpose is not more complete.

On the humanistic side of the curriculum are found those studies which function in the development of character by providing an emotional experience of the worth of ideals as felt by others, and expressed in their

writings, paintings, or musical compositions, or reflected in their actions. As scientific experience may be obtained from humanistic subjects, so may humanistic experience be gained from scientific subjects. When the process is lost sight of in the pursuit of the study, we may have a truly humanistic experience for it is no longer viewed as a means to some external end but as an end in itself. A few students perhaps are charmed by the melodious regularity of the Latin conjugations; a few find poetry in mathematics and some esthetic possibilities of the natural sciences, but perhaps very few experience pleasing emotions in the study of English composition work or in the memorizing of a vocabulary. But even though the individual finds such subject-matter of interest, there always remains the question as to whether such experience is most valuable in the development of character, for the value of a humanistic experience is tested by the worth of the ideal, just as the value of a scientific experience depends upon the efficiency of control secured through its content. Only when the ideals gained from an experience are relatively high is the experience worth while in a humanistic sense. The struggle of man's ideals as seen in history, the ideal passion of the real artist as seen on the canvas, and the ideals of great souls as they are expressed in literature, give us most of the valuable humanistic

experiences possible for the student of the high school. Of this group of subjects, the general nature of which has been indicated, literature has been chosen as the type study for this discussion.

Literature is the main body of writings in which the race has expressed its emotional and intellectual experiences. It arose to fill a need of man and has its place because it ministers to his needs. Poems and temples and what they stand for are as necessary as are food and shelter. Like philosophy, which does not feed the philosopher, they may have no tangible value. But some folks like to philosophize, and all are pleased with the material of literary experience, since its appeal is largely to the emotions common to all.

The value of literature may be said to be immediate. The playing child is unconscious of the educative value of the games which occupy his attention; the reader of an interesting bit of literature may care nothing for its effects beyond the interest of the moment. The ultimate effect may be bad or good. There is as much difference between the influence of different selections upon character as there is between the effects of a harmful drug for which a natural or depraved appetite calls, and a pleasant drink which acts as a helpful tonic upon physical health, but from the immediate standpoint of

Dewey and
Tufts:
Ethics.
10-11.

Bagley:
Educative
Process.
236.

the individual, all are alike - they fill wants. The individual often looks no farther than the fact that he likes and appreciates a literary selection for its raison d'etre, and for justification of his attention to it.

But since the school is a means to social ends, literature as a part of the curriculum, must be considered with social reference. The individual values an experience with regard to its emotional content, or the opportunity it affords for self-realization; society measures it by its effects upon the individual considered as a part of the social organism. The feelings may have value for the individual and guide his conduct, but the ultimate test of the value of such experience is found in its social results. Tested by the social aim, the function of literature is to put more meaning into life, thus giving the individual better adjustment to his environment, and developing a character which makes greater returns to society. In the following ways does literature realize its function.

(1) It gives a fuller , richer meaning to the common experiences of daily life. The great possibility here is strikingly seen by comparing the almost incomprehensibly humdrum existence of the unfortunate who has never learned to read with the one who recalls poetic experience at sight of every flower or garden tool, and

Royce:
 Outlines of
 Psychology.
 343 et s.

experiences the dignity of literary association in the most menial routine service. Without occupying much space in multiplying examples, "The Village Blacksmith," "The Barefoot Boy," and "The Psalm of Life," may be named as illustrations usually read below the high school. These are widely and feelingly known because they deal with "common things" in a simple way, and their social value cannot be estimated. The trivial and the low have much less place in a mind that is filled with literary beauty, life seems less prosaic, and adjustment to one's sphere becomes easy. Literature is thus justified from the social point of view.

(ii) From the psychological point of view, literature must be considered in two phases.

(a) It satisfies experience emotionally by ministering to the wants of those who crave the sympathy of kindred minds whose emotions have been worthily expressed. This it does by guiding emotional experience and reflecting one's moods in thoughts descriptive of others' feelings in similar situations. When all life seems to be a mockery of what once was thought a reality

"Tell me not in mournful numbers
Life is but an empty dream"

suggests that others have experienced the same moods, and that "Our lot is the common fate of all." The character of Jean Val Jean speaks eloquently to the

strong soul who feels that he suffers unjustly. The very expression "shadow of a rock in a weary land" gives strength to the weary reader who finds in the verse the feeling expression of one who finds the load heavy and desires a rest.

Genetically the emotional nature is early in development and more in evidence than the intellect, and in the normally developed individual this side of nature never ceases to be a large influence and to call for a large share of experience. The classification of specimens, the juggling of statistics, or the analysis of arguments leaves the mind unsatisfied with itself, and leads in time to its dwarfing in human sympathy. The self-confessed inability of some scientists to appreciate poetry is an admission that close application to empirical and analytic study dwarfs emotional life by confining it to the world of cause and effect, formula and material, to the exclusion of that which is fanciful and poetic, or humanly idealistic. The wide range and universality of the ideals of literature give it a high place as a cultural influence, for while it possesses a good measure of all the elements found in science, it is much broader, not being confined to accomplished facts and forms. Again, while the very foundation of science depends upon the possibility of having all read practically the same meaning into phenomena, it is the

privilege of literature to allow each of its students to find his own meaning in what he reads.

(b) Literature ministers to the intellectual wants of those who value knowledge of itself. This it does through its ability to portray, embody, or interpret, some great idea or principle which is itself the interpretation of an age, and stands as the open book of the motives and inner lives of the men of other times. This intellectual value, based upon the instinct of curiosity, literature shares with other subjects, notably history, and of course it is only a step from an intellectual comprehension of the feelings of an age or people to the sympathetic appreciation of their inner lives which has just been discussed. And an understanding that not all others think and feel upon all subjects precisely as the one who is reading, certainly does much to develop the spirit of toleration and liberality which is so much more pleasant for the individual, and so essential for social harmony and progress.

(iii) A phase of the influence of literature, which it realizes in the ways previously mentioned, is seen in its effect upon the leisure part of life. From one point of view this may be considered a negative influence, owing to the fact that evil imagery is often prevented by substituting what is of value. As work is

Spencer:
Education.
64.
Raymont:
Principles
of Educa-
tion. 113.

dignified, so pleasure and leisure may be ennobled by an appreciative acquaintance with literature. Spencer's slight emphasis of the function of literature because of its merely leisure value neglects the important fact that the child is born into a spiritual and social environment as well as a material world. In two cases does literature realize its function in providing for the leisure of life.

(a) Much of the serious work of every day life leaves the mind free- gives it leisure - since so much of what is done soon becomes habit. Even a teacher conducting a recitation finds sometimes that not all his attention is occupied with his work, and other thoughts "creep in." Whether the mental imagery at such times shall be high and ennobling, narrow and dwarfing, or low and debasing, will depend to some extent upon how well literature, through an acquaintance begun in school, is realizing its function. It may certainly be one of the most powerful influences against evil thoughts and unwholesome or unwelcome imagery.

(b) In the busiest life there come times of complete relaxation, and here literature exercises its influence in determining what shall be the direction of one's thoughts and reading. Whether "plain living and high thinking" or trivial sport, narrow gossip, or morbid interest in petty scandal shall prevail will be

influenced by the character of the literary ideals to which the individual reacts.

(iv) Another phase of literary influence through the means above described is its direct influence upon character. Not what one can do, nor even what one thinks of doing, but what one will do, is of concern to the world, and this will be determined by the ideals that guide him. Ideals are types of condensed experience, based upon instinct and habit, which function as conscious guides in the process of judgment. They are names for common elements in concrete experience which become

in time, standards for action. An illustration may show how an ideal develops. A child reads many stories in literature, finds many examples in history, and observes occurrences upon the playground in which the actions of certain characters meet with his approval. After much experience it becomes dimly evident that the essential and always present element in this class of similar actions is "a tendency of the will and mode of conduct which refrains from disturbing the lives and interests of others, and so far as possible, hinders such interference upon the part of others," and the child gradually becomes conscious of the ideal of justice, though he may perhaps not give it that name. This ideal is effective in influencing conduct, for in all

Bagley:
Educative
Process:
224.

Henderson:
Education
and the
Larger
Life. 152.

Bagley:
ut supra
222-223.

Paulsen:
A System
of Ethics.
599.

concrete stages of its development the child has seen himself as a possible actor, or one who is injured or benefited by the actions of others. Other examples of the ideal taken from every day life are truth, courage, honesty, and "the square deal." All these when developed become through the judgment guides to activity in new or critical situations.

In the appreciative reading of a great masterpiece, one is brought into fellowship with what is of most worth in human life, he is able to interpret himself in terms of possible realization, and through this experience, his conduct is given an effective guide. The ideal may be presented positively, or negatively by way of contrast, the essential thing being that there shall be a foundation in emotion. Without this there will not be sufficient arousing of energy to allow the ideal to function in activity, in which case it is a mere intellectual abstraction without power to influence conduct. On the other hand, the emotion is action or possible action, and the judgments formed in a feeling study of literature are "incipient actions." The power of literature to influence character through ideals has been recognized since the time of Plato, whose censorship of myths had for its motive the feeling that the "price the gods exact for a song" is that we become what we sing.

DeGarmo:
Principles
of
Secondary
Education.
117.

Dewey:
Interest
as Related
to Will.
21-24.

Plato:
Republic.
II.377.
III. 389-
401.

The function of literature may be realized in a degree throughout the course of study, but it is during the years of adolescence that its influence is greatest. The child is coming into his full station as a member of society; the habits which have been sufficient for his earlier life prove totally inadequate in the development of a new group of sexual and social instincts which he does not understand. Here it is that literature finds its greatest work in providing spiritual environment for the student, for it puts meaning into his powers, a meaning which will soon become part of his habitual way of understanding himself and his world, and so a part of the "undertone" of his character, owing to the fact that first interpretations of new experiences are most vivid, and are likely to give the emotional set to character.

Chubb: The
Teaching of
English.
33.

Royce:
Outlines of
Psychology.
343 et s.

Bagley:
Educative
Process.
197-199.

Lancaster:
Psychology
and
Pedagogy of
Adolescence.
Ped. Sem.
V. 80

The fact that a full experience of the true meaning of what is in literature is possible to the student for the first time during adolescence through the development of new instincts, would indicate the increased value of literature at this time, and the "reading craze" through which probably four fifths of all children pass at this age would emphasize the importance of a wide and carefully selected reading experience for the adolescent, for at this time every appreciative judgment of the truth or beauty of a literary situation exerts a

powerful influence upon life by giving expression to the self activity of the new instincts, from which expression character takes its new and usually final form.

Bagley:
Educative
Process.
198-200.

Because of the great influence of first experiences noted above, the importance of the teaching of literature during the years of adolescence is increased. The likes and dislikes the child conceives for reading and certain kinds of reading will be almost certain to be his throughout life. If he forms a taste for good reading here, his character will be constantly reinforced by the ideals that may be gained from such reading, pursued almost as a matter of habit. If his school acquaintance with such literature is satisfactory, if back of all form and conventionality, his literary experience has been found to conform to his real likes and spontaneous interests, it is probable that he will develop his best potentialities for literary enjoyment and enlargement throughout life. The narrowing effects of specialization raised to the high power of modern life should certainly receive their most effective check in the broadening tendencies of true humanistic culture, and a most effective medium for giving this variety of experience as has been shown, is found in the study of literature, begun in school and continued through life.

Coursault:
Learning
Process.
55-60.

To accomplish its purpose in school and develop

a waste for its further pursuit that it may realize its function fully, literature must be studied during the years of adolescence for its ideal content without an excess of formality. If a selection of good content presenting the best types of experience, is dwelt upon appreciatively, it is relived and builds itself into character, for the ideal is felt to be the better self, or an objectifying of the possible better self, and feeling arouses the energy necessary for appropriating the ideal and realizing it in conduct. If its ideals are experienced as mere mental pictures, either a coldness of attitude or mere sentimentalism will result, in which one emotion is as good as another since conduct is not affected. Without the real emotional appeal, there is nothing to stimulate the means of realization of ends that are only theoretical or esthetic. If even the picture fails to be seen, there will be an undue emphasis of blind form, the process obtruding itself with an inevitable division of energy and loss of interest. This means "Painful knowledge", as Spencer terms it, and the whole learning process with all connected with it becomes repulsive. The study of literature will always result in some impress upon the character of the student. Whether this shall be the true humanistic effect of the ideal expressed in the masterpiece, or a more or less distasteful but permanent effect of a formal study, or the

Dewey:
Interest
As
Related to
Wall.21-22.

Ibid:
20-24.

Ibid: 9.

deepening influences of wandering or idle thoughts, and lurid or morbid imagery which the student indulges inwardly while outwardly giving heed to forms for which he has no real interest, will depend upon the suitability of the literary material selected and upon the method of its presentation.

To summarize: - It is shown that since character is the result of experience, the curriculum of the school is made to include typical and valuable experiences from all phases of human activity. Activity, analyzed, is shown to consist of two parts, the end and the means, and corresponding to these are the humanistic and scientific elements of experience, both of which are represented in the course of study by a number of subjects. Of the humanistic group, literature is selected as a type study. Its function is seen to be the development of character through an increase of meaning which it gives to life by dignifying labor and the common things of experience, broadening sympathy, increasing knowledge of self through knowledge of others, and providing for well-spent leisure. Next it is shown that the time in school life when literature has its greatest work to do is in the adolescent period because of changing instincts and the need of implanting permanent tastes so that its work ^{will} shall be reinforced by continued reading of good literature. And last it is shown that to realize its

function, literature must be studied with appreciation, not burdened with material for which the student has no interest.

To what extent secondary education has realized the function of literature by teaching it appreciatively will now be considered through a view of courses, methods and aims of educational theorists and teachers since the beginnings of our secondary schools.

OUTLINE OF PART TWO.

Historical view of the realization of the function of literature in its teaching in secondary schools since the Renaissance.

Introduction: - What the Renaissance was educationally.

- (1) The Italian Renaissance.
 - Changed attitude.
 - Educational writers.
 - Vittorino da Feltre.
 - Tendency to Ciceronianism.
 - Summary of services of Italian Renaissance.
- (2) The German Renaissance.
 - How the new thought reached Germany.
 - Influence upon education.
 - Religious reformers and attitude toward literature.
 - Ciceronianism. Summary.
- (3) French Influence. The vernacular in literary education.
 - Rabelais and Montaigne.
 - Jesuits and Port Royalists.
 - Later writers.
 - Summary.
- (4) English secondary education.
 - The old Grammar Schools.
 - Reformation and the Oxford Reformers.
 - Ciceronianism. Formal study.
 - The academies.
 - Influence of Mulcaster, Milton, Defoe, Locke.
 - Character of later English secondary education.
- (5) American secondary education.
 - The Latin Grammar School period.
 - Formalism and uniformity.
 - The academy period.
 - Formalism, Protest, and Diversity.
 - High school period.
 - Gradual increase in attention devoted to English literature.
 - College entrance requirements.
 - Summary .

General summary.

Part Two.

In the following sketch it will be shown that an awakening to the value of an appreciative study of literature came at the Renaissance; that the revived interest soon transferred itself to a blind worship of form in the classical languages; that the use of vernacular literature as matter for appreciative study in secondary schools lagged behind the development of the literature itself and the teachings of progressive writers on education; and that advance toward a more rational recognition of the value of literature apart from purely formal considerations, while slow and irregular, has been considerable.

The beginnings of modern secondary education making provision for the humanistic study of literature in its courses appears in the Italian Renaissance. What the Renaissance was in its larger aspects need not be much discussed here. Symonds defines it as "the attainment of self-conscious freedom by the human spirit manifested in the European races," and of humanism, its characteristic movement, he says, "The essence of humanism consisted in a new and vital perception of the dignity of man as a rational being apart from theological determinations, and in the further perception that classic literature alone displayed human nature in the plenitude of intellectual and moral freedom." With this general conception it will be necessary for the present purpose to consider the Italian Renaissance only in so far as new ideals of

roe: Hist. of
cation.

onds: Age
Despots. 8.

onds: Revival
Learning.

culture affected educational theories and practice, and the best educational manifestation of the changed spirit is found among the schools that flourished at the courts of some of the petty Italian states.

The Renaissance is not explained by a study of one or two centuries. From the standpoint of education its growth may be traced to the classical period. Greek philosophy and educational theory had come to exert a great influence upon life and thought in Roman times thru the fact that Roman writings were for the most part modeled after Greek authorities, and because of the fact that as the zeal of the early Christians waned, the influence of Socrates and Plato had great weight in the Church. Later Roman schools were completely Hellenized. With changing social ideals, these schools, conceding little to progress, became first of no practical significance, then of no cultural worth, and finally disappeared. The Romans were inclined to become indifferent to them, and the barbarians were indifferent when not actually hostile, for such education had no value to them. The Church gave the characteristic attitude to medievalism, that of reverence for authority - a perfectly rational course for events to take, since the rude peoples from the North gained what ideas of culture they acquired from Christian sources. It was also to be expected that they would acquire in their conversion to Christianity the rather general contempt for what was best in classic

Source: Hist. of
Education.
7.
6-109.

Key: Signifi-
cance of the
problem of
Knowledge. 8.

Source: Hist.
Ed. 218.
Lamson: Pioneers
Education.
18.

literature, owing to the traditions of early Christian prejudice due to the hatred of the unlearned poor of the new sect for the philosophy of the rich, and to the prevalent idea that the world would soon come to an end.

Church schools in the middle ages looked back to the time of creation, or forward to the day of judgment and were narrow and formal. The life and culture of their present were not subjects worthy of attention in themselves, but only as they bore relation to the next world. Scholasticism was an improvement, but this soon came to consist only of authoritative teaching, based upon Aristotle, the Bible, and the writings of the Church Fathers. The beauty of some of the classic writings could not escape the notice of churchmen, but literary style was not a thing of worth, as holy men consistently "wrote with an unconfined spirit, ignoring the prescriptions of Donatus." Virgil was given a mystical and allegorical setting and consulted as a prophet.

But the medieval man was not a mystic, an ascetic, nor a schoolman. He delighted in love and war, and the world of activity. The world of sense appealed more to him than the traditions of an earlier period. The medieval age was school time for the northern races. The knight who studied the catechism was like the child who studied the New England Primer. He might see and say the words but their content was not for him. The learning of the time had ceased to be a guide for activity, and it offered little of valuable emotional content owing to

Draper: Intel.
Development
of Europe.
190.

Owen: Skeptics
of the Ren.
59.

Symonds:
Revival of
Learning.
44.
51.

Paulsen:
Geschichte des
gelehrten
Unterrichts.
7-10.

the prevalent idea that it was not to be read with appreciation and delight, but because of ecclesiastical prescription. For this reason after order had been restored out of the chaos of the Germanic migrations, and the lessons of a long period of schooling under the Church had been learned, school time under the old master was over, and men turned from the senility of the later classical period to an interest in the activity of the time when the ancient nations were young. This movement was the Renaissance. Here again knowledge came to be a guide for activity because of the revived interest in science as a means of making life better through control of environment. And owing to the increased recognition of the individual as a being whose emotions were a legitimate part of his nature, and as such, duly entitled to function in giving motive to his activities, literary studies again became worth while for the pleasure of their own pursuit.

(1) The Italian Renaissance.

The first sure indication of the change of feeling was seen in Italy in the person of Petrarch. He dared to criticize most adversely the learning of the universities; he said that Aristotle, though wise, was only a man and so quite likely to be mistaken upon subjects in which he had been reckoned an authority. There is nothing remarkable in such opinions, but their significance for education lies in the fact that he had a wide and

Robinson and
Rolfe:
Petrarch. 37.

Robinson and
Rolfe:
Petrarch.
22-30.

Vandyke: Age
of the Ren.
21.

Symonds:
Revival of
Learning. 52.

Ker: Essays
on Medieval
Literature.
63.

influential list of acquaintances, and that when he declared the education of his day silly, and praised the earlier classical authors, his opinions spread and had considerable influence upon educational thought. Virgil and Cicero were read appreciatively by Petrarch and his friends, at first a little stealthily, later openly and with pride. The influence of Petrarch extends in several channels: (i) He justified the reading of the classics for the pleasure that such reading conferred, and he claimed that a writer was not doing wrong in composing poetry to be read for the same reason, without the need of looking for any allegorical significance or sacred teaching. (ii) Though the first attempt to arouse an abiding Greek interest in Florence was a failure and a disappointment to Petrarch, he intimated strongly that in the future all cultural inspiration would come from Greece. In these two ways did Petrarch's teaching most directly influence education.

Quick: Educa-
tional Reform-
ers. 8.

It is to be noticed that an association of beautiful form with entertaining and valuable content was what engrossed the attention of early Renaissance scholars. Had content been the only thing, translations would surely have been made; had form only been looked for, it is hard to understand the enthusiasm of the new attitude toward the ancient writings. As will appear however the formal tendency soon dominated.

Symonds: Reviv-
al of Learning.
377.

Symonds: Revival
of Learning.
80.

As just indicated, intensity of interest in the ancient world as reflected in the classical writings was characteristic of the age. The monastic ideal of semi-penitential study was far from the notion of the Italian humanist. Gay courtiers and men of leisure took up the study of Virgil and other classical writers, delighted with their music. Alfonso of Naples carried the classics with him wherever he went, would allow no one to interrupt his reading, considered a day lost when he had read nothing, and looked with contempt upon a prince who was not interested in ancient learning. Love of culture turned exile into pleasure. Many of the petty tyrants surrounded themselves with scholars, and read and enjoyed the classics. Doubtless there was much affectation in all this, but there was evidently much genuine love for the ancient literatures, and they were studied in a spirit quite different from anything that had been seen in the history of literary study during the middle ages.

Symonds: Reviv.
of Learning.
64-70.

Ibid. 79.

Ibid. 235.

Among humanist leaders after Petrarch may be mentioned John of Ravenna, Petrarch's scribe, who became the first Latin scholar of Italy and spread the fire of Latin culture in several of the Italian states, and Manuel Chrysoloras who made Greek really popular in Florence in 1396. Here, and generally in the Renaissance, the teachings of Plato were emphasized rather than those of Aristotle, for idealism was characteristic of the age and the literary style of Plato was superior. The ideal

of a many-sided culture guided Renaissance scholars, and the perfection of the individual in order that he might realize his fullest possibilities for action and for enjoying the world as seen around him and reflected in the writings of the Greeks became the ambition of humanist scholars. To the many-sidedness of the individual was added the liberality of spirit that characterizes broad acquaintance with men or the writings of men.

Burckhardt:
The Ren. in
Italy.
136.

These changing ideals of the value of life, perfection of the individual, and liberality of culture were reflected in the education of the time. Many treatises on education were one result, though then as now, it was doubtless easier to talk about changes in education than to work out the changes suggested. One of the most important of these treatises was "De Ingeniis Moribus" by Paulus Vergerius (1374), which in forty editions enjoyed a wide circulation. This book places great stress upon eloquence for its practical value. Books are good for they divert our thoughts from matters that are trivial, and give companionship for our leisure hours. Literature and history he considers of first importance since they most fully exhibit to us the life of man in his thoughts. The importance of the heroes of the past as objects of study he thinks is very great. The most valuable study is the one that is most liberal - "that education which calls forth and trains those highest gifts of body and mind, which ennoble men, and which are rightly judged to rank next in dignity only to virtue."

Monroe: Hist.
of Ed. 363.

De Ingeniis
Moribus.
(Woodward
98-108.)

Woodward:
ut ante.
108-132.
163-232.

The course recommended by Vergerius includes grammar, philosophy, eloquence, logic, rhetoric, poetry, arithmetic, geometry, and astronomy, but the most valuable of all he thinks is history. The results to be attained in his course by a study of history were largely those for which literature is now studied. Other educational treatises of the time emphasize the same studies in much the same way as does Vergerius.

Monroe:
Hist. of
M. 368-372.

The universities were so conservative that they had little positive influence in promoting humanistic study of the classics. Padua, because it was near to Venice and came into rather direct contact with Greece, was quite liberal to the humanists from the first, and the spirit of humanism gradually made itself felt in all the universities. However they cannot be considered leaders in the humanistic movement.

Symonds: Reviv.
of Learn.
88-90.

Woodward:
Vittorino
da Feltre.
3.

The early strongholds of the best forms of the new culture were the court schools of certain Italian princes. Most important of these for the present purpose, and typical of the best, was the one of Vittorino da Feltre at Mantua (1423-1445). Vittorino was educated at Padua, which as has been seen, was one of the universities most liberal toward humanistic culture. It is very probable also that Vittorino was influenced by Vergerius. He had studied Latin with John of Ravenna, and Greek with Guarino of Venice. His thorough scholarship and peculiar fitness for his work, and the generous and

Cambridge:
Mod. Hist.
I. 556.

Ibid.

Symonds: Rev.
of Learn. 289.

- Woodward:
10-18. reasonable nature of his patron, Gonzaga, combined to make his work one of the most successful of educational experiments or innovations. His aim was the all-round development of the Greeks; not to prepare men for professions but to make of them good citizens.
- Ibid. 29-33. Of the classics he used the best and taught them in the spirit of the Renaissance, no longer encumbering them with the pedantry, allegory, and dead formalism of the older (or later) schools. Poetry and oratory he taught along with Roman history "to stimulate the boys of the school." The Latin classics included poetry, oratory, history, and the ethics of Stoicism. A little Greek also found its way into his curriculum. It is improbable that he taught any vernacular literature, for at this time few selections of recognized literary merit had been produced, and Tuscan Italian was yet regarded as a mere passing dialect. As much of the material that he used was of good content, and as he taught in the appreciative way that did not cause the student to form a distaste for the literature of the classics, it is safe to say that the humanistic element received a good share of recognition in his school. Good evidence of this is seen in the fact that some of the most enthusiastic lovers of the new learning in the next generation were men who had been Vittorino's students.
- Ibid. 38-60.
- Jebb:
Humanism. 19.

The work of Vittorino da Feltre is the best known example of the early working out of a course of study where literature dominated and was studied with great regard to its own immediate value. His success, both in maintaining his school and in turning out a good product cannot be questioned, but his work was not extensively imitated, due partly to the fact that his education was for the personal development of the individual without enough consideration of larger social phases, but even more because the formal side of the classics, always strong in the Italian Renaissance, soon degenerated into the blind imitation of Cicero, whose works became the model for writers of Latin. This attention to Latin helped to make the vernacular late in developing, and so it was long before Italian literature could be of much interest in the schools. One would look in vain to find much that is humanistic in Italian secondary education until long after the Renaissance.

The most important services for humanistic education that the Renaissance performed may be briefly summarized as follows:

(i) It called attention to the formal and content beauty of classic literature.

(ii) It drew education temporarily away from the too much dominating influence of the Church, and directed attention to preparation for this life rather than the next.

Quick: Ed.
Reformers.
13.
Monroe:
Hist. of Ed.
389.

Ibid. 373.

Burckhardt:
The Ren. in
Italy. 254.

(iii) Through the development of the printing industry the books which had been found so valuable by the few of the Italian Renaissance were preserved for the many of later generations.

Symonds:
Revival of
Learning.
288.

(iv) Symonds says: "Posterity may be thankful that their pupils Grocyn and Linacre, Reuchlin and Erasmus, the Stephani and Budaeus, had by this time transplanted erudition beyond the Alps." This was perhaps the chief service of the period for humanistic culture. Italy became a school for the rest of Europe.

To trace the new movement into Northern Europe and follow its course there is the next task. Its influence upon education in Germany will now be considered.

(2) The German Renaissance.

The German Renaissance was about one hundred years later than the same movement in Italy and was more affected by religious sentiment. Wimpfeling, writing at the close of the fifteenth century, says that the barbarity of the Germans came from having studied grammatical commentaries instead of the poets and orators. The tendency to study forms was strong throughout the German Renaissance. Not living experience was to be gained from a study of the wisdom of the ages, but a store of facts piled in the memory. An interesting manifestation of this is seen in the praise of precocity which, in fact, had not been lacking in Italy. The case

Paulsen:
Geschichte
des gelehrten
Unterrichts.
81.

of Johann Eck(born 1466) is typical. He took a comprehensive Greek course between the ages of nine and twelve. The fables of Aesop, a comedy from Aretino, a treatise on the four cardinal virtues, some works of Gasperin, Gerson, Boëthius, Jerome, Terence, the Bible, St. Basil, St. Augustine, Homer, and part of the Aeneid were in the list studied by this prodigy. Time spent upon this sort of material by such a child could mean nothing but an excess of emphasis upon words, humanistic experience being little thought of.

Ibid. 66.

The movement toward and away from humanistic culture took much the same course in Germany that it did in Italy. The number of Greek scholars in Italy in 1360 was nine according to Petrarch; one hundred years later Wimpfeling says there were not more than five in Germany. Not till the latter half of the fifteenth century did the movement pass over the Alps into Northern Europe,

Russell:
German Higher
Schools. 24.

The earliest humanists in Germany were wandering scholars, an uncouth, boastful, irresponsible lot. They usually acquired enough of the new learning to despise the old, but would naturally be slow in constructively introducing the new culture into the schools. The rather unfavorable nature of these first heralds of the new learning, the conservatism of the universities, and the opposition of theologians, delayed the spread of the new ideal.

Ibid. 20.

Since the living classics were denied entrance to the universities, as in Italy they entered thru schools of secondary order. The most important of these were the Schools of the Brethren of the Common Life. These, originating in the latter part of the fourteenth century in the Netherlands, were, because of their location, much under the influence of Paris. Greek had been taught in the University of Paris as early as 1458, though "humanist" teachers were not given full recognition. The Brethren of the Common Life, originally a mystical sect, had turned toward a much fuller realization of the value of living in this world, and their education had for its aim preparation for life in one of their communities. At the close of the fifteenth century, these schools, numerous and influential, peculiarly fitted for introducing new ideas among the people, were the first to welcome Renaissance changes in education.

One of the most important of these schools was at Deventer. This school through its liberal attitude toward science and the classical authors, became the means of disseminating classical culture through a wide field. Among the men who may be considered in connection with this school are Hegius, Erasmus, and Agricola. Hegius, a most inspiring personality who taught here in 1475 and for several years after, drew students by hundreds to hear his lectures. He purged the course of study of many old books, and urged the use of classical

Beard: The
Reformation of
of the
Sixteenth
Century.
46.

Jannsen:
Hist. of
German
People.
I. 61,

Ibid. 46.

Monroe:
Hist. of Ed.
390.

Russell:
German
Higher
Schools.20.

Beard:
ut ante.
46.

Latin and Greek in the real humanistic spirit of appreciation. Among his pupils was Erasmus who, according to his own report, spent most of his time in the composition of silly Latin verses, but it is evident that he received no distaste for classic study in this school. Erasmus visited Paris (1496) and added to his inspiration for Greek by a stay with the Italian printer, Aldo Manuzio, where he spent some time with a body of scholars who had kindred interests. He exercised his influence upon education thru translations of classic authors, Cicero, Suetonius, Plautus, Seneca, Terence, Plutarch, and Aristotle; thru his Greek grammars; and through his satires upon existing school practices. The purpose of his education was to make men happy, contented, broad-minded, and God-fearing. For the best results he recommended for serious study because of clearness of expression and interest of content, Lucan, Demosthenes, Herodotus, Aristophanes, Homer, Euripides, Virgil, Horace, Cicero, Sallust, and Caesar. These should be taught with much regard to beauty of form and expression. There is much form work, much translating and retranslating called for in Erasmus' work, but all in all, the influence of this most influential of the educational thinkers of his time was toward the better ideals of the Italian Renaissance.

Monroe:
Hist.
of
Ed.
332.

It has been said that Rudolf Agricola did for Germany what Petrarch had done for Italy in the way of

Whitcomb:
German
Renaissance.
19.

arousing interest in classical literature. He was in Italy seven years (1473-1480), a student of the new learning. The remainder of his short life he spent at Heidelberg and Worms, urging the importance of the study of literature and eloquence. He insisted upon a knowledge of "those things which adorn the spirit," and of those which are to be explained rather as "noble pleasures than as necessary conditions of existence." He shows that the man who pursues a study because it will make him a better man is much wiser than the one who pursues a gainful art, since he has chosen what he does not share with any but the noblest of mankind.

Paulsen:
Geschichte
des
gelehrten
Unterrichts.
62.

In South Germany Johann Reuchlin and Jacob Wimpheling were influential. The former, educated at the university of Paris and in Italy, was widely noted as a writer of Greek manuals; the latter recommended the study of Virgil, Lucan, Plautus, Terence, Horace, Cicero Sallust, Ambrose, Lactantius, and others. This was for the purpose of mastering correct Latin speech, teaching virtue and wisdom, and improving the clergy.

Jannsen:
History
of the
German
People.
I. 63.

The religious idea completely dominated in the minds of the Reformation educators, Luther and Melancthon. For spiritual guidance
For spiritual guidance and immunity from the wiles of the devil, a knowledge of New Testament Greek was necessary.

Painter:
Pedagogical
Essays. 141

Luther believed that pupils correctly educated would know the history and maxims of the world and comprehend life as in a mirror from the world's beginning; for the Greeks, educated in all lines of experience, had become

Ibid. 130.

a wonderfully versatile people. Luther protests against the futility of a system of education that keeps the child ^{20 or} thirty years at Donatus, and then turns him out knowing nothing. His influence was toward a better all-round development of the individual, but so far as humanistic or appreciative study of literature was concerned apart from its religious significance, not much was said.

Russell:
German
Higher
Schools. 37.

Melanchthon's influence upon German education was greater than that of Luther, for he was a writer and organizer. The immediate aim of his education was clear and musical speech; literature was to lead to prudentia et humanitas. If the school developed in the student ability to read, write, and speak correct Latin, it accomplished its mission. The course selected to achieve this purpose included rhetoric, dialectic, Livy, Sallust, Horace, and Caesar, favored students being given Hebrew and Greek. The tendency back to formalism was strong in the schools that resulted from the work of Melanchthon and the earlier reformers. Proof of this is found in the schools of Trotzendorf, Neander, and Sturm. The school of the first was nicknamed "Little Latium"; Latin alone was spoken, Latin themes were written. The course included Plautus, Terence, Cicero, Greek grammar, rhetoric, natural philosophy, music, and arithmetic. Neander placed a little more emphasis upon history. Sturm, for forty years director of the gymnasium at Strassburg, had attended a school of the Brethren of

Quick: Ed.
Reformers.
27.

Paulsen:
Geschichte
des
gelehrten
Unterrichts.
284.

the Common Life where he formed a love for the classics. His cherished dream was the restoration of the Latin of Cicero. As an absolute proposition he admits that it is more important to have something to say than to know how to say it, but it was mere words that he taught and his example was widely followed.

Monroe:
History
of Ed.
388-390.

Russell:
German
Higher
Schools. 40.

Thus before the close of the sixteenth century, secondary education had gone far from the ideals of the early humanists - far even from the ideas of Luther. At Strassburg nothing was said about content or substance, and literature was not thought of as a study for appreciation. German secondary schools, developing out of the *Paritätenschulen*, court schools not unlike the one conducted by Vittorino da Feltre so far as external relations were concerned; out of the schools of the Brethren of the Common Life which were at first so open to liberal ideas; out of the Burgher schools by the substitution of classical Latin literature and Greek for formal rhetoric and other subjects of the old schools - all were almost completely engrossed at the close of the sixteenth century with the task of learning Ciceronian Latin. At the end of the Renaissance and Reformation period in Germany, there was little of real humanistic interest in the literature that was taught. Vernacular literature had not yet come into existence, and to the difficulty of learning a strange language was added in

the case of the Latin, a false standard which placed a premium upon mere imitation and even repetition of the phraseology of Cicero, rather than upon the desire to look for motives in such classic writings as were read.

(3) French Influence and Vernacular Literature.

A number of French writers have exercised considerable influence in England, Germany, and America. Rabelais(1483-1553) , like others of his time, thought much of the classics, his course however including mathematics, natural science, civil law, and a wide knowledge of history. He protested against the formalism which was taking the place of the humanistic ideals of early Renaissance educators. He attempted to have the student work through the attraction of his studies rather than through compulsion, and there is some indication that he would have had Virgil studied appreciatively. His importance however is chiefly due to his influence upon Montaigne, Locke, and Rousseau.

Montaigne (1533-1592) found the aim of his education to be development of the gentleman who would be at home in social life, and he protested against the bookishness and pedantry of the age. It was everywhere "Cicero said this," or "These are the very words of Aristotle."

Latin and Greek were good if they were well taught, but

Munroe:
Ed. Ideal.
78.

Monroe:
Hist. of
Ed. 446.

Munroe:
Ed. Ideal. 21.

Monroe:
Hist. of
Ed. 446.
Montaigne:
Education of
Children.

Faguet:
Seizieme
Siecle. 410.

Painter:
Pedagogical
Essays.
226.

Munroe:
Ed. Ideal.
102.

Painter:
Pedagogical
Essays. 312.

Montaigne:
Ed. of
Children.
147.

Ibid. 116.

Schwickerath:
Jesuit Ed.
14.
Compayre:
Hist. of
Pedagogy.
140-145.

Montaigne did not think them essential, owing to the fact that very often "they made the student sillier than he had been before." Montaigne had learned his Latin at home where his father had it spoken; at the age of six he had a good Latin style, and he could see no use in the grind of the schools for the purpose of gaining command of a vocabulary and the forms of Latin. Hence he protested against the abuse of the memory in learning such forms, difficulty of study itself not being a virtue. He insisted that reading should be appreciative, not darkened by the difficulties of a critical mastery of texts, or the student would better spend his time at tennis. "Continuation" he says, "and a too obstinate endeavor, darken, stupefy, and tire my judgment." with the development of the vernacular, school men saw a place for it. Montaigne follows Rabelais in suggesting that the student take up the vernacular first, as he would not then encounter the mass of forms presented by the Latin. It probably did not occur to Montaigne that the poorly organized modern languages could ever become the material for a close formal study.

The Jesuit reaction did nothing to increase humanistic study of literature. Such as they studied came chiefly from Cicero, the Latin Gospels, the Church Fathers, and the Greek fables. Quite different and much

Munroe: Ed.
Ideal. 132.

Compayre:
ut ante. 155.

Quick: Ed.
Reformers.
133.

Williams:
Hist. of
Modern Ed.
190.

Ibid: 284.

Barnard: Am.
Journal of
Ed. XXVIII
765.
(Old series)

Aemile: 69.

more liberal were the Port Royalists in the short time that they were allowed to conduct their schools. They reflected the ideas of Rabelais and Montaigne, and actually taught much in the vernacular, even translating several years of work in the classics into French so that the child should acquire an interest in the content of literature before becoming disgusted with the process of mastering its forms. Their aim was to educate the child through his judgment rather than to cram his memory. Naturally the religious element dominated their education, and though they used literature, they were constantly calling attention to the ultimate vanity of all science, literature, and history. Rollin (b. 1661) was influenced by both Montaigne and the Port Royalists. His model course involved the use of the mother tongue in which he would have read a number of the good French authors of his day. The tendency to use French literature in the schools evidently was becoming stronger. Rousseau (b. 1712) protested against the use of Latin and Greek classics as instruments of instruction, if they were to be used as he knew them, for he thought that the child never understood them.

In this brief survey of French theorists, it will be noticed that while servitude to the classics must have been very general, those who planned or operated new movements, the Jesuits excepted, did not emphasize

the value of such study. It will also be noticed that the French language and literature, developing some degree of excellence rather earlier than the English and German, were sooner taken into courses of study in the more advanced schools.

(4) English Secondary Education.

In England at the Revival of Learning there were several forms of secondary schools, mostly dominated by the Church, with some independence among the guild schools. For the most part the curriculum of the later Schoolmen was in use. Between 1350 and 1600, the English Foundation Schools were established. Eight of these were in existence when Eton was founded in 1441. They were devised as schools preparatory for college, and of course there was much Latin conversation and composition. Caesar's Commentaries, Cicero's De Amicitia and De Officiis, Virgil, and Lucian were read. To stimulate the student's interest in these which were of necessity rather dry and formal, Friday was set apart as flogging day.

English scholars were numerous in Italy in the fourteenth century, there being an English nation at the University of Bologna. Some attempts to introduce the new humanistic studies were made at this time, but were not very successful. They did however direct attention to

Barnard:
Am. Journal
of Ed.
VIII, 260.
(Old series)

Ibid. 265.

Einstein:
Italian
Ren. in
England.
8-14.

- Italy, and furnished many books for the use of later scholars. Not much is known of the men who really did introduce humanistic classic studies into England in the fifteenth century. One of these, Grocyn (1460-1524), was the first to teach Greek openly at Oxford. Beyond the fact that he visited Florence, Rome and Padua, and that he probably taught Greek to More and Erasmus, not much is known of him. Another of the same circle(See page 35) was Linaere who visited Italy about 1485 and knew Greek. John Colet, the founder of St. Paul's School in London, apparently caught the spirit of the New Learning from Grocyn and Linaere, although he was in Italy in 1494 and became acquainted with Erasmus in Paris (1496). The School of St. Paul's was notable as the first English Grammar School founded in accordance with the new spirit of humanism. Here children were taught good Latin and Greek "with chaste Christian bent." The Oxford reformers, Colet, Erasmus, and More, greatly simplified the grammars, although the one so much used, written by Lilly, first master of St. Paul's, was a very prosy book of forms to be memorized.
- Erasmus did more in the way of writing upon educational subjects than the others of his group. In "The Praise of Folly," written at the house of More (1510 or 1511) he ridiculed grammarians and the dogmatic philosophy of the schoolmen, and protested against the practice of requiring so much memory work and formal drill
- Seebohm:
Oxford
Reformers.
15.
Monroe:
Hist. of
Education.
388.
- Seebohm:
ut supra.
15.
- Ibid. 27.
- Barnard:
Am. Journal
of Educa.
VIII 260-269.
- Brown: The
Making of
Our Middle
Schools.
12.
- Ibid. 24..
Quick: Ed.
Reformers.
80.
- Barnard: Am.
Journal of
Educa. VIII.
269.
- Woodward:
Erasmus.
35-63.
- Seebohm:
Oxford
Reformers.
194.

Woodward:
Erasmus.
68.
Ibid. 107.

Seeborn:
Oxford
Reformers.
50.

upon what was not understood. He believed that a thorough study of ancient literature could as nothing else enlarge and elevate human motives. He never contemplated a day when English, French, or German, could become a literary language, for he despised the folk-lore and tales of national heroes that were common in the vernacular. He was in no small degree a worshiper of style rather than content in history.

Barnard:
English
Pedagogy.
175.
(Edition
of 1875)

Sixteenth century schools show somewhat the same tendency to a formal study of the classics that Erasmus had outlined. A course recommended for the Ipswich school by Cardinal Wolsey in 1528 exhibits pronunciation of forms; translation and conversation; Aesop and Terence, for style and forms; Horace or Ovid, composition, conversation, and memory work; the figures of Donatus with attention to style and composition.

(Giles)
Ascham. I.

Roger Ascham, tutor to Elizabeth, exercised considerable influence upon English school practice, but his "Scholemaster" is rather a book of device with comments upon the classics than a treatment of principles or course of study. There is much more of a desire to to acquire the Latin tongue than of suggestion as to its literary value. The six steps of proprium, translatum, synonyma, diversa, contraria, phrases, and double translations and note books indicate that he was a drill-master rather than a reformer.

(Arber)
Scholemaster:
31.

Quick:
Ed.
Reformers.
92.

Laurie:
The Ren.
and the
School.
School
Review. IV
209.

Mulcaster in his "Positions" was one of the earliest to advocate the use of English in school instead of Latin, but formalism was too strong and ~~such~~ discipline, in the eyes of teachers, English could not give. A course suggested by a Scottish educator who had been teaching in France while Montaigne was a student, and used in one of the first real secondary schools in England, spent the time corresponding to the high school course of the present in reading Terence, Cicero, Horace, Virgil, and some Greek. Latin was spoken on all occasions and a Latin theme was required every day.

Adamson:
Pioneers
in Educa.
20-26.

In the seventeenth century, among writers who described or caricatured schools as they were, or suggested reforms, were Brinsley, Bacon, Milton, Defoe, and Locke. Brinsley wrote in the *Ludus Literarius* (c. 1612) of the condition of schools at that time. English, he says, was much neglected, but this mention of ^{English} indicates that some recognition was being given to it as a subject to be studied in school. Nothing however was said about its literary merit. Nearly all the time of the schools was devoted to the making of verses, and the writing of epistles and themes. The accidence in English, rules, syntax, prosody were all painfully memorized, a process so annoying, Brinsley tells us, that boys would rather work at the worst sort of drudgery than go

Brown:
The Making
of Our
Middle
Schools.
27.

to school. Latin verse^s were memorized, among other reasons, for use "on occasions of triumph and rejoicing." Brinsley quotes from Ascham whom he regards as a very wise man, and naturally he suggests the same plans of double translations, and some other schemes for economical use of the memory in the learning of Greek roots. In his recommendation that the vernacular should be used in school, does he differ from most of his contemporaries in educational matters.

Bacon:
Essay on
Studies.

Bacon was much engaged in directing attention to the values of science, though he said that literary studies were for delight, ornament, and ability.

Adamson:
Pioneers in
Education.
176-188.

Tractate.

Milton in his Tractate upon Education describes a school similar to a sort of academy that he had seen in France. This school (corresponding to the Ritter-akademie of Germany) was devised to give a more general training, including especially physical exercise. Milton's scheme was of encyclopedic fulness and embraced the forms of grammar, rhetoric, logic, beside mathematics, science, and physical exercises. In all was a strong religious element. The classics were studied to give zest to agriculture. Literature received little emphasis during the Commonwealth period as an appreciative study.

At the Restoration, non-conforming clergymen found themselves without an occupation, and fearing that their

Brown:
Making of
Our Middle
Schools.
161 et seq.

Adamson:
Pioneers in
Education
180.

Brown:
ut supra.
163.

Ibid. 166.

Barnard:
English
Pedagogy.
423.

(Old series)

brethren would fall into ignorance, began to teach them.

The final result of such attempts was the development of the English academies. Thirty or more of these were in existence at the time of the American Revolution. A course typical of these schools consisted of logic, anatomy, mathematics, natural philosophy, ethics, rhetoric, Latin, Greek, Hebrew, and English composition, the last receiving special emphasis in this school. In 1635, Morton, the teacher of this school, moved to America where he was highly honored, and it is safe to say that he and others familiar with the workings of the earliest English academies brought over and planted the idea of the American academies. (See page55)

Defoe also protests vehemently against the formalism of education in the Restoration period, and ridiculed the pedantry and affectation which made itself apparent in a vain show of the ancient tongues. He called the typical scholar who knew little but languages a learned fool. Defoe was read by Franklin, and it seems probable that some of the latter's ideas upon the values to be derived from a study of English masterpieces came from this source. (See page55)

The English academy , like the modern business college was not in the best caste among scholars, but it had its work which the standard schools would not do. The chief contribution of these schools to the humanistic

study of literature came through their encouragement of the use of the vernacular as a medium of instruction, for this would in time mean the study of English literature in the English language. Naturally this had been impossible until a language had been formed and a literature developed. The academies partly recognized that the time had come for a change to the use of English, and this would make possible the direct study of good literature without the discouraging formal step of learning a language.

Locke: Some
Thoughts
Concerning
Education.
(Davidson:
Locke.
207)

Locke's influence was toward the practical and what was required of the polished gentleman. His course of study encourages the use of the vernacular, recommends French through conversation, and Latin without any Greek.

Barnard:
English
Pedagogy.
364.
(1876)

English schools in the eighteenth century remained heavily weighted with the classics, and this exerted great influence upon the beginnings of American education. (See page 52) Samuel Johnson, full of the notion that all knowledge was valuable, outlined as college preparatory work a course including seven or eight Greek authors, and as many or more of the Latin. All this was to follow an elementary education including Virgil, Ovid, Eutropius, and Greek grammar. Even as late as 1860 in English schools, the classics received three fourths of the time, and the list of Latin authors was very long.

Barnard:
English
Pedagogy.
37-38.
168
(1864)

In 1861, there were in the great public schools of England eighty-four classical masters, and only eighteen of modern languages, including English. All this indicates that though a great English literature had grown up, it had received relatively a small amount of attention in secondary schools. The classics had been revived and taught in a more humanistic way at the time of the English Reformation. This had soon degenerated into a formal drill, defended on the ground of its disciplinary value. With the development of English literature of power and good form, had come the idea in the minds of many who wrote upon the subject of education, that more attention should be given to English, and this feeling became very general in the seventeenth century, but not strong enough to overcome traditional influences. For the great majority of students, the work of the secondary schools remained a formal drill in memory with little feeling that the experience was worth while in itself.

(5) American Secondary Education.

As has been seen, the English Grammar Schools, like the German Gymnasien, had become narrowly formal, soon after the Revival of Learning, and early American schools modeled after these institutions were at first similar to them. But the remoteness of daily life from what was

Adamson:
Pioneers.
in Educa.
120.

Barnard:
Am. Journal
of Educa.
XVI. 404.
(Old series)

done in school was considerable, the economic struggle was hard, and educational luxuries could not be afforded.

Eggleston:
Transit of
Civilization.
225-228.

The conversion of the Indians, religious and manual training, and preparation for the ministry were considered in planning courses of study. Preparation for college became an important purpose of the schools of New England almost before there was a college, and remained an important influence at all times.

The first school of secondary grade in the United States, a lineal descendant of the English Grammar School,

Brown:
Making of
Our Middle
Schools.
84-87.
Ibid: 65.

was the Boston Latin School, established in 1635 or 1636. Several others like it followed within ten years. In 1647 the General Court of Massachusetts organized a school system which called for one grammar school to fit for college in every community of one hundred or more families. The character of the literature given in these schools may be inferred from the following outline of the course used by Ezekiel Cheever, for many years the head of the Boston Latin School: Cheever's Accidence, Lilly's Grammar, Aesop's Fables, Corderius' Colloquies, the Aenied, Cicero's De Officiis and Orations, Cato, and Ovid's Metamorphoses. Boys studied Latin all day, and nearly all the year round. In one of these schools in 1775, eight hours a day were spent in study using the same authors. The high standard of their Latin was praised in a report of 1853. Such schools would find an

Ibid. 130

Barnard:
Am. Journal
of Educa.
XXVII.86.
(Old series)

excuse for existence in limited numbers so long as colleges used little else but Latin, and it must not be inferred that there was no real humanistic content in all this mass of ancient literature, but there could not have been very much appreciation in the study of such selections in the hands of young students.

But it was not long after the passage of the law of 1647 that the establishment and maintenance of grammar schools began to be regarded as a burden. When this occurred various expedients were resorted to in order to change their nature or let them lapse. In 1688, one of these institutions involved itself in trouble by trying to become an English school. Penalties for violation of the law were increased, but the struggle was strong and evasions were very frequent at the close of the seventeenth century. During the next hundred years, the ingenuity of many committees was taxed to find pretexts for maintaining Latin Grammar Schools, and many were the attempts to turn them into schools where English was to be taught. The real Latin school as an institution for any considerable number of children of the colonies, was hardly in evidence at the close of the eighteenth century. Little Latin was taught, and in 1826, the General Court removed compulsory teaching of Latin from all but seven towns.

Barnard:
Am. Journal
of Educa.
XXVII. 36.
(Old series)

Small:
The New
England
Grammar
School
Sch. Rev.
XIV. 42.

Davidson:
History of
Education.
245.

A new type of school, the academy, had taken their place. In 1749, Franklin, influenced doubtless by Melton and Defoe (See page 50), made plans for an academy in which utility and culture were to be considered. On the side of literature he insisted upon the study of later seventeenth and early eighteenth century authors. Latin and Greek he would gladly have left out or given a subordinate place, but tradition was too strong for him. This academy was popular from the first, but it was not long till Franklin thought that the English branch of the school was not receiving the attention that it was entitled to, from which it was evident that full awakening to the value of English literature as a humanistic content study had not come.

Barnard: Am. Journal of Educa. XVI, 411.

Franklin: Autobiography. 26 114-133.

Cloyd: Franklin and Educa. 36-79.

Brown: Making of Our Middle Schools. 181: 190:

The real academy period extended from about the time of the Revolutionary War to the middle of the next century. The first of these schools in New England was Phillips Andover (1778), Phillips Exeter followed in 1783, and others followed in quick succession, showing the inadequacy of the Latin schools. The increase continued and the first half of the nineteenth century found them distributed generally over the United States. Their courses were determined partly by local needs, partly by the colleges, and not a little by the whims and notions of those who conducted them, since each was a law unto itself. A prominent difference between the academies and

Barnard: American Journal of Educa. XXX. 769. (Old series)

Ibid: 775.

Carpenter,
Baker, and
Scott,
The Teaching
of
English. 39.

Brown: The
Making of
Our Middle
Schools.
337.

Barnard:
American
Teachers and
Educa.
61.

Brown:
ut supra
232-237.

How I Was
Educated.
34.

Ibid. 105.

the older schools was their attitude toward English. As early as 1682 English was taught in Massachusetts in order that all might read the word of God, but there was little sympathy with the notion that English literature might have value in itself. As has been seen, Franklin made some recommendations upon the subject of English teaching, and considerable progress was made before the close of the eighteenth century. In the first half of the nineteenth century, more English was studied and the method of teaching had improved. Barnard mentions the fact that he studied with interest and appreciation Robinson Crusoe, Shakespeare, Cowper, and Burns; another writer (c. 1840) speaks of having found delight in Whittier, Longfellow, Shakespeare, Milton, Gray, Goldsmith, and Byron.

But along with this improvement had come another danger. Latin had long been a parsing grind; now Lindley Murray's Grammar, Kirkham's Grammar, and Towne's Analysis took the place in the academies that Cheever's Accidence and Lilly's Grammar had been occupying in the Grammar Schools. Such poems as Paradise Lost and The Essay on Man took the place of Cicero and Virgil as models for analysis. With an exaggerated amount of such formal and often times disagreeable exercises, it is not surprising that the use of English in the Academies did not increase very fast. The Academies represent the transition

Ibid. 97.

Powell: stage from the grammar school to the modern high school.
 A Distinctive American Educa. XVII. 283. Along with a tendency to stress "practical "subjects, they had advanced the study of content in literature by giving greater recognition to English, but the work was only begun, and it was left for the high schools to take the lead in greater advances.

Brown: The Making of Our Middle Schools. 298. The first high school in America was established at Boston(1821). It came as a modern improvement of the Academy with some influence from the Latin schools.

Report of U.S. Com.of Educa. 1892-93. II. This type of school , at first called the "English Classical", soon spread widely though even as late as 1888, more than half of the secondary education in the United States was conducted in private schools of the Academy type. The number of high schools however is increasing; in 1900, eighty two percent of the students of secondary grade were in municipally controlled high schools, and in 1907 the percent was substantially the same.

Ibid. 1892-93.II. 1415-1548. While these schools have not been blindly guided by college entrance requirements, colleges have exercised a conservative influence, insisting upon a good standard of formal efficiency. Not until since the Civil War has literature in English become a universal requirement for college entrance. This freedom from prescription of college committees shows itself in the course of the

Brown: The Making of Our Middle Schools. 371. first high school which includes literature of modern English

authors. There was much of the necessary formal composition, and the dry parsing of poetry as practiced in the academies was not foreign to these schools, but an examination of some of their courses indicates a growth in the amount of emphasis placed upon the study of literature. A representative course (Springfield , Mass.) about 1860, shows the usual work in the Latin classics, but along side of this was an English course that seems to have been as highly esteemed. In this the classics had been superseded by English masterpieces, English history and French. The Chicago course in 1867 was substantially identical with this one.

Barnard:
American
Journal of
Education.
XIX. 506 et s.
(Old series)

Ibid. 572.

Report of
U. S. Com.
of Ed.
1892-93.
III 1453.

More recently the growth of the study of English literature has kept pace with the increase of facilities for secondary education. In the period of six years, 1894-1900, rhetoric is named among the subjects that have made the most rapid gain. This might at first sight be taken as an indication of an increased attention to the formal side of literature, with corresponding loss in the amount of attention to its appreciative values, but there has been a change of methods; rhetoric is to a considerable extent presented through a first hand acquaintance with the English classics.

With increased attention to the study of English and American literature in colleges and universities,

given
 greater attention has been [^]to it as an entrance subject,
 and the tendency seems to be to emphasize and require it
 even when nearly all other subjects are elective. Owing
 to the fact that examiners view preparatory work in
 English as a means of getting hold of tools to be used
 later, it is to be expected that "in every case the
 University examiner will treat mere knowledge of books
 as less important than the ability to write good English,
 and that the ability to appreciate literature will not
 be very closely inquired after, but the recommendations
 of the Committee on College Entrance Requirements in
 English have greatly widened the field, and given more
 material for appreciation. In the list of one hundred
 and twenty books mentioned by the committee from which
 reading is to be chosen, appear many books like Haw-
 thorne's Wonder Book, Kipling's Jungle Books, Autobiogra-
 phy of Franklin, Nicholas Nickleby, and Silas Marner.
 From a reasonably close acquaintance with high school
 students, it seems to the writer that three fifths of
 these books possess enough of action to appeal to the
 average high school boy as worth reading, even if not
 required in the course, or as he might view the matter,
even though they were required. The same report demands
 that while formal study shall be thorough and kept up
 through the course parallel to the study of literature
 itself, it shall not be conducted so as to interfere

Cornell
 University
 Register:
 1907-1908.
 37-38.

Conference
 On Uniform
 Entrance
 Requirements
 in English.
 Ed. Rev.
 XXXVII. 426.

N.E.A. Rept.
 1899.
 626 et seq.

See also
 Abbott:
 Entrance
 English
 From Boys
 Point of
 View.
 Educa.
 XXII. 78.

with the appreciation of good literature.

To summarize, it has been shown that a recognition of the value of appreciative study of literature came with the Italian Renaissance. Italian schools and German and English teachers spread the new ideas into northern Europe. The new attitude soon gave place to a sort of "Ciceronianism." The same movement was repeated a little later in each of the countries where Renaissance or Reformation ran its full course. Vernacular literature developed late in Italy and Germany, and the many dialects and poor organization of the mother-tongue, increased the reverence in which Latin was held, and even preserved the feeling that it had practical value. French theorists most urged the use of the vernacular in school, for their language and literature developed first, and the language was fast becoming the medium of diplomacy, because of the central position of France. English schools kept much of the Latin literature though some of the academies and some writers recognized the increasing values of the growing English literature. American schools, influenced by French, German, and English practices and writings, developing through the grammar school and academy stages into the present high school form of secondary education, and guided by local needs as well as the idea of preparing for college, have taken advanced ground in recognizing and using



English literature as material for appreciative study.

The next paragraphs will be devoted to a consideration of methods and tendencies in present day teaching of literature in the high school, and the progress toward a full realization of the value of literature, a historical sketch of which has been given in the preceding pages.

OUTLINE OF PART THREE.

Degree in which present educational practices and theories apparently fail to realize and recognize the function of literature.

Introduction:

Literature in English rather than in the classical languages or modern foreign tongues.

- (1) Literature as taught in high schools today.
 - (i) The amount of literature taught.
 - (ii) Literature for discipline and immediate result
 - (iii) Subordinate phases of the teaching of literature.
 - (iv) The character of the literature which is read.
 - (2) Wider tendencies which affect the teaching of literature.
 - (i) Practical tendencies and the elective system.
 - (ii) The culture of natural science versus that of literature.
 - (iii) Froebelian ~~and Herbartian~~ influences upon the teaching of literature in high schools.
 - (iv) The influence of pragmatism upon literature in schools.
-

Part Three.

In speaking of literature, English is meant rather than the ancient classics or modern foreign writings. It is not sufficiently evident that the student of the secondary school gets any considerable appreciative value of the classics, either as to form or content, even under the best of teaching. The first year of work is given up to the task of acquiring forms and vocabulary, the latter of which remains a load throughout the course and obscures the possibility of an appreciative study. The student may see Caesar's bridge, but the bridge that he carries into his experience is usually a diagram, and ideals of courage and fidelity are lost among the ablatives or exceptions. Cicero's oratory stumbles so deplorably as to have little persuasive power. Thorndike concluded from the study of a large number of Latin students that the average high school pupil is more likely to be misinformed than informed by the study of Cicero, and that texts of his orations aroused no interest in the orator nor in his times. The writer has inquired of many Latin students and teachers and failed to find any who gained a considerable degree of historical or literary information from a study of Caesar or Cicero, or studied either with appreciation; and though the scansion of Virgil, in common with nonsense syllables in rhythmic arrangement, may have music in it, form work

Conradi:
Latin in
the High
School.
Ped. Sem-
inary.
XII. 2.

accompanying its study, is usually sufficient to cause students to regard it as a "grind." Undoubtedly the Latin classics have a humanistic value when best taught but this is greatly overshadowed by their formal use in linguistic drill as they are usually given. In the days when the classics were the only good literature, they could well be considered humanistic material; now literature to be appreciated by students of the high school, must be in English. Therefore without ignoring or disparaging classic or foreign literature, and recognizing its value, it will be understood that when literature in the high school is mentioned, it is literature in the mother-tongue that is meant.

(1) In discussing the quantity of literature taught and the method of its presentation in relation to the function it has to perform, the following criticisms seem to be valid.

(i) Though every high school requires that a substantial part of its course be devoted to the study of English, the amount of literature read does not seem to be in proportion to the function it has to perform. Thoroughness is set up as the motto and this apparently prevents the thought of wide reading. Very often the field covered in the reading of English is not wide enough to secure the maximum of true humanistic culture which has been set up as the primary function of literature. (See page 13). The accompanying table of estimates (Page 65)

Chubb: The
Teaching of
English.
242.

Outline of the course in English of William McKinley High School, St. Louis, Mo. Prepared from syllabus by Philo M. Buck, Head of Department of English.

	Pages.	1st year.	2d. year.	3d. year.	Total.
Short stories.		350			350
Essays.		200	500	250	950
Biography.					
Novel.		200	1500	200	2500
Poems.		350	20	350	720
Drama.		50	50		100
Argument Oratory.			30	75	105
Totals.		1150.	2100	1475.	4725.

Course for fourth year not given.

Outline of the course in English of Joliet Township High School, Joliet, Ill. Prepared from syllabus by V.C. Coulter, Head of the Department of English.

	Pages.	1st year.	2d year.	3d year	Total.
Short Stories		100	200	300	500
Essays		200	50	500	750
Biography		200			200
Novel			1020	200	1220
Poems		520	270	320	1120
Drama			100	100	200
Argument-Oratory.				100	100
Totals		1020	1250	1420	4160.

Fourth year work elective.

of the amount of reading done in two representative accredited high schools cannot, of course, be very accurate, for it is impossible to know exactly how much is read. The estimates show that all types of literature are given recognition, but when the amount read is compared with the amount read independently by the average high school student in the way of ball-game scores, newspaper scandal, detective stories, magazine romances and cheap fiction, advertisements - not to mention more valuable and less valuable reading, it is seen that eight pages a day for the school year, or four pages a day for the entire time, is not a very wide contact with the best in literature. This wide reading is necessary, for adolescence turns itself in many directions, and its literature must meet all leading types of experience and afford each a chance to live itself out rather than to die for lack of material. If sufficient good reading is not provided in school, an adequate amount of some sort will be found elsewhere.

Chubb: The Teaching of English. 242.

(ii) The fact that instructors often look for discipline in the teaching of English changes their presentation of the subject. Literature is made a mental gymnastic for the drill master, and immediate results are sought. This tendency to take stock of or card-catalogue results finds it hard to examine the student upon the ideals that he is forming. Much of the appreciative

Jahn: Psychologie als Grundwissenschaft der Pädagogik. 370-376.

reading of a masterpiece yields such results that the student may say, "I understand if you don't ask me."

A prominent writer upon the teaching of English suggests that examination in literature should be omitted altogether. It seems certain that the most valuable experience that the student may be expected to get from a study of English will elude the possibility of discovery by the ordinary methods of examination and questioning for ideals are not so manifested. Because of this very difficulty, questioning on literature often attempts to bring out the content of a lot of notes - a practice handed down from the annotated texts of the classics. It is not likely that any one ever read a literary selection or masterpiece with a full degree of appreciation and mastered a lot of notes at the same time. Probably no one ever masters notes at all except the dutiful student who thinks such a procedure is worth while because he has been told that it is, or because he wishes a good class standing. An examination of several editions of English classics in common use shows that many of the notes given are of critical nature, well worth while to the specialist, but inclined to be meaningless to the high school student. A large percent of the notes explain allusions which are meaningless to the student before he reads the explanations, and empty of emotional content after he has familiarized himself

Thurber: How
to Make the
Study of
Literature
Interesting.
Sch. Rev.
VI. 483.

Bagley:
Classroom
Management.
XV.

Raymont:
Principles
of Ed.
130-133.

Thurber:
ut supra.
483.

with them, for Biblical, historical, or mythological allusions have faint meaning to the student who first meets them in his study of literature. He may repeat the explanations found in the notes at the request of the teacher who superficially believes that he is adding to the content of the literature.

Footnote:- The following editions of literary "classics" were examined among others.

Publisher and date.	Classic.	Notes.
Appleton(N.Y. ,1904)	The Princess.	Allusions.
Am. Book Co.(N.Y.,1906)	Much Ado About Nothing. (Rolfe)	Comparative readings. Allusions.
Ed. Pub. Co.(Boston,'99)	Addison. (Macaulay)	Allusions mostly.
Ginn(Boston. 1896- - -	Lear, Othello, As You Like It. (Hudson) Milton (Macaulay) Deserted Village.	Textual emendations, varied readings. Allusions to mythology. Allusions.
Lakeside(Ainsworth) (Chicago1903-05.)	Burns Poems. Lady of the Lake	Allusions. Geography and critical comparisons.
Macmillan. (New York, 1908)	Faerie Queene.	Obsolete terms Allusions.
Riverside.(Boston, 1895) Houghton, Mifflin and Co.	Gray and Cowper. (Selections)	Obscure allusions.
Scott,Foresman. (Chicago, 1900)	Merchant of Venice.	Allusions, Folio and Quarto comparisons.

Raymont:
Principles of
Teaching.
131-133.

(iii) Subordinate phases of the teaching of literature occupy a large space. History of literature, parsing and analysis, derivation and paraphrasing, are all valuable sometimes as means of putting more meaning into literature, and are objectionable only when they take too much of the time allotted to the study of literature or come to be viewed as ends in themselves. The line even between

Hall:
Youth.
240-260.

Report of
Committee on
College
Entrance
Requirements
N. E. A.
1899
625 et s.

composition and literature is not always well enough borne in mind, and the result is usually a loss to literary appreciation. Colleges consistently and properly call for much attention to composition, and the conventional forms of expression must be mastered, not alone

and
Conference
on
Uniform
Entrance
Requirements
in English.
Ed. Rev.
XXXVII.
426.

by the reporter and the stenographer, but by every one who has occasion to write his own thoughts or those of another. The function of composition work is seen however to be quite different and distinct from that of literature, and there is no satisfactory reason why appreciation should be constantly destroyed by association with the formal mastery of the means of written expression. The demand for those who can write a plain English style emphasizes the importance of a freer, fuller and wider study of the content side of literature, because of the fact that work which is done for the im-

Raymont:
Principles of
Teaching.
131-133.

mediate purpose of improving composition may be made to move farther and faster when the student has appreciated good models of expression. Such work should not be permitted by its constancy or emphasis upon the formal to

Hall:
Youth.
240-260.

interfere with the real function which literature has to perform.

(iv) The character of much of the literature that is read does not seem to be such as would tend in the direction of appreciative reading nor foster a taste for acquaintance with more of the same kind of material. In

Report of
V.C.Coulter.
In Proceed-
ings of
Missouri State
Teachers
Association.
(1908.)
(Not yet
published)

a list of fifty representative four year high schools of Missouri the following selections are most studied. The first is used in thirtyfive schools; the last in ten, the others ranging between these numbers in order as listed.

Julius Caesar.
Vision of Sir Launfal.
Sketch Book.
Macbeth.
Ancient Mariner.
Merchant of Venice.
Silas Marner.
Lady of the Lake
Idylls of the King.
Milton's Minor Poems.
De Coverley Papers.
Macaulay's Essays.
Burke's Conciliation.
Deserted Village.
Bunker Hill Oration
Poe: Poems and Tales.
Chaucer: Prologue and Knight's Tale.
Scott: Ivanhoe.
Hamlet.
As You Like It.
Emerson: Essays.
Hawthorne: House of Seven Gables.
Whittier: Snowbound.
Cooper: Last of the Mohicans.
Longfellow: Tales of a Wayside Inn.

The Committee of the North Central Colleg@ Associa-

tion recommends for close study the following books, and the list is part of a larger list recommended by a Committee of the National Educational Association, and approved by the Conference on Uniform Entrance Requirements in English (February 1909) .

Ed. Rev.
XXXVII.426.

Macbeth.
Milton's Shorter Poems.
Burke's Conciliation or
Washington's Farewell Address and Webster's Bunker
Hill Oration.
Macaulay's Life of Johnson or
Carlyle's Essay on Burns.

Abbott: Entrance
English from
the Boys'
Point of
View.
Education:
XXII.78.

In a study of high school courses in English from the boy's view point, five of the first list are included among those not enthusiastically nor generally liked. Tested by the same standard, three or four of the latter list would not rank high. Though such evidence is not at all conclusive, it seems certain that many of the books included in the complete list of those studied in the high schools of Missouri are those for which the student cares little, and is compelled to read with the motive of an extraneous incentive.

Because of the small amount of literature read, the practice of teachers who seek for immediate results and make ability to remember notes and explanations a test of preparation, the undue attention given to subordinate phases of literary study, and the choice for courses in literature of many selections which make little appeal to high school pupils, it is impossible to deny that

students do not read good literature spontaneously out of school to any great extent. This is evidence that though the one great object of a book is to please, the student has not found his acquaintance with books pleasing. He does not develop such an interest in literature that he will form the habit of reading such selections as reinforce conduct-guiding ideals. Little part of the great purpose of literary study is accomplished when through inadequate or unsuitable selections, wrong methods, or over-emphasis of the formal or non-essential, appreciation is lacking or is so feeble or temporary as to leave no trace in character, and no taste for further reading. The real change in society which would be wrought by securing in people generally a genuine taste for good literature, powerfully tending to take away undue emphasis from the material and "science-for-control" side of life, the trivial and the selfish, and fixing the mind appreciatively upon the best of what is common to all, is not being brought about by compelling the student to devise an artificial incentive for the study of literature instead of a free and spontaneous interest.

(2) Having examined some conditions of common practice in school, a brief study of wider tendencies that are related to the teaching of English will be made.

Ross:
Social
Control.
American
Journal
of
Sociology.
V.477.

Dewey:
Interest
as Re-
lated to
Will. 25.

(1) Lack of appreciation because of practical tendencies has been aggravated by the elective system. Popularization of secondary education has made possible a liberal variety of courses to select from, and specialization, the mark of the age, begins in the high school. The student chooses those courses that seem to fit best into his probable career, and there is danger that the Frenchman's epitaph, "Born a Frenchman, died a grocer," would need little modification to be quite generally applicable. Guided partly by college requirements, there is a tendency to require English, but it is usually the formal composition phases which are at bottom what is required rather than an acquaintance with literature. For the great body of intelligent people who do not go to college, an all-round culture is demanded, and this cannot be given without greater attention to the humanistic and appreciative study of literature. Because such a study may not yield results that can be given an immediate external measurement, it is sometimes thought by students and patrons and even teachers not to be practical. During the year 1907 in the eighty-two high schools of the first group in Missouri, the value of apparatus per pupil studying science was \$16.09; in physics, \$22.92; in chemistry, \$22.00; per pupil in

English, (library and supplementary reading) \$1.08. The amount spent during the year in these schools for science apparatus was \$2.49 per pupil, and for English (library and supplementary reading) 19¢ per pupil. This includes only science apparatus and not books for the study of science which would increase the amount considerably. There is need of converting communities, school boards, and teachers to the idea that no fund of knowledge and good habits is sufficient to be of universal validity, unless it is guided by ideals which are inspired in an appreciative study of literature, and that though the effect of such study upon conduct may not be immediate, it is not less real and shows itself always in the ethical and social feeling that recognizes community of human kind.

DeGarmo:
Principles
of
Secondary
Education.
64 et s.

(ii) Because of the vocational tendency mentioned in the preceding paragraph and the general advance in natural science, a misconception of cultural values has come about, and this has exercised an unfavorable influence upon appreciative study of literature, through the belief that the educational values of natural science are all-sufficient. Science is for the working hours of life as Herbert Spencer says, and literature for his time of leisure. As science solves the problems of immediate wants and civilization so advances, leisure is

Spencer:
Education.
64-71.

Dewey and
Tufts:
Ethics.
7-11.

increased, there is demand for a more permanent ideal good, and literature among other things is developed to put this added meaning into life. Again, the tendency of science is toward the definite and uniform, its influence in school is toward the regular and conventional and away from the naive. This same regularity and conventionality is the mark of a decadent stage in literature and the human soul revolts at a condition where all is analyzed and found to move by uniform laws well understood. Only the re-living of human emotions furnishes this permanent good and remains forever new and interesting. Granting that the interest in science has made possible the use of more time for enjoyment of literature, it does not follow that the time has been used in the way to get the most of value from such study, nor that it is possible for the study of science to supply the missing elements of experience.

DeGarmo:
Principles
of Secondary
Education. 56-64.

(iii) Writers who are dealing with the problems of education scientifically emphasize activity as fundamental in life, a characteristic of Froebel's teaching, and are neglecting the ideal and appreciative phases. This pedagogy of doing things calls much attention to manual training, and stresses the value of industrial education as well. Dewey, a leading exponent of this position, defines society as "a number of people who are held together because they are working in common

Dewey: The
School and
Society.

lines." The importance of forming habits that are socially useful and practically efficient is greatly stressed. Ideas are regarded as means toward practical ends, and the intellectual and logical phases of education are attracting more attention than the appreciative. Hence it may be said that modern educational theory tends to give too little emphasis to the importance of the development of ideals which would function in giving significance and direction to the practical means - habits and knowledge.

(iv) The present pragmatic tendency in pedagogy, a reflection of our habit of looking for results, since it measures all intellectually, sometimes leads to undue emphasis of the intellectualistic phases of education, and correspondingly depreciates that which does not reveal itself by intellectual tests. Pragmatism is defined as "the doctrine that the whole meaning of a conception expresses itself in practical consequences." It would appear that this doctrine, if correctly understood, would exercise no unfriendly influence upon the humanistic study of literature. The results of appreciative literary study are as certain as the most thorough-going pragmatist could wish. When well taught the emotional satisfactions are immediate and direct, and the effect upon character inevitable, but for two reasons the

pragmatic position is liable to be unfriendly to humanistic teaching of literature.

(a) Subjectively the pragmatist lays stress upon that which within his own experience which works as a means toward some ulterior end- the end being assumed by the pragmatic position. As has been seen, much of the value of literary experience is immediate, the individual cannot see that it has worked to any ulterior end, and so fails to recognize its value.

(b) Since the best of literary experiences are intangible, the teacher who looks narrowly for results may not be able to find them by the ordinary means of question and examination, and in this case sometimes believes that nothing has been accomplished. But the results in character are so long deferred that only a life-time can determine how well a teacher's work has been done. Perhaps the period of storm and stress of the adolescent would be less tempestuous if his literary experience were deeper and gave him a better interpretation of himself and his world. Perhaps social unrest would wear the community group less severely if valuable literary experience were working in all members of the group. Only the teacher who is thoroughly and widely acquainted with educational theory can intelligently give a reason for the appreciative teaching of literature. Only the one who is but half acquainted with the claims of pragmatism

will condemn such teaching on the ground that it does not yield results.

In the preceding pages the function of literature and the requirements of its efficient presentation have been shown. In the development of secondary education its function has been given recognition very slowly. Owing to a large amount of emphasis upon the formal phases of literary study, the restricted number of selections read, false notions of the purpose of teaching, attempts to realize immediate tangible results, and the very doubtful value of some of the material used in English courses, many of the most valuable results of literary experience are unrealized and a taste for good reading is not formed. The tendency toward specialization and the natural science movement involve dangers for the best teaching of English, and current scientific pedagogy with its emphasis upon social efficiency and results is giving less attention than it should to the genuine teaching of literature. The general progress has been toward a greater recognition of the far-reaching importance of teaching literature appreciatively, but the development of a powerful literature in the vernacular has given material for much greater possibilities than have yet been realized by the secondary school in its humanizing and socializing work.

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