

consequently does not affiliate with the life of the community. This conception of education reduces emulation as an incentive to application to a minimum, and substitutes for it a desire to be helpful, a spirit of cooperation.

The choice of subjects for the curriculum and the standpoint from which they are to be presented will be determined by their social significance; because, from this point of view, the centre of correlation of studies is to be found, not in any subject or group of subjects, but in the social activities of the child. Here appears the importance in the curriculum of such branches as manual training, domestic economy, and laboratory work in science. The chief argument for the introduction of such subjects is not that they are practical in the narrow sense, nor that they train the observing powers and furnish exercise for the hand and eye, but that they socialize the life of the school. They not only afford almost unlimited opportunities for cooperation among students; but, what is really of more importance, the operations involved in pursuing these studies are types of the processes which constitute social life what it is. They thus connect the life of the school with the social activities of the world.

This view of education modifies also the commonly accepted theories of school discipline. Discipline is relative to the end of education. If the development of a spirit of mutual helpfulness is made an end in itself, the discipline relative to it cannot, from the very nature of the case, be a matter of rules and regulations devised by the teacher, and imposed upon the school by his authority; but it must proceed from the life of the school itself. It is thus akin to the discipline which comes from experience in the broader life of later years. The immediate source of inspiration and control is not the teacher, but the life of the school. As Professor Dewey says, "The teacher's business is simply to determine, on the basis of larger experience and riper wisdom, how the discipline of life shall come to the child."

II.—COOPERATION BETWEEN THE SCHOOL AND THE OTHER EDUCATIONAL FORCES IN THE COMMUNITY.

Too frequently the school is regarded

as the only educational force in the community. The popular belief is that to supply an education, which is looked upon as an intangible and abstract, yet definite quantity, is the exclusive work of schools and colleges. The educational process is supposed to begin when the child enters school and to end when he is graduated. He then has his education. But education is not a sum total that can be acquired, possessed, and, as is commonly believed, cannot be disposed of. It is not a fixed quantity. It is a progressive series, not a sum; it is development, not completedness; it is life and growth, and not maturity.

Education, therefore, is not confined to the narrow period of school life; nor can the life of the school be considered as an activity existing in isolation. It is a stage in the development of the life of the community. The most cursory study of the agencies operative in community life shows that the school does not stand alone. The home, the church, the public journal, and numerous other institutions of society and the state also contribute directly to education.

The influence of home life upon the child must be recognized by all as fundamental in education. The opportunities it affords for the development of gentleness, kindness, reverence and all the most tender emotions, and for forming the purest and strongest ties which bind individuals together in society, no other institution can supply.

The church also has an educational field peculiar to itself. By presenting to the world the highest of moral ideals, by pointing to the means through which these ideals are to be realized, by supplying the inspiration and spiritual power for their realization, by giving concrete examples of men whose lives of self-sacrifice and self-devoted activity to the perfection of man are evidence of indwelling spiritual life, it is demonstrating itself to be the greatest of educational forces.

So also with the other educational forces in the community; each has a work to do which differs from that of the others. But while the individual educational functions differ, a unity in all moral and social aims must be acknowledged. Hence it follows that the best results