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The Evolution and Evaluation
of the
History Curriculum
of the
Secondary School

By
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A Dissertation offered to the Faculty of the Graduate School of
the University of Cincinnati in Partial Fulfillment of the Requirements for
the Degree of Doctor of Philosophy.

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Foreword

IN PRAISE OF AMERICAN DEMOCRACY IN ITS LARGER AND NOBLER SENSE

The organization of the University of Cincinnati in 1870 under an act of the General Assembly of the State of Ohio was made possible by the endowment of Charles McMicken, a citizen of Cincinnati.

Education for Democracy, in its larger and nobler sense, must have been for many years the paramount ideal of this man's heart, and to participate in such a work of education his secret ambition, for a part of the thirty-first item of the last will and testament of Charles McMicken, reads as follows:

"Having long cherished the desire to found an institution wherein white boys and girls might enjoy these advantages, I feel grateful to God that through His kind Providence I have been sufficiently favored to gratify the wish of my heart. . . .

"It is my desire that the moral instruction of all the children admitted into the said institution shall form a prominent part of their education, and that, as far as human means may allow, they shall be made not useful citizens only, but good citizens deeply impressed with a knowledge of their duties to their fellowmen, and with a love for their country and its united republican institutions, in the blessed and peaceful enjoyment of which it is my fervent prayer that they and their descendants may continue to live."¹

¹U. S. Bureau of Education, Circular of Information No. 5, 1891, "Higher Education of Ohio." Page 173.

THIS BOOK
A DOCTORATE FIRST-FRUITS OF THE GRADUATE DEPARTMENT
OF EDUCATION OF THE UNIVERSITY OF CINCINNATI
IS INSCRIBED IN GRATITUDE BY THE AUTHOR
TO HER FOREBEARS
HUGH, ELIZABETH, BRYCE AND JAMES McLELLAN
TO WHOM SHE OWES HER LOVE OF AMERICAN INSTITUTIONS
AND TO CHARLES McMICKEN
FOUNDER OF THIS UNIVERSITY OF CINCINNATI

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THE EVOLUTION AND EVALUATION
OF THE HISTORY CURRICULUM OF THE
SECONDARY SCHOOL

SECTION I.

Preliminary Considerations.

a. Introduction.

During the past year the writer, acting in the capacity of a supervisor in a school system, was engaged in the reorganization of an elementary history curriculum, and at the same time, as teacher in a senior high school, was attempting to introduce a new method-technique in a general history class.

Turning to national practice for the solution of certain difficulties, the curricula and method-technique of history in public high schools were found to be in a state of chaos, each outstanding officially conducted investigation in the field having seemed to bring the complexity of the problem of history teaching more to the front than ever before. Systematic history was standing trial; it had been arraigned for not contributing its quota toward the preparation of American youth for democratic citizenship. Dr. Tryon of the University of Chicago speaking for the defense in *The Historical Outlook* of October, 1924, and sounding the call for rally, had said: "Something will have to be done, and done quickly, if history is not to disappear as a separate study both in the senior and in the junior high schools."

b. The Problem.

How can the value of history as a high school study be determined, the subject be made to "pay its way" in the general curriculum?

The way to get insight into any complex product is to trace the process of its making. Will an investigation of the development of history-teaching through the past have something unmistakable to yield as to the serviceableness of the study for the present?

c. The Objectives of the Dissertation.

Two objectives are proposed in the writing of this dissertation.

The first refers to the making of three studies respectively designated as: The Development of Historiography, The Evolu-

tion of History in Secondary Schools, and A Working-Program of the Principles of Adolescent Psychology.

The second objective refers to the thesis of the dissertation, the evaluation of the history curriculum of the secondary school.

An explanation of the nature of history as derived from its development will be attempted, and also an evaluation of history as a subject of the secondary school curriculum based on the evolution of history-teaching in the past will be made. Finally, such an evaluation will be tested by psychology, and the resultant evaluation compared with the value of a unified course of social sciences.

SECTION II.

The Development of Historiography.

1. EARLY BEGINNINGS.

Beginnings of the science, art, and philosophy of history have been traced by men back to the dawn of memory and the invention of speech. However fanciful and unsubstantiated these men's assumptions, at least we know that history did not commence with the formal narration of events.

IN THE PRE-LITERARY AGE.—Even a pre-literary age had its history, first in myth and then in saga. Preceding prose, relics of these species of folklore in the shape of rhythmic tales—the ballads and the epics—contained historical elements, though seldom if ever in a pure form.

POETRY AS HISTORY.—But the poetry closest related to historical composition, because of it giving insight into the life of the times, attained an excellence among various peoples long before they wrote histories even of the most inferior order. India had its Rámáyana and its Mahábhárata, Greece its Iliad and its Odyssey: and, much later, Persia had its Shak Mameh, the Finns their Kalevala, the Teutons, their Niebelungenlied and Beowulf, and the French, their Song of Roland.

But the bard's limitations caused the exaggeration or distortion of his message, and true history, as a record of what actually has happened, first knew itself, not in poetry, but in prose.

EARLIEST PROSE ORIGINS OF HISTORY.—The earliest prose origins of history were the inscriptions. These are inadequate like the myths and the sagas with their relics, the ballads and the epics; not on account of lack of authenticity or importance but because their permanence depends on the durability of the substance on which they are inscribed.

AFTER THE INSCRIPTIONS, THE CHRONICLES.—After the inscriptions, sometimes contemporaneously with them, came the early chronicles, and these were of various kinds.

Family chronicles preserved the memory of heroic ancestors, whose deeds in an earlier age would have become the subject-matter of ballads and epics. Such family archives were in the main source for Roman and Grecian historians, and for the preservation of the dynasties of the Egyptian Pharaohs.

OFFICIAL RECORDS OF DIFFERENT PEOPLES.—Then there were the official records kept by priests, religious annals which were at the same time social and political in character. For instance, in Rome, and as late as the time of the Gracchi, the year's events were inscribed by the pontiffs upon annual tablets and preserved in the Forum.

The Assyrians and the Egyptians wrote royal genealogies, registers of military expeditions, treaties, lists of tribute, accounts of remarkable events and exploits, court chronicles, and laudations of kings.

Surpassing all other great oriental peoples in the department of historical literature, the Chinese for over 2600 years have sustained a commission at the capital expressly for the recording of events supposed to be of national importance. This literature represents histories of particular dynasties, annals or chronological summaries, complete records or general histories, memoirs and biographies, historical dictionaries and compilations,—these of epochs at least as early as seven centuries before Christ.

Again, the Hebrews, as represented by the historical books of the Old Testament, had a recorded history which, even in its present form, dates back, according to the current facts of modern research, at least to the period after the time when the prophets taught.

CHARACTER OF RECORDS.—The records of some of these ancient peoples are not lacking either in philosophical interpretations or literary artistry; especially this is true of the Chinese and the Hebrews. But, considered as history, varyingly, the records of all of them scarcely rise above the stage of annals. At least, as in the case of the Hebrews, historical record had not become differentiated from religion, and had not begun to assume the aspect of a science with continuity as its sole aim.

HIGH-WATER MARK IN ANCIENT CHRONICLE.—It is true that the unity, consistency, and naturalness of the presentation of history as found in ancient Hebrew literature, is unusual. And these historical records reflect with faithfulness and completeness the theocratic life of Israel of which they were an outcome. Human

nature is also skilfully and truthfully delineated, and in a style simple and natural, often vivid and strong, and at times pathetic and sublime. The various stages and fortunes through which the people of Israel passed read like successive chapters of an autobiography and characters and episodes the most varied are strikingly described. Nevertheless, the Hebraic account (representing as it does the high-water mark in ancient annal and chronicle) while superlatively exhibiting qualities of the highest literary art and not a few secondary characters of historic science, stops short of the critical test of a true science and the dignity of an independent art. Recognizing this is not to detract from the rare merits either of content or form for which the Hebraic scriptures, above all other ancient writings, are conspicuous. But the history of the Bible is much more than history, and exists not for its own sake but for the sake of something higher, of which it is merely the medium and manifestation. Science, philosophy, and literary art, as such, are to it as handmaids who, however, best serve their purpose as such, when they are faithful to the inherent nature severally constituting them. The historic records of the Old Testament contained what was far more precious than anything China or Greece possessed; and yet looked at from another side, "they fell short of, and only led up to, history as we find it among the Greeks who in this, as in so many other provinces of intellectual activity, asserted an unmistakable preeminence and an unparalleled originality."¹

2. WORK AMONG THE GREEKS.

FIRST WRITERS OF HISTORY AS AN INQUIRY.—The first writers of history considered as an inquiry designed to elicit truth, were the *logographi* of the Ionian cities in the sixth century before Christ. These men carried their inquiry (*historie*) beyond both written record and oral tradition to an investigation of the world around them.

FIRST CULTIVATED AS ITS OWN END.—Previous to that time historic record had been cultivated either as a nationally useful art, for civic purposes, or, as in the instance of the Jews, for what may be designated as a religious end. But in ancient Hellas it was first cultivated as an end in itself, and for its own sake. The saying *logos* of the *logographi* was gathered mostly from contemporaries, and upon the basis of a widened experience they became critics of

¹Flint, Robert—"History of the Philosophy of History." p. 50.

their own traditions. The opening lines of one of their number, Hecataeus of Miletus, "begin the history of the true historic spirit"¹ marking an epoch in the history of thought and forming "an introduction to historical criticism and scientific investigations."² Hecataeus speaks thus: "I write as I deem true, for the traditions of the Greeks seem to me manifold and laughable."³ From the time of Hecataeus onward the scientific movement was set going.

HERODOTUS.—Herodotus of Heraclea tried to rationalize mythology, and established chronology on a solid basis. He, in turn, was followed by Herodotus, a professional story-teller of Asia Minor, who rose to the height of genuine scientific investigation. Herodotus' inquiry was not simply that of an idle tourist. He was a critical observer who tested his evidence. But he gathered all his knowledge of the ancient world not simply for itself but to mass it around the story of the war between the Greeks and the Persians. He was, first and foremost, a story-teller, and his story was a vast "prose epos" in which science, to a certain extent, was subordinated to art. But it represented not only record but also reason, or philosophy; he mentions at the opening of the first book that he desires not only to recount the glorious actions of the forefathers but also to give reasons for those actions. In Herodotus, Book I, we read:

"This is a publication of the researches of Herodotus of Halicarnassus, in order that the actions of men may not be effaced by time, nor the great and wondrous deeds displayed by both Greeks and barbarians deprived of renown; and among the rest, what were their grounds of strife."

CHARACTER OF HIS NARRATIVE: AND AIM.—The narration of Herodotus was not confined exclusively even to political account and its interpretation. "Like others of the ancients he combined geographical description with his records of the affairs of states."⁴

Although considered defective as a historian (because of his credulity and want of criticism and because he lacked insight into the working of general causes,) Vincent calls attention to the fact that he was by no means credulous about that information which fell into his way. And, taking into consideration the imperfect medium of investigation of his day and the absence of an archaeolo-

¹Encyclopedia Britannica. Vol. XIII, p. 528. Eleventh Edition.

²Encyclopedia Britannica. Vol. XIII, p. 528. Eleventh Edition.

³Encyclopedia Britannica—"History." Vol. XIII, p. 528. Eleventh Edition.

⁴Vincent, John Martin—"Historical Research." p. 2. Henry Holt & Co. 1911.

gical basis of criticism, the work of Herodotus remarkable as it was for the breadth of its scope and its approximation to truth, even from a scientific point of view must be regarded as a great achievement.

Considered from another standpoint, his work was "the very type and model" of one great class of today's historians; they who look upon historic record and its objective in the light of literary art. "The comprehensiveness of research, combined ingenuity; and naturalness of arrangement, the merits and charm of style, and the general originality of conception and execution displayed by Herodotus well entitled him to be called the "Father of History".¹

THUCYDIDES.—While Herodotus of Halicarnassus was still re-touching his history, severer standards of criticism and different conceptions of history were developing in the work of Thucydides the Athenian, historian of the Peloponnesian war. Thucydides was a contemporary of Herodotus and only a few years younger. As Herodotus had been the first to employ genuine scientific investigation in history inquiry, so Thucydides presented the first great example of the careful sifting of evidence. He took part in person during a portion of the Peloponnesian war and afterwards visited the principal scenes of conflict; but, more than this, he sought carefully on every hand for information from important personages. Unlike Herodotus, whose aim was first to please, and who drew into his narrative whatever he judged would increase its popular interest, Thucydides rigidly excluded from his narrative whatever did not bear directly on his theme. His sole object was always to write only authentic, strictly true history.

CHARACTER OF HIS NARRATIVE: AND AIM.—But, added to this, he aspired to be also a teacher, and he "assumes to tell both what has happened, and will hereafter happen again, according to human nature".² His aim was thus distinctly didactic. He hoped that his work would teach political lessons, "not because they were presented as lessons, but because a picture of political conditions and events which was a true and faithful one would of itself convey political lessons".³ While Herodotus may be regarded as the father of historic record, Thucydides is the father of didactic history and in its best and highest sense.

¹ Flint, Robert—"History of the Philosophy of History." p. 51, 52.

² Vincent, J. M.—"Historical Research." p. 3.

³ Johnson, Henry—"Teaching^{of} History." p. 22. Macmillan Co.

CONTROLLING OBJECTS AND AIM OF HISTORY FIRST SET FORTH.—

In Thucydides there was given to the world a high example of research, and style or presentation, together with a clearly defined theory as to the object and proper content of the historic narrative. Ever since Thucydides' day men have differently been trying to improve the definition of the concept history, but they have continued to agree at least in one thing, namely the controlling object and aim of history as set forth for the first time by Thucydides—"The historian must seek the truth."¹ As to the nature of the content, what kinds of facts are wanted for the history record, and as to whether or not the historian should be a prophet and a moral teacher, the controversy has varied; but not as to the controlling characters of history.

BATTLES, WARS, GOVERNMENT.—During a very long period after Thucydides, writings which could be dignified with the name of history were concerned, as were his, chiefly with statescraft, wars, battles, or diplomacy; these were the conspicuous features in a nation's life, were regarded by the writers and by the public as the only essentials. And there were reasons for this. The concept "government" at that time included the greatest number of important activities of men. In one form or another even today, the concept is a generic one being continuous with that of yesterday, providing now as then a ground-plan upon which to indicate the social evolution of a people. And although the political factors of a nation's life were not any more then than now the *only* essential ones, at the same time government (regarded in its narrower and more specific aspect) in the nearer past as well as in that remote period, through its battles alone, at critical junctures, has decided the fate of peoples and nations. Through its relatively insignificant political and court intrigues, through the personal biases, ambitions, and whims of governors and kings, government has shaped the fate of states and dynasties, and contributed to the history of societies, for better or worse, in large economic and social measure.

LIFE AND DEVELOPMENT.—But it is a discovery of recent times that the life and development of a nation means more than what is contained in the externals of political and military history. This has come to be realized through the growth of the spirit and ideals of a newer and more vital democracy than that of the day of Thucydides. It is now natural to inquire into the conditions,

¹Vincent, J. M.—"Historical Research." p. 4.

other than political, of the peoples of past ages, and to trace their development into conditions of the present; in Thucydides' day it was not natural to do so. This fact accounts for, and extenuates the limitations of Thucydides' historical content. Through analogy, the question intrudes itself: What should the twentieth century have a right to expect as to the content of modern historic narrative? And in the construction of such narrative, has modern thought offered anything better than the development of history narrative about a controlling center of political development, as about a growing core?

For more than two thousand years after Herodotus and Thucydides the narrative and the didactic types of history seemed to exhaust the possibilities of historical construction. "The particular forms which they assumed, the particular kinds of facts which they celebrated, the particular kinds of lessons or precedents which they sought to impress, the particular philosophies which they invoked to explain events were bewildering in their variety,¹ but the general types, narrative and didactic, persisted.

SUCCESSORS OF HERODOTUS AND THUCYDIDES: THEIR CONTRIBUTIONS.—Returning to the age of Herodotus and Thucydides, who were their more immediate successors, and what did they contribute to the growth of historiography?

XENOPHON.—Xenophon attempted to complete the unfinished history work of Thucydides, but his continuation the "Hellenica" was dry, ill arranged, superficial, prejudiced and even feeble and unattractive in style.² His contribution as a historian consisted of the "Anabasis". This was a straightforward story of the political type, which, in past ages, through its "exquisite simplicity and fascinating art", made, for that narrative, a quality of literary value.

EPHORUS.—But after Xenophon (with Theopompus and Ephorus) history passed from Greece to Rome in the guise of rhetoric. With Ephorus universal history writing was begun, to be taken up later by Polybius and Deodorus.

POLYBIUS.—In a measure a renewal of the more scientific aspect of history writing was discernible in Timaeus, the Sicilian, at the end of the fourth century, and, in turn, by Polybius, who excelled him.

¹Johnson, H.—"Teaching of History," p. 23.

²Flint, Robert—"History of the Philosophy of History." p. 55. Charles Scribner's Sons.

Polybius protested against the use of history for controversial purposes. "Directly a man assumes the moral attitude of a historian he ought to forget considerations, such as love of ones friends, hatred of ones enemies. He must sometimes praise enemies and blame friends. For as a living creature is rendered useless if deprived of its eyes, so if you take truth from history what is left but an unprofitable tale" (bk. XII-14).¹ For Polybius, as for Thucydides, the motive forces of human nature were the great factors of history, and he endeavored to exhibit the causes of events. Unlike Thucydides, he was not satisfied to do this in a purely historical manner, but introduced into history his personal impressions and reflections. He wrote "in order that by giving an accurate knowledge of the past he might supply his readers with a clue to that future which, in all human probability will repeat or resemble the past".² He drew from the facts he narrated such lessons as he deemed would be of service to politicians. As his work thus combined practical, political teaching with an exhibition of events as causes and effects (and so a course of political instruction conveyed and exemplified through a record of actions), he is often described as the originator of pragmatic historiography.

As to style, the work of Polybius was the opposite of that of Isocrates and the rhetoricians, and he had no imitators.

DIONYSIUS.—Among the rhetoricians Dionysius of Halicarnassus combined rhetoric with an extensive study of the sources. He was of the opinion that "History is philosophy teaching by examples".³

With the expansion of Hellenism the subject of historians had expanded as well. Later, came the idea of a universal history as the reflection and result of the universal empire of Rome which made the known world externally one.

EXILED GREEKS IN ROME.—Exiled Greeks were the first to write histories of Rome worthy of the name. Of these, "the Alexandrian Eratosthenes placed chronology upon the scientific basis of astronomy, and Apollodorus drew up the most important *chronica* of antiquity."⁴

¹Encyclopedia Britannica—Vol. XIII, p. 528. Eleventh Edition.

²Flint, Robert—"History of the Philosophy of History." p. 56.

³Vincent, John Martin—"Historical Research." p. 7. Henry Holt & Co. 1911.

⁴Encyclopedia Britannica—"History." Vol. XIII, p. 527. Eleventh Edition.

3. WORK AMONG THE ROMANS.

ANNALS.—History writing in Rome, except for the Greek writers resident there, was, until the first half of the first century B. C., in the form of annals. Then came rhetorical ornamentation in the Ciceronian era.

SALLUST.—The first Roman historian who rose to the conception of a science and art combined was Sallust,—the work of his contemporary, Caesar, having been simply military narrative devoid of general historical ideas of any kind. Nepos was the first among Latin writers to compose a universal history but his work is lost.

No Latin author before this had shown himself able to continue what the Greek Polybius, who had written a history of Rome in forty books, had begun.

With Livy of the Augustan Age, and Tacitus a little later, came “the two first national historians on a large and prominent scale, and who, it may be added, had, as such, no worthy successors for sixteen hundred years.”¹

LIVY.—Livy was a great popular historian and natural artist, and a trained rhetorician. His ethical feeling was keen, pure, and he wrote as if the chief end of history was to supply stimuli to virtue and patriotism. But he was superficial in research, easily satisfied in regard to evidence, uncritical in the choice and use of authorities.

He lacked political insight and still more philosophical comprehension. He was merely an annalist, although the most attractive and brilliant of annalists. Dazzled by the splendor of the military history of Rome, he neglected the study of its constitutional history; of the general conditions and causes which determined the *course* of Roman history, and of any law or plan in it he had no glimpse.²

From Livy to Tacitus, in Rome, the gulf was greater than from Herodotus to Thucydides in Greece.

TACITUS, THE MOST EMINENT OF ROMAN HISTORIANS.—Tacitus was unlike Livy in all respects except that his aim was essentially patriotic and moral. He delineated with the tragic pathos of a despairing patriot and the righteous indignation of an honest man the growth of social corruption from the time of Tiberius onward, in order to deter those in whom any sense of moral obligation was left from what had involved the Roman people in misery and disgrace. No historian has given so large a place to the moral element

¹Flint, Robert—“History of the Philosophy of History.” p. 59.

²Flint, Robert—“History of the Philosophy of History.” p. 60.

in history, yet without ever becoming a mere moralist or ceasing to be a historian; and no historian has shown with the same power and vividness relationships between moral law and retribution, the concomitants and consequences of virtue and vice, or the connections between individual character and the character of public rule. But notwithstanding his extraordinary intellectual powers Tacitus attained no settled convictions on which any general philosophy of history could be rested. Yet he is entitled to be regarded as a scientific or philosophical historian, inasmuch as he traced actions back to their motives, events to their causes, and penetrated to the secret springs of social change.¹

In analysis of character, he surpassed all the historians of antiquity, and his style, exhibiting force, originality, and dignity of mind, was that of a consummate artist. He is criticised as having a view warped by the heat of faction. He was, by far, the most eminent of Roman historians; and after him Roman history writing degenerated.

4. THE WORK OF PATRISTIC WRITERS.

CONTENT OF HISTORY INCREASED.—Although Christianity was not able to preserve the Roman Empire from dissolution, it leavened society, and, through the Church, caused religion to be felt as one of the most powerful factors of history. The rise of ecclesiastical history added greatly to the content of history, and was the cause for the first time of history being regarded as something more than a political account.

HARMONIZED HISTORY.—Ecclesiastical historiography was first cultivated in the Greek Church. The two world histories which had been produced by Diodorus Siculus and Pompeius Trogus were unsuited, as was also the general Jewish history of Josephus, to the purposes of the Church. Therefore an attempt was made to harmonize and synchronize Hebrew and Christian history with the history of the four great successive pagan monarchies—Assyria, Persia, Macedonia, Rome—during the third century by Sextus Julius Africanus.

CHRISTIAN PHILOSOPHY OF HISTORY.—This work was carried further in the Chronicle of the historian Eusebius during the fourth century. To the early Christian historians the process of world history was a part of a greater cosmic process, and a Christian philosophy of history was gradually evolved by the Fathers, re-

¹Flint, Robert—"History of the Philosophy of History." p. 61.

ceiving its final systematic expression in Saint Augustine's "City of God".

OROSIUS.—The work of Augustine was finally systematized by Orosius in 417. His work consisted of seven books of history directed against the pagans and became the standard text on universal history until the coming of Humanism, when it was riddled, in the fifteenth century, by the scholarship of Flavius Blondus.

PATRISTIC METHOD.—The historical method in the Patristic period departed from the method laid down by Thucydides. An allegorical method which ignored criticism, was in the main used. But it is only fair to state that the evident decline in historical scholarship during this period was not wholly due to the Christian attitude toward historical data and problems.

EUSEBIUS.—The most creditable performances in the realm of Patristic history were in the field of the systematic history of the Christian Church, and Eusebius, the most erudite and scholarly of that period produced a "History of the Christian Church" in ten books, bringing the story up to 324. These works, together with those of Orosius and of the historian Cassiodorus, became the standard historical authorities on church history of the Middle Ages.

5. WORK IN THE EARLY MIDDLE AGES.

ANNALS AND CHRONICLES.—The early mediaeval writers retained the Patristic defects but lacked the erudition of the Fathers. Their writings took the form of Annals and Chronicles. The Annals of these times were primarily yearly records of events set down by contemporary writers. The Chronicles were more comprehensive writings and consisted of the summarizing of a considerable period as based on one or more sets of Annals. Chronicles of mediaeval German history and the Anglo-Saxon Chronicle together with a valuable Florentine Chronicle, are representative of the best European writings of this early period.

6. WORK IN THE LATER MIDDLE AGES.

IMPROVEMENT IN CHRONICLE WRITING.—By the latter part of the mediaeval period the Chronicles of Villani and Froissart, of Philippe de Commines, the histories of the kings of England by William of Malmesbury, among a large number of other writers, were representative of the epoch. Some of these men were not

altogether lacking in perspective, nor dominated by the idea of the miraculous, but they did not seem to know how to test their sources when dealing with the past. Even some of them would have been scientific if they had had our appliances for comparison. The merit of the work of such men as Villani and Froissart in the fourteenth century lay in their journalistic qualities of contemporary narrative, but neither was historian in the truest sense.

KHALDUN AND SCIENTIFIC WRITING.—The first writer to treat history as the proper object of a special science was Mohammed Ibn Khaldun at the close of the fifteenth century. He drew a distinction between the conventional analytical and the episodal historical writing of his time. He conceived history as the science of the origin and development of civilization. Previous to the historian Vico, his claim is the most valid as a scientific writer. But although Arabic historiography was not lacking in merits it did not reach a scientific or philosophical stage.

NO PROGRESS IN PHILOSOPHY OF HISTORY.—Mediaeval Europe produced nothing worthy to be called a philosophy of history because it was ignorant of the facts and methods which an adequate philosophy of history presupposes, Flint says. The gradual growth of history toward a scientific stage was partly the consequence of and partly the cause of the growth of certain ideas without a grasp of which no philosophical conception of history was possible.¹ Among such, the ideas of progress, of the unity of humanity, and of freedom are the paramount ones. From age to age certain men had caught, as it were, a glimpse of one or more of these, but during the Middle Ages no one had made signal advances along any one of such lines.

7. THE RENAISSANCE, THE REFORMATION, AND 17th AND 18th CENTURIES.

HISTORY, THE SERVANT OF LITERATURE.—The perspective of the history writers in the Humanistic period was not much better than that of the Middle Ages. With the Humanists, history became the servant of literature and an adjunct to the classics. As such, history passed as a study into the schools of the times.

But if the literary side of Humanism became a barrier to the advent of scientific history, at least historical criticism soon awoke as a result of the rediscovery of the old texts.

¹Flint, Robert—"History of the Philosophy of History." p. 87. Charles Scribner's Sons, 1894.

HISTORICAL INVESTIGATION FROM THE SOURCES.—With the opening of the sixteenth century and the Reformation era there seems, however, to have come more scientific methods of historical investigation. Protestantism tried to make good its attack on the mediaeval Church by gathering a great collection of source material and this was accompanied by much destructive criticism of mediaeval historical writings. The reply made to this by the Church, through Cardinal Baronius in his "Annales Ecclesiastici" published between 1588 and 1697, was a still greater collection drawn from archives which, till then, had not been used for scientific history. Baronius' criticism and texts, though not without fault, surpassed anything before his day, and his collection became the basis for most subsequent ones.

LEIBNITZ.—France, Italy, and England to different degrees paralleled the movement back to the sources begun by Germany, which until, the Thirty Years' War, was a notable one. After this War Leibnitz began a new epoch for Germany especially by his systematic attempt to collect historical sources through an association. His plan to have documents printed as they were instead of correcting them was a marked advance.

DUCHESNE, AND CONGREGATION OF ST. MAUR.—The father of modern French historical research was André Duchesne, whose splendid collections of sources are still in use. Jean Bodin wrote the first treatise on scientific history for that country, but it was left for the Benedictine Monks of the Congregation of St. Maur to establish definitely the new science, and the place of this school in the history of historiography is without parallel in any other country.

MURATORI.—The father of critical history in Italy was Muratori, the Italian counter part of Leibnitz. His collection of sources is probably the greatest undertaken by any isolated worker in the whole history of historiography.

England in the sixteenth century, kept pace with continental historiography, but Spain produced no national collection of sources during either the seventeenth or eighteenth centuries.

VICO, AND SCIENTIFIC WRITING.—In the eighteenth century Giovanni Battista Vico was the first to ask why, among the sciences being developed, there was no science of human history. He recognized how fundamental the idea of humanity must be in a philosophy of history; and while not denying that the order of the civil world was providential, was "the first to view history with

clearness, comprehensiveness, and profundity, as a whole, of which all the phases in space and time are explicable by the constitutional activities of the common nature of mankind”.

8. WORK IN THE NINETEENTH CENTURY.

ORGANIZATION OF HISTORICAL RESEARCH.—Beginning with the nineteenth century, progressing historiography, which had received impetus from the movement of source-collection and criticism of the three previous centuries, in the midst of the various revolutions of the period underwent a distinct revolution of its own. A machinery of historical research became organized and perfected in all the archives of Europe. Where before there had been but isolated groups of workers, these developed into national and international associations whose members devoted their lives to the cataloging of source-materials in archives and libraries, to the publication of material, and to the indexing of what had been published. Before the end of the century every state in Europe had published the main sources for its history, and every science which deals with human phenomena had been drawn on to aid in the development of scientific history. This great increase in available sources which was thus made possible meant the entire making over of historical criticism.

PERSISTENCE OF NARRATIVE AND DIDACTIC TYPES.—For more than two thousand years after Herodotus and Thucydides, it will be recalled, the narrative and the didactic types of history remained the only forms of historical construction. Among a bewildering variety of forms these two general types persisted. Historians with few exceptions had either neglected the opportunity or failed in the effort to progress from the narration of particular facts to the laws by which those facts were governed. It remained for the nineteenth century to produce men who would do for history what was being accomplished by other men for the different branches of natural science.

BUCKLE, AND THE FORMATION OF A HISTORY SCIENCE.—It was Buckle who, in 1857, at the close of half of a century of romantically influenced history-writing, first proposed that historical facts should be classified logically according to their intrinsic nature, rather than merely chronologically or geographically, and that general laws for the writing of history be formulated as for a science.

Up to the time of Buckle, history continued to be both for historians and the public a branch of literature. But it is within the last sixty years that scientific forms of historical exposition have been evolved and settled, in accordance with the general principle that the aim of history is not to please, nor to give practical maxims of conduct, nor to arouse the emotions, but knowledge pure and simple.¹

Has historiography become a science? History has not become a science in the sense in which physics and chemistry are sciences. It is not a science of observation but a science of reasoning.

COMPARISON OF THE METHODS OF NATURAL AND HISTORIC SCIENCES.—In order to use facts which have been observed under unknown conditions it is necessary to apply criticism to them, and criticism consists in a series of reasonings by analogy. The facts as furnished by criticism are isolated and scattered; in order to organize them into a structure it is necessary to imagine and group them in accordance with their resemblances to facts of the present day, an operation which also depends on the use of analogies.²

In the natural science the so-called method of direct observation is made use of. But history is compelled to use an exceptional method, for it cannot use the method of direct observation. The past can be known only through its records, technically called Sources, which are of two kinds: material remains, and oral, written and pictorial traditions. This is chiefly the material with which the historian works. He observes this material as directly as does the scientist in a chemical laboratory, but not the event or the object itself. His method must be that of indirect observation. He starts with the remains or the record and attempts to work his way back to the fact, to see the fact as the observer in time past saw it. The fact is the historian's goal, not his starting point, as it is with the natural scientist.

The records or documents that form the historian's starting point are traces of psychological operations. In order to infer from the document the fact that gave rise to it, the student of history must retrace the whole series of psychological operations that lay between the original fact and the written record of the observation of that fact,—retracing them in the inverse order, beginning with the document.

¹Langlois & Seignobas—"Introduction to the Study of History." p. 303. Henry Holt & Co. 1907.

²Langlois & Seignobas—"Introduction to the Study of History." p. 317.

The object of this procedure is to establish the genuineness of the document. If a document is not genuine, if an observation as found in a record cannot be localized (that is, if we cannot ascertain when, where, and by whom it was made) it is practically useless.

From the crucible of criticism (rather than from the test-tube with its reactions) the contents of any document on which the narration of history is based, comes forth separated into single affirmations (in place of elements or specific substances) each affirmation bearing the mark of its particular value. This is the foundation work that places in the hands of the historian, "observations" similar to those made and possessed by the scientist.¹

WORKS ON HISTORIC METHOD.—For ages the method of writing and studying history was largely unconscious. But one work has come down to us from the Greeks—Lucian's "How Shall History Be Written", but this deals largely with artistic form of historical narrative. The Romans contributed practically nothing; and the period of the Middle Ages represented a reaction in historical writing.

The spirit of the Renaissance as an awakening of interest in the past contributed much to the development of historical method, for it led to generations of work in the collecting of sources on which historical method was based. The modern era contributed the publication of great collections of sources with critical aids of various kinds. Then appeared the first nineteenth century attempts at describing the method by which the work was done. Gradually by the contributions of men who followed, the rules of historical science were built up. During the sixteenth, seventeenth, and eighteenth centuries works of this character undertaken by Bodin, Voss, Mabillon, Du Fresnoy, and Vico stand out; and in the nineteenth the early work of Wachsmuth, Droysen, Lorenz, Dolci, Freeman, was followed by that of many others.

SERVICE OF BIBLIOGRAPHY.—The work of the bibliographers has made it possible for the student to learn what and where the published source collections are that are directly accessible to him. And the new method of history has also called into existence a large amount of published source collections yet more elementary and typical in character,—in this country published by a number of Universities especially Harvard, Pennsylvania, Indiana and Nebraska.

¹Fling, Fred Morrow—"Outline of Historical Method." p. 11. 1899.

But bibliography is not yet in an advanced stage of development, and there are difficulties in the way of the historian in reaching his sources; besides this, it is necessary that the student have a knowledge of a number of new auxiliary sciences in order to carry on his investigations.

9. THE WORK OF THE NEW HISTORIAN.¹

THE HISTORICAL MENTAL ATTITUDE.—There has been gradually coming into existence during the past half century a something that is hardly yet compact enough to be called a historical domain, hardly articulate enough to be called a historical school, but which may be designated as an historical state of mind. This is the state of mind of the trained and expert scholar who studies history for its own sake without regard to its character as literature, politics, or anything else than history.

HOW THE NEW HISTORIAN WORKS.—Within this sphere the historian deals with Research and Interpretation,—that is, with the sources and the substance of history. With these he is laying the foundation of his subject, polishing his spade that he may dig deeply below the surface, unravelling historical tangles, unriddling historical riddles out-sherlocking Holmes himself in doing the detective work of his craft.

He is gathering new material, re-editing and re-reading old texts and old documents, working out old problems and discovering new ones, filling in the gaps of historical knowledge, pursuing his experiments just as does the investigator in the scientific laboratory.

HUMAN HISTORY AS ADJUSTMENT.—Human history is made up of a constant series of adjustments on the part of man to meet continuous and recurring changes in the conditions which surround him, and in the thoughts which impell him to action.

No adjustment is perfect or permanent.

In the process of adjustment, environment was at first a leading influence, but it became less significant as knowledge spread and man's control over the forces of nature became more complete.

As intelligence broadened out among the masses of the people, the collective man overshadowed the individual as a factor in these adjustment processes.

¹NOTE: This summary is made from the address of Charles M. Andrews before the American Historical Association in 1924.

Within the social group most of the adjustments of the individual are due rather to unconscious effort on his part, and he rarely realizes that he is in the process of accommodating himself to new conditions.

Refusal to recognize the laws of impermanence, or to see the need of readjustment to new conditions has led to the cataclysms of history-resistance, revolt, and revolution and to the eventual disappearance of the more conservative elements of society.

History shows the constant waning of the old and the waxing of the new.

THE TASK OF THE HISTORIAN.—The task of the historian is:

1—To discover the character of these processes of the waxings and the wanings, and the nature of the laws and forces at work bringing them about.

2—To come to some understanding as to the extent to which the individual is capable of guiding and directing these forces.

3—To determine the measure of human freedom involved.

PREDICATION OF TRENDS AND TENDENCIES AFFECTING THE FUTURE.—These processes of the old and the new vary with the time, the section, and the country involved. But they are as ceaseless as the tide. A study of them enables the historian to infer, in some particulars at least, the relation of these adjustments and laws of change to human conduct of the future, and to predicate in a large and general way, the trend of history, and the tendencies that are to control future movements of human society.

ELEMENT OF HUMAN FREEDOM IRREDUCIBLE TO LAW.—But since the free will of the individual is a factor that can never be reduced to the control of historical law or tendency, the historian can go no further in prediction of the future.

Such is the general viewpoint of the modern historical thinker and writer.¹

¹Andrews, C. M.—In the *American Historical Review*, January, 1925.

10. HISTORY AS A SCIENCE AND AS A PHILOSOPHY.

History as an orderly organic, intelligible system within itself, and related to the system of the universe, may it be regarded as a science or as a philosophy?

Goldwin Smith makes a nice distinction between the two in saying that a science of history can rest on nothing short of causation, while a philosophy of history rests upon connection. (*"The Study of History."*)

History may be regarded as a science at least in the sense that all its component facts may be accounted for historically (through research and criticism) just as those ~~after~~ physical world can be accounted for physically; the whole of history is not less a whole of law and order than that of nature. Even the defenders of free agency do not oppose free agency to causation but represent it as the highest type of causation, sometimes subscribing, with this provision, to Buckle's extreme theory of it as an exact science. Some, like Buckle, would explain history by geographical conditions, others, like Bagehot, by biological laws.

On the other hand, history considered as a philosophy, quite apart from implications of religion pro or con, with the nineteenth century "came to be sought for, submitting to it a profound and systematic treatment as being the appropriate matter for a constituent department of philosophy".

There are two principles in the world, Flint says: the principle of authority and the principle of liberty, the principle of society and the principle of the individual. These principles point to corresponding parties in the state, each party existing in virtue of its assertion of a truth, but existing only as a party because it does not assert the whole truth. As such parties emerge and their respective claims come into open conflict, active political thought and speculation or perhaps definite theory come into being. This speculation is from the outset forced on historical speculation, and a philosophy of history arises. What is the relation of the past to the present? What influence ought the past to have over the present and society over the individual? Where, between slavish deference to all that is, and a proud and wilful rejection of it, lies the golden mean at which political wisdom aims? These problems involve an entire philosophy of history.

Flint says that a science of history exclusive of a philosophy is to be shunned, as well as a philosophy of history exclusive of a

science. "Science can only prosper when it strives to become philosophy, as philosophy can only prosper when it strives to become scientific."¹

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¹"History of the Philosophy of History." Flint, p. 16.

SECTION III.

The Nature of History as Revealed in Its Development.

By reference to the foregoing study of the Development of Historiography through the centuries, the progress of history-writing may be seen to be anything but straight-forward or evenly distributed among them. Looked at in a comprehensive way this progress might be described as irregularly spiral, the successive epochs showing either appreciable or unappreciable advances, and sometimes retrograde to types or standards long since, if not discarded, at least considered primitive in the judgment of men.

The forward movement of such a spiral represents advance along the line of history-writing considered as an end in itself,—inquiry designed to elicit truth; while its retrogressions stand for an increasing number of species to a greater or less degree motivated by literary or utilitarian ends.

Among the forward movements of the spiral, the development of historiography shows first of all the *Logographi* of the Ionian cities in the sixth century before Christ. The *Logographi* are followed by Herodotus who made at least some advance in that he was a critical observer and tested his evidence, even though the scientific impulse was subordinated to his art. Next comes Thucydides who sets forth for the first time the controlling object and aim of history-writing—"The Historian must seek the truth". Since the day of Thucydides, as to the nature of the fact+content of history+record and whether the historian should be a prophet or moral teacher, the controversy has varied, but not as to its essential nature; beginning with Thucydides the nature of history is once for all established as a record of the truth.

Continuing the line of the onward movement of the spiral, the study presents no appreciable progressions for a period of two thousand years. For in Thucydides, were represented not only scientific research but also excellence of style of presentation, and the philosophic and didactic aim of the highest type. From time to time, it is true, the study shows advances in the treatment of

comprehensive continuity, beginning with the first universal history of Ephorus, accentuated in the Christian philosophy of history of Augustine, and in the artistic excellencies of a number of others distributed through the centuries to which reference is made. (Chapters 4, 5, 6,) But the two thousand years is mainly a period of marking time or of retrogressions even though it produced such writers as Tacitus who, Flint says, is to be regarded as a scientific and philosophical historian inasmuch as he traced actions back to their motives, events to their causes, and "penetrated to the secret springs of social change". (Chapter 3.)

Again the spiral is seen to sweep forward in Khaldun at the close of the fifteenth century; (Development of Historiography Chapter 6) VI) in the criticism and texts of Baronius in the late sixteenth and early seventeenth centuries; (Chapter 7) in the work of Leibnitz, Duchesne, Bodin, the Congregation of St. Maur, the source collection of Muratori, the work in England, and the epoch-making inquiry of Vico in the eighteenth century; (Chapter 7) in the organization and perfection of "a machinery of historical research" in all the archives of Europe in the nineteenth century; and, in the middle of that century, Buckle establishing the idea of history as a science.

After the times of Thucydides and Herodotus the narrative, literary or journalistic, and the didactic types of history remain the only forms of historical construction. Among an increasing variety of kindred or mixed species, especially in the nineteenth century, these two, the literary and the didactic, persist. (Chapter 8.) Today, in the twentieth century, influenced by the onward movement of the last century, the historian deals with research and interpretation. His production partakes of the nature of a science and of a philosophy. And notwithstanding the fact that the free will of the individual can never be reduced to the control of historical law or tendency, the historian to some extent in his work of interpretation predicts the future and becomes the prophet. (Chapter 9.)

The nature, then, of history, as revealed by the development and persistence of its thus constituted fundamental characteristics, includes the following:

Primary Characteristics (Essential).

- a. *History is a record of the truth.* (Otherwise it is fiction.)
- b. This record represents the product of scientific investigation including historical criticism. (Otherwise it is unauthentic.)

c. It also represents philosophical interpretation in the tracing of actions back to their motives and of events and social conditions to their causes. (Otherwise it is mere chronicle.)

d. History record takes account of more than political events and conditions; whatever, as cause of effect, influences the development of the race is matter for historical record; even Herodotus in his day combined geographical description with his records of the affairs of state. (Otherwise it is incomplete and likely to be inaccurate.)

Secondary Characteristics (Non-essential).

a. Historical narrative may include the didactic purpose when consistent with the truth, but facts are the best teachers. Thucydides aspired to teach political lessons through faithfully picturing political conditions and events.

b. Historical narrative may include artistic form when employed as an aid and means to the presentation of truth. The work of Thucydides gave an example of research and style in presentation combined.

c. Historical narrative may include forecasts of the future based on reasonable interpretation of the past. (Chapter 9.)

If the nature of history as thus derived from a study of the development of historiography were compared with the view taken of its nature by modern and contemporary historians a striking similarity would be noted. Historians of today differ with or from one another on such points as to what degree history may be regarded as a science, as to whether the historian is entitled to a consistent philosophy of his own, as to whether history may be looked upon as having a legitimate art, and the like; but, whatever their viewpoint, by common consent twentieth century history-writing is thought of as concerned with a body of knowledge, a point of view, a method of inquiry. And the studying and teaching of history in universities and secondary schools is also thought of by them as specifically concerned with history as a body of knowledge, history as a point of view, and history as a method of inquiry.¹

a. History as a Body of Knowledge.

Haskins says, that history deals with the whole past in time, beginning with historical evidence down to the present moment;

¹Henry E. Bourne on "History" in the "Principles of Secondary Education", edited by Paul Monroe, p. 551, and Charles H. Haskins on "History as a Subject of the Curriculum" before the Freshman class of Harvard College in *The Historical Outlook* of May, 1925.

with the whole breadth in space, for history makes no discrimination between peoples, though some have, for shorter or longer periods, a larger place than others, and one is always in the foreground, and covers every variety of human activity. Since history deals with the whole of the past of humanity, it is as many-sided as life itself. By its very nature it is a human subject with a broad and human appeal.

b. History as a Method of Inquiry.

By virtue of the fact that history deals with the past, it has a method of inquiry quite its own. The historian is a collector and a sifter of the sources of history, or those evidences which the past has either consciously or unconsciously left behind. Furthermore he needs to interpret, re-imagine, and combine his sifted evidence. He is judged not only by the thoroughness of his research and the keenness of his discriminating criticism, but by his qualities of insight of imagination, of clarity of thought, as well as by the attractiveness and skill with which his material is finally presented in literary form.

This method of indirect inquiry and of criticism is used not alone by the historian; in fact there is not another method of dealing with past facts of any character. Unless the student understands something of this method he has no means at hand for arriving at truth through testing the validity of a historian's facts or conclusions, and he is also deprived of an instrument serviceable in a similar way in all the ordinary experiences of life.

c. History as a Point of View.

The historical way of looking at things, sometimes called historical mindedness, implies a critical attitude toward statements regarding the past. It also involves imagination and sympathy, the ability to see both sides of a question, and the power of looking at things from the point of view of other peoples and of other times. The conception of continuity and development is the comparatively recent contribution afforded by advancing historiography. Moreover continuity is the chief lesson taught by history,—the lesson of the life of mankind as a process of constant change and adjustment, today shaped by yesterday, and tomorrow shaped by yesterday and today.¹

¹Haskins.

The subject-matter of history is coextensive with the humanities, having contacts on all sides, and its exacting methods are at least akin to those of the sciences, while its view-point is one of perspective, looking in all directions. History links up art and literature with the peoples that produced them. It traces the application of science and industry to the larger uses of mankind. It binds together the varied forms of human effort. Sooner or later it touches most fields of intellectual inquiry. Giving, as history does, a wider outlook upon the past and thus upon the present of the world we live, it would be hard to find a subject of study which is more comprehensive, more many-sided, and more significant.¹

¹Haskins.

SECTION IV.

The Evolution of History in Secondary Schools.

1. HISTORY IN PRIMITIVE EDUCATION.

BEGINNINGS.—The teaching of history had its beginnings with primitive men. There is an abundance of evidence to show this. Primitive tribes had a formal adolescent education conscious in aim and with means well organized.

CHARACTER AND AIM.—Education into the life of the tribe, which occurred especially during the time of adolescence, consisted of a peculiar emphasis being placed on the more characteristic parts of the acquisitions of the race. The more secret knowledge and facts, the more sacred traditions and legends were imparted to the young men by the elders of the tribe amid extended and impressive ceremonies. This was extended sometimes over a period of a number of years and the youth's powers of observation, of memory, and of mental as well as of physical endurance were taxed in order that, as was believed, the training might make the youth a worthy instrument in the perpetuation of the prosperity and continuance of the tribe.

Among the instructions received at this time, a body of folklore and of carefully guarded facts of tribal history held an important place, and the youth's instruction in them became the means of the tribe transmitting the racial inheritance to each succeeding generation.

THE FIRST ANCIENT AND MODERN HISTORY.—Myth was the "ancient" history of these primitive tribes and the tribal and national tales, together with individual hero tales, formed the body of their "modern" history.

2. HISTORY IN ORIENTAL EDUCATION.

HISTORIOGRAPHY OF EGYPT, CHINA, AND PALESTINE.—The history of historiography represents the oriental nations as having history records. Bald registration was the extent of the contribu-

tion of ancient Egypt, and chronology or enumeration of successive dynasties the contribution of China. Only among the ancient Jewish people did historiography rise to a distinguished position.

HISTORICAL INSTRUCTION.—In these nations, as representative of the oriental peoples, it is fair to conclude that the youth of the favored classes must have received some form of historical instruction, since it was left to these classes to perpetuate the historic record, which was undertaken to the end that the past glory of the nation might be preserved, and always as a function of state.

USE OF HISTORICAL LITERATURE IN EDUCATION BY THE JEWS.—But, as far as is known, it was only with the Hebrews that historical and judicial literature were directly utilized in secondary instruction. In the third period of Jewish history, that is after the rebuilding of the Temple, popular education was extended through the Synagogue,—and the Scriptures, the Talmud, and other national literature furnished the principal material for secondary teaching. This means that Hebrew youth received a more or less formal education in the history of their race and of its law.

CHARACTER AND METHOD OF INSTRUCTION.—The instruction was oral and disputatory, stereotyped in character; but the content, set as it was in literary form, and being of a nature greatly superior to the history record of contemporary nations, placed Jewish secondary education in an advanced position for the age.

3. HISTORY IN HOMERIC EDUCATION.

HOMER.—In the works of Homer the adolescent boy seems to be regarded as a new individual capable of a power and requiring an education different from those of the boy. The relics of ancient custom also show that he was to have a training of his own, especially (although not exclusively) a physical, a political, and a religious training.

HESIOD.—As gathered from the works of Hesiod, education consisted in imparting various bodies of knowledge among which are found condensed experiences of the race in agriculture and nature; beliefs as to the evolution of the human race, the latter having entered the folklore bounds of literature by this time.

EDUCATIONAL AIM STILL TRIBAL.—The accumulations and inheritances of the race, by Hesiod's day, represented somewhat of a change, in spirit and in scope. However the educational aim

was still tribal, the training of a worthy member of the tribe who would hand on the inheritance of the past to the succeeding generation. The story of the past, for Hesiod's time, could not have been altogether different from that of the earlier primitive races; at least a more ancient history must have been represented by myths, and that followed by a particular tribal and racial tradition.

CHARACTER OF CIVIC EDUCATION.—There were no formal schools, but the adolescent's training was definitely undertaken either at home, or by some striking personality, or in some friendly court. These were the means which took the place of earlier primitive initiatory ceremonies, by which a youth became a member of his tribe.

4. HISTORY IN GREEK EDUCATION.

EARLY PERIOD: CHARACTER OF CIVIC EDUCATION.—In the early Greek period, formal education was completed with elementary training. The adolescent entered upon his learning of civic duties by social contact and participation, not by study or instruction. During his elementary training he had studied the geography and history of his times through correlation, but his informal secondary education brought him again in contact with the folklore and great literature of the nation only through continued reading, and through observation of and participation in the Greek choruses and festivals.

LATER PERIOD: SCHOOLS OF PHILOSOPHY AND RHETORIC.—The schools of Philosophy and of Rhetoric, which developed at later periods in Greece, did not alter adolescent education as regards history. It continued to be a subject of the elementary curriculum, and only informally did the youth come again into contact with it, through a continuation of his reading, which by that time might have included the writings of the great Greek historians. But as in an earlier period of Greece, the youth rather spent his time putting into practice the civic ideals formed by the observation of his elders, and by the public presentation of history and tradition.

5. HISTORY IN ROMAN EDUCATION.

a. Early Period.

CHARACTER OF CIVIC EDUCATION: AIM.—In the early Roman period, as with the Greeks, formal education was completed with elementary training. The youth had been instructed in the folk-

lore of his people and the legendary, as well as the authentic, history of his race before he came to man's estate. As an adolescent, Smith says, he probably continued to take pleasure in the old folklore which reappealed to him in new ways.¹ But his principal business was to master the institutions of his country, and round out his training for military service. After his initiation at the age of fifteen or sixteen into the citizen body, his training was made up of mastering the essential features of citizenship which consisted of exercises in the Campus Martius, and following, observing, imitating some striking personality, through which means he gained a very practical acquaintance with the vital elements of public life. When the youth entered public life at eighteen or nineteen, without having passed through a secondary education of much discipline, he had received a good deal of concrete training touching the intellectual, ethical, and physical sides of life.

Moreover, during this period, suggestive ideals were constantly being impressed upon him through models taken from Roman history, past and current, and these were persistently, by one means or another, held before his view. The aim in this was the formation of the youth's character, and preparation for political efficiency.

b. Later Period.

HISTORY IN THE "GRAMMAR SCHOOL".—Secondary education in this period was influenced by the new Roman ideal. The old natural training of early Rome was no longer enough, and a new type of secondary school, with new studies and new methods, was necessary for the preparation of the finished orator and statesman. On account of the emphasis on language-power, the new secondary school was essentially a grammar school. Its name and curriculum afterwards became perpetuated in the grammar school of the Middle Ages, and in the great grammar or public schools of modern England.

The part that history had to play in the curriculum of this new secondary school was of course small because of the stress being placed on linguistics. But much history was read in connection with the Greek classics that the youth studied, and much of historical and mythological allusion was brought in incidentally, as a means of explanation. Thus the reading lessons from the poets, for instance, were made the means of instruction in many different subjects, among which one was history. History also came in

¹Smith, Frank Webster, "The High School" p. 106. 1916. Sturgis and Walton.

through the reading of the Roman historians, and this meant the idealization of Roman heroes. "In all this the Roman boy got a vivid and impressive idea of Roman achievements and Roman political ideals, and must also have mastered the main facts of Greek history."¹

METHOD OF HISTORY TEACHING.—This method of history-teaching may, therefore, be called one of correlation. The aim in teaching the subject was first of all professional, but it was also cultural; the success of an orator involved the highest degree of culture, the knowledge of many subjects, among which, history was important and directly useful.

HISTORY AFTER QUINTILIAN.—After the day of Quintilian, whose secondary school had been brought to the height of classical and rhetorical perfection, imperialism took away some of the motives that ruled in earlier education. Rhetoric became an end itself, rather than a means to oratory and statesmanship. The teaching of history must have suffered in some degree, at least in the measure to which oratory, which it had formerly served, had, with imperialism, fallen into disuse.

6. HISTORY IN PATRISTIC EDUCATION.

ROMANCE AND CHRISTIAN IDEALS.—During the period of the Church Fathers, a review of the history of education will show the older scholastic ideal of Roman education side by side with the newer Christian ideals of religious training. The fourth century brought the spread of Episcopal and Monastic schools, and the beginning of Christian text-books.

TEXT-BOOKS.—While the study of the Greek and Roman classics was not discontinued, (except for the omission of authors who were immoral or otherwise objectionable for secondary education) the Christian schools, in this century, began to have the use of text-books prepared by such men as Boethius and Saint Augustine of Hippo. Boethius prepared translations of the Greek classics which included the work of the Greek historians, and Augustine prepared a universal history in twenty-two books designated as "The City of God". Saint Jerome also completed his Latin translation of the Bible at about the same time—the end of the first quarter of the fifth century.

¹Smith, Frank Webster. "The High School." p. 120.

TEXT-BOOK WRITERS.—Previously, before the extension of other than Catechumenical and Catechetical Schools, the Christians had set about producing a synthesis of the past through the work of Sextus Julius Africanus (180-250) who had attempted to harmonize Hebrew and Christian history with that of the four great successive pagan monarchies, Assyria, Persia, Macedonia, and Rome.

The ecclesiastical historian Eusebius (260-340) carried the work of Africanus still further contributing ten books of Church history, which remain to this day a most valuable source book, and bringing the story up to 324. The work of Eusebius was continued during the fifth century by the ecclesiastical historians Socrates, Sozomen, and Theodoret, and the whole was combined and translated into Latin under Cassiodorus in the sixth century, the narrative being brought up to 518. This last work was known as the "Historia tripartita", and became the general manual of ecclesiastical history in use in the schools throughout the middle ages.

Such were the text-books of history which were prepared for the use of students during mediaeval times.

CHRISTIAN HISTORIOGRAPHY.—If the Christian historians departed from the canons of historical method as laid down by Thucydides and Polybius, where are the writers of the then yet half pagan world who produced better workmanship? And if Christian historiography was less sound than earlier pagan historiography, who can deny that the general intellectual decline of the times as influenced by a degenerating Roman society and the barbarian invasions, was the cause? Under such circumstances the work of Augustine and his successor and systematizer, Orosius, and that of Eusebius and his successors needs no apology.

To the earliest Christian historians the process of human history was a part of a greater cosmic process in which God and man were the chief participants. A philosophy based equally on reason and revelation was gradually formulated by the Church Fathers, and received the final systematic expression in Augustine's *De Civitate Dei*.

Since this interpretation of human history continued to be the philosophical interpretation of it uninterrupted for many centuries, and because of the use for a thousand years in mediaeval schools of the text-books which presented the evolution of systems and peoples from this point of view, Saint Augustine's *De Civitate Dei* is worth more than a little consideration.

To this end, as calculated to represent Augustine's work in the light of the times and circumstances amid which it was written, the following passages have been selected. They are taken from the introduction to a reprint of a translation of the *De Civitate Dei* first published in 1610.

AN EXPLANATION OF THE "DE CIVITATE DEI".—"In 400 Alaric invaded Italy, not with an army but with a nation, writes Gibbon, for the warriors were accompanied by their wives and children, as being determined to make a home in the rich valleys of Italy. In 402 Stilicho defeated Alaric at the battle of Pollentia. But Honorius, the Roman Emperor, ordered the murder of his general, Stilicho, persuaded by evil advisers, and his removal gave Alaric his opportunity. He marched across northern Italy, besieged Rome in 408, and was bought off by Honorius.

Again he came, and again drew off his forces, the Senate having set up a puppet Emperor, Attalus. In 410 came his third siege, the Senate having deposed his creature Attalus. He broke this time into the hitherto uncaptured city and it was given up to violence, savage cruelty and rapine. This was the real end of old Rome.

When the noise of the conflict had died away, Rome was under new conditions. Two great writers poured forth their sorrow over its fall, Jerome, from his monk's cell at Bethlehem and Augustine, at Hippo. Fugitives pouring forth from Italy had fresh horrors to tell of misery and wrong. The fall of Rome drew forth from him the very greatest of his works *De Civitate Dei*. He began it in 412 and finished it in 421. It must be remembered that though Paganism had for a century been abolished as the State Religion, it lingered on throughout the country.

But when the disasters of the Gothic Invasion fell on them, there were not wanting those who declared that the anger of the gods was breaking forth against the desecration of their temples. Paganism with its rites was revived as soon as the troubles began; and when the city was besieged so fiercely the fugitives by sea and land cried out that the gods had forsaken the city which for a thousand years they had protected and made mistress of the world. The faith of the Church was sorely tried. It had been hoped that the golden age would return with the establishment of the kingdom of Christ, that the glorious visions of Isaiah would now be fulfilled.

What were they to reply to the taunts which were now hurled at them?

Augustine's great treatise was the answer to this question. The first ten books were entirely occupied with it. He enumerates with thrilling eloquence the misfortunes of Rome while she worshiped the gods and the misfortunes too of other nations who had bowed down to them, when Regulus was tortured to death at Carthage; when Hannibal slaughtered the Romans by thousands and marched up to the very gates of the city; when Mithridates massacred their army; and Sulla and Marius deluged the streets with the blood of the citizens; and Pompey fought against Caesar and the young Octavius against Brutus and Cassius, where were the gods then?

In the last twelve chapters he takes up a new subject, the contrast between the human and the Divine City.

The city of men is built on self-aggrandizement while the basis of this heavenly city is the love of God.

He traces the contrast from the beginning (Gen. IV-26) ever since men began to call on the Name of the Lord. God was calling out this Church to bear witness against the world and its selfishness.

He summarizes the teaching of the Old Testament and sees in it the continued witness of the Sovereign Righteousness of God; and with the unity of the Hebrew Prophets in always putting this as the center of their teaching, he contrasts the contradictory theories of the heathen philosophers.

Much of this part of his work is confessedly taken from Varro's Book of Antiquities, and though this work of that learned writer is now lost, we are thus familiar with it at second-hand, through Augustine. It was a complete mythology of Italy minutely describing everything relating to religious ceremonial. In spite of its Polytheism, Augustine sees in the whole history of the great city a Providential hand, a hand which united the nations together, organized them into a wonderful unity, taught them the sacredness of family life, and in each and every way sowed the ground for the Christian missionaries to reap. The great philosopher (and he was the acutest and most fearless thinker of all the Christian Fathers) discusses boldly the conditions of the work in his time, and shows how Christianity has already worked marvels of beneficence.

And he augurs from what has been done, greater triumphs in the generations to come and ends with a glorious prognostication of the perfect beauty to be revealed when the heavenly City shall

shine forth in all "its magnificence, and sorrow, pain and death shall have passed away forever".¹

7. HISTORY IN MEDIAEVAL EDUCATION.

a. Early Period.

DECADENCE OF CULTURE AND EDUCATION.—During the Patristic centuries under the decadence of the Empire and more especially later with the invasions of the barbarians and the fall of Rome, Cubberley says that progress ceased, and that the creative force of antiquity seemed exhausted. Greek was forgotten and Latin corrupted; knowledge of the arts and sciences was lost, and schools disappeared. Only the Christian Church and its education saved civilization from the wreck. The picture that Cubberley paints for educational purposes, with a few touches of the brush as it were, is not a caricature; historians have filled in this educator's outlines with fully as startling lines and colors.

SPREAD OF MONASTIC SCHOOLS IN FIFTH AND SIXTH CENTURIES.—The history of education shows that in the middle of the sixth century the rule of Saint Benedict had been carried into Gaul where monasteries, with their work, civilization and education, soon multiplied, and that monastic schools were flourishing in Britain and Ireland the century before.

CHARLEMAGNE.—The history of education also presents the impetus given to secondary education under Charlemagne and the restoration of the Empire, with the more systematic establishment of Cathedral and Monastic Secondary Schools.

NINTH AND TENTH CENTURIES.—Again the history of education shows the results, in the ninth and tenth centuries, of the division of Charlemagne's empire and of the invasions of Danes, Saracens, and Northmen, from which set-back Europe did not recover until the beginning of the twelfth century.

EDUCATION.—Education and culture had been kept alive during those stormy centuries by the schools, the monasteries and the Church. The seven liberal arts had developed into trivium and quadrivium. Greek was not so much cultivated, Latin had become less pure, but meantime the vernacular languages with their literatures had developed and been cultivated in the Schools.

¹"The City of God." Saint Augustine. (A Translation into English by John Healey. 1610.) The Introduction to the Reprint, Vol. I, p. VII, VIII.) John Grant, Edinburgh. 1909.

Nor was education confined to the upper classes, as had been the case with Graeco-Roman civilization. On the contrary, every provision possible to those tumultuous times was made for the education of the children of the poor.

HISTORY.—During these centuries to some extent the classics and the Christian history texts, already referred to in connection with the Patristic period, continued to be copied throughout Europe in the scriptoria of thousands of monasteries, and used for the instruction of youth in such schools as the times could furnish.

CHRONICLES IN THE VERNACULAR.—Moreover, to the history texts afforded by the writers of the Patristic period, had been added a steadily increasing supply of historic narrative written at first in Latin and later in local vernaculars. The history of Bede and the Anglo Saxon Chronicles had their counter-parts in each of the vernaculars on the Continent; and increasingly chronicle writers multiplied and flourished through these centuries. At the close of the first half of the Middle Ages the more famous of these chronicles were being read generally by the youth of the noble class.

b. Later Period.

SURVIVAL OF EARLY MEDIAEVAL HISTORY-TEACHING.—In Pre-Reformation schools, says Watson, the subject of history received little attention, unless we accept the reading of Legends of the Saints as representative of a historical course.¹

This is not altogether a fair representation of the situation, for it is to be remembered that the period of time referred to covers the rise of the universities with their associated secondary schools, the period of scholasticism, and the awakening of the renaissance. There is evidence during the last centuries of this mediaeval period that history did receive much more attention than the perusal of the "Legends of the Saints", though not as much as the study of logic and the scholastic method.

INCREASE AND ADVANCEMENT OF SECONDARY SCHOOLS.—From the twelfth century on, the history of education shows a marked increase in the number and advancement of secondary schools. The old monastic schools at least attempted a reorganization of their curricula; the cathedral schools multiplied or developed into universities; new secondary schools in the guise of preparatory

¹Watson, Foster—"The Beginnings of Teaching Modern Subjects in England." 1909. p. 45.

schools came into being in cities where great universities had arisen.

INCIDENTAL STUDY OF SACRED AND PROFANE HISTORY.—In the main the curricula of these schools were concerned with the *trivium*, and this included, it must not be forgotten, along with the predominating study of language, at least some incidental reading of sacred and profane history.

INCREASE OF CHRONICLES IN VERNACULAR.—But while the reading of the classics, especially Greek classics, was curtailed under scholasticism, in favor of a more verbal study, it should also be remembered that the vernacular languages were supplying chronicles of varying merit and in increasing variety.

8. HISTORY IN THE RENAISSANCE AND REFORMATION.

a. Early Period.

INDIRECT INFLUENCE OF RENAISSANCE ON HISTORY IN THE SCHOOLS.—The effect of the renaissance was not directly productive of an educational interest in history except to stimulate a desire to understand the circumstances of the events and incidents alluded to in the new reading of the classics which were once more being enthusiastically revived.¹

The history of historiography presents, with the renaissance, an awakening of historic criticism. Probably little effect from this movement impressed itself immediately on secondary schools.

DA FELTRE.—But in the early part of the renaissance period at least the school of Vittorino Da Feltre reverted in the study of history to early mediaeval and patristic ideals, reading classical history for "its ethical values and for insight into customs and national virtues".²

OTHER EDUCATORS.—And the history of education shows other men at work expressing the period in education, though perhaps not in its purest form as did Da Feltre. Among these, Elyot, in England, produced his *Governour*. In this work his curriculum includes the study of the *Aeneid*, parts of Lucian, Aristophanes, Homer, Vergil, and Ovid, and before the boy is fourteen years of

¹Watson, Foster—"The Beginnings of Teaching Modern Subjects in England." p. 45.

²Smith, Frank Webster—"The High School," A Study of Origins and Tendencies, p. 247. Sturgis and Walton. 1916.

age. After this, during adolescence, among other studies, comes the history in Livy, Caesar, Sallust, and Xenophon.¹

Truly a generous return to the history of antiquity, and pursued in a less formal method than that of the Roman grammar school. For Elyot would have in his curriculum, "English before Latin, except as Latin is picked up by a natural method in early years. Then a few quick rules of grammar followed by reading, the language being advanced by colloquial means."²

b. Later Period.

FORMALISM DOMINATING EDUCATORS.—The system of Sturm and the system of education of the Society of Jesus represents, according to the history of education, the most progressive work in the fields of secondary education during the last half of the sixteenth century.

But, apart from the study of the classics in these schools of Sturm and his immediate followers, history received no particular attention.

As formalism came to dominate the study of the classics after the first enthusiasm of the early renaissance had passed away, so also the reading of the classical history must have deteriorated.

In content the curriculum continued to be humanistic, but the spirit of it was almost as scholastic as in the Middle Ages. Yet the curriculum remained literary and humanistic, justified later through the theory of formal discipline as enunciated by John Locke. Latin was passing as a living language, and the vernaculars were still too far from a culture status to be considered as means or ends of educational plans. The broad cultural ideal with its vital relation to life which Da Feltre had really illustrated and improved was superseded by a new grammatical study of Latin, which in another century was to be degenerate into pure and simple stylism.³

HISTORY IN PROTESTANT SCHOOLS.—The study of history in the Protestant Schools continued to be limited to the reading of the classics, and gradually to only such classic historians as made an appeal through style.

HISTORY IN CATHOLIC SCHOOLS.—On the other hand, throughout the sixteenth, the seventeenth, and to the middle of the eighteenth

¹Smith, Frank Webster—"The High School." p. 250.

²Smith, Frank Webster—"The High School." p. 250.

³Smith, Frank Webster—"The High School." Chapter XVI.

century, the schools of the Jesuits continued to represent the humanistic spirit in the study of the classics. Moreover, not only were such history texts as had been handed down from the Patristic period continued in use, but (with the passing of Latin as a living language) also the writing of modern series of history texts by Jesuits imbued with the spirit of new methods of historic criticism was begun.

HISTORY CURRICULA UNDER THE "RATIO STUDIORUM".—The "Ratio Studiorum" of the Jesuits perfected at the close of the sixteenth century made a systematic provision for such a study of history. In the "Studia inferiora", or the Humanities Course for secondary education, the classical languages were the staple studies, but other branches, as history and geography, were to be treated as accessories or complements of the literary studies. The different provinces of the order made such adaptations and introduced such changes as they thought best for their respective countries.

The history curriculum as outlined for the colleges of Upper Germany in the beginning of the eighteenth century, as taken from the *Ratio et Via* of Father Kropf, published in 1736, is as follows:

First High School Class.

History. "Rudimenta historica." Vol. I. Treating chiefly of the history of the people of Israel.

Second High School Class.

History. "Rudimenta historica." Vol. II. The four monarchies (Ancient history).

Third High School Class.

History. "Rudimenta historica." Vol. III. The Christian Emperors of Rome (Mediaeval history).

Fourth High School Class.

"Rudimenta historica." Vol. IV. The States of the World. (Modern history).¹

¹Schwickerath, Robert—"Jesuit Education". p. 121. B. Herder, 1904. ^{Also} from Herder's "Bibliothek der Katholischen Padagogik, Vol. X, pp. 340-348.

9. POST-REFORMATION EDUCATION.

THE "ALLUSIVE" USE OF HISTORY.—The provision made at every stage of instruction in Post-Reformation times for what may be termed the allusive references to history was ample. Scholars both older and younger lived in an atmosphere of quotations and allusions. History came to be studied not as an end in itself, but as a means of elegance of expression, and of fullness of allusion and example. Fragmentary historical knowledge thus helped variety and copiousness of allusion that every scholar of the times wished to have freely at hand for the purpose of his themes and orations.

STYLE.—The ancient historians were no longer studied for their subject-matter, but alone for their style.

HISTORY AS A GRADUATE SUBJECT.—When the seventeenth century came, greater interest began to be generally evinced in history,—that is by the clergy, the nobility, and the gentry; but as a study, it was regarded as a graduate subject and as reading matter, and, outside the Jesuit system of education, not a subject for secondary schools.

HISTORY RE-ENTERS THE SECONDARY SCHOOL.—In England there were three channels through which history gradually sifted into the secondary schools.

a. Several head-masters of the public grammar schools were at the same time historians of local note.

b. A few text-books were written with the direct purpose of being used in the schools.

c. The long histories were epitomized, and in that way developed into texts fit for secondary schools.

NEW HISTORY TEXTS.—Previous to the English Revolution in the eighteenth century there were eight historical text books printed.

Two on Roman history.

Two on English history.

One a chronology.

Three were compendiums.

All these were written for students; but only one of them, an improved translation from the French, recommended itself directly to schools.

NEW EDUCATORS SEE DEFECTS IN METHOD OF HISTORY-TEACHING.—Early in the eighteenth century history held a prominent

place in the thoughts of men who were interested in education. They saw the narrowness of the curriculum in general (it being largely classic, and formal to the extremest degree) and, in trying to overcome that quality, recommended history as a liberal study. History was regarded by these men as useful, not only in connection with the classics, but for its own sake. But it required two centuries before history became scientifically treated in its teaching in the secondary schools of England.

The history texts referred to, as written in the eighteenth century, were crammed with facts, did not in any way touch the problematic side of history, and were a hodge-podge of historical odds and ends.¹

HISTORY IN ENGLAND EIGHTEENTH CENTURY.—In England history remained scarcely taught at all; and whenever taught, not as a regular part of the curriculum.

HISTORY ON THE CONTINENT: EIGHTEENTH CENTURY.—Meanwhile on the continent of Europe during the eighteenth century, in France “history was being prescribed by Rousseau for his epoch-making *Emile* when he should have reached the age of eighteen”, Franke had already given history a place in the secondary schools which he founded just before 1700.

Frederick the Great was a friend and promoter of historical instruction. Other sovereigns and educators were advocating or making beginnings for its introduction into secondary schools, so that, by the end of the eighteenth century the teaching had become fairly general, at least in German secondary schools, but as an extra or option, without regular hours in the schedule of studies.

IN PROTESTANT SCHOOLS: AIM AND CHARACTER OF HISTORY-TEACHING.—In all the Protestant countries, the usual eighteenth century conception of history for schools consisted of a general survey of the world, especially the ancient world. Bible history was taught for its ethical and religious significance. Ancient history, with special attention to characters and events made famous by Greek and Roman writers, was taught partly for its ethical value, partly for the illumination of literature, and partly for general cultural ends. So little was thought of history as a possible aid to an understanding of the present, that the pupil's own country might easily be neglected.²

¹Osgood, Edith W.—“Development of Historical Study in Secondary Schools of the United States.” *School Review*, 1914.

²Johnson, Henry—“Teaching of History.” Chapter IV. The Macmillan Co. 1923.

CONTENT OF THE HISTORY CURRICULUM.—“The facts selected for school histories in the eighteenth century were largely political and military, and there was a tendency to reduce them to bare names and dates. ‘All our histories’, said Rousseau, ‘begin where they ought to end. They are concerned with revolutions and catastrophies, with people in their decay.’”¹

10. THE NINETEENTH CENTURY.

a. In England.

TRADITION AND FORMALISM.—“A comprehensive glance at the state of British universities and secondary schools between 1789 and 1815 reveals one outstanding feature. They do not reflect any ideals of their own age. No new driving power had come to them for a century and a half. To understand them we have to go back to the renaissance. As early as the first half of the seventeenth century there had come a loss of faith in the educational ideals of classical humanism; by the second half of that century intellectual and moral enthusiasm was exhausted; and low-water mark was reached in the formalism of the middle of the eighteenth century. Existing higher education, then, at the beginning of the nineteenth century represented tradition. It was there because it had been there for two centuries and no one had risen to alter it.

As in the case of the universities, the basis of education in the secondary schools was still the curriculum of the late renaissance.”²

The *Edinburgh Review*, in 1830, mercilessly analyzed the old classical scheme of studies:

A CONTEMPORARY’S CRITICISM OF THE SCHEME OF STUDY.—“It was essentially linguistic and stylistic. It did not reveal the ancient life or thought. The authors were illuminated by no systematic course in ancient history. The choice of prose writers was bad; Lucian was exalted and Thucydides was neglected. It is doubtful if any boy knows what the Persian and the Peloponnesian wars were. In short, attention is distracted from the really important lessons in history and philosophy to grammatical and metrical trifling.”³

¹Johnson, Henry—“Teaching of History.” Chap. IV.

²Archer, R. L.—“Secondary Education in the Nineteenth Century.” Chap. 1. Cambridge University Press. 1921.

³Archer, R. L.—“Secondary Education in the Nineteenth Century.” Chapter I.

TEXT-BOOKS.—The text-books in use during the first half of the century indicate a cram of the worst kind. Most of them were set in the form of a catechism, and were clearly intended to be learned by heart, the teacher's sole function being to ask the questions prescribed in the book.

"Mangnall's Questions" probably accomplished more completely and more distastefully than any book ever written the task of conveying to the learner an impression of familiarity with every classical, historical, political, or legal allusion, without giving a grain of real knowledge.¹ Even the text-books which limited themselves to one subject were in other respects no better. Some of the history text-books were in catechetical form; but the best of them at least gave a continuous narrative, though modern text-books of history do not inform their readers that Homer "was the most famous of Greek historians".²

ADVANTAGE OF ENGLISH PRIVATE SCHOOLS.—The private secondary schools of this period possessed one advantage over the public schools, the liberty to experiment in education. A remarkable experiment was made in the Hill's school at Birmingham in the early part of the century. A feature of this experiment anticipated the socialized study idea of the present century. A definite completion of some piece of work was required of pupils before any account was taken of it. For subjects like history, descriptive geography and popular science the bold plan was adopted of letting the pupils read what they liked so long as they were willing to stand an oral test on it.

This work of the Hill's school was, with the work of Arnold in the great public school of Rugby, the one bright spot in secondary education in England for the first half of the nineteenth century.

THE EDUCATION OF GIRLS.—The education of young women was at an even lower ebb than that of boys, and the text-books published for girls' schools were still more inferior than those in use in the grammar schools. They were written in the form of catechisms and epitomes, and were designed to give an appearance of familiarity with names and events which it would be considered a mark of ignorance not to know, but left the pupils utterly unaware of the facts which these names represented.

¹Archer, R. L.—"Secondary Education in the Nineteenth Century." Chapter IV. Cambridge University Press. 1921.

²Archer, L. D.—"Secondary Education in the Nineteenth Century." Chapter IV.

A CONTEMPORARY'S CRITICISM OF GIRLS' TEXT-BOOKS.—F. D. Maurice, writing in 1826 in the *Metropolitan Quarterly Magazine*, says of such text-books:

“In these volumes are contained all that is really important in history, viz., the dates of the events which it records; in biography, viz., the time when the gentlemen and ladies it signalizes came into the world and left it; in chemistry, viz., its nomenclature; in astronomy, viz., a list of the fixed stars.”¹

Up to the time of Arnold of Rugby in England, history was still practically not taught as a subject at the public schools. Even after Arnold's head-mastership history made slow progress at schools other than Rugby and perhaps Harrow. The public school Commissioners, in 1864, reported that there was in general little systematic teaching of the subject of history, and that the amount and method were not settled by general practice.²

MODERN HISTORY COMES INTO ENGLISH SCHOOLS.—But Arnold, among other reforms, incorporated, for the first time in England, the study of Modern History in the work of at least one of its great secondary schools.

METHOD AND AIMS OF THOMAS ARNOLD.—“To Arnold's pupils at Rugby,” his biographer says, “perhaps of ordinary lessons the most attractive were the weekly ones on modern history. He had always a difficulty in finding any work which he could use with satisfaction as a text-book. On a chapter of Russell's *Modern Europe* he would engraft, or cause the boys to engraft, additional information from Hallam, Guizot, or any other historian who happened to treat of the same period, whilst he, himself, with that familiar interest which belonged to his favorite study of history and geography, which he always maintained could only be taught in connection with it, would, by his searching and significant questions, gather the thoughts of his scholars round the peculiar characteristics of the age or the country, on which he wished to fix their attention. Thus, for example, in the Seven Years' War, he would illustrate the general connection of military history with geography, by the simple instance of the order of Hannibal's successive victories; and then, chalking roughly on a board the chief points in the physical conformation of Germany, apply the same principle to the more complicated campaigns of Frederick the Great. Or, again, in a more

¹Archer, R. L. “Secondary Education in the Nineteenth Century.” Chapter IX.

²Martin, C. H. K.—“The Study of History in Public Schools,” in “The Nineteenth Century and After Magazines.” p. 584, Vol. LVIII.

general examination, he would ask for the chief events which occurred, for instance, in the year 15 of two or three successive centuries, and by making the boys contrast or compare them together bring before their minds the differences and resemblances in the state of Europe in each of the periods in question. . . . No direct moral instruction could leave on their minds a livelier image of his disgust at moral evil than the black cloud of indignation which passed over his face when speaking of the crimes of Napoleon, or of Caesar, and the dead pause which followed, as if the acts had just been committed in his very presence. No expression of his reverence for a high standard of Christian excellence could have been more striking than the almost involuntary expressions of admiration which broke from him whenever mention was made of St. Louis of France. No general teaching of the providential government of the world could have left a deeper impression than the casual allusions to it which occurred as they came to any of the critical moments in the history of Greece and Rome. No more forcible contact could have been drawn between the value of Christianity and of heathenism, than the manner with which, for example, after reading in the earlier part of the lesson one of the Scripture descriptions of the gentile world, 'Now,' he said, as he opened the Satires of Horace, 'we shall see what it was.'¹

Such was the personality and moral force of the great Victorian schoolmaster, and under such auspices the modern history curriculum was inaugurated in the secondary schools of England.

The plan of Arnold was to begin in the lowest classes with scenes from universal history. These were to be followed in the middle classes with lively histories of Greece, Rome, and England, and in the higher classes by the study of some historian of the first rank "whose mind was formed in, and bears the stamp of some period of advanced civilization analogous to that in which we now live"; for example, Thucydides or Tacitus.

HISTORY IN THE SEVENTIES.—After Arnold, little was done with history until the universities of Oxford and Cambridge, in the seventies, began to recognize history in their examinations. History then became practically universal in secondary schools.

Examinations, however, encouraged subjects rather than well-organized courses in history. The fields usually covered were Greek and Roman history, and English history to 1815 or 1832.

¹Stanley, Arthur Penrhyn—"The Life and Correspondence of Thomas Arnold, D.D." p. 141. Charles Scribner's Sons. 1844.

Often also Bible history was included, and occasionally modern continental Europe received some attention. During the last twenty years some schools have introduced more connected courses, but in general the subject system still prevails.¹

b. On the Continent.

THE IDEA OF DEVELOPMENT.—The nineteenth century has been called the century of history. It was then that historians began really to see the past clearly, and to recognize in a new and fuller sense the differences between existence in the past and existence in the present. The idea of development changed the whole aspect of historical study and made the historical point of view essential in every department of learning.

But school programs in history responded slowly to these profound changes.

TRADITIONAL, AND SO-CALLED "NEW" AIMS.—The nineteenth century inherited and preserved the tradition that history should cultivate the moral and spiritual nature of the pupil. To this was added the patriotic motive, at the opening of the century.²

This patriotic conception was not a new one. It had earlier been suggested by Wimpheling in Germany in his text-book of 1505. It had moved the English Privy Council to the action of 1582. It had been in the minds of Comenius and of Rolland. It had inspired the French proposals of 1793. "Especially the history of the Fatherland," had again and again appeared in school programs of history.

But it remained for the new patriotism of the nineteenth century, and the new need felt by rulers for popular support to make the conception really effective.³

During the century, therefore, nearly all the countries of Europe formulated programs in history for use in secondary schools. The plans of these different countries vary widely, but there is a general agreement that general history should be taught with special reference to national history.¹ And at least in the schools of Germany and of France all history teachers are trained specialists in their subject. Curricula are arranged from the point of view of continuity, and consistently and systematically applied.

¹Bourne, Henry—"Teaching of History and Civics." Chapter IV. 1910.

²Johnson, Henry—"Teaching of History." p. 125.

³Bourne, Henry—"Teaching of History and Civics." Chapter IV. 1910.

11. THE EVOLUTION OF THE HISTORY CURRICULUM IN THE UNITED STATES.

a. Introduction.

INTRODUCTION.—The history of secondary education in the United States, Inglis says, is commonly and conveniently considered according to three principal phases of its development:

1. The Latin grammar school, covering approximately the colonial period;

2. The academy movement, beginning in the latter half of the eighteenth century and extending well into the latter half of the nineteenth century;

3. The public high school movement, beginning in the third decade of the nineteenth century, establishing itself in the last quarter of that century, and continuing up to the present time. These three movements overlap to a considerable degree, some Latin grammar schools persisting long after the academy movement was well under way, and the academy continuing up to the present to some extent.

When the Latin grammar schools of the American colonies became inadequate for the social needs which developed in the new country they disappeared and the academy which supplied education suited to those needs took its place as the dominant institution for secondary education. The academy, however well suited though it may have been to the frontier conditions of the early democracy and to the *laissez-faire* policy of our early government was not well suited to our later democratic ideals or to later governmental policy. It therefore gave way to the public high school.¹

b. Colonial Period: The Latin Grammar School.

During the Colonial Period history, when taught at all, was taught ordinarily in connection with other subjects. In this the colonists followed the custom of their mother country. The Latin Grammar School of New England was a counterpart of that in Europe. History, Greek and Roman history, was first read from the classics, and no other history appeared in the program of the Colonial Latin Grammar School.

¹Inglis, Alexander—"Principles of Secondary Education." Chapter V. Houghton, Mifflin, Company. 1918.

c. History in the Academy.

1. Introduction.

INTRODUCTION.—As the Academy with its more liberal education came to take the place of the Latin Grammar School, history was gradually introduced.

At first it was confined to ancient history, and early in the eighteenth century text-books imported from abroad, later published in the colonies, began to appear for use in the schools.

Edith W. Osgood¹ found by a study of advertisements in files of colonial newspapers, and by a study of early catalogues of these academies that Rollin's Ancient and Roman histories were especially popular from the beginning to the middle of the eighteenth century.

Among the newspaper advertisements examined, the lists of books advertised which had been imported by booksellers included such as Clark's "Compendium of Universal History", Clark's "Helps to English History". This indicates that there must have been a demand for these books, and also that General and English history were being added to Greek and Roman history of the new curriculum.

2. New England (Massachusetts).

NEW ENGLAND (MASSACHUSETTS.)—In the Boston Public Latin School, the best known survivor of the old New England Grammar School which had been founded in 1635, the earliest date found for history is 1784, when William King's "Historical Account of Heathen Gods and Heroes" was used. Successively in the same school were used:

Valpy's "Chronology of Ancient and English History", 1814 to 1824. Wyttenback's "Greek Histories". Adam's "Roman Antiquities". Tokle's "Pantheon of Heathen Gods".¹

At Leicester Academy, Leicester, Massachusetts, Whelpey's "Compendium of General History" was in use by 1824. But only occasionally a reference to history is found in the curricula of the first Massachusetts academies.¹

In 1827 Massachusetts, by Statutory mandate, placed the History of the United States on the list of subjects to be taught in every city, town, and district of five hundred families. Although the law was not enforced, by 1837 more than two-thirds of the towns reporting, offered United States history.¹

¹Osgood, Edith W.—"Development of Historical Study." *School Review*. 1914.

The movement for the introduction of United States history begun by Massachusetts was communicated to other localities, and started the writing of United States history texts not so much for elementary as for secondary schools.

One of, if not the earliest, of such histories prepared for upper grade and secondary school use was written in 1821 "by a citizen of Massachusetts", who states in his preface that, "while our schools abound with a variety of reading books for children and youth, there has never yet appeared a compendious History of the United States fitted for our common schools." This book was a small volume in full leather without maps or illustrations.

The next year, 1822, the Rev. C. A. Goodrich published his history, which for a long time surpassed all rivals in popularity. Within a dozen years one hundred and fifty thousand copies had been sold. This book appeared in various editions, some entirely lacking pictures, and none with more than a few insignificant cuts, until 1832. Then it was produced in a thick 12mo. with forty-eight engravings and a map. Good paper was used, and the pictures were excellent for the time, and very well printed.

In 1832, ten years later, Noah Webster put forth a school "History of the United States" to which was "prefixed a brief account of our Ancestors, from the dispersion at Babel, to their migration to America". The book ends with the adoption of the Constitution by the United States, because, as Mr. Webster explains, "An impartial history cannot be published during the lives of the principal persons concerned in the transactions related, without being exposed to the charge of undue flattery or censure; and unless history is impartial it misleads the student and frustrates its proper object."

Other school histories of the United States which were written and attained during the first half of the nineteenth century more or less circulation were: Hale's, Taylor's, Olney's, "Peter Parley's"—the last running into hundreds of editions.

As the study of history was liberalized in the new academies it was not confined to the study of our own nation. Several universal histories were also published.

Butler's, the earliest to be brought out, included, according to the title page, "History, Sacred and Profane, from the Creation of the World to the year 1818 of the Christian Era." It was very Biblical, the author's "first object through the whole work being to show the influence and importance of religion—to contrast particu-

larly the religion of Christ and His Apostles with the religion of the popes and Mahomet; and to show that Martin Luther was the angel of the gospel for the age in which he lived, and will continue to be the angel of the gospel until the millennial day”.

The book is illustrated with a number of full-page copper plate engravings. One reproduced purports to be a representation of Moscow in flames. The flames are genuine enough, but the city with its clapboarded houses and slender church spires bears a suspicious resemblance to the American towns of the period.

Of the other universal histories one by Rev. Royal Robbins, published at Hartford in 1835, tells the scriptural story of the Creation, “about 5,829 years ago,” and then mentions, “as a matter of curiosity,” a few theories of philosophers and others which do not agree with the Bible narrative. Darwin, an infidel, is represented as accounting for the origin of the world by supposing that the mass of chaos suddenly exploded like a barrel of gunpowder, and in that act exploded the sun, which in its flight, by a similar convulsion exploded the earth, which in a like manner exploded the moon, and thus, by a chain of explosions, the whole solar system was produced and set in regular motion.

Whether or not American educators and text-book writers in those early days had sensed a relationship between the study of economics and United States or Universal history, at least economics began to be included in the curricula of some schools. The most individual of early text-books written on this topic was “The Young American”, by G. S. Goodrich. It was a simple and entertaining dissertation on government and law showing their necessity, nature, and history, being easy of comprehension, reasonable authoritative, and illustrated by numerous pictures.¹

Stimulated by the academy movement for liberal education, and by the Massachusetts law of 1827 which marked the real beginning of the public high school, history developed rapidly in this state.

In 1837, two hundred ninety-four towns reported to the State Department, out of which 209 claimed to offer United States history, and 94 towns other forms of history.

In 1838, twenty-nine towns reported as offering political science.

In 1842 Horace Mann reported 10,177 pupils as engaged in the study of United States history, and 2,571 pupils in the study of general history.

¹Passages on early text-books taken from Johnson, Clifton. “Old Time School and School Books” pp. 371-379. Macmillan Co. 1901.

By the beginning of the second half of the century the study of history in many forms had found a permanent place not only in the academy but in the multiplying public schools.

"Political science," or "political economy", had appeared in the program of both types of schools, "political philosophy" as early as 1821 in the curriculum of the Boston English Classical (High) School.¹

3. New England (Other States).

NEW ENGLAND. (OTHER STATES).—History was taught in some of the schools of Vermont, and in Rhode Island and Connecticut at this time.

At Westerfield Female Seminary of Connecticut, for instance, in 1819, Whelpey's "Compendium of General History" was in use;² and history was taught (as shown by the United States Circular of Information No. 2, 1893, on the the History of Education in Connecticut) in other academies.³

At Waren Ladies' Seminary, Rhode Island, opened in 1834, the prospectus taken from the first catalogue showed a course of study outlined as:

1st Year.....Parley's "First Book of History".

2nd Year....Ancient History, Ecclesiastical History.

4. Central Atlantic States (New York).

Within the same period of advance in Massachusetts, history spread rapidly in the academies of New York.

In 1834 all but one of those reporting to the Regents of the University of New York had admitted history. Later as the number of the schools increased, the proportion of those teaching history for a time fell off somewhat. In Massachusetts also, there was, for some years after 1837, a relative decline. But in both sections the academies and high schools that offered history continued to constitute a majority.

In 1852, one hundred twenty-six out of one hundred seventy in New York offered general history, and ninety-one United States history; in 1862, one hundred thirty-two out of two hundred four academies offered general history, and one hundred sixty-nine, United States History.⁴

¹Inglis, Alexander—"Principles of Secondary Education." p. 535.

²Osgood, Edith—"Development of Historical Study." *School Review*. 1914.

³Steiner, Bernard C.—"History of Education in Connecticut." U. S. Bureau of Education. Circular of Information No. 2. 1893.

⁴Johnson, Henry—"Teaching of History." Chapter V., p. 129.

5. Central Atlantic States (Pennsylvania).

CENTRAL ATLANTIC STATES (PENNSYLVANIA).—Secondary education was retarded for a time in this state because of the temporary prejudice caused by the Lancastrian System of "poor school" education which very early had been introduced. But the state rallied very soon under the impetus set, in part, by the organization of the first central high school in Philadelphia.

In this school, founded in 1839, the plan of organization for studies provided that geography and history were to be united "for the present" with the department of Belles-Lettres.¹

In the program of study for 1852 is found in the three courses offered an ample provision of history for each.¹ What might be designated as the more general course offered the following in history:

- | | | |
|-----------|----------------------------|---------------------|
| 1st Year. | History of England..... | 2 periods per week. |
| | History of Greece..... | 3 periods per week. |
| 2nd Year. | History of Rome..... | 3 periods per week. |
| | History of Pennsylvania... | 2 periods per week. |

6. Central Atlantic States (Delaware).

CENTRAL ATLANTIC STATES (DELAWARE).—In the State of Delaware during the first half of the century and even after old time schools and school masters continued to be the rule.

The few secondary schools that existed independently of the colleges could not have progressed very far in taking on new studies, for Delaware College itself in its curriculum of 1834 shows no independent courses in history but does include the study of Say's Political Economy consisting of recitations from Ancient and Modern History. Between 1835 and 1840 the curriculum took on French's "Greek Historians and Philosophers".²

Why this backwardness on the part of Delaware is not easy to determine, since the Dutch colonies of which Delaware at an earlier period had been one, must have inherited the enterprise of the mother country, Holland having been the first country in Europe to establish a system of public schools, which were provided at the public expense with good schoolmasters to instruct children of all classes.²

¹Edwards, Franklin Spencer—"History of the Central High School of Philadelphia." p. 387.

²Powell, Lyman P.—"History of Education in Delaware," p. 28. U. S. Bureau of Education. Circular of Information No. 3, 1893.

7. Southern States.

SOUTHERN STATES.—An investigation of secondary education and the teaching of history in the southern states resolves itself into an investigation strictly of the period which brought the spread of the academy in the south. Before that time secondary education as a southern institution did not exist. Boys who were not instructed privately by tutors had been sent to be educated (when educated at all) to the mother country and its Latin Grammar schools. As in the North, there had been no secondary education for girls.

By a study of Circulars of Information issued by the United States Bureau of Education we have an account afforded of the various southern states in the spread of the academy system of the nineteenth century, and again, its reinstatement after the Civil War, together with the rise of public school systems and public high schools, and the development of colleges and universities.

With slight variation the curricula of academies in one state are counterparts of the others.

These Circulars show academy courses of study weighted with a study of the classics before the War of the Rebellion. They resemble, in this one particular, the Latin Grammar School. But already before the War the modern cultural studies had begun to be acceptable in the South; and after the period of reconstruction the newly reorganized academies and colleges increasingly found a place for these modern studies in their curricula.

The colleges and universities set the pace and created the ideals which spread through the secondary schools.

Instances of this may be found in the University of South Carolina where Dr. Lieber, afterwards of Columbia University, gave courses in history and political economy equal to the most advanced instruction in the country,—and in the University of Virginia and of North Carolina chartered in 1789. Later the new universities such as those of Nashville, Tennessee, and Tulane of Louisiana did the same.

Southern life had always demanded a knowledge of history of politics, and of the basis of government, because the white race of the South was almost confined to administration of estates and to the learned professions.

The study of history, and later the sister social sciences, was therefore promulgated in college and academy, it being remembered

that the less recent colleges and academies overlapped one another in the subjects of the curriculum.

SOUTH CAROLINA.—In the University of South Carolina in 1837, freshmen studied ancient history to the Peloponnesian War; sophomores, to Alexander the Great; juniors, Modern German and French history and English to James I, and the seniors had lectures on political economy. In 1843 this same university gave the following program:

Freshmen—Ancient History.

Sophomores—History of the Middle Ages.

Juniors—Modern History and political philosophy.

Seniors—Enjoyed the benefit of Lieber's political economy, and political ethics.¹

After the War this curriculum bore fruit in the state's reorganized secondary schools. By 1887 the admission requirements included "Outlines of English and of American History". The South Carolina Military Academy in 1887 taught political science and English history. The Orphan School supported by the City of Charleston included ancient and modern history in its course of study.²

NORTH CAROLINA.—In North Carolina in the same year the admission requirement to the state university included outlines of English and American history. Only the outlines of history were taught in secondary schools, and superficially.

GEORGIA.—In Georgia, under the University System of the various branch colleges established in the 70's and 80's that of Franklin College included history and political science in its curriculum, and the Wesleyan Female College, ancient and modern history.³

FLORIDA.—In Florida, in 1875, twelve high schools reorganized from ante bellum academies did not embrace the subject of history in their curricula. Since 1883, East Florida Seminary has taught history of the United States and general history. Since 1888, West Florida Seminary has included history in the Literary Course.

The catalogue of that year reads:

"In history and political science the purpose is to study the moral, social, and political forces which have operated in the develop-

¹Merriweather—"History of Higher Education in South Carolina." p. 176. Circular of Information No. 3, 1888.

²Smith, Charles Lee—"History of Education in North Carolina." pp. 88-128. Circular of Information No. 2, 1888.

³Jones, Charles Edgeworth—"Education in Georgia." pp. 54-66. Circular of Information No. 4, 1889.

ment of national life, and to apply the lessons thus learned to the solution of the social problems of our time. Appropriate text-books in history, government, and economic science form the basis of instruction, which must necessarily be amplified by lectures and reference to the larger works on these subjects, and to standard reviews, and other periodicals.¹

8. States West of the Alleghenies.

STATES WEST OF THE ALLEGHENIES (MICHIGAN).—New England people moving westward into the North West Territory carried the school requirements of the east and its text-books with them.²

Among the newer states, Michigan, through a fortunate set of circumstances and of men engaged in education, seems to have taken the lead. Here in 1837, at the very beginning of statehood, the Superintendent of Public Instruction included in his report a plea for the teaching of United States history in the common schools, and in 1847 the University of Michigan shared with Harvard the honor of introducing history as an entrance requirement.³

STATES WEST (OHIO).—Ohio, in its first school law of 1825 specified the Three R's for all schools, and followed this in 1831 by a law permitting the cities and towns to organize instruction in other subjects.⁴

In the city of Cincinnati, according to the Fourth Annual School Report published in 1833, the course of study of Cincinnati Central (High) School included modern, ancient and general history.⁵

In 1848 the curriculum of this school was as follows:

- 1st Year. American History and History of the United States, History of England.
- 2nd Year. History of Rome—History of Greece.
- 3rd Year. General History—Chronology.
- 4th Year. General History—Chronology—Philosophy of History.

In 1860, in the Thirty-first Annual Report of the Schools of Cincinnati, we read: "Dead languages are universally popular," and the pupils pursue them with a constantly increasing zeal, and

¹Bush, George Gary—"History of Education in Florida." pp. 30-37, Circular of Information No. 7, 1889.

²Cubberley, Ellwood—"Public Education in the United States." p. 223.

³Johnson, Henry—"Teaching of History." pp. 129-130.

⁴Cubberley, Ellwood—"Public Education in United States." p. 223. The Macmillan Co. 1923.

⁵"Fourth Annual School Report of Cincinnati." Appendix, p. 28. Published 1833.

desire to remain longer to study Horace, Homer, Thucydides, and Herodotus. This is an instance of an interesting survival of reading history in the original, even after the study of history has in the vernacular been added, through several systematized courses.¹

In 1882, in the Fifty-third Annual Report of the Board of Education the text in general history is mentioned as Thalheimer's "General History".²

In the same Report the annual examination in history was given as follows:

- 1—Define Janizaries, Protestants, Albigenses, Vandois, Invincible Armada.
- 2—What classes composed the governing power of the Feudal System? What length of military service could be exacted of them by the king?
What destroyed feudalism in England?
- 3—What benefit did the citizens and manufacturers derive from the Crusades?
- 4—To what French dynasty did Philip IV belong? Charles VI? Louis XII? Francis I? Henry IV?³

TABLE I.

Subjects of Social Science, thus far introduced into the Curriculum of the Public Secondary Schools.⁴

History of the United States.....	first in	1821
General History.....	"	1823
History of Civilization.....	"	1849
Ancient History.....	" 1635 or	1821
Mediaeval History.....	"	1842
Modern History.....	"	1821
History of England.....	" 1814 or	1828
History of France.....	"	1827
History of a single Feudal State.....	"	1839
Constitution of the United States.....	"	1828
Constitution of a single Federal State.....	"	1840
City Government.....	"	1842
Community Civics.....	"	1849
Political Philosophy.....	"	1821
Political Economy.....	"	1821

¹"Thirty-first Annual Report of Schools of Cincinnati." p. 52. Published 1860.

²"Fifty-third Annual Report of Board of Education." p. 314. Published 1882-'83.

³"Fifty-third Annual Report of Board of Education." Published 1882-'83.

NOTE—These reports are found in the library of "The Historical and Philosophical Society of Ohio." Cincinnati, Ohio.

⁴Inglis, A.—"Principles of Secondary Education." p. 413. Houghton Mifflin Company, 1918.

Ancient Geography.....	first in 1635 or 1821
Modern Geography.....	“ 1821
Ethics.....	“ 1839
Moral Philosophy.....	“ 1821
Natural Theology.....	“ 1823
Evidences of Christianity.....	“ 1823

9. Aims, Ideals, Methods and Teachers.

AIMS, IDEALS, METHODS, TEACHERS.—Speaking generally of the spread of the teaching of history in the American academy, the high-water mark was reached by the outbreak of the Civil War.

In high schools, as well as in academies, the subjects of history taught varied widely. In one school the work might be confined to general history, in another to ancient or to American. Sometimes two or all three of these subjects were offered, sometimes English history was substituted for one of them, or added as a fourth. Other subjects often listed separately were Grecian antiquities, Roman antiquities, mythology, and occasionally ecclesiastical history. The history of foreign countries received, on the whole, more attention than the United States. In New York, for example, until about 1860, general history alone was listed more frequently than the history of the United States.

And the arrangement of subjects in the curriculum varied as widely as did the subjects themselves.¹

During this formative period scarcely any attempt was made to draw up a systematic program of history. The idea was to teach subjects in history, and not, as in Germany and France, to organize courses of study.²

The methods for teaching the subjects in the classroom varied with the individual teacher,—there was no directive pedagogy. The common method seems to have been the catechetical when it was not one of verbatim memorizing. At best it was ordinarily a matter of “page” study in preparation for a quiz. This does not mean that there were no bright spots in American instruction, for the ideals and influence of the universities by the sixties must have sifted to some degree into the classroom of the secondary school. In fact there is evidence that this was so. If there were no Arnolds to mark the age in American history-teaching, at least there were men and even women, whom we come across occasionally in old

¹Johnson, Henry—“Teaching of History.” p. 131.

²Johnson, Henry—“Teaching of History.” p. 130.

memoirs and records, who have lived and taught, as leaven in the lump. Here is the simple account of one of them:

In 1847 Frederick W. Gunn opened a school at Washington, Connecticut, called the Gunnery. Mr. Gunn's system of discipline was unique and his method of punishing offenses original. His ideal for education was that a boy must learn to know the right, to love it, and to dare to defend it. As to the teacher his principle was, "If you would get into a boy's heart you must get a boy's heart into you." In the classroom his theory for teaching the dead languages was to "learn the language first and the grammar afterwards".¹

That man's method for the teaching history has not been recorded, but it is not difficult to imagine such a man treating history in the classroom, from the dynamic point of view.

The more advanced academies, the colleges and the universities furnished the better class of teachers, by this time, for the secondary schools. But these were the exceptional teachers; moreover the art of teaching must be a natural gift with them, for the influence of the rising European educationists had not before the Civil War found its way far into American schools. It may be fairly judged that teaching in the new academy was markedly in advance of the eighteenth century type of instruction. School teachers, especially of the middle and southern colonies, were frequently found the century before in degraded circumstances. Many of them were redemptioners and exported convicts. Newspaper advertisements of those colonies were written frequently as follows: "Ran away: A servant man who followed the occupation of a schoolmaster: much given to drinking and gambling."²

The normal school movement in the middle of the century preceded and supplemented by the growing influence of Pestalozzi, Froebel and Herbart, together with scientific and literary movements which followed one after the other, all tended toward better educated secondary teachers and an advancing teaching craft. The scientific impetus to historiography which came about in the midst of the nineteenth century and the writing of a better order of history texts than those earlier attempted were two other factors which tended to improve history teaching in the schools.

Among the values instruction claimed for history instruction Dr. Johnson enumerates the following:

¹"The History of Education in Connecticut." p. 60. Circular of Information No. 2. 1893.

²Earle, Alice Morse—"Child Life in Colonial Days." p. 71.

Moral training. Training for citizenship. Discipline of the memory, the judgment, the imagination. The moral and disciplinary values of history were described quite in the manner that had already been traditional in Europe. And the ideas were essentially the same as those advanced by Rollin in the eighteenth century.

Patriotism came in for its share as aim, and other more general values, such as the elevation of the mind, enlargement of the soul, the opening up of sources of amusement, as well as sources of profound thought.

It was also asserted, though less frequently, that the study of history promoted sound religion.¹

The reason why the teaching of general history held such a high place was that it was supposed to make a background for general information, in which to fit other historical knowledge. The aim involved was both a cultural and a practical one.

d. History in the Public High School.

1. Introduction.

"The Massachusetts law of 1827 marked the real beginning of the American high school as a distinct institution. It formed the basis of all subsequent legislation in Massachusetts, and deeply influenced development in other states.

It required a high school in every town having 500 families or over, in which should be taught book-keeping, algebra, geometry, science, and United States history.

In every town having 4,000 inhabitants, instruction in Greek, Latin, rhetoric, logic, and history (other than United States) must be added.

In 1835 the law was amended so as to permit any smaller town to form a high school as well.

This Boston and Massachusetts legislation initiated the public high school movement in the United States,² and incidentally, with it, the general spread and popularizing of the study of history among the new subjects.

Gradually the high school was accepted as a part of the state common school system by all of the states, those states west of the Alleghenies and in the Northwest Territory adopting the subjects and methods brought with them to the new country from the older systems in the east.

¹Johnson, Henry—"The Teaching of History." Chapter V.

²Cubberley, Ellwood—"Public Education in the United States." p. 193.

2. COLLEGE ENTRANCE RECOGNITION.

By 1870 history appears to have won fairly general acceptance as one of the essential studies. Its position in the high school began at about this time to be *materially strengthened by a widening recognition of history as a requirement for entrance to college*. But for about twenty years history continued to develop substantially along the lines already indicated.¹

After 1870 the history requirement for college entrance gained steadily in favor, especially with the newer and smaller colleges.

Out of 47 colleges and universities listed as replying to a questionnaire in 1887,

18 required United States history

9 required English history

7 required general history

12 required ancient history, or Rome and Greece.

Of these same colleges and universities,

4 required United States and general history

8 required United States and English history

4 required two of the above subjects

8 required three of the above subjects.²

In 1895, out of a total of 475 universities and colleges investigated by the Bureau of Education 306 required American history

127 required Ancient history

112 required General history

116 required Roman history

57 required English history

9 required State and Local history

1 required French and German history.

The knowledge expected must, however, often have been the merest outline; for, as late as 1890, some of these institutions were still using in their own college classes, text-books like Swinton's "Outlines", Anderson's "General History", and Barnes's "United States".

The diversity in the subject-matter required was probably greater in 1890 than in any other branch of instruction.³

As to the standing taken on the entrance requirement question by the older colleges and universities, the following particularized

¹Johnson, Henry—"The Teaching of History." p. 133.

²U. S. Bureau of Education. Circular of Information, No. 2-1887. p. 268. "The Study of History in American Colleges." Adams, H. B.

³Munro, Paul (Ed.)—"Principles of Secondary Education." p. 553.

statements regarding institutions of different types in different sections of the country may be regarded as distributively representative of the nineteenth century attitude.

HARVARD UNIVERSITY.

In 1846 occurs the first mention of a matriculation examination by the historical department of the university. The subjects required for this examination were Worcester's "Elements of Ancient History" and Worcester's "Ancient Geography". Since the year 1846 ancient history and geography continued to be the chief requirements of Harvard for admission to college at least until as late as 1887. In 1861 Smith's *Smaller History of Greece* or Sewell's *History of Greece* was made the requirement; in 1887, the *History of Greece and Rome, or of the United States and of England*.

YALE UNIVERSITY.

President Dwight in his "Travels" gives the course of study for Yale University as it was in 1814, which included a sophomore course in Tytler's "Elements of History", but the studies listed for admission to the university did not include history.

UNIVERSITY OF MICHIGAN.

The entrance requirement in 1848 was Keightley's *Grecian History to the time of Alexander the Great*, and *Roman History to the time of the Empire*. In 1868 history was again emphasized in the requirements for admission. A knowledge of the outlines of Roman history from the foundation of the city to the battle of Actium, and of Grecian history, from the beginning of the Persian War to the death of Alexander was exacted. Not only classical history, but the history of the United States to the close of the Revolutionary War was demanded. This combination of ancient and modern requirements was a great step forward; indeed it was a greater advance than most American colleges made up to 1887.

CORNELL UNIVERSITY.

Founded in 1868, Cornell introduced at the beginning a requirement of Greek and Roman history.

THE COLLEGE OF NEW JERSEY.

The admission requirements for this college in 1840 show ancient and modern geography, but make no mention of history. Again in 1850 there is no mention of history.

RUTGERS COLLEGE.

The admission requirements make no mention of history until after the war of the Rebellion.

ANTIOCH COLLEGE.

Incorporated in 1852, this college based its requirements for admission to the freshman class on those of the better colleges of the eastern states, including history.

VASSAR COLLEGE.

Founded in 1861, in 1885 the entrance examination required United States history, and recommended familiarity with Student's histories of Greece and Rome.

BRYN MAWR COLLEGE.

Opened in 1885, the requirements for entrance were the outlines of the histories of England and the United States, or the outlines of the histories of Greece and Rome.

"The zenith in the development of the American academy was reached about 1850, but it was not until about 1885 that it was overshadowed by the public high school. With the development of the public high school and the disappearance of the academy came the movement to relate the former to the college. This movement has been especially pronounced during the past two or three decades. As an outcome of the activities of several associations and special conferences, there has resulted a growing recognition of dependence and responsibility between the high school and the college which has been beneficial to both. Each has made concessions. The college has liberalized its entrance requirements, and the high school has increased its standards, while both have enriched their curricula."¹

The trend of college entrance requirements in social science more recently, that is between the years of 1913 and 1922, has been presented by a special bulletin of the United States Bureau of Education. These statistics are taken from this bulletin.

Social science includes the various fields of history, ancient, mediaeval, modern, American, English (or the same under such names as Greek, Roman, etc.), civics, economics, geography, and sociology.

¹The U .S. Department of the Interior. Bureau of Education Bulletin (1924) No. 35, pl.

The following table shows the total social science requirement for all degrees by 308 colleges;

TABLE II.

Number of units of social science required for entrance to college and frequency of each requirement, all degrees being considered.

Number of degrees requiring social sciences in the year.

Units	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922
0.....	144	147	145	146	154	156	161	155	161	166
Percent..	26	26	27	27	28	29	30	28	30	31
1.....	319	328	329	327	320	314	308	315	312	304
Percent..	58	59	59	59	59	58	57	58	58	57
1.5.....	10	10	7	4	4	3	3	3	3	3
2.....	80	70	67	57	62	61	61	61	56	51
Percent..	14	13	12	12	11	11	11	11	10	10
2.5.....	2	0	0	0	1	1	1	1	0	0
3.....	1	0	0	8	8	9	9	8	9	9
Total Degrees.	556	555	548	549	544	545	543	543	541	533

TABLE III.

The subject totals for all degrees. Frequency of specification of the various social-science subjects required for entrance to college, all degrees being considered together.

Number of degrees requiring social science in

Subject	1913	1914	1915	1916	1917	1918	1919	1920	1921	1922
Unspecified...	312	317	313	308	306	302	299	313	315	302
Percent..	57	57	57	56	56	55	55	57	58	57
Ancient.....	25	26	30	35	34	35	33	31	23	23
Percent..	4	5	6	6	6	6	6	6	4	4
Ancient and Combination	24	16	14	22	19	20	20	20	17	17
Percent..	4	3	2	4	4	4	4	4	3	3
American.....	20	20	17	11	11	11	10	10	9	9
Percent..	4	4	3	2	2	2	2	2	2	2
American and Combination	20	17	15	20	16	17	17	12	12	12
Percent..	4	3	3	4	3	3	3	2	2	2
General.....	12	12	12	12	12	11	10	10	10	10
Percent..	2	2	2	2	2	2	2	2	2	2
Totals used...	556	555	548	549	544	545	543	543	541	533

Ancient history is the branch of social science most frequently required. By itself and in combination it was required by 8 percent of the degrees in 1913 and by 7 percent in 1922. The branches with which it is most frequently combined are modern history and American history. In addition to being required to the extent indicated, it is "preferred" or "recommended" for 10 additional degrees (about 2.5 percent).

The American and American combination groups were required by 8 percent of the degrees in 1913, and by only 4 percent in 1922. This decrease is probably due to the fact that American history is now required for graduation quite commonly by the high schools of the country, and that since it will probably be offered anyway, there is no particular need in prescribing it.

On the whole, there is practically no difference between the A.B. and B.S. degrees in the choice or popularity of historical branches required for entrance. The A.B. degree requires slightly more of the ancient history and slightly less of the American. In addition to the requirements, eight of the A.B. degrees prefer or recommend ancient history, while only three B.S. degrees prefer it. The figures for the PH.B., LITT.B., and B.L. degrees show greater variability in the percentages of the various units required, but the small number of cases exaggerates any tendency all out of proportion to its importance. Ninety percent of all the colleges which offer two or more degrees have a single requirement in social science for all degrees or groups offered. The other 10 percent usually specify for the A.B. degree only, the most frequent specification being ancient history.

Of the 314 colleges, 75 state the maximum amount of credit allowed in social science. Of the 66 colleges offering the A.B. degree, 1 college accepts only 1 unit; 8 accept 2 units; 5 accept 2.5 units; 31 accept 3 units; 20 accept 4 units; and 1 accepts 4.5 units. Of the colleges offering the B.S. degree and stating the maximum credit allowed, 1 college accepts but 1 unit; 4 accept 2 units; 2 accept 2.5 units; 18 accept 3 units; 1 accepts 3.5 units; 9 accept 4 units; and 1 accepts 4.5 units.

The total number of subjects or combination of subjects specified as being accepted for entrance is 21. Naturally many of these have a very low frequency, often but a single college specifying them. For instance, "English and Mediaeval history" is specified as being accepted by 1 college; "English and United States" by 5; "Citizenship" by 1, etc. Of the 314 colleges, 195 specify the social science

branches they will accept. In order to give a general idea of the relative frequency of these specifications, the following table is presented:

Frequency of mention of social science subjects accepted for entrance by 195 colleges:

American history...185	*General.....25
Ancient history....174	Modern.....14
English.....170	Economics.....54
Civics.....162	Sociology.....5
Mediaeval-Modern....144	

It must on no account be understood that these figures represent the totals for all of the colleges. They represent only the 195 colleges which specified what subjects were accepted. A considerable percentage of the colleges now allow "free election" to some extent, and of course any standard subject in social science would be accepted. It is very probable for instance, that more than 3 of the 195 colleges would accept sociology, or that 195, rather than 185 would accept American history. The table simply shows the relative mention of the various subjects by the colleges which do mention them as acceptable for entrance. The figures are taken as of 1913, there being not over a dozen changes in the entire series since then.

Social science is required for entrance relatively more frequently by the colleges of New England than by the colleges of the other sections. In general about four-fifths of the total New England degrees require social science for entrance, while only about two-thirds of the total degrees in the other sections require it. The western section ranks slightly below the other three in this respect. The amount required is nearly always one unit. The 10 percent or so (varying slightly during the decade) of degrees which require other amounts are not concentrated in any other section, so that the total percentages do not vary much from one section to another.¹

Returning to the general record of history in the nineteenth century:

A committee of the National Educational Association reporting, in 1876, a course of study from the primary school to the university, probably represented the average practice of the day in recommending "Universal history and the Constitution of the United

¹U. S. Department of the Interior Bureau of Education Bulletin (1924) No. 35. "The Trend of College Entrance Requirements 1913-1922."

States" as subjects to be required in high schools. In the better secondary schools ancient history or a brief course in general history, or both continued to find a place. Instruction might be for a term, a half-year, or for a year. In some favored schools it might extend over two or more years and include, in addition to the subjects already mentioned, a course in American history, or a course in English history, or both.¹

3. THE CONTRIBUTION OF COLLEGES AND UNIVERSITIES TO THE HISTORY MOVEMENT IN OUR SECONDARY SCHOOLS.

There are at least five outstanding reasons why in the past the development of American colleges and universities has influenced the history movement in American secondary schools:

- 1—The colleges influenced secondary education in history through the college entrance requirements.
- 2—They gave teachers to the schools, and administrators for the school systems.
- 3—The best college methods of teaching history during the nineteenth century, and earlier, were when modified equally good secondary methods, and they found their way gradually into the secondary schools.
- 4—Many colleges and secondary schools, until late in the nineteenth century especially in the south and the west, and not infrequently in New England, were merged into each other. A college was frequently also a secondary school, and many a secondary school carried a college curriculum.
- 5—The colleges and universities, through their consciously established ideals in general, and for history and the social sciences in particular, influenced educational opinion, administrative practice, aim, method and curriculum for the secondary school.

Certain colleges have rendered signal services in this direction. Sometimes it has been brought about through the college ideal, the department ideal, the activity in professional or literary contribution of individual professors, and sometimes by the initiative of founders and of governing boards. The following are representative of these several types of service:

¹Johnson, Henry—"The Teaching of History." p. 133.

COLUMBIA UNIVERSITY.

Columbia College of New York claims the honor of being the first American institution to recognize history as worthy of a professional chair. An old broadside preserved in the Columbia library contains the status of the college for 1785, and a "Plan of Education", whereby it appears that history was taught in what was then a unique way for America. John Goss from 1784 to 1795 taught the sophomore class three times a week in a course which was characterized as: "Description of the Globe in respect to all general matters. Rise, extent, and fall of ancient empires; chronology as low as the fall of the Roman empire; present state of the world; origin of the present states and kingdoms—their extent, power, commerce, religion, and customs; modern chronology."

This was history with an ancient and geographical basis, but with a modern, political outlook.¹

In 1818 economic science was established at Columbia; and in 1857 a distinct chair of history and political science. This department, through the strong men who successively held its professorship and produced works on political science, furthered the advancement of these subjects.

Francis Lieber's writings in particular on civil liberty and political ethics were destined to take their place beside the most important works which have appeared in the history of jurisprudence. The classroom method of this man who was called to Columbia in 1857 anticipated the better practices of more than three generations beyond his time.

YALE UNIVERSITY.

Although general history (as distinguished from classical) was not absent from the curriculum of Yale in 1822 when the publication of courses of instructions first began, men were compelled to learn Tyler's General History, Ancient and Modern, by heart and recite it verbatim. It was against this memorizing of mere "words, words", that Andrew D. White revolted when a student at Yale; and this revolt led him afterwards, in 1857, first at the University of Michigan, to take up a fresh and original departure in historical teaching, thus leading the way to great changes of history-method in this country.²

¹U. S. Bureau of Education. Circular of Information No. 2, 1887. p. 60. "The Study of History in American Colleges." Adams, H. B.

²U. S. Bureau of Education. Circular of Information No. 2, 1887. p. 55. "The Study of History in American Colleges." Adams, H. B.

MICHIGAN UNIVERSITY.

The institution of a department of History and English Literature in this college in 1855 was one of the first academic recognitions of history in the country. Charles Kendall Adams followed the organizing of history by Andrew D. White at Michigan, with the introduction of the seminary method in history, and in 1881 by the organization of the School of Political Science. In his report of 1882, he says: "A grouping of the studies shows that there are twelve courses in history, eight courses in economic science, seven courses in social, sanitary, and educational science, and six courses in constitutional administration and international law.

Of the seminary method, Professor Adams says:

"When I took hold of my work here in 1868, it occurred to me that something might be done to awaken further interest by introducing the German seminary methods which I had observed in Berlin, Leipzig, and Bonn. I have three different ways of conducting the exercises." The first method was that of the reading of an individual paper on the question in hand, with a report rendered by other members of the class of their study of the same subject. The second method was that of dividing the general question on hand into several parts, and having each student devote a week to some particular phase of an individual question.

Professor Adams says that this method resulted in better work, but that at the conclusion the knowledge of the students was more fragmentary and less satisfactory.

A third method was that of having each student report at each weekly meeting the result of his own studies in his own particular question. This last method he found to be the most satisfactory, if the questions at the beginning were properly chosen. The seminary method is peculiarly the contribution of Michigan University to method-technique for history study in the United States.

CORNELL UNIVERSITY.

Ezra Cornell and Andrew D. White, the founders, proposed to foster history and political science through university education for American youth; there was given a prominence to scientific and historical, political, economic, and social studies, in a curriculum which combined a liberal and a practical education.

This university had for its avowed and crowning idea from the beginning "the need of labor and sacrifice in the developing of individual man in all his nature and powers as an intelligent, moral, and

religious being". The university's policy was that of singling out history and political science for emphasis, as a distinct means of training for character and citizenship. President White gave as his reasons for educating American youth in history and political science the following:

It gives good discipline.

Secondly, we believe that the state and nation are constantly injured by the chosen servants who lack the simplest rudiments of knowledge which such a department (history and political science) could supply. No one can stand in any legislative position and not be struck with the frequent want in men, otherwise strong and keen, of the simplest knowledge of principles essential to public welfare. . . . It is very common that in deciding great public questions exploded errors in political and social science are revamped, fundamental principles of law disregarded, and the plainest teachings of history ignored.¹

Moses Coit Tyler appointed in 1881 professor of American history and literature gives his course in American history and his aim and method in teaching.

"I confess that I adopt for American history the principle which Professor Seeley of Cambridge is fond of applying to English history, namely, that while history should be thoroughly scientific in its method, its object should be practical. To this extent I believe in history *with a tendency*. My interest in our own past is chiefly derived from my interest in our own present and future. And I teach American history not so much to make historians, as to make citizens and good leaders and legislators for the state and nation. From this point of view I decide upon the selection (of material) from the point of view that history study should be 'practical'.

"As to methods of work I am an eclectic. As I have students (of all grades, so my methods of work include the recitation, the lecture, and the seminary. I have found it impossible by the two former to keep my students from settling into a merely passive attitude; it is only by the latter that I can get them into an attitude that is inquisitive, eager, critical, originating. My notion is that the lecturing must be reciprocal. As I lecture to them, so must they lecture to me. We are all students and all lecturers. The law of life with us is cooperation in the search after the truth of history."² The

¹U. S. Bureau of Education, Circular of Information No. 2. 1887. "The Study of History in American Colleges."—Adams, H. B.

²U. S. Bureau of Education, Circular of Information No. 2, 1887. p. 156. "The Study of History in American Colleges."—Adams, H. B.

addition of social science to history and politics was made through the recommendation of President White in 1884. It was a course in practical instruction calculated to fit young men to discuss intelligently such important social questions as the best methods of dealing practically with pauperism, intemperance, crime of various degrees among persons of different ages, insanity, idiocy, and the like, with field laboratory work in social science.¹

HARVARD UNIVERSITY.

Harvard University in establishing in 1839 its first professorship of history, marked the first distinct endowment of the branch of history in any American college. This led the way to the recognition of history as worthy of an independent chair in all of our later institutions.

After 1888, Professor Bush says, the new method consisted of attempting to preserve the valuable features of the recitation by adopting and developing the seminar, or seminary method, which had already been adopted in the University of Michigan and at Cornell. "Of old the student was a 'getter of lessons', and the instructor an agent for enforcing routine duties. In the new system the student is tacitly, and in more cases properly assumed to be in pursuit of a training which seems to him and his advisers fitted to the ends which he seeks to attain in life. Of late years, speaking in the 90's, lectures have taken to an extent the place of recitations. But the lecture system may simply be a "broad road to ignorance". "Learning is criticism, it is attack, it is doing, one must perform processes himself."² These things are now becoming better understood.

JOHNS HOPKINS UNIVERSITY.

Opened in 1876, the work of this institution immediately adopted the seminary method and other modern lines. But the especial contribution to pedagogy of Johns Hopkins in the department of history was the establishment of a practice among under-graduate students of history and political science of lecturing to their own classmates upon subjects connected with the course. The idea of oral reports with a brief, or of a few notes, or, best of all, of an analysis written upon the blackboard led the way to the preparation of a

¹U. S. Bureau of Education, Circular of Information No. 2, 1887. p. 163. "The Study of History in American Colleges."—Adams, H. B.

²U. S. Bureau of Education, Circular of Information No. 6. p. 163. "History of Higher Education in Massachusetts."—Bush, G. G.

regular course of cooperative lectures by members of a class working conjointly with the instructor. For the time being the student became the teacher. Pretensions were seldom made to original investigations. The understanding was that the students should collect the most authoritative information upon a given subject and present it to his fellows in an instructive way. This naturally implied the selection of the best points of view and the omission of all irrelevant matter. The success of the lecture turned upon his kindling the interest of his classmates and keeping their attention to the end.¹

e. THE MOVEMENT BEGUN IN THE NINETIES.

1. The Committee of Ten: Madison Conference.

School instruction in history first began to really assume perceptible proportions about 1890. But the prevalent idea still seemed to be to provide subjects in history rather than organized courses. In the work in United States history, whenever it was taught in the high school, the time, devoted to it varied from six weeks to a year.²

The first important step in the reform of the history situation was taken by the Madison Conference in 1892. At the Saratoga meeting of the National Educational Association, July, 1892, a committee of ten was appointed to select members of conferences which should consider each subject of the curriculum of secondary schools, and of college admission requirements.

For the subjects of history, civil government, and political economy a sub-committee of ten was appointed which met in Madison, Wisconsin, December, 1892.

In their report this sub-committee recommended that in school programs there be given to history, not less than three periods a week for eight years of which four should be in the high school and four in the grammar grades. Recommendations were made as to the methods of teaching, qualifications of teachers, school apparatus, and fields and topics for study.

This committee omitted the reconstruction of the history curriculum for the elementary school as beyond its province. This left history in the high school not a part of a systematic course of study but rather a collection of unrelated subjects.

¹U. S. Bureau of Education, Circular of Information No. 2, 1887. p. 171. "The Study of History in American Colleges."—Adams, H. B.

²Johnson, Henry—"The School Course in History." *The Historical Teachers Magazine* 1917. p. 47.

2. The Madison Conference, 1892.

- Grade V. Mythology and Biography.
- Grade VI. Mythology and Biography.
- Grade VII. American History and Civil Government.
- Grade VIII. Greek and Roman History with Oriental connections.
- Grade IX. French History with Backgrounds of Mediaeval and Modern History.
- Grade X. English History with Backgrounds of Mediaeval and Modern History.
- Grade XI. American History.
- Grade XII. A Special Period and Civil Government.

By the finding of this conference and the discussions it aroused, a definite impetus was given to the study of history in American secondary schools, and by 1896 there were more than two hundred thousand high school pupils studying the subject.¹

For several years the problems involved in the course as recommended were left to the initiative of the individual schools for solution. And although other national and state educational organizations gave consideration to these matters no general agreement was reached as to aim, method of teaching the relative values of the different subjects, or their proper order and place in the curriculum.

The recommendations of the Committee of Seven became known as the "block" system, and remained to a large extent for nearly two decades the directive principle for history teaching in secondary schools.

3. The Committee of Seven.

In the meantime a Committee on College Entrance Requirements appointed by the National Educational Association in 1895 had been inviting the cooperation of organizations interested in the problem from the point of view of the special subjects of the course of study. The response to this on the part of the American Historical Association was the appointment of the Committee of Seven who made a report in 1899. This Report recommended for the high school a history curriculum of four blocks or periods covering four years, with alternatives, and urges the value of general history. Like the Committee of Ten it discussed the methods of teaching and

¹Edited by Johnson, Charles Hughes, "High School Education." p. 292. Charles Scribners Sons. 1912.

the qualifications for teachers of history, gave some attention to history below the secondary school, and was memorable for other helpful and illuminating material for the use of teachers.

4. Recommendations of the Committee of Seven, 1898.

- Grade III. Biography of Great Men.
- Grade IV. Biography of Great Men.
- Grade V. Ancient History.
- Grade VI. Mediaeval and Modern History.
- Grade VII. English History.
- Grade VIII. American History.
- Grade IX. Ancient History to 800.
- Grade X. Mediaeval and Modern History.
- Grade XI. English History.
- Grade XII. American History and Civil Government (together).

5. The Committee of Eight.

In 1908 the Committee of Eight proposed a more detailed program for the elementary school, and extended social science downward to the first grade. This was a continuous program, but the topics for the first six years lacked real connection.

6. Recommendations of the Committee of Eight.

Grade I and II.—Pictures and Stories of Indian Life. Public Holidays and Local History.

Grade III.—Pictures of Historical Scenes and Persons of the Various Ages.

Grade IV and V.—Historical Scenes and Persons in Later American History. A little Civics.

Grade VI.—World from which our Ancestors came. More Community Civics.

Grade VII.—Early American History. More Community Civics.

Grade VIII.—Later American History Community Civics.

7. The Committee of Five.

In 1907 a Committee of Five was appointed by the American Historical Association to determine what modifications, if any, were needed in the recommendations of the Committee of Seven.

But the report of this committee did not appear until 1911. In the main, it supported the recommendations of the previous committee but recognizing the increasing interest in the study of modern European history it suggested a new scheme of history courses, and urged the requiring of three years of history for all high school pupils.

This was an advance in the direction of continuity, but the view taken of the field of history was somewhat narrow.

8. Recommendations of the Committee of Five.

Grade IX.—Ancient History to 800, economic, political and social.

Grade X.—English History with Continental connections to 1760, economic, political, and social.

Grade XI.—Modern Europe with English connections since 1760, economic, political, and social.

Grade XII.—American History and Government, economic, political, and social,—separately or ratio of 3:2.

TABLE VI.

Percentage of Pupils in Public High Schools Pursuing History between the years 1889 and 1915.¹

Subjects	1889-'90	1894-'95	1899-'00	1904-'05	1909-'10	1914-'15	Number
History...	27.31	34.33	38.16	40.88	55.03	50.54	589,067
Civil Gov. ....	.....	.....	21.66	17.97	15.55	8.64	100,736
Civics.....	.....	.....	.....	.....	.....	7.08	82,588

9. The N. E. A. Committee of Social Studies.

By the time the United States had entered the Great War questions relating to public health, to housing and homes, to good roads, and the like had come prominently to the front in American interest. Attention became focused more than ever before on vital present problems, and current programs, in history, as well as textbooks, began to be criticised because they did not suitably subor-

¹Inglis, A.—"Principles of Secondary Education." p. 414. Houghton Mifflin Company, 1918.

dinate history to the more recent use of history namely, as a means of contributing to an understanding of present day problems.

This movement called the N. E. A. Committee on Social Studies into existence, the Report of which appeared in 1916. Not only did the recommendations of this committee attempt a solution of the problem just mentioned, but it also took into account a differentiation of social studies suitable for two cycles—those of the Junior and the Senior high schools.

10. Recommendations of the N. E. A. Committee on Social Studies.

Grade VII.—Geography, European History, Community Civics.

Grade VIII.—American History, Community Civics, Geography incidentally.

Grade IX.—Political, Economic, and Vocational Civics, with History, incidentally.

Grade X.—European History, with Oriental and English.

Grade XI.—American History.

Grade XII.—Problems of American Democracy.

The recommendations provided several alternative arrangements for both Senior and Junior high school cycles, and also for the 8-4 schools.

1. The Second Committee of Eight.

A Second Committee of Eight, more accurately entitled "The Special Committee on History and Education for Citizenship in the Schools", reporting through the *Historical Outlook* in 1921, recommended a continuous course covering twelve years, which inclined toward the weighting of the program with social science material.

12. Recommendation of the Second Committee of Eight.

Grades I and II.—Making of the Community. Indian and Pioneer Life; Pictures and Stories of Different Habits of Life.

Grades III, IV, V, VI.—The Making of the United States.

Grade III.—How Europeans found our Continent and what they did with it.

Grade IV.—How Englishmen became Americans, 1607-1783.

Grade V.—The United States, 1783-1877.

Grade VI.—How we are governed. United States since 1877.

Grades VII, VIII, IX.—American History in Its World-setting.

Grade VII.—The World before 1607, including Spain in America.

Grade VIII.—The World since 1607, with emphasis on economic and social history of the United States.

Grade IX.—Community and National Activities including Commercial Geography, Economic History and Civics.

Grade X, XI, XII.—The Modern World.

Grade X.—Progress toward World Democracy since 1650.

Grade XI.—Progress toward Democracy in the United States. With Foreign Contacts.

Grade XII.—Social, Economic, and Political Problems and Principles.

The N. E. A. Committee of Social Studies issued its report just before America entered the World War. Dr. J. L. Barnard was one of the most active members of this Committee and later became inspector of social studies for the Pennsylvania State Department of Public Instruction. He has been largely instrumental in issuing a state course in social studies which is accepted as a logical outgrowth of the work of the committee under consideration.

This course has been officially accepted for trial by a number of States, and seems more nearly than does any other tentative program yet offered by cities, states, or prepared by experts for associations, to meet the present need.

13. The Pennsylvania Program.

Grades I, II, III.—Public anniversaries. Primitive, Pioneer, and Pastoral Life. Civic Virtues.

Grades IV, V.—Stories of American History. Civic Virtues. Community Cooperation.

Grade VI.—European Background of American History. Civic Virtues. Community Cooperation. Vocational Cooperation.

Grade VII.—United States History.

Grade VIII.—Community Civics.

Grade IX.—A half-year each of Vocational and Economic Civics.

Grade X.—World Survey of History.

Grade XI.—American History.

Grade XII.—Problems of American Democracy.

f. THE SITUATION OF HISTORY IN THE SECONDARY SCHOOLS IN 1907.

William McDonald in an article on "The Situation of History" in *The Nation*, of 1907, Vol. 85, gives a summary of the condition of history-teaching nine years after the American Historical Association had reported through its Committee of Seven, and the College Entrance Examination Board had adopted its requirements.

He begins by summarizing the essential features of the report of the Committee of Seven, and speaks of:

The indication of four historical fields, ancient, mediaeval, modern European, and English and American history.

The repudiation of the exclusive devotion to the text-book, and insistence on the vitalization of historical instruction by enlarged and systematic use of collateral reading, informal lectures, special reports, map-drawing, use of historical pictures and objects, and student's note-books.

Referring to his inquiries "systematically pursued during six years at summer schools at Harvard, Cornell, and the University of Chicago" where students include teachers from a large number of states, and to "two years of service as chief examiner of history in the College Entrance Examination Board", McDonald makes the following statements:

Since the report of the Committee of Seven the methods of teaching history have undergone a fundamental change.

The formal use of text-books has declined.

Less time is spent on minor events and incidents of romance and adventure.

History has come to be looked on less as a body chronological facts to be learned outright, and more as an interesting story of vital social development.

As a distinct result of these methods there has arisen a demand for specially trained teachers.

The delineation of the field made by the committee is objected to by a large number of the best teachers.

The program for reading in historical literature is too wide, and too time-consuming.

The character of pupil-attainment, as judged by the criteria of examinations, has changed. There is a striking lack of orderly and exact knowledge. This shows that the amount of work involved in the recommendations of the

committee is the cause. The prevailing requirements for college entrance cover too much ground, and cover it in a manner beyond the powers of the average pupil and the resources of the average school.

In the same year (1907) in which McDonald makes these summaries and criticisms the Committee of Five, as previously referred to in this study, was appointed to determine modifications of the recommendations of the Committee of Seven. Four years later in 1911 came the recommendations of the Committee of Five.

The next official report, also referred to in this study, was that of the National Educational Association, which appeared in 1916.

g. THE SITUATION OF HISTORY IN THE SECONDARY SCHOOLS IN 1915.

Hugo H. Gold, summarizing a study on "Methods and Content of Courses in History in High School", in *The School Review*, of 1917, Vol. 25, affords the following data as to the situation in 1915, the year previous to the report of the National Educational Association Committee on Social Studies:

Data afforded by 242 most recently published High School Courses of Study from 236 cities distributed over 41 states.

Aim in Teaching History.

Only 126 out of 242 printed courses of study examined specified an aim in the teaching of history.

One predominant aim is purely disciplinary.

STATEMENT OF AIM.	<i>Frequency</i>
Knowledge of the development of civilization.....	42
To develop patriotism and intelligent citizenship.....	36
To acquire broad sympathies and culture.....	34
Knowledge of the development of nations.....	22
To acquire powers of interpretation and judgment.....	22
To acquire a store of useful facts and historical material....	18
To see how our ancestors solved problems in order to help us in the solutions of problems.....	15
To get such a picture of the past as will help us to understand modern life, current events, present movements...	13

An idea of the remoteness of oriental beginnings and of the length and reach of recorded history.....	11
To develop ideals national and universal, such as character, initiative, foresight, courage, fortitude, efficiency, etc...	9
To furnish a background for literature and general education.	8
To furnish illustrative moral materials.....	7
A definite knowledge of the names, location, and chronological succession of the early oriental nations.....	6
To teach the pupils the use of books and how to extract substance from the printed page.....	6
To develop the memory and the imagination.....	5
To gain power in the systematization of facts.....	4
Knowledge of the development of democracy.....	4
To satisfy a conventional demand.....	4

Directions for Teaching History.

Only 100 Courses of Study gave any direction for teaching, and in most cases these were very general and very brief.

Data afforded by 135 replies to a questionnaire sent to 480 high schools selected at random from cities as listed in the Educational Directory published by the United States Bureau of Education.

On Methods of Teaching.

There is great variability in methods of teaching history, the most common methods being the topical and the chronological.

The prevailing tendency is to recognize the text-book merely as a guide or an outline to be supplemented by collateral reading and other materials.

The text-books are considered as a standard of, minimum requirements, and the pupils are held directly responsible for the mastery of its contents.

h. THE SITUATION OF HISTORY IN THE SECONDARY SCHOOLS IN 1923-'24.

In the report of the "History Curricula Inquiry", by the Director, Professor Edgar Dawson, published in the *Historical Outlook* of June, 1924, the history situation is again outlined.

Cross-Section of Present History Curricula.

Probably about one-third of the schools are under the influence of the 1916 recommendations of the N. E. A. Committee on Social Studies; a second third under that of the 1898 recommendations of the Committee of Seven; and only a third are without chart and compass. (See Recommendations.)

Among the conspicuous facts and general impressions brought out by the Inquiry are the following:

1. Ancient History as a separate course seems to be receding in popularity, and English History as a separate course seems to be losing ground.

2. General History has increased by 200 percent.

3. The one-year course in World History, while popular in some quarters does not seem as yet to have made much headway.

4. American History tends to move from the last year of the high school to the next earlier year—the eleventh grade.

5. There is a tendency to put into the twelfth grade a course in current problems.

6. A three-year course in history in the tenth, eleventh, and twelfth grades is not without wide-spread support.

7. There is considerable interest in a Junior High School course made up of a combination of materials taken from geography, government, history, and industrial and social conditions.

8. The teaching of government seems to be standing still, if not actually receding.

9. A three year sequence course known as "Synthetic History", in which is included the elements of economic, social, and political organization, is a curriculum which seeks to effect a study of continuity.

1. American Colonial History included in the Grade Ten course.

2. Civics included in Grade Twelve.

3. It is assumed that economic and social facts and principles will be discussed where they naturally come in historical evolution.

There are those who believe that the only way to vitalize the history in the high school course is to include in it the problems of organized society.

Such new courses of study as that of New Jersey (reported in the *Historical Outlook* for May, 1924), seem to offer no history other than American and but little more than one unit of that. Society is to be studied in cross-section analysis rather than in evolution, and civics is to take the place of history-civics with a very broad definition. The cross-section method expressed itself in all the social studies in the form of a rapidly growing emphasis on current events and a rather emotional discussion of them.

1. HOW TO REDUCE THE COMPLEXITY OF THE SITUATION.

"Comments and Criticisms on the History Inquiry," as presented in the October, 1924, number of *The Historical Outlook*, help to further point the present history situation.

1. The complexity of the problem regarding the vertical construction of the history curriculum is minimized by the suggestion that *continuity of courses taken, not uniformity of courses offered*, be made the unifying principle.

2. History must present vital and worth-while facts if it is to retain its position in the curriculum.

3. By good sense and co-operation the relations between history and its sister social sciences must be found.

SECTION V.

An Evaluation of the History Based on Its Evolution.

1. INTRODUCTION.

Among the directive forces at work in the twentieth century educational movement giving it essential character and trend, are the factors of a fundamentally changing educational ideal, and a scientifically controlled investigation of the educational field.

The educational ideal of a people, especially when consciously set up, has always been the reflection of the life and thought of that people. The people of the United States are demonstrating this principle in the present reconstruction of their educational system. They have outgrown their period of the try-out of other nation's ideals, and have come to realize that education for an American Democracy alone must set the norm for their educational standards.

Through their educational leaders they are now attempting to determine ideals and procedures which shall embody this that they have come to realize: and to this end an extensive amount of scientifically controlled investigation of social phenomena lying outside the immediate field of education is being employed.

In directing investigation so extensively to such a type, resulting as it must in the shaping and establishing of unprecedented ideals and practices for at least a considerable and perhaps a long time to come, the fact appears to have been lost sight of that the American Democracy of today, taken in its fullest social sense, is a very different democracy from that of the country's yesterday, and history teaches that the American Democracy of tomorrow will differ as materially. The surface phenomena of American society and the so-called public opinion of today, which may have been made the basis of new ideals and procedures, will hardly be recognizable in the society and the public opinion of a generation or two hence. But ideals and practices once formally determined and set up in the field of education may not be found so readily readjustable; the general evolution of educational theory and practice in the past has not been characterized by the note of fluency.

Educating today for Democracy must rather represent an ideal which, through the successive changes of tomorrow, will remain in all essentials, an abiding one. That ideal must be shaped not along by investigations of the needs of a present-day democracy, but by due consideration of the laws of human heredity, human nature, and human development underlying and supporting societies and governments in all ages, and particularly those centuries which have determined the essential genius of any people. In the case of the people of the United States in the ancestry of their democracy there is represented the welding of Christianity and its idea of the divine worth of the individual to the Teutonic race and its excessive sense of individuality. This remote and European ancestry has been augmented by similar characteristics accentuated in the more immediate ancestry of the American people—the characteristics of religion, of personal and communal liberty, and of initiative contributed by our colonial forefathers.

An educational ideal determined in the genuinely scientific spirit (which is also the spirit of philosophy) will make provision for those elements which have been previously formative of the highest ideals of the race, of the people, and of their state. This is the type of the new educational ideal that is needed for American Democracy, and nothing less comprehensive will serve at this juncture the purpose of the American people.

A study of the developing history of education reveals, among a variety of particular viewpoints held either consciously or unconsciously by ancient and modern peoples, four main, from time to time recurring, types all of which have persisted, each with its lesser correlatives, to the present day.

The reconciliation of these types, of the respective aims and ideals connoted at least by three of them, in a single and unified aim and ideal, may be regarded as the triumph of recent educational doctrine. Education as the development of the individual according to his nature, education as development for social efficiency, and education as development for culture or mental enrichment are mutually inclusive one of the other. And education as the development of the moral and religious nature, contributing to and served by the other three, constitutes the fourth type.

Experience—mental, social, moral and religious, cultural—mutually reinforcing, and each one a condition of the completest development of the others, is the educational ideal which, aimed at, will free the activities and satisfy the instincts of the individual, while

serving the needs of society and the state. To such an ideal and aim are referable all lesser and specific educational ideals and aims whether concerned with curricula construction, subject content, method technique, school organization or superintendence.

The problem of evaluating the history curriculum of the secondary school is one of many which must be solved under the control set up by the foregoing principle.

To evaluate a study means to pass judgment on the nature and amount of its value or worth, as compared with something else.

All values may be classed as either intrinsic or instrumental; and Dewey classes an instrumental value as also intrinsic when the instrumental is a necessary means to an end regarded as intrinsic.

The aims set up in the teaching of any subject point to values or uses of that subject.

2. THE VALUES AND USES OF HISTORY.

(As represented by the aims set up in the past for teaching it.)

In order to show the values and uses of history as represented by the aims that have been set up for teaching it along the past to the present time the following summary is presented. This tabulated summary is made from the study of the Evolution of History preceding, and is so arranged to project the successive aims of history-teaching against corresponding curriculum-contents and methods of instruction. Following the aims of *history* instruction in each epoch of the summary, are given the corresponding, more general *educational* aims.

A Summary of Aims.

1. HISTORY IN PRIMITIVE EDUCATION.

- a. *Nature of Curriculum-content.* Myth, tribal and national history tales.
- b. *Method of Instruction.* Oral instruction. Observation at and participation in adolescence ceremonies.
- c. *Aim of Instruction.* The transmission of racial inheritance. Service to the tribe.

Social Efficiency, the General Aim.

2. HISTORY IN ORIENTAL EDUCATION.

- a. *Nature of Curriculum-content.* Chronology. Historical data. Chronicle, among the Hebrews.

- b. *Method of Instruction.* Oral and individual. Stereotyped. Disputatory, among the Hebrews.
- c. *Aim of Instruction.* Perpetuation of past glory of the nation and of the historic records. Moral and religious character, among the Hebrews.

Social Efficiency. Moral and Religious Character, the General Aims.

3. HISTORY IN HOMERIC EDUCATION.

- a. *Nature of Curriculum-content.* Myth and Folklore. Tribal history.
- b. *Method of Instruction.* Informal. Observation. Imitation. Participation.
- c. *Aim of Instruction.* Tribal. The training of a worthy member of the tribe.

Social Efficiency, the General Aim.

4. HISTORY IN GREEK EDUCATION.

- a. *Nature of Curriculum-content.* Correlated geography and history formally studied in elementary education; informal secondary education-contact with myth and folklore and great historical writers through continued reading and participation in Greek choruses and festivals.
- b. *Method of Instruction.* Observation and reading. Participation. Practice of civic ideals formed by observation of elders and public dramatic presentation of history and tradition.
- c. *Aim of Instruction.* Citizenship. Culture.

Social Efficiency, The General Aim.

5. HISTORY IN ROMAN EDUCATION.

- a. *Nature of Curriculum-content.* Formal instruction in legendary and authentic history in elementary period; in early Roman period informal secondary education through historical reading appealing in new ways. In the later period, much of history formally read in connection with the Greek classics and information by historical allusion, also Roman historians.
- b. *Method of Instruction.* Biographical. Later period formal reading and correlation.

- c. *Aim of Instruction.* Preparation for political efficiency. Formation of character. In the later period, professional and cultural.

Social Efficiency, Moral Character, Culture, the General Aims.

6. HISTORY IN PATRISTIC EDUCATION.

- a. *Nature of Curriculum-content.* Greek historians. Christian and Hebrew ecclesiastical history. Universal history dominated by Christian philosophy.
- b. *Method of Instruction.* Exposition.
- c. *Aim of Instruction.* Moral and religious. Culture as secondary.

Moral and Religious Character, Culture, the General Aims.

7. HISTORY IN MEDIAEVAL EDUCATION.

- a. *Nature of Curriculum-content.* Translations of the Greek historians. Ecclesiastical history. Hebrew history. National and local mediaeval chronicles.
- b. *Method of Instruction.* Exposition. Informal reading. In the scriptorium reading and copying the text.
- c. *Aim of Instruction.* Moral and religious. Culture as secondary.

Moral and Religious Character, Culture, the General Aims.

8. HISTORY IN RENAISSANCE AND REFORMATION EDUCATION.

- a. *Nature of Curriculum-content.* In early Renaissance period, classical history; during Reformation period and Counter-Reformation, classical history incidentally read in Protestant schools, and in the schools of the Jesuits, Hebrew, Ecclesiastical, Ancient, Mediaeval, and Modern history systematically studied.
- b. *Method of Instruction.* In early Renaissance period, enthusiastic translation with interpretation of values. Beginning of the inductive and natural methods in the translation of classical history; during Reformation period, humanistic spirit and method in Catholic schools, and stylistic spirit in Protestant.
- c. *Aim of Instruction.* In the school of Da Feltre and followers, ethical values and insight into customs and

national virtues. In the school of Sturm and followers, neglect of history—no value attached. In the schools of the Jesuits, cultural and moral and religious values.

Culture, Moral and Religious Character, the General Aims.

9. HISTORY IN POST-REFORMATION EDUCATION.

- a. *Nature of Curriculum-content.* In the seventeenth century, outside the Jesuit schools, regarded as a graduate subject. In the eighteenth century gradually re-entered Protestant secondary schools, but consisted in England of chronological data and hodge-podge of historical odds and ends when taught, and on the continent, of ancient history with special attention to characters and events made famous by Greek and Roman writers.
- b. *Method of Instruction.* Memorizing verbatim.
- c. *Aim of Instruction.* In Protestant schools, taught partly for the illumination of literature, partly for cultural ends, partly for its ethical value.

Culture, Moral and Religious Character, the General Aims.

10. HISTORY IN THE NINETEENTH CENTURY.

- a. *Nature of Curriculum-content.* In England for the first half century the curriculum remained the stylistic and linguistic type of the late Renaissance with not even systematic ancient history taught in the vernacular, and with the exception of Rugby and a few private schools. No attempt at instruction in mediaeval or modern history.
After the seventies Greek, Roman and English history practically universal but not well organized. On the continent during the century nearly all countries formulated systematic programs of history, general history being taught with special reference to national history.
- b. *Method of Instruction.* In England, with few exceptions, catechetical and cram methods. On the Continent, continuity, note-book and lecture methods.
- c. *Aim of Instruction.* In England, factual information, for use in polite society. On the Continent, to inculcate patriotism.

Social Efficiency, Culture, the General Aims.

11. HISTORY IN THE UNITED STATES. Nineteenth Century.
- a. *Nature of Curriculum-content.* In the colonial period, history as incidentally read in such classics as might be chosen. In the first half century, ancient history followed by United States, mediaeval, modern, the history of particular nations, only gradually systematized, and toward the close of the century bearing an authentic stamp as the first fruit of historical research. Subjects and their arrangement varying widely.
 - b. *Method of Instruction.* Through the colonial and following periods, successively, the catechetical and verbatim memorizing, the topical, and beginnings of newer methods of the present time.
 - c. *Aim of Instruction.* Early aims cultural, moral, patriotic. Later aims embracing many varieties consonant with the typical present day general educational aims.

12. HISTORY IN THE UNITED STATES. Twentieth Century.
- a. *Nature of Curriculum-content.* No uniformity. Every variety of subject organization and content, including recommendations of the most recent Committees and Programs and the traditional practice.
 - b. *Method of Instruction.* Similar in scope to that outlined under the Nature of Curriculum-content.
 - c. *Aim of Instruction.* Aims as varied as methods of instruction.

b. Evaluation of Aims.

In the preceding Summary of Aims of Instruction, the values as placed upon the study of history through the past to the present time were presented. Does this succession of values show progression? What does the succession of values show?

The succession of values shows distribution and recurrence, but no progression.

The significant points of the Summary are:

1.—All of the fundamental aims (and values) recognized today in connection with *general* education (natural development, social efficiency, cultural enrichment, moral and religious character) are distributively represented in the aims (and values) of history-

SECTION VI.

The Evaluation Tested by Psychology.

1. INTRODUCTION.

There are two modes of procedure in the investigation of educational problems whether of method, material, or school organization. The first is the study of the nature and the personal needs of the one to be educated; the other is by focusing attention upon the economic and the social outlook of the child, in other words on the character and demands of community needs of service. Both of these methods of solving educational problems, Pringle says, are considered scientific and modern. Whatever in general may be their relative values as criteria (although from the nature of the case their chief value, mutually, would seem to lie in the direction of check, each on the other), "at least in the attempted solution of high school problems, from the fact that secondary education meets the youth on the crest of the adolescent period, the psychological mode of investigating involved problems must take precedence and play a directive part in a more secondary sociological mode." (*Adolescence and High School Problems*, R. W. Pringle, p. 2.)

In evaluating distinctly traditional subjects of the high school curriculum like history, quite as much as in the evolving of new theories or proposing of new subjects, such criteria cannot logically be ignored. Pringle, speaking of the importance of applying safe psychological criteria to any problem of secondary education demanding attention, quotes J. J. Findlay, one of the first educational authorities at the present day in England, as saying: "Let no man suppose that the study of adolescence can be left out of account in judging the worth of current systems of secondary education." (Pringle, p. 4.)

But the psychology of adolescence, though concerned with the most formative phase of human development, has not yet been so definitely and reliably formulated as that of childhood, hence its criteria, *per se*, have not been formally determined.

Nevertheless by a study of the facts and principles laid down by men who have made investigations in the field of adolescent psycholo-

teaching during the past; also many, if not all of the lesser aims (and values).

2.—In some periods more than one fundamental aim (and value) were represented; sometimes all of the aims (and values).

3.—By reference to a more general history of education and of past periods, a correlation may be seen between the aim (and value) of history-teaching and that of general education; also a correlation between the character and number of aims of history-teaching at any period and its prevailing social conditions and ideals; also an uneven distribution of correlations between aim and realization of aim.

What, then, has been demonstrated by a study of the evolution of history-teaching through the past as to the value of history as a subject of the secondary school curriculum?

History is a subject which may represent all the fundamental aims (hence values) of general education. But the value of history-teaching (as of any other subject) depends on the value of the content and the method of its presentation, and not on the pre-determined aim. The values claimed for the study of history in the past were unevenly realized because of differences in the developed condition of history record itself, differences in the content selected for history-teaching in the schools, and differences in method of presentation. This is shown by contrasting for instance, the informal method so well adapted to the adolescent of the early Greeks and Romans, and that of teaching history in England in the seventeenth and early eighteenth centuries; also by contrasting the history content furnished by classical study among the later Greeks and Romans, and that furnished by the selections of classical studies in England and America two hundred years ago. (See Section IV, The Evolution of History in Secondary Schools.)

CONCLUSION.—A study of the Evolution of History in Secondary Education reveals the fact that as a subject of the curriculum the value of history depends not on the aims set up but rather on the content taught and the method of teaching it. This means that the evaluation of history as a subject of the secondary curriculum must be sought in the intrinsic nature of history itself, and in the nature of the adolescent who is to be educated.

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gy, by noting the frequency of the distribution of these principles, and by comparing the emphasis placed on them, it is not difficult to formulate a rough and tentative working-program of criteria by reference to which it would be possible to investigate a subject.

The object of the following study, therefore, is to attempt the formulation of such a working-program, and to apply the principles as a test of the evaluation of history previously made in this dissertation.

The program offered is made up of data selected from the works of Hall, Thorndike, Whipple, Tracy, Slaughter, Pringle, Pechstein, and Dewey. First, the contribution of each writer directly evaluating the subject of history as an instrument of education is quoted or summarized. Second, one writer after another is quoted for at least one basic fact or principle representing adolescent psychology, all of these principles, either directly or implicitly expressed, being found, with a few exceptions, distributed through the publications of each of the writers. Only such criteria as are applicable to the teaching of history have been selected. Excerpts have been borrowed involving criteria associated with their contexts. The program makes no claim to being exhaustive or systematically complete.

2. A WORKING-PROGRAM OF PRINCIPLES OF ADOLESCENT PSYCHOLOGY.

1. Contributions Directly Evaluating History.

G. Stanley Hall. "Literature and history should teach moral experience by proxy, and should shed the light of other days on present duties so that we may avoid error and waste and organize our social relations and institutions aright. But the reason why the effort to explain all the present by the historic past is forever at best but partially successful is that it is only the superficial part of past history which makes past politics.

"The use of talks, which is the method of the real teacher, is charged with two interests: (1) that of the subject, (2) that of the youth.

"History should go backward from the temporal, and irradiate from the spatial present as its point of departure instead of starting with antiquity and the East and reaching our own country in the last high school year when two-thirds of the pupils have dropped out. Heroes with the biographic elements prominent, decisive events,

great institutions, should be taught. Movements with a unity of their own are felt long before the unity of the historic whole, and the method and standpoint of chronology and the idealizing literary treatments precede much appeal to original sources or the scientific methods of Stubbs, Gardiner, or Freeman. Social organization and spiritual and ethical direction should be the prime ends sought in large historic movements, and glimpses of the philosophy of history from Hegel to Henry Adams; and the appeal to the heart should only slowly and late give place to the intellect. Historic scholarship itself is too noble a thing to ripen properly without long incubation of appeal to heart; and to develop political and communal virtue is higher, and should be ever the condition of appeal to intellect. To train youth to social service as useful members of society is primarily the education of the feelings and the will that are both larger and older than the intellect which is their servant,—and even self-interest, if rightly understood, ripens naturally into altruism.” (*Adolescence*,” vol. II: “Social Interests and Institutions.”)

Edward L. Thorndike. The study of human life in biographies and history serves morally in teaching two great lessons: the first, that on the whole and in the long run public esteem is given to moral greatness, not to wealth or position or success; the second, that the world is more than a place where you eat and sleep and endure and work for the sake of a few cheap animal pleasures, that it is full of great issues, unselfish motives and heroic deeds. It also presents moral incentives in the efficient form of attractive ideals of character audacious. . . . The life of the average household and of the average community is necessarily commonplace. It may be morally good or it may be sordid and bestial but it is in either case commonplace. It does not enlarge the range of effort or stir the mind; it excites only the conventional virtues or vices. The conventionally good and the conventionally bad alike need to learn of the great moral problems that men and women have had to face and of the acts of faith and love and honor and duty and courage and sacrifice which have enriched the world. For those who have known only the commonplace good, the good needs to be made a great and important and inspiring fact. For those who have known chiefly the sordid and vulgar side of life, history and biographies supply a new faith in life and hope for the future. . . . A word of warning is necessary here. To give something beyond the commonplace must not be to demean the commonplace. . . . If learning the goodness of the great were to weaken respect for the steady virtues of the many,

it had better remain unknown. Indeed, to show the real dignity of the ordinary moral acts, their essential community with the rare and exciting heroisms of history, and to enforce the lesson that the character acquired by every-day conduct is the character that conquers in great emergencies and crises, is an essential element of good teaching and of the moral aspect of history. For all of us the most efficient presentation of a moral principle is usually through a personal life, and for children that is almost the only way. They live morally by models far more than by rules It is then no small advantage that history can fill the mind with noble ideals and make it acquainted with characters in whose presence the flippant excuses and tawdry ambitions of weak men and women seem unworthy of attention." (*The Principles of Teaching Based on Psychology*, p. 193.)

- *J. W. Slaughter*. The most successful educational material is humanistic and biographical." (*The Adolescent*, p. 90.)

Ralph W. Pringle. "History and civics when properly taught help the pupil to interpret his immediate social and political world, hence to act more intelligently and effectively in all his relations with this complex world. . . . The budding social instincts of early adolescence prompt the boys and girls to begin to be interested in their immediate social surroundings. This is the justification for requiring all pupils in the junior high school to pursue courses in United States and local history and elementary civics. Begin with civic and economic problems in the immediate environment. Follow these as they lead outside the home and the school to the city or community, state and nation, the social factors in all this affecting the life of the pupil receiving the first attention. Bring the pupils into contact with the problems he is studying. Here we meet the doctrine of the concrete and the tangible. The history taught will be planned for the sake of the pupils taking it, not for the community immediately. It should serve as a background for the things that are happening in the immediate present, and it should (like the work in science) aid the pupils in making effective connections with their surroundings,—the one helping them to fit in to their physical, and the other their social environment.

The work here recommended should continue through the first two years. Ancient history is well suited to the pupils of the third year, as experience in many schools has shown. It is interesting at this age because of the material with which it deals, and it opens up a new field for those who leave school when the work of the

junior high school is finished. It is also the beginning of a new cycle for those who continue their history work in the senior high school. (*"Adolescence and High School Problems,"* p. 49.)

L. A. Pechstein. "If the supervised study-method is successfully applied, it should result in the formation by the pupil of right habits of study, and a consequent increase in power to attack new problems independently. . . . The following is a typical 'how to study' direction resulting from class discussions:

HOW TO STUDY A HISTORY LESSON.

1. Be sure that you understand the assignment problem.
2. Read the entire lesson through once.
3. Pick out its important points with reference to the problem.
4. Question yourself about the lesson.
5. Re-read important parts.
6. Read what another history has to say on the subject.
7. Summarize the lesson by telling yourself its main facts.
8. Ask yourself, "Have I reached a conclusion concerning the problem?"

"It is quite true that not only must units of subject-matter be determined with reference to the position of a class in the mentality scale but also that the methods of instruction must show appropriate variation. . . . Analysis and resulting judgments are the chief elements of the problem for the high mentality group; mere acquisition is a difficulty for a low mentality group. The very bright will receive better training through the attack upon a broad problem; the slow must have their problems for study reduced to the simplest and most pointed terms. . . . The following summaries for lesson review and assignment will illustrate to some extent, variation in the treatment of a given topic to correspond with the mental ability of the group concerned with its mastery.

A LESSON IN HISTORY WITH A HIGH-MENTALITY GROUP.

REVIEW: Governor Dale's division of land in Virginia and its results. The topic was reviewed in a socialized discussion conducted by a pupil chairman.

ASSIGNMENT: From a discussion of successful and unsuccessful crops in the new colony the children were led to state the following problem for study:

NEW PROBLEM: How did tobacco culture affect the early history in Virginia?

Co-operative analysis by the class reduced the main problem to the following subordinate problems, which were written on the blackboard under the original problem:

What created the sudden demand for tobacco?

What is the nature of the plant?

What were the results of its cultivation upon population, commerce, labor, social life, government?

A LESSON IN HISTORY WITH A LOW-MENTALITY GROUP.

REVIEW: Governor Dale's division of land in Virginia and its result. Questions written by the pupils the previous day (under the teacher's supervision) were used to guide the discussion.

ASSIGNMENT: The teacher described a large farm, and showed the children pictures of far-stretching fields. Life on a farm was discussed. The term plantation was then introduced. The teacher showed the pupils a statement in their text which said: "Another result of tobacco culture was the development of large plantations." The children suggested the following problems for study:

Why did Virginia have plantations?

How was the work done on the plantations?

How did the people live on the plantations?

(*"Psychology of the Junior High School Pupil,"* p. 174, 175, 195, 196, Pechstein and McGregor.)

John Dewey. "The function of historical and geographical subject-matter . . . is to enrich and liberate the more direct and personal contacts of life by furnishing their context, their background and outlook. While geography emphasizes the physical side and history the social, these are only emphases in a common topic, namely, the associated life of men. . . . The segregation which kills the vitality of history is divorce from present modes and concerns of social life. The past just as past is no longer our affair. . . . But knowledge of the past is the key to understanding the present. History deals with the past, but this past is the history of the present. . . . Genetic method was perhaps the chief scientific achievement of the latter half of the nineteenth century. Its principle is that the

way to get in sight into any complex problem is to trace the process of its making—to follow it through the successive stages of its growth. . . . It means equally that past events cannot be separated from the living present and retain meaning. The true starting point of history is always some present situation with its problems.

“The biographical method is generally recommended as the natural mode of approach to historical study. . . . There can be no doubt of the psychological soundness of this principle. But it is misused when employed to throw into exaggerated relief the doings of a few individuals without reference to the social situations which they represent. When a biography is related just as an account of the doings of a man isolated from the conditions that aroused him and to which his activities were a response, we do not have a study of history, for we have no study of social life, which is an affair of individuals in association. We get only a sugar coating which makes it easier to swallow certain fragments of information.” (*Democracy and Education*, pp. 247, 250, 251.)

2. FACTS AND PRINCIPLES, BASIC OR APPLIED, WITH THEIR CONTEXTS.

1. *G. Stanley Hall*: “*Psychic adolescence is by all-sided mobilization,*” which includes an accentuation of vocational calls; of desire to excel; of hero worship; accentuation or change in religious and personal ideals; a love of movement in itself; emotional instability; intensity of mental states; accentuation of curiosity and interest; of desire for knowledge in many directions; of testing ideas, men, and the world; of questioning, investigating, exploring, of expectation and hope; of vacillation between desire to know and desire to achieve; and the like.”

2. “*The mind is circumnating in a wider and wider circle, and the endeavor in education should be to prevent it from prematurely finding support, to prolong the period of variation to which this stage of adolescence is sacred, and to prevent natural selection from confirming too soon the slight advantage which any quantity may temporarily have in this struggle for existence among many faculties and tendencies within us. The educational idea is now to develop capacities in as many directions as possible.*” (*Adolescence*, Vol. II, pp. 71-89.)

3. “*The age of love in the full and proper sense of the word slowly supervenes when body and soul are mature. The development of the sex function is normally, perhaps, the greatest of all stimuli in mental*

growth. It is therefore one of the cardinal sins against youth to repress healthy thoughts of sex at the proper age because thus the mind itself is darkened and its wings clipped for many of the higher intuitions which the supreme muse of common sense at this, its psychological moment, ought to give. On the other hand if youths are left to themselves and to the contagion of most environments, this mental stimulus of sex takes a low turn toward lewd imaginations which undermine the strength of virtue, and instead of helping upward and making invulnerable against all temptation it makes virtue safe only in its absence and prepares the way for a fall when its full stress is first felt. Rather should this stimulus be turned in literature and history to wedlock, family, reproduction as a sacrificial act by which man learns to live by giving and dying, that others may live.

4. *"In the period of adolescence youth is to be above all else, brought into alignment with the laws of love, as relating to all of its stages and manifestations from the lowest (that of self-love) . . . to the highest manifestation, that of the heavenly parent-creator of all that has existed or shall ever exist in matter or spirit. And as one essential test of an age, race, or civilization is to keep love and religion as near together as love and death, so (5) one of the best tests of the quality of education is the number, intensity, and distribution of human interests, or intellectual love."* (Ibid, Vol. II, pp. 102-149.)

6. "High school youth need commonly to approach great departments by genetic rather than by logical methods." (Ibid, p. 518, "Adolescence.")

7. *Edward L. Thorndike.* "The clear and extreme form of the recapitulation theory¹ is probably held by no student of human nature. For the educationist, education is a process of orderly and gradual unfolding without precosity and interference from lower to higher stages. The mental pabulum should be suited to the stage of development reached. So long as we keep the end in view and do not cause the child to linger in any of the stages, we need not fear the discipline (catharsis) that each stage is calculated to give as a preparation for the next."

¹The order of appearance of original tendencies in the individual more or less exactly that in which they have appeared in the race or entire ancestry of the individual—the intervals from the fertilization of the ovum to the dates of appearance of the individual's original tendencies bearing more or less exactly the same proportions one to another, that the intervals from the beginning of life in animal kind to the dates of the appearance of the same tendencies in the race bear one to another.

8. "The one instinct whose appearance seems like a dramatic rushing upon life's stage—the sex instinct—really gradually matured for years."

9. "The capacity for reasoning shows no sign of development twice as much in any one year as in any other. Instincts do wax and wane (are transitory) but the waning is far less frequent and more gradual than we ordinarily think." (*Educational Psychology*, Briefer Course, 1923, p. 107.)

10. "Not some mysterious inner transformation, but the enlargement and refinement of experience, the formation of systems and suitable ideas, the knowledge of aspects or elements of things essential to different purposes, the acquisition and habitual use of systematic methods of forming and testing conclusions, the growth of skepticism concerning the similarity of things alike in some respects, the definition of terms and the crystallization of experiences into judgments are what make the rational man out of the blundering child." (*Notes on Child Study*, 2nd edition, p. 97.)

11. *Guy M. Whipple*. Speaking of the psycho-phenomena of adolescence, and in connection with the instincts that of the migratory, Whipple says that parents know how, with the widening of the circle of acquaintances and interests at high school, youth become less and less home lovers and are more and more caught up in bustle and activity outside.

12. *The fact that this migratory yearning is often a veritable wanderlust raises the question whether the school might not turn the tendency to good account by arranging collection trips, excursions, providing lectures on travel and life in foreign countries, camera clubs, walking clubs, vacation tours.*

13. Referring to the social aspects of adolescence: (a) *Gregariousness* is manifested by the youth in his fear of society, bashfulness, embarrassment, and more positive anti-social attitudes, frequently. (b) *Sympathy*, on which depends a number of ethical traits and activities such as kindness, charity, benevolence, and philanthropy. (c) *Approbation*, in connection with which social pressure has a significance. (d) *Altruism*, shown in the performance of service, and the inclination to make pledges, vows, agreements, etc.

14. Speaking of the tendency toward group organization, especially in connection with provision for group work in the classroom, it is pointed out that such organization follows the bent of the social instinct, and may be conducted in simple ways or along the line of the

seminary type of instruction employed in the university. The advantages are that: (a) utilizes the natural instinctive tendencies of the period, (b) trains pupils to work co-operatively, (c) stimulates constructive criticism, (d) appeals more powerfully than the ordinary type of recitation to the instinct of competition and the desire for approbation, (e) develops enthusiasm for study, makes school-work more real and personal. ("The Psychology and Hygiene of Adolescence" in "*Principles of Secondary Education*," edited by Paul Monroe.)

15. *Frederick Tracy*. "*The period from puberty to maturity is marked by uncommon vigor, vitality, growth, and intellectual and emotional expansion; it is a period of contradiction in moods and tempers. In the factors and conditions which play their part in the unfolding of the consciousness of self, the following are prominent: (a) the instinct of social consciousness or realization of relationship to other persons, (b) the instinct of possession, (c) the instinct of self-preservation, (d) the unfolding of the sex life and attendant phenomena, (e) the passion for achievement, (f) the vocation idea, (g) the moral and religious idea.*

"With puberty, which ushers in adolescence, there is (a) marked acceleration in the rate of growth and development of the sex system, (b) a deepening of *thought and feeling growing deeper below the surface of things*, (c) feeling and thought are brought into close relationship, hence *emotions in the deeper sense of the term are born*, (d) *the unity of intellect, feeling, and will are consciously realized*, (e) *action becomes less merely imitative, habitual, automatic, but rather more generally volitional*, (f) *control of conduct by intelligence is, however, not yet constant and reliable, but spasmodic and intermittent*, (g) *new desires awake, and passions and emotions have their focus in the larger self—the self whose function is in relation to the race, the quality and range of the emotional life being greatly enlarged.*" ("*Psychology of Adolescence.*" p. 206.)

16. *J. W. Slaughter*. "*It is impossible to urge too strongly the importance for development of adolescent religion. Its true function is to provide that large map of existence which will save youth from the waste and discouragement of exploring a seemingly unknown country. Its scale, however, must be large enough to include all that the intellect may discover; its highest use is that of assisting in the kind of emotional exercises that is indispensable for the development of character.*" ("*The Adolescent,*" p. 51.)

17. "The justification for including any subject in the secondary curriculum is to be measured by the degree in which it meets the requirements of adolescence while at the same time aiding that adaptation to the conditions of life which the adult will need." (*"The Adolescent,"* p. 86.)

18. "This is the time for the reading passion and an ambition to master all knowledge. At no other time of life is content so important, and the form relatively so negligible. Youth requires large issues and values, great wholes of knowledge with never too great prominence of small details, in line and consonance with its newly-born idealism. Microscopic and analytical methods are useful later on at the time of examination and criticism; they should certainly for all the early years of adolescence be held in abeyance."

19. *The most useful educational material is humanistic and biographical.* (*"The Adolescent,"* p. 80.)

20. *Ralph W. Pringle.* "The problem of the junior high school, or the transition school between the elementary and secondary, is vitally related to Vertical Curricula, adolescence, and method-technique and curricula. The junior high school proposes to take the boys and girls when most of them are about to enter the pubertal stage and try to deal with them as their nature demands during the "first flush of adolescence". When their aptitudes and interests are changing, and are very different from those of pre-adolescence, if the junior high school is not founded primarily on the psychology of early adolescence as to curricula, administration, and method, it forfeits its claim to exist as a separate educational unit, for it will not have any distinct pedagogical function at least with its demarkations as they now exist. (*"Adolescence and High School Problems,"* p. 126.)

21. Moreover, the aim or purpose of the junior high school is frequently at least stated in terms of social and industrial efficiency. This would seem to be yielding to the immediate needs of the community, a procedure that many believe may not in all cases be conducive to the most complete development of the individual pupils. When the directors of the country's industrial and economic activities are asked to declare themselves on this matter, they urge "the necessity of an education whose chief purpose is to develop initiative and personal resources of intelligence. This, it would appear, is but another way of saying that, if the purpose of education at this point is to discover and develop the strictly personal powers

and characteristics, it can be brought about with more certainty by those who best understand the nature and aptitudes of the pupils and are most alert in recognizing their many powers and possibilities as fast as they appear; thus we are brought back to a knowledge of child and adolescent nature as the only safe foundation on which to build." (Ibid, p. 135.)

22. "All subject-matter must be adapted to needs, aptitudes, interest of pupils entering and passing through early adolescence. Subjects rich in content are more important at this stage. It demands a richer and more vital content to agree with the pupils' broadening interests. They demand this content as an expression of their interests.

23. The curriculum should emphasize the systematic mastery of race experience as the basic condition of human welfare and human progress.

There must be subjects that will furnish a common basis of certain ideas and ideals and standards which go along way toward insuring social solidarity—a basis of common thought and common aspiration which is absolutely essential to an effective Democracy. (Ibid, p. 138.)

24. *L. A. Pechstein.* "As offered against the theory of periodic development, which lends itself so easily to the saltatory view entertained by some writers on adolescence, there may be placed the more recent theory of concomitant development. This latter viewpoint would emphasize that all the basic mental powers begin their functioning very early in the life of infancy, and that their relative strength as shown from time to time is determined by the amount of exercise they have had, as well as by the type of experience and materials provided them for exercise." (*Psychology of the Junior High School Pupil*, p. 84.)

25. "It seems clear that the general powers of intelligence—for example, capacity to perceive, discriminate, remember, imagine, form concepts, execute acts of judgment and reasoning, etc.—reach their normal maximum on the average somewhere around the ages of fourteen and one-half to fifteen. Presumably this means that, with the more basic factors of mentality developed, the adolescent is entirely ready to adjust to his life-calling, and shape his career accordingly. Perhaps it is right to state that the two major functions of the adolescent school are to give the adolescent familiarity with the various life-callings, and then to assist him

toward the close of the junior high school period, in his choice for a life work." (Ibid, p. 99.)

26. Two ways are logically open for training the emotions—improving the environment and re-training the individual—although upon analysis perhaps these reduce to one, that is, setting up conditional responses.

27. The development of volition is neither more nor less than a process of reducing our impulses to order, and that a mature character is simply one in which the impulses are thus subordinated to some systematized principles. It also properly includes an account of the sensory, ideational, attentive, emotional, and interest factors. Finally it involves a close-up view of those crises where deliberation and choice enter, that is, where will in its narrower meaning is functioning. Will here becomes synonymous with the whole mind active, the sum of all the conditions of choice. (Ibid, p. 115, continued on p. 27.)

The preceding program of assembled facts and principles is resolvable to the following table:

Instinctive and Unlearned Elements in Response, No. 8, Thorndike	
Knowing and the Adolescent	No. 9, Thorndike
Knowing and the Adolescent	No. 18, Slaughter
Knowing and the Adolescent	Nos. 24, 25, Pechstein
Emotion and the Adolescent	Nos 3, 4, 5, Hall
Emotion and the Adolescent	No. 26, Pechstein
Volition and the Adolescent	No. 27, Pechstein
All-sided Mobilization during Adolescence	Nos. 1, 2, Hall
All-sided Mobilization during Adolescence	No. 10, Thorndike
All-sided Mobilization during Adolescence	No. 27, Pechstein
Social Aspects of Adolescence	Nos. 11, 12, 13, 14, Whipple
Period from Puberty to Maturity	No. 15, Tracy
Religion	No. 16, Slaughter
Religion	No. 4, Hall
The Curriculum and Its Content	Nos. 19, 20, Slaughter
The Curriculum and Its Content	Nos. 22, 23, Pringle
The Junior High School	Nos. 21, 22, Pringle
Method of Instruction	No. 6, Hall
Recapitulation Theory	No. 7, Thorndike

3. THE TEST OF PSYCHOLOGY.

In the preceding section entitled "An Evaluation of History Based on its Evolution", the conclusion was reached that as a subject of the curriculum the value of history depends on the content taught and the method of teaching it, and that therefore the evaluation of history must be sought in the intrinsic nature of history itself, and in the nature of the adolescent to be educated.

The intrinsic nature of history as determined in the first study of this dissertation was found to include:

1. A body of knowledge—the record of the development of the human race—obtained through scientific investigation and criticism.

2. A method of inquiry—the getting of insight into a complex product by tracing the process of its making—peculiar to history yet applicable to every life situation.

3. A point of view of development and continuity, implying the power of looking at things from the viewpoint of other peoples and other times.

1. The study of such a *body of knowledge* would mean the realization of all of the fundamental aims of general education, and of their unifications.

- a. Of "*development according to nature*", for history peculiarly liberates the activities, Dewey says; and "the imagination is as much a normal and integral part of human activity as muscular movement." ("*Democracy and Education*," Chapter XVIII.)

- b. Of "*social efficiency*", for "history as a record of the totality of human endeavor—as the story of the growth of mankind broadly considered—gives a knowledge of the past, an organic vigor, a live practical utility, a genuine power of application to the problems of today." (Bulletin No. 25, "*History*," by William R. Shepherd.)

- c. Of "*mental enrichment*", for the study of history is more distinctly the study of humanity than any other study. "It deals with men rather than with man; not with life itself but with those relations of life which form so much the largest part of the business of living. Its influence is like the influence of travel. It is the study of mankind in other times as geography is the study of mankind in other places." ("*Manual of Historical Literature*," p. 3, Charles K. Adams.)

d. Of "moral and religious character", for history "is a voice forever sounding across the centuries the laws of right and wrong" (*Short Studies in Great Subjects*, p. 23, James Anthony Froude). And "the human mind of all ages agrees that the purpose of education must be moral". ("Two and Two Make Four," p. 199, Bird S. Coler.) "History compels us to fasten on abiding issues, and rescues us from the temporary and the transient." (*Lectures of 1898*, p. 4, Lord Acton.) "The Study of modern history is, next to theology itself (and only next in so far as theology rests on a divine revelation) the most thoroughly religious training the mind can receive." (*Lectures*. Stubbs.)

2. Training in such a "method of inquiry" applicable to every life-situations would mean a development of a love of the truth through seeking to gain insight into all complex products by tracing the process of their making. It would mean through practice the development of practical judgment, since the study of history is the study of life situations. And "individual judgments must find their highest utility by influencing and shaping group-judgments." (*Teaching to Think*, p. 61, Julius Boraas.)

3. Acquiring such a "point of view" would make for expansion of soul in broadening charity and increasing sympathy. Someone has said, "There are so few men capable of seeing both sides of a question; so few with consciences sensitively alive to the obligation of seeing both sides." Harris speaks of the viewpoint of history—the considering of an effect through its cause—as being one of the five windows of the soul that afford outlooks on life. (*Psychological Foundations of Education*, p. 323, William T. Harris.) The principles of continuity and development are the distinguishing and organizing principles of history, and they run like a thread through the growth of institutions, showing social and economic relationships as well as geographical. Because of these threads of continuity and development, economics is constituted a part of history proper,—is affected by, as well as affecting, the social institutions, especially the state.

But the evaluation of history as a subject of the curriculum must be sought in the nature of the adolescent as well as in the intrinsic nature of history. Viewed from the standpoint of its intrinsic nature, has the subject of history an appeal to the adolescent at so formative a period as a means of the freeing of his activities, or of adjusting them?

Turning to the "direct contributions" made by the selected psychologists to the evaluation of history, and also to the "program of facts and principles" assembled from these writers, history as a body of knowledge, a method of inquiry, and a point of view is found to have such an appeal.

G. Stanley Hall.

- a. Sees in history a means of moral experience.
- b. Points out that history as taught must be more than past politics if the past is to throw light on the present.
- c. Indicates the method-technique and the particular history-content that will function with the adolescent.
- d. Explains that useful members of society are prepared through education of the heart and the will as much as of the intellect.

In the "principles" quoted from Hall are given suggestions to the teacher as to selection of material and manner of presenting it. Every phenomenon of Hall's adolescent growth takes on a meaning in relation to the selection and orientation of material. Particularly the character aim is illustrated in a manner to make history meaningful.

Guy M. Whipple.

- a. Enumerating facts and social aspects of adolescence, suggests socialized recitations and group activity as useful modes of taking care of the same.

Edward L. Thorndike.

- a. Accentuates the moral value in the use of the "body of historical information", making it relate immediately to daily life and confer a dignity upon it.
- b. Shows the right way to study historical personages.

J. W. Slaughter.

- a. Contributes a principle as to the necessity of developing adolescent religion. This principle suggests to the teacher the means of utilizing biographical matter to good effect.

Ralph W. Pringle.

- a. Contributes the manner of teaching history and civics as a preparation for social efficiency without the sacrifice of natural development.

b. Contributes suggestions as to vertical organization of the history curriculum.

c. Contributes the principle that the development of the strictly personal powers and characteristics ought to take precedence over training for the immediate needs of the community; that the purpose of education at the period of adolescence is to discover and develop those powers; that all subject-matter must be adapted to the needs, aptitudes, and interests, especially of pupils passing through early adolescence; that there must be subjects that will furnish a common basis of certain ideas, ideals, common thought and aspirations and standards which go a long way toward insuring social solidarity and are absolutely essential to an effective democracy.

L. A. Pechstein.

a. Shows that supervised study is peculiarly applicable to junior high school history.

b. Contributes the principle of concomitant development, which points to the necessity of providing the right type of experience and materials, and a suitable amount of exercise, in order that the basic mental powers may grow vertically and be enriched laterally. This principle in turn points not only to the body of the history-content, but also to its method of inquiry and to its point of view. The question must be decided as to *where* in the vertical organization of the history curriculum the "method of inquiry" may *suitably* begin to be that of "thinking historically", even though the "art of historical investigation" be portioned to late adolescence and education beyond the secondary school.

c. Contributes to the principle that the emotions are to be trained through improving environment and re-training the individual, and that the development of volition is a process of reducing natural impulses to order. These principles point to character training. They are vital principles. History teaching must find a way for the adolescent to vicariously embody them, through the normal exercise of the imagination.

Frederick Tracy.

a. Contributes the fact that the period from puberty to maturity is marked by uncommon vigor and vitality, with intellectual and emotional expansion. This fact regulates the character of the material to be used and especially the character of method-technique, and has a correlation with history as a method of inquiry and history as a point of view.

John Dewey.

a. Contributes the principle that the segregation which kills the vitality of history is divorce from present modes and concerns of social life. Past events cannot be separated from the living present and retain meaning. The true starting point of history is always some present situation with its problems. These principles contributed by Dewey have a close correlation with history as a point of view, and also designate particular method-technique.

History as a subject of the school curriculum, viewed from the standpoint of its intrinsic nature may be judged, therefore, as having an appeal to the adolescent as a means of freeing his activities or adjusting them during his period of greatest intellectual but especially greatest emotional expansion.

This means that the test of psychology evaluates history as a subject suitable and necessary to the secondary school curriculum.

SECTION VII.

Summary and Conclusion.

1. The intrinsic nature of history as determined in the first study of this dissertation was found to include:

a. A body of knowledge—the record of the development of the human race—obtained through scientific investigation and criticism.

b. A method of inquiry—the getting of insight into any complex product by tracing the process of its making—peculiar to history yet applicable to every life situation.

c. A point of view of development and continuity, implying the power of looking at things from the viewpoint of other peoples and other times.

2. In the evaluation of history as a subject of the secondary school curriculum as based on the evolution of history in the secondary school the conclusion was reached that the value of the subject depends on the content taught, and the method of teaching it, hence the value must be sought in the intrinsic nature of history itself and of the adolescent to be educated.

3. A study of the facts and principles of adolescent psychology showed the subject of history as having an appeal to the adolescent as a means of freeing his activities and adjusting them during his period of greatest intellectual and especially emotional expansion. By the test of psychology history was evaluated as a subject both suitable and necessary to the secondary school curriculum.

4. But to evaluate a study means to pass judgment on the nature and amount of its value, especially as compared with something else.

a. A “unified course” of social science represents a direct preparation for social efficiency by the furnishment of fact information adequate for coping with civic, social and economic problems and situations of a present-day American democracy. It has been shown in this dissertation that systematic history is a subject which by its nature is capable of affording preparation for meeting the changed problems and conditions of tomorrow as well as for coping

with the problems of today—for it presents a body of information as broad as the humanities and includes such elements peculiar to the fields of other social sciences as are needed for the better understanding of either the past or the present.

b. The outstanding value claimed for a “unified course” of social science is that of the furnishing of fact-information for the intelligent exercise of the obligations of citizenship. It has been demonstrated that the study of history with its “method of inquiry”—that of arriving at an understanding of a complex product by studying the process of its making—affords a means and power of coping with situations which, if employed in other social sciences, at least is borrowed from the history field. It has also been demonstrated that the study of history with its “point of view” of the relationships of exercise of citizenship,¹⁶ not as systematically provided by a “unified course” nor in so wide a field as that provided by history.

c. Systematic history offers two advantages which are not intrinsically represented in the “unified course”. It has been shown that history of its nature provides moral and emotional education. Preparation for democracy, in the wider and nobler interpretation of the meaning of democracy, preparation for social efficiency taken in the completer sense calls for moral and emotional as well as intellectual preparation. “Society rests on conscience, not on science.” (Balzac.)

The second advantage which history offers, one but questionably represented by the “unified course”, is that of peculiar suitability to the nature of the adolescent. Unless a sacrifice is made in a “unified course” of the theoretical essentially constituting the nature of the respective social sciences represented in such a course, the nature of the “unified course” must be fundamentally theoretical however illustrated; history, on the other hand, presents primarily the concrete. The interests of the adolescent are typically emotional, dynamic, and concrete.

d. Finally, sociology and economics cannot be studied even in an elementary way in their true bearing apart from political history. The economic condition of a nation has a great part in its politics, and this is because economics is a very part of history proper.

In conclusion, if the foregoing position is well taken, it seems safe to predicate of systematic history a value outweighing that of a “unified course” of social science, and second to none in the curriculum of the secondary school.

SECTION VIII.

Suggestions for Making History "Pay its Way" in the Curriculum.

After the publishing of "The History Inquiry" Report in 1924, Frances Morehouse, a contributor to "*The Historical Outlook*," in summing up the future outlook for the history problem in substance said:¹

"Two courses now lie before the National Council for Social Studies and other societies interested in citizen-training: they may sponsor further surveys which will show more or less completely and truly what is happening in the social studies classrooms of the nation, or they may formulate and carry out a constructive program of helpful definition, standardization, and improvement. If the former course is followed, the result may safely be predicted to be a confirmation of what everybody already knows—namely, that methods are ineffective, motivation narrow and antiquated, and teacher training a tragedy. If without resorting to a further survey for such confirmation, two or three outstanding needs are selected for concentrated attention and effort, the next few years may be expected to bring forth a visible raising of standards, a clearing away of the confusion now resulting from lack of authoritative definition, and a knitting together of the social science teachers of the nation through a common-sense program of concrete objectives."

The worth of history as a secondary school subject has been demonstrated and it has been shown that if history is so necessary to the secondary school curriculum that it may not be omitted without serious loss, nor may a unified course of social sciences take its place. It has been pointed out in the dissertation that the nature of history itself furnishes the clues to the vertical organization of the history curriculum and its content, and to the method-technique by which the subject is to be effectively applied and its values become realized in the experience of the pupil.

Others have called attention to the need of authoritative defini-

¹Morehouse, Frances—"The Historical Outlook," November, 1924, p. 363.

tion, of co-operative investigation and practice on the part of social science experts and teachers; to the need of the determination of the vertical organization of the history curriculum, the reconstruction of its fact-content and method-technique; to the need of better prepared history teachers. These represent the outstanding and co-ordinate needs of the present history situation, and make up that "common-sense program of concrete objectives" suggested by Morehouse. The point of attack should be on all of these objectives at once.

But meanwhile the individual history teacher in the history classroom must pioneer out the way for educational associations and investigating administrators. The attack really lies in the classroom administrator, in the hands of the nine hundred and ninety-nine at present inadequately prepared history teachers; and without waiting for a coming generation of *historical specialists* in the classroom, it is for the generally educated present-day history teachers to begin the attack, and in beginning it "to go up and possess the land".

There is but one way for making history "pay its fare" in the curriculum; the "unprepared" history teacher must start the experiment of making it do so. Starting out with a little "supervised study" and "socialized recitation" adapted to his particular environment, breaking up the traditional history topics into units suitable of function in socialized recitation, using texts and reference books as servants at beck and tools at hand, making the objective to consist solely of the immediate work in hand as evaluated in this dissertation, above all else not being afraid to make mistakes and correct them in the light of experience and fresh knowledge gained through personal initiative, in breaking away from the traditional, the experimenter will soon find himself on rising ground.

Recognized tentative courses of study are the records of such experimentation, and they are in the main, cumulative records made through the co-operation of teacher and pupils week after week at class-room practice. In so truly a constructive program opportunity is found for building in the right elements from the other social sciences when they are discovered as having significance in the meaning of the whole. This also should be the joint work of teacher and pupils. There is a spirit fundamental in co-operate initiative which is mutually communicative among the co-operating. But reconstruction of adolescent experience through pupil initiative

thrives best when teacher initiative has first turned up the soil; and in no study in the secondary school curriculum is this so true as in the study of history where pioneer work is being attempted in the historical method of inquiry and in acquiring the historical point of view.

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