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and women of the world have been and are in the ranks of the churches. And though they may have exercised their goodness and power outside the churches to a large extent, the churches have been the foundation of it all, and their influence manifested in the ideals, the faith, and the character of these lives and achievements. And yet, to-day, because of the changed conditions and the facts, difficulties, and symptoms here considered, the churches do not occupy a position in society that renders their survival, as living, potent, and leading forces absolutely certain.

That religion will fail and righteousness die out in the world there is no suggestion and no one believes. But it seems clear the churches have got to change their methods and management, and forge ahead in the world's life or gradually fail and fade; the things they once represented finding expression through other channels. With all that can be said in their support, in the present, and for the future, it practically remains true of many churches, as was said of one centuries ago, "Thou hast a name that thou livest, and thou art dead." It is true that no other institution has so high an ideal as the church, and there is scarcely one that comes so far short of fulfilling its ideal. In general, the survival of anything depends largely upon its fitness, its vitality, its power or utility. It is not too much to say that the churches may not survive if the trend of things does not change and they do not overcome the difficulties above described and renew their drawing power, recognize the social salvation, establish a social conscience and consciousness, and take the leadership in the democracy of the spirit and of humanity for which the world longs, and toward which it is slowly groping its way.

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RUSKIN ... II

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AN ACADEMIC CENTER FOR THE NEW
EDUCATION.

NEW has become a popular adjective. Like most popular persons and things it is much misunderstood. This, in part, explains all popularity.

The Athenians of Paul's time were addicted to the "newness" habit. Not what was true, but what was new, was the inquiry which drew them to the Arcopagus. When the Jewish preacher quoted their own poets his speech lost its charm. They had not learned that newness is ever but the orderly evolution of that which has been from of old. Modern "Athenians" have still this lesson to learn. When we come to understand this adjective as a relative term it may lose a little of its charm, but it will gain much in utility.

The term "new" as applied to education, as to most other things, is evolutionary. It means (1) the elimination of obsolete elements; (2) the symmetrization of useful elements; (3) the unification of all the functions of all of the legitimate elements toward a definite purpose. Such a definition of "new" does not make advance any the easier. Athenian curiosity will often tolerate what it conceives to be new at the risk of its supplanting the old. Egyptian humkerism, however, will ever cry "vandal" when transformation of old into new is attempted.

The first task of the New Education is elimination.

The normal school had a work to do. It was not, however, to make an Ixion wheel upon which to bind each successive generation. Method is a good servant, but a bad master. Science now tells us that there is no such thing as dead matter in nature. The only dead things are man's mechanisms. The contact of life with life is the first essential of progress. Artificial means may sometimes promote such contact. Oftener, however, it prevents it. When the latter happens the mechanism is obsolete and should be eliminated. Whether new mechanism

should take its place or not must be determined by the special circumstances. If it should, the law of mechanical diminution should operate. The ideal is complete elimination of artifice. Until this is possible the minimum of mechanism should be the rule. Wireless telegraphy illustrates this law of progress.

The second task is symmetrization.

When the three "R's" were all there was of educational process this was an easy task. Since the Chinese alphabet itself, much less the English, has not enough characters to represent modern educational functions, symmetry has become almost impossible. This, in part, accounts for schools turning out pupils somewhat as Herodotus tells us the Nile turned out frogs. "One part moveth while the other part is not made, being as yet but plain mud."

System is necessary to symmetry. Simplicity is necessary to system. The New Education must reduce the educational fraction to its lowest terms. It will then be as simple, although of higher value, as it was when the three "R's" ruled. Then will simplicity lead to system. Then will system lead to symmetry. This simplicity can be found only by the enthronement of the three "H's"—Hand, Head, Heart.

The third task is unification.

Everything belonging to the educational process can be classified under one of the "H's." The unity of the three "H's" is obvious. No less obvious may unity of the multifarious educational processes become.

When this comes to pass the Head will no more say to the Hand, "I have no need of thee. Thine own need will wield the hoe and the sword for all." Then will the Head no more say to the Heart, "I have no need of thee. Thine own need will rock the cradle and carry the cross for all."

Then will the Heart no more say to the Hand, "I have no need of thee. Thine own need will lay the hearth and build the altar for all." Then will the Heart no more say to the Head, "I have no need of thee. Neither my creed nor my love-ballad calls for much mind work."

Then will the Hand no more say to the Head, "I have no

need of thee. When thou thinkest it is only to think out for me a new form of servitude." Then will the Hand no more say to the Heart. "I have no need of thee. Thy call is only to command me to still childhood's hunger-cry, or build a new St. Peter's."

An academic center for the New Education has recently been established in and near Chicago. Like all things that are worth while it is not a cataclysmic but an evolutionary fact. I have been requested to give something of its evolution and of the part it promises to bear in the revolution that is to give us the New Education complete; for revolution is but the climacteric pause in evolution that justifies our putting the label "new" on things without incurring the scriptural woe for confusion of opposites.

During the last decade that spirit-voice which ever whispers in the ears of those whose faces are toward the morning, "Behold, I make all things new," seems to have had unusual heed in the educational world. The National Educational Association, through such pedagogic prophets as Parker, Hall, and Beardshear, Samuel-like saying, "Here I am," has shown signs of having heard that voice. Though indistinct, like the "far wind harp," it may have caught the ear of this slow-moving pedagogic leviathan, and the pedagogic waters have been troubled even to the quiet inlets of the district school.

Hall from the standpoint of biology, Parker and Dewey from the standpoint of psychology, and Will, Bemis, Commons and Andrews from the standpoint of sociology, heeding this spirit-voice in old institutions, have been the new wine in old bottles. Washington at Tuskegee, Ala., the McAfees at Parkville, Mo., Tobias at Chicago, the Vroomans at Oxford, England, and later in conjunction with less conspicuous listeners to the spirit-voice, including the writer, at Trenton, Mo., are representatives of the new wine in new bottles.

While not discounting the new educational wine that is in evidence more or less everywhere in the old bottles, our business at present is with new wine in new bottles, or more specific-

ally in a recently expanded new bottle, and how it gets on therein.

The writer spent a decade of his early manhood as a teacher and college president. He was dissatisfied with prevailing educational methods and took up the practice of law. He located in Chicago where he could study life in all its phases to good advantage. While he made briefs and argued cases to keep the family pot boiling, he specialized on the problem of education. He watched the steady growth of sentiment in favor of academic freedom and better educational methods. He saw it express itself in the memorable Buffalo Conference, and in numerous attempts to organize new educational institutions on an up-to-date, rational basis, and had an active part in some of them. When a ten years' free lease of a fine college property at Trenton, Mo., was offered to him three years ago he accepted it. The method of the three "H's" was adopted. To the new biology and psychology emphasized by other institutions in the direction of the New Education the new school added the new sociology. A faculty containing the names of several educators of advanced views and national reputation was announced. The school opened Sept. 3, 1900, under the name of Avalon College, with only fifteen students present. Provision had been made for students to earn most of their expenses without interference with their studies. Few believed this possible. Confidence increased, however, and by the last of the month the attendance in all departments numbered sixty. Sympathizers in all parts of the United States who were watching the experiment now began to make preparations for locating at Trenton, and making investments in the college industries on a coöperative basis.

Walter Vrooman, arriving at this time from England, fresh from a remarkable achievement made by Mrs. Vrooman and himself in the line of the New Education at Oxford, known as Ruskin Hall, became identified with the institution. The name was changed to Ruskin College and the English and American institutions were affiliated. The general plans for operating the college remained the same, but the provisions for financial support were somewhat modified. Mr. and Mrs. Vrooman pro-

vided most of the necessary industrial equipment. While some of the friends of the institution from distant points located at Trenton and became interested in the college industries on a coöperative basis, this feature of the general plan was not continued.

Metropolitan dailies gave whole pages of illustrated free write-ups to the institution, and leading magazines published breezy articles about it. The attendance increased until it reached an annual enrollment of 360, representing thirty states, three territories, and three foreign countries. Factories costing some \$15,000 and a farm of 1,500 acres, afterwards increased to 2,000 acres, supporting a fifty herd dairy and other agricultural specialties, besides a laundry, sewing department, printing office, and the necessary culinary commissariat were provided for the employment of student labor. The industrial department, notwithstanding necessarily imperfect organization, grew continually in popularity. From twenty per cent. of non-resident students earning their way in part the first year, it increased to eighty per cent. in the third year.

By the second term of the third year a \$7,000 dairy barn was being built, and other farm improvements were being made on the Vrooman farm with a view to increasing the facilities for the employment of student labor, as the attendance was fast outgrowing the capacity of the industrial department. More buildings for dormitories and minor industries became necessary, and plans were made for merging the lease into title in fee and putting up two new buildings. To carry out these plans it was necessary that \$50,000 be secured in donations. The writer started eastward in November last expecting to join Mr. and Mrs. Walter Vrooman in New York City, in an effort to enlist the coöperation of such people of means as are coming to look with favor upon the New Education as it is represented by Ruskin College. He got no farther than Chicago. He found there such an intense sentiment for the New Education in all of its phases that it was unnecessary to go farther. This sentiment had taken tangible form in 1901 by the incorporation of Midland University, which consisted of a federation of Steiman

College, of Dixon, Illinois; the Chicago Law School, Hering Medical College, Balatka Musical College, the Phillips School of Oratory, the Turck Baker School of Correct English, the Union Telegraph College, and the Chicago Seminary of Sciences. These established institutions, with successful records of from five to twenty years and all self supporting, were coördinated by Dr. J. J. Tobias. They were maintaining a successful alliance and seeking ways and means for a complete amalgamation, with a common academic center where the ideals of the New Education which had brought them into coöperative relationship could be wrought out. Ruskin College and Ruskin Business College were invited into this federation. Their acceptance solved the problem of complete amalgamation of these institutions and the establishment of an academic center.

The statement of purpose given in the Ruskin College catalogue of 1903 was adopted in the agreement of amalgamation, as were also its liberal elective courses of study. Ruskin University became the name of the amalgamation, and Glen Ellyn, west thirty-three minutes from the Chicago depots, was chosen as the academic center. The professional and technical schools will continue their principal work in Chicago, and Steiman College, at Dixon, fifty miles farther west, will continue for the present, as the north department of the University. But here at Glen Ellyn, in a beautiful modern building costing \$100,000, and furnished at a cost of about \$25,000, on a spring-fed lake which has been re-christened Lake Ruskin, the academic work of the University began April 23d, on the arrival of the faculty and student body of Ruskin College, with only such diminution as is incident to such removals. The 110 acre tract of hilly woodland, glen, and lake is unsurpassed in picturesqueness by anything short of mountain scenery, which it much resembles, being nearly 300 feet above the level of Chicago. The Apollo Spring, which has supplied city customers with pure water to the extent of \$2,000 worth per month, and five mineral springs of high medical value, all under a single ornamental pavilion, add much to the value and attractiveness of the site.

The American X-ray College and the Art Craft Institute,

both of Chicago, have recently been affiliated. This makes a combination of twelve schools and colleges with an aggregate annual enrollment of 2,500 resident and 8,000 correspondent students, and a faculty of 250 professors and instructors. Ruskin Hall, Oxford, England, with its 3,500 resident and correspondence students, is affiliated with the University, but not included in the above enumeration.

J. J. Tobias, LL.D., Ph.D., formerly Chancellor of Midland University, is the Chancellor of the new University, having charge of administrative affairs of all the component institutions, while the writer, as Dean, has charge of the academic matters of all departments. Henry D. Lloyd, Prof. Frank Parsons, Hon. Geo. H. Shibly, Hon. Geo. F. Washburn, and B. O. Flower become members of the Academic Senate on behalf of the interests formerly represented by Ruskin College, while such distinguished citizens as United States Senator Cullom, Justice John P. Hand, of the Supreme Court of Illinois; Judge Tuthill, of the Circuit Court, Chicago; J. S. Smith, president Indiana Natural Gas Co., and O. B. Dodge, president Grand Detour Plow Co., remain on behalf of the interests formerly represented by Midland University.

But neither genesis nor geography matters much with either individuals or institutions, except as they affect character. Character is all that counts.

Ruskin University stands for the New Education. In no way can this be made to appear better than by giving the program by which it tries to practise its three essential features.

I. ELIMINATION is practiced by making the text book a mere incident, and in cases where it proves a non-conductor it is barred altogether. Whenever it is possible the student is brought into contact with the thing studied instead of a stale text book tale about the thing. The industrial department aids greatly in this. The mummied tongues are not barred. They are not permitted, however, to obstruct the living tongues. When they are studied and taught the life which wore the body of the mummied tongue is the thing studied, rather than the wrappings or the dessicated flesh and bones.

In the academic work no class fences are built. The courses are elective. No student can be located as to distance from graduation by means of the text books or class rushes. The student who is one term from the end of his course may recite with the one who is but one term from the beginning to the advantage of both. As to government there is supervision, but police machinery is nowhere in evidence. It is a democracy. While the faculty holds all executive and judicial power, except when the referendum is brought into use, the legislative body is composed of the faculty and eligible students. The efficiency of this scheme was fully demonstrated during the third year in Ruskin College.

II. SYMMETRIZATION is practiced by treating the three "H's" as of equal importance. But are there not grades in the three "H's?" Is not the Head above the Hand and is not the Heart above all? Thought is not thought until it has used the motor nerves as a distillery to transform its vapor vision into firm fact. Love is not love until it has used the motor muscles as its electric wire system to transmit its message.

The industrial department, therefore, including a printing office, a laundry, kitchen and dining room, water-shipping plant, gardening on a city market scale, all of which are in operation, with a number of factories (among which are a shoe factory and one for making household specialties) in process of development, are not matters for the Hand only.

Sixty-five thousand dollars was pledged at the last meeting of the Board of Administration to be forthcoming as fast as needed for developing and maintaining these industries in which students are permitted to earn their board and lodging by working twenty-five hours per week, their compensation coming in part as a moderate wage and in part as profits on the coöperative basis. But this is no more an investment for the Hand than for the Heart. Ruskin declares that moral character is impossible without manual labor, and Ruskin University believes it, not because Ruskin said it, but because experience proves it. It is no more an investment for the Hand and Heart than for the Head. Ruskin says, "Wholesome human employment is

the first and best method in all education, mental as well as bodily," and Ruskin University believes it; not because Ruskin said it, nor even because a greater than Ruskin said, in substance, "Do that ye may know;" but because experience proves it.

A sanitarium to cost \$150,000 is to be erected on a promontory of the University grounds, near enough to the mineral springs to utilize their healing waters and their mineralized mud and to furnish labor for students. This institution is to be under the direction of Dr. E. S. Pettyjohn, one of the most successful sanitarium managers in the United States, with a decade of successful experience in this line to his credit and five thousand physicians at his back. It is to be the central institution for the Ruskin Sanitarium System which is to have affiliated sanitariums in the East, South, and West. The net earnings of this sanitarium are to go into the University treasury, and the work which it requires is to be done by students who will learn how to be well and get well and keep well and to help others to do the same, earning wages at the same time. But this is no more an affair of the Hand than of the Head and Heart. One of the motives of the University is, "Learn to live rather than live to learn," and it recognizes that the problem of life involves all of the three "H's."

A University real estate company is putting on the market a beautiful subdivision near the University, so that all who want homes near our Academic Center may have them at reasonable prices. In this also the three "H's" dominate, as all of the net profits go to the University to advance its work.

All of the methods used in the past for developing the powers of the three "H's" that have not become obsolete, are in evidence in their work clothes—no dress parades permitted. No hobbies are harbored. If the Hand is urged with more vigor than the other two "H's," it is only because it has been neglected and left behind in former educational effort, and should be helped to catch up. If the Art Craft Institute, which doubles the wages of art craft workers by a three months' course, and which is the last to enter the Ruskin amalgamation becomes a

verification of the proverbial transposition of "first" and "last," as it promises to do, it will only be a recognition of Ruskin's aphorism, "Life without labor is crime; and labor without art is brutish."

III. UNIFICATION is practiced by ignoring in all the work of the University all alleged scientific fences between the material and spiritual, all theological fences between sacred and secular, all sociological fences between aristocrat and democrat, and the thousand and one artificial fences, many of them double, with devil's lanes between, which have divided and subdivided body, soul, and spirit, physical, mental, and moral, classes and masses, into separate cages like so many wild beasts in a menagerie, destroying the unity of life and reducing it to mere being.

This law of unification, as well as the law of symmetrization, may seem to be violated because of the apparent excess of emphasis which the University lays upon sociology. This apparent partiality is explained in the same way as the apparent excess of emphasis upon the Hand as compared with the other two "H's." Emphasis upon sociology is due because of its ages of neglect and because it is necessary to symmetry and unity that it be strongly emphasized. In no other way can the necessary equilibrium be realized. But there is another and stronger reason for this emphasis which can not be better expressed than in the words of Drummond in his "Ascent of Man:"

"One-sided induction has led sociology into a wilderness of empiricism, and only a complete induction can reinstate it among the sciences. The vacant place is there waiting it; and every earnest mind is prepared to welcome it, not only as the coming science, but as the crowning science of all sciences. The Science, indeed, for which it will one day be seen every other science exists."

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THE NEGRO PROBLEM.

THE evident tendency of the United States Government at present is to permit the individual States to settle the race question to suit themselves. To many who hold extreme moral and religious views this course will appear to be almost criminal. But, if we examine the matter calmly in all its phases, we shall be led to the inevitable conclusion that this is the only way in which the question can or will be settled.

The race problem is more than a political issue. It is an organic social ailment. No mere political rights, granted through the forms of law to the negro race, can insure its permanent welfare. The rights of citizenship already conferred upon that race as the outcome of overwrought ideals of abstract justice and of religious duty, promulgated without regard to the qualifications and conditions of the negro himself, have resulted, so far as concerns the object had in view, in a series of fatal blunders.

Prior to the year 1861 the Abolitionists kept up a continual agitation. The Democrats misjudged the designs of the Republican party. The result was war—a war carried on, not, as is sometimes intimated in campaign speeches, for the purpose of liberating the slaves, but, as is well known by those who are acquainted with the facts, for the sole purpose of preserving the Union of the United States. Had the Confederates laid down their arms within the hundred days allowed them by President Lincoln they would probably have their slaves to-day. The freedom of the slaves was not the avowed purpose of either of the contending parties to the Civil War, but was simply one of the events of the war, like the killing of a man or the burning of a city, or like any other act done for the sole purpose of weakening the enemy. The negro, though he might now