PRESIDENT Roosevelt, with his customary force and directness, touched the really vital point in all our present movement toward social and industrial reform and the establishment of better standards of living when he said, in a recent address to the delegates attending the convention of the National Educational Association in Washington:

"I trust that more and more our people will see to it that the schools train toward and not away from the farm and the workshop. We have spoken a great deal about the dignity of labor in this country, but we have not acted up to our spoken words, for in our education we have tended to proceed upon the assumption that the educated man was to be educated away from and not toward labor. The great nations of mediæval times who left such marvelous works of architecture and art behind them were able to do so because they educated alike the brain and hand of the craftsman. We, too, in our turn must show that we understand the law which decrees that a people which loses physical address invariably deteriorates, so that our people shall understand that the good carpenter, the good blacksmith, the good mechanic, the good farmer, really do fill the most important positions in our land, and that it is an evil thing for them and for the nation to have their sons and daughters forsake the work which, if well and efficiently performed, means more than any other work for our people as a whole. . . . We need to have a certain readjustment of values in this country, which must primarily come through the efforts of just you men and women here and the men and women like you throughout this land."

Our need for this readjustment of values is so keenly felt just now that nearly all the forces of society are struggling toward it in one way or another. Some of the ways are mistaken and tend rather to disintegration than to construction on a sounder basis, but these are only passing expressions of the prevailing spirit of unrest; the tendency as a whole is altogether constructive. Nevertheless, the most optimistic among us must admit that, strive as we may, we of the present generation can do hardly more than lay the foundation for a readjustment of values that shall be sufficiently far-reaching to bring about a general return to simpler and more wholesome standards of life and work. The actual accomplishment lies in the hands of the sons and daughters now growing up among us, and no part of our task is more important than the training of these boys and girls along lines that will equip them to build well and strongly upon these foundations.
There is no question that our own training is largely responsible for the false standards that prevail today and for the serious mistakes we have made as to the nature of true and lasting national development. We do things swiftly and on a big scale, and in three generations we have leaped from the simple, hardy pioneer stage to the position we occupy today, with its immense expansion, its extremes of poverty and wealth, its great power, industrial, commercial and political, and the inward corruption that threatens, if it is not arrested, to tumble the whole glittering structure about our ears. Our fathers were trained in the hard and rugged school that makes men, and so they gained the power to succeed mightily and to conquer the vast resources of the richest country in the world, but they trained their sons to reap the fruits of that victory rather than to sow for the future as they had sown. Success had come so swiftly and in such generous measure that there seemed to be no longer the necessity for heeding small things. The farmer, miner or mechanic who had grown rich through his power to grapple with and master the conditions of his life desired to see his son "a gentleman and a scholar," and the education of the boy was carried on with this end in view rather than with the object of making him as good a workman and as good a citizen as his father. The man who had not succeeded accepted the prevailing standard just the same, with the one idea that his children must be fitted for an easier life than he had led himself, and so it came about that all our training for the past thirty-five or forty years has been away from the farm and the workshop and toward the acquirement of book knowledge rather than the mastery of life and work.

The effect of this is seen throughout all our national life,—in the loss of respect for honest labor that is evident no less in the uneasy aggressiveness of the workingman than in the groundless assumption of superiority on the part of the man who might have made a good workman had he not been educated for some profession in the mistaken belief that it was the passport to a higher social grade and an emancipation from the necessity of really working for a living; in the prevailing belief in "smartness" that has made our commerce a battle-ground for the war of keen and unscrupulous wits, and in the almost superstitious respect for a "college education" as being all that is required in the way of an equipment for the practical affairs of life. Until very lately book knowledge,—and that along the most conventional and imitative lines,—has been regarded as the only form of education worth considering, and the best years of life have been spent in acquiring a fund of information that unquestionably affords an admirable background for general culture, but that nevertheless is very far from being an adequate preparation for actual life and work. No further proof of this is needed than the fact that in most business offices a college graduate is considered of very little use until he has "recovered from college," and a boy with no more experience in any line of work than that gained by theoretical practice in a school of technology is put to the necessity of learning his trade along practical lines before he is worth anything in the workshop or on the farm.

We are not in any way belittling the necessity of education or of mental training. Education is a far more serious and comprehensive affair than the schools make it, for it does not begin with the three R's and end with a college diploma, but is a lifelong pursuit which gathers material from all of life. Book knowledge is good in its way, for
we are entitled to the benefit of the cumulative experience of the race, but it is only a small part of what we have to learn. The greater knowledge comes only by the exertion of all our powers in grappling with the actual problems of life and in the actual doing of some form of useful work, for by these are developed true self-reliance and self-respect in the individual, and hence a truer standard of national life.

For several years now there has been a growing realization of this truth, and the schools have met it by establishing departments of manual training where boys are taught carpentry, cabinet-making, metal working and the like, and the girls sewing, weaving, basketry and general housekeeping, on the theory that the ability to use the hands in making things is an important factor in the development of the brain. It is a step in the right direction, but only a step, for it is only play work done for the sake of education, not real work which is educative because it is done in the most direct and practical way to satisfy a real need, and therefore is not only well done but most interesting to the worker. The quality and character of the play work done in our schools is shown not only by the things that are made but by the fact that the teacher of manual training is never a practical workman. In fact, it is a theory that is generally accepted that a good workman does not make a good teacher, and this theory proves more clearly than almost anything else how wide the gap is which we have opened between education and actual life.

Why would it not be equally practicable to devote the time and energy now given to manual training along theoretical lines to the actual doing of needful things under the guidance of an experienced workman who does—or has done—just such work for a living? In this way every bit of knowledge acquired would count, and there would be no gap between learning how a thing ought to be done and doing it. When it is only play work, done under the guidance of a teacher whose own knowledge is theoretical, the confidence felt in it by the pupil vanishes the moment he is confronted with the necessity of doing real work which must stand on its own merits and perform its own function. Also, his attitude toward the doing of play work is very different from that where real work is concerned. On the one hand, he is less genuinely interested, and, on the other, the doing of any amount of it will not change one iota of the false standards toward real labor in any form that he is taught by the conditions of home life as well as school life.

This is one of our chief reasons for urging the establishment of practical handicrafts in connection with farm life. Its immediate effect would be the relief of many of the most serious disadvantages of the present industrial situation, but the most permanent effect would be the opportunity for the better training of our boys and girls, in whose hands lies the future welfare of the nation. Under these conditions alone could education be made a part of life instead of a period of almost complete separation from it during the formative years when the child is sensitive to every impression and when his standards for all time are being shaped by the teaching he receives. A man is only a grown-up boy, and if he is to do honestly and well his full share in the work of the world, why should he not take it up early in life, and so gain the mental development that comes only from doing real things? The combination of school and farm and workshop affords an opportunity for learning something during every waking hour, for the manual training would come with the actual doing of necessary things under the teaching of
experienced workmen, the mental development would come from the constant stimulus of a desire for information as to the physical world about him and the great things that have been accomplished by men in other ages and in other lands, and a true standard as to the significance and the relation of the conditions and events that go to make up life would be the natural result of a life naturally and healthily lived and of necessary work well and conscientiously done.

Book learning was by no means neglected or despised by the great men of our nation who lived and worked under just such simple, natural conditions, but it was sought eagerly and voluntarily as a mental stimulus and recreation, rather than disliked as a necessary evil incident to "getting an education," and every book counted as a factor in real development. Boys who worked all day sat up far into the night to study by the light of flickering candle or pine-knot, so keenly was knowledge sought and so preciously prized. In the present day such eagerness is somewhat rare, not because children are more lacking in sound mentality, but because they are surfeited with book knowledge and starved in the exercise of actual creative ability in the form of work. Given a groundwork of actual experience, the theoretical training that is acquired in addition is of some practical use because there is the understanding of how it may be practically applied, but when the process is reversed the probability is that the theory will prevail, to the everlasting detriment of the practical side. Therefore, it would seem to be quite in accordance with the sound common sense which, in spite of our vagaries and extravagances, is one of our national advantages, that we think seriously of the next step to be taken toward an educational system that shall mean all-around development, and consider the advisability of training our children so that, as the President says, "they will be fit to work with the head and to work with the hands, realizing that work with the hands is just as honorable as work with the head."

NOTES

A collection of Rodin's cartoons were exhibited in New York recently at the Photo-Secession Galleries. To those who have never visited Rodin's studio in Paris and there acquired some understanding and appreciation of the French sculptor's methods of work, these drawings were most enlightening and instructive. A cartoon of a master has always the seeming of a more personal glimpse of the man. It is intimate and friendly and frank. It tells you his first and most definite impression of his art. It is informal as a man is by his own fireside talking with friends. Later in the final marble or canvas he may concede somewhat to public opinion, or a little, unconsciously, to tradition, or the very final touch may be the handwork of another.

It is thus with the Rodin sketches—a glimpse of the man working without remembrance of public or critic, striving to achieve the utmost possible understanding of the great primitive forces of human existence. He is a master draughtsman, and more than that, he is the philosopher searching after truth, all of truth, in whatever guise or form it may present itself. The tremendous, everlasting, universal emotions of life are what he seeks to express in this collection of small, wholly unpretentious drawings,—fear, love, joy, passion are told in a few vigorous strokes, scarcely more than a suggestion of a mood, an item in a note book. He studies people constantly, men and women, what they think and feel and