

born then was born with those fundamental impulses and instincts which were very easily adaptable to a savage life. All he had to do was to grow up in the tribe, and with a little practice he learned to kill the animals, catch the fish and paddle the canoe, and do the other things that the savages did, and the impact of the social life around it very easily prohibited and inhibited the things that the tribe did not allow. The adjustment of a savage child to savage life is a comparatively simple matter. Our children are born to-day with the same kind of impulses and instincts with which the savage child was born—or not very much changed—but the process of adjustment is much more difficult. Instead of being born out in the open, where you can do what you like, you are born in a steam-heated flat, surrounded with all sorts of things you must not touch. You are in the presence of all sorts of people you don't understand.

The Complex Life of To-day

"As you grow up a little further you find the great complex life about you which does not resolve itself into simplicity. Instead of going out and getting what you need to eat and wear, you are struggling to get little bits of paper and little pieces of metal, with which you go to the store. And in the stores apples do not grow on trees; they grow in barrels; the fish are not in the sea or in the lake; they are on the counter in the fish market. The whole life is so different from what the simple life was, and the process of adjusting yourself to that life is a very, very hard one. Instead of doing the things you would like to do and would naturally do, you find a great society, with all its demands, all its prohibitions. You can't walk where you like or drive where you like. You have to stay on the right side of the road. You have got to do those things the law requires and what the teacher says you must do, and your life seems to be cribbed, cabined and confined by all those inhibitions and prohibitions. And so we know how difficult it is to adjust yourself to it and be free.

"The process of social adjustment is infinitely important. It is so vitally necessary that every new child that is born among us shall come to be adjusted to our social group that we have simply to lay our hands upon the child and say that for eight years—for twelve years—this little personality shall have nothing else to do, no sort of responsibility except practice in the business of adjustment to the great society in which we live. That school is efficient

which helps him into that adjustment, to become educated, to become responsive to all the social situations that arise, so that he can discharge the responsibilities that each of them involve. Moral purpose is his appreciation of those social demands and his determination to meet them, and his willingness to pay the price.

"Evidently moral purpose is

voked, therefore you have to have a great variety of situations that demand it in order that it may more and more become characteristic of life. Moral purpose is not a kind of power engine which can be harnessed at the demand of the teacher, or of the parent, to any particular situation that arises. It will only recur, it will only be expressed, as the situation has mean-

ously presented in the great uprising of the nation: each man to do his duty; whereas, in the local situation, in his own community, he may work toward social unrest. Why so different? Because in the one case we were able to make significant to him the social demands; in the other case we failed. You cannot say: 'He has moral purpose and, therefore, wherever he is, he will react effectively.' Moral purpose does not exist by itself: it must inevitably attach itself to the specific situations. Our whole school business will always be so to vary those, so to grade them, so to make them exist practical and imaginative that a child shall live in a very large, wide life, with all kinds of social conditions, and shall be able to appreciate and shall be glad to co-operate in all the things that he is demanded to do.

The Child's Own Standard

"That naturally means, does it not, that this matter of moral purpose has to be considered genetically? We always make the mistake, with regard to our educational plans, when we set up an adult ideal, an adult standard, and say the children are approximating to this adult standard. There is just a little danger—you won't misunderstand me in my tremendous appreciation of everything that was said this morning—there is just a little danger, as we exalt to ourselves the glories of a great citizenship, that we shall measure the attainments of our children by the degree with which they meet those demands. The demands upon them may be totally different. The thing that is important is not how they approximate an adult standard, but how they approximate a legitimate standard of their own.

"The little child in the Montessori school—I have no brief for the Montessori method—but this is a fine thing—the little child in the Montessori school, who carries the bowl of soup at eleven o'clock, when she is hungry, carries it because she is the little waitress for the day, to give it to her companions, shows that same spirit of fine self-control, self-abnegation, social service that in other places will call forth those sublime devotions which were so eloquently presented this morning.

"It is always an educational task to grade the process, and never to be concerned with moral precocity. Why is it that we are not more successful in what we always recognize when we consider these fundamentals? Because it is so difficult to get social conceptions. After all that has been said about the development of individual character and life, we never exist individually; we exist

unsocialized being in another place because there is imposed upon him a social order that he does not understand. "He may be—and this has happened to an extraordinary degree in the course of recent years—a highly socialized individual in his capacity in the great patriotic order, which he does understand, and which has been so tremend-



THE YOUNG BLOOD OF CANADA

Pupils of the second school of Rembrandt, Man. This school was built in 1916 to relieve overcrowding. Has had candidates pass the "entrance" each year since; in 1918 six passed.

not a virtue that can be cultivated by itself. You cannot have geography at nine o'clock, history at ten o'clock, and moral purpose at eleven o'clock. Nor can it be distributed through the curriculum by any sort of genial or kindly injunctions "to be good." This virtue which we sometimes desiderate in children, which we call "being good," is very little more than the piety of a certain type of unpopular child, or that very unfortunate reaction to the school situation that is produced in what

ing for child, or youth or man. That is why it is that we have to be so varied in our social responses. The child, for example, may be altogether a socialized individual in a family where you have the right kind of living, but he may be a very troublesome individual in school, which may not be organized in such a way as to draw from him his free expression of life. Why is he so good here and so bad there? He is a socialized being in one place because it is his society: he is an



SOME MORE YOUNG BLOOD OF MANITOBA

Hazel Glen pupils and teacher—a bright bunch of fine spirited boys and girls who are keenly responsive to all that is being offered them in educational "bait."

has come to be known as the "teacher's pet." Really robust children, those that are strongly capable and really desirous of playing their part in significant enterprises, are not likely to be attracted by that sort of demand upon them.

"Moral purpose arises in a specific situation, and only as the same situation recurs will it be rein-