

Miss Glassman says further in her report: "It is certainly contrary to the spirit of a non-sectarian settlement to permit boys and girls to be barred from membership in clubs simply on account of their religious beliefs." I should like to state that Neighborhood House is for the use of all of its neighbors who care to come. There are many occasions where our neighbors are invited to meet in a common celebration, and many occasions where particular groups are invited to meet alone. In the clubs and classes of the House, the class has always been planned by the teacher who invited the members, generally according to age or sex. The main idea of the club is to gather a congenial group together. Often a gang, made up of different nationalities, recruited from the playground, may become an excellent club. In the club the members have the right to vote on new members, excluding whom they please and electing whom they please. No resident has the right to dictate the new members of such an organization. Of course, a tactful resident may probably encourage a group to elect certain new members. In the club there must be congeniality among the members. In consequence, they are usually of a certain age, of a certain race, or have some common interest. Therefore, no group forming a club should have imposed on it any individuals whom its members do not care to admit. Religious belief has never been the basis for including or barring members in the organization of any group at Neighborhood House.

Respectfully submitted,

Head Resident.

Nov 1916

Jan. 17, 1928.

Frances Ingram

Whitman's Attitude to the Child.

Dr. E. C. Hassold

English

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- (1) A Backward Glance O'er Travel'd Roads. P. 557.
- (2) Walt Whitman. P. 52.
- (3) Walt Whitman. P. 88.
- (4) Poem of Remembrance for a Girl or a Boy of These States. P. 532.
- (5) Think of the Soul. P. 534.

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**Whitman's Attitude to the Child**

**Bibliography**

**Leaves of Grass .....Walt Whitman**  
**Published by David McKay.**

**Walt Whitman**  
**Familiar Studies of Men and Books ..Robert Louis Stevenson**

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Whitman's attitude to the child was one of deep love and rare understanding. Gifted with poetic insight, as he was, he easily fathomed the secrets of childhood. He saw its needs. Its psychology was an open book to him. He knew what enters into a child's life and how it should grow. First it must have strong parents, a strong father and a strong mother. They, in turn, must be the product of a strong man and a strong woman, and so on back to the beginning of time.

In There Was a Child Went Forth, Whitman, with his characteristic enumeration of detail, shows the affect of the environment on the child. The following quotations will indicate how well he understood this influence

"There was a child went forth every day;  
And the first object he look'd upon, that object he became;  
And that object became part of him for the day, or a certain part of  
the day, or for many years, or stretching cycles of years.

The early lilacs became part of this child,  
And grass, and white and red morning-glories, and white and red clover,  
and the song of the phoebe-bird.

.....  
The field-sprouts of Fourth-month and Fifth-month became part of him;  
Winter-grain sprouts, and those of the light-yellow corn, and the  
esculent roots of the garden,  
And the apple-trees cover'd with blossoms, and the fruit after-ward,  
and wood-berries, and the commonest weeds by the road;  
And the old drunkard staggering home from the out-house of the tavern,  
whence he had lately risen,  
And the school-mistress that pass'd on her way to the school,  
And the friendly boys that pass'd - and the quarrelsome boys,  
And the tidy and fresh-cheek'd girls - and the barefoot negro boy and  
girl,  
And all the changes of city and country, wherever he went.

His own parents,  
He that had father'd him, and she that had conceiv'd him in her womb,  
and birth'd him,  
They gave this child more of themselves than that;  
They gave him afterward every day - they became part of him.

The mother at home, quietly placing the dishes on the supper-table;

The mother with mild words - clean her cap and gown, a wholesome odor  
 falling off her person and clothes as she walks by;  
 The father, strong, self-sufficient, manly, mean, anger'd, unjust;  
 The blow, the quick loud word, the tight bargain, the crafty lure,  
 The family usages, the language, the company, the furniture - the  
 yearning and swelling heart,  
 Affection that will not be gainsay'd - the sense of what is real -  
 the thought if, after all, it should prove unreal.

.....

The hurrying tumbling waves, quick-broken crests, slapping,  
 The strata of color'd clouds, the long bar of maroon-tint, away  
 solitary by itself - the spread of purity it lies motionless in,  
 The horizon's edge, the flying sea-crow, the fragrance of salt marsh  
 and shore mud;  
 These became part of that child who went forth every day, and who now  
 goes, and will always go forth every day."

Again and again thruout the Leaves of Grass is one impressed  
 with Whitman's tremendous respect for personality, his intense love of  
 humanity and his vital appreciation of the primal in nature, especially  
 in the growing life of America. One motive for "Leaves" in his own  
 words "was my conviction that the crowning growth of the United States  
 is to be spiritual and heroic. To help start and favor that growth,-  
 or even to call attention to it, or the need of it,- is the beginning,  
 middle and final purpose of the poems".<sup>(1)</sup> Such a<sup>spiritual and heroic</sup> atmosphere as this  
 would insure the development of a strong sturdy child - one who could  
 see things for himself and one who could think for himself.

"You shall not look thru my eyes either, nor take things from me:  
 You shall listen to all sides, and filter them from yourself." (2)

And again -

"You are also asking me questions, and I hear you;  
 I answer that I cannot answer - you must find out for yourself." (3)

There is no more haunting, beautiful picture in the  
 "Leaves of Grass" than that of Whitman's own childhood awakening to  
 the great realities of life, portrayed in "Out of the Cradle Endlessly  
 Rocking". This poem is a marvelous combination of childhood memories  
 with the wonders and beauties of nature. The following quotations



the soul of the little boy.  
 give the thread of the story and the throb of the bird's song that aroused ^

"When the snows had melted - when the lilac-scent was in the air, and  
 the Fifth-month grass was growing,  
 Up this sea-shore, in some briers,  
 Two guests from Alabama - two together,  
 And their nest, and four light-green eggs, spotted with brown,  
 And every day the he-bird, to and fro, near at hand,  
 And every day the she-bird, crouch'd on her nest, silent, with bright  
 eyes,  
 And every day I, a curious boy, never too close, never disturbing them,  
 Cautiously peering, absorbing, translating.

.....

Till of a sudden,  
 May-be kill'd, unknown to her mate,  
 One forenoon the she-bird crouch'd not on the nest,  
 Nor returned that afternoon, not the next,  
 Nor ever appear'd again.

And thenceforward, all summer, in the sound of the sea,  
 And at night, under the full of the moon, in calmer weather,  
 Over the hoarse surging of the sea,  
 Or flitting from brier to brier by day,  
 I saw, I heard at intervals, the remaining one, the he-bird,  
 The solitary guest from Alabama.

.....

Yes, when the stars glisten'd,  
 All night long, on the prong of a moss-scallop'd stake,  
 Down, almost amid the slapping waves,  
 Sat the lone singer, wonderful, causing tears.

He call'd on his mate;  
 He pour'd forth the meanings which I, of all men, know.

Yes, my brother, I know;  
 The rest might not - but I have treasur'd every note;  
 For once, and more than once, dimly, down to the beach gliding,  
 Silent, avoiding the moonbeams, blending myself with the shadows,  
 Recalling now the obscure shapes, the echoes, the sounds and sights  
 after their sorts,  
 The white arms out in the breakers tirelessly passing,  
 I, with bare feet, a child, the wind wafting my hair,  
 Listen'd long and long.

Listen'd, to keep, to sing - now translating the notes,  
 Following you my brother.

Soothe! Soothe! soothe!  
 Close on its wave soothes the wave behind,  
 And again another behind, embracing and lapping, everyone close.

.....

O night! do I not see my love fluttering out there among the breakers?  
What is that little black thing I see there in the white?

.....

Hither, my love!  
Here I am! Here!  
With this just-sustain'd note I announce myself to you;  
This gentle call is for you, my love, for you.

Do not be decoy'd elsewhere!  
That is the whistle of the wind - it is not my voice;  
That is the fluttering, the fluttering of the spray;  
Those are the shadows of leaves.

.....

O past! O life! O songs of joy!  
In the air - in the woods - over fields;  
Loved! loved! loved! loved! loved!  
But my love no more, no more with me!  
We two together no more.

.....

Demon or bird! (said the boy's soul,)  
Is it indeed toward your mate you sing? or is it mostly to me?  
For I, that was a child, my tongue's use sleeping,  
Now I have heard you,  
Now in a moment I know what I am for - I awake,  
And already a thousand singers - a thousand songs, clearer, louder  
and more sorrowful than yours,  
A thousand warbling echoes have started to life within me,  
Never to die.

O you singer, solitary, singing by yourself - projecting me;  
O solitary me, listening - nevermore shall I cease perpetuating you;  
Never more shall I escape, never more the reverberations,  
Never more the cries of unsatisfied love be absent from me,  
Never again leave me to be the peaceful child I was before what there,  
in the night,  
By the sea, under the yellow and sagging moon,  
The messenger there arous'd - the fire, the sweet hell within,  
The unknown want, the destiny of me."

Whitman was a supreme optimist and a great lover of nature.

He would make life joyous and envelop it with an atmosphere of the great outdoors - a happy place for the home of the child. Whitman's many songs were inspired by his optimism - He had a song for everything - for every phase of life.- a Song for All Seas, All Ships, a Song of the Road-Axe, a Song of the Open Road, a Song at Sunset, and a Song of the Universal.

Not only would Whitman build a joyous world for the youth of the land but he points the way to these young people.



"I say a girl fit for These states must be free, capable, dauntless,  
just the same as a boy.

Anticipate your own life - retract with merciless power,  
Shirk nothing - retract in time - Do you see those errors, diseases,  
weaknesses, lies, thefts?  
Do you see that lost character? - Do you see decay, consumption,  
run-drinking, dropsy, fever, mortal cancer or inflammation?  
Do you see death, and the approach of death?" (4)

Again he said -

"Think of manhood, and you to be a man;  
Do you count manhood, and the sweet of manhood, nothing?  
Think of womanhood, and you to be a woman;  
The creation is womanhood;  
Have I not said that womanhood involves all?  
Have I not told how the universe has nothing better than the  
best womanhood?" (5)

Not only does Whitman point the way to these young people  
but he points the way to America in behalf of these young people in  
his poem An Old Man's Thought of School. And may we as Americans  
take heed of his pointing.

"An old man's thought of School;  
An old man gathering youthful memories and blooms, that youth itself  
cannot.

How only do I know you!  
O fair auroral skies! O morning dew upon the grass!

And these I see - these sparkling eyes,  
These stores of mystic meaning - these young lives,  
Building, equipping, like a fleet of ships - immortal ships!  
Soon to sail out over the measureless seas,  
On the Soul's voyage.

Only a lot of boys and girls?  
Only the tiresome spelling, writing, ciphering classes?  
Only a Public School?

Ah more - infinitely more;  
(As George Fox rais'd his warning cry, "Is it this pile of brick  
and mortar - these dead floors, windows, rails - you call  
the church?  
Why this is not the church at all - the Church is living, ever  
living Souls.")

And you, America,  
Cast you the real reckoning for your present?  
The lights and shadows of your future - good or evil?  
To girlhood, boyhood look - the Teacher and the School."

and brings him into contact with realities. Then later when  
he goes out into the world he will be able to use within him  
daily work all there is in it of large and human significance.  
Such a method takes us away from an education dominated by medieval  
ideas and towards a democratic type of education. How  
do we get there? It is not by a gradualist method - who want to  
do and make it we can introduce into education activities  
that will develop them. The school will prove a more  
effective instrument. It will be more efficient.  
and its influence will be more prolonged. From the little  
community the child grows into the larger society. He is  
saturated with a better service and provided with  
"instruments of effective action". He will help to make  
the larger society he enters more worthy, more lovely, and more  
harmonious. The training of the child into the membership of  
the "winning community" prepares him for the real democracy in  
the great world beyond.

May 13, 1928.

Frances Ingram

Dewey

Dr. Patterson

History of Education

The Filson Historical Society

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## Dewey

John Dewey is an educator and a philosopher: in the field of education there has come thru him a world wide adaptation of schools to meet the changed social condition brought about by the industrialism in which we have been caught up in Europe and America; and thru him has come the expression of the purpose and the coordination and elevation of the life of America in its own - the American philosophy. Dewey's philosophy is of a people whose roots are in American soil; whose manners, ideas and ideals have grown out of American life; and who thru hard tasks and a rugged life have acquired a physical sturdiness, simplicity and mental alertness. The training and experience of a life time prepared Doctor Dewey to write this philosophy - continental wide, that expresses the spirit, and illuminates the "conscious and informed" life of America.

In the following quotation Dewey indicates the comprehensiveness of the future philosophy:

"What serious-minded men not engaged in the professional business of philosophy most want to know is what modifications and abandonments of intellectual inheritance are required by the newer industrial, political, and scientific movements ---- The task of future philosophy is to clarify men's ideas as to the social and moral strifes of their own day. Its aim is to become, so far as is humanely possible, an organ for dealing with these conflicts ---- A catholic and far-sighted theory of the adjustment of the conflicting factors of life is philosophy."

Probably Dewey's most important books are Democracy in Education, Human Nature and Conduct, and Reconstruction in Philosophy.

Doctor Dewey was born in Burlington, Vermont in 1859. The early part of his life he spent in the cultural atmosphere of the east, receiving an A. B. degree from the University of Vermont in 1879, and a Ph. D. from John Hopkins University in 1884. Later he went west teaching philosophy in Minnesota (1888-9), Michigan (1889-94), and Chicago (1894-1904). During these twenty years in the Middle West he learned to know the strength and the weakness of that section of the country. He returned to join the department of philosophy at Columbia - later to become its head.

It was while Dewey was in the University of Chicago that he attracted the attention of the world by his work in its School of Education. The story of his experiment made at that time is told in The School and Society (1899), a little book that has been translated into almost every European language and into Japanese. Everywhere Dewey has helped in the process of re-making schools; in America his leadership is acknowledged in the most remote schools; in China he spent two years in reconstructing their educational system; he made a report to the Turkish Government on the reorganization of their national schools.

In his world famous book, The School and Society, Dewey's treatment of the school is three-fold: first he takes it in relation to its social aspects and the readjustments necessary to meet present social needs; then in relation to the growth of individual children; and finally as itself an institution in relation to society and to its own members - the children. I shall devote

the remainder of this paper to an analysis the first point dealing with the social aspects of the school and the readjustments necessary to adapt it to changed social conditions. Dewey pointed out that the "New Education" is inevitable since it is part of the social evolution that is upon us; one evidence of this is the fact that manual training is being introduced into the schools. The industrialism that has wrought such tremendous changes, wiping out political boundaries and profoundly affecting every phase of life must bring deep and far reaching changes in education. In former times when life centered about the home, the child came in touch with the industrial process from the raw material to the finished product in use. He was trained in habits of order and industry and developed a sense of responsibility and obligation to do something in the world. Dr. Dewey points out that "personalities which became effective in action were bred and tested in the medium of action". In dealing with real things at first hand the child was trained to observe, his ingenuity was brought into play, imagination and logical thinking were developed and a sense of reality was acquired. Formerly the domestic processes of spinning and weaving, of the saw mill, the grist mill and the black smith forge were continuously operative. A daily touch and interest in these familiar occupations developed alertness and brought a sense of the fullness of life. But now the "concentration of industry and division of labor" have practically eliminated household and neighborhood occupations - <sup>and</sup> for educational purposes at least the school in line with the march of events has



introduced industrial activities as a method in education. Dr. Dewey urges that we consider work in wood and metal, weaving, sewing, and cooking not as distinct studies but as "methods of life". "We must conceive of them in their social significance," he said, "as types of the processes by which society keeps itself going, as agencies for bringing home to the child some of the primal necessities of community life and as ways in which these needs have been met by the growing insight and ingenuity of man; in short, as instrumentalities thru which the school itself shall be made a genuine form of active community life, instead of a place set apart in which to learn lessons". When the school life swings about industrial occupations, it acquires a new motive, and a different spirit and atmosphere. The children may be noisy at first but as they acquire more control over themselves and become masters of themselves the classroom assumes an appearance of order that is delightfully informal. The school thus becomes a "miniature community" where the end in view is the development of a spirit of cooperation and community life; the discipline grows out of this life and is relative to it. Dewey further makes the point "that the only discipline that stands by us, the only training that becomes intuition is that got thru life itself." The introduction of active occupations into the school gives it a chance to ally itself with life and to become the center where the child learns thru directed living. Thus the school as a "miniature community" aims to develop social power and insight. Its occupation affords the child a real motive, gives him first hand experience

and brings him into contact with realities. Then later when he goes out into the world he will be able to see within his daily work all there is in it of large and human significance. Such a method takes us away from an education dominated by medieval ideals where a distinctly intellectual type was developed. Now there are many children who are practically minded - who want to do and make, and if we can introduce into education activities that will develop them properly the school will prove a more vital force in the life of its members. It will be more cultural and its influence will be more prolonged. From the little community the child goes out into the larger society. He is "saturated with a spirit of social service" and provided with "instruments of effective self direction". He will help to make the larger society he enters more worthy, more lovely, and more harmonious. The training of the child into the membership of the "miniature community" prepares him for the real democracy in the great world beyond.

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School and Society

By John Dewey

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1915

## THE SCHOOL AND SOCIETY

BY JOHN DEWEY

The School and Society, by John Dewey, first published in 1899, has proved an epoch-making little book. It tells the story of his experiment in education made at the University of Chicago in its School of Education. It has been translated into almost every European language and into Japanese.

In this world famous book, The School and Society, Doctor Dewey's treatment of the school is three-fold: first he takes it in relation to its social aspects and the readjustment necessary to meet the social needs of the time; then in relation to the growth of individual children; and finally as itself an institution in relation to society and to its own members - the children.

This paper is limited to a consideration of the first point - the school in relation to its social aspects and the readjustments necessary to meet changing social needs. In this book Doctor Dewey points out that the "new education" is inevitable since it is part of the social evolution that is upon us; one evidence of this has been the introduction of manual training into the schools. Industrialism, working tremendous changes, wiping out political boundries, and pro-

foundly affecting every phase of life necessitates deep and far-reaching changes in education. In former times when life centered about the home, the child came in touch with the industrial process from the raw material to the finished product in use. He was trained in habits of order and industry and developed a sense of responsibility and obligation to do something in the world. Doctor Dewey says that "personalities which become effective in action are bred and tested in the medium of action". In dealing with real things at first hand the child is trained to observe, his ingenuity is brought into play, imagination and logical thinking are developed, and a sense of reality is acquired. Formerly the domestic processes of spinning and weaving, the work of the saw-mill, the grist mill, and the blacksmith's forge were continuously operative. A daily touch and interest in these familiar occupations developed alertness and brought a sense of the fullness of life. With the "concentration of industry, and division of labor", resulting in practical elimination of household and neighborhood occupations, it has become necessary for the school to introduce industrial activities as a method in education. Doctor Dewey urges that work in wood and metal, weaving, sewing, and cooking must be regarded, not as distinct studies, but as "methods of life". We must conceive of them in their social significance, he said, "as



types of the processes by which society keeps itself going, as agencies for bringing home to the child some of the primal necessities of community life, and as ways in which these needs have been met by the growing insight and ingenuity of man; in short, as instrumentalities through which the school itself shall be made a genuine form of active community life, instead of a place set apart in which to learn lessons". When the school life swings about industrial occupations, it acquires a new motive, and a different spirit and atmosphere. The children may be noisy at first, but as they acquire more control over themselves and become masters of themselves the classroom assumes an appearance of order that is delightfully informal. The school thus becomes a "miniature community" where the end in view is the development of a spirit of cooperation and community life; the discipline grows out of this life and is relative to it. Doctor Dewey further makes the point "that the only discipline that stands by us, the only training that becomes intuition is that got through life itself". The introduction of active occupation into the school gives it a chance to ally itself with life and to become the center where the child learns through directed living. Thus the school as a "miniature community" aims to develop social power and insight. His occupation there affords the child a real motive, gives him first hand experience and brings him

into contact with realities. Later when he goes into the world he will be able to see within his daily work all there is in it of large and human significance. From the little community, the child goes out into the larger society; he is "saturated with a spirit of social service" and provided with "instruments of effective self direction". The training of the child into the membership of the "miniature community" prepares him for the real democracy in the great world beyond.

April 9, 1927

Francis Ingram

A description.

English 1.7. Dr. Holyknecht

Corrected

## The Louisville Fresh Air Home.

The Louisville Fresh Air Home is a veritable haven of rest to the city's tired mothers and a source of joy to their children. To those mothers grown old before their time through hardship and drudgery, it brings sunshine and happiness. To the youngsters, those lean little anemic mites, who are forced by circumstances to spend the summer months in the sweltering city playing long into the night on the steaming streets amidst the dangerous traffic - it brings grass, trees, and flowers; fresh air, wholesome food, and no end of good times.

The Fresh Air Home is the summer camp of Neighborhood House and is situated in what is perhaps the loveliest spot in Pewee Valley. Cool shady trees make a lacy canopy under which the youngsters can play all day long without fear of the street traffic. To approach the

main building one ambles along a picturesque avenue of stately trees which seem to whisper by the nodding of the foliage overhead, "Welcome to the Fresh Air Home."

Emerging from the avenue one finds oneself at the top of a knoll on which has been erected a substantial frame structure of the bungalow type. A spacious front porch fitted with swings and comfortable benches invites the newly arriving mothers and children to tarry awhile. Inside, the building is divided into several rooms, a massive living room with a huge stone fireplace greets the arrival while to the <sup>right</sup> and <sup>left</sup> of that are the living quarters for mothers and babies and back of it is the dining room.

The kitchen, pantries, and store-rooms are at the rear and are connected with the dining room by a serving room with a cafeteria arrangement where the guests are served good wholesome food and plenty of it.

The boys and girls have tents to sleep in, and they find the novelty of them much more interesting than sleeping indoors.

Long before opening time the tread of the Fresh Air Home is submerged with applications for admittance, and as soon as a family or an individual packs up baggage to go home, there is a request - urgent, usually - that they be allowed to return as soon as possible next summer. Each family is allowed from a week to ten days at the camp. Ten days often produces a remarkable change in the physical well being of the anemic children, the sickly babies, and the tired mothers.

The guests of the home are permitted to come with congenial friends. Once out in the country, the children are allowed practically the freedom of the place. Of course, the mothers and older children do some part of the work to help out, but, even so, much of their time is their own. Trained workers provide games and plan entertainment



for the guests and thus they find delightful recreation. Sometimes there is a hayride thru the neighboring towns. Old and young pile upon the wagon of sweet smelling hay and jog along under the full moon. What a contrast this is to the narrowed view these people have of the moon from between the walls of their closely built houses in the city.

Then there is the marshmallow roasting prepared for one night's entertainment. Everyone hikes off to the old quarry, and by the light of the camp fires, which are welcomed on the cool nights, they sing their songs and toast their marshmallows. What does it matter if marshmallows are frequently burned to a crip? It is fun, and fun is what these youngsters need to make life worth living.

There is swimming at the old rock quarry half a mile away and games of all description to occupy the time. For the little ones there is a sand-box, and swings, and slides

For the lunch there is a ball field, and for all there is a spacious seat around the old apple tree where Miss Nickles tells a thousand and one wonderful tales. Perhaps dinner is the greatest event of the day's happenings. Just imagine having a whole week to eat someone's else cooking and not having to skimp to make a quarter's worth of beans feed six hungry mouths.

Through the vacations the home affords, life is made more worth living to hundreds of the less fortunate in our midst. Many tired mothers go back to tasks that were irksome beyond compare and take up their duties with an enthusiasm that they never dreamed was possible. They have been rejuvenated, as it were, by the fresh air, wholesome food, good times, and sunshine of the Louisville Fresh Air Home.

March 26, 1927. Frances Ingram

A demonstration in the University of Louisville

English 1.7. Mr. Holzheusch.

corrected

## A Demonstration in the University of Louisville.

During the past year a demonstration in recreational training has been conducted at the University of Louisville under its Department of Sociology. This training was undertaken by the University at the instigation of the Recreation Council of the Community Chest, with the hope, that at the end of a year the University would realize the value of such training and would include in its curricula the recreation courses demonstrated. Many interested in the recreational activities of the city are anxiously awaiting the outcome of this demonstration staged by the Recreation Council.

If you are not familiar with the functioning of this Council you may care to learn of its possibilities in the life of the community. The Recreational Council is an organization that grew out of the needs of the recreational agencies of the city and a desire on the part of the agencies to meet

those needs. It is not a council clapped on from above, but it is an outgrowth of the recreational activities of the community. Agencies such as the Park Board, Young Women's Christian Association, Young Men's Hebrew Association, settlements, and various civic leagues realized the crying need for more recreational work in the city and organized to stimulate an interest in such work.

Since its organization the council has taken an active and vital part in the recreational life of the whole community, and because of its effort a better type of recreational work is being done in the city than ever before. It is due also to the high standard of training given under the direction of the council that it is no longer <sup>in the recreational field</sup> necessary to requisition experts from other cities. During the past four years 612 persons have received various types of recreational training under its auspices.

The Recreational Council feels <sup>that</sup> if the

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University of Louisville can take over the training it has been doing, the recreational agencies may recruit their workers from a continual source of young people qualified for the work to be done. The Council considers that the work which is being done in the University of Louisville is of vital importance, and that the time has come when the Community Chest should be relieved of its financial obligation for the training of group leaders, and that the burden should be shifted to the University. There is a growing need for trained <sup>recreational</sup> workers, and in view of this fact it would be well to continue in the University the type of training demonstrated there.

The Council advocates the particular type of training that has been demonstrated in the University because it prepares young people for group leadership in the church and in the class room as well as in the playgrounds and recreation centers



of the city. The successful dealing with a group means a knowledge of child psychology, group psychology, group organization, and theory of play, as well as a technical knowledge of such group activities as games, athletics, and folk dancing. This new type of training, as distinguished from the individualist work usually given in the physical education departments, is now being introduced into some of the leading universities of the country.

The council hopes that the University of Louisville will think that these courses are so worthwhile that it will consent to finance them. The Council feels that trained workers are absolutely essential to the future growth of Louisville. It is both difficult and expensive to secure workers from other cities. Local young people are the ones to take the positions at our various playgrounds and recreation centers. It is the function of a municipal university to equip its young people.

for life, to furnish them such training that at the completion of their college course they will be equipped to step into the work of the community. This, the training now being given in the recreational courses of the University of Davis will enable them to do.

March 19, 1927 Frances Ingram

Child Labor Protection in Kentucky

English 1-F. Dr. Holzkecht

I rewrite the entire first  
page in order to  
reorganize it and  
make it more basic.  
See other side of original  
first page, please.

The Filson Historical Society

Not so well organized as so  
many papers written as some  
papers you've given me.

## Child Labor Protection in Kentucky.

A The Kentucky child labor law has long been considered one of the best in the South. It has a fourteen year age limit, prohibits night work, and dangerous occupations between fourteen and sixteen. <sup>It</sup> requires a fifth grade education, and a certificate from a physician stating that the child going to work has reached the normal development of a child of that age, is in good health, and is physically fit for employment at the work which he intends to do. Although the Kentucky law insures a fair protection to childhood, it falls short of the standards recommended by the Federal Children's Bureau. Kentucky badly needs more labor inspectors for the enforcement of its child labor law.

44/14111 The street trades section of the Kentucky law which was considered one of the best in the country.

It was enforced for several years and then held invalid by two circuit judges on technical grounds. The general public needs to know much about the problems involved in street trades. Studies of the effect of street trading on school children have recently been made in eight different states in widely separated sections of the country. The story was the same the country over - general retardation in school, small earnings, earnings wasted and a tendency to delinquency. While waiting for the papers, the boys usually passed the time matching pennies, rolling dice, fighting, and using foul and profane language. Various authorities on the subject state that employment of school children on the streets competes with their school work with disastrous consequences to the latter. Street trading is undoubtedly

most harmful to children living in large cities.

Child labor reform goes hand in hand with education, the child labor reform depending on the advance in education. As Kentucky raises its educational standards, more adequate protection of children will be possible in the field of child welfare. In a more comprehensive scheme of education, play too will come into its own. The leisure time of the child will receive the same careful consideration that the school time does now.

When we recall that 24.9% of the Americans in the first draft were illiterate and that 29% were physically unfit, we realize that too long have we permitted children to grow up into an imperfect and stunted manhood and womanhood. Too long has the state paid for this exploitation in the care of those who have drifted to the

scrap heap of life. Too long has the state paid for the care of these derelicts in hospitals, reformatories and prisons. A crusade must be launched for a better Americanization - an Americanization that will insure a normal and healthful development to every child, that will establish health standards and give several more years of schooling to children whatever their life-work may be. Every child should have the opportunity to grow up to a citizenship free from the stunting influence of the factory, shop, and mine. Kentucky for its own sake cannot have its youth deadened by unremitting and burdensome toil under conditions which prevail wherever child labor is exploited.



May 19, 1935 - alt.  
Society 4.

## Individualization of the Offender - Soc 4.

Ref. Galeilles Research  
Individualization of Punishment  
H.W. Little Brown & Co. Boston 1911

364  
5163

It is evident that statistical studies cannot readily present the complete picture of delinquent and crime causations, particularly where causation exist never alone, but in such different combinations in different individuals.

A corollary of this, again, is that the individual must well be studied if his needs are to be known in order to be met, if society is bent to protect itself from his further developing criminalistic tendencies. In treatment no great generalizations about dealing with delinquents in groups are possible. The complexity of causative forces and factors lead logically to the conclusion that to meet them there must also be a wide range of resources. Very commonly, particularly in institutions set forms of treatment are supposed to be adequate for meeting all types of individuals and great variety of causations. Ascertainable facts make it evident that in our group the separate needs of individual offenders were not and could not thus be met. And this is doubtless a major cause of the large percentage of failure.

Concerning prognosis, our data leads to the conclusion that continuance in or cessation from crime or delinquency does not depend on any single factor in the individual case, nothing in the mental or physical make-up entirely conditions the outcome nor do any of the facts of causation or continuing environmental conditions. How society meets the issues that the individual case presents is always a large part of the dynamic situation.

In contrast with the conventional system of dealing with the



offender, a new system is developing. It is based on individualization, as contrasted with fixed penalties, or socialization and assimilation as contrasted with isolation, and on unity and control as contrasted with dispensation of control. The new system is manifested in the demand for the organization + unification of the courts, in the development of the clearing houses + psychopathic laboratories, in the development of indeterminate sentences, parole + probation, in the development of classification, selfgovernment, education, + vocational training in prisons, + in the development of state farms for misdemeanants.

Fixed penalties were based on the assumption "That men react in the same way to the same influences regardless of their individual or social past, and that therefore it is possible to provoke identical behavior in various criminals by identical means."

This assumption is fundamentally fallacious. In contrast with that policy individualization is the adjustment of the methods of treatment to the personality traits of the individual offender. It is the adjustment <sup>of treatment</sup> to the offender rather than to the offense! The argument for individualization in the treatment of the offender has been stated in comparison with the development of methods in medicine. "Two centuries ago there were believed to be a few remedial agents of universal efficacy in the treatment of disease. Calomel and blood-letting were two of the principal ones. A larger or smaller dose of calomel, a greater or lesser quantity of blood-letting, - this blindly indiscriminate mode

of treatment was regarded as orthodox for all common varieties of ailments. Now a days all this is past, in medical science. As to the causes of disease we know that they are facts of nature, various but distinguishable. As to the treatment, we now know that there are various specific modes of treatment for specific causes or symptoms, and that treatment must be adapted to the cause. In short, the individualization of disease in cause and treatment, is the dominant truth of modern medical science. The same truth is now known about crime, but the understanding + the application of it are just opening to us. As to treatment there are still just two traditional measures, used in varying doses for all kinds of crime + all kinds of persons, - jail or a fine (for death is now employed in rare cases only). But modern science, here, as in medicine, recognizes that crime also like disease has natural causes, that is, circumstances which work to produce it in a given case. And as to the treatment modern science recognizes that penal or remedial treatment cannot be possibly indiscriminate and machine like, but must be adapted to the causes, and to the man as affected by those causes. Common sense and logic alike require, inevitably, that the moment we predicate a specific cause for an undesirable effect, the remedial treatment must be specifically adapted for or to that cause.

Individualization, therefore, means, first an intensive study of the individual offender for the purpose of learning the specific conditions, circumstances, processes and mechanisms involved in the criminality, and secondly a policy determined by the knowledge regarding

the offender in connection with knowledge previously secured regarding the best methods of dealing with such cases. It will not mean an entirely different policy for each individual, any more than scientific treatment of disease means an entirely different policy for each patient. Certain general elements may run through the policies for many individuals, but there may, also, be variations when the need arises. In many cases individualization need not mean pain & suffering, and when it does mean suffering the degree and kind of suffering should be regulated in reformatory cases by the effect on the individual offender and not by the effect on other people.

Now let us come to the study of probation. Good probation work must be based on thorough investigation. Unless this is done, persons will be placed upon probation who should be sent to an institution, and offenders will be sent to institutions who should be placed on probation. Careful investigation is necessary for any adequate treatment of the criminal. Too often the probation officer who investigates the case does a poor job and the result is improper measures for the offender's correction.

Investigation and treatment must be individualized. Each offender must be studied and treated as an individual. Different cases will require different methods of investigation and the probation officer in attempting to correct the client's behavior must adapt his methods to the individual case. This principle condemns laws

limiting the length of time that adults may be kept upon probation. Uniform rules as to reporting to the officer and uniform conditions imposed upon every case violate this principle. As the result of experience regulations are allowing more variation in the treatment of different cases.

When the canonical courts was introduced the theory of the individualization of punishment by the judge. On the other hand, it must not be forgotten that along with a humanitarian attitude toward the criminal there existed a clear conception that the purpose of criminal law and of its administration by the judges was to deter others from crime & thus secure the safety of society. And it must be remembered that the law makers and the judges had the practical task of making and administering law not only in the light of such theories of free will & responsibility as were prevalent in society at any given time, but also face to face with the indignation of the community at a particular offense. While it was believed that the punishment of an offense should be imposed according to whether the offender committed the crime of his own free will & accord; in actual practice this could not be determined at that time on the basis of present day psychology but on the basis of the circumstances under which the crime was committed. The judges had no other criteria than such circumstances by which to judge of free volition and responsibility of crime. We must also remember that there was left to the judge the infliction of "discretionary penalties", in order that the judge might do what the

law could not do, viz., differentiate between the heinousness of acts in the eyes of the community as determined by the objective circumstance of the case. Hence the judge had the power to add to the punishment prescribed by law additional penalties in view of the circumstances. This practice put into their hands the power to punish tyrannically. In actual practice this theory gave the judges such a tyrannical power and led to such abuses that the Classical School rose in protest.

There are three distinct types of individualization: legal individualization is determined by the law in advance as a penalty; judicial individualization, which is the best, is determined by the judge; and administrative individualization is determined in the course of punishment.

In judicial individualization the judge is confronted not by an abstract or nameless individual, but by an actual criminal conscious of his crime and its significance. Shall the judge then undertake the adjustment of the punishment to the measure of the surviving mortality still available for reform and moral punishment.

Or shall we go farther still & leave the individualization to the prison authorities on the ground that they can observe the prisoner in confinement, carefully adjust the punishment to the progress made, and in due course omit it when they consider the reform established and rehabilitation secure? For it may be found that the judge is not the one in a favorable position to appreciate the criminal because he



knows nothing of him but the single fact of the crime committed; and though he knows this with all its accompanying circumstances he has not the basis for anticipating the probable effect of punishment. This would be a system of administrative individualization.

In reality there is no individualization by law. The law can distinguish classes of cases; it cannot recognize individuals. All that individualization by law can consider are the reasons for the extenuation or aggravation of punishment based upon the relative gravity of the crime, and in so far, on the degree of responsibility. Such individualization is based on responsibility. It is a false individualization. It is easy to understand that the law should admit reasons for the extenuation of punishment when the offense is in its outer aspect not serious. This amounts only to a reduction of the penalty and is far enough. In many instances it may properly apply; for example, in the well known case of what is sometimes called contingent liability wherein the nature of the offense is altered undesignedly. Let us suppose an assault with the intent to incapacitate. It may be urged that the possibility of a serious consequence of the assault may have been foreseen. Let us assume that such occurs and results in a murder. Inasmuch as the affair was in fact pre-meditated, one may regard it as an intentional murder.

However, the crime committed is not the crime that was originally planned. There thus results a change of the objective status of the crime; and this is recognized in the legal mitigation of the punishment. Again in the case of the accomplice who performs his part in a venture

knowing which crime he is lending his aid. The assumption of a necessary mitigation of punishment in all cases of complicity would be indefensible, in that it would imply a lesser degree of criminality on the part of the accomplice. The contrary is often the case. The above is an instance of wholly justifiable mitigation. It involves only extenuation with reference to responsibility, and this does not consider the individualization in its true sense.

However we may conceive of a legal provision so framed as to provide a true individualization of punishment. This implies a legal classification which shall indicate by what criterion each of the classes considered shall be recognized, following upon such a scheme, a systematic punishment adapted to each class must be prescribed. Such provisions fall within the province of law; and it is along this line that the penal legislation of the future should be directed. But there remains a possible distinction. The law clearly provides only the general basis and the very variable factors entering into a sentence, leaving to the judge the duty of making a strictly individual classification after a special study of each individual; it thereby becomes a most desirable legal form of a judicial individualization. But the least desirable system is that by which the law assumes to supply the necessary criterion of the classification. It rests upon an assumption that is always uncertain and often mistaken; for the only indication of the nature of the criminal which it considers is that supplied by the character of the offense, and that is wholly inadequate since such a theory would place a minor and an

mean person on the same level.

To make an individual classification then an automatic application of law would be a true form of legal individualization. The law deals only with abstract considerations. Hence the law can not supply the judge with the basis of individualization.

Let us consider a few alleged cases of legal individualization which are but cases of false individualization. The effect of motive on the severity of the sentence has been taken as a standard. This would be a form of legal individualization based upon an assumption derived from the motive. But the main question is whether the motive should serve as the proper basis for individualization of punishment or whether it should preferably be regarded as the true criterion by which to gauge responsibility. This issue should be committed to the authority of the judge; for it is the judge's place to gauge the punishment. Such questions properly belong to judicial individualization. We thus see that individualization by law is false in that it is based on the question of responsibility + in that it ignores the true nature of the criminal.

Another alleged case of legal individualization is that of cases of alleged diminished responsibility, such as applies to persons of neuropathic disposition. They are not entirely irresponsible; hence they should be subjected to punishment. But it is urged that as their responsibility is less so their punishment should be very brief, that they should be restored as quickly as possible to freedom. Seemingly their greater misdeeds result in the prompter restoration of their freedom. That a minimum of detention should be fixed in accord with the degree of responsibility is right enough, but it



is yet more important that the judge should be permitted to prolong the detention if public safety demands it, and if the person concerned is approaching the stage of dementia.

It is thus seen that in the above case of legal individualization there is the case of false individualization. Let us now turn to the field of judicial individualization.

That the judge alone is capable of knowing the offender & of taking account of what he is may be conceded without any argument, but this arbitrary power of the judge raises serious difficulties. However if the judge is capable and adequate in the highest sense of the word much difficulty is avoided.

The further and serious question relates to the choice of punishment, in accordance with the psychological classification of the criminal. In this respect an organized system of individualization will likewise not make the function of the judge any more difficult. This does not imply that at present the procedure is perfect in those exceptional cases — such as that of parole — in which the magistrate undertakes penal individualization. Their education inclines them to pay special attention to the crime; and it is with reference to the crime that they are tempted to grant or refuse parole. However a system of parole has not been yet discovered. The special difficulty in the application of a system of parole —

which obtains equally in dealing with extenuating circumstances — is the lack of scientific principles of a direct conception & point of departure that should be decidedly reduced under a system of well regulated individualization.

The problem presents other difficulties in determining the proper division of function between the court and the jury. An ideal form would be to have a technical jury composed of physicians, directors of reformatory schools etc. The ordinary jury drawn by lot would remain the judge of facts; it would report on the material circumstances and on the question of intent & mental conditions, next a technical jury would determine the punishment & become a jury of individualization. Lastly the Court, as at present, would set the term of sentence.

Now let us turn to the individualization of treatment. The big problem with discipline is to know how to organize a prison so that each man may be studied and treated according to his needs. Within the limited appropriations for prison officials, the enormous number of men that have to be handled, the multitudinous duties assigned each of the officials, especially under the system where the prison officials are constantly charged with watching each individual man, about all that could be done was to make rules and see that they were enforced en masse. The possibility of

individualization in our American prisons has always been remote & with increasing numbers has become largely impossible.

The men in charge have not the time or energy to devote themselves to the moral regeneration of those criminals who might be affected by personal contact with those in charge of them. Instead, the prison authorities have endeavored to reform them wholesale. That is impossible with delinquents as has been shown by those institutions which have made such signal success in the reformation of young offenders. Whenever juvenile probation or juvenile institutions have been successfully <sup>used</sup> in correcting delinquents we find that those in charge have had time to give to them individual attention.

Since there are such great numbers in our prisons and the number of officials is few, it seems necessary if the inmates of our prisons are to be socialized by their incarceration, that they should be so organized that the influence of the officials will radiate down thru the prison itself so that the prisoners will help each other.

Furthermore we must think of our prison, in so far as we expect to turn their inmates back into society, as educational institutions. The whole purpose of the administration is to make them effective in rehabilitating men who have gone wrong. Naturally, in such a situation we must not have in the institution those who are not educable. Therefore, classification is necessary.

and out of the prison considered as educational institutions must be taken those men who can not be reclaimed. For them custodial institutions will have to be provided where they can be kept until death relieves society of their presence.

Certain objections have been raised against this policy of individualization. These have been stated most clearly by Parmelee and answered most satisfactorily by Zucken. The following discussion follows Zucken's argument very closely. The first objection is that individualization, except to a limited degree is financially impractical. This objection is based on the assumption that individualization means a separate care-taker and a separate room for each offender. This is, of course, incorrect. It is probable that a policy of individualization would have a higher initial cost than a policy of indiscriminate lumping of offenders. But this greater initial cost would be offset by the reduction in recidivism and the consequent reduction in crime. And in addition the cost of individualization could be materially reduced by unifying and centralizing the system.

A second objection is that individualization would endanger personal rights. The Criminal has no personal right to receive a fixed penalty regardless of his character & personality. Rather he has a right to receive such assistance regardless of his crime,

as will enable him to adapt himself to the group if this is possible. Fixed penalties are largely futile in producing this adaptation. Moreover individualization is in general, productive of social welfare & that is the conclusive answer to the objection. It is true, of course, that abuses may be found in the system of individualization, but this is also true when penalties are fixed in advance. In their practical operation, the system of individualization has quite as many safeguards against abuses as the system of fixed penalties, if not more.

The third objection to individualization is that the criminal justice will be discredited in the eyes of the public because of the inequalities of the penalties. But the public does not have much confidence in the administration of justice now. Such confidence as does exist is largely a holdover from the time when the courts were supposed to have some connection with divinity. Real confidence must be based on a belief in the scientific efficiency of the courts. But it is logically impossible to adjust penalties to crimes and therefore a system based on fixed penalties never can be made scientifically efficient. There is at least a possibility that criminal justice can be made scientifically efficient if it is adjusted to the individual offender, by a policy of individualization; thus this system stands a chance of gaining the confidence of



the public. The public has more confidence at present in the juvenile court and the specialized courts in which the nearest approach to individualization may be found than in other types of courts. Moreover, it is not true that the public does demand fixed penalties; at least, the public is however inconsistent in its demands, sometimes clamoring for fixed penalties, sometimes for individualization.

A fourth objection is that criminals would feel that they were treated unjustly; one offender would be placed on probation for larceny, another would be held in prison for life. But the criminals now feel that such discriminations are made. Since no well organized method of adapting treatment to character & personality is being used, they have difficulty in appreciating the policy of individualization. But the criminals can understand and appreciate such a policy and can be made to see the fallacy of fixed penalties.

TOTAL CLUBS

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Forward

GRAND TOTAL

# Imitation

## 20 questions

1. Under what three heads is imitation studied?

Nature, scope and significance.

2. What two kinds of imitation do we study?

Instinctive and intelligent.

3. At about what age does intelligent imitation begin in infant's life?

About the sixth month.

4. Why does Deahl consider all imitation previous to this time instinctive? Or what is his definition of instinctive imitation?

The model or the action that calls forth activity from a child under six months simply turns the child-like impulse in a given direction at the time. The child does what it might have done or at least is able to do without the model. Such is an instinctive action.

5. What kind of imitation is blowing out of candle and why?  
Intelligent, because without a model it could never have been done.
6. Leahl gives three examples of imitation each of higher order than preceding and explains why, what are they?
- (a) Child dressing and caring for her doll - imagination used and model is adapted somewhat to material.
  - (b) Boy putting in system of electric lighting - more imagination - more selection of elements and adaptation.
  - (c) Teacher took an instructor with whom he was pleased as a model, imitating his manner and methods even acquiring self-possession and enthusiasm, qualities utterly lacking before. The teacher reproduced in himself the inner state and condition of mind in the instructor, as well as the outer state.



- 3.
7. Heahhl gives two more - S.S. lecturer and literary man, wherein are they different from preceding and why of higher order?

In preceding examples, the model was obtained by sight, by being brought into contact with it. In the following, the model is obtained only indirectly through sight. It is ideational. It is less well defined and is modified and adapted to secure the desired end.

In the case of The S.S. lecturer, the methods of using the candles were thought out by himself and were original with him. The means had to be largely supplied and the mind was more free to adapt the means to the end - more imagination and more judgement were used.

The idea of comparative study. The literary man imitated only the methods. The model was carried over from the field of art to that of literature.

8. How does Deahl explain child's first efforts to shake hands?

He says the first efforts are instinctive. The child extends the hand opposite the one you offer him. He imitates the model in a reflexive way and it is only through inhibition that he learns to respond according to custom.

9. What is the relation between instinctive and intelligent imitation? Intelligent imitation has its origin in instinctive imitation. Instinctive behavior is the raw material - is the basis of imitation of the intelligent type.

10. In study of imitation, why is it so important to draw distinction between sense perception models outside of mind and ideational models within the mind?

The ideational models are of a much higher order than the sense perception

models. Originality can only enter in when the model is an image in the mind.

11. Then wherein does the real progress in this ascending scale of examples of imitation exist?

From presentative knowledge to representative knowledge - from perceptual model to ideational model - from more concrete to less concrete.

12. What proofs does Deahl give you for his statement that much if not most of imitation is unconscious?

Frequently -  
are not conscious  
that we imitate  
Also acquire  
models long before  
the opportunity  
to imitate  
them presents  
itself.

The fact that we imitate many things which we would prefer not to imitate.

13. Why is it profitable for us to study originality in connection with imitation?

Imitation is an element of originality. The educational significance of imitation depends <sup>largely</sup> upon its possibilities of leading to originality in thought and action.

6.  
14. In what respect are the child, adult, and genius alike in imitation?  
All have models.

15. What great difference between them as imitators?

difference in manner of using models.  
difference in amount of individuality and originality put into the expression of the model. The process is more synthetic and more constructive in nature.

16. What are some essentials of originality?

Imagination, judgement, zeal, a disposition to try experiments, energy in trials of all kinds and an active turn of mind.

17. How does Deahl qualify limitations of imagination?

Imagination is constructive not creative. Types of imagination differ only in the amount of novelty introduced.

18. Compare mechanical and original mind in imitation.

Mechanical

(a) Deals only in habitual contiguities or similarities.

(b) Imitates only perfectly apparent models - follows literally - adapts little.

(c) Only model is worked for.

Original

(a) Deals in rare and keenly discriminated contiguities and similarities.

(b) Adds new elements or modifies old ones - takes in the novel and makes unaccustomed connections.

(c) The model becomes vitalized. It changes grows and becomes an ideal.

19. How does Deahl define invention and creation.

Inventions are creative, due to spontaneous and novel synthesis or they develop an old form - a distinct model.

8.  
20. What is the only kind of  
invention or discovery in which  
imitation does not figure?  
That kind hit upon by trial  
and error.

The Filson Historical Society

# Interest in Relation to Training of the Will.

## II.

1. In the psychology of interest what two phases of relationship must we study first?

We must study first its relation to desire and pleasure on the one side, to ideas and effort on the other.

2. In his description of interest, what three qualities does Mr. Dewey give and in what order?

Interest is first active, projective or propulsive. We take interest. To be interested in any matter is to be actively concerned with it. Interest is dynamic.

Second, it is objective. We say a man has many interests to care for or look after. We identify interests with concerns or affairs. Interest does not end simply in itself, but always has some object, end, or aim.

to which it attaches itself. Third, interest is subjective; it signifies an internal realization, or feeling, of worth. It has its emotional as well as its active and objective sides. Whenever there is interest there is response in the way of feeling.

3. What does the root idea of the term interest seem to signify.

The root idea of the term seems to be that of being engaged, engrossed, or entirely taken up with some activity because of its recognized worth.

The etymology of the term interesse, "to be between," points in the same direction.

Interest marks the annihilation of the distance between the person and the materials and results of his actions; it is the instrument which effects their organic union.



4. What is the fallacy in old fable of the ass and the two bundles of hay?

The self is not passive or purely indifferent, waiting upon stimulation from without. It is always already doing something.

The ass is always already moving toward one bundle rather than the other.

5. What is the relation between impulse and self?

Impulse is simply the impetus or outgoing of the self in one direction or other.

6. What is meant by the second description of interest, as objective?

Give examples.

Every interest attaches itself to an object.

The artist is interested in his brushes, colors, and technique.

The business man is interested in

the play of supply and demand.

If we cut out the factor of the object about which interest clusters, interest itself disappears, relapsing into mere subjective feeling.

7. Why is the artist interested in his brushes and paints and the child in his string and wheel?

These articles do not arouse activity. But in the case of the artist, the brushes and paints help him to find his existing artistic capacity; in the child, the string and wheel stimulate some instinct or impulse already active, and supply it with the means of its execution.

The number twelve is uninteresting when it is a bare, external fact; it has interest when it presents itself as an instrument of carrying into effect some dawning energy or desire - making a box, measuring one's

height, etcetera.

8. What is meant by the subjective or emotional phase of interest?

Wherever we have interest, there is the individual consciousness of worth and there we have internal realization of value.

9. What is meant by mediate and immediate interests?

- (a) The relation of the means to the end.

On the one hand, where self-expression is direct and immediate, the end is the present activity and so there is no gap in space nor time between means and end. All play is of this immediate character.

On the other hand, there are cases of indirect, transferred, or, technically, mediated interest. That is, things indifferent or even repulsive in themselves often become of interest because of their assuming relationships and

connections of which we are previously unaware.

Many a student has found mathematical theory, once repelled, lit up by great attractiveness when he found this theory a necessary tool in some form of engineering.

b. Mediate and immediate interests are as work apposed to drudgery.

Anything indifferent or repellant becomes of interest when seen as a means to an end already related to self, or as an end which will allow means already at command to secure further movement and outlet. In normal growth, the interest in one suffuses, saturates, and thus transforms the other.

If to a man, every stroke of work means literally his wife and baby; externally, physically, the end and means are remote, but mentally, in consciousness they are one. But if a man's <sup>day's</sup> work is

intrinsically disagreeable - is done for the sake of the final wage-reward, the case is different. This work is drudgery. In drudgery the means and end remain as separate in consciousness as they are in space and time.

10 What is real function of pleasure?

The function of pleasure is to give the end such a hold upon the agent that it may pass over from its ideal condition into one of actualization. Normal pleasure has a strictly instrumental place. It is not an end in itself. It is due to the thought of the end, on one side, and it contributes to the practical efficiency of the end on the other.

11. What is the difference between pleasure and self-indulgence?

Pleasure is a means to the end.

Self-indulgence is an end in itself.

Pleasure, instead of serving to hold the mind to the end, is now made itself the end.

## Interest in Relation to Training of the Will.

### IV.

1. To what are the interests in childhood due?

The interests in childhood are due in part to the stage of development at which he is arrived, in part to his habits previously formed and to his environment.

2. Though these interests are crude and transitory, of what use are they both to the teacher and the child?

They are all there is to the child; they are all the teacher has to appeal to; they are the starting points, the initiatives, the working machinery.

3. What is the real significance of interest?  
The significance of interest is in what

it leads to; the new experiences it makes possible, the new powers it tends to form.

4. What is the real value of the teacher to the child?

The real value of the teacher is precisely that with wider knowledge and experience he may interpret the impulses and habits of the child not only in their beginnings but also in their outcome, in their possibilities, that is in their ideals.

5. Though a teacher must be able to see an impulse in its beginning and its outcome, what is her first duty? The teacher must be able to see to what immediate and proximate use the child's interests are to be put in order that he may be moving along in the desired direction. The child's interest to scribble must be taken advantage



3. of now, that he may get some good of it now; may effect something which shall open another step in advance, and draw him on from his own crudity.

6. What may be defined as the teacher's whole duty?

The utilizing of interest and habit to make of it something fuller, wider, something more refined and under better control, might be defined as the teacher's whole duty.

7. What does the master teacher do with interest?

Just how to use interest to secure growth in knowledge and in efficiency is what defines the master teacher. Interest in its reality is a moving thing, a thing of growth, of richer experience, and fuller power.

8. Compare requirements of elementary and secondary education.

There is a distinction according as

4.  
children are mainly in the stage of direct interest, when means and end lie close together, or have reached a capacity for indirect interest, for consciously relating acts and ideas to one another, and interpreting one in terms of the other.

The first, the period of elementary education, evidently requires that the child shall be taken up mainly with direct, outgoing, and positive activity, in which his impulses find fulfillment and are thereby brought to conscious value. In the second, the time of secondary education, there is basis for reflection, for conscious formulation and generalization, for the back-turned activity of the mind which goes over and consciously defines and relates the elements of its experience. Here the teacher can bring the child to consciousness

5.

of the larger meaning of his own powers and experiences, not simply through giving them such outlet that the child perceives the bearings, but indirectly and vicariously through reflection upon the absorption of the experiences of others.

9. What does realization of an interest mean?

Realization of an interest means to do something and in the doing resistance is met and must be faced. Only difficulties are now intrinsic; they are significant; their meaning is appreciated because they are felt in their relation to the impulse or habit to whose outworking they are relevant.

10. What is the difference in meeting such difficulties as these and meeting extraneous ones?

In meeting such difficulties as these

6. there is motive to gird up one's self to meet and persistently to deal with the difficulties, instead of getting discouraged at once, or half-consciously resorting to some method or evasion, or having to resort to extraneous motives of hope and fear - motives which, because external do not train will, but only lead to dependence upon others.

11. What does the current conception of discipline suppose?

It supposes (1) that unrelated difficulties, tasks that are only and merely tasks, problems that are made up to be problems, give rise to educative effort, or direction of energy; and (2) that power exists and can be trained at large apart from its application.

12. What alone can make a child appreciate a problem?

To appreciate a problem as such, the

child must feel it as his own difficulty, which has arisen within and out of his own experience, as an obstacle which he has to overcome, in order to secure his own end, the integrity and fullness of his own experience.

13. Why does Dr. Dewey compare interest and happiness?

Because both are best secured when least consciously aimed at.

14. What are conditions that lie back of and compel interest?

The child's own powers and needs, and the instruments and materials of their realization <sup>are the conditions that</sup> lie back of and compel interest.

15. Under what circumstances will interest and will take care of themselves?

If we find the child's urgent impulses and habits, if we can set them at work in a fruitful and orderly

6.  
way. by supplying proper  
environment, we shall not need  
to bother much about his interests;  
they will mostly take care of  
themselves, And so with the train-  
ing of the "will."

The Filson Historical Society

Abstract in Relation to  
the Draining of the Nile.

IV.

Drainage Program.

April 27, 1903.

Carleton

Drain

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