

cess that the individual must be initiated into the solemn obligations of the group and be stimulated to loyalty to the common life. To this end there must be solemn moments in the process of education, with emphasis of the new and peculiar obligations at each stage in life process. It has been the custom among primitive peoples indefinitely far back to emphasize the dawning period of adolescence with solemn rites and ceremonies. The youth has been taken apart for some time and instructed by elders in the traditions of the group and has been subjected to such tests and solemn function as would impress upon him the obligations of the larger life upon which he enters as a responsible participant of the group. The ceremonies have indeed varied and the mystery surrounding them has been more or less emphasized, but the common elements stand out in the history of human development and there can be no doubt about the instinctive soundness of the process. Similar rites and ceremonies have been emphasized for a similar reason in the more advanced stages of civilization; and the religious ceremony of confirmation which gained prominence in medieval Christianity and is still retained, if with somewhat narrower motive, in some form in most religious bodies has a similar aim,—the emphasis today being of course upon participation in the religious community rather than the fuller obligations of citizenship.

In some way education must take advantage of the tides in the development of life and consecrate them to the great social cause. In some way the expansive life of youth with its inevitable sense of mystery must be given objective symbolism and content. To this end it is not sufficient to have some formal exercises for the outgoing class, however appropriate those may be; but commencement should be a solemn initiation into a new stage of development, a new epoch in the unfolding life of the individual; and our educational system should be so articulated as to make such initiations most effective. There ought to be some such initiation for the gang period of boyhood with appropriate organization of the boys'

life to make it significant, there should be initiation into the larger life of adolescence, and finally a solemn initiation into the active duties of participation in adult life. What strikes one about modern education is its routine character, its lack of poetry and emotional appeal. Some of the European countries have seized upon the educative process to impress nationalism as a religion and a sacred cause. This has indeed its importance, but if the world is to be made safe for democracy the initiation into life must have a larger social and religious significance. This, I believe, can be impressed upon the youth through the proper appeal in the critical periods of development, especially the transition of boyhood and the transition of adolescence.

Education as Participation

It can not be too strongly emphasized that the educative process is a life, covering the most significant years of human development, and to miss the meaning and joy of these years is to miss irreparably a great part of life. No stage of life, moreover, should be treated as a mere means to a later stage, any more than any individual should be treated as a mere means to the life of another individual. If the latter conduct is immoral, so is the former. Each stage has its own claims, is entitled to its own joy of living in realizing its own unique capacities. To many human beings there is no later stage, and they would be cheated out of all. Those who live are better prepared for a later stage for having lived normally the preceding stage. The old theory of discipline seemed to imply that the more disagreeable an education, the more of a misfit to human nature, the better preparation it was for the future,—on the same ground that it was believed that the more miserable a man is in this world the happier he will be in the next. It is true, of course, that education must mean discipline; and it must be owned that education today is lamentably weak on that side. It must mean control of the impulsive and immediate for the remote. It has its tough side. But this need not prevent it from hav-