not allow them to surrender themselves to rhythm so much that they will read the poem by lines instead of thoughts. She should allow each child to read one half, or two, or maybe three stanzas of a poem.

The memorizing of a poem is very simple after thorough analyzing. It is well for the teacher to supply some incentive to effort where special drills are needed before the child can recite the poem. Another aid to memorizing is an outline. In the primary grades one may group the ideas of a poem into sections, and an outline, with brief heading, of different sections may be written on the blackboard, and followed by pupils when memorizing the poem.

As an appropriate close to the lesson, pupils may read some poems at a Friday afternoon program. Whether a poem is dramatized or put on program depends on its type. Having these exercises regularly, the teacher will make them as natural as any school exercise. At the same time she will prove that poetry may be easily made a source of genuine entertainment for schoolmates, relatives, and friends.

Hazel Payne

IV

EDUCATIONAL NEEDS OF A DEMOCRACY

That it is the right and duty of the state to furnish education at public expense is a long established fact. We are thoroughly convinced that the famous phrase, “to promote the general welfare,” includes the duty and power of the state to provide public education. A country governed by the masses of the people must create intelligent, capable, and helpful citizens. Though it is agreed that there must be education for all the people, still there is a great amount of disagreement as to what kind and how much education the state should give her citizens.

The need of education may be considered from two aspects: its importance to the individual, and its importance to society or the state. The two fundamental motives of education by the state are the safety, progress, and happiness of the social group; and the welfare and happiness of the individuals composing the state. Formerly, it was thought that these two aims opposed each other. The “individualistic” idea was that the interests of the individual were supreme. Nothing should conflict with individual liberty. The “socialistic” idea was that the individual must give way to the interests of society. He should not be considered except as he is useful to society. But the modern idea considers society and the individual together. Society can secure its interests without conflicting with the interests of the individual. The individual is educated by society because it is for the good of society. When he is punished, it is for the safety of society, and also to do the individual himself good. Society must promote common welfare, but also individual welfare.

To educate for life should be our big aim. As we have just seen, the individual and his relation to society make up life. An individual can not live alone. His life is inevitably bound up with other people. He must live and work among others. Education is of no value to him except as it enables him to live helpfully and harmoniously among his fellow-men. Therefore, we must determine what education must do for the individual to enable him to live to the best advantage for himself and for others.

First of all, education must teach us the things our ancestors learned through centuries of experiences. Life is not long enough for each individual to learn through experience all the things he must know. If we did not have some means of handing down the knowledge of former generations to coming generations, we should never progress. It is said that a new-born baby of today is not very different from babies of centuries ago. To make him different we must teach him quickly the necessary things found out by his ancestors by centuries of hard and costly experience. As our social life becomes more and more complex, a longer and more complex period of training and guidance becomes necessary to prepare the individual for active participation in it.

Vital efficiency is the first aim and responsibility of education, and is dependent upon good health. Therefore, the establishment of health and right health habits is among the most important elements of education. Good health supplies a basis for all that is best in life. However well informed one may be, a great mistake has been made in
his education if he or she reaches manhood or
to enable him to do the work of a
womanhood without the health and strength
man or woman, without which he is unable
to make his knowledge effective for the hap-
tiness of himself or his fellow-men. Bodily
weakness and disease cause unhappiness for
the individual and for those around him.
The physical development and vigor of our
people should be the concern of the nation.
The well-being of a state is as much depend-
ent upon the strength, health, and productive
capacity of its members as it is upon their
knowledge and intelligence. The state
through compulsory education laws insures
the efficiency of its citizens. Individual ef-
ciciency is as dependent upon physical health
and vigor as upon education or intelligence.
Therefore the state should also command
training to secure physical soundness. Upon
health rests the happiness and power of a
nation. Healthy parents produce healthy
offspring; while children of those diseased
or in bad health, are in most instances physically weak.
When health or weakness is
repeated through several generations, it be-
comes a characteristic in the line of descent,
and if sufficiently widespread, becomes a char-
acteristic of the race or nation. If we be-
gin in our schools to teach health and right
health habits, thus creating healthy young
people, we can in a generation or so have a
strong, healthy, physically efficient nation.

Much more could be said about the neces-
sity of educating for healthy citizens, but we
must consider other needs of education.

Education must give us command of the
fundamental processes. While this is not
an end in itself, it is nevertheless, a necessary
objective in education. The fundamental
processes are reading, writing, arithmetic,
oral and written expression, and whatever
else is needed as a tool in further education
or in the affairs of life. These mechanics of
education should be taught early in life.
The necessity of being able to write effect-
ively is met with in all vocations, in social
life, and in the cultural aspects of living.
Its importance is second only to the ability
to speak fluently, effectively, and correctly.
The ability to read and interpret is essential
to progress in most vocations. It is one of
the first tools we must have so that we may
progress in our education. Accurate and
fairly rapid ability to calculate are necessary
to business transactions, and every one must
engage in business. Our business and eco-
nomic relations with other persons, especially
in this growing commercial nation of ours,
demand that we greatly increase the teach-
ing of practical commercial mathematics.
Spelling is valuable chiefly for conventional
reasons. We must be able to spell so that
we may write correctly.

We must know about the everyday things
around us and what is going on in the world.
Science, history, and geography teach us this.

There can not be the slightest doubt that
training for vocational efficiency is a most
important part of training for social efficien-
cy. Vocations are the natural outcome of
social progress. They represent specializa-
tions or divisions of labor which are made
necessary by increase in the complexity of
social life. The needs of society can be met
only by large numbers of skilled workers.

There is a deep moral and intellectual sig-
nificance, both for society and for the indi-
vidual in vocations. It is of inestimable
moral value to a man or woman to have some
definite and worthwhile work to do. He
acquires a certain sense of personal value,
which is most important in building up a
sound moral character, as well as in develop-
ing a socially efficient individual. Vocation-
al training, properly directed and carried on,
will create in the mind of the individual a
love for work, and an appreciation of the
dignity of honest labor, such as can be had
in no other way. Education must aim to
train the worker so that the largest possible
output shall result from the expenditure of
time and effort on the part of the laborer.
The less human energy put into the economic
phase of life, the more there will be for other-
lines of progress and the development of the
individual. Every individual has some de-
gree of interest in business or in a vocation.

He must help carry on the business of a
home, a shop, a farm, a church, or a state.
These responsibilities belong to every one
and by educating our people to realize the re-
sponsibility of doing their share of labor, we
shall greatly diminish pauperism and crime.

Education must tend to improve the
home life, thus elevating the standard of
comfort and happiness. One of the menac-
to the habits, health, prosperity, and happi-
ness of our people has been the household
incompetence of the home maker. There
can be no doubt that a great opportunity, as
well as a great responsibility, does rest upon
public education for correcting this danger to society. The home is the natural place for all character-forming influences of our young people. We are losing the old ideals of home-life. The integrity of the family is being threatened by outside attractions, which seem at the time to offer something better than the quiet enjoyment of home-life. Habits of indulgence, frivolous amusements, imprudent social customs among women, may be traced to indifference toward the home. If a woman's interests are not in her home, if her home is merely an abiding-place, her energies will naturally be diverted to other interests often less worth while, and sometimes opposed to the best interests of the individual and society. The greatest service to society is to train properly the children of each new generation, and the home is the natural place to begin this training. By educating our young people for their duties in the home we can within a generation greatly improve our home life. We must give our boys and girls equal educational opportunities in all those activities that make for higher ideals of parenthood and citizenship.

In education we must consider the problem of avocations as well as vocations. It is as important to employ one's leisure time worthily as to use one's work time well. Unworthy use of leisure is a menace to society, for it leads to crime. It is a menace to the individual, for it wastes his energy, lowers his tastes, injures his health, and depresses his mind. We must use our leisure from work so as to restore our reduced physical and mental powers. We can not work all the time; every one, adults as well as children, must have recreation and play. We can scarcely overestimate the benefits resulting to health and vigor from participation in physical avocations, and we should encourage our people to take a personal interest and active participation in games of sport. Mental avocations are valuable in developing mental quickness, concentration, and memory, but we should not let these mental games lead to gambling. The social avocations are the most important. People must assemble together for diversion and amusement. Education must teach us what types of social avocations we should engage in. We must teach suitable vocations and inculcate a love for them. Much of the reading done by our people creates desires for harmful recreations or avocations. By encouraging love for good reading, we may give pleasure and arouse noble, beautiful, unselfish thoughts and emotions. We must educate our people to want good reading, to love music, to admire the beautiful in nature and in art, and to desire those avocations and recreations which do not injure other people and which improve the individual.

In a democracy, where all rule, morality becomes urgent to a degree unknown in a country where a selected few govern the state. As the thought of the value and purpose of education has grown, it has become more and more apparent that moral training must hold a place in education. With our rapid commercial and industrial growth, with the broadening of our social obligations, there has come an increased demand for finer ethical sensibilities, and a necessity for higher standards in the morals of individuals and of the community. We realize the need for clean, honest, right-minded, respectful boys and girls, men and women. Social conditions of today tend too often to produce citizens less mindful of the rights of others, less considerate of their brothers than of themselves, less loyal to high ideals, and less observant of moral virtues than could be desired.

Moral character can not be taught as a subject in itself. We must teach ethics and morality through everything else taught. Besides theory we must have practice. Every incident of education is full of moral and ethical possibilities. Herbert Spencer says: "Whatever moral benefit can be effected by education, must be effected by an education which is emotional rather than intellectual. If in the place of making a child understand that this thing is right and the other wrong, you make him feel that they are so—if you make virtue loved and vice loathed—if you arouse a noble desire, and make torpid an
inferior one—if you bring into life a previously dormant sentiment—if you cause a sympathetic impulse to get the better of one that is selfish—if, in short, you produce a state of mind to which proper behavior is natural, spontaneous, instinctive, you do some good." We must make everyone see and appreciate his duty to himself and to others.

Training for citizenship is often interpreted in a narrow sense as meaning capacity to vote intelligently, to obey laws, etc. To suppose that there is some one particular study which can make a good citizen is a theory which must soon disappear from educational discussion. A good citizen is a thoroughly efficient and serviceable member of society, who has all his physical and mental powers under control. He is not only a voter and an obeyer of the law, but also a member of a family, in all probability responsible for the rearing and training of children; and a worker, engaged in some occupation useful to society and to himself; and a member of a community, to which he must contribute pleasure and usefulness. If the other aims or needs of education which have been briefly discussed are effectively carried out, and if our young people are educated to meet these needs, we should have a nation of good citizens.

If our boys and girls could acquire health habits in school; if they could control the fundamental processes; if they could be given some vocational training and guidance; if they could learn to be worthy members of the home, and could learn the duties of parents; if they could learn to use their leisure time wisely and healthfully; and if morality and good ethics could be instilled in them through habits, what wonderful citizenship we should have!

Immigration presents a serious problem to education. We must make the many, many immigrants who are continually coming here realize the responsibility and value of citizenship in this country. Many immigrants are illiterate; few speak the English language. We can not estimate the danger of illiteracy and lack of high ideals among the foreign element of our nation. This is one of the tremendous needs for education.

Thus we see that "education in a democracy, both within and without the school, should develop in each individual the knowledge whereby he will find his place and use that place to shape both himself and society toward even nobler ends."

Isabel Ann Sparrow

V

THE ORGANIZATION OF THE DAILY PROGRAM

I have been asked to discuss the organization of the daily program with you, but, regardless of what my topic may be, it will have to have for its central theme Young Children. It is not possible for me to tell you just how the daily program should be arranged. Just when to have reading or writing for my program would be met by hundreds of objections from you on one or more scores, for the program which would fit one situation would utterly fail in another. Neither am I going to give you a lot of theory and technical terms. I am going to try to give you suggestions; tell you some of the things I believe to be true; tell you some of the things I try to do for my children; and answer your questions, if I may. The two factors of the program are the children whom we teach, and the subject matter which we teach, and the working together of the two makes the daily program. There are two kinds of teachers, one who places all the emphasis on the subject matter and fits the child to it, the other who stresses the child and fits the subject matter to him. Coming to school is one of the big events in the life of the child. With most children it is the first big break—many of them have never been away from the parents before—and it is not uncommon for both parent and child to shed tears over the first goodbyes. Many have never before seen so large a group of children in one place as there is in the school-room and the shock is often great. A child in my kindergarten sat with his eyes closed for the first three days because, as he said, "I don't want any one to look at me".

To the child it is a new world he is entering, full of surprises and mystery. For has he not heard whispers from older children of what goes on in school and is not his A paper read before District B, Norfolk, April 7, 1922.