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I hereby recommend that the thesis prepared under my supervision by Sister Leonita entitled Genesis and Growth of the Progressive Movement in Education be accepted as fulfilling this part of the requirements for the degree of Doctor of Philosophy in Education

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THE GENESIS AND GROWTH OF THE PROGRESSIVE MOVEMENT IN EDUCATION

CHAPTER I

Statement and Nature of the Problem

The Purpose of the Study.--- The purpose of this comparative study was to investigate the nature and extent of the philosophical, psychological, and pedagogical principles, as demonstrated in the educational endeavors, of that period of the Renaissance from 1300 to 1600, and to contrast these findings with the theories, principles, and methods of the progressive movement in education in the United States from 1896 to 1930.

Aim of the Study

The General Aim.--- The general aim of the study was to investigate the influence of the humanistic ideals on education, and to ascertain if the contribution of the classical revival to our educational inheritance shows its effect upon the objectives, curricula, and organization of modern education.

The Specific Aims.--- To vitalize and concentrate the research the following specific aims were selected as basic

to the inquiry:

- I To investigate how far the Renaissance was a sudden, spontaneous movement or a creative epoch.
- II To investigate whether education is a conscious evolution of principles, organizations, and practices that are the product of experience.
- III To investigate whether a study of the Renaissance will assist in gaining principles that may aid in the solution of present problems.
- IV To evaluate the ideal of self-development and individual responsibility as emphasized by the humanistic leaders.
- V To determine whether the methods of the Renaissance are incompatible and essentially irreconcilable with progressive education.
- VI To evaluate the concept of liberal education as understood during the Renaissance.
- VII To determine whether the variation in the creative epochs of education is due to:
 - (1) Ideals and Interest,
 - (2) Psychology,
 - (3) Philosophy.

The Method of Investigation

Procedure.--- The investigator approached this study of education by the method of historical inquiry, following the lines of historical development and expansion. The requirements of a comparative study necessitated the writer to survey the fields of Renaissance and Progressive Literature by a process of research to recognize the agreements, and to deduce conclusions. In accordance with the principles of historical research, the methods of parallelism and contrast were employed in the analysis of the theories to partial out the factors influencing education. These periods were prolific ages of

intellectual activity. To narrow the field a process of integration was employed. By this procedure the separate or differentiated schools and theories were assembled about leaders who had left their imprimaturs on the spirit of the age.

Definitions of Included Terms

Limitation of Periods.— History being concerned with tracing the evolution of human affairs, its divisions are doubtless arbitrary. Strong lines of demarcation are impossible in recording such periods as the Middle Ages and the Renaissance. Some sages interpret the spirit reflected by the recorded thought.

The Renaissance is a term given to that period of transition from the Middle Ages to Modern times and to that movement of thought which characterized that period.¹

Profane historians in organizing their knowledge conform to stricter chronological concepts. These assign the cultural and educational movement of the Renaissance to the fourteenth and fifteenth centuries.² In depicting the development of graphic art, Charles H. Judd refers to the sixteenth and seventeenth centuries as that period of the Renaissance that brought an intellectual return to nature.³ Appreciating as

¹ Americana, Vol. XXIII, p. 367-371. New York: Encyclopedia Americana Corporation, 1919.

² Patrick J. McCormick, History of Education, p. 167. Washington, D.C.: Catholic University Press, 1915.

³ Charles H. Judd, The Psychology of Social Institutions, p. 251. New York: Macmillan Co., 1926.

he does the influence of this movement, Levi Seeley evaluates it as a gradual development.

The Renaissance cannot be confined to definite chronological limits, but is the period of transition from one historical stage to another, in which there was a gradual metamorphosis of the intellectual and moral state of Europe.¹

Selective Factors.-- The varying fortunes of individuals and states, the social and political ideals, the educational values of the fine arts, the influence of families of distinction in letters and politics, like the De Medici, the Capponi, and the Alessandri, were selective factors in determining the tendencies of this great movement. The potent factors that influenced the great Revival of Learning of the fourteenth and of the fifteenth century are given in more detailed account by Ellwood P. Cubberly:

This revival began in Italy, and for a century absorbed the energies of a small but very devoted body of scholars inspired by a patriotic ardor for the recovery of their lost intellectual inheritance, and actuated by a modern spirit of investigation and criticism. In that century they ransacked Europe for lost books, brought to light the old monastic treasures, reconstructed Roman life, literature and history.²

The broadest expanse of meaning is given to the term Renaissance when it is defined as the whole progress of transition in Europe from the Medieval to Modern order.³ A

¹ Levi Seeley, History of Education, p. 149.
New York: American Book Co., 1904.

² Ellwood P. Cubberly, Readings in the History of Education, p. 186. New York: Houghton Mifflin Co., 1920.

³ Adolphus W. Ward, Editor, Cambridge Modern History, Vol. I, p. 532. New York: Macmillan Co., 1902.

new spirit crept into civilization. The horizon of European ambitions was broadened by contact with the Moors. Many factors such as the development of scholasticism, the evolution of universities, the stimulation of chivalry, and the increase of commerce rendered possible the dawn of this new intellectual and cultural awakening.¹

The Accepted Dates for the Limits of the Middle Ages.

Chronological Arrangement.— In the chronological arrangement of the events that influenced the field of Education, Paul Monroe has limited the Middle Ages to the significant period 476-1300 A.D.² Not only the historian of Education but the profane erudites of general recorded knowledge give the extended limits from 476 to 1517 A.D. as the transition period between Ancient and Modern times.³ In delimiting the period of the Middle Ages, the Universal Cyclopedia gives specific reference to the variability of accepted dates:

Concerning the exact date of the beginning and end of the Medieval period difference of opinion exists; some authors regard the triumph of the Franks over the remnants of the Roman power in Gaul at the battle of Soissons (486 A.D.), others the overthrow of the Western Roman Empire in 476 A.D., still others the accession of Charlemagne in 768 A.D., or the dissolution of the Frankish Empire in 843 A.D., as the opening

¹ Frank P. Graves, Students' History of Education, p. 100. New York: Macmillan Co., 1925.

² Paul Monroe, History of Education, p. 220. New York: Macmillan Co., 1902.

³ Nicholas A. Weber, The Christian Era, p. 69. Washington, D.C.: Catholic University Press, 1920.

events. Some consider the discovery of America, others the invention of printing, most writers the German Reformation, and a few the Westphalian Peace (1648) as marking the close.¹

The landmarks selected by E. Cobham Brewer, editor of The Historic Note-Book, for designating the much praised and much defamed period of the Middle Ages is considered as typical of that accepted by classic literary critics:

Hallam in his 'Middle Ages' begins with the conquest of Gaul by the Franks, about 500 A.D., and terminates with the invasion of Italy by Charles VIII about 1500 A.D. Perhaps the most convenient landmarks would be from the fall of the Roman Empire to the Reformation, which would be practically the same thing; for Augustulus Romulus, the last of the Roman Emperors, was deposed 475 A.D., and the Reformation was between 1516 and 1540 A.D.²

Basic Interpretations

Accepted Limitations.-- To secure a more definite equipment for dealing with the problem, acceptations as to terms and limits must be formulated. In making a choice the writer has interpreted the term Renaissance in a somewhat broader sense than is perhaps usual. The Renaissance may be considered from two views:

- I The achievement of what is termed the modern, cultural spirit, in opposition to the spirit that prevailed during the Middle Ages. By cultural spirit

¹ Charles K. Adams, Editor, University Cyclopedia, Vol.VIII, p. 107. New York: Appleton Co., 1900.

² E. Cobham Brewer, The Historic Note-Book, p. 585. Philadelphia: Lippincott Co., 1896.

is meant that symmetrical development of the individual, by all the educative agencies, not only for the enrichment of his own life, but for the happiness and well-being of society.

- II It was an age conspicuous for the revival of Classic Learning, especially the Greek. The period of time from 1300-1600 A.D., will be regarded as the chronological limitations of the Renaissance. So as to avoid the danger of treading on the ground of conjecture, the period from 476 to 1500 A.D., was accepted as the limits of the Middle Ages.

Progressive Education

The Casual Factors.-- If we are to select a special period for the birth and development of Progressive Education, the logical sequence of events will show this great movement rising steadily, but slowly, out of the contest for supremacy between discipline and growth. Men as great as any that the world has known in thought, in art, in action, profoundly believed that the work of the school was to be dynamic not static; that the curriculum must be adjusted to meet the needs of the child's nature.

The Major Tenets of Progressive Education.-- Progressive Education is not an administrative adjustment; it is not an enriched curriculum; it is not a project method; it is not a rejecter of organized knowledge; it does not banish technique; but it integrates all accepted principles that

assist in the harmonious development of the whole child through freedom, child initiative, teacher guidance, pupil activity, and creative experience.

Selection of Pivotal Points

Progressive Teachers.-- The History of Education, or the History of Pedagogy, is an account of the thought and the writings of Educational theorists. Many modern research workers feel that a study which develops and elaborates the theories of education is more reliable and more beneficial than the investigations of institutions.¹

An extensive study, like the investigation of historic education, will introduce a student to many and great characters--men of personality, men of leadership, men of genius, men of moral integrity. Every age has its brilliant sages. A selection basic to evaluation must be representative of the efficient thinkers and technical organizers in the field of mental activities. Vittorino da Feltre, Desiderius Erasmus, John Amos Comenius were not only theorists, but practical educators conversant with the needs of the class-room. The great interpreters of medieval Latin and classic Italian, as John E. Sandys, William H. Woodward, Hastings Rashdall, Jacob C. Burkhardt, Simon S. Laurie, Pierre Monnier, and countless others assign to these the leading role in the Renaissance

¹ George S. Counts, The American Road to Culture, p. 4-6. New York: John Day Co., 1930.

period. Juan Luis Vives did not establish a school but his two volumes and numerous epistles are fundamental to early psychology. John Dewey, William H. Kilpatrick and Francis W. Parker are recognized by all educators at home and abroad as the most prominent American leaders of the present educational reform. To mention them is to awaken a review of their great contributions.

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CHAPTER II

HISTORICAL SETTING OF THE RENAISSANCE

Difference in Attitudes.-- To the pleasure seeker, guided by love of ease, the wonders wrought in the field of man's endeavor, elicit his admiration; but to the reflective peer, man's achievement, whether in philosophic thinking, psychologic experimentation, pedagogic orientation, or creative activity, challenge his analytic and synthetic spirit of inquiry, and we find him pondering the momentous question, "Were the great movements that have determined the historical drama of the world, spontaneous evolutions or were they a continuity of creative thought and activity, reflecting the cumulative merits of the mighty minds of successive epochs of effort".

The New Spirit in European Civilization.-- Probably no one movement has attracted so much attention as the cultural and educational movement of the Renaissance. The revival of pagan classics gave new impetus to education. It was an era adorned with minds of the first order, prophetic leaders in thought and scientific inquiry. It was an age of enlightenment, that engendered attitudes of mind that yearned to

create new forms of life, art, and thought from the inspiration of classic antiquity. A synthetic survey of the thirteenth century will reveal not only the spirit of the age but the wealth of culture, the breadth of power, and the harmonious development of integrating factors.

Now the thirteenth century was an era of no one special character. It was in nothing one sided, and in nothing discordant. It had great thinkers, great rulers, great teachers, great poets, great artists, great moralists and great workers. It could not be called the material age, the devotional age, the political age, or the poetic age, in any special degree. It was equally poetic, political, industrial, artistic, practical, intellectual and devotional. These qualities acted in harmony on a uniform conception of life, with a real symmetry of purpose.¹

A Creative Awakening.-- Amid scenes of military triumphs and civic festivities that great creative age of the Renaissance, styled the Revival of Learning, was ushered in by the brilliant humanistic movement. It began in the revolt of men of culture, against the intellectual sterility and narrowness of the medieval spirit, and especially against those schools whose pedantic and dogmatic principles had reached the extreme point of their development. "It was a revolt against bigotry and superstition in favor of mental freedom".²

An Intellectual Attitude Dawns.-- A new attitude toward Latin and Greek literature made learning popular; it

¹ Frederic Harrison, The Meaning of History, p. 146. New York: Macmillan Co., 1894.

² Harper's Dictionary of Classical Literature and Antiquities, Edited by Harry T. Peck, p. 136. New York: Harper Brothers, 1897.

created a passion for culture; it aroused and stimulated wide spread desire for greater enlightenment. The utilitarian and professional aim that dominated the preceding centuries was subordinated to the ideal of education for purposes of general human cultivation. Previous to this period, progress had not meant the evolution of new ideas of self-expression, but a restoration of past perfection.¹

Factors in Medieval Civilization.-- The Middle Ages occupied those tumultuous years when the hordes, turning Christian, were slowly learning to be civilized (476-1400 A.D.). Party strife among imperial families, political disunion, and encroachment upon neighboring territory kept the European atmosphere in a continual state of agitation; but these same causes sharpened the intellect, strengthened the personality, and developed the individual and national character.

The Influence of the Northern Invaders

Unifying Factors.-- We witness the Western Roman Empire and the Church struggling in unison, against adverse odds, to prevent the Northern invaders,--those devastating hordes of barbaric tribes, the Huns, Vandals, and Visigoths, under their hostile leaders Attila, Athaulf, and Genseric, turbulent intruders whose hearts knew neither sympathy, justice or forbearance,--from destroying, by their ever repeated

¹ William H. Woodward, Studies in Education During the Age of the Renaissance, p. 6. Cambridge: Cambridge University Press, 1906.

blows, Graeco-Roman civilization, the cherished heritage of successive ages.

Types of Barbarians.-- The ancient historian Orosius (380-420) clearly distinguishes that some barbarians are savage destroyers, and others capable of defending and supporting civilization. St. Augustine does not deign to speak of the Goths as intruders, but rather dwells upon the mildness of these people in the sacking of Rome.¹ If we analyze this statement, we find that historians agree that the Goths had absorbed all the German culture that seemed worthy of preservation. The Goths sensing peril at the hands of the Huns, made a momentous cultural choice, even at the cost of the subordination and assimilation of their own system, when they amalgamated with Roman culture.

In observing the Roman influence on the various classes that were adjusting themselves to these new standards of government we notice that the only race that seemingly did not forfeit its identity was the sturdy German extraction.

The antique element still persisted; in the East it retained its sovereignty for another thousand years, in the West it compromised with the Teutonic element in the creation of a Roman Empire, on a German basis, which was to last until the day of Napoleon, and in the recognition of the authority of the Roman hierarchy. The Church and the Empire, these two institutions of which we hear most in the Middle Ages, were both of them Roman, but both owed their political

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Peter Guilday, Church Historians, p. 53.
New York: P. J. Kenedy Co., 1926.

exaltation to the German Carolingian Kings.¹

The German Race.-- These hardy people contributed to Rome the very thing most needed at the time--new blood. Deep moral corruption had undermined the civilization of the Roman people. The vigorous German race knew nothing of ancient culture, and less was it contaminated by prevailing vices. Its gift to the declining Roman nation was a strong sense of individual independence.²

The Period of Assimilation.-- A difficult task confronted the constructive influences during this period of assimilation. Diverse and hostile elements were mixed together by the rude force of circumstances. The customs of these varied people were modified. The enfeebled Roman race was invigorated by its union with the Germanic element.³

The Decline of Roman Influence.-- Rome, great as she was, and leader of the world, fell not because she lacked brave generals and great leaders, but because her plan of education did not reach to the foundation of her national life and character. The education of a nation has always been influenced by its moral and religious attitudes.

¹ Henry S. Williams, The Historians' History of the World, Vol.VII, p.XV. New York: The Outlook Co., 1904.

² Nicholas A. Weber, The Christian Era, p. 70. Washington, D.C.: Catholic University Press, 1920.

³ Ellwood P. Cubberly, History of Education, p. 123. New York: Houghton Mifflin Co., 1920.

Carlovingian Revival

A Superior Dynasty.-- The history of the next four hundred years until the defeat of the Lombards by Charlemagne (800 A.D.), is the story of the Roman contact with its formidable, half-Romanized tribes. Charlemagne not only strengthened and centralized his dominions but realizing that the genuine unity of his people could not be accomplished except by effective and universal education, he appointed Alcuin to act in the capacity of a state minister of education.

It was the imperial Charlemagne, the greatest name of the Middle Ages, who, like some Roman emperor restored to life, marshalled the various tribes which had settled in France, Germany, Italy and the north of Spain, into a single empire, beat back in a long life of war, the tide of invaders on the west, the north, and south, Saxon, Northman, and Saracen, and awakened anew in the memory of nations the type of civil government and organized society.¹

Periods Leading to Progress.-- True, political disintegrations affected the rate of development of the dynamic civilization about the Mediterranean, but may we not regard the frictions and the stimulations of the new race-contacts within the empire as pulses of new life and growth? This age of intolerance not only aroused a zeal to combat error for religious, political, and social stability, but instilled a love of knowledge that made for intellectual advancement.

The scientific spirit lay dormant. The environment was such as to hamper the best minds of the greatest

¹ Frederic Harrison, The Meaning of History, p. 63. New York: Macmillan Co., 1894.

age. However, it was an epoch that enrolled among educational leaders such men as Venerable Bede, Alcuin, Augustine, Ambrose, Jerome, Benedict and Pope Gregory the Great.

Heroic Efforts of Charlemagne.-- Not only the advancement of education, the task of unifying the work of the Teuton and that of the Roman, and the establishment of modern society petitioned the attention of Charlemagne but he was desirous of expanding the internal unity of his kingdom by stimulating a love for the Latin language.¹

Social Confusion.-- Some historians style the span of time from 500-1066 A.D., an age of social confusion and intellectual depression.² The student of history must take cognizance of the fact that all institutions as well as empires, kingdoms, and principalities were not only contending with indomitable, hostile foes, heretics, and usurpers, but they were endeavoring as institutions to develop consistent organizations. No extensive political organization existed to extend aid and protection to the means of Education. Those institutions that had fostered it were seemingly on the verge of becoming the prey of the barbarians they had sought to tame.

¹ Paul Monroe, Text-Book in The History of Education, p. 274. New York: Macmillan Co., 1919.

² Edward H. Reisner, Historical Foundations of Modern Education, p. 223. New York: Macmillan Co., 1928.

General Character of Medieval Period.-- The educational and social demands were meager.¹ The general history of the period is conspicuous for the Crusades (1100-1300) and the growth of the feudal structure of society. Wealth and prestige instead of being a power, became a supreme danger. We find a struggle with Feudalism. It was a situation that brought evils to the educational influences. Serious mental application is required for an appreciation of this epoch. It offers to the human mind an inspiration and most profitable spectacle. The knowledge of physical science, mathematics, medical science, and surgery, affected the teaching of the liberal arts. The Crusades and the new commercial changes broadened the former horizon of Europe. The cultural advancement felt the constructive influences and soon the Universities were inaugurated. The world of thought began to feel the quickening influence of the University of Paris. The thirteenth century gathered momentum from the earlier ages and it gave promise of many new things, scientific, literary, economic, and social. The labors of this age bear the traits of modernism. Its accomplishments demonstrate the need of intelligence, energy and creativeness.

One must live deep in the eleventh century, in order to understand the twelfth, and even after passing years in the twelfth, we shall find the thirteenth in many ways a world of

¹ Paul Monroe, op. cit. p. 255.

its own, with a¹ beauty not always inherited and sometimes not bequeathed.

Historical Perspective.-- History is the biography of civilized man. Like life, it is a continuous web, whose various stages pass into one another by the finest degrees. The classification of history into centuries is a purely arbitrary grouping of the activities of the decades. Our perspective should be that of a long slope of ascending events, rising steadily but slowly to the crucial activity of some epoch. History is the review, in one vast picture, of national life and civilization as a whole. Every age of antiquity rendered great service to posterity by the solution of its specific needs, the acceptance of the opportunities at its disposal, and by the removal of insurmountable barriers to education, civilization, and religion. History is the recapitulation of the life of the human race in its fullness. It creates, from diverse sources, a continuous picture of the world's development. Modern research and deeper historical study, show the Middle Ages less dark, and less static, and the Renaissance less bright and less sudden, than the earlier erudites would have us suppose.

The twelfth century shows that, the Middle Ages that epoch of supposed ignorance, stagnation, and gloom stand in sharpest contrast to the light and freedom of the

¹ Henry Adams, Mont St. Michel and Chartres, p. 7.
New York: Houghton Mifflin Co., 1913.

Italian Renaissance that followed.¹

The events of history reviewed in their logical sequence show that the Middle Ages were not devoid of development.² Scholasticism was largely responsible for the origin of the universities.³ Monastic teachers fostered the great medical school at Salerno.⁴ The savants of that period organized the field of philosophy. Great leaders espoused the cause of civic life and national consciousness.

The Landmarks of History.--- The birth, death, and great productive efforts of eminent men are the landmarks of every epoch. Eternal silence claimed such rulers as Frederick Barborossa, Richard Coeur de Lion, and Saladin, as the curtain lowered on the twelfth century. But each period had its commanding geniuses, and soon we behold such able monarchs as St. Louis of France, Ferdinand of Spain, Alfonso of Castile, Frederick II of Germany, and Edward I of England. Sat^eallites from the great religious orders, the Dominicans and Franciscans, of this age swayed the minds and hearts of the people. Erase from the records of both Paris and Oxford the

¹ Charles H. Haskins, The Renaissance of the Twelfth Century, p. 7. Cambridge: Cambridge University Press, 1927.

² Henry S. Williams, The Historians' History of the World, Vol. VII, ch. XVI, p. XVI. New York: The Outlook Co., 1904.

³ Paul Monroe, A Brief Course in the History of Education, p. 128. New York: Macmillan Co., 1924.

⁴ Ibid, p. 139.

the names of the learned men furnished by these orders, and you extinguish the brightest lights, the most dazzling glories of medieval thought. Men like Abelard, Anselm, Gratian, Peter Lombard, Albertus Magnus, St. Bonaventure, St. Thomas Aquinas, and hosts of others, wrote their signatures indelibly on higher education, on philosophy, on the European system of law, on architecture and sculpture, on liturgical drama, on Latin and vernacular poetry. Students of research come to realize that the great intellectual movement that reached its zenith in the century succeeding the fall of Constantinople was prepared during this supposed "Dark Age".

The Intellectual Impetus.-- The principles of intellectual culture planted, lead the enlightened mind to inquire into the past and to dwell with peculiar interest upon the great deeds achieved in other days. Under the impetus of this intellectual enthusiasm, a sturdy race was developed, capable of bearing the great responsibilities of civilization. The formalism gathered during conservation epochs, took on new life and a progressive world of intellect and taste came into existence.

The Dawning of the Humanistic Movement.-- A doctrine productive of much good, if rightly interpreted, and equally weighted with severest penalties, if falsely applied as an unbridled license, was openly promulgated. This vital

doctrine was: Man is a rational, volitional, self-conscious being, born with capabilities and rights to enjoy whatever good the world offers. Men felt that the fetters of arbitrary authority, a relic of Grecian antiquity, had been severed. The ideal of self-development and a life of individual responsibility were emphasized. A love of study and a desire to know the world were fostered. The horizon of man's knowledge was extended. The great humanistic movement was dawning. It inspired men to develop their latent powers. It filled them with a vivid apprehension of life and a zeal for activities of all kinds. Endowed with confidence in their own power, they faced without fear every problem that confronted them. Without this freedom and development the modern world would have been impossible. This consciousness of the individual is the only creative faculty in life.¹ No one could resist the inspiration of the hour, or keep pace with the progress of humanity, without utilizing one of the most God-like gifts bestowed upon man--his intellectual endowment.

In reviewing the rise and fall of nations, the politico-social environment, the ethical and religious concepts, the problems so vital to civilization, the heights to which intellectual giants ascended, the leveling of traditional barriers, the aesthetic development, and the extraordinary

¹ Edward H. Hulme, Renaissance and Reformation, p. 71.
New York: Century Co., 1914.

change in mental attitudes, there can be no hesitation in agreeing that a new awakening, unquestionably one of the most remarkable phenomena in the history of mankind, was being inaugurated.

Summary

I During the era preceding the Renaissance, the revolt against intellectual sterility, the ideal of self-development, the new attitudes towards Latin and Greek, the desire for enlightenment, and new race-contacts within the empire, created a passion for culture by sharpening the intellect, freeing the imagination, strengthening the personality, subordinating the utilitarian aims, stimulating the evolution of new ideas of expression, and inspiring men to develop their latent powers.

II In the period of assimilation, the barbarian Goth capable of defending and supporting civilization, absorbed German culture but sensing peril at the hands of the savage Huns made a momentous cultural choice when he amalgamated with Roman culture at the cost of the subordination of his own system.

III The youthful, and sturdy German race, knowing nothing of ancient culture, free from the prevailing vices, retained its identification by contributing to the declining Roman civilization, the needed gifts, new blood, and a sense of individual independence.

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CHAPTER III

THE ANNALS OF A CREATIVE EPOCH

Quickening Influences.-- A cultural power, blending all the achievements of the past, giving cohesion to the whole, stimulated this great evolution, this complex movement,--the Renaissance. The peculiar activities of municipal life, the restless competition in commerce and public affairs, and the traditions of a cultural heritage encouraged the activity of students, historians, statisticians, critics, and poets.

The Criteria for Admission.-- All people, not students alone, regarded the recorded deeds of grandeur, as their classic heritage. A burning aspiration, to be distinguished among the mighty men of culture, seemed to sway every mind; neither rank, wealth, piety, martial prowess, nor official capacity was the passport to this craved eminence, but personal merit removed all barriers and admitted men of all conditions, and of all qualifications, upon the common ground of intellectual intercourse.

Preparatory Adjustments.-- It was a call to posterity to restore the glory of antiquity. It was an age when

thinkers distinguished between feeling and fact; an age when intellectual research eradicated fancy and fable from the mind by stimulating critical thinking, fostering investigation, and encouraging thinkers to verify all conclusions by practical application thus initiating methods of experimentation; an age that created a mental sensibility; an age when intellectual leaders set out in quest of the buried treasures of learning, like Knights of Adventure. It was the preparation of a new generation for the vast and bewildering inheritance set before it. To absorb so complex an inheritance--such a system of culture--involved processes of selection, adaptation, and reshaping. The influence of such a readjustment affected the great agents of civilization--the home, society, church, school, literature, and government.

Factors Requisite for Continuity of Movement.-- Medievalism was gradually waning. The new movement initiated by patriotic sentiment for the treasures of antiquity, literary and artistic, required for its continuity, an age rich with opportunities for development.

For the age was ripe: intelligence, artistic potentiality, many sided human vitality, sheer vigor of personality, the social and material environment, were all ready, and could be satisfied with nothing less than the absorption of a whole civilization.¹

¹ William H. Woodward, Studies in Education during the Age of the Renaissance, p. 5. Cambridge: Cambridge University Press, 1906.

The qualities requisite in a people to foster this complex movement that united patriotic sentiment, aesthetic attraction, and the instinct for individuality are described by Edward M. Hulme:

In the twelfth and thirteen centuries it was France that held the intellectual supremacy of Western Europe. But, as we have seen, the premature Renaissance of Provence was extinguished with fire and sword. This was not the sole cause, however, of the decline of southern France. The civilization of that country contained intrinsic defects. It was essentially lyrical, emotional, and egotistic. It was incapable of that calm, dispassionate, objective view of life, which is indispensable to intellectual progress.¹

Italy, the Birthplace of the Renaissance.--- The political, religious, and intellectual life centered in Italy, so did the Renaissance. To Italy, the historian ascribes the resuscitation of antiquity. The very nature of Italy rendered possible the Renaissance. It was the home of a varied people. They were motivated by ambitions as varied as the classes of nobles, artisans, and merchants inclosed within the walls of the great cosmopolitan cities. Many factors combined to render possible the Renaissance in Italy:

On the classical soil of Italy the Revival was slowly called into being by the prevailing spirit of intellectual freedom, by the social and political condition of the country, by the continuous tradition of the Latin language, by the constant witnesses to the existence of Greek in the region once known as Magna Graecia, by the survival of the

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Edward Hulme, The Renaissance and Reformation, p. 72. New York: Century Co., 1914.

remains of antique sculpture, and by the abiding presence of the ruins of Rome.¹

Civic Position of Italy.-- Italy had in no sense enjoyed superiority of culture over the rest of Europe. She had proven herself incapable of establishing unity or federal coherence within the nation. France and Spain outrivaled her in military organization. The first attempt at a cultural revival was due to the efforts of Charlemagne. The conservation and transmission of Greek thought to Europe was the labor of the Arabs. The monasteries of Ireland preserved the Greek language during the turbulent ninth century. It was rather the traditions of ancient greatness that spurred Italy's children to emulation. That diversity of race, diversity of dialect, and political interests failed to stimulate an acceptance of common national responsibility in Italy is confirmed by John A. Symonds:

During the whole of this long period--a period of at least thirteen centuries--there has never been a central point in Italy; no nucleus like that round which, as in the case of France and England, the scattered atoms of the national system could gather to form one organized body.²

Renaissance Creative Spirit.-- The Italian Renaissance is a biographical history of mental despots, men

¹ John E. Sandys, Revival of Learning, p. 4-5. Cambridge: Cambridge University Press, 1905.

² John A. Symonds, Study of Dante, p. 3. Edinburgh: Adam and Charles Black, 1890.

greater than their race. To attribute the achievements of this epoch to the work of any one nation would hardly be just; doubtless, it is the result of the synthetic, interpretive, reproductive, and creative genius of her men of power. The greatest of the many factors that made possible the glories of the Renaissance is the insistence on highly perfected individuality. The progressive educator of the twentieth century would style it, a creative spirit; a power to initiate soul-filling, life-fashioning ideas; a dynamic outcome of the interplay of mind on mind. This factor, perfected individuality, endowed man with confidence in his own creative power of self-expression.

A Creative Poem.-- Is not Dante's magnificent poem, Divina Commedia, the supreme expression of creative ability, a monument of the mind's power? This dominant spirit revealed that it was an age of truth-seeking and truth-telling. His great work, conceived in a modern spirit and written in a modern tongue, may not have been modern in form, or color, but its spirit influenced the succeeding ages and the modern mind beheld in him its scope and freedom.

The Gradual Development of the Renaissance.-- To interpret this great movement as a sudden, spontaneous resurrection of intellectual life, after long centuries of darkness, is a great error. In history as in nature, there can be no effect without a cause. It was a continuous, progressive, uninterrupted movement in keeping with the laws of accelerated

motion. It was a reconquest of the world of thought and action, from the dawn of civilization, by the mental energy of a new age. Very definitely has the voluminous writer, John E.

Sandys, written on this aspect of the Renaissance:

The Revival was not a single and sudden fact or event with a fixed and definite goal or date, but a gradual and protracted process resulting from a long series of causes.¹

The education of the Italian Revival has often been appraised as a sudden growth, abnormal in its swift ascent to completeness, while in reality it had been gathering latent force for centuries. Quintilian's Institutes Oratory, an exposition of the Roman theory of education, was assiduously read and its ideas reproduced by Renaissance educators. The form of this movement may have been determined by a simultaneous outburst of interest in the ancient history, language and literature of Rome but its vitality was the contribution of ages.²

Contributions of the Various Periods of History.--

Modern genius had for its parents the acquired knowledge and intellectual capital of past ages. Evaluate the outstanding contributions of the various periods of history--the reconstruction under Charlemagne--the development of modern languages--the birth of popular poetry and the great epics--

¹ John E. Sandys, op. cit., p. 4.

² William H. Woodward, Studies in Education during the Age of the Renaissance, p. 8. Cambridge: Cambridge University Press, 1906.

the troubadours and minnesingers--the theatre with its original setting--the great philosophical and theological discussions of the twelfth century--the advent of experimental science with Roger Bacon--the intellectual movement created by the powerful impulse of the Crusades--the influence of Thomas Aquinas and Albertus Magnus--the inventions that hastened and made possible the march of progress, are we not forced to admit that these are the results of an innumerable series of patient and disinterested efforts of succeeding generations, rather than the accomplishments of one people, one nation, one epoch?

Validity of Doctrine.-- One must be careful not to distort the great labors of the Renaissance, otherwise the educative value would be marred. Research in the field of history reveals that Christopher Columbus and Vasco de Gama were not the initiators in this field of adventure, but rather heirs of the intrepid Portuguese navigators who bequeathed to their successors the task of finishing this monumental work.

Contributions in the Scientific Field.-- The analytic mind naturally reverts to some scientific problem, as a testimony of the advanced knowledge in a scientific field. In the domain of physics, past ages have bequeathed valuable knowledge, practical and experimental, on the nature, uses, and laws governing the loadstone. The truth of such labors

is rendered evident by William Gilbert's (1540-1603) De Magnete which is still the most important treatise on magnetism.¹ The student of biology, conversant with St. Thomas will readily admit that many of his contributions are most modern.

A Literary Resuscitation.-- In the light of the history of previous centuries, it would be the height of absurdity to admit there was a new birth of poetic, literary, and aesthetic ideas at this time. There was not a single country in civilized Europe that did not contribute a significant quota to this literary movement, because accomplishments of the highest significance were necessarily bound up with opportunities for self-expression.

The Italian Genius Identifies Classic Heritage.-- The Italian genius by solid toil realized the dreams of the Middle Ages, reappropriated the culture of the classics before the movement of the modern mind could begin and span the chasm between the old and new world of thought.²

In his History of Education, Ellwood P. Cubberly shows that by successive stages of transmutation we have inherited valuable contributions:

¹ Fuller, Brownlee, Baker, Elementary Principles of Physics, p. 353. Chicago: Allyn Bacon, 1925.

² John A. Symonds, Renaissance in Italy, p. 55. New York: Henry Holt Co., 1888.

Thus, before the Middle Ages began, the three great contributions of the Ancient World which were to form the foundation of our future Western civilization had been made. Greece gave the world an art, and a philosophy, and a literature of great charm and beauty, the most advanced intellectual and aesthetic ideas that civilization has inherited, and developed an educational system of wonderful effectiveness.¹

Significance of Renaissance Movement.-- If we summon the conclusions of men of research, the only inference that can be accepted is that successive ages profited by their racial inheritance and augmented this cognitive capital with the labors of their leaders of thought and action. This movement may justly be considered as a gradual change from the medieval to the modern mind rather than a rebirth of antiquity. In evaluating the period from Dante to Petrarch, historians style it a natural transition of ideals and ideas and not a return to ancient glory.

Stages of Progress.-- If we observe the several stages of this progressive movement we recognize the expansive forces at work. The accumulated knowledge of ten centuries was appropriated by civilized humanity to the success of the Renaissance. Leaders in thought point out three activities or interests of these centuries: first, those in physical nature as the development of geographical discoveries; second, those in the broader personal life in which the emotions and joys of this life supplemented the preparation for life in

¹ Ellwood P. Cubberly, History of Education, p. 101. New York: Macmillan Co., 1920.

the future these found expression in romantic literature; and third, those directly interested in the classic culture of the past. The consuming interest in scholarship was not an accident but it was genuine culture stimulated by memories and traditions of ancient glory.

Neither was the movement, nor was the determination of the race to scholarship in any sense an accident. Throughout the length and breadth of Italy, memories of ancient greatness spurred her children on to emulation.¹

A Creative Epoch.--- Patriotic sentiment, aesthetic attraction, and the instinct for individuality gave birth to the sincere enthusiasm that made this a creative epoch. What significance does such an appellation carry? Whether the desire to produce, to give expression to an inner urge, to enforce innate self assertion, to recreate ancient virtue, to arouse national pride, to reverence civic glory is manifested through varied media, it is truly a creative activity. The beauty of the world, the goodliness of youth and strength, pictured by the language of the artist is creative art. The root of creation, whether speculative, artistic or practical, is an idea. The inventive ingenuity was given unobstructed sway during this era.

A Varied Media.--- The master-minds invited the developing artists to commune with them. Homer spoke a

¹ John A. Symonds, op. cit., p.29-30.

language that was music to the spirit of the age. The works of creators and teachers, like Socrates, Plato, and Aristotle were approached with reverence by men with alert and observing minds, with minds capable of higher realms of thought. The magnificent edifices reveal the astonishing creative powers and beauty that animated these people.

An Intellectual Creator.-- Psychologists and educators seem to agree that to think, to act, to create, are inherited impulses. These potential abilities were fostered and nourished during this intellectual awakening. The origin, nature, and destiny of man may have concentrated the efforts of intellectual giants, but the man that can write a book, a philosophy, or a mathematical manual, may for all that, be gifted with an over-flow of the richest imagination, may be a creature of deepest emotion, a genius of the highest type, and possess all those qualities of mind needed for an intellectual creator. In the work, Creative Education, Henry F. Osborn as a pioneer worker in the field of creative activity speaks from observation and research when he maintains that:

The creative mind may be born quite alone or as one of a group of kindred and productive predispositions, as in a rare genius like Leonardo da Vinci.¹

¹ Henry F. Osborn, Creative Education, p. 11.
New York: Scribner, 1927.

An Evaluation of the Activities

A Changing Perspective.-- The deeper the research, the sincerer the reflective thinking, and the more accurate the evaluations used as the criteria for estimating this age, the greater the conviction that this era was a creative epoch in the world's history. Their works bear the stamp of originality; perhaps they were allured by the inspirations caught from the review of prehistoric ages, but their keen sense of truth, their acute power of observation, the gift of a creative imagination, joined to indefatigable will and persistent energy, initiated the progressive ideas of that day. The dominating elements in the life of this age are love of freedom and productive activity.

Creative Leadership.-- Their leaders, equipped with richness of creative intelligence, variety of acquirements, quickness of sympathy, sensitive susceptibility, and endowed with a nature to synthesize and interpret, were eager to produce new and characteristic masterpieces.

Creative Forces.-- Nature had not selected this epoch as a chosen time for intellectual manifestation, nor was she partial to these people by endowing them with rarer talent or greater predispositions. The essential, universal, eternal creative forces, as love of beauty, truth, justice, learning, and self-expression, fashioned the pattern of human progress during this age of the Revival of Learning. Rare

talents and the creative spirit implanted in the human mind were discovered and developed in an environment conducive to creative self-expression.

Creative Achievements of the Early Renaissance.--

Truly it was a creative epoch--creative in its origin, in its development, in its procedures,--creative in its leadership--in its mental giants, its educators,--creative in its art--in its science--in its general achievements. It was an age that bequeathed to posterity an intellectual wealth, accumulated by productive thinking, and influenced by personal emotion and concrete personality.

Summary

I History shows that the Renaissance was not a sudden spontaneous movement but a continuous, progressive, uninterrupted development. It was a reconquest of the world of thought and action from the dawn of civilization caused by many expansive forces such as the inquiring mind created by scholasticism, restless competition in commerce and public affairs fostered by the impulse of the crusades, and the advancement of the march of progress aroused by the many inventions.

II The great Renaissance movement not only prepared a new generation for a vast, complex, bewildering inheritance of culture but it readjusted the agents of civilization,--the home, society, church, school, literature and government, therefore it required for its continuity a highly self-conscious

and mentally mature people.

III The social, intellectual, and religious life centered in Rome, great families stimulated intellectual freedom, the continuous traditions of the Latin language kept alive the memories of ancient greatness, a varied people, calm, dispassionate, with an objective view of life, motivated by ambitions as varied as the classes of artisans in a cosmopolitan city, all united to render possible the Renaissance in Italy. Other nations had intrinsic defects. Their people were too emotional, too egotistic, too lyrical.

IV The greatest of the many factors that made possible the glories of the Renaissance is the insistence on highly perfected individuality. This factor endowed man with confidence in his own creative power of self-expression, his power of initiating soul-filling, life-fashioning ideas.

V Love of freedom, and productive activity, the dominating elements of the life of this period, awakened a creative response in the literary and scientific endeavors. The supreme expression of creative ability, *Divina Commedia*, influenced succeeding ages. The domain of physics bequeathed valuable knowledge, practical and experimental.

VI The Italian genius, by solid toil reappropriated the culture of the classics.

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CHAPTER IV

EARLY EVIDENCES OF THE PROGRESSIVE MOVEMENT

Education a Complex Problem.-- Like the solution of every complex problem, that of renaissant education must be approached through an analysis of the problem into its essential factors. One vital principle--man's awakening to a consciousness of his powers--guided and colored the educational activities. Master minds controlled its destiny. A study of the pedagogical, philosophical, and psychological tenets of these humanistic scholars will reveal their influence in every sphere of life. The thought activities that gave impetus to the educative processes will have deeper significance. The training to which they would naturally subject the youth will be disclosed.

The Status of the History of Education.-- The history of education is woven into the life of a country. It not only delineates the physical, political, social, economic, and religious vicissitudes under which the intellectual and moral characteristics were developed and moulded, but it exhibits clearly that the topography of a country is operative

in the civilization of a people. The history of the education of a people is defined by Simon S. Laurie in his universally accepted work, An Historical Survey of Pre-Christian Education.

The history of the education of a people is not the history of its schools, but the history of its civilization; and its civilization finds its record mainly in its intellectual, moral, and aesthetic products, and only in a subordinate way in its material successes and its achievements in war.¹

The Unification of Knowledge.--- The work of unifying all knowledge drawn from antique sources, adjusting it to the necessities of a christian community was the imposing, complex problem that confronted the educator at the dawn of the Renaissance. Medieval education was narrowly technical and prepared for specific careers.

The Renaissant Triumvirate

Mental Giants.--- Dante, Petrarch, and Boccaccio, an intellectual triumvirate--revolutionized the mental attitudes of mankind. The purity of their enthusiasm, the sincerity of their inspiration, the pedagogical foresight of their theories, gave impetus and effectiveness to the future well-being of the educational world.

Dante (1263-1321).--- Dante was neither medieval nor modern, but he reconciled a perfectly equipped human life with

¹ Simon S. Laurie, An Historical Survey of Pre-Christian Education, p. 2. New York: Longmans, Green and Co., 1895.

an ascetic belief and the demands of freedom for all. He left no distinct treatise on education, but from his writings a volume of rules and principles upon education might be gleaned. The classic minds still cull lessons of wisdom from the "Divine Comedy",--the sublimest poem that human genius ever conceived and executed. It has not only stood the test of ages, but given cadence and hue to the poetry of modern Europe. His views upon the nature of man as a social being were progressive. He would today be in agreement with the arguments of Ross L. Finney,--that in a democracy, secondary schools should not pamper youth into white-collared ambitions.¹

That Dante initiated the movement of the modern intellect in its entirety is endorsed by John A. Symonds, the great expounder of the Renaissance:

Dante does not belong in any strict sense to the history of the Revival of Learning. The Divine Comedy closes the Middle Ages and preserves their spirit. . . . In spite of this isolation, Dante's influence was powerful upon succeeding generations. Many ideas, moreover, destined to play an important part in the coming age, received from him their germinal expression.²

Psychological Contributions of Dante.-- While Dante was the forerunner of humanitarian ideals, he took cognizance of the great psychological truth--Individual Differences--

¹ Ross L. Finney, Sociological Philosophy of Education, p. 175. New York: Macmillan Co., 1928.

² John A. Symonds, The Renaissance in Italy,-- The Revival of Learning, p. 69. New York: Henry Holt Co., 1888.

and he proclaimed the doctrines that the leaders of the last two decades claim as their contribution to modern education, namely Vocational Education, Educational Guidance and Manual Training. Like Augustine this great advocate of human culture left his educational views scattered through his literary endeavors. He displayed wisdom and judgment when he would have the individual assigned to the task that corresponded with his inherent capacity.

Dante builds up the great pedagogical truth that natures should not be forced into grooves for which they are unfitted; that in the choosing of a state of life one's tastes and inclinations should be consulted; that it were unwise to compel one with a love for study and retirement to assume the career of arms, or one whose tastes are for outdoor life and industrial activity to confine himself to books. He would have him with a mechanical turn of mind devote himself to a trade; him with a bent for science devote himself to scientific pursuits.¹

Petrarch.-- Petrarch (1304-74), the first modern scholar and man of letters, was a production of earlier medieval forces. He created the environment needed for the inauguration of a classic transition. This individual force, imparted the inspiration requisite to arouse intellectual curiosity, and to stimulate a zeal for knowledge. He stressed the importance of the opportunities of this life for self-development through the greatest diversity of experiences. He was more humanistic than Dante. He avoided the problems of man's

¹ Brother Azarias, Essays Educational, p. 164-165. Chicago: D. H. McBride Co., 1896.

relation to the future world, but concerned himself with the life, nature, beauty, joys, and honors of this world. His writings in the narrower sense are not educational.

Educational Contribution of Petrarch.--- It is the eminent service rendered to the cause of education by stimulating active thinking and promoting the task of profound research that won for him the title of the "Morning Star of the Renaissance". The supreme purpose of the education of this period seemed to be--How to introduce the individual to a high and conscious participation in the results of the race's culture.

Literary Influence of Petrarch.--- In writing on the influences that changed educational ideals and practices, Paul Monroe gives a conspicuous place to the Letters of Petrarch that disclose the advancement and the diffusion of the Renaissance spirit:

It is not the content of these works that gives him a place in the history of education, but this new conception of life and the new spirit and content of education.¹

Petrarch Entitled to Fame.--- The immortality of Petrarch, the pioneer of intellectual progress, is not ascribed to his verses, sonnets, or epistles that elicited the attention of the Italian literary world, but rather it is

¹ Paul Monroe, History of Education, p. 360.
New York: Macmillan Co., 1919.

assigned to his claim of being the inaugurator of humanism to the modern world.

To have foreseen a whole new phase of European culture, to have interpreted its spirit, and determined by his own activity the course it should pursue, is in truth a higher title to fame than the composition of even the most perfect sonnets.¹

The Spirit of the Age.--- It was an age of inspiration and intellectual discovery. It was an age that could boast of a succession of heroes and heroines, of literary men, of philosophers, men and women conspicuous for great natural virtue, for knowledge of life, for cultivated tastes and accomplishments. Men of acute intellect, the Latin versifiers, the singers of the dialects, men distinguished for their learning, all endeavored to convey the humanistic tendencies. The influence of Petrarch's genius stretched over the whole age, inciting Boccaccio to devote himself to the humanities and learning. Harmonious development, culture--both of mind and body--was now an alien idea to the classic Italian mind.

Boccaccio.--- Boccaccio (1313-1375) animated by the spirit of the earliest humanists, endeavored to restore the elevating and purifying influence of fine literature. He was favored in having Petrarch as an adviser and Dante as an

¹ John A. Symonds, op. cit., p. 70.

inspirer. This great humanist suffered by acquaintance with the paganism of the ancient classics. The city streets and the gardens of the country villas were immortalized by his pen. However, he allowed his poetical impulse to tempt him into writing verses in the pagan manner. Both in thought and manner we find in Decameron a strong current of sheer paganism. Aided alike by his noble genius and his burning desire, he advanced the humanistic attitudes of his age. In the biography of Boccaccio, we find that the enthusiasm of this humanist for Dante and Petrarch was a potent force in molding his ideals:

In hero-worship of Boccaccio, not only for the august Virgil, but also for Dante, the master of his youth and the idol of his mature age, is the most amiable trait in a character which, by its geniality and sweetness cannot fail to win affection Petrarch became the director of his conscience, the master of his studies, the molder of his thoughts upon the weightiest matters of literary philosophy.¹

Educational Standards Changing.--- The intellectual world was in need of new working standards of knowledge. The cultural life of the Middle Ages and of the monastic schools was waning before the newer intellectual spirit that was gradually developing an appropriate educational system. This new code incorporated all that was finest in the courtly training of chivalry and fused with this all the literary and

¹ John A. Symonds, The Renaissance in Italy.-The Revival of Learning, p. 89. New York: Henry Holt Co., 1888.

aesthetic achievements of past ages, thus forming a new system of education, allied to a new phase of civilization.

The Inadequacy of the Education.-- The inadequacy of the education of this classic era seems to have been caused by a fallacy in the definition of the function of education. The assistance offered to the physical and mental growth during the formative period of the child is the function of education--a function that becomes more intricate and perplexing with the progress of civilization. The humanistic education was defective in that it stressed some particular phases of human nature rather than the harmonious, symmetrical development of mankind. It had for its aim preparation for life.

School Policies Influenced by Manifold Transitions.--- Since the school is integrally bound up with all great unifying, organizing, harmonizing movements of civilization, education consequently shares in the confusion of the manifold transitions in the different periods of history. The student of comparative education is reluctant to admit that the principles of modern education are essentially opposed to those of the thirteenth century. They are differentiated by their respective concepts of child-life and the solution of their problems.

The Aim of the Humanistic Leaders.-- As we cast a retrospective glance over this great educational arena, we find that the efforts of the great humanistic leaders were

concentrated on the reinstatement of classic culture. To bring about human betterment, particularly of the individual, by making the best of whatever heritage he had received, by placing him in the most favorable environment and developing his capacities to the utmost through classic education was the desire of these humanistic leaders of thought, through these continuous ages.

The Progressive Tendencies of the Modern Period

An American Awakening.--- The phenomenon witnessed at the beginning of the nineteenth century is similar to the Revival of Learning of the Renaissance. At the dawn of the Progressive Age, machinery multiplied production indefinitely and threw upon the markets for the use of all an incalculable quantity of industrial products. The discoveries, the inventions altered the modes of living. Home organization, recreation, and leisure hours felt the intensity of the social forces. The creative powers altered the modes of transportation, communication, and manufacturing, until today industry has reached the heights of specialization. These conditions not only affected society, but their influences seemingly unrecognized, still subtly potent have changed the public attitude towards education.

Refashioning Education.--- Progress in human affairs makes necessary, constant restatement of principles in terms which are applicable to the newer aspects of civilization. The demand on the nineteenth century was to refashion education,

in the light of actual conditions. This construction was confronted by a progressive environment. That necessitated a progressive school--a school that would be mobile in its methods and technique, and a progressive teacher,--a teacher who fails as an imitator but lives in creation. This was the inauguration of a new phase in modern education--a conflict with the traditional school was incited--this controversy marks a turning point in the history of education.

American Education Reflects European Influences.--

It is a grand panorama that will be unrolled; there is none grander in all history; none more instructive. The thirteenth century thought was tinted by the views of Socrates, Plato and Aristotle, so the American education from the pioneer days of Horace Mann and Henry Barnard, down to the twentieth century was influenced by Pestalozzi, Froebel, Herbart, and Montessori. In an analysis of the constructive educational labors of the nineteenth century, Ellwood P. Cubberly in his Public Education in the United States, shows that American culture was swayed by European theories. He cites the labors of Francis W. Parker:

It was he who introduced Germanized Pestalozzian-Ritter methods of teaching geography; he who strongly advocated the Herbartian plan for concentration of instruction about a central core, which he worked out for geography; he who insisted so strongly on the Froebelian principle of self-expression as the best way to develop the thinking process; and he who saw educational problems so clearly from the standpoint of the child that he, and the pupils he trained,

did much to bring about the reorganization in elementary education which had been worked out by 1900.¹

Critical Minds Repattern Theories.-- Each nation seeks within itself, the sovereign principles of its activity; it obeys with greater pleasure the authorities, which have emanated from its bosom; it is tempted to regard as a stranger, a master living at too great a distance. Great as were the theories of these leaders, their methods were patterned and repatterned by dynamic leaders, who were discontented with the static condition of such a crucial question as education. The critical minds of the American geniuses were unwilling to accept this racial inheritance in its entirety.

A New Era in American Education.-- It was to American enthusiasm to demonstrate that it was a new era in education. An education with a sincere belief in the capabilities of youth; a belief in the need of self-expression, child-freedom, pupil initiative, tolerant understanding, and complete growth.² It was to the protagonists of this modern Renaissance to verify that it was not irrevocably decreed, that the role of the creative educator was reserved to antiquity. Such a fundamental reconstruction summoned

¹ Ellwood P. Cubberly, Public Education in the United States, p. 328. New York: Houghton Mifflin Co., 1919.

² Rugg and Shumaker, The Child-Centered School, p.33. New York: World Book Co., 1928.

strategic leadership.

The Modern Triumvirate

The Protagonists of a Modern Renaissance.--- The humanists of the Renaissance found competitors in John Dewey, Francis W. Parker, and William H. Kilpatrick. These initial formulators--the advocates of child freedom--represent master minds who took a wide survey of the world's history; who loved humanity and who have generously determined to spend and be spent in this life-work of developing a progressive, intellectual, creative atmosphere.

John Dewey.--- John Dewey (1859-) may justly be styled the modern Petrarch. His genius so rich, so cultivated, so fruitful has furnished to an incredible extent, the principles and theories basic to progressive education. Endowed with great social intelligence, professional insight, vivid imagination and classic scholarship, John Dewey was qualified for genuine progressive, democratic leadership.

Educational Policy.--- He assumed a progressive attitude toward all factors that influenced education. He identified that with the advancement of democracy and the changing civilization the educational problem was more complicated and that the general perspective was shifting, so that the newer adjustments must provide for flexibility in social organization.¹ This seer identified education as an

¹ Boyd H. Bode, Modern Educational Theories, p. 26. New York: Macmillan Co., 1927.

effective adjustment, endeavoring to keep pace with the progressive movements of life. The fulfillment of such an adjustment demands of education an ever shifting, ever changing ideal to harmonize with the ever changing, ever growing environment. Dewey agreed with the humanists in the need of culture--"personal mental enrichment".¹ It was not to be an aristocratic concept of culture reflecting the theories of Plato and Aristotle, but a culture depending on man's capacity for reorganizing his experiences. To quote his own phraseology, "culture is the capacity for constantly expanding the range and accuracy of one's perception of meanings".² This is a process of education believing in self-actuated work, self-expression, and growth. By a process of integration the many-colored, manifold designs of one's experience are woven into one pattern. Education for Dewey, is that reconstruction, reorganization of experience, so as to give a meaning, a value to every activity, and thus developing the ability of the actor, whether in an intellectual, motor, social, or cultural setting, to select, to direct, to guide and to adopt the course of subsequent experiences.

Significant Interpretation.-- In the work, Readings in Educational Psychology, these authors interpret Dewey's definition of education, thus:

¹ John Dewey, Democracy and Education, p. 144.
New York: Macmillan Co., 1924.

² Ibid, p. 145.

Education is a process of continuous reconstruction of experience with the purpose of promoting the aims and ideals of society, while at the same time the individual becomes master of the technique involved.¹

Influence of John Dewey.-- John Dewey was able to make Progressive Education a power in the world by kindling the zeal, and quickening the keen and ardent interest of his contemporaries. His dominant spirit enabled him to spread the contagion of this educational innovation. In "The Child-Centered School" we have a more engaging portrait of this great teacher--his aims, his methods, his rare personal qualities, and his disinterested devotion to high educational ideals. To him is attributed the awakening of the modern educational spirit:

It was John Dewey, however, Professor of Philosophy and Head of the Department of Education at the University of Chicago from 1894-1904, who ignited the first flame of the current educational revolution It is to Dewey's everlasting credit that his mind was able to stay above the maelstrom of economic exploitation, rapid urbanization, mass education, and to frame critical hypotheses for the intellectual base of the new national school system.²

His fame has neither been dimmed nor terminated by the appearance of other progressive demagogues, but his influence has increased, like the volume of a mighty river in its current to the sea.

¹ Skinner, Gast and Skinner, Readings in Educational Psychology, p. 4. New York: Appleton Co., 1926.

² Rugg and Shumaker, op. cit., p. 37-38.

Francis W. Parker.--- In the field of Elementary Education no one individual rendered more effective educational service in the last quarter of the nineteenth century than Francis W. Parker (1839-1902). He was most progressive in his doctrines, maintaining that all education must be based more directly on the interests and capacities of childhood.

Social Contribution to Education.--- The essential idea, of the child as an individual, stressed by Parker, gave impetus to the social motive in education.

Educational Contributions of Parker.--- He was an aggressive advocate of better methods. "Whom" to teach and "what" to teach had predominated the field of vision, to the exclusion of the more fundamental question "how" to teach. Colonel Parker's Talks on Teaching, given at the Massachusetts Summer Institutes in 1882, exerted powerful influence on the schools. While he was primarily an administrator, nevertheless, he summarized the best that had been reached in the evolution of pedagogies. He brought system and order to pedagogy. Aristotle had his Plato, Newton his Kepler, so with Parker, he had Comenius, Herbart, and Froebel. True, Ascham and Sturm wrote on the "how", and their "how" was limited to the teaching of the Latin language and literature. Colonel Parker in his methods absorbed the theories of the best teachers of the centuries; he drew from the near and remote past.

Identification of European Tendencies.--- In tracing the effects of the educational ideas of the great European masters, Frank P. Graves, in his History of Education, claims that Parker and Dewey reveal large elements of Froebelian influence:

Parker's adaptation of part of Herbartianism, especially concentration, has already been noted, but the Froebelian emphasis upon motor expression, the social aspect of education, and informal schooling are evident throughout his work in the elementary school, and are even extended so as to include speech and the language-acts. Similarly, Dewey's occupational work and industrial activities, although not as to include speech and the language-acts. Similarly, mod. Dewey's occupational work and industrial activities, although

In evaluating the modern tendencies in education, and ascribing the advanced procedure to the power of improved methods Graves states:

The occupational work of Professor Dewey and Colonel Parker's scheme of concentration have especially had a pronounced effect upon methods in the schools of today. They have greatly improved upon the motor expression and social participation of even the reconstructed Froebelianism, and have marked the growth of a body of educational theory and practice that places the methods of today far in advance of anything previously known. The combination and modification of Ritter, Herbart, and Froebel worked out by Colonel Parker, has received fuller attention.²

William H. Kilpatrick.--- A contemporary of these leaders is William H. Kilpatrick (1871-). He did not flash on the world unheralded. Perhaps no man ever stood

¹ Frank P. Graves, History of Education, p. 245.
New York: Macmillan Co., 1924.

² Ibid, p. 378-379.

forth as the representative of an intellectual or moral movement by organizing its essential characteristics in a coherent statement, without owing much to his predecessors.

Pedagogical Creed of Kilpatrick.-- The pedagogical creed of Kilpatrick is formulated on whole-hearted, purposeful activity. He merits the lasting gratitude of mankind for having made current the idea that coercive measures of discipline inhibit the natural creative tendencies of the child. He holds distinctly to the dictum that biological psychology had remade our notion of educational processes. In the wide reach of his educational conceptions, he assigned to method not the task of how to teach, but how to stimulate and guide. In his broader method, significant consideration is given to the nature of the child and simultaneous learnings.

The Interpretation of Doctrines.-- The interpretation of his educational doctrines proves him to be a client of progressive education; a disciple who believes that the nucleus for all educative activity is in the instinctive, impulsive attitudes and activities of the child. He holds that it is through production and creative activity that knowledge is secured. This creative activity may be the readjustment of racial experiences to meet the newer civilization. An epitome of the educational attitudes of Kilpatrick is summarized by Rugg and Shumaker in The Child-Centered School:

He pointed out, that a new and more reliable psychology and the changing family and community life have combined to demand that "the school become a place where actual experience goes on", The kind of school we need, in his opinion, "must be a school of life, of actual experiencing a place where pupils are active, where pupil enterprises form the typical unit of the worthy life wherever lived".¹

Progressive Education Stresses Human Values.--

Progressive education unlike renaissant theories is not endeavoring to give specific character to training, but it is stressing the human need, human right and natural element in education that gives character and power. Progressive education is attacking its problem, by conserving the historical and racial traditions while endeavoring to foster specific and general aptitudes by methods and techniques that shall consider with continued attention the child, the youth, the man and the citizen. Its aim as defined by Dewey is: not preparation for life, but education is life.

Constructive Criticism.-- Endowed with a mind unsurpassed in suppleness and vivacity, universally gifted as a writer, skilled in the art of handling the weapon of sarcasm, Ross L. Finney in his work, A Sociological Philosophy of Education, attacked the statement that education is life. He feels that Dewey's aphorism about life and preparation for

¹ Rugg and Shumaker, The Child-Centered School, p. 47. New York: World Book Co., 1928.

life, is a very misleading and pernicious half truth.¹ Let us welcome in the field of education wholesome constructive criticism. Criticism as such is an art; it is an intelligent estimate of a theory. Great critics have varied widely in their findings, yet their points of agreement are far more important.

Dewey Humanizes the Curriculum.--- Dewey does not decry formal education, nor endorse any system of fads but he does endorse organizing subject matter so as to provide for the progressive release of human capacity. He recognizes the gap between school environment and social life. He notes that the revolution in education came because we had developed a philosophy which was incompatible with the great issues of the day; not reconcilable with the social effects of the great Industrial Revolution of the nineteenth century. He continuously emphasizes the social and psychological aspects of life. In appraising his theory, if we are open-minded, we conclude that he proclaims the doctrine that to learn a thing in life by right doing,--activity, self-expression--is much more developing, cultivating, and strengthening, than memorizing accumulated facts. But nowhere can we interpret that he condemns factual learning. His legitimate criticism is aimed at the manner in which we have

¹ Ross L. Finney, A Sociological Philosophy of Education, p. 155. New York: Macmillan Co., 1928.

learned the facts so vital to the continuity of race-experience.

Activity a Factor in the Learning Process.--- Activity facilitates the learning process. It generates a problem solving situation. If the whole process of thinking is the planning of how to wisely meet a situation, what could better foster the needed ability than purposeful activity that engenders enrichment of experience and cultivates an insight into the social environment. The youth of today are accused of not thinking, an indictment against the schools of today. As early as the year 1885 in The Philosophy of Education, T. Tate seems to have anticipated the problem of the present day critics and given a significant solution to their hypothesis and rendered a verdict in favor of activity:

Our present systems of education seem to check the growth of the inventive faculties, by filling the mind with knowledge rather than attending to the development of original power. We teach too much by authority.¹

A Traditional Tendency.--- History reveals that innovators in the field of education facilitated their endeavors by criticism of the work of their predecessors, who more or less distinctly aimed at similar changes. Bacon vigorously attacked traditional learning, he endeavored to change men's minds from the study of words to the study of things.

¹ T. Tate, The Philosophy of Education, p. 102.
New York: Kellog and Co., 1885.

A Conflict Between Aims.-- As an educator, interested in specific objectives, we find Bobbitt, in his How to Make a Curriculum, voicing the statement that "Education is primarily for adult life. Its fundamental responsibility is to prepare for the fifty years of adulthood, not for the twenty years of childhood and youth".¹ More than a sympathetic attitude would be requisite to correlate theories so seemingly contradictory. Our philosophy of education will be a potent factor in determining to which theory we subscribe. While we find certain constant factors, nevertheless, education is worked into various patterns according to divergent interests of successive ages, and we must reject adult activities as final patterns.

Broad Objectives.-- We have come to understand that education deals with intuition, with valuing, with comprehension, with the development of the powers of discrimination, the ability to make a choice amongst the possibilities of experiencing. The educator must remember that the child must be trained not merely to maintain present civilization, but to advance upon it. We see that Shields with breadth of vision, interpreted education wisely when he taught that "Education must always see that no good of the past be lost,

¹ Franklin Bobbitt, How to Make a Curriculum, p. 8. New York: Houghton Mifflin Co., 1924.

but on the other hand it must infuse into youth a deep discontent with things as they are, and it must give ideals leading to the next step in human evolution. That is, education must always fit youth to live in the future, not in the present nor in the past".¹

A Critical Analysis of Current Doctrines.--- With the intellectual honesty of Socrates, the critical endowment of Aristotle, and the imperious originality of a Dante, the intrepid Boyd H. Bode rendered a service to the educational field by his critical analysis of current doctrines. In Modern Educational Theories he reveals that educators are clearly becoming sensitive to filial tendencies and are rapidly retreating from the position of over-weening confidence that characterized the boastful attitudes of the earlier decade. He enumerates the factors that have changed our general perspective of education, and in conclusion pays to Dewey the greatest encomium by stating, "Yet in spite of all this advance, Dewey's essay, The Educational Situation, which dealt in the main with the curriculum problems of a quarter of a century ago, is still a reasonably accurate statement of the educational situation".²

¹ Thomas E. Shields, Philosophy of Education, p. 65. Washington, D.C.: Catholic University Press, 1917.

² Boyd H. Bode, Modern Educational Theories, p. 25. New York: Macmillan Co., 1927.

Artistic Teachers of the Renaissance

An Intellectual Succession.--- Whatever the retrospect may be, whether in the realm of pedagogy, technique or method, the history of the past discloses the story of the transmission of accepted truths. To insure a just insight into educational development we must study great personalities, who were identified with the fuller current of social life. Not only was imperial Rome swayed by the treatise of Quintilian, but the famous school-masters of the Renaissance, Poggio, Guarino, Vergerius, and Alberti looked to him as the Roman Educational Idealist. It is impossible to study the aim, organization, curriculum, method, or the practical activities of the school-masters of humanism without recognizing the central figures of this brilliant hierarchy of educators. Not for superiority of learning or educational contributions but as representatives of basic tendencies do we review Vittorino da Feltre, Desiderius Erasmus, and John Amos Comenius who may be described as an intellectual succession, rather than a definite school.

Vittorino da Feltre.--- The clear humanistic convictions of Vergerius, the scholarship of Chrysoloras, the personality of Barzizza, and the friendship of Guarino influenced Vittorino da Feltre (1378-1446) as a scholar, a thinker and an educationalist. History attributes to him the formation of a system of education in accordance with Vergerius'

theory as expressed in the famous Treatise De Ingeniis Moribus. His progressive views and educational services secured for him from later ages the title of "the first modern school master".

Let us here recall the influence which had aided in shaping Vittorino's educational ideals up to this time. The impulse given originally by the intercourse with Giovanni Conversino, Vergerius, and Barzizza had been strengthened, and directed to a specially educational bent, by the Treatise of Vergerius and his friendship with Guarino.¹

Educational Aim of Vittorino.-- Vittorino never dreamed of restoring ancient culture. His aim was to reconcile classical instruction with Christian virtue, to adjust the new humanistic studies to a system of teaching, and to show how they could be taught without compromising the principles of Christianity; this conception was to be adorned with the finest of Roman culture and suffused with something of the Greek feeling for grace and harmony.² He favored harmonious development of mind, body, and morals. The ideal personality with the Italian was the person with full rounded development. The biographies and intellectual endeavors of the pupils of Vittorino offer convincing testimony to defeat the theories of Matthew Arnold and Walter Pater, that

¹ William H. Woodward, Vittorino da Feltre and other Humanist Educators, p. 25. Cambridge: Cambridge University Press, 1921.

² William H. Woodward, Studies in Education during the Age of the Renaissance, p. 12. Cambridge: Cambridge University Press, 1906.

Christian Faith is impossible to the man of culture.¹

Modern Humanism.-- In this twentieth century, an age of educational advancement, we hear voiced the basic principles of Vittorino's theory. Modern humanism guided by the unbiased minds of great philosophic thinkers like Irving Babbitt of Harvard and Paul More of Princeton, maintain that humanism,--classical learning--breadth of culture--culture even of a distinctly individual type may work in harmony with traditional religion.²

Curriculum of Studies at Mantua.-- The selection of the subject matter like the aim of education depends upon and varies with the ideals and interests of the specific age. Latin and Greek did not constitute the entire curriculum of studies. Arithmetic, geometry, algebra, logic, dialectics, ethics, astronomy, history, music, and oratory were all taught and frequently by special teachers.³ Vittorino was a well balanced man of the world, so he took as his norm the prevailing test of a liberal education, which measured strength of judgment, wisdom of speech and integrity of conduct.

¹ T. S. Eliot, "Arnold and Pater," The Bookman, LXII (Sept., 1930), 1-7.

² Norman Forester, Humanism and America, p. 43. New York: Farrar and Rinehart, 1930.

³ Patrick J. McCormick, History of Education, p. 186. Washington: Catholic University Press, 1915.

Educational Creed of Vittorino.--- The more we analyze this system the stronger becomes the conviction that the fundamental, basic principles of education are constant factors reorganized and more significantly interpreted, and then attired in newer technical terminology and phraseology. This educational reformer believed in heterogeneity of grouping. We find that he insisted that a varying number of poor scholars should be educated with the heirs of the nobility.¹ His doctrine--"Equality of opportunity for real ability"²--did not insinuate equal ability to achieve, but equal opportunity to achieve at the level of the individual's capacity. We can interpret his conception of education in the phraseology of Dewey, who gives as the proper end of education, "the promotion of the best possible realization of humanity as humanity".³ Fechner, Wundt, Binet, Goddard, Hollingworth, yea scores of modern leaders have not only experimented with the problem of individual differences but have diagnosed and partialled out the influencing factors, until today not only all educative agencies have taken cognizance, but the novice

¹ William H. Woodward, Studies in Education during the Age of the Renaissance, p. 11. Cambridge: Cambridge University Press, 1906.

² Ibid, p. 11.

³ John Dewey, Democracy and Education, p. 111. New York: Macmillan Co., 1926.

teacher apprehends the difference in degrees of intelligence. This variation of native capacity controlled Vittorino's method: "He studied with great care the taste, capacity, and future career of each scholar, and adapted his method accordingly".¹ Repeatedly we find in his letters that "not every one" is called to be a lawyer, a physician, a philosopher, nor has every one outstanding gifts of natural capacity.² He agrees with Finney in stressing the sociological phase of education. The function of man as a citizen, Vittorino always kept in view. He voices the sentiment: "that all of us are created for the life of social duty, all are responsible for the personal influence which goes forth from us".³

Modern Tendencies of Vittorino.— Vittorino was not only modern in his view on discipline, but the physical requirements of the school savor of twentieth century trends.

The house was of stately proportions. Broad corridors, rooms lofty and well lighted, gave to it an air of distinction which suited well Vittorino's idea of what a school-house should be. He believed that a certain brightness of surroundings conduced to sound intellectual work. The notion that the school should be placed in a gloomy, unhealthy situation was foreign to a true humanist. La Giocosa was, on the contrary, surrounded on three sides by a large enclosed meadow, bordered by a river; this was laid out with broad walks, lined with well-grown trees. The open grass-covered

¹ William H. Woodward, Vittorino da Feltre and other Humanist Educators, p. 51. Cambridge: Cambridge University Press, 1921.

² William H. Woodward, Studies in Education during the Age of the Renaissance, p. 12-13. Cambridge: Cambridge University Press, 1906.

³ Ibid, p. 13.

space was highly prized by Vittorino, who made much use of it as playing fields.¹

The biographers of Vittorino all show that he cast aside the trammels of hurtful conservatism, and while he has been assigned to the role of a noble traditionalist, nevertheless he breathes the spirit of this present day. Physical education was compulsory,² supervised play was upheld,³ this school represented the first thorough organization of the new learning, and taught to the youth for the first time literature, history, and civilization of the Romans instead of the mere form of their language.⁴ Latin was not studied for disciplinary value, but with a single eye to the understanding of Roman literature, history and civilization. It was studied for its own intrinsic value, as a means to full mental development.⁵ The development of the memory was stressed,--this reflected the need of the age rather than lack of psychological knowledge--the absence of text-books,

¹ William H. Woodward, Vittorino da Feltre and other Humanist Educators, p. 32. Cambridge: Cambridge University Press, 1921.

² Ellwood P. Cubberly, History of Education, p. 266. New York: Houghton Mifflin Co., 1920

³ Patrick J. McCormick, op. cit., p. 178.

⁴ Paul Monroe, Text-Book in the History of Education, p. 376. New York: Macmillan Co., 1919.

⁵ Patrick J. McCormick, op. cit., p. 176.

demanded accurate verbal recall.¹

The pupils constructed their own text-books. These books were in harmony with the theories inculcated. May not the educational leaders of today plead guilty to the indictment that they are endeavoring to reach new goals, guided by standardized, traditional text-books that inhibit creative power. Is this not an evidence of our superimposed adult thought on youth, after openly professing advancement in the knowledge of the nature of the child?

Vittorino, with a lively, sympathetic, penetrative mind, fitted for forming original and comprehensive views provided an enriched curriculum and selected experiences that tended to develop a well rounded personality. The product of his school was not conditioned by school practice. He was sensitive to the child nature and utilized natural activities to arouse student government.

Self-government by the boys of the school, a dependence upon the natural interests of the pupil, use of the natural activities of the child as a basis for much of the work, and a strong emphasis upon activities and upon the constructive side of the work as furnishing an immediate introduction into a useful life, were some of the features exemplified in this school at Mantua.²

Every treatise dedicated to a survey of the labors of this Prince of Mantua lists the activities that we find

¹ William H. Woodward, Vittorino da Feltre and other Humanist Educators, p. 64. Cambridge: Cambridge University Press, 1921.

² Paul Monroe, History of Education, p. 377. New York: Macmillan Co., 1905.

conspicuous in any progressive child-centered school.

Vittorino beheld nature's God mirrored in the beauty of creation and loved to take his students on excursions to the surrounding country. Would not Kilpatrick and Rugg attribute this to the workings of a progressive school? In a charming and voluminous biography of Vittorino da Feltre, a Sister of Notre Dame records these interesting and instructive journeys:

On one occasion the master took the elder boys to Verona, where they were received with enthusiastic welcome at the house and school of Guarino Verona was still full of historical associations. Its most remarkable monument, the wonderful amphitheatre built of red marble nearly equaling, it is said, the Coliseum at Rome. Here the master and his pupils spent much of their time This was a happy day and provided food for thought.¹

Psychological Principles.-- Vittorino did not accept chronological age as the basis for admission to school. His reaction to this problem demonstrates that he felt that environment was a potent factor in the educative process. He would have the child enter school when very young, because the powers of the mind were more easily discernible, they had no prejudices and they had little to unlearn.² The modern Italian critics are not exaggerating when they ascribe to

¹ A Sister of Notre Dame, Vittorino da Feltre, p. 121. London: Burns, Oates Co., 1920.

² Patrick J. McCormick, History of Education, p. 177. Washington, D.C.: Catholic University Press, 1915.

Vittorino an unconscious anticipation of some of the more modern doctrines: such as the due alternation of subjects, the dependence of mental ability on physical conditions, the choice of stimulus, the careful observation of the child's mental powers.

Continuity of Humanistic Movement.— A genuine product of the Renaissance, Vittorino erected a comprehensive education fitted to the many-sided society of his period.¹ To bridge the gap between the wisdom of his theory and the current practice of his day, the Mantuan school became a laboratorial institution, where the intellectually ambitious not only of his own country but of Northern Europe absorbed the spirit and inspiration of the Classic Renaissance. The propagation of humanism and the continuity of its educational development is not only reflected in the thought of the time, but a chronological review reveals the great leaders appearing and rendering valuable contributions to this liberalizing endeavor. Guarino da Verona (1374-1460) contemporary and friend of Vittorino conceived as the aim of education, the training of scholars for professional careers.² The representative of the freer, the originative stage of the Renaissance,

¹ William H. Woodward, Studies in Education during the Age of the Renaissance, p. 25. Cambridge: Cambridge University Press, 1906.

² Ibid, p. 33-34.

when men conceived of progress to be something more than a struggle to reproduce the historic past was Leo Battista Alberti (1404-1472). He investigated the great social problem of the family,—"in what manner the family may be securely established, may increase in dignity and importance, by what art it may attain prosperity, and how it may win and retain friendly regard, by what steps it may secure present honor and historical renown".¹ This reflective and creative mind, released from many limitations, by the achievements of his precursors was free to face reality in the spirit of inquiry. We find him taking the civilization of his own time and country and by direct investigation and experimentation formulating the ideals of a social-civic education. The deepening interest in educational inquiry was transmitted to Teutonic environment by the wandering scholar of Friedland--Rudolf Agricola, (1444-1485).²

The Spirit of the Teutonic World.--The great humanistic movement was rapidly approaching the declining stage of its evolution and scarcely had a ray of the intellectual light which Italy had enjoyed for some time found its way across the Alps. The spirit of the Teutonic world was slow in giving evidence that it was sensitive to the cultural and educational

¹ William H. Woodward, Studies in Education during the Age of the Renaissance, p. 53. Cambridge: Cambridge University Press, 1908.

² Ibid, p. 79.

ideals that were giving significance to Roman life. The Transalpine countries examined closely this alien culture to attain a calmer and truer estimate of what they might hope to gain from the study of the classics.¹ The educational activities nurtured by the Brethren of the Common Life made them influential agents in the propagation of this classic revival.²

Erasmus the Cis-Alpine Leader.-- It was not the intrinsic value of the constructive work of Desiderius Erasmus (1466-1536) that gave him pre-eminence as a Cis-Alpine leader.³ It was his adverse attitude toward the civic and ecclesiastic problems of this transition period that made him a powerful ally of discontented school-men.

He contributed little to the profound thinking of his time, but was a critic and scholar rather than a philosopher; nevertheless his unbounded power of satire served to wrench men violently out of their accustomed mode of thinking, and in this way he acted as a powerful ferment especially in the revival of classical studies.⁴

Erasmus Emphasizes Home Influences.-- Certain it is that many of the questions which disturb the thinkers of

¹ P. S. Allen, The Age of Erasmus, p. 252. Oxford: Clarendon Press, 1914.

² Patrick J. McCormick, op. cit., p. 184.

³ Catholic Encyclopedia, Vol.V, p. 514. New York: Appleton Co., 1914.

⁴ Kiddle and Schem, Cyclopedia of Education, p. 283. London: Lampson Low and Co., 1877.

today have perplexed previous generations of men. Erasmus does not advocate the theory of Plato but rather gives the care of the infant, physically, mentally, and morally, to the parents. We read in his treatise addressed to William, Duke of Cleves, this salient advice:

I desire to urge upon you, to take into your early and serious consideration the future nurture and training of the son lately born to you. For, with Chrysippus, I contend that the young child must be led to sound learning whilst his wit is yet unwarped, his age tender, his mind flexible and tenacious.¹

His doctrine of home influence, the unceasing care of parents regarding the beginning of systematic instruction which should begin about the seventh year is in conflict with the psychological principles of the leader of the American behaviorists. The equilibrium established on the vital question of environment and nature has been ruthlessly conditioned by the startling statement of John B. Watson in the Psychological Care of Infant and Child:

It is a serious question in my mind whether there should be individual homes for children, or even whether children should know their own parents. There are undoubtedly much more scientific ways of bringing up children which will probably mean finer and happier children.²

Contribution of Erasmus.-- The ideal of culture as understood by Erasmus was social in trend. It concerned itself rather with the methods of culture, than with culture itself,

¹ Desiderius Erasmus, DePueris--1529, - Translated by William H. Woodward, Erasmus Concerning Education, p. 180. Cambridge: Cambridge University Press, 1904.

² John B. Watson, Psychological Care of Infant and Child, p. 5. New York: W. W. Norton, 1928.

with the forms of instruction than with the knowledge to be imparted.¹ The place of interest in learning was thoroughly realized by Erasmus.² He wrote not for his age alone but with the deep insight of a precursor of progressive education when he stressed (a) the necessity of careful attention to the habit of clear and refined speech in childhood, (b) the principle of instruction by methods of play in the first stages of teaching, (c) the value of the conversational method in learning an unknown language. The opinions concerning the character of Erasmus may be varied but his position as a humanist remains unchallenged.

Contemporaries.--- His contemporary, Juan Luis Vives (1492-1540), reflects the psychological theories of the Renaissance. When the names of Bacon and Ratke are mentioned the student of pedagogy immediately recalls the inductive method. These prepared the way for the modern educator, John Amos Comenius (1592-1670). The upholders of education as a science greet him as its father.

¹ Kiddle and Schem, op. cit., p. 283.

² William H. Woodward, Erasmus Concerning Education, p. 95. Cambridge: Cambridge University Press, 1904.

Summary

I The theories of individual differences, vocational education, pupil guidance, the status of man as a social being, the importance of self-development through diversity of experience gave impetus and effectiveness to the future well-being of the educational world.

II The intellectual world was in need of new working standards of knowledge. The influence of medieval education was waning, scholastic abstractions were disappearing, the newer civilization demanded a system of education incorporating the courtly training of chivalry, fused with the literary, the aesthetic, and the classical achievement of past ages.

III A comparative study of the Renaissance, and the Progressive movement of the nineteenth century shows that the divergent interests of a changing civilization alter the public attitude towards education. These potent forces demand that current theories be refashioned by critical minds in the light of actual conditions. This fundamental reconstruction challenged American enthusiasm. Under the strategic leadership of John Dewey, Francis W. Parker, and William H. Kilpatrick was inaugurated a new pedagogical creed that demonstrated that this was a new era in education.

endeavors of that intellectual succession
Vittorino da Feltre, Desiderius Erasmus, John Amos Comenius,
evaluated by the criteria of progressive education show that
the fundamental basic principles of education are constant
factors. Renaissance leaders taught the harmonious develop-
ment of the child, equality of opportunity for real ability,
variation of native capacity, the life of social duty, util-
ization of natural activities to arouse interest, the need
of physical education, of supervised play, of education for
responsibility.

.....

CHAPTER V

THE HERITAGE OF THE PROGRESSIVE MOVEMENT

Educational Factors.-- In the history of mankind there is no more instructive, no more crucial question than that of education. Modern times has had benefactors in the intervening periods of history, until today leaders of thought behold in the progressive movement the acme of the intellectual life of the Renaissance. During the past centuries of transition, there seems to be a constant working of forces, a unity of purpose, and a progressive formation, laboring for educational achievements.

The Law of Continuity.-- When we turn from the spectacle of material triumphs to survey the wonderful progress which the cause of education has made within the present century, we wonder to what force to attribute the development and growth of this organized form of life, and with the historian we ascribe it to the law of continuity:

If ever the law of continuity be true of institutions in particular, it is especially so in the history of education, so that whatever institution has been enabled to

reach the present, and to flourish with promise of future growth, must have its roots in its own remote past and must keep in touch with the long-tried laws of its life history, if it would hope for permanent efficacy. The present is ever the child of the past, in human institution as in human conduct.¹

Medieval Treatises.-- The medieval teacher was concerned with majestic Latin and Greek but he was not unconscious of the vital problems of administration and supervision. Every decade claims a number of pedagogical treatises expounding various topics as, the location of the school, teaching in general, specific methods, discipline, the curriculum, games and exercise, thus proving the versatile ability and the range of knowledge of the perspective of these constructive ages.²

Administrative Views.-- Juan Luis Vives, Desiderius Erasmus, Aeneas Sylvius not only portray by their writings that they were in advance of their contemporaries but they impart wise and valid counsel to the democratic administrator of a creative age.³ The analysis of De disciplinis, reveals the pedagogical wisdom of Juan Luis Vives on such an important topic as the location of the school:

¹ Thomas J. Shahan, The Middle Ages, p. 231. New York: Benziger Brothers, 1904.

² Ibid, p. 237.

³ William H. Woodward, Studies in Education during the Age of the Renaissance, p. 191. Cambridge: Cambridge University Press, 1906.

It should be built he says on the outskirts of the city, but not on the boundaries of the kingdom where wars are frequent; in an airy place, not amid noisy surroundings, not on a public highway, nor again near the court. The neighborhood of a market town is desired, that food may be good and plentiful. It should be in a place attractive to the pupils themselves.¹

Mantua Institute Reflects Modern Tendencies.--

The Mantua institute of Vittorino would have induced Vives to conceive such requisites for a building site. Vittorino's school was surrounded on three sides by a large enclosed meadow, bordered by the river. While he rejoiced in the dignity of the villa assigned by the Gonzagas, he ruthlessly stripped it of luxurious furnishings and adorned the walls with frescoes of child life. The name La Gioiosa,--Play House did not commend itself to the great master and it was changed to La Giocosa,--Pleasure House.²

The Environment a Creative Force.-- These educators obviously perceived the influence of the aesthetic element in the environment. Vittorino, like our progressive leaders, Hughes Mearns in the literary field, and Franz Cizek in creative art, Satis Coleman, the integrator of music with all arts, combined a great vision of education with an equal vision of the child's potential power to create. The standards of

¹ Patrick J. McCormick, History of Education, p. 200. Washington, D.C.: Catholic University Press, 1915.

² William H. Woodward, Vittorino da Feltre and other Humanist Educators, p. 32. Cambridge: Cambridge University Press, 1921.

the Renaissance would seem to correlate highly with the creative activities of the progressive movement.

A Progressive Mandate.--- With just pride, we refer to the original statutes of the American Colonies and recall the laws of 1642 and 1647 promulgated by the Massachusetts Bay Colony, whereby every district of fifty families was obliged to employ one person to teach the youth reading and writing. When the census showed one hundred families, then the number of teachers had to be increased and the curriculum enriched so that provision would be made for securing a secondary education.¹ What prompted this progressive mandate? History furnishes the answer from the earliest traditions of the Christian Era.

The Traditions of Centuries.--- To an investigator interested in the problems of the past, pre-historic traditions show that the intellectual life of the people was in the keeping of the Rabbinical schools. It was not until a few years before the destruction of Jerusalem that the primary school became general:

In A.D. 64 elementary schools were first made obligatory by the high priest Josue ben Gamala. One teacher was to be employed where there were twenty-five children, an assistant where the number exceeded twenty-five, and two teachers where the number of pupils exceeded forty. The

¹ George C. Kyte, How to Supervise, p. 4-5.
New York: Houghton Mifflin Co., 1930.

instruction was gratuitous.¹

Such a similarity in school law, over a lapse of fifteen centuries is a convincing evidence that society is a creature of education. We will see that the problem of the relation of the size of the class to the degree of efficiency concerned the Rabbinical experts.

Professional Attitudes

New Articles of the Progressive Creed.-- No phase or trend in the inventive world has elicited more interest, more enthusiasm, or aroused deeper intellectual curiosity than the new articles of the progressive creed advocated as the theoretical bases for the innovations in educational procedure.² True, the self-activity procedure stands in marked contrast to the conventual mode of conducting a school, but is it revolutionary when compared with the professional attitudes of the Renaissant leaders.

Activities at Mantua.-- The many interesting traditions of the school at Mantua show that the attitude of Vittorino to his problem was altogether new. He held the opinion that not only was the alternation of study with games and exercise needful to real intellectual quickness, but the

¹ Simon S. Laurie, An Historical Survey of Pre-Christian Education, p. 97. New York: Longmans, Green and Co., 1895.

² Rugg and Shumaker, The Child-Centered School, p. 54. New York: World Book Co., 1928.

teacher must provide ample variation in the subjects of instruction themselves. He believed that when a child was confronted with a new situation that aroused tension demanded immediate adjustment, and the child in an endeavor to meet the condition, learned to think quickly and accurately, so we find him directing appropriate activity.

For instance, we hear that not infrequently when Vittorino wanted to make a passage of Virgil impressive his scholars were taken out to Pietole, which has been identified as probably the village of Andes; in which, according to Donatus, Virgil was born, and here in the shady groves Virgil would be read and discussed and then there would be games and a return to the castle.¹

Vitalized Subject Matter.--- Vittorino vitalized the subject by interesting and purposeful activity. He insisted that the classic authors Virgil, Cicero, Homer, and Demosthenes, be explained and then he required selected passages to be learned by heart. He was not endeavoring to conform to an imposed pattern, but he was basing education on child experience--experience in the physical, intellectual and emotional sense. This is not an isolated case, but the documents from the archives of the early religious institutions confirm this testimony.

Classification of Pupils

Learning Capacity and Rate of Comprehension.--- The

¹ James J. Walsh, The Century of Columbus, p. 315. New York: Catholic Summer School Press, 1914.

devastations of war, the terrible scourges of plague and famine that made desolate whole peoples, were as injurious to the progress of education as they were to that of life and civilization. Rulers of the decadent empires and the incipient states compelled local authorities to sustain primary schools. The variation of levels in the mental capacity of pupils was identified by the pioneer educators. Richard Mulcaster (1531-1611) laid stress upon the grouping of children according to capacity.¹ While no mention is made of intelligence tests, the remedial procedure was a progressive policy. The school was divided into three divisions, pupils of the same capacity were placed on the same bench, and assigned special teachers. These preceptors organized the material according to the students' learning capacity and the rate of comprehension.²

Heirlooms of the Renaissance.-- The mistress of the Middle Ages who rejected as standards, likes, size, age, social position, but grouped her class according to like attainments, would not be an alien in the classroom of a progressive school of the twentieth century.³

¹ Brother Azarias, Essays Educational, p. 211.
Chicago: D. H. McBride Co., 1896.

² Ibid, p. 216.

³ Ibid, p. 216.

The mentally inferior child has received full measure of attention from the modern psychologist. The Dominican Order in the early centuries not only considered the inferior and mediocre but obliged each province to maintain two schools for superior students.¹

The flash-card so universally used as a device in teaching all subjects is an heirloom of the Renaissance. The instructor generalized the principles for all lessons and then printed them by hand on large cards, these were presented to the class to assist them in memorization. Present terminology would style it visualization.²

The pages of history show that improvement in method generally developed as an administrative device, not as a means of improving the learning situation from the standpoint of child-nature. The greater the research, the more reflective the thinking, the deeper is the appreciation of the labors of those who blazed the way in education.

Summary

I The Renaissance leaders were conscious of the vital problems of administration and supervision. They impart counsel on such topics as location of the school, curriculum,

¹ Brother Azarias, op. cit., p. 86.

² Ibid, p. 232.

methods, physical education, aesthetic element in the environment, size of classes and classification of pupils.

II Vittorino combined the vision of education with an equal vision of the child's potential power to create. He held the opinion that self activity was needful to intellectual quickness. He based education on child experience--in the physical, in the intellectual and in the emotional sense. He insisted on variation of subject matter, alternation of subjects with games, visits and educational trips.

III Devastations of war, scourges of plagues and famines, were injurious to the progress of education. The conquering rulers manifested their interest and solicitude in the cause of education by compelling the people of the decadent empires and the incipient states to maintain primary schools.

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CHAPTER VI

PROGRESSIVE ATTITUDES LIBERALIZE EDUCATION

A Changing Civilization.-- In this day of scientific attainment, of universal research, of exact measurement, of experimental control of processes, of unlimited investigation, of reorganization and readjustment of procedure, of social opportunities, of democracy and education, there has been a deep-seated modification in the thought life of the people, which is manifested by the emphasis placed on the liberalizing function of education.

Liberal Education.-- What is a liberal education? We have as many and varied definitions of liberal education as we have changes in the attitudes of the leaders of thought toward education in general. Many describe the product of a liberal education. Some list the attributes of a cultured man--a cultivated intellect; for culture's purpose is to create standards of perfection; ideals that make us greater, better, and more truly human. Any retrospect of the history of the past discloses the fact that man's idea of a liberal education has been changed in gradual conformity with the demands of the newer social organization.

The Greek Interpretation of Culture

Greek Education.--- In the Greek world the earliest conception of a liberal education dates from Aristotle.¹ The Greeks based their differentiated types of education upon the class distinction of the commonality, and therefore could assign a distinct content and a definite purpose to a liberal education.² A liberal education, an end in itself, would segregate a free citizen from the mechanical or professional man whose training was for servitude, rather than for the diversified responsibilities of civic franchise.³

Greek Limitations.--- Any definition of a liberal education which has been strictly and solely measured by the intellectual standards of an age is inadequate. To be worthy of being styled liberal, an education must free the capacities and contribute to the happiness and social usefulness of the individual. There were three important facts in the environment to which the Greek youth had to adjust himself. There was the psychological fact. The Hellenic mind was just emancipating itself from its own classical mythology. In studying life they began to employ reason. Secondly, the political life enjoyed only by the privileged minority designated these

¹ Paul Monroe, Cyclopedia of Education, Vol.IV, p. 4.
New York: Macmillan Co., 1913.

² Ibid, p. 5.

³ Ibid, p. 6.

perspective citizens for the advantages of a higher education.¹ Lastly, the social outlook of the times colored and patterned the Grecian ideas of a liberal education.² These factors of social exclusiveness, economic presuppositions and a changing psychology vitiated the Aristotelian view of a liberal education.

Influence of Aristotle.-- The successive ages rendered tribute to Aristotle for his analysis of some of the elements of which a liberal education consists; as the foundations of humane studies, the practice of the body to grace and rhythm, and the imparting of a love of the beautiful. Faith in liberal studies, especially classical studies was voiced for Aristotle centuries before, by no less a personage than Cicero, in that finest panegyric of literature that the ancient world offers--Pro Archia Poeta. It has been quoted and admired by a long series of writers from Quintilian, through Petrarch, until today, when it has lost none of its lustre.

"Some one will say", were those men of the first rank, men whose achievements literature records, were they I ask, trained by those liberal studies which you extol so highly? I grant you that many a man without liberal training has shown wonderful spirit and marvelous ability

¹ Paul Monroe, Source Book of History of Education for the Greek and Roman Period, p. 275. New York: Macmillan Co., 1902.

² Homer P. Rainey, "Crisis in a Liberal Education," School and Society, XXVIII (September, 1928), 248-255.

And yet at the same time I maintain with might and main that when to natural abilities, out of the ordinary there has been added the systematic moulding that results from liberal training then and not till then, comes into being an indescribable something, glorious and unique.¹

Cicero, who stands as the first fruit of the union of Greek and Roman thought, described those men whom he thought typical of a liberal education. Through his mind passed C. Laelius and L. Furius,--men perfectly balanced and self-contained.

Ideals of Culture.-- A comparison of the aims of the Greek and Roman education creates a vivid picture. These nations were not animated by the same idealistic elements. The Greek was aesthetic; the Roman utilitarian. However, during the period of national expansion, we find Greek culture dominating the world of thought.

The object of Greek education was to foster to its highest development the inner life of man, to form the philosopher who should guide the man of action. Roman education aimed at no higher object than to mould the man of action himself, to make a citizen fit, to perform justly, skilfully, and magnanimously, all the offices, both public and private, of peace and war.²

Like imperial Greece and Rome, this education was doomed to destruction for Christianity recognized no difference between slave and free, it gave woman an honorable

¹ Cicero, Pro Archia Poeta, ch.VII, verses 15-16, p. 23. London: N. H. Watts, 1923.

² Oscar Browning, Educational Theories, p. 18. New York: Harper Brothers, 1882.

position beside man. It did not regard education of political importance, or of a universal need, but estimated it by its bearing on the spiritual life.

Education of the Christian Era

New Educational Tenets.-- With the dawn of the Christian Era a new conception of a liberal education was inaugurated. The educated man by the means of religion was to nourish in his soul a love of the Eternal, a knowledge of the nature of his destiny, and a keen sense of brotherly love. With the development of these tenets came an appreciation of the individual and his place in society.¹ This meant to inaugurate a new tradition and to break with the past. Three major concepts dominated higher education during the Christian Era. The first doctrine was, that things of this life were to be treated as subordinate in importance to the life to come. Next came the ideal of the classical tradition, this too was other-worldly but in a different significance. The third was, vocation is inimical to culture. This situation which was one of unstable equilibrium, complicated the educational labors.² With the advance of time,

¹ Patrick J. McCormick, History of Education, p. 65. Washington, D.C.: Catholic University Press, 1915.

² Boyd H. Bode, "The Problem of a Liberal Education," Educational Administration and Supervision, XVI (November, 1930), 634-635.

nations borrowed from each other some liberalizing theory until these ages had a broad culture to bequeath to the Middle Ages.

Liberal Education of the Middle Ages

Standard Curriculum.-- The liberal education of the Middle Ages secured a tradition of culture. The schoolmen endeavored to reach the zenith of intellectual achievement by means of a fixed curriculum consisting of the seven liberal arts. These various subjects of learning had a definite relationship and so perfect a co-ordination that an enrichment of the curriculum did not crowd out the older subjects.¹ The courses and methods were narrow and formal but they contained the germ of modern investigation. It is impossible to appreciate the whole conception of these liberal studies. They show the impress of Plato. The value and influence of an education thus systematized can only be estimated by evaluating the intellectual spirit and the progressive interests it awakened. The liberal education of the Middle Ages aimed at the salvation of learning in a turbulent society. It preserved culture in a time of jeopardy.

One can hardly estimate the extent and the value of the learning of the Middle Ages until the content of these liberal arts is noted. Geometry, for example, always included the rudiments of geography; astronomy included

¹ Patrick J. McCormick, op. cit., p. 128.

physics; grammar included literature; rhetoric included history.¹

The whole culture of the Middle Ages was intimately connected with the Church. If we take Dante, who was steeped in all the knowledge of his time, we find that in every thing he wrote, the ecclesiastical aspect is as prominent as the poetical. There is no moment when he has not an equal right to stand among the doctors of theology and with the poets of Parnassus.²

The Protagonists of the Progressive Movement

The Humanists Advance Culture.--- The Christian

Humanists of the fifteenth century attempted to advance culture by emancipating man from narrow provincialisms and establishing correct postulates on the relation of education to work. Vittorino da Feltre sought to humanize the education of the court by leveling the barriers of social distinction. The enrollment in his classes reveals his tendencies. Children of the leading families of Mantua, some of the other humanists like Filelfo, Guarino, Poggio, and poor children were admitted to the classes.³

¹ Paul Monroe, Brief Course in the History of Education, p. 122. New York: Macmillan Co., 1924.

² Oscar Browning, op. cit., p. 35-45.

³ Patrick J. McCormick, op. cit., p. 176.

The Selection of Subjects.--- A review of Vergerio's treatise, De Ingenius Moribus, reveals that this early educator not only defines the ideals of a liberal education but assigns to each subject its place in the curriculum:

"We call those studies liberal," he says "which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education liberal which calls forth, trains and develops these highest gifts of body and mind which ennoble men, and which are rightly judged to rank next in dignity to virtue only."¹

Attainments of the Age.--- The literary results of the Renaissance were two-fold. On the one hand, it aroused the pure enjoyment of literary form and expression; on the other, by stimulating a more exact scholarship and a more minute philosophy, it urged on the human mind to inquiry.

Trends in Modern Education

Liberal Education a Flexible Adjustment.--- A significant change has crept over our customary view of the place which liberal education should hold in national life. Old convictions of its being necessarily an exclusive thing, of its being in the main a class privilege, have been fading. New social and economic ideals are shaping themselves and are making reflective educators conscious of the fact that liberal education will be obliged to adjust itself to the still unchartered needs of the newer civilization.

¹ Patrick J. McCormick, op. cit., p. 172.

The Interpretation of a Liberal Education.--- The question of what a liberal education connotes is not to be dismissed with a supercilious gesture, a formula learned by heart, or a perfunctory review. Its interpretation is paramount. Its influence is so vital that Boyd H. Bode declares "Liberal Education is a problem for our whole school system".¹ No course of study, no curriculum has ever been developed on any definition of a liberal education.² The educators of the nineteenth century failed to agree on what a liberal education should accomplish. They failed to identify the tremendous importance of the emotionalized attitudes in determining the activities in the educational life of man.³

The Decisive Factor in Liberal Education.--- We hear John H. Newman asking what factor was missing in the English liberal education, which he praised so much. This same interrogation is applicable to all ages. Is it not the mental attitude or mode of approach to a given body of subject-matter that constitutes the decisive factor? In assigning an evaluation to liberal and professional subjects, Oscar H. Williams bases his distinction not on subject-matter, but the personal element:

¹ Boyd H. Bode, "The Problem of a Liberal Education," Educational Administration and Supervision, XVI (November, 1930), 636.

² Thomas H. Briggs, "What is a Liberal Education," North Central Quarterly, III (September, 1928), 235-238.

³ Ibid., p. 235-238.

Liberal education and vocational training are not wholly incompatible--that the two are not mutually exclusive--still we must admit that the two forms of the educative process do differ, each from the other, in purpose, spirit, and attitude.¹

Modern Education Promotes Self-motivated Action

The Scope of Liberal Education.-- Modern Education is intensely humanistic. It is concerned chiefly with human values, in other words, it is an effort to acquaint youth with contemporary life and its outstanding human values.² Liberal education of today is developing greater freedom for the individual, conserving his talents, fostering harmonious adjustments, granting opportunities for achievement within the individual's needs and abilities, and aiding in increasing the happiness and ultimate satisfaction of the individual. A liberal education not only fortifies the student with classic knowledge but develops the power to identify the significance of what he does.³ The behavior of the cultured is not a mechanistic response but self-motivated action in relation to the situation as a whole.

¹ Oscar H. Williams, "Liberalized versus Professional Subject Matter," Educational Administration and Supervision, XVI (November, 1930), 581-590.

² Homer P. Rainey, "The Crisis in Liberal Education," School and Society, XXVIII (September, 1928), 248-250.

³ Everett D. Martin, The Meaning of a Liberal Education, p. 28. New York: W. W. Norton, 1926.

Basic Principles of the New Education.-- The modern theorist of education like the humanists emphasize the development of individuality and in the attainment of this goal, they urge the importance of rich personal experience.

The liberal education of the humanistic movement labored to develop individuality, the basic principle of the new education of the period emphasizes the offering of rich experiences to children and at the same time aids them in organizing their individual lives in order to attain perfection of individuality.¹

Liberal Education and the Educative Agencies.-- A liberal education makes for an indefinable quality of spirit which endeavors to integrate learning with personality.² John Dewey says, "Not knowledge or information but self-realization is the goal of education. Individuality is something developing and to be continuously attained, not something given all at once and ready made."³ When does a liberal education begin? The home is the birthplace of a liberal education. A liberal education begins long before the child enters the sanctuary of the school. The elementary school should contribute an essential and formative part. The attributes of a

¹ Percy Nunn, "The Basic Principles of the New Education," The Teacher Journal and Abstract, V (January, 1930), 205-208.

² Everett D. Martin, op. cit., p. 22.

³ John Dewey, "Progressive Education and the Science of Education," Progressive Education, V (June, 1928), 197-204.

liberal education are not a by-product of secondary education, nor an heir-loom of the university, but the constructive work of all educative agencies.

Centers of Child Life.-- No educator of the present age can speak with greater authority than Patty S. Hill on the topic, Home and the School as Centers of Child Life:

The home and the school are the real centers of little children's lives. The streets, the play-grounds, the parks, the stores, the industries in the neighborhood--all these play their part in their lives, but the real centers in which they live and move and have their being are the home and the school.¹

The Progressive Movement--The New Leaven

The Problem of the Modern Environment.-- Beyond all doubt, the greatest problem upon the horizon of our modern environment is the problem of progressive education. Leaders in the field of thought realize that the school should be an institution in which each child grows to be its grandest, most complete self. To accomplish this, the dominating elements in a child's life, love of freedom and creative activity, must be fostered.

The Goal of the New Leaven.-- The truest educational progress of the age has been toward harmony between control and spontaneity, guidance and freedom, obedience and independence, submission and liberty. The progressive school

¹ Patty S. Hill, "The Home and the School as Centers of Child Life," Progressive Education, V (June, 1928), 210-215.

allies to its self-activity program, the nurturing of social mindedness, group consciousness, respect for individuality, freedom of self-mastery, self-conducted learning and social understanding.¹

Creating.--a Liberalizing Factor.-- Creating is a necessary element of life. Biology bears testimony to this truth. The more creating that education makes possible, the more liberalizing will it be and the richer will it be in satisfaction. The leaders of creative activity do not claim for education the power of giving that which nature has withheld, but they hold that the mind from the first possesses all the germs of mental power. It is environment, experience, self-activity, that converts these latent and passive capacities into potent, active capabilities. We have been expecting youth to adjust itself to a complex modern life on the inadequate bases of Medieval philosophies and Victorian outlooks too long.² Progressive education is recognized not only as a movement but as one aggressive enough to call for the concerted-counter-attack of all the upholders of traditional theories.

¹ Burton P. Fowler, "The New Secondary Education," Progressive Education, V (December, 1928), 299-305.

² Ann Shumaker, "A Curriculum for the World We Live In," Peabody Journal of Education, IV (November, 1926), 168-175.

Liberal Education Endorses Newer Captions.-- In a recent formulae of a definition of liberal education, Sir Michael Sadler, Master of the University College, Oxford, shows that the basic understanding of culture--liberal education, agrees perfectly with the newer captions of progressive education:

Liberal education is not signified by any label, certificate or academic degree; it does not mean the absorption of inert ideas. It is evinced in an attitude of mind liberated from apathy, from self-will; in an attitude of mind toward life, work, duty and the realities of belief. In it are blended freedom and discipline; questioning and awe; education of the body and the education of the mind; training and self-training; science and letters; preparation for livelihood and for leisure alike.¹

A Changed Conception of Activity.-- Evidence gained by close and prolonged observation lead the protagonists of creative activity to believe that some relationship must exist between the cognitive aspect of the mental urge and the individual's power to respond to various ways to stimulation from his environment. Are they not only confirming Froebel's ideal of co-operative, productive, creative activity. This early theory however was not completely interpreted and thus developed the process of teacher activity and pupil participation. Realizing that learning is essentially a grappling with situations, the maximum impetus on activity was shifted to the pupil.

¹ Sir Michael Sadler, "A Liberal Education," Teachers College Record, XXXII (December, 1930), 236-278.

Attitude of a Progressive Teacher.-- The progressive teacher has come to identify that each individual has three elements of power; the originative or creative, the directive, and the executive. Self-activity, including the motive that impels the action as well as the resulting act, challenges the combined attention of these trinitarian powers. Pupil participation or responsive activity does not demand the exercise of originative power and develops the directive power only imperfectly.

Licensed Revolt.-- The conservative and traditional advocates seem to interpret self-activity to mean licensed revolt, legalized disorder or educational anarchy. Liberty is the only sure basis for reverent, co-operative obedience. Liberty does not mean freedom from law but freedom through law and in accordance with law. It is a new leaven, meaning self-controlled rather than law controlled.¹

The Influence of Coercion.-- A study of coercion and learning clearly demonstrates how the individual responds to a stimulating situation and the dominant part played by mind-set. This doctrine has altered many false notions concerning discipline.

In so far as the opposed mind-set begets unreadiness for the problem solving, in that degree the necessary thoughts are unlikely to arise. There is danger that psychologically he will be unable to do a good job of thinking.

¹ Burton P. Fowler, op. cit., p. 300.

In other words, his chances of successful solution are lessened in the degree that the child feels opposition and rebellion.¹

Coercion may repress evil; but it never eradicates it. Coercion never made a child creative, and creative power is the central element in education. Coercion does more than restrict the power of the child, it corrupts its ideals. Restriction dwarfs, coercion blights and domination destroys individualism.

Self-Activity and Method.-- To evoke self effort on the part of the pupil is the highest achievement of all method. It is through self-activity that the child makes the most intelligent, the quickest and surest progress. The stability of civilization depends upon the thoughts, actions and attitudes developed in the school.

Curriculum Defended.-- The new school is confronted with the criticism that it is not evolving a curriculum organized about school subjects. The sages of the progressive school joyfully accede that self-motivated educative units of work form the nuclei of their program, rather than the conventional, passive, mass-educational machinery of the traditional school with its formalism and rigidity.

The New School Emphasizes Growth.-- Psychologists admit that the conventional schools fostered a static, horizontal ability, while the progressive school develops a

¹ William H. Kilpatrick, Foundations of Methods, p. 84. New York: Macmillan Co., 1926.

dynamic vertical ability capable of deciding important issues in terms of social values. The maximum emphasis of the newer school is upon the complete growth of the child,—growth in self-reliance, growth in intelligent behavior, growth in knowledge and classic culture—yea, harmonious growth of the mental, physical, social and emotional life.

Progressive Assumptions.-- Progressive teachers and disciples effectively expound the assumptions of this new educational progeny. Rugg and Shumaker in The Child-Centered School logically defend the hypotheses of this new movement and one wonders if this twentieth century renaissance will not be to education what the new humanism is to literature:

The new school organizes itself around the child's intention to learn, the old school organized itself around the teacher's intention to teach him The new school is concerned with the whole child. It does not ask him to lay aside his social, his emotional, his physical self, and to isolate his mental self while he is learning arithmetic, grammar, or geography as the old school has done in the past.¹

Qualification of a Prospective Teacher.-- The significant trends of granting free range to the interests of children and of satisfying their inquiring minds demand of the prospective teacher of progressive education, a broad, cultural background. Any school subject taught from interest-centers must draw from the field of related subjects; for example,

¹ Rugg and Shumaker, The Child-Centered School, p. 102. New York: World Book Co., 1928.

geography would borrow from geology, astronomy, physics, meteorology, sociology, economics, archeology and anthropology. After investigation and deep consideration of the tendencies of the progressive school we may summarize the right of the child and the corresponding duty of the teacher:

Every child should have a teacher who can wander at ease with assurance through the broad fields of knowledge. Yea, and one who can draw the threads of fact into the life of the child so as to give the world, within and without a meaningful unity.¹

Activity-Achievement.--- The need of integrating subject matter and of developing a coherent personality has been reiterated until the average teacher ponders and doubts the possibility of a solution. The artistic, resourceful teacher sees in a well organized, well directed activity program a clarification of the seeming mystery.

The attempts to integrate the content of two or more subjects if carried to their logical conclusion always reveal that the only basis of genuine integration is through activities and problems of which the several subjects contribute.²

Selective Drill Retained.--- Since the activities of life are complex reactions made in response to complex combinations of stimuli, the conservative teacher wonders if all the simultaneous learnings will be assimilated and transmitted as a working knowledge in an activity program. The new

¹ Charles D. Lewis, "The Professionalization of Subject Matter as a Trend in Teachers' College Movement," Peabody Journal of Education, VI (May, 1929), 325-332.

² Frederick G. Bonser, "Ten Years of Progress in Elementary Education," Progressive Education, VI (March, 1929), 9-16.

theorists are not unmindful of the need of continuous drill so that the concomitant learnings may be built into integrated patterns that will function in life situations, but this is to be accomplished by selective drill activities arising from former learning activities. A mere succession of unrelated activities does not provide an organized subject matter, or develop a coherent integrated self, but the duty of the progressive teacher is to unify their efforts and bring the work of the school to the level of intellectual organization.¹

Criticism Assails Every Movement.--- The history of education reveals the fact that to write anything having the aspect of novelty on education and schools, is to attack a large and powerful class and to insure their hostility. This helps to consign the writer to forgetfulness.² The venerable Comenius, when his life work was approaching its close, was assailed at Amsterdam as an arch enemy of schools and schoolmasters and he had to make a pathetic defence to prove that his intellectual movement was not a destructive revolution in the educational field.³ His example should be an inspiration and encouragement to the pioneer leaders in the progressive

¹ Alexander Meiklejohn, "Progressive Education in the Liberal College," - Higher Education Faces the Future, edited by Paul A. Schilpp, p. 295. New York: Horace Liveright, 1930.

² Ann Shumaker, "A Curriculum for the World We Live In," Peabody Journal of Education, IV (November, 1926), 165-175.

³ Simon S. Laurie, Journal of Education, London, (October, 1892).

movement. Future history will extol the great work of this creative epoch.

A Supplement, not a Revolution.-- Moderate thoughtful people see in every educational advancement a supplement to what teachers have known before, rather than a substitute which wipes out or absolutely antiquates all preceding school practice. Every educational leader, great in poise and comprehension, though he be dead, lives in every school. Comenius buried two hundred sixty-one years, vitalizes instruction. Comenius did not achieve educational influence alone. He gathered from Francis Bacon and threw his torch to Pestalozzi. In rightful succession we find Johann Herbart, Friedrich Froebel, Horace Mann, Henry Barnard, Joseph Lancaster, William James, Edward Thorndike, and a countless number of satellites,--lacking any one in this educational phalanx the existing richness would not be attainable. They had their reign, left their contribution, realizing the insufficiency of their theories to support all the social and intellectual problems of each succeeding generation.

A Traditional Atmosphere Invaded.-- The worth while principles of creative education are being identified by advanced thinkers and today progressive education is not confined to the elementary school, but its spirit has invaded the traditional atmosphere of the college. A college president writes, "we are trying to get away from the system that is

stultifying to teachers and subversive to the development of the creative faculties of the student What we are doing is an attempt at liberation from the old system".¹ In the symposium on College and University Education in the United States, Hamilton Holt renders a valuable contribution. He voices the need of liberation from the older systems and fortifies his theories by specific examples:

Wherever the traditional form of imparting information or of gaining it has seemed to fail, we have thrown it overboard, and established in its place an approach which has all the impetus of the standards of interest which prevail in the outside world of affairs. Within the limits of possibility, Rollins College has patterned its mode of life upon normal living.²

A Paramount Dictum.-- In these days of universal education, scientific investigation, and philosophic thinking, those who live on the higher intellectual plane are deeply concerned not only about method, technique, and curriculum but that the dictum concerning a liberal education shall not only stress the traditional accumulation of knowledge, but the social, ethical, and moral development of all powers, thus stimulating individual ambition to become a contributing member of society through self-expression.

¹ Hamilton Holt, "Creative Education," Higher Education Faces the Future, edited by Paul A. Schilpp, p. 312. New York: Horace Liveright, 1930.

² Ibid, p. 317.

Summary

I Knowledge of the individuality of the child, recognition of the school as a social institution, the endorsement of activity as a process of learning, new social and economic ideals have altered the concept of a liberal education.

II Every age endeavored to advance a liberal education by some specific means as humane studies, an appreciation of the individual, a fixed curriculum, emancipation from narrow provincialism, development of individuality, and by rich experiences.

III A liberal education not only fortifies the student with classic knowledge, develops the power to identify the significance of what he does, but it makes for an indefinable quality of spirit which endeavors to integrate learning with personality. A liberal education is a problem of the whole school system.

IV The home is the birthplace of a liberal education. A liberal education is not the essential and formative labor of any school, rather it is the constructive work of all the educative agencies.

V In an activity school the child in the solution of its self-imposed but carefully guided problem is brought face to face with dynamic aggressive forces. The aim of this school is to foster culture, scholarship, disciplined thinking,

social mindedness, group consciousness through self-expression and tolerant understanding.

VI The progressive teacher identifies that each individual has three elements of power,--the creative, the directive and the executive. The maximum emphasis of the newer school is upon the complete growth of the child,--growth in self-reliance, growth in intelligent behavior, growth in knowledge and classic culture--yea, harmonious growth of the whole child.

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CHAPTER VII

PSYCHOLOGY: THE SPONSOR OF THE PROGRESSIVE MOVEMENT

Historic Aspect

Antiquity of Psychology.--- Psychology, the supreme guide of education, is an exceedingly interesting and significant topic for the progressive educator. It can make no claim to novelty, because a retrospect reveals Plato and Aristotle constructing their elaborate psychological doctrines long before the nerves were discovered.¹ It is almost impossible to present a unified picture of the psychological endeavors of the Middle Ages without rendering special tribute to St. Thomas Aquinas for his great and enlightening Commentaries. His rules for the cultivation of memory are a practical embodiment of the Laws of Suggestion and admirably adapted to the development of a judicious memory.²

¹ George S. Brett, Psychology Ancient and Modern, p. 20. New York: Longmans, Green and Co., 1928.

² Michael J. Maher, Psychology, Stonyhurst Series, p. 200. New York: Longmans, Green and Co., 1923.

A Renaissance Contributor.--- Juan Luis Vives

(1492-1540), a contemporary of Erasmus, approaches this field from the point of view of effectiveness in instruction.¹ His interests were those of a humanist and practical teacher and his psychological analysis grew out of his educational activities. He not only identified the problem of mental activity but he pursued an inquiry by the method of observation and analysis of actual intellectual processes. A half century before the advent of Bacon's theories, the inductive method was advocated by Juan Luis Vives. He respected the individual capacity of the pupils and insisted on self-activity.² Modern pedagogy and psychology have been greatly influenced by this powerful mind.

A World of Mystery.--- Psychology viewed from the laboratory of the experimental research student is new in many respects. There are mysteries all around us in this field, growing deeper all the time, and the more known about them, the more confusing and complex becomes the perplexity. At the beginning of the twentieth century Dubois Reymond, President of the German Society of Naturalists and Physicians,

¹ William H. Woodward, Studies in Education during the Age of the Renaissance, p. 184. Cambridge: Cambridge University Press, 1906.

² Patrick J. McCormick, History of Education, p. 203. Washington, D.C.: Catholic University Press, 1915.

selected for the subject of his address before this august body, "The Seven Riddles of the Universe".¹ In this symposium we find the terms matter, motion, life, law, sensation, consciousness and free will. To understand, much less define or expound these fields is difficult. The reaction of a great scientist sheds light on such a statement. The great physicist, Robert A. Millikan, who was awarded the Nobel Prize for his scholarly treatise on matter, was asked by a benighted colleague for a definition of spirit. His reply is an encouragement to the less gifted inquisitor: "If you tell me what matter is, I will tell you what spirit is".²

A Changing Field.— During the last two decades, experimental activities have remodeled the field of psychology. New hypotheses have been promulgated, while adverse and constructive criticisms have transformed the earlier doctrines. The intimate relation it bears to education makes it a paramount question. It were well to analyze our psychological assets and liabilities, to discuss those tenets that are breaking down and investigate those safer precepts that invite fuller investment.

¹ James J. Walsh, "Humble Science," Catholic Mind, XXVII (April, 1929), 149-154.

² Ibid., p. 149.

The Evolution of Psychology.-- The subject-matter of any particular field in conformity to the process of growth increases until in time a separation must be achieved and the closely related parts that have emerged claim recognition in the world of science. We find psychology thus evolving from a philosophical environment. Closely and intimately related are the sciences of biology, physiology, sociology, and education. No field has been submitted to greater or more significant methods of experimentation.

The Domain of Educational Psychology.-- The nature of the individual at every stage of his growth, a study of the mental processes and their development, studies of natural activity, and the development of the mind, are the problems of the field of psychology--general, genetic, individual and social.¹ The domain of educational psychology is more specific, it is the dynamic education process. Its essential field is the methods of learning, the study of the laws and conditions of mental work.² It is this phase of the science that elicits the attention of the educator.

Definition of Psychology.-- Psychology is that science which studies the human mind or human behavior. By mind is

¹ Paul Monroe, Cyclopedia of Education, V, p. 70.
New York: Macmillan Co., 1913.

² Ibid, p. 70.

meant the thinking principle by which I feel, know and will and by which my body is animated.¹ By the interpretation of this fundamental, basic definition the psychologist aligns himself with controversial schools. To some, psychology connotes a naturalistic doctrine of psychic organism.² To others, it is a study of man's true nature; the study of a growing mind.³ The Philosophy of life practiced by the individual tints the fabric of his psychological doctrine. Man's attitude toward life, its purpose, and his destiny influences his philosophical speculations.

Ambiguity in Definition.-- In unmodified terms, George S. Brett states that many modern psychologists identify ambiguity in these definitions and are willing to compromise valuable assets for the privilege of retaining a purely scientific field:

The modern claim that psychology shall be scientific means primarily that all speculative elements whether rightly called religious or moral or theological or spiritual, shall be excluded entirely from the field of inquiry. If by so doing one half of the subject is eliminated then the modern psychologist is contented to take no more than his half. When the

¹ Michael J. Maher, Psychology, Stonyhurst Series, p. 1. New York: Longmans, Green and Co., 1923.

² George S. Brett, Psychology Ancient and Modern, p. 5. New York: Longmans, Green and Co., 1928.

³ Herman H. Horne, The Psychological Principles of Education, p. 18. New York: Macmillan Co., 1920.

supernatural is thus cut out, there remains only the natural, and the consequent doctrine may be called the naturalistic doctrine of the psychic organism.¹

The Field of Psychology.--- What has been thought about the nature of the child, the nature of intelligence, the nature of the mind, the influence of heredity and environment, the problem of knowledge, the laws of learning the most economic means of attaining the heights of human perfection, and even the goal of human development, have invited the world's best analytic power to explore this mental material. While psychology is greeted with the salutation of a youthful science, these problems are older than the occidental civilization. In the doctrines of the early Greek-master-minds we find the germs of all proffered medieval and modern solutions of these varied problems.

Primitive Teachers Identified These Problems.--- If the contributions of the earlier writers are interpreted in the terminology of today, they show that the earliest and crude beginnings of psychology applicable to education can be unearthed from the teachings of the primitive teachers:

To be sure the earlier writers said little about stimuli and responses; they had talked about impressions or sensations and reactions, and had not used the capital "S--R" bonds in their discussions, but were they not talking about

¹ George S. Brett, op. cit., p. 5.

identical concepts.¹

Psychical Survival

Psychology and Education.-- The extant treatises of the Renaissance reveal that the intellectuals of this era were concerned with the psychological conditions involved in the educational processes. True the analyses of the humanists were crude and defective until supplemented by Aristotle's extended fields of information, nevertheless these rudiments were basic to later experimentations.² While not couched in scientific language there is evidence to show that while psychology was in a primitive stage its influence on education was recognized by the intellectual leaders.

Ancient Achievements.-- The scholarly erudite, Matteo Palmieri (1406-1475), depicts the achievements of our far-off ancestors, when in vindication of his curriculum he writes as for a modern community on the factors of environment and inherited capacity:

Two factors are always of first-rate importance in determining the choice of instruction: the first is Environment, to which is ascribed the chief weight in education. The next is Nature, or inherited capacity. Yet even the most promising disposition if left without guidance is a weak and

¹ Frederick E. Bolton, "Behaviorism and Education," School and Society, XXX (November, 1929), 723-728.

² William H. Woodward, Studies in Education during the Age of the Renaissance, p. 70. Cambridge: Cambridge University Press, 1906.

ineffective thing, and skill therefore is requisite to make the best of natural gifts.¹

Inherited Capacities.-- Inherited capacities, or native endowment and environment have furnished food for the modern analytic mind. Some have gone so far as to maintain that we inherit acquired traits. Others claim that heredity determines the organic structure. It does not determine its use. An extraordinary capacity to excel in any acquired trait is possible but the excellence is not inherited.²

The Erasmian Psychology.-- The Erasmian psychology was concerned with the problems involved in child-nature and mental activity. It is true the humanists of this epoch have few contributions to offer in the domain of psychology, but they recognized the existence of the problem of heredity, of unconscious imitation, and of early impressions.³

A Pioneer in Psychology.-- Few belong to the rank which Juan Luis Vives can claim. He was the first humanist to apply the method of empirical inquiry to the phenomena of cognition and to submit a systematic analysis of Aristotelian psychology.⁴ Vives demands high recognition not only for his

¹ William H. Woodward, op. cit., p. 71.

² John X. Pyne, The Mind, p. 361. New York: Benziger Brothers, 1926.

³ William H. Woodward, op. cit., p. 118.

⁴ Ibid, p. 180.

achievements as a pioneer but as the initiator of a new line of approach, namely the method of observation and analysis of actual intellectual processes.¹ It is true that in the formulation of his Doctrine of Association, Juan Luis Vives did not establish it in the modern form but the psychological principles are of the new age and his judgments are seldom inconsistent:

Vives goes more fully into the treatment of this subject, and it is scarcely too much to say that there is no form of association viewed as a condition of memory which he has not expounded and illustrated. A very little study will show how familiar to scholastic philosophers were many of the supposed discoveries of Hobbes, Hume and later associationalist writers.²

An Early Protagonist of Progressive Education.--

Willing as we may be to accept as one of the earliest protagonists of progressive education, Cecile Reddie who established his creative school at Abbotsholme, England, in 1889, still we wonder if he does not exemplify the inevitable law that the man who breaks out a new road carries with him some traditions from the past.³ Juan Luis Vives speaks as a progressive educator, whose voice from the distant past directs the attention of

¹ William H. Woodward, op. cit., p. 185.

² Michael J. Maher, Psychology, Stonyhurst Series, p. 203. New York: Longmans, Green and Co., 1923.

³ Stanwood Cobb, "History of the New School Movement in Europe," Progressive Education, I (December, 1924), 124-128.

the modern educator to the need of adjusting the environment of the learner so as to arouse interest and stabilize attention. In renaissance fashion he endorses activity:

We can only retain what we attend to, and we can only attend to that which interests us. If emotion is intimately associated with the perceptive act the record is far more definite and will be longer held The emotion of surprise and wonder evoked by good teaching of appropriate subjects will be a great aid to the young learner.¹

Contributions of Juan Luis Vives.-- The most modern psychologist could endorse his laws of association and identify his keen insight concerning concomitant learnings. He lists the physical conditions detrimental to the fixity of impression. He warned his disciples that psychology was conditioned by physiological factors. He not only investigated the learning curve but his analyses of the forms of forgetting were instructive and original. There is obviously room for divergence in the relative weight which different communities of various ages might ascribe to the constituent factors that influence education.

Modern Psychology

A Reversal of Thought.-- A comparative study of this fascinating realm reveals many interesting examples of the reversal of thought. The psychologists tell us that man is a

¹ William H. Woodward, op. cit., p. 186-187.

product of his environment.¹ They tell us the will of man is a myth.² They tell us there is no such thing as a purposive consciousness and man has no ability to direct his behavior towards a chosen end.³ Are these theories not in direct antithesis of all that is implied in a liberal education. Volumes have been written defending and condemning these mechanistic concepts.

Man a Free Moral Agent.--- If man has no ability to direct his behavior towards a chosen end, then Plato's doctrine of predestination is still acceptable to an enlightened people. Admitting the question is ethical, "Where would moral responsibility rest"? Why praise or blame mankind, if man is not a free moral agent capable of making choices and if he is not self-determining. In an explanation of the origin and nature of Emotion, we find George W. Crile going to the extreme on the doctrine of environment:

Not that man is in large measure the product of his environment, but that environment has been the actual creator of man; that the old division between body, soul and spirit is non-existent; that man is a unified mechanism responding in every part to the adequate stimuli given it from without by the environment of the past, the record of which is stored in

¹ John B. Watson, Behavior, An Introduction to Comparative Psychology, p. 9-16. New York: W. W. Norton, 1914.

² Edwin B. Holt, Freudian Wish and Its Place in Ethics, p. 58-60. New York: Henry Holt Co., 1916.

³ John X. Pyne, op. cit., p. 359.

part in cells throughout the mechanism, but especially its central battery--the brain.¹

The Doctrine of Fatalism.-- To turn from such a fatalistic doctrine to the saner views of scientific leaders is refreshing to an educator, a guide of youth, hopefully and expectant of lofty ideals from the ascending generation. To the doctrine of fatalism, determinism or mechanism, many of the leading psychologists are not inclined to even encourage by expressing the slightest belief in such a floating body of opinion:

A denial of the reality and efficacy of my power to shape my own character in accordance with consciously formulated ideals and so to execute genuine freedom to enlarge, purify and ennoble my personality is a reversion to a primitive and tawdry fatalistic mythology of a barbarous age.²

The Doctrine of Free Will.-- In the past much of our social and educational psychology was based on the theory of free will. By freedom of will we mean, man is capable of determining his own actions, that he is not determined in his choice by any mechanical law.³

By the term free-will, we understand the mental power of self-determination in view of a known end.⁴

¹ George W. Crile, The Origin and Nature of the Emotions, p. 128. Philadelphia: W. B. Saunders, 1915.

² Charles J. Herrick, Fatalism or Freedom, p. 96. New York: W. W. Norton, 1926.

³ Verda, Sister Mary, New Realism in Light of Scholasticism, p. 187. New York: Macmillan Co., 1926.

⁴ John X. Pyne, The Mind, p. 336. New York: Benziger Brothers, 1926.

The psychological basis of free will is to be sought in the relation of the will to the intellect. The objects proposed by the intellect serve as motives to move the will to make a choice. John B. Watson claims that consciousness, mind and introspection are non-existent so he can easily reject free will. We readily admit that many of our actions are not deliberate, and that education, heredity, and environment influence our actions; but we deny that all our actions are beyond our control, and that their initiation and determination come from an external cause.

Free will implies not choice without motive, but choice between motives. If there be but one motive within the range of intellectual vision, the volition in such circumstances is not free, but necessary, We allow most readily, first, that a very large part of man's daily action is indeliberate, and therefore merely the resultant of the forces playing upon him; secondly that even when he acts deliberately and exerts his power of free choice, he is influenced by the weight of the motives attracting him to either side; and finally as a consequence of this we grant that a being possessed of a perfect knowledge of all forces, operating on a man would be able to prophesy with the greatest probability what course that man would take. But on the other hand, many acts of man are not simply the resultant of the influences working upon him: he can and sometimes does set himself against the balance of motive natural disposition and acquired habit hence prediction with absolute certainty concerning his future free conduct will be impossible from even perfect knowledge of his character and motives.¹

Materialists Reject Free-Will.-- Materialists and fatalists have tried to explain away free will, but it is as

¹ Michael J. Maher, Psychology, p. 396-397.
New York: Longmans, Green and Co., 1923.

much a fact as matter and its attributes. All nations have pantheon for their heroes; prisons and gallows for their criminals. One is the reward for merit, the other is the punishment for crime. Punishment and reward imply freedom of action. Savored with sentiments reflecting the judgment of the more conservative psychologist, Ruric N. Roark in his Psychology in Education, refutes the materialistic and mechanistic views:

But the influence of the desires or other feelings upon volition is very important; so much so, that it may be safely said that the normal will does not choose except upon the solicitation of some motive. But it is no whit less true for that, that the will can choose which motive shall prevail, or can even refuse to choose or to order any action at all in a given case. It can put all the motives aside, no matter how clamorous and insistent they may be, and decline to do anything. To admit any other view of will is to relieve man of all responsibility; to make him an automaton wound up by some inexplicable process, and set going by "pressing a button". The murderer is simply the victim of his "motor ideas", and it would be silly to hang him. The thief is a mere machine, run by the force of the "prevailing desire" and is no more responsible to God or man than the wind that robs a man of his hat. Rather dangerous doctrine that, but it is all in the "no-will" theory of man's actions.¹

The Basis of the Social System.--- The whole social system is based upon the premise that the normal person has free will. The state, assuming intelligence and the power of free will in man, formulates laws for her citizens. The function of the will is to provide the organism with a means

¹ Ruric N. Roark, Psychology in Education, p. 153. New York: American Book Co., 1895.

of adjustment to its environment.¹ The man's power to control his conduct in the business, social, or private life renders him responsible for any deliberate act or misdemeanor.² The crowning dominant power of the mind is the will.

Broad and Narrow Significance of Free Will.-- The application of the field of will to education in a broad and narrow concept, has lightened and clarified the task of the educator:

The broad conception of will includes the narrow as the highest stage in the development of will. The highest response of an organism to its stimuli is intelligent, it is a deliberate act. But to this the broad conception adds the biological and psychological antecedents of conscious choice. To hold ourselves to psychological and scientific ground excluding philosophical consideration, the broad conception of will is consciousness in action. Narrowly and perhaps commonly, will means deliberation issuing in conscious choice.³

Progressive Education and Free Will.-- On this contending ground, progressive education demonstrates its faith in free will. The activity program permits the child to adapt its will to a provocative environment. Progressive education does not mould the child in accordance with pre-conceived patterns. It does not train but it develops the latent powers of youth. If man is not free then there is no morality.

Controversial Theories.-- In close proximity with

¹ Herman H. Horne, The Psychological Principles of Education, p. 261. New York: Macmillan Co., 1920.

² John X. Pyne, op. cit., p. 339.

³ Herman H. Horne, op. cit., p. 262.

this doctrine we find controversial theories and a wide variety of mental phenomena; emotions demand supremacy over instincts; intelligence is definable and faculty is indefinable; conditioned reflexes, inherited acquired traits, yea even the much derided unscientific doctrine of temperamental changes as advanced by Hippocrates (B.C. 460-377) and further developed by Galen (200 A.D.) and Aristotle.¹ They held that man's body contains fluids or humors, call them what you will, but the relative amount of these secretions will alter the disposition and consign you to one of the four types,-- choleric, sanguine, phlegmatic or melancholy.²

The Benefits of Science.--- Today, with laboratory evidence, be it superficial or reliable, we not only give our consent but submit to the skilled techniques of the recognized surgeon so that the autacoids of the defective thyroid will not exert a metabolic influence; again we believe that too generous a supply of adrenalin will arouse the emotional side of nature. Today the biologist clearly forecasts the evils following the maladjustment of the pituitary gland. The dwarf, the resultant of arrested growth, caused by the improper thyroid functioning, stands in marked contrast to the giant,

¹ Michael J. Maher, op. cit., p. 392.

² Harold Höffding, Outlines of Psychology, p. 349-350. New York: Macmillan Co., 1896.

the absence of the pineal's inhibitive autacoid.¹ All the significant evidence concerning secretions of fluids and embryological cavities has not been identified. Another decade and some biological psychologist will flood the field with surprising data concerning the relation of the branchial cleft to memory retention.

Stimulus--Response Law.-- Whether we style it experimental psychology, or psycho-physics, the hypothesis advanced by the German physiologist Weber (1834) was regarded as the reliable-stimulus-response law. The validity of this experiment was identified and carried to further perfection by the discovery of the constant quantity by Fechner (1861).² Every student of psychology has heard "S--R" bonds expounded. Are we now astonished to hear contemporaries reviewing the fields of conflicting psychology? Why style them conflicts? It would seem as if the field of psychology were suffering from eruptions and revealing another nature.

The Stimulus--Response Fallacy.--Regardless of the brilliancy of his predecessors, the erudition of psychologists and the consensus of opinion, Louis L. Thurstone attacks

¹ Pechstein and McGregor, Psychology of the Junior High School, p. 22. New York: Houghton Mifflin Co., 1924.

² William James, The Principles of Psychology, p. 538-539. New York: Henry Holt Co., 1890.

this Stimulus--Response doctrine. "The Stimulus--Response Fallacy in Psychology" aroused intellectual curiosity but failed to disturb the balanced mind on this question:

The stimulus is treated by the new psychology as only a means to an end, a means utilized by the person in getting satisfaction that he intrinsically wants. (In the old school of psychology we have the characteristic sequence: the stimulus--the person--the behavior. The behavior is thought of mainly as replies to the stimuli. In the newer schools of psychology we have a different characteristic sequence: the person--the stimulus--behavior. The stimulus is treated merely as the environmental facts that we use to express our purpose.¹)

Refutation.-- If the Stimulus--Response theory is faulty, then the educator encounters insurmountable difficulties. It would demand the readjustment of the time honored doctrine concerning the functioning of the central nervous system. A new sequence in the basic theory would necessitate a new sequence in the learning processes. It would require experimentation to certify that an evolutionary hypothesis like Thurstone's would not conflict with purposive behavior, which the "S--R" bond theory endorses.

Need of More Direct Evaluation.— Competent investigators in the field of modern psychology, undoubtedly have extended the frontier of knowledge that is valuable to the learning situation, but however sincere the attitude of an educator

¹ Louis L. Thurstone, The Nature of the Intelligence, p. 16. New York: Harcourt, Brace and Co., 1924.

towards experimentation, nevertheless he feels that there are many obvious limitations that demand more direct evaluating. We might summon to the attention of psychological leaders many interesting questions.

Habit Patterns.--- The experimental work of Karl S. Lashley has disturbed our accepted opinions on habit patterns since he states it is difficult to establish any specific locus within which habits reside.¹ We find ourselves endeavoring to clarify previously accepted doctrines of cerebral localization and we are reluctant at this point of the conjecture to admit the necessity of alteration in the theory of localization.² In a physiological approach to the problem of learning Karl S. Lashley in conjunction with Shepherd I. Franz has contributed to the psychological field, Experimental Studies of the Role of the Brain in Learning. The report of their findings and evaluations have caused unrest since these contributions are not in accordance with the orthodox academic theories:

Perhaps the most far-reaching result for human psychology of such experimental studies as these of Franz and Lashley is the very definite finding that learning and retention of sensory and motor habits cannot be explained in terms of fixed nervous pathways, definite brain structures, or specific synaptic connections. Complex learning activities must depend upon much more extensive brain patterns than was

¹ Gardner Murphy, An Historical Introduction to Modern Psychology, p. 397. New York: Harcourt, Brace and Co., 1929.

² Ibid, p. 396.

formerly thought probable.¹

Over rapid and uncritical acceptance of many of the recent experiments may require many intervening years for education to demonstrate that they do not prove their major premises with positive certitude and mathematical finality.

A Revision of the Law of Habit Formation.-- After studying the Laws of Learning with due reverence for the influence of recency and frequency, the postulate that sheer repetition is not as important in habit formation as was supposed, naturally overwhelmed the ultra-conservative members of the older schools.² To the progressive advocate this was feasible, because he treats habits not in isolation but as adaptive elements in educative activity.

The Plea for Revision.-- In his plea for "A Revision of the Fundamental Law of Habit Formation," Knight Dunlap awakened the educator's attention from a lethargy of custom by enunciating the doctrine, "that if you wish to break up a mistyping habit on the typewriter, you must practice that habit".³ This statement is not a revolutionary covenant, nor was it provoked by the Pavlovian assumptions, but Knight Dunlap

¹ Henry E. Garrett, Great Experiments in Psychology, p. 328. New York: Century Co., 1930.

² Boyd H. Bode, Conflicting Psychologies of Learning, p. 271. New York: D. C. Heath Co., 1929.

³ Knight Dunlap, "A Revision of the Fundamental Law of Habit Formation," Science, LXII (April, 1928), 360-362.

in questioning the fundamental assumption proposed two postulates, then experimented, and with the judgment of a cultured mind, announced that further interpretation was needed:

One of these, the beta postulate, as I shall call it, is that response in itself has no effect on the future probability of the same stimulus pattern producing the same response; the other, the gamma postulate, is that response decreases the probability If the repetition has no effect, but is important merely in that through it certain positive factors have their chance to operate, then it at once becomes a live possibility that negative factors also may be allowed to operate through repetition. Thus would be explained the apparent "neutralizing" of the effects of repetition not as actual neutralization in this sense, but as either the operation of negative factors in the absence of positive, or the prevalence of the negative over the positive.¹

Saner Theories.— The experimental findings of Wolfgang Kohler and Kurt Koffka are fundamental to the progressive policies of those educators sponsoring integrated teaching and creative activity. The basic principle that the child reacts to the learning situation as a related whole, and not in isolated parts, is in agreement with Gestalt psychology.² This school must be commended for its fearless attack on the methods employed by the behaviorists in experimentation. Like all pioneers in any field of endeavor, they are the recipients of adverse criticism. The past claims the honor of proclaiming

¹ Knight Dunlap, op. cit., p. 360.

² Henry E. Garrett, op. cit., p. 249.

the doctrine of unified response pattern. The world today hails any movement that fosters child growth. Leaders with vision and insight feel that the progressive school can best psychologize education. It looks upon the child as a living creature, endowed with a free will and that teaching has to take as great an account of the psychology of the learner, as it does of the class organization of the school or the logical order of the subject matter.

Centuries of Study.-- When we review what has been added during the last decade of years of human experience in social organization, in aesthetic attainment, in the advancement of general science, in the proclamations of scientific psychology and in the tenets of education, the modern critic wonders if these are blossoms that germinated in this progressive age or are they the fruit of centuries of study.

The apparent revival of the theories of the past induce a student of research to identify how particular the earlier leaders were that hypotheses were proven before accepted as truths. No critical student of education will look askance at the psychology that is to dominate and influence educational thinking. It is commendable for all who assume the role of teacher to compare, evaluate and select what is most conducive to culture and scholarship then combine, blend and correlate so as to promote social, civic, and religious happiness.

Summary

I Psychology, the science of human behavior, evolving from a philosophical environment, is erroneously greeted with the salutation,-- youthful science. Its complex problems are older than occidental civilization, dating back to the period before the nerves were discovered, back to the time of Plato and Aristotle.

II Every age has added its contributions to this important field. Thomas Aquinas in the thirteenth century treats of the cultivation of memory and develops the Laws of Suggestion.. The educators identified the vital questions of environment, inherited capacity, unconscious imitation and skill requisite to make the best of natural gifts.

III Juan Luis Vives, the representative psychologist of the Renaissance, views the field from the view of effectiveness in instruction. He identified the problem of mental activity, studied association as a condition of memory, insisted on self-activity, held that psychology was conditioned by physiological factors, investigates the learning curve, taught the influence of early impressions, unconscious imitation, individual capacity of children and lists the physical conditions detrimental to the fixity of impression.

IV The essential fields in the domain of Educational Psychology are the methods of learning, the study of the laws

and conditions of mental work in the dynamic educative process.

V Experimental activities have remodeled the field of psychology. Today we find many controversial questions as, Fatalism, Behaviorism, Functionalism, Mechanism, Stimulus--Response Fallacy, Habit Patterns and the Revision of the Fundamental Law of Habit Formation.

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CHAPTER VIII

PHILOSOPHY VITALIZES THE PROGRESSIVE MOVEMENT

Periodic Innovations.-- Historical research reveals that the problems of human interest change from day to day, and from generation to generation according to no discovered laws which are capable of controlling the emergency. In these days of rapid and deep-seated social and economic innovations, of improved processes of manufacturing and of specialized systems of financing and accounting, the work of the school has undergone corresponding alterations in character and aim. The attitude of man's mind towards the products of human thought and endeavor has undergone a similar deep-seated modification. Are we drifting on the tides of time, buffeted hither and yon by cross eddies of the stream of current events and by the winds of chance? Or are we steering to a haven of our own selection?¹

Philosophy a Guide.-- The more conservative leader invites the guidance of the philosophy of education.

¹ Charles J. Herrick, Fatalism or Freedom, p. 18.
New York: W. W. Norton, 1926.

Philosophy was the supreme integrator of all sciences during the early centuries. It was not only the summation of arbitrarily, classified knowledge but it was the science of facts in their natural relationship. Philosophy does not confine its investigation to one or several departments of knowledge; it is concerned with the ultimate principles and laws of all things.¹

The Province of Philosophy.--- In appraising the scope of philosophy, the great savant, Alfred Weber, in his worthy contribution, History of Philosophy, well defines the province of this science:

Philosophy is the search for a comprehensive view of nature, an attempt at a universal explanation of things. It is both the summary of the sciences and their completion; both general science and a specialty distinguished from science proper; and, like its elder sisters, religion and poetry, forms a separate branch among the manifestations of the human mind. The different sciences have special groups of facts for their subject-matter and seek to discover the causes of these phenomena, or to formulate the laws according to which they are produced. In philosophy, on the other hand, the human mind endeavors to rise beyond groups and their particular laws, and to explain the world as a whole, or the universal fact or phenomenon, by the cause of causes, or the first cause. In other words, it attempts to answer the question, Why does this world exist, and how does it happen to be what it is?²

The Task of the Philosopher.--- To think justly and convincingly, to be profound with clearness, to be strong with

¹ William Turner, History of Philosophy, p. 1.
New York: Ginn and Co., 1903.

² Alfred Weber, History of Philosophy, p. 1.
New York: Scribner, 1896.

a gentle persuasion, to analyze and synthesize to finality, to interpret and evaluate ambiguous problems, to reduce to fundamental rules and principles was the arduous task of the philosopher.

Assumed Postulates.-- The philosophical creeds of all the variant epochs of civilization disclose dogmas that consciously or otherwise, presupposed some cardinal assumption. The jubilant paeons of the primitive generations glorify the names of Socrates, Plato, and Aristotle for their human achievements wrought from assumed postulates. The labyrinthine problems in philosophy present themselves anew to each individual, each group, and each generation. The present millennium is not an exception. Every scientific movement gives rise to a corresponding philosophical movement.¹ The educator feels that every educational movement awakens a corresponding philosophic prompting.

Philosophers in All Ages.-- Like other spheres of human knowledge, philosophy is a world-process. All ages have had noted sages who verified the problems of this field and explained the leading conceptions of philosophy to the different departments of modern life:

¹ Alfred Weber, op. cit., p. 3.

In all periods we have great questions asked and great philosophers have arisen to give world-famous answers to them: Socrates, Plato, Aristotle, St. Augustine, St. Thomas Aquinas, Leibniz, Spinoza, Kant, Fichte, Hegel. If in our own time individual names do not stand out with the same clearness, it is partly because there are so many of them, partly because we are as yet so near to them that we can not see them in their proper perspective.¹

Schools of Thought.--- From the dawn of things, what an untold, untellable multitude of unique doctrines has gone to the making of this science! Some systems seem to be nothing more than a maze of endless categories for drawing nice distinctions. Today, in the resurgent stream of intellectual renovation, we find schools of thought that have failed; molds of thought outworn and methods that have led nowhere. Only in as far as these theories affect the principles of the educative processes do they concern the educator as such. We may fully identify the discernible differences of the various schools but still maintain that a substantial agreement exists among them on certain points of essential importance, such as the objective of education:

Men who have learned to think in terms of biology, no matter how widely they may differ in their religious beliefs or in their fundamental philosophy of life, have learned to look upon education as a process by which society seeks to perpetuate its institutions and its life and to adjust each generation of children to the environment into which they must enter at the close of the school period. True, according to

¹ John Muirhead, The Use of Philosophy, p. 29.
Cambridge: Harvard University Press, 1929.

one system of philosophy this adjustment is ultimate, while the other system of philosophy maintains that it is but a means to an end and that the ultimate end of all life and of all human striving is to be found in a future life. Nevertheless these two schools maintain with equal force that it is the business of education to adjust the child to earthly environments, to the social institutions in which he must act his part. The child must be fitted for effective citizenship. He must be rendered worthy to take his place in the home It will be noted that there is no conflict between these various adjustments, since the more perfectly the individual is adjusted to the life of the State and the life of the home the more worthy he will be of membership in the Church.¹

The Need of Critical Evaluation.--- In an age when philosophic reflection and profound generalization are fruitful processes in the formulation of programs and policies it is highly important that educational philosophy, which is a powerful factor in determining the goals for the educative process, be subjected to a highly unifying process. In the process of determining the reliability of such a subject, the educator should remember that not only the interpretation of what is taught is affected by doctrines of the school of philosophy, but the curriculum, the methods, and the text-books reflect this factor:

The dangers to be avoided in the study of the history of philosophy are eclecticism, which teaches all systems are equally true, and scepticism, which teaches all systems are equally false. A careful study of the course of philosophical speculation will result in the conviction that while no

¹ Thomas E. Shields, Philosophy of Education, p. 31-32. Washington, D.C.: Catholic University Press, 1917.

single school can lay claim to the entire truth, certain schools of thought have adopted that world-concept which can be most consistently applied to every department of knowledge.¹

Basic Contributions

An Historic Connection.--- Research reveals that human institutions, systems and schools of philosophy never break entirely with the past; they rise, succeed and merge into one another so subtly that the lines of demarcation are hardly recognizable.² The discovery of the underlying philosophies of the age will unfold the ultimate principles and laws basic to the solution of the problems of education.³

The Master of Ideas.--- Renaissance humanism with its tendency to discard medieval forms, and to revive culture, turned to St. Augustine as the gateway from the modern world into the treasure land of antiquity. St. Augustine was indeed the greatest master of ideas that the world has ever seen, the unequalled interpreter of Christianity and the anticipator of modern discoveries. He organized no system of philosophy. All his truths are held in solution scattered among occasional matters through his various works.

Contribution of St. Augustine.--- There is no genius

¹ William Turner, History of Philosophy, p. 2.
New York: Ginn and Co., 1903.

² Ibid, p. 3.

³ I. L. Kandel, Twenty-five Years of American Education, p. 57. New York: Macmillan Co., 1926.

that can be compared with St. Augustine, in the vastness of his system of speculative thought, not even Plato himself, or Leibniz. His inquiries cover the whole range of speculation; he synthesizes the best elements of pagan philosophy into a system of Christian thought:

Today in fact St. Augustine's works are being read and studied, his doctrines explained, and his theories expounded, his ideas interpreted and his opinions discussed, with more ardor and enthusiasm than would be accorded to a contemporary author The survival of St. Augustine's influence, through fifteen centuries of changing ideals, evinces a vitality comparable to the vitality of Plato and Aristotle It is as instructive as it is interesting to trace the permanence of St. Augustine's influence through the mutations of that long series of time in which five periods are distinguishable: Pre-Medieval, Medieval, Renaissance, Early Modern, Recent.¹

Contribution of St. Thomas Aquinas.-- A competitor in this field of philosophic lore is St. Thomas Aquinas. All expounders of this great subject declare that Thomistic philosophy will ever occupy a central position: St. Thomas perfected the work of his predecessors, and reconstructed the edifice of philosophy. True St. Augustine is the more humanized, but St. Thomas is the more methodized.²

Vital Forces.-- Philosophical doctrines are to be studied as vital forces which have determined to a large extent the literary, the artistic, the creative and the educational life of the world. This knowledge of the philosophical

¹ Denis J. Kavanagh, "The Modern Renaissance of St. Augustine," Thought, V (September, 1930), 186-187.

² William Turner, op. cit., p. 379.

speculation of the epochs of history will make it possible to comprehend the movements of thought which explain the outer action of men. It will assist in establishing legitimate standard of evaluation by which the student may judge each successive contribution.¹

Philosophy and Education

Philosophy a Directive Power.--- The domain of educational philosophy is to apply the truths and principles substantiated by pure philosophy to the practical conduct of the educative process. It aims to vivify the serviceable relationship between philosophic truth and the life and mien of the pupil. It is the directive power in habit building, in fostering attitudes, in stimulating ideals and in gaining efficacy and insight into the purposes and meanings of life. Philosophy of education tends to hasten and strengthen the latent power of conviction into dynamic action.² If the philosophy of education aims to make the transformation of society through the school an uplifting process, then the basic philosophy of life used as a source must be consistently valid and its ideals lofty.³

¹ I. L. Kandel, op. cit., p. 73

² Godfrey H. Thomson, Modern Philosophy of Education, p. 14. New York: Longmans, Green and Co., 1929.

³ Thomas E. Shields, op. cit., p. 25.

Philosophy a Fundamental Unifier.--- Granting that educational philosophy determines the goals for the educative process then educators when attempting to organize the precepts of a system, must frame these concepts so that they will be in agreement with the verified truths of biology, psychology, scientific education and weld them into a coherent unity by the bonds of Christianity. Present day exigencies focus the attention on the more worth while attainments--the nature and needs of the child--child-growth rather than the demands of subject-matter.¹

The Significant Aim of Education.--- Since all schools of philosophy accept the adjustment of the child to its diversified environments as a significant aim of education, then the work of the school must be judged by how well the function of experiencing is promoted.² Reflective thinkers and constructive leaders, clearly discern the imperative need of reorganizing the curriculum on unit bases, thus liberalizing the human spirit. Education should not only stimulate skill, reasoning, and judgment but it should also develop an integrated, well rounded personality. Then a liberal education

¹ Jesse H. Newlon, "John Dewey's Influence in the Schools," School and Society, XXXV (November, 1929), 691-700.

² Thomas E. Shields, op. cit., p. 146.

would emancipate individuality, set free personal powers, and widen the human outlook.¹

The Importance of Philosophy.-- If education is the process whereby human kind is working out in fruition its own inner nature, then philosophy holds an eminent place, for it has a decisive influence in determining attitudes towards life:

If philosophy is serious, it must have the force of a conviction and must color all that a man thinks and does and says. It permeates his spirit, and so determines his whole attitude towards life, that is to say, his religion. It shapes the direction of his bodily activities, that is to say, his economics.²

Alternating Movements.-- The life of a human being consists of a series of experiences or activities constantly deviating, but amidst these shifting interests of life, there must be that equilibrant of philosophy with a relatively immutable body of attitudes and ideals. Review the philosophy from Heraclitus to Plato, to Aristotle, to James, to our own significant age and we note that progress is seldom uniform.³ We find the field of education is co-extensive with life. As the civilization retrogrades or advances the educational policy changes.

¹ Herman H. Horne, The Philosophy of Education, p. 245. New York: Macmillan Co., 1923.

² C. Hanford Henderson, What Is It To Be Educated, p. XII. New York: Houghton Mifflin Co., 1914.

³ William H. Kilpatrick, Education for a Changing Civilization, p. 45. New York: Macmillan Co., 1927.

The Philosophy of Child Growth.-- Trends in education show that the leaders in endeavoring to meet a changing civilization recognize the need of a school that will insure vicarious and social experience. This can be attained only by an untrammelled attitude toward the philosophy of child growth:

When we consider the kind of a school demanded, three things stand out. First it must be a school of life, of actual experiencing. No other could furnish the needed learning conditions. Second, it must be a place where pupils are active, where pupils enterprises form the typical unit of learning procedure, for purposeful activity is the typical unit of the worthy life wherever lived. Third, there must be teachers who, on the one hand, sympathize with childhood, knowing thus that growing can take place only through progressive pupil activity.¹

Progressive Attitude Criticised.-- Regardless of all that has been written concerning the needs of the changing civilization, the plasticity conducive to the learning situation, the school is invariably assailed by a certain type of radical for any sign of a progressive attitude. No recent author has spoken in more positive terms concerning this question than Paul Klapper in Contemporary Education.- Its Principles and Practices:

Education has often been arraigned because it frequently changes its aims and practices. But if we regard education as the total forces that make for effective adjustment of the individual to his environment, then it must of necessity rigorously avoid a fixed ideal and formal practices. It must change and change frequently to keep abreast of the progressive

¹ William H. Kilpatrick, op. cit., 112.

movement of life. The environment is moving upward and onward; it is never static; it is becoming more dynamic: If education is to be efficient, if it is to adjust man to his everchanging and evergrowing environment it must change and grow accordingly Education which is not constantly undergoing change, is static; it fits for life that was, not for actual living present.¹

Influencing Factors

Scientific Investigation.-- When the province of renaissance education is contrasted with the modern learning situation, we find that scientific investigations have enhanced the aspect of the latter. The school in recent years has solicited the co-operation of the related fields of philosophy, psychology, physiology and biology. What has science to contribute to the understanding of nature, to the laws of learning, to the application of knowledge to our social, industrial and ethical problems? Will the findings of science be consistent with the conceptions of experience and education? The relation of science to education is vital and far reaching:

It would indeed be difficult to overstate the benefits which education has derived in recent years from the biological sciences both directly and indirectly through modern psychology, and it would seem that education has very much still to receive from the same source.²

¹ Paul Klapper, Contemporary Education - Its Principles and Practices, p. 23. New York: Appleton Co., 1929.

² Thomas E. Shields, Philosophy of Education, p. 81. Washington, D.C.: Catholic University Press, 1917.

What Adjustment Connotes.-- Education, for complete socialization, has been defined as adjustment to environment.¹ Criticism has been directed against the word "adjustment". But all implications must be canceled when we conceive that term to connote the power to change the environment to one's intelligently devised plan, or changing one's desire to conform to the surroundings.² Education must develop in each individual this two-fold power. Man must dominate his environment. This requires a dynamic, progressive procedure:

Civilized man, at least, is satisfied with nothing as he finds it. In whatever environment he is placed he at once sets to work to modify it so that it may more adequately meet his needs. . . . He is forever reconstructing and remaking his environment, whether physical, aesthetical, social or intellectual.³

Then if by environment is meant all those factors that have to do with the organization, support and destruction of organized life, little wonder that it bears great import to the educator.⁴

Biology as an Agent.-- The conclusions of biology exert a weighty influence on the trends of education. The

¹ Paul Klapper, op. cit., p. 20.

² Ibid, p. 23.

³ Thomas E. Shields, op. cit., p. 67.

⁴ John P. Wynne, General Method: Foundation and Application, p. 71. New York: Century Co., 1929.

doctrine of heredity, the genetic system, and the influence of the diversity of environments together with the arguments and evidences on which they rest, are condemnations of mechanistic views and behavioristic doctrines. The scientists show that heredity and environment both play an important role and that it is a great fallacy to attribute a superior control to either factor:

Just as it appears that biological science has succeeded in bringing to general recognition the importance of individuality, the fact that individuals differ greatly, in dependence on the materials of which they are made, Watson arrives with a super-biology to tell the world this was all a mistake; and the world shows a tendency to swallow it! The whole appears to be a marked example of the fallacy of drawing negative conclusions from positive observation; of holding that the discovery of one cause requires the exclusion of another. To attribute everything to heredity is still more harmful than to attribute all to environment; but there is no need for either error.¹

Environment a Conditioning Factor.-- Everyone knows and admits that individuals may become changed by the experiences that they pass through; by the conditions under which they live and develop, but to attribute everything to the educative agencies would be an open avowal that some agent had failed to accomplish a mechanical duty judging from the general aspect of human life. Different individuals differ greatly in their responses to particular conditions in

¹ H. S. Jennings, The Biological Basis of Human Nature, p. 217. New York: W. W. Norton, 1930.

consequence of the fact that they are made of diverse combinations of materials and diverse genus.¹

The School Profits by Investigations.--- The school not only identifies the problem of individual differences, but has gone a step in advance. This modern institution has neither sided with a theory that would encourage a fatalistic view point, nor savored a system that would neglect the promotion of individuality.² It has weighed well the findings of the biological-psychological researches of Lewis M. Terman, Catherine M. Cox, H. S. Jennings and others, giving due consideration to the importance of both genetic constitution, and environment.

Continuity of Historic Contributions.--- The fourteenth century educators identified the physical and psychical life of childhood but the problem uppermost to the pedagogue was how to adapt the child to the logical order of science.³ Vittorino da Feltre and contemporaries labored to adjust the new humanistic studies to a system of education.⁴ John Amos Comenius methodized the field and proclaimed education was

¹ H. S. Jennings, op. cit., p. 180.

² Ibid, p. 180.

³ Owen MacPherson, Educational Foundations, p. 450. New York: Kellog and Co., 1892.

⁴ Patrick J. McCormick, History of Education, p. 179. Washington, D.C.: Catholic University Press, 1915.

for the race.¹ Richard Mulcaster endeavored to liberalize education. He insisted that education should secure the expression not the repression of childish tendencies. With the voice of a modern pedagogue he states that the advantages of grammar teaching at an early age was over rated.² Johann H. Pestalozzi psychologized education. He directed his attention to developing observation and generalization unfortunately to the neglect of memory.³ Johann F. Herbart gave the early impulse to secure a scientific foundation to pedagogics and psychology.⁴ Friedrich W. Froebel was convinced of the child's play impulse in education but his theory of symbolization was carried too far at times and he seems to completely misinterpret the child's mental appetite.⁵

A Mooted Question for Antiquity.-- Manifold as may be the contributions of these great exponents of education, nevertheless they failed to diagnose the receptive faculty

¹ Ellwood P. Cubberly, Readings in History of Education, p. 235. New York: Houghton Mifflin Co., 1920.

² Stephen P. Duggan, History of Education, p. 168. New York: Appleton Co., 1916.

³ Thomas Davidson, History of Education, p. 230. New York: Scribner, 1901.

⁴ Frank P. Graves, History of Education, p. 24. New York: Macmillan Co., 1915.

⁵ Paul Monroe, History of Education, p. 646. New York: Macmillan Co., 1919.

of the child and unduly stimulated the productive faculty. Pupil achievement with its gradations remained a mooted question to these sires of antiquity. Leaders like George Fisher, Francis Galton, J. M. Rice and Alfred Binet blazed the way to a new era of progress by giving to the world a standard objective measure of a testing procedure.¹ The approach to the paramount question of diagnosing the learner's difficulties was revealed and a remedial solution offered. Today we find every progressive teach an obedient observer and a conscientious applier of Henry C. Morrison's mastery formula: "Pre-test, teach, test the result, teach and test again to the point of actual learning".²

A Universally Accepted Procedure.--- Investigations reveal, that the Renaissance leaders endeavored to measure pupil achievement by unique techniques and a device similar to the English scale book. The problem of individual differences though styled by different terms or expressed in varying terminology was spoken of by Comenius in his writings no fewer than seventeen times.³ All these endeavors of the past glorious

¹ Walter S. Monroe, An Introduction to the Theory of Educational Measurements, p. 2. New York: Houghton Mifflin Co., 1923.

² Henry C. Morrison, Practice Teaching in the Secondary Schools, p. 79. Chicago: University of Chicago Press, 1926.

³ Simon S. Laurie, Life and Work of Comenius, p. 225-226. New York: Longmans, Green and Co., 1895.

ages tended to be isolated cases, or sectional activities, while today the application and importance of these basic factors are universally apprehended and comprehended by even the novice teacher. With renewed interest in heredity, environment, and scientific investigation, the modern age welcomes creative activity, for it realizes that the existence of different schools is an asset rather than a liability.

Yesterday and Today in Education

A Broader Contour.-- When we view the school in the perspective of its historic background, we note that while we have consciously enlarged our knowledge by the acceptance of generous gifts from the experience of the past, we are still endeavoring to develop a broader contour by giving a more progressive interpretation to the functions of the school.¹

Conception of the Educative Process.-- Creative progressive education of today is not an after thought but another stage in the development of the modern conception of the educative process. It puts into practice a thought, voiced by Herbert Spencer but phrased by Aristotle more than two thousand years ago.² We attribute to the revival of the experimental method of investigation the birth of new thought,

¹ Paul Klapper, Contemporary Education--Its Principles and Practice, p. 5. New York: Appleton Co., 1929.

² Thomas E. Shields, Philosophy of Education, p. 70. Washington, D.C.: Catholic University Press, 1917.

new literature, new art and science. Leaders identified the need and the value of experience as an educative factor:

Scholars from the Byzantine Empire brought the writing of Aristotle to Italy in the original Greek texts. Then the syllogism was dethroned and investigation set up in its place. This substitution of experiment and observation however imperfectly it was applied, for the a priori methods of scholasticism constituted one of the most potent of all the revivals of the Renaissance. Confidence in the value of experience steadily increased and confidence increased in man's ability to interpret that experience. This confidence in the mind of man was at once the seed and the fruit of the Renaissance.¹

Creative Activity an Asset.-- Our attitude towards the newer creative aspect of education is a resultant of many forces, some emotional, some physiological, some biological, some social, some economic, some idealistic, some religious, some conservative and some radical, but all have one common aim, the highest possible development of child nature.

Constructive Patterns.-- In the schools of yesterday every curriculum bore the stamp of infallible tradition. To-day the educator unifies the work into organized, integrated units to develop a constructive pattern as health, citizenship, moral growth or intellectual culture. The newer school provides varied activities which flow from the native well-springs of interest and thus lays the foundation for finer adjustments

¹ Edward M. Hulme, Renaissance and Reformation, p. 126. New York: Century Co., 1914.

and for a higher development of the whole being.

Attitude of Private Schools.--- Protagonists of the creative activity program are found in every type of school system. As a progressive educator, Thomas E. Shields greeted with approval the adoption of self-activity programs in the private schools:

We are slowly learning through the psychology of childhood, that a child is capable of learning little except through his actions. Hence, the ideal primary room is a scene of busy activity instead of a place where rows of silent little children sit for long periods poring over their A B C's or memorizing their multiplication table. The sand table, cutting and folding of paper, modeling in clay, drawing, painting in water colors, singing and above all, constant dramatization of every situation studied--all these things are tending to bring our primary classroom nearer to the children and to render it more effective as an educational agency in supplying the place of the industrial home of the past.¹

Attitude of Mind Emphasized.--- The creative educator is attributing a broader meaning to intellectual achievement than a rigid intellectual process. The correct relationships in learning are emphasized. An attitude of mind is more than the facts one gets. If the individual sees nothing in the multiplication table except that it gives a constant term; if he sees only the geometric significance in the theorem, that the square of the hypotenuse is equal to the sum of the squares of the other two sides; if he sees only the human mind as so

¹ Thomas E. Shields, op. cit., p. 189.

many neural connections; if there is no relation between the facts and the truths of life, between the facts and philosophical interpretations of life's true meaning, then culture has a missing link for, in its true philology, it bears not only an intellectual but a spiritual purport. Believing in the broader meaning of intellectual achievement, democratic principals and supervisors are ascribing greater importance to the influence of the teacher's attitude:

The attitude one assumes towards his subject, the philosophy he brings to bear upon it, makes or unmakes his student; gives him a wholesome or unwholesome point of view; makes for or against the finer things of life; destroys or builds faith in mankind and belief in God.¹

A Constructive Philosophy Requisite.--- Philosophy disciplines, it fosters ideals; therefore any constructive school of philosophy can accept the dominating characteristic of the child-centered school. Creative education is not designated by its philosophic teachings, it is rather a procedure, a technique with a psychological basis.

Worthy Offerings.--- At the shrine of education just tribute is rendered to the Greeks for their gifts of philosophy, literature, art and culture; honor is paid to the Romans who bequeathed to us a wonderful inheritance in legal codes, governmental forms, commercial processes, and engineering undertakings; praise to the valiant leaders of the Renaissance who

¹ Lotus D. Coffman, "The Broader Meaning of Intellectual Achievement," School and Society, XXVI, (July, 1927), 4-7.

devoted their efforts to a world culture--to immortalize literature and art. Each succeeding generation brought its jewel of system, of method, of psychology, of activity to the diadem of education. May the ages to come extol the praises of that age that fosters an education conducive to world-peace, child activity, civic happiness, moral growth and religious freedom.

Summary

I Philosophy, the integrator of all sciences, the outgrowth of comprehensive inquiry and the conclusion of scientific scrutiny, presenting a multitude of unique doctrines, is a vital force determining the literary, the artistic, the creative, and the educational life of the world. It has been aided in establishing the certainty of assumed hypotheses by the investigations of biology, psychology, and scientific education.

II Educational philosophy the directive power, in habit building, in fostering attitudes, in stimulating ideals, in gaining efficacy and insight into the purposes and meanings of life, determining the goals for the educative process, has for its domain the application of the truths and principles substantiated by pure philosophy to the practical conduct of life. It permeates the spirit, determines the attitudes towards life and shapes the direction of economic activities.

school in recent years has solicited the co-operation of the related fields of philosophy, psychology, physiology, and biology. These have contributed to the understanding of nature, to the laws of learning, to the application of knowledge to our social, industrial, and ethical problems. Our attitude towards the newer creative aspect of education is the resultant of these combined forces.

IV The school is endeavoring to broaden its contour by providing varied activities, giving deeper interpretation to intellectual achievement and emphasizing attitude of mind both in teacher and pupil.

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CHAPTER IX

CONCLUSIONS

The comparative study of the educational endeavors of the Renaissance with the promulgated theories of the progressive movement brought the whole field of education within the range of vision. This investigation revealed:

- I That the creative age of the Renaissance was not a sudden spontaneous resurrection of intellectual life. It was a continuous, progressive, uninterrupted movement. It was a reconquest of the world of thought and action from the dawn of civilization by the mental energy of a new age.
- II That education is a conscious evolution of principles, organizations, practices, assimilated experiences, and patient efforts of succeeding generations, rather than the accomplishments of one people, one nation, or one epoch.
- III That a study of the Renaissance or of any specific age will supply generalized data for guidance in educational procedure, but will not uncover principles that will solve the problems of another age. To effect a solution of such problems would require the adjustment of racially differentiated natures, needs, and functions to a unified course of procedure, which is impossible.
- IV That the ideal of self-development and highly perfected individuality as emphasized by the humanistic leaders was the greatest of the many factors that made possible the glories of the Renaissance.
- V That the methods of the Renaissance are in perfect concord with those of progressive education; that in no qualities is the former radically inconsistent and essentially irreconcilable with the latter; and that there is a fundamental unity in the educational world.

- VI That the liberal education of the Renaissance labored to develop individuality, to stimulate exact scholarship, and to urge the human mind to inquiry. It endeavored to advance culture by emancipating man from narrow provincialisms, to establish correct postulates on the relation of education to work, and to level the barriers of social distinction.
- VII That psychology is the most important factor in determining the marked variation in the creative epochs of education. The significant experimentations made in this field have advanced the educative process by giving to the progressive educator a tested body of truths concerning such vital problems as,--the nature of the child, the influence of heredity and environment, and the laws of learning.

This comparative study of the educational endeavors of the Renaissance with the promulgated theories of progressive education orientated the researcher with all that was best in the educative world of ideas. It revealed the high state of mental culture attained by the diversified schools. This culture presupposes intellectual power, and solidity of purpose, the two important results of true education. The governing ideas, the moral sentiments, the potent convictions flowing from this characteristic refinement are reflected in the life, character, and education of the people of the various epochs. The distinctive types of school proclaim that the human intellect requires for its proper exercise and discipline, different avenues of approach to the same truth. Their very difference is an inherent proof of our need of many kinds of educational procedures to meet the requirements of a changing civilization. If they were absolutely identical we could indifferently substitute one for the other regardless of the predominating tone

of the era. Their unlikeliness does not counteract a comparative study but assists. They portray a difference in genius and in method; though opposite in curriculum, they are not contradictory; though different in aims, they are not discordant; though contrasted in administrative principles, they are not necessarily incompatible.

A comparative study broadens the view with regard to education, shows the contributions of every nation of antiquity, designates the reasons justifying the retention of some educative practices, the reasons for substituting others, and reveals the principles basic to present education.

The size of the class, the physical conditions of the school, and the desirability of location were all recognized by the Renaissance educators but they made too little provision for the differences in the capacities of children, expected the teacher to succeed equally well with all, underrated the receptive abilities, and unduly stimulated the productive abilities.

Modern education is distinguished from all other periods by the growth of a body of tested thought. It is shifting from a static to dynamic phase, developing a conscious social control, emphasizing the fundamental elements of learning, stimulating the initiative, awakening the originality, arousing the creative impulse.

The trends in creative education have been stimulated by growth in psychological knowledge. Psychology, the supreme guide of education, has developed the tone, and dictated the

underlying principles of progressive education. Psychology has not only contributed the laws and conditions of mental work, but it has investigated the nature of the individual at every stage of its growth. The procedures of progressive education are sponsored by the scientific investigations of psychology. Modern psychology initiated the change in attitude toward children, and learning.

Progressive leaders are developing a school in which the child will live a happy normal life engaged in fruitful studies and activities, out of which will emerge the thoughtful, the broadly cultured, self-guided social being capable of highest appreciations and deepest aspirations.

Limitations

The study revealed that progressive education like all great movements has its limitations:

- I Progressive education is in need of a descriptive psychology of the creative act.
- II Progressive education must organize a course of study about centers of interest.
- III Progressive education is in need of reorganized text-books.
- IV Progressive education is limited in the methods of measuring, and diagnosing by the want of accepted grade and age norms.
- VI Progressive education is hampered by traditional practices associated with subject-matter, and curriculum.

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