DEPARTMENT OF THE INTERIOR
BUREAU OF EDUCATION

BULLETIN, 1919, No. 54

THE SCHOOLS OF AUSTRIA-HUNGARY

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DIVISION OF FOREIGN EDUCATIONAL SYSTEMS
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[Advance Sheets from the Biennial Survey of Education, 1916-1918]

WASHINGTON
GOVERNMENT PRINTING OFFICE
1919

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Division of Foreign Educational Systems, Bureau of Education.

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CONDITIONS PRIOR TO THE WAR.

The political changes now taking place in Austria-Hungary will be followed undoubtedly by far-reaching alterations in the school system, whereby old modes will be swept away and new ones inaugurated. In the present sketch the attempt is made to treat only such problems and movements as are likely to continue in some form and thereby maintain a living interest, even under a new political administration. Whatever the new political units may be, school men will continue to give attention to centralized control of schools as against local control, which is the substance of the State public school problem that has long occupied the attention of teachers in Austria. In regard to school organization, the "Einheitsschule," in which are involved the opportunities of the great mass of pupils, is likely to receive further attention, even under an altered administration. In the reorganization of the schools that Austrian teachers and statesmen are about to consider, they will try to realize the thought that special talent of any kind is a treasure belonging to the State, which, for the good of the State, should be brought to its own complete fruition. To discover such individual talent and to find the means, inside or outside of school, for its development will be more fully realized and accepted as a duty of the State. While it is premature to attempt a forecast of the character the educational movements inaugurated by the present upheaval will assume, it is quite certain that they will break the barriers within which the schools have hitherto done their work; new duties demanded by actual life will come within the scope of the teacher's labors; new agencies from the practical activities will be enlisted in educational work.

In treating the schools of Austria in their present condition of change, it is, of course, disappointing to be unable to follow any

departure or movement to a stage of finality. Perhaps, however, there are compensations in observing how the schools and teachers have adjusted themselves to the emergencies created by the war and have met the crisis; the balance they have been able to maintain; the encouragement, advice, and example they have furnished; and the pressure of autocratic domination under which they have labored. At this moment full details are not at hand, but there are enough to show that the teachers in Austria are, as would be expected, better prepared than any other class of that country to accept the political changes in a spirit of sanity and poise.

The educational currents created by the war receive their special character from the original lack of solidarity among the people of Austria-Hungary. The Germanic, Slavonic, and Hungarian Provinces, each comprising within itself races differing from one another in politics, religion, and ethnic origin, have been unable to effect an amalgamation of their units.

They have been only loosely united into one commonwealth held together by a governmental machinery which is necessarily cumbrous. The two dominant Provinces, Austria and Hungary, have had a ruler in common, but little else. The provincial parliaments, 17 in number, have been virtually autonomous in determining their internal affairs as well as in the ordering of their schools. Members of Parliament from the Crown lands have been elected by a constituency split up by 7 or 8 languages, and by differences in religion, tradition, and industry. The qualification best recommending a candidate was the ability to further some provincial interest rather than measures of nation-wide scope. In the Imperial Parliament the Austrian part of the assembly, consisting of Czechs, Poles, Ruthenians, and Italians, have been still more divided than the Hungarians. In the factional struggles, therefore, the plans of the latter have generally prevailed. Each political faction set up unity as its aim, but each made itself the center to which the others should be united. "The Magyars revolted against being Germanized, but saw no inconsistency in insisting that the Serbians, Croats, Rumanians, and Slovenes should be Magyarized." Yet up to the time of the war no dismemberment seemed probable, for the Provinces were so related that while "they had a hard time to live together, they would have a still harder time if they parted company;" hence the struggles have been, not for secession, but for the fullest freedom within the union.

The Germans of Vienna are different from their kinsmen of Berlin. They are not so robust; they are less diligent, less inclined to orderliness, less commercial, but more cheerful, good natured, and genial. Austrian patriotism has always been far more a product of reasoning than an instinctive attachment to the State. With the

Austrian, feeling for the State has never been sufficiently strong to supplant the attachment for his native crownland.

In Germany there was, in 1900, only one case of illiteracy among 2,000 recruits, while in Austria there were 356. Since then the figures have become considerably less. This result should be judged in the light of the fact that Germany examines her young men at the time of recruiting, while Austria and Hungary at the time of taking the census. In Germany three generations have passed since school attendance was made obligatory, while in Austria two and in Hungary only one.

The incessant conflict among 8, 9, or 10 different races has obscured the view in respect to social, cultural, and educational needs, and here is at least one cause of the lack of determination vigorously to combat the condition of illiteracy that prevails.

STATE OR LOCAL CONTROL.

The solution of the problem of State or local control over the public schools will be fundamentally affected by the political changes now pending. As a public issue it may, indeed, be obscured for a time by the larger one of the reorganization of the State itself, but it will reappear as the new administration sees the necessity of uniform instruction in the rudiments of citizenship under the new organization.

In Austria-Hungary the Ministry of Education exercised supreme control over all schools with the exception of certain institutions under the management of the Department of Agriculture. The immediate control was vested in the provincial legislature and carried out through (*a*) a school council for the crownland, (*b*) a district board for each district, and (*c*) a local board for each community. The legislature selected the members of the crownland councils from the clergy, the citizens, and the specialists in education. The same authority also ratified the appointed membership of the district and local boards, determining the power vested in the several boards and the details of arrangements under which they discharged their duties. The school programs and schedules were drawn up under the direction of the Ministry of Education on the basis of outlines furnished by the crownland councils.

The power of enacting laws for the folk school was apportioned between the State and the several Provinces, according to the constitution of 1867. The power of determining the principles was reserved to the State; all other matters, such as founding and maintaining schools, insuring attendance, inspection, fixing the legal status of teachers in respect to appointment, salaries, retirement, discipline—all these matters were left to the legislatures of the crownlands.

In placing the management of the schools and the responsibility for their progress in the hands of local bodies, the lawmakers had in mind the example of Switzerland, where a similar distribution of control created a healthy competition among school communities. In Austria, however, no such rivalry set in. The people did not then recognize the intimate dependence of the productive industries on the work of the schools; they regarded the outlay for schools as unproductive. To this was added dissatisfaction over the unequal distribution of the expenses. The appointment of teachers, the regulation of teachers' salaries, and the school inspection were left to the crownland and the individual districts, with the result of frequent complaints of arbitrary action; teachers were appointed,[1] not with regard to professional merits, but for reasons that had nothing to do with the vocation of teaching, such as political and factional adherence.

Now one racial division, now another, placed a prominent personality at the head in the Ministry of Education. The political forces that could be mustered would effect a change in the board of education and thereby a change in the system. German, Polish, Czechish, Magyar leaders, in their efforts to draw a following, proceeded on different lines. The school system became unsettled and troubled by innumerable regulations issuing from no dominating central idea. Desirable reforms were obscured or set aside in order to enhance the prestige or power of a faction. If the crownland nations are ever to draw together in a closer union, some way of imparting instruction in citizenship should be adopted for all the schools of the State. Such instruction has indeed been included in the programs of schools above the elementary, but there was no concerted effort in the direction of general unity; hence the subject created differences rather than common purposes. Again, the greatest latitude was permitted to each school in the mode of imparting the instruction, whether as a subject with its place among the other subjects, or as an informal discipline to be imparted anywhere within the general framework of the curriculum.

In the efforts toward unity and integrity, one class of institutions is brought prominently to the front. Unity among the schools requires unity among the teachers and the institutions that train them. Some power must be wielded from a central point to steady their efforts into cooperative activity. The interests here involved can never be of a merely local character and as such can not safely be intrusted to local authorities. They are intimately connected with the rebuilding of the forces that the war has destroyed and of replenishing the depleted sources of subsistence. In the House of Representatives the Austrian Minister of Finance gave expression to these

[1] Pädagogische Rundschau, February, 1917.

thoughts in the discussion of the war budget in September, 1917, when he said that expense for measures to improve the people's health and education should be regarded as productive expenditures and as such to be furthered by the State. Thereby school questions become State questions of the first magnitude. From this it follows that schools for the training of teachers are the chief prerequisite for extending and improving public education. At present there are 84 State institutions, as against 64 private—crownland, city, denominational, and other—founded for the same purpose. The training of the teachers for the State in consistent and coordinated notions of duty and service that extend beyond provincial limits is an obligation resting on the State itself. This duty the State already exercised with regard to the middle schools and the universities, but to have charge of the entire training of the teachers is in a still higher degree the duty of the State.[1]

The thought is gaining prominence that the development of the entire people, together with national events, such as those now taking place, furnish instruction material for a national school, and that the elementary and the advanced folk schools should more fully utilize this national material. Then, too, the war has shown how deep and dangerous were the ruptures that threatened the Austrian people. In order to check these disintegrating tendencies the State must take direct hold of the folk school and thereby foster the interests of a firmer union.

The difficulty in bringing the folk school under direct control of the State lies in the fear that the general population would thereby be excluded from participating in the management of the schools. This fear appears to be unfounded, for while the State would, under the change contemplated, exercise direct control without the intervention of other legislative bodies, it would be in continual conference with the crownlands to ascertain the wishes and conditions of specific localities. The school district and communes would be relieved from the burden of expense, regularity of attendance would be secured, and the communes be free independently to further education in their respective localities.

The transfer of folk school management to the State would meet squarely the criticism, coming from the crownland school districts, that the gymnasia and the universities with their aristocratic patronage are liberally supported by the State, while the schools for the people are left unprovided and neglected. By taking these schools under its own protection the State would effectively silence such criticism.

The idea of the State folk school has gained currency and favor especially in those Provinces that, on account of political dissensions

[1] Pädogogisches Jahrbuch, 1918.

and financial stringency, have been unable adequately to support their schools. But the principle of centralization, which it embodies, involves the choice of central authority in which the controlling power should be vested.

Just here Austria felt that her interests were vitally concerned. In organizing for the keen industrial competition which the coming years will bring, the German language must be the center and rallying point. It is not enough for the State, therefore, to enact a law and leave the realization of its ends to the crownlands. She must with a firm hand guide the schools herself, for with respect to the schools crownland autonomy has been a disappointment.

Under more favorable circumstances, defective or inequitable laws could be remedied by legislative action. When, however, the State passes a general enactment under which relief might be sought by communities and school boards, this enactment will be construed and interpreted by 17 different legislative bodies. In the opinion, therefore, of the foremost educators of Austria, national uniformity with equity in its operation can not be secured through a State law interpreted and enforced by the crownland legislatures. In the State folk school these men see relief from the random expenditure of money and energy which thus far has had the lamentable effect of increasing the contentions among Austria's numerous factions.

THE PROBLEM OF THE EINHEITSSCHULE.

As in all civilized countries, the war has brought home to the people of Austria the importance of fully utilizing all its resources, intellectual as well as material. It has emphasized the relations which the public school sustains to industrial life and thereby added new interest to the study of better coordination between the country's education and its industries.

Judging from the views reflected in the Pädagogische Rundschau and in the Jahrbücher for 1916–1918, a new impetus has been given to the movement for extending all forms of education to the largest number in order to help the schools more fully to contribute toward industrial needs. Hence there is a stronger insistence on, first, a regrouping of studies to meet individual capacities as these appear between the ages of 10 and 14 years; second, a more rational guidance in vocational selection; and third, an articulation between the elementary and the advanced courses that shall permit a pupil to pass on to his chosen work without waste of time and without social handicap.

Readjustments of this kind, to which the stress of recent events has given new significance, constitute the outline of what in the countries of Europe is known as the problem of the *Einheitsschule*.

More fully stated, it includes everything that affects the organic connection between school types, conditions of admission, educational aims, and vocational selection.

Fundamentally the problem arises directly out of the origin and growth of different classes of educational institutions. Historically the folk schools had an order of development different from that of the higher institutions. The higher educational aims were set up by the church and the state; and the church and the state founded institutions adapted to realize these aims in their advanced character. The university grew up within the church, often under the immediate patronage of some prince, who hoped to secure its power and prestige for his principality. Schools of gymnasium rank and scope were then established to prepare pupils for the universities, eventually becoming the exclusive ports of entrance to these. The authorities of all advanced institutions prescribed a special form of dress and conduct of life to be observed by masters and pupils, conveying the idea of separateness as well as of corporate rights and privileges. The gymnasia again required a certain amount of elementary instruction for admission; to meet this requirement special preparatory schools (Vorschulen) were founded, which in their status of preparatory schools for the gymnasia partook of the exclusiveness of the latter.

The origin of the public elementary schools may also be credited to the church, for some knowledge of reading and writing was necessary for the church to do its work. But the instruction imparted was of a humble order, stressing usefulness, obedience, and religion, with no impressive associations. There existed in the early times a feeling that the duties of an elementary school teacher could be intrusted to anybody, of even modest personal education. Unfortunately the terms "school for the poor" and "charity school" were close at hand, and were frequently used to characterize these early institutions for the children of the poor.

Educational leaders eventually saw the importance to the country's prosperity of a more adequate education of the public. The public schools then entered on their own mode of growth. Schoolhouses and school facilities better adapted to the work were provided; institutions for the training of teachers were established; then laws requiring attendance; and, finally, school programs and courses growing out of the needs of the people. As its scope expanded the folk school grew into the advanced elementary (Bürger) school, the latter type being common to all the Germanic peoples of Europe. In the same continuity from the original public school appeared the modern school (Realschule), which did work equal in advancement to parallel schools of the classical type.

In such a development of the school system from opposite directions each of the two parts came to have definite ends and implica-

tions. The gymnasium and the university became the institutions which opened the way to the professions and the sciences. But the long and arduous road leading to distinctions through university studies can be successfully pursued only by the student whose parents have wealth to assist his natural endowments. Again, these institutions came to be considered as places to prepare for social position through the prestige the university confers.

The folk school, on the other hand, and the institutions which grew from it, have been associated with the everyday needs of the people. Their educational aims have been more modest. After completing the required school period, their pupils were expected to return to an occupation like that followed by their parents rather than to enter on advanced studies.

The present sweep of democratic ideas, augmented by the exigencies of the war, is breaking down the traditional school boundaries and demanding that each member of the commonwealth be given the fullest opportunity to train for the service he is best fitted to perform. First of all, this requires that whatever faulty coordination or other handicap attends the schools as a result of their mode of development be corrected or removed, so that the pupil's progress may be limited only by his own capacity.

Structurally, it means that the series of school types that have developed from the two opposite directions—from the university and from the folk school—be brought together into a single organic sequence of schools. Practically, it requires the consideration of a number of separate problems that arise partly in completing the amalgamation and partly from the various social and industrial interests thereby affected. Whatever adjustment of this kind the schools may be able to make is to that extent a solution of the einheitsschule problem.

The problem is not a new one. Pestalozzi and, in later years, Friedrich Paulsen and Kerschensteiner saw the regrettable effects of a system that separated pupils into categories on the basis of their parents' means, thereby causing the schools to further social cleavage. The earliest plans to carry out the unity idea—which are almost the same to-day—took the form of a common required primary period which alone should admit to secondary institutions. The early objections were that the plan was impossible of realization, that it was urged in the interest of certain classes of teachers, and that it was calculated to advance the interests of political factions. Most of these objections came, however, from school men unwilling to disturb the existing structure. At this time vocational selection had not become a part of the unity idea; if the number of objections would have been still greater. Notwithstanding the opposition, the plan gained favor to such an extent that some recognition was

given to it in the school enactments of several countries. In "Die Einheitsschule" Richard Ballerstaedt traces its development and points out that in France a law of 1869 caused the founding of State preparatory schools to be discontinued. In 1873 a law was passed in Sweden approaching the unity school idea. Norway in 1869 replaced the preparatory school by a common foundation for all advanced schools. The school laws of Denmark, passed in 1903, advanced the principle in that country. In the United States it has never been a problem, for here the common undivided school has always been the basis of the entire system. Though an approach to it was made in Austria by laws passed in 1869 and 1883, slow progress has been made up to the present time. Now the war has made the Einheitsschule idea a living and vital issue. The educational press combats the notion that a few only are entitled to enjoy the achievements of art and science, and that the many are destined to perform the labor through which these achievements are reached.

Just as every pupil must be admitted on equal terms, setting aside the distinctions of wealth or station, so must all kinds of work requiring trained skill be admitted to the schools on equal terms, free from every taint of association. From every consideration, pedagogical and practical, enlightened opinion in Austria demands that practical work be brought within the scope of the school activities and placed on the same plane as other subjects, whether it is done in the workshop, the school garden, or the school kitchen. In so far as the process of reorganization may affect the inclusion or exclusion of subjects, there will be the opportunity to have the prestige of labor officially proclaimed by assigning it equality with other studies. In urging this step the schoolmen are not clamoring for mere monotonous equality. The democratic contention for equal opportunity must heed the aristocratic insistence on strictly determining the value of an achievement and the superiority of personal worth.

All plans embodying the unity principle include a common, undivided, elementary period for all pupils as the first essential, as already pointed out, and hence the discontinuance of the preparatory departments attached to State or municipal secondary schools. The basis for this common period is found in the folk school, which in Austria usually comprises five years. But the length of time it is expedient for the children of a community to attend the same elementary school is a matter on which educators are not agreed. Some teachers and most parents believe there should be a departure in the direction of a chosen calling as early as possible. Postponement of the choice by a year beyond what is necessary would, in their opinion, be a loss. Just here arises the consideration that, in their eagerness to select a specific line of activity, the guardians of pupils should not overlook the importance of teaching them the purpose

of work in general, to which their own proficiency must be related. There must be the general training for citizenship to give meaning, balance, and coordination to the vocational training.

To carry out the principle gives rise to numerous problems. At what stage of a child's development, for instance, do its powers and capacities appear with sufficient clearness to furnish a safe basis for the choice of calling? In Norway, where this question has been much discussed, teachers vary in their estimates between the ages of 9 and 13. Kerschensteiner, of Germany, holds that a child's aptitudes are seen at the age of 10 or 12, with the exception of memory by rote, which appears with marked differences among children much earlier.

The mode of determining a child's advanced elementary studies is fraught with its own perplexities. In most countries of central Europe, where a free road is now urged for all gifted pupils and special roads for the most gifted, this question has become prominent. Should the choice be left to the parent and the teachers, who would be guided by the gifts and inclinations that have come to light during the pupil's three to seven years in the primary school, or should resort be had to special intellectual tests?

The choice of calling carries with it the responsibility for choice of courses consistent therewith. In the Pädagogiches Jahrbuch for 1918, Prof. Theodore Steiskal contends that it would be advisable to have a board consisting of teachers, school physician, and parents to determine what courses of study a pupil should take up. In the decisions of this board the teacher and, if necessary, the faculty should have the deciding vote, with the understanding, however, that their conclusions be based both on tests of knowledge and on general tests of the pupil's intelligence and endowments. The decision of the parents would be simplified in so far as they would choose only among the several school types the one that would best meet the gifts of their children, as explained during the conference with the advisory board.[1] The full purpose of this advisory board would be to protect the intellectual, moral, and physical welfare, and, in fact, the future happiness of the children, against the vanity of the parents. In view of these purposes, Prof. Steiskal urges the employment of tests for scientifically ascertaining a pupil's fitness for a specified department of work and study. Intelligence tests, vocational psychology, and school organization would thereby be brought together and comprise a field for the solution of the weightiest educational problems of the present time.

As it would diminish a pupil's chance for success to be ushered into a calling already overcrowded, industrial and professional de-

[1] Based on lecture by Prof. Steiskal, as published in Pädagogisches Jahrbuch, Vienna, 1918.

mands have to be considered in the selection. Statistics showing the fields that offer the best openings would have to be compiled for the use of the selecting board. Again, the interests of the pupils are fully guarded only when the selection of courses may be freely altered within a reasonable time, as experience may show that the first choice was erroneous. The structure of the school units, therefore, must provide alternatives and equivalents that can be accepted within limits as leading to more than one calling.

Even though carried out by conscientious advisers, acting under the most favorable conditions, the selection of vocations and studies for others is not free from objections. Many teachers are reluctant to take these matters out of the hands of the parents in the manner indicated. Again, they hesitate about assuming the responsibility involved in selecting some pupils for ambitious higher studies and assigning others in advance to special tasks of social servitude.

In respect to organization the principle of the unity school moves toward complexity rather than simplicity. It must prepare divergent roads for the increased number of student groups formed by vocational selection, each group moving on toward specialized studies. It must provide transition possibilities, so that the pupils may, in case of altered choice, pass from one road to another without too great loss of time or effort. Again, as circumstances allow some to continue at school longer than others, points of conclusion must be provided to permit pupils of various means and gifts to finish their periods of study at different times, yet with some degree of completeness in each case.

The principles of structure as set forth by Kerschensteiner, Lang, and Steiskal give particular prominence to vocational selection, which is now associated with the unity idea. As individual capacities appear earlier in some children and later in others, the selection can not be made so that pupils are classified into categories at a fixed time. The earliest grouping should be general and tentative.

A preliminary inquiry like that for some years conducted by M. Belot, of [illegible], would be easy to make and cause no derangement of the work. He invites each pupil to complete the following form:

1. When I become a man, I wish to be_____. I wish to be _____because_____.
2. If I can not be_____, I should like to be_____.
3. If I can be neither_____nor_____, I should like to be_____.

Assuming a period of six years required of all pupils, the first four years would undoubtedly suffice for a selection along broad and basic lines. Accordingly, some differentiation in the study program would come at the end of the fourth year, probably with added language study in one group of courses and increasing stress on science in the other. Further division would take place at the end of the obliga-

tory period when some would enter the trades as apprentices, while others would continue in the advanced elementary school for another year; others would enter the continuation schools to pursue studies in the direction of technical vocations and industries, while still others would continue toward the gymnasium. Further selection, or alteration of selection, would come at different times between the ages of 12 and 14 as the pupils would complete units of the continuation work. Again, a selection of advanced technical or university studies would be made at 16 or 18 with specialized grouping in the direction of the career in view. Details of studies and schedules can not be settled until the altered articulations among the school units, as required by the plan, are effected. Many teachers of Austria do not regard the present as an opportune time to attempt radical reforms. Questions of reorganization involving the interests of people in all stations in life should not be settled under the pressure of abnormal influence, yet insistence on reforms comes both from the folkschool with the cry of equality of opportunity and from the secondary institutions with demands for relief from the adverse conditions under which they labor.

As one of the heaviest tasks assigned to the Einheitsschule is to remove social barriers, its opponents ask whether this task does not belong to society rather than to any one of its institutions. The demand for such a school is, in reality, an effect of what is evolving among social orders. Whether the schools in their practical arrangements can further this cause is extremely doubtful. Assuming that all children, those from homes of poverty and those from homes of opulence, could be brought together in the same classroom and set to work on the same lessons, would they not segregate into groups at every recess and every free period, and would they not regard the enforced association as a grievance? Children are not skilled in concealing notions of superiority fostered in their homes, and they can not be expected to exercise the tact and forbearance that their parents lack. The social functions connected with examinations and commencements would be embarrassing to the student from a home in poor circumstances. Will not the functions in which he takes part cause him more fully to realize the difference in rank, and, hence, emphasize the lines of social division? It is further pointed out that parents may reasonably be permitted to exercise discretion in the choice of schools and hence the association of their children. What if rich and superior families refuse to send their children to the public schools and reject the common undivided period? Again, assuming that obstructions can be removed so that a free road to advancement is opened for all, the means of travel must also be provided, a matter which thus far has received little attention in the discussion of the Einheitsschule.

These objections are met by pointing out that the changes in question, like all far-reaching changes, can take place only gradually. Time must be allowed for pupils to accommodate themselves to the new adjustments. In the meantime, it is urged, ameliorate the conditions both of the public schools and of the pupils in attendance. Improve the hygienic arrangements; reduce the number of pupils in a class, and, above everything else, appoint the best teachers at salaries commensurate with their work. The State and the community will see that it is to their advantage to discover and develop talent, and they will create the funds necessary for this purpose. Eventually the best human qualities, the best powers of heart and intellect will win and find their just level in these associations. In both its general and practical character the most enlightened school men look upon a system of education as a structure continually subject to changing emphasis, and, hence, to constant readjustment of its units. It is a living thing, an organism rather than a mechanism; it must respond to the shiftings and the changes that take place in the society from which it grows. As the directing of the schools was transferred from the official power of the church to the state and the commune stress was laid on new features of its work. Varying phases of school problems, therefore, are accentuated as they appear against a social background of different times and different countries.

In Germany the Einheitsschule at first concerned itself with attempts to "satisfy divergent educational requirements, especially in the domain of secondary education."[1] Later the emphasis shifted to that of a common undivided elementary period to serve as the foundation for "either a classical or modern education." The Frankfurter curriculum preserves the spirit of the unity principle while it sets up several distinct aims due to modern needs. More recently another phase of the proposed reform is uppermost—every talent is a treasure belonging to the nation; the school must find it and open an unobstructed way for its fullest development and utilization. In Austria, too, educational leaders see the importance of the early discovery of talent and its fullest development for service; they see the waste and disappointment bound to follow an indiscriminate encouragement of the fit and the unfit alike to pursue advanced studies; hence they are concerned with plans for checking the influx by means of rational selection. As there is danger of erroneous selection, they wish divisions of the school work so correlated as not to leave the pupil irrevocably committed to a course of education upon which he has entered through ill-considered reasons. The unity principle to be embodied in the altered organization of the schools must take

[1] From terminological notes prefixed to "German Education Past and Present," by Friedrich Paulsen.

into consideration the enlarged scope of their work, and reconcile, so far as possible, a number of divergent trends due to present social needs. The function of the schools is no longer limited to imparting instruction; the schools become the centers of welfare work, first of all in behalf of the children, and then of entire families; they become distributing centers, with activities which are ordinarily only remotely connected with teaching. All these endeavors have the character of cooperation and collectivism, and carry with them the notions of a socialized community and group initiative. To bring the schools into organic cooperation with these activities requires time and can be done only by gradual alterations of the present system. As moving in best accord with these democratic currents of thought, some educators[1] hold that these reforms should proceed from the folk school as an extension of its present scope. By starting from the folk school it will be possible to continue the reform not only with the least disturbance of the present system but also in closest conformity with the needs that arise directly from society. The folk-school type would extend into an advanced folk school (Bürger Schule), adapted to impart a general education to all pupils alike, whether they were destined eventually to become merchants, officials, or directors of industry. In the opinion of the same authority this advanced secondary school could be made the basis of all higher schools by organizing it in two divisions: A four-year folk school, upon which would be founded a four-year advanced secondary school. From the latter division would extend various branches such as teachers' normal schools, military, middle, industrial, agricultural, household, and professional schools. Special preparatory courses could be given in the Bürger Schule admitting to advanced standing in the gymnasium. This arrangement would not encroach upon the province of the gymnasium, for the latter would in general be left intact and receive its pupils directly from the folk school. An organization on this basis would expand, Dr. Wettstein maintains, so that a continuation school would be provided for those pupils who leave the folk school at the end of the first four years just as an extension of the last four years would develop to receive pupils who would not enter the gymnasium.

The advantages that would follow from this succession and relation of units is thus summed up by the same authority:

> The course of general education would be simplified and extended to the greatest number. There would be a common period of education up to the pupil's 14th year. A significant gain would be the postponement of the vocational choice to the more mature age of 14, a time when the pupil's real capacity rather than general reasons would be the deciding factor. The middle schools could be founded with greater independence of local conditions, for

[1] Among them Dr. Wettstein.

pupils of maturer years could more easily be away from home. There would be an economic gain; for villages and smaller communities, relieved of maintaining gymnasia, could open school for a wider patronage. The plan would counteract the estrangement among social ranks, as pupils by being educated together until the age of 14 would find a greater number of interests in common.

He concludes that the details of schedules and curricula to come within this framework of the system can be arrived at only after full discussion conducted in the light of the effects that the present events will have upon society.

PROBLEMS OF HIGHER EDUCATION.

At the universities there has been of late years, according to Dr. Richard von Wettstein, a regrettable lowering of the intellectual plane of the student body.[1] Among the causes of this is the fact that so many people attend the universities who are not naturally fitted for a university career. Neither do they possess the means indispensable to a successful pursuit of advanced studies. Many come to enter the universities through the peculiar position that the advanced secondary schools (Mittel-schulen) hold in the system. These confer the "one-year privilege" with reference to military service, and make a university career possible. Once started, it is only in exceptional cases that students change their direction toward a calling in better accord with their aptitudes. Another reason for the lowered standards is that in some localities gymnasia are maintained not in response to educational needs but as centers of political influence. Once established, every effort is made to increase their attendance; accordingly, the requirements are lowered so as to bring the largest possible percentage up to the leaving examination and swell the numbers that move on to the university. The attendance at the middle schools increased from 79,383 in 1893 to 160,000 in 1913.

Again, the privilege of substituting examinations for studies is responsible in part for the undesirable influx. Many girls, after completing the courses in the lycée, pursue private studies as preparation for the advanced secondary (Realschule) school, and are then admitted to the university. While occupied with their university studies they pursue extra work leading to the gymnasium finals to the neglect of the regular work they have then taken up. They and their guardians overlook the fact that attendance at a school of the right standing, with its prestige and spirit reinforcing their work, is essential to scholarly maturity. No compensation for this can be acquired in a few weeks' residence nor by examinations.

These and other causes have crowded the universities beyond their capacity and entirely out of proportion to the economic demand for

[1] From Pädagogischen Jahrbuch, Vienna, 1916.

people university trained. In 1893 the total number of students attending the universities of Austria-Hungary was 16,288; in 1913 the number had increased to 43,225. The immediate consequence was to make the equipment and accommodations inadequate. The same lecture rooms had to be used notwithstanding the fact that the attendance had trebled. The most unfortunate results of the influx are an overflow in all callings requiring academic studies as a prerequisite, and the creation of an academic proletariat. Other serious consequences follow, such as a debasing competition for place among people of university training in which not always the best but often the most insistent wins.

Qualitatively, too, the education and scholarship of the universities suffer from this indiscriminate influx. Even the best students—those coming from the gymnasia—show a discouraging lack of independence in intellectual matters.[1] The gymnasium student "is trained to use what he has learned, but he is at a loss when it comes to giving an independent judgment." Too great reliance is placed on textbooks and notes, and not enough on efforts to transmute these into independent achievements. Dr. Wettstein adds that, while the students have an open mind for the practical usefulness of what they learn, their opinions are easily swayed, for they depend more on the teacher's word than on their own observations. When the Austrian student enters the university he is invested with personal independence as a student and as a citizen, assuming also the duties and obligations that go with these privileges. But those familiar with the facts as they come to light see that he is badly prepared for his new responsibilities. He is unfamiliar with the ordinary affairs of daily life, even with the duties arising from his position in the State and the community. Others have hitherto attended to his personal affairs, depriving him of the self-government and character training that should go with practical experiences. His inexperience of life is responsible, in part at least, for the factional troubles arising when he takes part in political and social movements.

The absence of school-type coordination from the earliest stages on has created an unfortunate departmental separateness among both students and teachers. At the age of 10 the pupil enters the gymnasium, and associates only with those of his own group; the same exclusiveness continues throughout his university career. After this continuous education within narrow circles he enters the service of State or the community as official, teacher, or physician, in which capacity he should be in sympathy with all classes.

While the university men are confident that some relief from these unfavorable conditions would follow from the adoption of the unity principle in the school sequence, others are not so sanguine. The

[1] Dr. Richard von Wettstein in Pädagogisches Jahrbuch, Vienna, 1916.

opponents maintain that to institute a type of folk school as the only means of entrance to advanced secondary schools, thus sending all pupils a considerable distance on the way to the university, would augment instead of decrease the influx to these institutions. The principle of vocational selection as an essential part of the unity idea would not operate toward a diminution of numbers, for it would be difficult to carry out with sufficient severity.

The champions of the unity idea reply that, whether the contemplated change would check the increase or not, growth in attendance can not in itself be regarded as an evil or a danger. To extend education in its highest form to all classes of society should be encouraged and not checked by arbitrary articulation of school types. Not fewer educated people but their more rational distribution according to the professional and economic needs of the country is desirable. It is true that there were 160,000 students at the gymnasia and schools of that rank in 1913–14, but at the advanced commercial schools there were only 8,000, at the State vocational schools only 4,800, and at the forest academies only 2,000. There is then a real shortage of students who prepare for the work in forestry, commerce, trades, and industries requiring skilled management and leadership.

THE TEACHERS, THE PUPILS, AND THE WAR.

The enormous losses occasioned by the war in human lives and in human means of subsistence, with consequent privations and distress, have brought new and urgent questions before the people. One of the most vital is how to recover from these losses, and particularly how to replenish the depleted food supplies. With the statesmen in Austria and Germany these have become school questions in so far as it is the schools that must furnish the training for the work of production. Hence educational problems have become linked as never before with industrial and political life. The discovery and utilization of energy and talent came to be regarded as service in patriotism. The work of schools, teachers, and pupils was mobilized and hence invested with a military glamor. During the first year of the war every subject, every activity, and mode of instruction was touched by a feeling of exultation that deeply affected the schools, making it difficult to move in steady courses. The immediate effect was to interrupt the instruction by abridged terms. As men teachers were called to military service, there came to be a shortage of teachers with consequent vacancies often filled by women.

The official reports show that the pupils promptly responded to appeals to place themselves in the service of the Government for war work. They assisted in tilling vegetable gardens for war purposes. They collected wood, rubber, metals, herbs, and leaves. They took

part in the Red Cross drives, and in collections for consumptives and for wounded and blinded soldiers. The help of the children in subscriptions to the third and fourth war loans was especially efficient. They caused money withheld from circulation to come into use through the State treasury. The self-sacrificing spirit of the children was also seen in connection with the "Savings Day" instituted in many places.

Gradually the school work began to resume normal regularity. School buildings that had been used for military offices, and soldiers' recreation rooms, were returned to their former uses. Upon the request of teacher's organizations, barracks vacated by the soldiers were also turned over to the schools to be used as gymnastic rooms, or, when suitably located, as forest and vocation schools.

The Yahrbuch for 1917 shows that in the third year of the war the children labored as before as collectors for useful purposes; they helped to plead for the war loans; they tilled the potato gardens, and in winter helped to remove the snow. The Ministry of War issued a formal note of thanks and appreciation in which the children's services were recognized. They were exhorted to further efforts in behalf of their native land, to be self-sacrificing and constant in their devotion to their country, home, and sovereign.

But there was then no longer the military glamor and esprit. A deep yearning for peace began to be felt among the ranks and masses. They began to lament that the Government, although it had abandoned its unlimited war aims, had taken no direct measures for peace in response to the longings of the people. The privations, which became more and more distressing, while the hope of relief was still remote, were harder to support with the same fervor of patriotism. The school régime had to yield to the necessity of protecting the children, so far as possible, against actual suffering from want of the necessaries of life. In 1918 about 70,000 children from Austria were sent into Hungary, which was better supplied with food. To afford the children time to benefit by their stay, the vacation was extended till September 18. Later on children from both Austria and Hungary were sent to Switzerland, where foodstuffs could be more readily obtained.

An order issued by the Ministry of Education in 1918 permitted teachers partially disabled in service to resume their duties in the schools. Teachers of the State schools who through no fault of their own were unable to resume their work had 10 years added to their service record for purposes of computing the pensions.

The return of teachers to their former duties caused many women teachers who had been filling vacancies to lose their employment. The protests that arose brought on a general discussion of women's privileges in the profession. The women teachers not only objected

to the abrupt termination of their services, but they pointed out that they were excluded from the schools for boys and from the coeducational schools and that now efforts were made to exclude them also from the girls' schools. In the course of the discussion, which drifted away from the original issue, it was shown that all teachers, men and women alike, were at liberty to apply for positions at any school and to show that they were eligible. A woman who shows that she has the courage and the energy to teach boys should have the opportunity; if she proves efficient she should be retained; if not, she should be transferred to another position.

The abnormal prices made it necessary for the teachers to campaign for an increase in salaries in some proportion to the increased prices. To that end teachers' associations, local and national, drew up resolutions laying before the authorities their needs and urging an increase. In some cases the censorship weighed heavily on them, so that their reports and resolutions were often repressed. It appears, however, that the War Department favored the teachers by a special indorsement of their petition to the Minister of Education (Yahrbuch, 1918). The recognition of the teachers' services in the struggles of the State is apparent throughout. In the autumn of 1917 the Government made an appropriation of 70,000,000 marks available for the living expenses of the 100,000 teachers of the country. The conditions for disbursing the appropriation extended it to all classes of teachers, whether they are regularly employed, enrolled for military service, or substituting for some one on duty at the front. This action caused great relief and encouragement; coming as it did in December it did something toward dispelling the gloom and investing the Christmas season with its old-time cheer.

THE RESPONSIBILTY AND THE SERVICE OF THE SCHOOLS.

In the early stages of the war the exultation over reported successes of the German-Austrian arms swayed the sentiments and feelings of all classes, teachers included. They were led to look upon their country's military success as in a large measure the fruition of their own work. Not all prominent men stated the case with the moderation of Gen. Plüskow.

> My heart goes out to the teachers of the folk school. In peace they taught their pupils the love of their native land and in war they fought as brave men, whereby they have elevated the position of their profession.

The Austrian school journals print the words of Dr. Hieber and Dr. Rudolph Eucken. The former maintains that:

> Our progress in war is due to German technic and industry, German organization and discipline, in fact to the work done by the German schools. To maintain the schools at this point of superiority and efficiency is the best security for the future.

Dr. Eucken, whose words are also published with apparent indorsement by the journals of Austria, states the case still more pointedly:

> First of all, let us constantly bear in mind that the victories of our arms are the victories of our schools. For the men whose heroism we admire to-day have been trained in our schools and through the faithful work of these have become fitted for what they to-day achieve. This should be a hint to us that the German school by no means needs an upheaval from without, that it has no need of an abrupt break with the past.

In these connections, though the words of praise were usually accompanied by cautions against the danger of complacency in present achievements, the teachers were led to look upon present and prospective military success as their work. The words of Bismarck and others gave ample warrant for identifying the labors of the schools with the success of the Army. It will be interesting in the further development of the international situation to see whether the teachers of Germany and Austria will carry the assumption to its conclusion and accept the failure of the imperial armies as the failure of the schools of these countries, and, if so, what defects in their work the teachers will discover in their analysis of the case.

In Austria the teachers of German regard the moment as opportune to advance the prestige of the German language. The war has shown with startling clearness "the damage that a foreign word does" and the worth of the native word. The moment has come which will determine the prestige and acceptance of the German language, not only in Austria and Germany but throughout the world. "Our time," says the Rundschau (May, 1917), "must make reparation for sins committed during the past centuries against the beauty, purity, and correctness of our mother tongue." "The aim of the enemy, which is to crush Germany and thereby our language, must ingloriously fail." "The will to victory over every foreign intrusion (Ausländerei) in our language has, like an elemental force, burst into a veritable folk war against all foreign word-mongering." Among the arguments against foreign words are that they make important sources of information inaccessible to a great part of the German people who intend to pursue scientific or individual studies; moreover, that they commit grievous sins against the highest law and purpose of the language, namely, its independence; hence, the foreign word should be kept out of the press, commerce, and society. All official authorities, such as those of the army and the judiciary in State and Province, are in earnest in their efforts to expel foreign words from administrative departments. Again, the verbal resources and the word-creating power of the German tongue are pointed out. Counting radicals and derivatives, the Rundschau claims 500,000 words for the German language as over against

200,000 for the English and 109,000 for the French.[1] The war has given rise to so many new formations for the use of the army, for food and clothing, for commercial and social purposes, that Grimm's word book will soon have to be supplemented by an additional volume.

If the language question involved only a vigorous opposition to the intrusion of words from Latin, French, or English sources, it would be comparatively simple. The chief contention arises, however, from the efforts of the crownlands to make their own languages supreme. In these struggles the Hungarians are gaining an ascendency over the Germans. The appeal in behalf of the German language, though proceeding from patriotic motives, is made emphatic also by the fact of Magyar preeminence. The words of Count Tizsa in the Hungarian Parliament illustrate the position the German language in some parts of the Empire has been compelled to take. The count complained that the Germans in Hungary were not permitted to educate their children in the German language, and it appears that his words are substantiated by the statistical reports from Hungary, giving the population of each district and the number of schools each nation has:[2]

TENESVAR.

		Folk schools.
180,000	Roumanians	128
70,000	Serbians	44
3,000	Slovaks	1
165,000	Germans	18

RAIS-BODROG.

145,000	Serbians	66
80,000	Slovaks	11
190,000	Germans	18

TORONTAL.

200,000	Serbians	74
80,000	Roumanians	40
16,000	Slovaks	4
166,000	Germans	18

Aside from the question touching the status of rival languages, the character of courses and textbooks was examined in the light of the aims of the struggle.[3] The readers used in the Czekish folk-schools were called in and replaced by others more decidedly Austrian in patriotism. New matter comprising the most recent military events was incorporated and presented in a way to appeal to the young.[4]

The Ministry of Education has ordered that instruction in the care of infants shall be given in the middle and the upper classes of

[1] These figures, which obviously would not be accepted by American, French, or British scholars, are here given as they appear in the Rundschau.
[2] Pädagogische Rundschau, June, 1918.
[3] Rundschau, March, 1917.

the folkschool. The instruction is to deal with diseases peculiar to the early days of an infant, also facts about cleanliness and clothing. In the readers several selections are to be devoted to suggestions on the health and general welfare of young children. These subjects are reviewed in the advanced folkschool in more comprehensive treatment. Still further attention is given to this branch of study in the young folks' associations, for the purpose of supplementing and completing the subject. The instruction will asume the form of talks to young people, to girls, and mothers. The teachers of Hungary are aware of the new and weighty duties thereby placed upon them. The Ministry of Education has offered three prizes of 4,000, 3,000, and 2,000 crowns, respectively, for the preparation of the best textbook on the subject.

The war, according to published reports, has relieved the State of sectarianism in the instruction. The educational journals announced with gratification that when the country called there were no dogmatic conflicts in religion. The Lutherans, the Catholics, the Jews, and the Mohammedans sang the same hymns in the trenches. Members of the same denomination may have had grievances against one another, but all defended the dearest blessings of their State in loyal fellowship. Regarding instruction in religion in the schools, the view early gained acceptance that the truth or correctness of this or that creed as over against some other should not be touched; that instruction in religion has an educational value as a key to understanding the past; and that the universal element in religion—its power to steady, comfort, and sustain—should enter into the instruction and into life without embodiment in denominational formulas.

The war has given a new direction to the sweep of educational currents. Instead of studying the remote past as a key to understanding the world of to-day, attention is directed to the present, the development of one's own nation, the spiritual achievements of one's own State. In these sources the schools should be able to find instruction material of more direct application to the living present.

How to realize aims of this kind has received the earnest attention of the teachers of Austria. The association, "Freie Schule," regards the present as the time for the agitation for a modern school. The reorganization of the schools was continually discussed so far as the censorship did not interfere. It opposed all attempts to compel children of nonsectarian parents to attend instruction in religion; it favored plans to make the attendance at the middle schools easier for children of poor parents. The association, Lehrerakademie in Graz, conducted lectures and discussions to develop principles along which modern educational laws should be enacted. Laymen have taken part in these activities. The deliberations have been charac-

terized by the absence of scholastic remoteness. That forward-looking efforts have been dominant is indicated by such topics as "The gates to the future," "What large problems confront the schools and education?" With the view of attaining results to their resolutions, the teachers have memorialized the Ministry of Education.[1]

Gradually a borderland between the schools and the industries has been discovered, a domain that promises to be the scene of the country's most hopeful endeavors. But as emphasized by Prof. Victor Fadrus in a lecture, December 1, 1917, without folk school teachers of large outlook and endowments nothing can be accomplished. To do their work these men must step forth from their seclusion and take an active part in scientific, industrial, juridical, technical, political, and art problems of everyday life. The tenor of the lecture, which appears to express the view gaining acceptance, indicates that the teacher should bring together the people and the sciences, the teachers and the arts; to that end the teachers must, on the one hand, be in touch with creative men and women of their times and, on the other, with the masses that apperceive and follow. Practically, teachers at all stages should be able to recast and to refashion instruction values so that these may be apprehended by the naïve perceptive powers of the young. They should clarify the laws of achievement; financial resources, for instance, employed in united and cooperative combinations can achieve vastly bigger things than can the same resources as scattered units. Teachers should be prepared to point out what a given community needs, what it further would like to have, and also what it may have above its needs.

The teacher must, over and above the educational requirements, be informed on the resources and the economic arrangements of the country. These demands have already taken form in the growing vogue of home locality study (Heimatkunde). Again, while the teacher is an intermediary between the world and the children, he is at the same time an intermediary between the people and their aims, between the present and the future. He must share with the parents the responsibility for the future of their children; he must help to formulate the problems of the community and the nation and assist in solving them instead of leaving their solution to self-appointed party disputants.

CONSOLIDATION OF TEACHERS' UNIONS.

The success of the armies of central Europe in the early years of the war gave vogue to the dream of Middle Europe (Mitteleuropa). The "Schulgeschichte" covering the time from July 15, 1915, to July 15, 1916 (Jahrbuch, 1916), shows that the teachers anticipated the

[1] Pädagogisches Jahrbuch, 1916.

educational problems that would arise from this union of empires. The reports from many teachers' associations in Austria and Germany indicate that the teachers welcomed the idea, and that they, within the scope of their work, tried to hasten its consummation. Their efforts became directed toward uniting the teachers of the countries to comprise the new federation. On the 4th and 5th days of March, 1916, negotiations were opened between the German Teachers' Association and the German-Austrian Union, looking toward a unification of the teachers' associations of the future Mitteleuropa. Propositions were drafted and a decision taken to complete the federation in the early future. It was further unanimously decided to have committees appointed from all teachers' associations of the middle-European peoples for the purpose of furthering public education and more firmly to cement the fellow-feeling among the teachers of these countries. The executive committee of the German Teachers' Association, which in December, 1915, had started the movement, was charged with the task of carrying the resolution into effect.[1] The initiative taken by the German association was favorably viewed by their colleagues in Austria, who regarded the movement as opportune for affiliations of the kind contemplated. The idea of solidarity and union became general. The problem of Mitteleuropa and reorganization after the war was eagerly discussed in the associations of Austria. The provincial associations, however, found difficulty in reaching a working basis of unanimity. Efforts were made to unite the associations of all the crownlands into one union without regard to party lines or denominational adherence. (Rundschau, August, 1916.) The folk school teachers of Germany resolved on cooperating with those of Austria-Hungary; there was even some talk of organic union with those of Bulgaria and Turkey. The teachers pointed out that it was desirable to learn more about fellow teachers in the allied countries and thereby reach a better understanding of the professional interests they had in common.

The teachers of Germany sent 40,000 marks to the teachers of Austria to help relieve the distress created among their families by the invasion of the Russians. This sum was used to assist fugitives and other destitute persons for whom no other funds were available. This act of good will was to be an enduring monument to the mutuality of good feeling between the teachers of the two countries. The officers of the teachers' associations were charged with the disposition of the sum. "In the war," says a journal for April, 1916, "we have lost much of our unfeeling selectiveness; the struggle between classes has been replaced by common interests; former enemies have

[1] "Pädagogische Rundschau" May, 1916.

become confederated heroes; nations are extending their hands in friendship to one another."

As the movement toward consolidating the teachers' unions of these nations was inseparably connected with the war, it rose and came to naught with the successes and reverses of the Teutonic armies.

THE NEW ORDER.

The new order starts with the dismemberment of the Austro-Hungarian Empire, from which eventually new Commonwealths will arise. Confronted by the impending disruption, each nation is making an effort to maintain its identity and to consolidate with itself assimilable portions of other nations. To that end the Czechs, Jugo-Slavs, and Polish leaders have reaffirmed their nationalistic programs in uncompromising terms and have denied the Austro-Hungarian Government the right to speak in the name of any save the Germans and Magyars.[1]

During this period of uncertainty, of dissolution and of reorganization, the teachers have been, so far as it is possible to observe their status, swayed by conflicting sentiments. At this moment of disillusion, so we are told in a journal of October, 1918, the Austrian teachers are awaiting the coming reorganization with equanimity. They are aware that the growth of national feeling and national consciousness is so vigorous among the separate Provinces that it is hopeless to try to consolidate them into one Imperial Commonwealth. The teachers find comfort and compensation in the prospect of relief from racial dissensions in new States where each State gets its own. The internal struggles have been weighing heavily upon the schools, making the enactments of suitable and progressive laws impossible, and paralyzing the power to advance. Political considerations have swayed and wrenched the school regulations from their just Province. "With every change of ministry—and such change was frequent in Austria—came a new system. The German, Polish, Czechish, etc., ministers of education did not pipe the same tunes." * * * Hence a definite national trend could not be maintained.

The teachers and others appear to look forward to the new era as a time when further social progress shall be made through improved opportunities for all. The line of demarcation between wealth and intellectual work on the one hand and manual work on the other had of recent years come to be more sharply drawn than a decade ago. The same authority (Rundshau, Jan., 1918), says that the wealthy and the educated were moving farther away from those who work with the hands. They no longer touched elbows in social affairs; they had no celebrations in common; they did not intermarry.

[1] New Europe, October, 1918.

The distance between a factory owner and his workmen was greater than that between the nobility and the plebeians during the seventeenth century or between master and servant during the Middle Ages. Should the war, which has exposed so many defects, also find a means to bring social classes into closer sympathy with one another?

The teachers also hope the upheaval may bring relief from inner dissensions, from bad school laws and obstructive social traditions. They view prospective changes without regret, apparently looking forward to better conditions under the republican forms of government that may be established. "How republics may prosper is shown by the examples of Switzerland and the United States of America, which we have before our eyes," and where "the will of the people and the sentiments of the people prevail."[1]

PROBLEMS AND IDEALS NOW UNDER DISCUSSION.

Rapidly moving political changes have imparted a new momentum to school reforms, which are ordinarily slow in taking shape. The rising administrations are aware that their principles can gain permanence only through the schools. In the new democracies it is more obvious than in the older monarchies that policies must reach the people and become accepted by them through the schools.

A few of the current problems and movements which are either in sight or already under way as peace is restored are here given. Their outcome will depend on the complexion of the political party that comes into power.

First, the country and its leaders hope to find in the closer cooperation between the schools and the industries the way to recovery from the appalling devastation caused by the war. The safety of the State and the ascendancy of the schools depend, in the first place, on technical efficiency in production and on equitable distribution. With this in view, laws expanding the continuation work of the schools and the industrial training are urged by the school men.

The feeling has long been uppermost that much excellent talent goes to waste for want of opportunity and encouragement. Hence the demand has arisen that its discovery and development should not be left to chance, but that the schools in their work shall effect an arrangement adapted to bring special gifts into sight during the period of the folk school, and that funds be provided to afford such gifts the opportunity for full development.

Then, too, it is felt that the teacher's duties to the pupils do not end with the completion of the courses. The teacher's counsel and guidance should be extended to them while they are being established in the trades or in business.

[1] Jensen, A. Chr., in the November–December issue of Pädagogische Rundschau, 1918.

The teachers' field of labor is being extended into new provinces that the war has discovered. They will have a larger share than formerly in the responsibility for the health of their pupils. Infancy and childhood are the periods when physical defects threatening to become permanent afflictions should be discovered and dealt with by the specialist. The teachers will be charged with the duty of seeing that this is done.

That the family is the center from which all educational work must proceed is gaining recognition. This conception is leading to endeavors to protect the children and their mothers, to look after the homes, to see that necessaries and reasonable comforts are provided. It is also seen that children need protection against the bad influences of the crowded cities and sometimes even against the arrangements made by parents who are not morally fitted to take care of them.

The moral welfare of pupils is a cause of much concern to the schools and the authorities, hence the demand is set up that the protection and care they get shall be better regulated and placed on a more comprehensive basis than hitherto and that funds be procured for the erection of schools, homes, gardens, playgrounds, training schools for defectives, and places of refuge for neglected or wayward children. These educational and welfare institutions are to be administered by teachers and physicians rather than by the judicial authorities. Among these measures there is a proposition to assign the surveillance of each street and the children and youth there to one or two reliable persons. Sensational or inciting papers, illustrations, and pictures are to be kept from the hands of children. Posters of this character are to be kept out of show windows; children's attendance at motion-picture entertainments is to be strictly regulated.

The increased scope of woman's work will demand adaptation of the schools to better and more consistent plans for the training of women in household work and domestic duties, the care of infants and the sick. The schools will also be expected to provide better physical training for girls. Some training or guidance of value to girls as social members of the community will be imparted.

Physical training must be continued through the entire period of schooling, beginning in the earliest days of infancy and adapting itself to the changing needs of childhood and youth. Upon leaving school the young men should continue the work in the preparatory military schools and the young women unite into voluntary association for continued physical exercise, a requisite also to be set up for the young men who have completed their military service. These endeavors have, first of all, the obvious value of improving health and strength, but they have also the very important value of bringing

together persons from all classes for purposes that tend to unite them in closer fellow feeling.

In regard to school control, a general sentiment prevails that State control of the folk schools would obviate many of the difficulties under which they now labor, particularly the ever-present tendency to disruption due to partisan conflict. The salaries of teachers would, under State administration, be more equitable. This topic, as well as that of the Einheitsschule, involves the organization of the entire system.

The educational associations of Austria urge that the institutions for the training of teachers should also be taken over by the State; and that, as a consequence, private teachers' colleges and seminaries should be gradually discontinued. They set up further the aim of extending the course for teachers from four to five years. To have attained the age of 15 should be the only entrance condition. But as teachers' training schools continue from the folk school (Bürgerschule), and as these dismiss their pupils at the age of 14, it might be advisable, in order to avoid the omission of a year, to extend the teachers' course to six years and consequently admit pupils at the age of 14. Entrance examinations should be omitted; the certificate from the Bürgerschule should suffice, perhaps on the condition that a pupil may be found insufficiently prepared before the end of the first semester. The curriculum for teachers should comprise, besides the native tongue, one modern language, with the privilege of selecting also a second modern language and Latin. The Society for the Education of Teachers regards the inclusion of Latin as essential in the course for teachers, maintaining that:

(*a*) "Of all languages, Latin is best adapted to support the instruction in the mother tongue."

(*b*) They cite the words of Dr. Rudolph Heinrich, a prominent educator of Vienna:

> We have gone to school to the ancients for a thousand years, a fact which has charged our modern spiritual life with the conceptions of the ancients, which we can not fully comprehend without tracing them back to their sources. Most sciences owe their terminology to the ancient languages. The fundamental educational sciences, as psychology, logic, ethics, in their basic ideas, point back to the intellectual work of the ancients. It is further pointed out that the inherent exactness and consistency of the Latin tongue have a powerful formative value in education. In Roman history we can study the rise, the spirit, and the decline of a world power and observe what makes a people great and what is the cause of its downfall.

As the present sketch is being completed reports from the schools of Austria-Hungary come to hand, indicating the sweeping changes that may follow in the wake of the present upheaval.

The present Government of Hungary, according to *La Vie Universitaire*, contemplates bridging the chasm between social orders by re-

quiring students of the learned professions to devote certain hours a week to a trade or to strictly manual work.

The Berne correspondent of the London Times Educational Supplement for April 17, 1919, telegraphs:

> The Budapest schools reopened last Friday. The Soviet government is preparing a complete revision of the educational system in accordance with the new spirit and aspirations of the world proletariat. The teachers are to begin by an explanation of the ordinance of the new government. The schemes of instruction in history and citizenship are to be revolutionized by the substitution of Marxian teaching for capitalist doctrines of socal economics. Ethics will be substituted for religious instruction. The teaching of jurisprudence for advanced students in the commercial colleges will be abolished, as the system of laws under the Communist government is entirely different from that of the capitalist régime.

But such enactments are likely to move back from the extremes till they reach a balance in true accord with the new order. The recent school laws of Germany, which eliminated religious instruction from the curricula, are already in danger of repeal under the protests coming from school associations in all parts of the country. In Austria-Hungary, as in Germany, the schools need an influence to steady them in their labors, some element of permanence that factions may feel they have in common. While the stress has been on the necessaries of life—hence productiveness, industry, commerce—the coming days will find equal stress laid on ideals, for without them chaos will prevail. The highest educational aims of the future will be sought in human mutuality, truth, self-determination, in which educational, social, and philosophic endeavors will make common cause. Duties to one's fellow mortals must be taught; and from whatever source the teaching comes, it can not be made conclusive or effective merely as a legal formula. The State will need—and the schools must help to furnish them—ideas of permanence to polarize the present flux of feeling and sentiment. The State needs and the schools must help to train characters of integrity, of love for justice, of irrepressible energy, of comprehensive organizing power, in order to give stability to the new commonwealths.

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