

*The Education of the Future.*

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Education has passed through a process of evolution following the general advancement of civilization. As the ideas of the people have changed, changes have been brought about in education. Every age has fostered some favorite idea, the ruling motive of the time, but this has in its turn passed away to give place to new ideas. Education, in the different periods of history, has had for its aim the attainment of the favorite idea of that age. The idea of Greece was beauty, and her culture was directed towards that end. The Roman idea was martial valor, and the training of the youth of that country

was for the formation of the soldiers.

During the thousand years of sleep through which Europe passed between the Fifth and the Fifteenth centuries, education retreated to the monasteries, where the patient monks kept the light of learning burning, making possible the great blaze of the Fifteenth century, known as the Revival of Learning. The scholars of all Europe were then turned towards Greece and Rome. The civilization of the past became the favorite subject of study. All intellectual pursuits assumed a new phase. The invention of printing in this same century made the wide-spreading of literature possible. There is perhaps no event which so largely entered into

making the effects of the Renaissance of real value to following generations, as the invention of printing. The old classic authors were studied by all scholars. Translations were made into the different languages of Europe, and copies of these translations were widely distributed. The discovery of America by Columbus furnished a new subject for literature. Works of travel and adventure became numerous. With this general spreading of literature, the ideas of the people were advanced. They read and thought on all subjects. With this general advancement of the intelligence of the people, attention was given to education, to the training of the growing generation. During the Renaissance

the study of the Classics became the principal part of education, and the curriculum as fixed at the close of this period, remained the standard of culture for several hundred years. Recent times have witnessed a wonderful advancement in all that ministers to human welfare, and education has undergone great changes. The traditional classical course has been forced to yield part of its ground to the more modern ideas. Science, from its rapid advancement, has made many inroads on the old method of culture. Between the adherents to the old classical, and the advocates of the new scientific education, there has grown up considerable controversy. In this controversy the classical course has been

losing ground, while the scientific has been gaining. The adherents to the old culture have been clinging too strongly to their system, and have been too unwilling to admit new studies into the curriculum; while the scientists, on the other hand, have been too aggressive, too eager in advancing the new education, and not willing to recognize the good qualities of the old culture.

In the classical course the study of Greek and Latin are given special prominence. The study of these languages is advocated on the grounds of the superior quality of their literature, and as affording the best means of discipline. Besides this, our English language is largely made up from these languages, and then the study of the

Classics would be very useful in acquiring thorough scholarship and accuracy of expression in English.

But Classical culture is concerned principally with the past. Ages have passed by since the old classicists lived and wrote. The classical student studies with his face towards the past and with his back towards the future. Ours, is an age in which people are deeply concerned with the present and with the future. Classical culture fails to meet the demands of modern times, as it does not make the student acquainted with the things around him. Scientific culture, on the other hand, is concerned with the things with which we are continually coming in contact. It seeks to

discovers the many wonderful laws which nature observes in its varied workings, and to understand these laws so that they may be utilized in ministering to the welfare of man. It furnishes practical knowledge, such as can be put to use in the concerns of every-day life.

As regards the study of the classics as a means of securing the literature of those languages, there is but little need of that now, as there are good translations of most of the classic authors. Our english language contains many valuable works of literature which deserve as much, or more study than the works of antiquity.

Another line along which education has experienced the effect of

modern thought, is the introduction of manual training into the educational curriculum — the combination of mental and manual training, in distinction from the old culture where mental training was the only one offered. The advantages of this system when properly conducted will readily be made apparent. A great majority of the people of our country are engaged in manual labor. The manual training school aims to furnish such training as will be of value in following an occupation in after life. It aims to so prepare the student that he may pass from the school into active life with the least possible delay. It makes the student acquainted with the things

as well as the names of things. The hands are trained to do, the eye to see.

Let us now notice the aims of education that we may be able to judge whether the education of to-day is an improvement over that of the past, and whether present tendencies do point towards the realization of improved systems in the future.

Education aims at the full and harmonious development of all our powers, intellectual, physical, and moral. Then in order to secure a harmonious development, we must develop the factors in proper proportion. To develop simply the intellectual and neglect the physical and moral, would not be all of education.

To develop the intellectual and physical powers, and neglect the moral, would make but two-thirds of a man.

But what is development? Does the simple imparting of information constitute education in the view of securing a full and harmonious development? No. The fundamental element of education is discipline. Education is the drawing out of the forces which exist within us. But in the gaining of discipline we also obtain information, and this information should be such as can readily be turned into account in the affairs of life. Educational systems should be so shaped as to bring into harmony of action, all the powers of man; developing all

in their proper proportion, and neglecting none.

Modern education is experiencing a growing tendency towards specialization. The time is past when one could master all there was of knowledge. With the growth of all branches of human endeavor, the range of one mind's knowledge is being continually narrowed. With this narrowing comes the demand for the specialist, for a person who is trained in some one line. Along with this tendency towards specialization, there comes a disposition to make education one-sided, to make it such as will develop only part of a man's powers, and neglect the rest. There is then a greater need now, in laying stress on the

observance of the true aims of education - the full and harmonious development of all our powers - than at any previous time.

Drawing my conclusions from what I have studied on this subject, I believe that there is a great need for a broad general education to form a good basis for special study.

This general education, I believe should be given during the early period of training, followed by special study in later years. Such a system would, undoubtedly, prove to be very advantageous in resisting the growing tendency of modern culture. There is need for the specialist, and the school should furnish such training as he requires. What we

want to guard against, is that training of the specialist without general education which so often leads to narrow mindedness.

The education of the future will be the product of the experience, research, and thought of all preceding ages. The systems will be more perfect than ours, and the subjects of study will be such as will furnish the best of discipline with the most useful knowledge. The true principles of education will be observed. All the powers of man will be developed in proper proportion till we obtain the thoroughly trained man, fit to cope with the great problems of the world. Commencing with the child, he will be led by trained

teachers in the natural order of his development, bringing into action all his powers, at the time at which they are most naturally developed, producing in the end the harmonious result, the accomplishment of which is the great aim of education.

In the future education will certainly be directed towards the formation of the specialist; but it will be a training founded on a broad general education, which produces in its possessor, liberal views on all subjects, instead of the narrow mindedness characteristic of modern tendencies. Specialization will be carried on still farther in the future than it now is. All lines of

human activity will be greatly extended, and with this extension will come the demand for the man who is trained in some particular line. The specialist must be supplied, and the schools will direct their efforts towards furnishing the training that he demands.

Education will become universal in the future. Present tendencies do certainly point in this direction. The growing patronage of institutions of higher learning, and the increasing interest in intellectual achievements amongst the masses, is surely prophetic of a glorious future. The present agencies operating for the extension of higher education, such as:

University Extension, Chautauqua, and Public Libraries, are very effective in advancing the intelligence of the people. University Extension aims to bring the universities in closer touch with the people by means of short lecture courses and class study in localities situated away from institutions of higher learning. The work of Chautauqua is similar to this, except that it is mostly home study aided by local circles and short summer schools.

The aim of these agencies is to create a thirst for knowledge in the people, and to stimulate them to carry on study through life. It is a mistaken idea, held by many people, that study ends at the time one leaves the school room. Our

whole life is a continuous school, and we should always be studying.

A very great aid in carrying on this study is the public library. Books are the best friends we can have. They speak to us on all subjects. When we are sad they console us; when we are discouraged, they stimulate us to make greater efforts. Books are the great civilizers of our time. The good work which they do is readily made apparent. The most progressive countries of the world are those where the people are great readers. One of the characteristics of our country, which we consider as the foremost in civilization, is the almost universal reading amongst our people.

In the future all these agencies for the advancement of education will show the results of their labors. Their product will undoubtedly be far in advance of modern conditions. The coming American will be the product of improved systems of culture. In his training he will profit by our experience, avoiding those points where we have failed, and improving that where we have been successful. He will be a thoroughly trained man in the fullest significance of that word.

