DESERET EVENING NEWS.

Saturday, December 7, 1895.

PAPER BY MR. CHASE

Read Before the Teachers of the City Schools.

TRUE FUNCTION OF EDUCATION.

An Article Well Prepared and Calculated to Awaken Thought in the Teacher's Mind.

The following meritorious paper by Mr. R. E. Chase, principal of the Emerson school, on "The true Function of Education" was read by that gentleman before the teachers of the city schools this morning:

The function of education will be variously stated according to the point of view of the one defining it. Probably all will agree that its proper function is to contribute in some way to the development of the ideal man, and the more exact statement of that function will depend upon two factors: first, the ideal itself and, second, the conception of the proper combination and interaction of forces for the realization of that ideal. The determination of these factors is then the immediate object of this discussion.

The formulation of an ideal man for all schools of educators and philosophers seems at first glance an impossible task, and such it would be no doubt did we attempt to particularize in any respect, but it is possible to state in general terms an ideal to which it would seem there can be no objection. The ideal man is the one perfectly prepared to work out the object of the individual life. Now, however, diverse the opinions as to what this object really is—and they are as diverse as it is possible to conceive—when the facts of fitness are applied they are universally stated in terms of conduct; that is, the test is a moral one. In this standard of judgment we all concur. The ideal man is the moral man. The moral man is the man of unswerving fealty to purpose. The development of this moral man is the highest—is the sole aim of education. The teacher aims at morality in two ways, directly and indirectly. The direct consideration of morality is recognized as the most difficult problem that confronts the teacher. I shall endeavor here to point out only the line of effort that must be pursued. Of course all depends upon the correctness of the definition of morality which I have given, and I shall later attempt a justification of that definition, but assuming that it is correct, in the absence of the guiding purpose mentioned — and of course it is only in the absence that education has anything to do—the teacher can only hold the pupil and lead him to hold himself to responsibility for a purpose sufficiently near to be clearly apprehended and which shall be made more remote as development progresses. The method of doing this at once suggests itself to outline to every teacher and such teacher must work out the details for herself.

I have passed thus lightly over the direct moral training because I believe that moral development is brought about in most part through intellectual development. Later I shall attempt to prove this and shall not pause to the consideration of intellectual education. First I wish to restate the definition of the ideal man in new terms: The ideal man is the one capable always of adapting himself perfectly to his environment in such a way as to further the ultimate purpose of his existence.

The function of intellectual education is to enable its possessor so to adjust himself with reference to the different forces that their resultant may tend most strongly in the direction of his life work. To do this requires a thorough knowledge of these resident forces and the laws of their action and at first glance it would seem that the chief function of education must be to furnish this knowledge, but on a moment's consideration it becomes evident that to furnish the knowledge required to meet all, or even any considerable number of the circumstances of life in advance of the occurrence of these circumstances is impossible. All teachers realize this as does a large percentage of laymen. No one any longer expects that a young man will leave school (whether it be the district school or the university) equipped with all the knowledge he will need for the numerous vicissitudes of even the least eventful life. Indeed it is recognized by most that no man who is living a real life (that is, who is maintaining a moral individuality ever reaches the point where it is not necessary for him constantly to acquire new knowledge to enable him to meet special changes in his environment. According to the chief aim of intellectual education may be called to be the development of the power to acquire knowledge as it is needed, to assimilate it properly and to apply it skillfully to the matters to be dealt with. Thus it appears that as an ultimate aim the acquisition of a store of knowledge is of which to meet future contingencies because comparatively unimportant.

The recognition of the unquestionably and enormously preponderant importance of moral capacity as the end and aim of scientific acquirements is, and, however, to lead teachers to overlook a few facts of great practical value and to underrate the necessity of imparting knowledge during the period of development. Capacity for knowledge can be developed only by acquiring knowledge; the child gains the power to learn by learning and can gain it in no other way. This consideration alone is sufficient to convince the teacher of the great paramount importance of imparting knowledge to the child. But the knowledge thus imparted has besides its assistance in developing the power of acquisition another and a higher source of importance. The power to adapt oneself to changes of environment is most contingencies as they arise, which has been assigned as the true ultimate aim of education is a growth; the knowledge required to deal with any given situation cannot all be acquired after the demand for it has arisen. If it were otherwise age and experience would cease for ceasing—the teacher would conduct her first recitation as well as any subsequent one, the doctor would treat his first case with the same skill as his hundredth, and years of reading would add nothing to the confidence or judgment of the lawyer, while we know that these persons bring to each case or to each new case in the sick chamber or in the court room an increased fund of general and technical knowledge derived from previous cases which makes each course of treatment, and the highest and most useful mental power is that of placing the new facts which must be learned for each case in their proper relations to what was known before. I say this is the highest and most useful mental power because it is this alone which makes acquired knowledge available for future use; without it we should remain intellectually always at the point where we began. The motivation, then, of the apperceptive faculties is the teacher's most important duty in the intellectual part of the child. This power of apperceiving, of co-ordinating and relating knowledge grows as does that of acquiring it originally by use. We learn to apperceive by apperceiving. Now let us suppose an intelligence knew not but this book, evidently the placing of these facts properly or of relating a third fact to each of them (and to both) is a very simple matter compared to the placing of the ten-thousandth fact in the same intelligence. It is, however, evident that the relations in the former case will be much more crudely and imperfectly known than in the latter, that is, then apperceptions are of a higher order, more complex and more complete, so the guiding of the knowledge placed in relation is greater. The crude apperceptions of the infant develop into the complex ones of the educated mind by constant exercise on a constantly increasing basis of fact, and no small part of the work of the teacher must consist in superintending, guiding and aiding the pupil in the acquisition of these facts. In general that person will be the clearest thinker who knows the most.

There is even a higher reason why the teacher should labor to impart knowledge. No person can have such a moral constitution as has been described who has not a philosophy of existence, who has not worked out at least the first steps of the problem of the universe—the problem of the soul. What would you have, I hear, "Cast them by seeking find out God?" No, but you can approach nearer to Him. That the ultimate truth surpasses comprehension I believe as firmly as any one can. No one may hope to know the centre of the circle that is infinite all, and that shows all, but he may satisfy himself of its existence and in vague sort of its relation to it. And by knowledge of its manifestations only can be arrived at such crude and symbolic conception of it as is possible. I am sometimes that I am talking vaguely but this is a thought that transcends expression and did I not feel sure that each of you had it, I should not have said thus much, but I believe that I am understood and that you will agree with me that the nearer a man has approached to that primal truth of which all others are but corollaries, the stronger will be his moral nature, the firmer his purpose. That morality which is not a thing of mere sentiment inherited or fossilized, may in the commonplace affairs of life, seldom reveal its futility, but in the presence of grave crisis it melts as wax before the fire—that which is based on a realization of the actual purposes of life, in all forms and conditions, cannot break and will not bend.

I have defined the moral man as the man of fixed purpose and in connection with what has just been said I wish to justify that definition. I shall do so simply by appealing to the universal usage. We all apply the term to the man who refuses to be governed by circumstances—who instead of what is easiest does what consists with a line of conduct mapped out for himself—that is, with a purpose. That purpose must be all encompassing and final or it will yield to circumstances. The man who bows an environment however mild with a sentimental morality instead of such a central and controlling purpose, will sooner or later encounter circumstances that will conquer him. No man can find such a purpose in existence whose view of existence is not as broad as it can be made. He must have attempted the problem of the universe. The teacher cannot, does not, dare not, attempt to point to the pupil the solution of this problem. She knows it not nor can know it, but she can and must prepare him for it and continue him with it after which the solution is his own work. For this I would have the educator, from the kindergarten to the university strive constantly to impart the fullest possible knowledge of all the manifestations of the soul of the universe. I do not wish to be understood as ignoring any part of the principle I first laid down. I insist that the ultimate objective aim is independent preparation for the development of the power to get knowledge and apply knowledge as it is needed, but I contend that while securing this end the teacher should strive to give the pupil the great problem, the working out of which is to be the highest employing of the developed mind. The universe is open very door through the best material for the development sought.

In this connection something may well be said on the subject of educational values. The problem of attendance is merely that of the interaction of forces in the universe, in other words the study of this problem is the study of values. The person who understands something about the fertilization of seeds has gone that far toward a knowledge of the great first cause. Accordingly naturestudy recommends itself strongly to teacher as a means of supplying the pupil with the best kind of knowledge. The facts are easy to present; they appeal strongly to the mind of the learner, and because they so readily arrange themselves in congruous series, they afford the best possible exercise for the apperceptive and co-ordinating faculties. The general recognition of the fitness of nature studies for moral development has led to a movement in the wrong direction that has been significant as a crazy, led and so little by those who either did not appreciate the value of the study or who thought it was being followed to extremes. There seems to me little danger of too much nature study, but there is great danger of too narrow nature study, under the guidance of those who perhaps clearly appreciating the importance and educative bearing of the subject still fail to grasp its great breadth. If these teachers the child is kept in absolute ignorance of a very large part of nature and of a part indispensable to that unity of thought which is so necessary to real mind growth, until the formative period is quite past. I mean the laws of the interaction of force and matter. Are the facts of physics less a part of nature than those of botany or zoology? Is euphonity more natural than the blossom which draws its nourishment up through the leaf? Is the law of gravitation less natural than the apple whose fall suggested it? Certainly not. Nor can it be maintained that that is true nature study that leaves these things out. Think what a gap exists in the education of one ignorant of the facts of electricity and magnetism, of acoustics or of optics. What can you teach of meteorology to one ignorant of the laws of atmospheric pressure and the necessity of a genuine expansion under the influence of heat, to say nothing of surface tension in liquids, capillarity, electric tension and the thousand other subjects of force that present themselves to the student of the weather? What can the lads of the lower classes do who does not know the law of gravitation? How is it possible to multiply instances; these things are a necessity and integral part of truth; they cannot be omitted without destroying that integrity. They present also particular advantages for certain powers of mind unrepresented in the fact that they admit from the first easier logical deduction and that experience study from which these have been omitted lacks altogether. Physics and chemistry are the physiology of the universe. It is, moreover, evident that the relations in the former case will be much more crudely and imperfectly known than in the latter, that is, then apperceptions are of a higher order, more complex and more complete, so the guiding of the knowledge placed in relation is greater. The crude apperceptions of the infant develop into the complex ones of the educated mind by constant exercise on a constantly increasing basis of fact, and no small part of the work of the teacher must consist in superintending, guiding and aiding the pupil in the acquisition of these facts. In general that person will be the clearest thinker who knows the most.

There is even a higher reason why the teacher should labor to impart knowledge. No person can have such a moral constitution as has been described who has not a philosophy of existence, who has not worked out at least the first steps of the problem of the universe—the problem of the soul. What would you have, I hear, "Canst thou by seeking find out God?" No, but you can approach nearer to Him. That the ultimate truth surpasses comprehension I believe as firmly as any one can. No one may hope to know the centre of the circle that is infinite all, and that shows all, but he may satisfy himself of its existence and in vague sort of its relation to it. And by knowledge of its manifestations only can be arrived at such crude and symbolic conception of it as is possible. I am sometimes that I am talking vaguely but this is a thought that transcends expression and did I not feel sure that each of you had it, I should not have said thus much, but I believe that I am understood and that you will agree with me that the nearer a man has approached to that primal truth of which all others are but corollaries, the stronger will be his moral nature, the firmer his purpose. That morality which is not a thing of mere sentiment inherited or fossilized, may in the commonplace affairs of life, seldom reveal its futility, but in the presence of grave crisis it melts as wax before the fire—that which is based on a realization of the actual purposes of life, in all forms and conditions, cannot break and will not bend.

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In this connection something may

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Removal Notice.

J. W. Hinckley, real estate broker, has moved his office from No. 230 Main street, to basement of Walker Bros' bank, where he still has a large list of properties for sale, trade and rent.

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Cleanse your blood with Godbe Pills Blood Purifier, made from herbs.

See dental announcement of Dr Humphrey's, at 432 and 433 Atlas block, 36 West Second South Street.

Take all your prescriptions to old reliable Godbe Pills Drug Store.

Utah Commercial and Savings Bank general banking business; pays 5 per cent on deposits. F. Armstrong, Pres., F. W. Mattson, Vice-Pres., J. E. Jennings, cashier.

Call up Telephone No. 1 and we will fetch your hose and shoe it. Prices reasonable.

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Use Blue Grass Grass Crown Baking Powder and your pastry will be the pink of perfection.

By ordering your coal from C. S. Marsh you get it clean and promptly delivered. Office under McCornick's Bank.

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It does the work of a heater or at far less cost.

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Carry everything necessary to furnish a home.

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ANOTHER RAMBLER DAY.

The Rambler boys made a great showing in the quarter race. The first count of the day was the two mile road race in which McCormick finished ninth, taking third prize and third time prize. The quarter mile track race, for boys under second in the quarter, was won by Walter Second, and Thatcher third. In the half mile, class B, all "Ramblers" got good boys. In the half mile class A, Hay took second, Cotton third. Half mile, class B, Thatcher second, Fowler third. Five mile, class B, Fowler second. In this race a man in a yellow sweater led the head and tail, Donaldson and Walker being immediately behind him. The yellow sweater Rambler crowd, May being first, Joe Park second and Mel Swanson third. Fourteen prizes in one day is going enough for any one.

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There is not a fabric missing that should be in them, and not a fabric in them that should be missing.

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