

Let us concede that this is the *how* world and not the *why* world. Let us concede that we send our children to school to learn how to do things, how to study, how to think, and that final answers to final whys never can be ascertained in this world. Nevertheless, is it wise to ignore the why in teaching the how? Is it at all dangerous to suggest that as there is no answer to the why in the how, maybe the how is not all there is of it?

+

It is natural enough for the machinist to get so interested in the mechanism of the locomotive he forgets that without steam the piston and cylinder are but so much impotent iron. It is possible for him to get so lost in the blue-print drawing of the various parts that he forgets the locomotive as a whole, and the draftsmen behind the blue print, and the purpose behind it all.

Teachers of children should not forget that the things which they ignore in teaching, the child's mind is likely to deny as nonexistent.

This is not so serious with children of parents who have a university education, but as soon as the child is educated beyond the point the parent reached, that moment the parent's influence is gone in educational matters. The washerwoman who refuses to send her girl to high school "to learn to look down on her mother" is not more helpless than the average man who has finally to admit to his child that he can no longer assist it in getting its lessons. Once admit that "you have gone beyond where I was when I had to leave school" and all power to influence is destroyed.

Having studied only in books, it is only what comes from books that counts with the school boy or girl. The maturer years, the experiences of life, the broader comparisons which experience brings, count not with a child until it has lived them for itself. The parent, therefore, cannot offset this negative teaching of a positive atheism in the high schools.

It is all well enough to say that materialistic atheism is a sweat the boy must go through, and like the measles, the younger he has it the quicker he will recover and the less harm it will do him. Some of us doubt this.

+

The remedy lies solely with the teachers as individuals. It is not necessary to put "the Bible in the public schools," nor to teach creeds or sectarianism or cults to remedy this trouble. Teachers need but impress upon each mind that the schools are teaching only the *how* and not the *why*; that the how is not the whole of the problem; that biology teaches only how organisms have developed, the path of evolution, not the why of evolution; that chemistry is not concerned with the reason one substance has "an affinity" for another, but only with the fact, and that back of all

chemistry there is a problem so big we have not yet even estimated its circumference.

Will not the high school teachers of Chicago agree among themselves to do something to stop this nightmare of materialistic atheism to which they are subjecting our boys and girls?

+ + +

DR. JOHN BASCOM ON SEGREGATION.

Published in *The Daily Cardinal*, at the University of Wisconsin, April 13, 1908.

I observe that the question of a modification of coeducation, in what has come to be called a segregation of the sexes, is under discussion in connection with the University of Wisconsin, and that a committee of the faculty has it in consideration. This change may be offered as a slight, formal one, but I much fear it may prove a serious, retrograde movement; that, instead of turning out to be a wise concession to an unfortunate but unavoidable sentiment, it may be regarded as a concession that coeducation is, at least in part, a failure, and may thus prepare the way for an indefinite retreat toward the earlier state of separate training.

Coeducation is not a thing of compromises or of half way measures. It is a thing of primary principle and of wide reaching rightfulness. We are not to be caught vibrating in a debatable land, between one or another, a lesser or a greater, difference in the claims of the sexes, but are to reach and retain a permanent equilibrium in which we have ceased to discuss the right of man or woman fully and freely to avail himself or herself of all approaches to knowledge. The encroachments of segregation will ultimately alter the entire spirit of the university.

The present form of coeducation in the university covers the ground in the most direct and simple way, and can hardly be altered without raising again the questions which were under warm dispute years since, and were then answered with immediate reference to the fundamental rights of both sexes. These questions were met on the broad ground that a state university should give the best opportunity of education to all the young people of the state, and offer them under conditions open and available to all. The two ideas of opportunity and equality, to be held without carping were uppermost. This simple and adequate result cannot be departed from without endangering the peace, and ought not to be modified except in view of a principle as general and as important as the one on which this reconciliation of claims was made to rest. No right is more sacred than the right to develop and to use one's own powers under all the advantages which an enlightened community provides for this purpose.

Our powers are the sufficient and the divine measure of our rights; our opportunities of acquisition are the most significant gift the community has to bestow upon us; and the two, in free interplay, express the best concurrent action of divine and human activity. This self-consistency of coeducation hushes all strife and leaves every one, in his development, to his own powers and own ambitions. He puts his own seal on his own results. There is no other equally simple and equally just method in education provided by the state for its common and universal want.

If coeducation, in its operation, develops more intelligence at one point or another than we anticipated, if the remains of conventional sentiment under which we still labor issue in attractions here and dislikes there, these misjudgments and these repulsions, before hidden from us, are a part of the very facts under which the problem of life is to be wrought out, and are not by a clever compromise to be hidden out of sight, as if in themselves they were nothing and expressed nothing. The young man is not to pride himself behind an assumption of superiority which does not exist, or an assertion of difference which is merely the remaining shadow of an earlier frame work of society. Coeducation helps to uncover the deeper facts of life, and the instructor or the student who does not quite like them should get his powers together and prepare to meet them. Few things can be more mistaken or more cowardly than to desire a veiling of sunlight, a reduction of the general welfare, that we may the more readily grope along our path.

Some seem to think that segregation and coeducation can both be entertained. A university aims to give leading forms of knowledge their best expressions. As a knowledge of one thing often involves that of other things its instruction is arranged in courses. A young man comes to the university and says:

"I like your course in politics but I am a Norwegian, and I observe that this course is mainly taken by Germans. Can't I have a course attractive to those of my own nationality?"

The answer would be:

"We arrange our instruction, not in reference to Americans or Norwegians or Germans, but in reference to adequate knowledge. We are a coeducational institution, and strive simply to give each person the most effective means of education. This is our exclusive object and we cannot undertake to adapt our methods to the feelings of different classes. Such an effort might often interfere with our primary purpose."

That coeducation should offer some difficulties and bring with it new dangers is a matter of course. The same is true of all progress. Education itself, east and west, has brought to the students of our universities a great increase of temptations, social activities, social pleasures.

Even the simple growth of indolence surrounds the student with incentives and diversions which may go far to wreck his effort. New strength must always mean new burdens, and not to accept the burden is the loss of the strength. One idea from the days of the cave dwellers, from that dark road, still traveled by the caste and sexes of India, comes to us ever growing in brightness, the glory of human life, the common glory of human life, redeemed in one and all. I feel sure that those who, in their own experience, have come fully under coeducation will not willingly surrender any portion of its advantages.

+ + +

NATURE IN EDUCATION.

From an Address Delivered at Fairhope, by James Bellangee.

Nature does not concern herself with specific cases. She is insistent to the last degree concerning general laws. But the methods that man employs are often mere expedients. They disturb natural relations, thus necessitating new adjustments and further expedients. Because of his ignorance man gropes in the dark, and only when he finds the line of least resistance does he come into harmony with nature's plans.

+

Man's achievements are never real creations, but merely reflections of nature.

His music at best can find the range of but a few chords that harmonize. His sculpture is as cold in expression as the inanimate marble that he chisels. He prides himself upon the nobility of his architecture, but its beautiful proportions, grace of outline and elegance of detail are limited to the facade that he rears amid incongruous surroundings. The brush of the inspired painter may indeed catch a few of nature's tints and transfer them to immortal canvass; but the walls of his studio imprison his genius, and his masterpieces are hidden in museums of art and belittled by the necessary limitations of their mountings.

Even in his spiritual and social life man can at best hope to win sympathetic appreciation from only a few, who may learn to know him intimately. He treads his daily path alone amid a throng of his fellows.

If he be successful in some undertaking his triumph is usually confined to the single object of his endeavor. Rarely does his work bear other fruit, and far more commonly does it disturb the harmony of other relations.

Man is simply a fragment groping in ignorance and weakness to find his proper place in the great scheme of the universe, yet endowed with a volition and a life that fits him to ultimately reach his destiny and reflect in his personality the wisdom and love of the Creative Intelligence. Though