

socially. If you take away from a man all that he is as a father, as a husband, as a brother, as a child, as a neighbor, as a citizen, as a business man, and all the other social relationships, what is left of the man to educate? You cannot educate his personality apart from the social life in which he lives. Education has to be conceived of from beginning to end as a social process, and the moral purpose arises in the appreciation of the social values and in the glad devotion to the social ideal.

"All this is difficult in our modern educational life because of the persistence of our very inadequate conceptions of education. It is extraordinary how they do persist. They have got just enough truth in them to keep them alive, but not enough truth in them to make them valuable. The first is the conception that education is the preparation for adult life; the second is the conception that education is the acquisition of the body of prescribed knowledge; and the third is the conception of the moral education as the inculcation of obedience to authority—absolutely inadequate. Education is not the acquisition of knowledge; it is the enlargement of social experience; education is not the inculcation of obedience; it is the development of co-operation and good will.

Living the Real Life Now

"May I say a word on those points? Education is not preparation for a life that is going to be lived at some other time. All you have got to do is to look at a child to see how his consciousness operates. He thinks, of course, of the future: what he is going to do when he grows up; but his life is not lived with reference to that, any more than you are living a life with reference to the time you are to retire on a chicken farm. He is living his real life now. Modern religion has protested against that old idea of living in this world to prepare for another. Education must protest against the idea that you are living in school to prepare for the world. The child is alive. If anybody on earth is alive it is a child, and he is living a life just as important to him and just as significant to his society as yours and mine. Why, we talk about life as if making a living were life, and the only people who were alive were the people who were making a living. The children are living, and the whole question is, how they are living? Do you want a better opportunity for the development of democratic life? There you have it in the public school. The young and the old, the children of the rich and the children of the poor, the strong and the weak, the able and the halting, male and female,

the taught and the teacher, the people from the other side of the track and the people on Quality Hill. Bring them together, and if they can learn to live a common life, co-operatively, you have got a democratic society.

"We have too much proceeded on the idea that the ideal school would be one teacher for one child, but because that costs too much we have got one teacher and fifty children, sitting on fifty

weeks more. They were not presenting it as private theatricals, but out of sheer joy of living the life of Ruth again.

"I want to point out that those children were learning five significant social lessons. In the first place, they were learning co-operation, they were actually working together, not separately looking at the teacher, and not speaking to one another. It was a great enterprise together. The

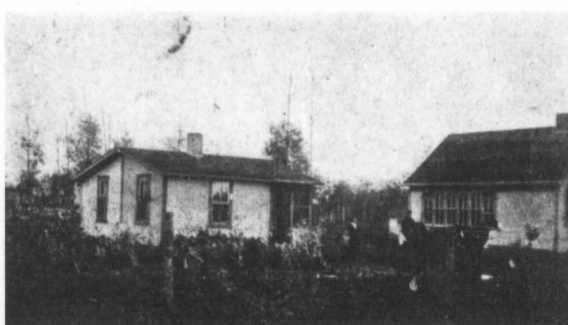
weeks all the wire-pulling that you will find in the City Hall—excuse me, I do not mean any disrespect to Winnipeg; I come from Chicago. What did they do? All the girls played Ruth, and all the boys played Boaz, and all learned all the parts: everyone entered into the joy of it all; everyone wore the costumes. And when they had all done it it was perfectly evident who was to be Ruth. They did not need to elect her, for, by the common consensus of that little community, Jessie is to be Ruth and Tommy is to be Boaz. That is not a theory. They did it, and everyone was satisfied. It is, after all, only that thing that President Wilson so often expressed as the "common consciousness," "common judgment of mankind;" that is democracy. They were learning there the truth which is fundamental in democracy, but which most democracies do not understand, and that is the acceptance of the expert. The notion that democracy means that one man knows as much as another, and one man's opinion is as good as another, is perfect nonsense. Democracies need to learn the need of the expert. The teacher was there, but she was not inflicting her will; she wasn't imposing her direction; she was there with the gentle hand of guidance. When some impasse was reached, when there was something they didn't understand, the teacher, of course, was appealed to. These children were learning a lesson that few democracies have ever learned, the need of acceptance of the judgment of experts—a democratic act of self-direction.

"Then, of course, the fourth thing they were doing was learning a great deal of useful knowledge. They wanted to know how this thing would be done. It would never do to have the wrong kind of costumes. They were looking it up in dictionaries and encyclopaedias, and they wanted the language to be exactly right; nothing would satisfy them except the fine, resounding, euphonious language of our wonderful English version. Ruth did not say: 'Why not let me go with you?' She said: 'Entreat me not to leave thee, or to return from following after thee . . .'

"Then they learned to do the thing and see it through. They made the dresses and learned the parts; they gave the drama and they closed it up. Life—that is what it was. I submit, ladies and gentlemen, that that business of theirs was just as important as selling wheat on the board of trade or making engines in a great factory.

"We shall prepare for life by practising to live.

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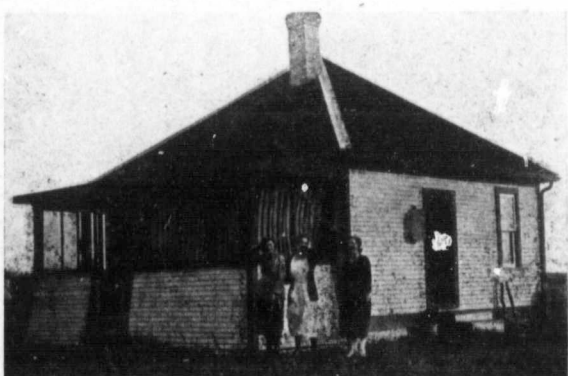


SPECIMEN MANITOBA SCHOOL BUILDINGS
Showing school and school-house of Griffiths S.D. with teacher, his wife, boy and buggy. A great work is being accomplished by this one-man outfit of which more anon.

chairs, sitting as far from one another as possible, who do not speak to one another. 'Let our work be isolated. I am developing your mind!'

"I saw a very interesting thing the other day. It was in a church, but it was Sunday school. Exactly the same thing could be done in a public school. A very gifted woman had charge on Sunday afternoons of a group of children to whom she was teaching dramatization of Bible stories: they were living the stories out in their

second thing they were learning was the great democratic lesson of selecting their leaders. There was the great problem: Who was going to be Ruth? Ruth is in the centre of the stage. 'I ought to be Ruth, of course, and if I can't be Ruth I am going to be Naomi, because she is there most of the time.' Who is going to be Orpha, whose principal business is to disappear in the first scene? And among the boys, who is going to be Boaz? Did they do it in the so-called Democratic way, elect their



MELROSE (MANITOBA) TEACHERS' HOME
With three happy English teachers. There are two schoolrooms close at hand, and another a mile and-a-half distant. The breezy Josephine of the young women tells you that "this is the life," and their record at the Department of Education is eloquent of serious and successful work.

own way. One of the very best methods, of course, is the living of past social experiences. The particular little drama they were working out was the drama of Ruth. They had been on it for a number of weeks, and they were going to present it for a number

leaders? No, that is not democratic; that is just our clumsy way of carrying on democracy by majorities because we cannot do it any better, but that is not real democracy. Those little children of a dozen years and younger would have worked out in a few