

ness men in the interests of business men. The last reflection shows fundamentally bad features associated with "dual" control:

First, it divides and duplicates administrative educational machinery;

Second, the scheme tends to paralyze one of the most vital movements now operating for the improvement of existing general education; and

Third, the segregation will show disastrously for the true interests of the pupils who attend the so-called vocation schools.—John Dewey.



It makes a very great difference whether those who mold the system of industrial education in this country have as their immediate object the development of industries in which the workers are first of all parts of the machine, or the development of well-rounded intelligent citizens, who shall possess specific industrial ability as one phase of their training. The habit of mind of the educator would lead him to take the latter attitude, and that of the leader of industry the former.—Helen Thompson Woolley.



### YOUTH.

You hear Youth laughing down green budding aisles,  
You glimpse her dancing limbs, her hair of gold,  
The care-free, sweet defiance of her smiles:  
For you are old.

But I can see her eyes grey with alarm,  
Misty with longings that can find no tongue,  
The hooded Future clutching at her arm:  
For I am young.  
—Theresa Helburn, in *The Century Magazine*.

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## BOOKS

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### SHAW'S LATEST VOLUME.

*Misalliance, Fanny's First Play, etc.* By Bernard Shaw. Published by Theodore Brentano, New York. 1914. Price, \$1.50.

The most potent force today in English literature, the man who is doing most to mould future opinions, is Bernard Shaw. The truest and wittiest word that has been said about Shaw has come from Chesterton. Shaw, says Chesterton, in effect, is simply one who does not call grapes white when they are greenish grey, or wine white when it is greenish yellow. In other words, Bernard Shaw sees and calls things as they are. If a Methodist steward, a Baptist deacon, a Presbyterian elder, or an Episcopal vestryman is not a Christian because he goes to the eleven o'clock service regularly and takes up the collection Shaw sees through him and tries to tell him so. The pity is that the elder and the deacon do not read Shaw. But they

will have to sit up and take notice by and by, and listen to what Shaw is saying. His exposition will get around after a while.

Shaw's great service to the English-speaking race of our times is his showing-up of our awful hypocrisies. He sees and shows our shams in education, in politics, in philanthropy, in society, in family and in church. His tremendous force lies in his clear insight, in his sharp wit, and in his delicious satire. As to his positive suggestions, as for example in his prefaces on education in the present volume, he is somewhat inconclusive; but as a sweeper-off of dust and cobwebs he is a master-hand. And, in spite of our modern cant about "constructive" policies, this is the most useful of services. What we are needing most at present is not the making of laws, but the abolition of laws. What we are needing most at all times is freedom.

This latest volume from the Shavian storehouse opens with a series of essays or prefaces on parents and children, and it would be a good thing for young America if our normal schools would substitute these for some of the inane and pretensive treatises on psychology with which they now afflict their students. These essays would at least prick the pupils into thinking, which is more than can be said for the psychologies. Imagine an orthodox, conventional normal class facing the following: "In a prison you are not forced to read books written by the wardens and the governor. In the prison you are not forced to sit listening to turnkeys discoursing without charm or interest on subjects that they don't understand. In a prison they may torture your body, but they do not torture your brains. In a school you have none of these advantages. With the world's bookshelves loaded with fascinating and inspired books, the very manna sent down from Heaven to feed your souls, you are forced to read a hideous imposture called a schoolbook, written by a man who cannot write." This is shocking. But is it not true that a number of good shocks is just what is needed by our educational machine?

There are many passages in these prefaces which one is tempted to quote as wild incentives to thought. Nothing could be better for our aristocratic American universities to think about than the following: "If our universities would exclude everybody who had not earned a living by his or her own exertions for at least a couple of years, their effect would be vastly improved." Shades of Harvard, Yale, Princeton and the rest, think of such a proposition! But worse yet: There is the family ideal. "The family ideal," says Shaw, "is a humbug and a nuisance. The popular conception of heaven includes a Holy Family, but it does not attach to that family the notion of a separate home, or a private nursery or kitchen or mother-in-law, or anything that constitutes the family as we know it. Even blood relationship is miraculously abstracted from it; and the Father is the

father of all children, the Mother the mother of all mothers and babies, and the Son the Son of Man and the Savior of his brothers: one whose chief utterance on the subject of the conventional family was an invitation to all of us to leave our families and follow him." Let the reader observe, by the way, that Shaw does not say that the family is a humbug and a nuisance, but that the family ideal is a humbug and a nuisance.

These wonderful prefaces are followed in the volume by the play "Misalliance," by the clever skit on Shakespeare entitled "The Dark Lady of the Sonnets," and last comes "Fanny's First Play," which has had a good run in the theaters. Shaw calls this a "potboiler," but it is one of his best productions, and the brief preface to the play ought to be read and inwardly digested by every American between the ages of twenty and sixty. The preface gives the key to the play, which is a charming satire on our deadly ideas of respectability.

JAMES H. DILLARD.



## THE ESSENCE OF EDUCATION.

Interest and Effort in Education. By John Dewey. Published by Houghton, Mifflin Co., Boston. 1913. Price, 60 cents, net.

We hear much talk of the public school as "the greatest of our democratic institutions," "the hope of our nation," "the source of our power," but our acts belie our speech. Down in our hearts and pockets we rate the school lower than we profess and therefore we suffer other affairs to engross us, other unimportant institutions like banks and factories to divert our attention.

Children are not organized, not vocative, not self-assertive. They can not define their own needs, and most of us adults are either indifferent or stupid. Of the children's self-appointed spokesmen some are youth's deliberate exploiters and many are utter foreigners to childhood. A few, however,—a very few—love and understand the innermost self of the child and can reveal him to his bewildered and indifferent guardians. Still rarer good fortune is it for young and old when one of these interpreters of childhood is also a social idealist, when he has within him to express not only the verities of childhood but the vision of a just and joyous society.

Wide-awake teachers have been passing from hand to hand and heart to heart this year a little book on education which parents and plain citizens would better not let them monopolize. Within a hundred small pages John Dewey has analyzed to-day's loudest disagreement in pedagogy and harmonized it into a unified and powerful principle of all education. The little book may be read in an hour. It can not be forgotten in a lifetime. It is elemental as the child nature it interprets—and as deep.

Two ways of teaching are at war in the educational world, briefly spoken of as the "interest" and the "effort" methods. The first would select subject-matter and present it with the idea of spontaneously interesting the child in the hope of gaining his continued willing attention. The second would demand that the child compel his mind to work upon the subject set before him, however task-like it seemed to him, until he had mastered it, thus to gain disciplined power through effort.

On behalf of the "interest" method it is argued that the subject must be made interesting to the child or he will not really attend and learn. He will merely pretend and acquire the symbols of thought. For the effort method it is asserted that unless the child is trained to put forth mental effort without any external inducements, he will succumb to the obstacles he must meet through life.

These two opposing theories the author reconciles by showing them both to be based on the same false psychological assumption, namely, that subject-matter and child-mind are two separate, unrelated entities.

He then proceeds to a clear and enlightening analysis of what interest and effort really are and of their place and need in the intellectual development of the child. He explains how effort as a mental experience is a conflict between the tendency to give up an activity when an obstacle presents itself and the tendency to persist toward the end in view. This struggle, he points out, has a very important result: it is the warning to think, to consider means, to reason, to judge whether to find a way around the obstacle or to give up his object. As Professor Dewey puts it:

The true function of the conditions that call forth effort is, then, first, to make an individual more conscious of the end and purpose of his actions; secondly, to turn his energy from blind, or thoughtless, struggle into reflective judgment.

And later on in defining interest he writes:

Interest is not some one thing; it is a name for the fact that a course of action, an occupation, or pursuit absorbs the powers of an individual in a thorough-going way. But an activity cannot go on in a void. It requires material, subject-matter, conditions upon which to operate. On the other hand, it requires certain tendencies, habits, powers on the part of the self. Wherever there is genuine interest, there is an identification of these two things. . . . To make the idea of activity effective, we must take it broadly enough to cover all the doings that involve growth of power—especially of power to realize the meaning of what is done. This excludes action done under external constraint or dictation, for this has no significance for the mind of him who performs it. It excludes also mere random reaction to an excitation that is finished when the momentary act has ceased—which does not, in other words, carry the person acting into future broader fields. It also excludes action so habitual that it has become routine or mechanical. Unfortunately action from external