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WILLIAM TORREY HARRIS

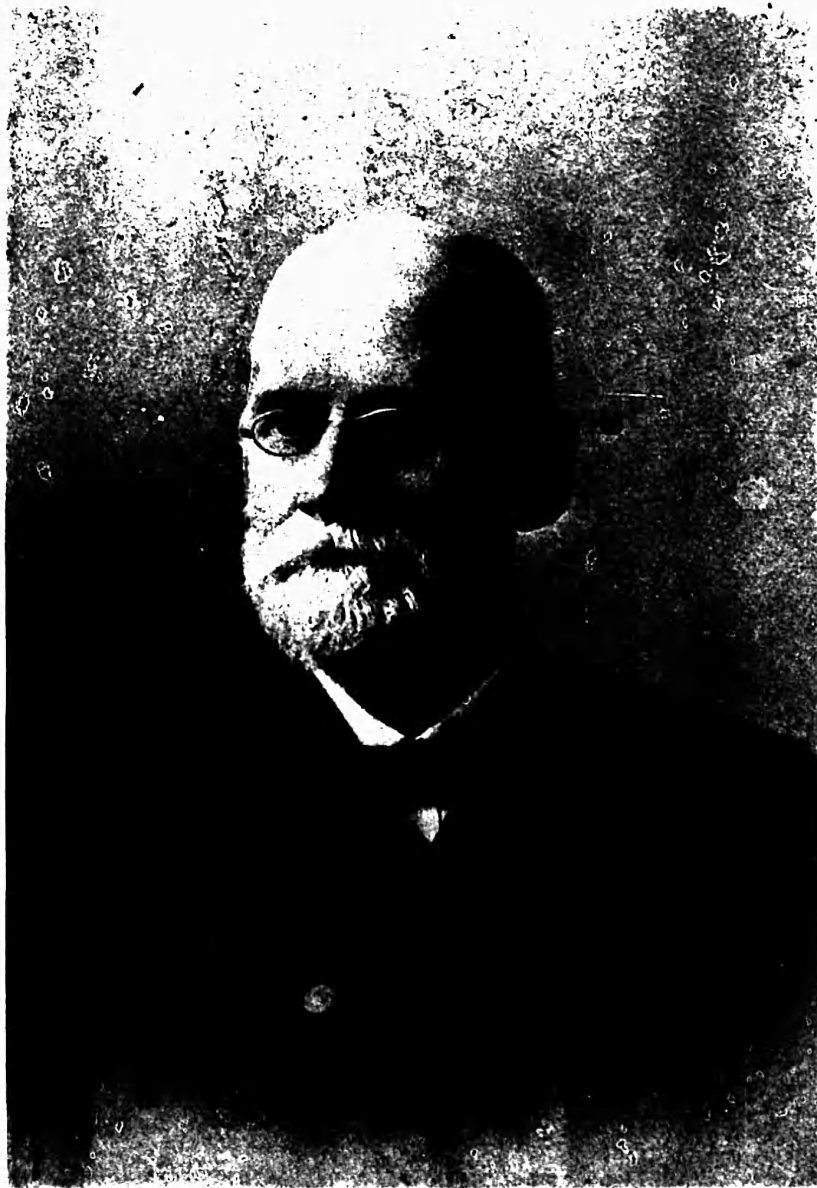
The Commemoration of the One Hundredth
Anniversary of His Birth

UNITED STATES DEPARTMENT OF THE INTERIOR

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WILLIAM TORREY HARRIS

1835 1909

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The Commemoration of the One Hundredth
Anniversary of His Birth
1835-1935

Washington, D. C.

Edited by

WALTON C. JOHN

Senior Specialist in Higher Education



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UNITED STATES DEPARTMENT OF THE INTERIOR - *Harold L. Ickes*, Secretary
OFFICE OF EDUCATION - - - - - *J. W. Studebaker*, Commissioner

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FOREWORD

THROUGHOUT THE centuries there have appeared from time to time individuals who have merited designation as great educational leaders. Nearly every country lays claim to a few whose thought and action have been responsible in the main for its spiritual and cultural growth.

The United States is no exception in this respect for it lays claim to an unusual group of men and women whose influence long will be felt in behalf of the educational advancement of the nation. Among these, not the least was William T. Harris, the fourth Commissioner of Education of the United States of America.

In view of the expressed interest, both at home and abroad, in his contribution to education and philosophy it has seemed fitting to bring to the attention of the present generation some of the more significant aspects of his work. Consequently, the Commissioner of Education named a special committee to undertake the stimulation of a national celebration of the one-hundredth anniversary of his birth.

The members of this committee included J. C. Wright, Assistant Commissioner for Vocational Education, Office of Education, George F. Zook, President of the American Council on Education and former United States Commissioner of Education, Willard E. Givens, Executive Secretary of the National Education Association, William D. Boutwell, Chief of the Editorial Division of the Office of Education, and Walton C. John, of the Division of Higher Education of the Office who was Chairman of the Committee.

The committee decided that a dinner conference should be held at the time of the Washington meeting of the National Council of State Superintendents and Commissioners of Education. The hearty cooperation of the latter organization, the American Council on Education, the National

Education Association, and other organizations made it possible to carry out this plan. The committee also had the cooperation of the Department of Superintendence of the National Education Association which gave a special place in honor of Dr. Harris on the general program at the St. Louis meeting held February 22 to 27, 1936.

The State Department of Education of Connecticut also laid plans for a commemorative program in his honor. Other evidences of interest in the celebration of this event were forthcoming from different parts of the country.

In view of the significance of these events as a milestone in American educational history, I recommend the publication of the addresses and other contributions made at this time in honor of Dr. Harris.

I also wish to thank the members of the program committee, the speakers, and others who helped to make the celebration a success.

J. W. STUDEBAKER.
Commissioner of Education.

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PREFACE

THE YEAR 1835 marks the time of the birth of three boys whose influence on American life and culture has been profound. The boys referred to are Andrew Carnegie, Samuel L. Clemens (Mark Twain), and William T. Harris.

Andrew Carnegie, creator of a great industrial enterprise, spent his last years in the spreading of culture through his vast system of public libraries and through his great educational and scientific foundations.

"Mark Twain", immortal creator of two influential characters in fiction, Tom Sawyer and Huckleberry Finn, influenced through his works the mental attitudes of millions of boys and girls as well as of adults toward sane living and an appreciation of democracy.

William T. Harris, a philosopher of high order, was, perhaps as much as any man, the creator of our modern public-school system. With a great endowment of mind he gave a type of leadership to education which scarcely has been surpassed in this country.

It is largely because of the development of popular education in the stimulation of which Dr. Harris played such an important part that it has become possible for the citizens of this country and their children to enter fully into the fruits of the labors of Carnegie and of Clemens and to appropriate in other ways the increasing riches of the spiritual, intellectual, and physical environment which has grown up in our midst.

The life of William T. Harris is full of inspiration for the scholar and administrator. In many respects his contributions were not spectacular. This was doubtless natural, because the forces with which he worked were to a large extent hidden. Yet it was because of the power and the depth of his thought, the breadth of his view, and the long continuity

of purpose that enabled his work to be so lasting in influence. He took plenty of time for intellectual and spiritual preparation, more than many people are willing to take, and he took plenty of time to test the practicality of his theories. He also took plenty of time for intellectual reconstruction in his later years which finally prepared him for the highest fields of service as an educational statesman.

Finally, in the words of his successor as United States Commissioner of Education, Elmer Ellsworth Brown, "He was a maker of friends upon his own high levels; not by crowds, but by ones and twos, continually until they numbered a great company."

WASHINGTON PROGRAM

A brief statement is given here regarding the exercises held in honor of the one-hundredth anniversary of the birth of William Torrey Harris in connection with the dinner held in Washington at the Mayflower Hotel on Monday evening, December 9, 1935. Although the centenary date fell on September 10, 1935, it was deemed advisable to set the date at a time which did not conflict with the opening of schools.

There were present at the dinner more than 200 leaders in government, education, and professional life, including some of the near relatives and former associates of Dr. Harris.

The exercises were opened by the Commissioner of Education, whose address was broadcast as a part of the Education-in-the-News program over a coast-to-coast network of the National Broadcasting Company.

Among the guests of honor introduced by the Commissioner were the following persons who greeted the audience on behalf of their respective organizations: Hon. Charles West, Undersecretary of the Interior, United States Department of the Interior; Hon. Vierling Kersey, State Superintendent of Public Instruction and Director of Education of California; and President of the National Council of State Superintendents and Commissioners of Education; George F. Zook, President of the American Council on Education; and Willard E. Givens, Executive Secretary of the National Education Association.

The Assistant Commissioner of Education, Bess Goodykoontz, read a number of messages from prominent leaders who were unable to be present. These messages are included in the following text.

The Assistant Commissioner of Vocational Education, J. C. Wright, gave a special greeting to the relatives and former associates and students of Dr. Harris who were present and introduced them to the audience.

Among the relatives were Mrs. Theodore Harris, daughter-in-law of Dr. Harris, and his granddaughter, Mrs. Edith Schultz. Among the former associates and students were Miss Catherine Watkins, Supervisor of Kindergartens of the District of Columbia, and Mrs. Margaret G. Boykin of the Statistical Division of the Office of Education.

The Commissioner of Education then introduced other special guests, including the Assistant Secretary of the Interior, Hon. Oscar L. Chapman; Hon. Elbert D. Thomas, United States Senator from Utah and a member of the Senate Committee on Education; C. G. Abbot, Secretary of the Smithsonian Institution; Agnes Samuelson, President of the National Education Association; and E. W. Butterfield, Commissioner of Education of Connecticut, who read the address of Payson Smith—unavoidably absent; and E. E. Richardson, Professor of Philosophy, George Washington University.

In addition to the addresses and messages delivered on this occasion, it has been found possible to include the "Recollections of William Torrey Harris" by Henry Ridgely Evans, formerly Assistant Editor of the Office of Education, who for a long time was closely associated with Dr. Harris.

TRIBUTE AT ST. LOUIS .

At the meeting of the Department of Superintendence of the National Education Association held in St. Louis, Mo., February 22 to 27, a special tribute was paid to Dr. William T. Harris on Monday morning, February 24, at the General Session by John W. Withers, Dean of the School of Education, New York University, New York, N. Y. This tribute is included on pages 58 to 64.

THE PROGRAM AT PUTNAM HEIGHTS, CONN.

In accordance with the plan set forth in his address at the Washington celebration E. W. Butterfield, Commissioner of Education of Connecticut, carried out an appropriate program at Putnam Heights which was once North Killingly, Conn., the birthplace and also the resting place of Dr. Harris. This program is briefly summarized on pages 65 to 70.—W. C. J.

TRIBUTES AT THE WASHINGTON DINNER IN
HONOR OF WILLIAM T. HARRIS

EDUCATIONAL YARDSTICKS.

By

JOHN W. STUDEBAKER

United States Commissioner of Education

SOMETIMES I think it would be a splendid thing if educators could copyright their new ideas and practices. If teachers had time to be envious they might be envious of inventors whose names are imperishably linked to great inventions; authors whose names forever look down at us from library shelves; composers, painters, sculptors!

William Torrey Harris, the man whose life we honor tonight, advanced progress in his field—education—as much or more than Eastman advanced photography; as much or more than Whistler advanced art. I could give other examples of men and also women whose names as well as their deeds shine brilliantly in the lengthening years which tend to dim the memory.

Although you who are gathered here from all parts of the land know of Dr. Harris, his name will be strange to the ears of many listeners.

History neglects the teachers who teach it. Therefore, I shall attempt to give you and those who join us by radio a yardstick with which to measure the greatness of Dr. Harris.

Soon after 1889, the year Dr. Harris began his service as United States Commissioner of Education, children in New York City elementary schools had to sit immovably, looking straight ahead at the teacher. For a child to turn his head to look around brought immediate and severe punishment. That rigid, inhuman, mechanical method of education was common in the United States. Dr. Harris helped to turn

our school-rooms into the joyous places for learning which they are today, by preaching the doctrine of learning through self-activity.

We have some friends here tonight from Baltimore. In 1889, Baltimore children were learning arithmetic by the sing-song method. A boy tapped the time on the black-board while the class sang in unison "1 and 1 are 2, 2 and 1 are 3, 3 and 1 are 4." Dr. Harris, as superintendent of schools in St. Louis, introduced from Germany the Kindergarten, with a new approach to learning. The new, less regimented, happier, and more efficient methods which came with the kindergarten helped to revolutionize American education.

In those early days Boston was considered the intellectual center of the United States. Its school system had the reputation of being the best in the United States. And yet it was possible in 1889 to go into a geography class and find the pupils reciting in unison, running 40 smudgy forefingers down a map and singing out in concert the names of the capes on the eastern coast beginning with Cape Farewell. In these same Boston schools, pupils of an age group which in modern schools would be writing or publishing a classroom newspaper, struggled to learn spelling by remarkable methods. Sometimes they recited in unison gibberish like this: "N-a-me, name; n-a-m-e, name; e at the end of the word makes a say its own name." Practically all the time in the elementary schools in Dr. Harris' time was used in harsh, regimented, assembly-line methods of teaching the tool subjects—reading, writing, spelling, and arithmetic. Now children learn these skills in much smaller proportion of their school time than in those so-called "good old days."

In our modern schools children begin at once to use their newly learned skills to enjoy new insights and to discover many fields of knowledge. Dr. Harris was chairman of national committees to study the school curriculum which did so much to modify and modernize the subjects studied in schools as well as the method of studying them.

If you take satisfaction in the pleasure with which children now go to schools; in the inspiration which now accompanies learning; in the modern attitude which thinks

of children as precious personalities, not as little automations, then I am sure you will join enthusiastically in this tribute to William T. Harris on the hundredth anniversary of his birth. He, of course, was not the only one who brought about these marked improvements in our schools. But he was one of the truly great leaders in a period of profound change. During his 17 years as United States Commissioner of Education he won international fame not only for himself but also for American education. He showed how the Federal Office of Education can help communities and States work together for the improvement and development of the service which education renders to our people.

I am glad to take this occasion, in the presence of State superintendents of education assembled here in Washington for their annual meeting, and in the presence of leaders of many of our national educational organizations, to ask that professional educators and other citizens alike throughout the United States celebrate the one-hundredth anniversary of the birth of William Torrey Harris, genius of educational statesmen.

WILLIAM TORREY HARRIS, A PIONEER

By

E. W. BUTTERFIELD

Commissioner of Education of Connecticut

THE ALUMNI catalogs of the old colleges of the New England area—Harvard and Yale, Amherst and Williams, Bowdoin, Brown and Dartmouth, Middlebury, Union, and the University of Vermont—record for the first half of the nineteenth century imposing groups of young men who, in the middle and western States from Ohio to Kansas and the Dakotas, organized city and State school systems, erected schools and academies, established colleges, and, as benefactors, trustees, or first presidents, developed these schools and established their idealism. These schools and colleges do not bear the names of the founders; nor did the schools bring to these pioneers wealth or renown.

When New England went West it did not move as explorers go, or as adventurers, geographers, or as those who would enrich themselves or would fortify an empire. It did not name lakes and rivers. It did not build forts and trading posts. It did not establish social bonds with the aborigines. It did not exploit the land by collecting tribute of metals and furs which would enrich distant cities. Its emblem was not the bateau; it was the covered wagon.

These New Englanders went as families. They took with them their household goods, their farm tools, their books, and their experience in self-government, and in popular education. As soon as they were settled they governed themselves by town meeting procedure. They established courts and land records. They opened schools. They set up their fraternal societies. They organized their churches. They moved their culture, their civilization, their inheritance of traditions and ideals. They believed most implicitly the

thought expressed by the ancient motto of Connecticut. Qui transtulit sustinet—he who has transplanted us will cause us to grow.

The Hay Stack Compact at Williams College was but the beginning of a great missionary movement. From 1820 to 1850 from each of the New England colleges with subsequent graduation from the theological seminaries went scores of young men trained, devoted, elected to carry to all the world not only their religion but also their methods of life and their social ideals.

They went in separate missions to each Indian tribe of the West, the Southwest, the Northwest; they went to India, to Turkey, to South Africa, to China, to the islands of the Pacific, to the West Indies and Central and South America. They made written languages for illiterate peoples. They created grammars and translated Bibles. They erected houses. They imported grains and fruits. They taught the making of clothing. They pulled teeth and administered crude but effective medicine. They established schools.

In Boston, in the repository of the American Board of Commissioners for Foreign Missions, are certain old records—The Acts, the Corinthians, the Ephesians—of these followers of the man of Tarsus. These are the reports sent year by year home to the Missionary House by each missionary group working at the ends of the civilized earth.

It is an uplifting experience to pore over these letters, firmly written but faded with age, and to consider the strange experiences of these letters as they came east and west and north with their messages of progress. There are letters written in the jungles, amid Arctic snows, on sea-washed atolls, in Indian wigwams, and on arid plains. These letters then, by the backs of carriers, in the packs of traders, in birch canoes, in the holds of eastern barques, found their uncertain way to the offices of the Board. There are letters defaced by sun and rain, soiled by the sweat of the carriers, dulled by the smoke of camp fire, stained, too, by the tears of desolated missionary homes and by the blood of martyrs.

In all of these letters one phrase continually reappears, "Society must be established" in this land. I like that



phrase, "Society must be established." These pioneers were men of God but their religion was civilized life and their duty was to establish the ideals of government, of behavior, of social customs, which together we call "Society."

I have read the last report of one of these missionaries. Interpreter, Probate Judge, County Superintendent of Schools, Village Pastor—with shaking hand he wrote, "It has been pleasant all the way." He had no wealth, no fame. In the 50 years since he left his New England home he had never had a luxury. He had seldom had a material comfort. He had never had in income \$300 a year. Broken and bruised, ill-clad and desolate, he had yet established society and he was able to say, "It has been pleasant all of the way."

This evening we honor a great New Englander who was one who took from Yale ideals of education and philosophy and in the great city of the Father of Waters established society and helped make the city and the States that surround it a part of the country from which now, back to the East and Northeast, go educated leaders, men of science, and of philosophy. We honor a profound scholar who served the Nation for many years as United States Commissioner of Education.

William Torrey Harris was born on a Connecticut farm and when his work was over, by family and friends his body was laid to rest in a country church yard on a great hill. By the church yard stands the meeting house in which this scholar as a boy received the rites of his church and sang in its choir. Two miles away is the site of his birthplace and the school which he first attended. From his wanderings the scholar came home to rest.

When winter is over and again spring comes back to Putnam Heights, which was once North Killingly; when the birds are back from the South; when the laurel is making splendid our hillsides; we—friends and relatives—Williamsses, Torreys, Harrises¹—neighbors and school children—will gather in the church and on its green to recall a birth now a century old, a life that has made wealthy a Nation.

¹ EDITOR'S NOTE.—The American Ancestry of William T. Harris has been prepared from Dr. Harris' genealogical notes by Dr. Kurt F. Leidecker, Rensselaer Polytechnic Institute, Troy, N. Y.

We hope that there will be with us some member of the Office of Education, some representative of the St. Louis schools, some scholar from Yale, so that together we may pay tribute to one great in service, great in faith.

IN APPRECIATION OF WILLIAM T. HARRIS

By

PAYSON SMITH

*Commissioner of Education of the Commonwealth of
Massachusetts*

UP IN New England, and less than 100 miles apart, are the birthplaces of three men who probably did more constructive pioneering in the development of American public schools as we know them today than any other men who could be mentioned. In this presence it is quite gratuitous for me to name them—the first, Horace Mann, born in Franklin, Mass., in 1796; the second, Henry Barnard, born in Hartford, Conn., in 1811; and the third, William T. Harris, born in Killingly, Conn., in 1835, 100 years ago September 10 of this year. For those who are school administrators, whether local, State, or national, as well as for all teachers in the American public schools and all students of education in America, these three names hold a primacy that cannot be matched. Their individual achievements have been so significant and far reaching that I am sure no commentator can hope to describe them satisfactorily either to his hearers or to himself. If this is true of Horace Mann and Henry Barnard, it is perhaps especially true of this intellectual giant, educational philosopher, versatile school administrator, and true benefactor of man—Dr. William T. Harris—whose memory we would honor today.

In the few minutes afforded me on this occasion I can do no more than bring into view fleeting glimpses of a few milestones in his notable career. William Torrey Harris was born in a typical New England farm home more than a mile from the nearest neighbor. Though his ancestry did not bring him wealth, it endowed him with a strong body, with mental gifts of the rarest quality, and with a cultural back-

ground for the favorable nourishment of these inborn gifts. His parents were William and Zilpah (Torrey) Harris. His early paternal ancestor was Thomas Harris who landed at Salem with Roger Williams in 1630 and later settled in Providence. His paternal great-grandfather was a metaphysician as well as a physician and surgeon. His early maternal ancestor settled in Weymouth in 1640 and was chosen to serve on a committee to examine John Eliot's Bible. The two chief branches of this maternal line of ancestors included clergymen.

It was from such a background that William T. Harris emerged as a healthy, robust schoolboy attending successively a little country school in Connecticut, a grammar school in Providence, then academies at Woodstock, Conn.; Worcester and Phillips-Andover, Mass.; and finally matriculated at Yale in 1854.

The intensity of his mental appetite came into view while a student at Andover and Yale. As was customary in the academies and colleges of those days, the formal study of languages occupied much of the student's time. While at Andover, however, Humbolt's *Cosmos* had come to his attention and immediately aroused his interest in natural science—an interest which could not long lie dormant. The offerings at Yale did not satisfy. "I began", said he, "to disparage the study of Latin and Greek as dead languages. Language itself was 'only an artificial product of the human mind.' I wished to know nature. This thought came to possess me more and more, until it finally overmastered me. About the middle of the junior year I withdrew from my connection with the college, full of dissatisfaction with its course of study, and impatient for the three 'moderns'—modern science, modern literature, and modern history."

Evidently his power to weigh the relative values of different subjects of instruction was a rather gradual development, as he later came to appreciate that Latin and Greek not only offered an important key to an understanding of English but that the Greek and Roman cultures had provided important foundations for the æsthetic, scientific, political, and legal aspects of modern life.

It is with keen interest that we follow this young man whose hunger for the opportunity to learn of modern life

and to grapple with modern problems was not to be satisfied by the curricular offerings at Yale in the 1850's. Yearnings for a more vital experience stirred within him, and he turned toward the developing West, arriving in St. Louis in 1857 where he began at once his educational career.

Before a year had passed he was elected secretary of the Missouri State Teachers Association at its first meeting which, by the way, was addressed by Horace Mann. The following year we find him taking a competitive examination for the principalship of a public elementary school in St. Louis. As you may surmise, this bespectacled youth came out at the top of the list. May I call your attention to a picture of the young school principal as drawn by Frank A. Fitzpatrick, one of the pupils in his school and later, himself, a school principal in St. Louis. "It was my good fortune," says Mr. Fitzpatrick, "to enter this school by transfer from another grammar school, and be assigned to the room over which he had charge. At this time Dr. Harris was full of nervous energy, and his every movement showed him to be an accomplished athlete. The school playground was equipped, through his insistence and foresight, with the simple appliances of a gymnasium, and not infrequently at recess periods the young principal would fill our boyish hearts with enthusiasm by his feats of agility and strength on the trapeze, the horizontal bar, and the ladder. He was fond of all outdoor sports; I had occasion to see his accuracy with the rifle, and more than once note his skill and endurance as a swimmer. As a teacher, the young principal was particularly happy in history and grammar recitations. Though a strict disciplinarian, he was exceedingly popular with his immediate pupils. He early manifested great interest in my reading, and allowed me to read many books from his own library. At this time I remember clearly his great interest in science, particularly the telescope, which he had built himself and mounted in his house."

When the position of assistant superintendent of schools in St. Louis was created in 1867, the choice of the School Board was William T. Harris because of the powers he had already demonstrated as elementary school principal; and later in the same year he was again the choice of the Board,

this time to fill the vacancy in the office of superintendent. During the following 13 years as superintendent of schools in St. Louis, Dr. Harris wrote one of the most brilliant chapters in the story of an extraordinarily brilliant life.

Incidentally, it may be of interest to note at this point that the year 1867, when William T. Harris began his career as superintendent in St. Louis, was the year when the United States Bureau of Education was established with Henry Barnard as first United States Commissioner of Education.

It was in this aspiring, young western community, at the beginning of the important period of reconstruction and expansion in our national life, that this young man of 32 years with a wholesome New England background, with an insatiable thirst for knowledge and a tremendous store of physical and nervous energy began to mature into the William T. Harris who was to become the truly great educational leader and brilliant philosopher—perhaps the most influential person in American education for the next 35 years.

Let no one think that during the first 10 years of his residence in St. Louis as teacher and principal his inquiring mind had been confined to the immediate problems of his school. Associated with a few thoughtful students of philosophy and particularly with the German refugee, Henry C. Brockmeyer, Harris read assiduously and discussed spiritedly the works of Kant, Hegel, Aristotle, Plato, and other philosophers. Perhaps the results flowing from these early explorations into the field of philosophy enabled Dr. Harris to make his most distinctive contributions to American education. During these years he not only developed his philosophic views and understandings but formed the invaluable habit of testing current school questions and practices by these philosophic views. From his wide and growing acquaintance with the best minds not only in the field of philosophy but in literature and history, he developed certain principles that enabled him to appraise and evaluate the existing theories and practices in the schools with an authority that was soon to command Nation-wide respect.

Who other than this marvelous, young, dynamic William T. Harris would have had the courage, the energy and, moreover, the wisdom to begin editing the *Journal of Speculative*

Philosophy in the same year that he assumed the superintendency of the St. Louis schools? This journal appearing quarterly for 26 years—from 1867 to 1893—was perhaps the most highly regarded publication of its kind in America. Dr. Harris's purpose was clear and worthy. He discovered that American thought was, according to his view, too much in the grasp of such English philosophers as John Stuart Mill and Herbert Spencer. It was his aspiration to broaden the horizons of his countrymen and particularly to raise the level of our thinking above the materialistic and deterministic by introducing us to the great idealists of the Greek and German cultures. He wanted Americans to rise to purer forms of thought. The pages of this new publication were filled with reviews and translations of Plato, Aristotle, Kant, Hegel, Schelling, Fichte, and others, not to mention the interpretations of outstanding contributions to art and literature by such masters as Shakespeare, Dante, Goethe, and Michelangelo.

Would that more of us today might have the necessary powers of mind to ascend with him the mountain peaks of philosophical thinking, to glimpse eternal truths as he saw them and, inspired by these broader horizons, to go with him straight to the practical application of these envisioned truths. For those who would attempt an appreciation of these aspects of Dr. Harris' life, I would commend a very thoughtful study by Dr. John S. Roberts, prepared for and published by the National Education Association in 1924.

May I turn to Dr. Roberts for a few fleeting glimpses of William T. Harris, the philosopher and the educational thinker. That the spiritual determines the material was to him elemental and fundamental. For him it was inconceivable that man should be endowed with spiritual activity unless the Creator intended that the spiritual phase should live forever. Men are independent beings, free and morally responsible, immortally endowed with causal energy; that is, men have within themselves the possibility of infinite growth. The world process is that of evolving, conscious being and the ideal at the summit of the universe is perfect personality.

What did such ideals as these imply with reference to education? I again turn to Dr. Roberts' interpretation. To ful-

fill his immortal destiny, man must be educated to the highest degree, reasoned Dr. Harris. Education is not a means of fitting pupils for a temporary existence but a necessary element in an evolving world. There is no higher mission than to aid in the development of immortal personality. This purpose connotes a broad liberal aim in education as contrasted with a narrow utilitarian aim. It connotes the widest and richest curriculum. The major factors in education are not to be found in the environment, important as that is, but rather in the thoughts that have guided and inspired men as they have developed the institutions of civilization down through the centuries. Each generation has the duty of mastering its inheritance from the past and of adding its own contribution to the wisdom of the race.

On the side of method, the emphasis must not be merely on that which affords pleasure and interest but more especially upon earnest, sustained work, and particularly on developing the powers of self help.

Individual discipline was thus involved in Dr. Harris' educational platform. As life is real and earnest, a continual struggle upward, so it is with education. Orderliness, punctuality, obedience to authority are necessary in the earliest years. The transition from external control to internal or self-control is to be made gradually. "Education", said Dr. Harris, "is the process of the adoption of the social order in place of one's mere animal caprice. It is a renunciation of the freedom of the moment for the freedom of eternity."

Can this man, with a mind that seems to comprehend the eternal, deal successfully with the everyday, practical problems of superintending city schools? I fancy that there were citizens in St. Louis who anxiously raised this question in 1867. Such anxiety, however, must have been soon dispelled, for we see this young superintendent at the outset tactfully gaining the support of the various racial groups, adding German instruction in the elementary schools, and enlisting the local press in behalf of his program. We see him as the successful champion of free high schools, the so-called "people's college." We find him under the spell of Pestalozzi and organizing a course of study in natural science which became a standard for schools throughout the country. We

find him dealing a blow to the lock-step system of promotion. We see him as the enthusiastic champion of kindergartens, bringing to this movement so much support that, within 5 years after their introduction in 1873, St. Louis had 50 kindergartens enrolling 6,000 pupils. Col. Francis Parker regarded the kindergarten movement, so intelligently and extensively developed under Dr. Harris in St. Louis, as one of the mightiest influences in the progress of American education. We find Dr. Harris stimulating the professional growth of his teachers through study groups. We see him laboring with the heating, lighting, and ventilation of school buildings. Yes, and we find him pouring into those 12 annual reports so much of basic educational philosophy, pedagogy, and sound administrative practice that they were probably more widely read than any school reports except those of Horace Mann.

In the brief space of 12 years, from 1868 to 1880, the city of St. Louis became generally known as having the best supervised and directed common-school system in this country; and William T. Harris had brought to the office of superintendent of schools so much of lofty idealism, practical wisdom, and administrative leadership that the office of superintendent of schools wherever found took on a new dignity, importance, and prestige—an encouragement much needed in those crucial and formative years of our public-school development.

Perhaps only to a philosopher is given the courage and wisdom to forsake in its very bloom that which, to all appearances, has become and is to be his life work. Surely only a philosopher of the calibre of Dr. Harris would have been attracted by the rather ephemeral scheme of the idealistic Emerson and Bronson Alcott to form in Concord a school of philosophy.

It was perhaps inevitable that the philosophy of Hegel and kindred systems of thought which first had entered the life of William T. Harris as an incidental interest should one day demand expression in full-time devotion. I like to visualize a former city superintendent of schools, accustomed to the engrossing and oftentimes harrowing details of administration, now seated in the romantic atmosphere of the study in Alcott's orchard house where Dr. Harris came

to live in Concord. Freed from the routine, material interferences of board meetings, discussions on the values of textbooks, or on problems of heating, lighting, and ventilation, I can well imagine the creative release he experienced in profound meditation upon the personality of God, the freedom of the human will, or the immortality of the soul.

In the minds of some, the Concord episode seemed like a retrogressive phase in the career of Dr. Harris, a period when he was out of step and contact with the educational world, a decade of his life which did not eventuate as he anticipated and hoped. A longer perspective, however, indicates that this experience was rather a period for needed integration, for the fuller realization of his powers, and a preparation for even greater usefulness. In no other way than at the Concord school could there have been gathered the philosophic harvest of his years and a conscious assimilation on his part of the mental treasures brought to Concord by those other lecturers of both local and cosmopolitan reputation. These included presidents and professors of colleges in all parts of the country, ministers and theologians ranking high in their profession, and such rare women as Elizabeth Peabody and Julia Ward Howe.

Dr. Harris' program for the first year at Concord must have found him quite in his element, for he dealt with such subjects as these: How Philosophical Knowing Differs From All Other Forms of Knowing; The Discovery of the First Principle and Its Relation to the Universe; Fate and Freedom; The Personality of God; Art, Religion, and Philosophy in Relation to Each Other and to Man; The Immortality of the Soul.

By universal testimony Dr. Harris was the "strong man" personally and intellectually at the Concord school and converted many men and women to his philosophical views. It is said that the women particularly swarmed about him in admiration.

Incidentally, Dr. Harris was continuing the work of editing the *Journal of Speculative Philosophy*, contributing to many magazines, and lecturing extensively. He became president of the famous Massachusetts Schoolmasters' Club and was in general cordially received by the public-school officials and teachers in New England.

In March 1888, Bronson Alcott, Dean of the Concord School of Philosophy, died. Partly out of sentiment and partly because Dr. Harris, the strong leader of the school had arrived at another parting of the ways, the famous school never convened again.

It is perhaps an anomaly of circumstance that these rich years in Concord should have so nearly cost him eligibility for consideration for the office of United States Commissioner of Education. Dr. Winship has recorded the feeling of one Massachusetts group of persons who believed that Dr. Harris was too impractical for the place. A bureau devoted to registering statistics and giving out information could no more be directed by a philosopher, they thought, than by an absent-minded professor. Furthermore, his previous espousals of the cause of Grover Cleveland were thought damaging to his chances of appointment. Yet, the tireless efforts of the many sponsors who were convinced of his intrinsic worth and eminent case for this high position, reinforced by his record of demonstrated ability and service, won for Dr. Harris. He was appointed by a Republican president when he was a Democrat, by a Democratic president when he was a Republican, and again reappointed by Presidents McKinley and Theodore Roosevelt. This appointment and his successive reappointments were not only a tribute to the merits of the man but a refreshing indication that the choice of the United States Commissioner of Education was put upon a higher plane than that of partisan politics.

Dr. Harris was so human in the days when the fate of his appointment hung in the balance. He was anxious for the appointment and with it the realization of his aspirations for another opportunity as leader in the field of public education. Can you picture him as he said in that nervous way of his, "But if I could have that position I would say 'Now letest Thou Thy servant depart in peace.'"

So we find him serving a long and uncommonly productive term as United States Commissioner of Education from 1889 to 1906. Concerning these 17 very fruitful years spent by Dr. Harris as the head of the United States Bureau, Dr. Elmer Ellsworth Brown speaks as follows: "He had infused into its operations a philosophical spirit, a personal life and influence

such as has rarely entered the education office of any State or Nation, with an individual bent and quality such as could never reappear in any other time or place." He developed the office from a bureau of information to a friendly beacon light casting its rays into Europe as well as throughout America. The office became identified with its great chief, and people far and wide sought his personal views and opinions.

The diversity of activities in the bureau gave rein to his fertile mind. Dr. Harris humorously said on numerous occasions that his first duty as Commissioner was to count reindeer. This naive statement refers, as you know, to a very shrewd and far-sighted policy initiated in 1892. Confronted with the problem of educating the Alaskan Eskimos, a nomadic people who followed the seasonal migrations of the animals for their sustenance, Dr. Harris heartily supported a movement to bring into Alaska the tame reindeer from Siberia. These animals would stay in place the year round and thus solve intelligently and permanently a most baffling problem. This is but one example of Dr. Harris' resourcefulness as he carried forward his work in Washington.

A mere list of his accomplishments as United States Commissioner of Education would overtax the bounds of this paper. We find him conferring with Carroll D. Wright and casting the statistical information into proper form. We see him as a key member of the famous Committee of Fifteen whose report on correlation and the course of study issued in 1895 became the basis for the remodelling of courses in most public as well as private schools. In these recommendations he made a plea for true culture including the treasures of literature, history, and the arts; indeed, all the spiritual inheritance of the race.

Again we see him developing a noteworthy series of annual reports including the studies of educational practices in Germany, France, Italy, and Spain. He had in view developing a science of comparative pedagogy. "Each place", said he, "should know the fruits of experience in other places." These reports furnished convincing evidence that the work of the Federal Bureau would be of great value to the Nation through its contributions to that unification of thought and

practice so essential to educational progress in a great country like ours.

And we see him giving himself unstintingly to the general promotion of education through his many writings and the public addresses that were made here and there in so many communities scattered throughout this far-flung land of ours. Indeed, he gave himself so unsparingly that even the reserves of that iron constitution slowly gave way, bringing his retirement from public service in 1906 and his death in Providence 3 years later.

I have chosen the narrative method of describing the life of Dr. Harris for the narrative carries its own commentary and its own commendation.

We have been amazed at the variety and breadth of his mental grasp. The bibliography of his writings contains 479 different titles, including the editorship of 58 volumes of the *Appleton Education Series* as well as of *Webster's New International Dictionary*. Not only the breadth of his knowledge but the intensity with which he studied his favorite authors is a source of admiration. "I endeavor to read Goethe's *Wilhelm Meister* every year", said he, "and always find it more suggestive than before." The year before his death he said, "I have now commenced the reading of Hegel's *Philosophy of History* for the seventeenth time and I shall get more out of it at this reading than at any previous one." He read *The Iliad* five times in one year in order to see how far that great poem had influenced modern literature.

If we have marveled at the breadth and thoroughness of his reading and knowledge, we have likewise marveled at the height of his thinking, for he was a tireless torch bearer of high ideals, religious in spirit, a man who was charitable both in mind and in heart, indeed a lover of his fellowmen.

I suspect that all of us today, on the one-hundredth anniversary year of his birth, feel very humble as we pass in rapid review of the milestones in the life of William T. Harris—this intellectual giant, this lofty soul, this friend of mankind. He belongs to that company of American men for whom we are most deeply grateful. His spirit marches on to that immortality which he envisioned so clearly and confidently as the heritage of all his fellowmen.

WILLIAM TORREY HARRIS

By

PHILANDER PRIESTLEY CLAXTON

*President, Austin Peay Normal School, Clarksville, Tenn.,
Former United States Commissioner of Education*

ON A SATURDAY morning in 1889 or '90, I was busy at something in the large study hall of the Orange Street School, Asheville, N. C. Looking up, I saw coming down the aisle a man of middle age, broad shouldered, dignified in appearance and carriage. As we met, he introduced himself as William T. Harris, United States Commissioner of Education. He was passing through Asheville on a visit to his brother in Western North Carolina, and had taken advantage of the opportunity to call on the Superintendent of Schools, see the new school building, and show his interest in the schools of this small city. He was very gracious in manner. But I still remember the feeling of awe and reverence of the young Superintendent of Schools in the presence of the United States Commissioner of Education. Neither of us suspected that it was a meeting of two Commissioners, whose tasks would be so widely different.

My next contact with Harris was at the Richmond meeting of the Department of Superintendence of the National Education Association in the early '90's. The meeting was held in a church which was not filled except at the night meetings when the people of Richmond came in. At a round table meeting in the afternoon, Harris read a paper on "The Course of Study in the High School." Among those present, as I now recall, were Maxwell, Draper, Dougherty, Greenwood, DeGrano, and the McMurrays, recently returned from Germany, and a good sprinkling both

now. And the effectiveness of this preaching at any time is not due to the magnificence of the White House, the splendor of the President's entourage, or to his authority and power as Commander in Chief of Army and Navy, but rather to the personality of the President and to the fact that he speaks as the representative and as the voice of the people.

In like manner for public education the Office of Education in the Department of the Interior offers the best platform for the preaching of the doctrine of democratic public education, and for making effective suggestions for its constant improvement and readjustment to ever-changing needs and conditions. From this place the voice of a man with a message will carry far—to the remotest parts of our Republic and to a good part of the rest of the world. They who stand in this pulpit have great opportunity and great responsibility. It was fortunate for American public education that through its formative years, when its ideals and purposes were in process of becoming, this pulpit was filled by a man of great learning, profound thought, wide vision, much wisdom, fine democratic spirit, and great soul. And, I repeat, it was not wholly unfortunate that the simplicity, smallness, and poverty of the Office made it possible for him to give most of his time to the task of preaching. The fact that the preacher was a profound philosopher, widely read in the great literatures of the world tended to prevent our school work from becoming shallow and fragmentary. The fact that his first work in public education was in the pioneer, hustling, cosmopolitan city of St. Louis helped toward making our school work democratic, progressive, and practical. These two things made Harris a conservative progressive, a practical theorist.

Harris believed in the printed word. From the beginning he sought publication. He offered his articles to any journal through which they might reach the people, and he advised his friends to do the same. He wrote much on many subjects, but all were connected directly or indirectly with his great purpose of the promotion of the education of man. Henry R. Evans, of the Office of Education, one time Harris' secretary, has listed 479 titles, not including prefaces to the 58 volumes of the *International Education Series* which he

edited and in which prefaces are found some of Harris' most helpful thoughts.

To show you something of his range of interest let me read you the titles for 3 years, 1875, 1898, and 1900:

1875

Bird's-eye view of the St. Louis public-school system.
 Course of reading.
 History of the St. Louis public schools.
 Ideal education in America.
 Moral education.
 Necessity of free public high schools.
 On Beethoven's sixth symphony.
 On the relation of the will to the intellect, or the regulative principle in human life.
 Oriental philosophy and the Bhagavad Gita.
 Thoughts on pessimism and educational reform.
 Thoughts on the music of Beethoven.
 Trendelenburg and Hegel.

1898

Beauty in art vs. beauty in nature.
 Education in the South.
 Facts relating to education.
 Is there work enough for all?
 Our educational exhibit at the International Exposition in Paris in 1900.
 Psychologic foundations of education; an attempt to show the genesis of the higher faculties of the mind.
 Rational psychology for teachers.
 The educational value of the tragic as compared with the comic in literature and art.
 The effect of exercise on the vital organs.
 The study of art and literature in schools.
 Higher education, its function in preserving and extending our civilization.

1900

A year's progress in education.
 Civilizing the natives of Alaska.
 Class intervals in graded schools.
 Colonel Parker and the Quincy school.
 Discussion of paper by Nicholas Murray Butler, on "Status of education at the close of the century."
 Elementary education.
 The charge against the schools of Washington City.

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 Discussion of paper by Nicholas Murray Butler, on "Status of education at the close of the century."
 Elementary education.
 The charge against the schools of Washington City.

The educative work of missions.

The method of ventilating schoolrooms by windows and fireplaces.

The movement from individualism to cosmopolitanism.

The relation of women to the trades and professions.

A study of arrested development in children as produced by injudicious school methods.

Webster's International Dictionary of the English Language.

At other times he wrote on: Educational needs of urban civilization Emerson's orientalism; Emerson's Philosophy of nature; Emerson's relation to Goethe and Carlyle; Immortality of the individual; Is pantheism the legitimate outcome of modern science? Methods of pedagogical inquiry; Psychologic inquiry; Select spelling lessons; Social science and social conditions. He was principal author of *Appleton's School Readers*.

All his writings, whatever the subject, include some philosophic discourse and give some world outlook. Read his introductions to the annual reports of the Bureau of Education and note how a brief summary of statistics, a report of increase in city school attendance, an extension of kindergarten work, and all other topics find themselves the centers of profound philosophic discussion. The longer introductions and his contributed articles play back and forth, in and out, among concrete factual statement, philosophic discussion, and practical application. I know of nothing else quite like them except his annual reports of the schools of St. Louis. These last not only give the patrons of the schools and the taxpayers of St. Louis an accounting of their schools, their work, and their costs; they also discuss reasons for their existence and for their particular kind of work, their purpose, their relation to the welfare of the city and their world relations. The reader begins to see them as necessary parts of the program of American democracy and the development of humanity. So interesting and so valuable were these reports that they became models for other superintendents of schools and set the fashion for such reports for a generation. They helped to make a generation of educational thinkers and philosophers in the offices of school superintendents and principals. The fact that they wrote such reports could not fail to have its effect on the practical work of the schools.

The activities of Harris made him for many years the most influential factor in our educational life. No other man has influenced education in America so fundamentally and permanently. I believe no other has been so popular in a fine way. Thirty years ago his picture was on the walls of the offices of most superintendents of schools and in many thousands of school buildings. He was quoted everywhere either for approval as authority or for disapproval. Few disapproved without feeling obliged to give sound reasons for doing so.

Yet nowhere today can we find any adequate summary of his teachings. John S. Roberts' critical study of his educational and related philosophic views is well done and very helpful. But there is need for a comprehensive collection of Harris's teachings in his own words. They are now scattered through hundreds of publications most of which are not accessible to most students of education. They should be brought together in an orderly way with helpful interpretations, into Source Book of the Wit and Wisdom the Educational Philosophy and Practice, of William Torrey Harris. The most important result that could come out of the celebration of this centennial of the birth of Dr. Harris would be the preparation and publication of such a book; probably two volumes of about 400 pages each. This would constitute the most appropriate memorial to Dr. Harris and the best indication of our respect for him and his work. The making and arranging of such selections and their proper interpretations will not be an easy task nor the work of a day. It could, I think, be done by the proper person in a year's time. An edition of two or three thousand copies should be taken by college libraries, public libraries, and the professional libraries of school systems. The preparation and publication of such a book would be a suitable and worthy task for the National Education Association, or it might very properly be done by the Federal Government through the Office of Education.

Dr. Andrew S. Draper's words might again come true: His (Harris') writings have stimulated every educational interest and uplifted every teacher from ocean to ocean. He has been in the midst of all great educational gatherings

of the land to advance new doctrines. But he has been very much more than a preacher of doctrines; he has been a veritable knight-errant in the world's hustle for the highest intellectual freedom.

While the spirit of Harris still works and will continue long to work in the very essence of American public education, we cannot afford to lose the inspiration of his own words. The conditions of his day are still too close to us. Too many of the problems he discussed are still unsolved in practice.

Of the richness and variety of his educational thinking as well as the soundness of his criticism the prefaces to the 58 volumes of the *International Education Series* contain excellent illustrations. For examples, read his prefaces to Froebel's *Education Practically Applied*, Parker's *How to Study Geography*, Preston Search's *An Ideal School*, and Quick's *Educational Reformers*, Davidson's *The Education of the Greek People*, Hughes's *Dickens as An Educator*. Of these and some others I had thought to make for you brief summaries, but I shall not now take your time for it. You may read them in better form, I hope, in the Source Book.

Only one or two bits of wisdom: In reference to Search's *An Ideal School*, Harris says that no more than 5 percent of experiments succeed. But the success of these more than compensates for the loss of time and effort in the failure of the 95 percent—and failure is also educative. Nothing is more stimulating to the teacher than the reading of books of educational reform. But this should be supplemented and balanced by a study of the history of education.

In the preface of Quick's *Educational Reformers* Harris says "educational reformers are the men above all others who stimulate us to think about education. All are extremists in condemnation of existing practices and overestimate the value of their own plans. But thought begins with negation. The most constructive revolutions are also destructive. We should think for ourselves, but free thinking must reach the truth, otherwise it only sets itself against the wisdom of the ages, and against the might of the race, which preserves its existence in the institutions of family, social organism, state, and church. The same world forces that produced the pres-

ent fact also produced the past facts. This living force must be understood but can be revealed fully only by all the facts. A knowledge of human customs and usages and the knowledge of human views of nature are of primordial necessity—even for self-preservation.

Against Rousseau's dictum that all things come from the hand of the Author of Nature perfect and all degenerate in the hands of man, Harris says human nature does not come from the hands of the Author of Nature directly like the sun and stars, nor like plants and animals: for human nature is directly the product of man's will, the result of the realization of moral ideals. The state of human nature exists as the product of culture. All things in time and space exist for man on condition that men have intelligence and skill to use them. All knowledge and science give us power over things and forces. All moral, religious, and æsthetic ideals belong to the theoretical combination. Unlike animals, human beings can amass experience and contribute to others by language. Each can help all, and all each. Each contributes his mite to society, giving to all the small outcome of his individual experience, and receiving from society the immeasurable gift of the aggregate experience of all mankind in all ages. Hence the weakness of individualism, the strength of society and the power of human education as contrasted with the weakness of the education of Nature in Rousseau's sense of the word. However, Harris finds much good in Rousseau's revolt.

Learning is a good thing when what is learned consists of the wisdom of the past and is assimilated and made useful in solving the problems that press for solution in our own age. An undigested accumulation of scraps of learning has no practical value. It neither helps the scholar to think nor to act or guide the action of others wisely. The accumulation of knowledge that is not systematized in itself nor applied to the solution of practical problems is to be shunned. However, the race has through the ages accumulated much valuable experience, and turned some of it into wisdom. This is embodied in literature. The literate man may profit by it. The illiterate must repeat for himself the painful experiences and failures. He is a mere slave to the manners and customs of the time and place in which

he lives, knowing nothing of their origin and history, unable to judge of their value. Learning is therefore a prime necessity and must be had even at the risk of pedantry. Freedom can come only through right education. The immediate aim of education is such adjustment of the individual to society as will result in freedom.

Harris was himself a reformer, but his reforms were based on deep thought. Says John S. Roberts, "We must agree with Dr. Harris that education should be highly conservative. Educators are not dealing with business merchandise, but with souls and characters and intellects of growing children. Our mistakes and sins are visited upon other people's children. The children are helpless. The future alone can show the mistake has been made; but then it will be too late to remedy matters. Therefore education must always be protected from theories no matter how well intentioned, from ways of public opinion, hobbies, misguided enthusiasts, and gushy sentimentalists. Progress there must be; but it should be slow, carefully thought out progress which has very little element of chance and of speculation in it. We owe a great debt to Dr. Harris for his harmonizing of conservation with an appreciation of the necessity of progress."

As set forth by Harris himself the books of the *International Education Series* were classified under four headings: History, Criticism, Systematic Theory, Art and Practice. The fourth division includes works on: (1) Methods of Instruction; (2) Methods of government and discipline; (3) Methods of organizing schools, construction of school houses, provision for support of schools, the employment of teachers and other such matters; (4) the supervision of schools by school boards, superintendents, and other officers. The list embraces practically all phases of school interest and is characteristic of the comprehensive mind of the editor. Most of the books are still interesting and valuable reading for teachers and school officers. It was through these that Harris made a very large part of his contribution to school education.

Harris accepted the democratic doctrine of Comenius that all children had a right to education, the doctrine of Pestalozzi that education should begin with sense perception, and

Froebel's doctrine of development through self-activity. Lofty religious thoughts of faith in God and belief in human freedom and immortality guide the educational process and make it an indispensable factor in aiding man to realize his immortal destiny. Therefore all persons should be educated to the limit of their ability, through love and kindness. The ideas of God, freedom, and immortality ran through all his thinking. He also understood the necessity of universal education of the best type for the successful working of the democratic state and for society, one purpose of education being to put the child in possession of its moral, civic, and political heritage. He also made unanswerable arguments for education as a means of material wealth through the conquest of nature.

Among the things which Harris helped to bring about in education may be mentioned:

- (1) Introduction of the kindergarten as a part of the public-school system, with all that this has meant for humanizing education through all the levels of school life.
- (2) More accurate grading of children and more frequent promotions of any child when ready for it.
- (3) Science as a subject with a regular place on the schedule of the elementary school. His first notable contribution to the school of St. Louis was a systematically arranged course in science.
- (4) The right use of textbooks as against the less effective oral method of teaching in the schools of Germany.
- (5) The importance of the class recitation embodying much of what we now call the socialized recitation.
- (6) The abolishing of such excessive drill and minute perfection in any stage of development as to cause arrested development.
- (7) The education of the feelings through proper understanding, thoughtful memory, and imagination.
- (8) The culture of the will through intelligent self-activity.
- (9) The raising of standards of preparation of teachers.
- (10) Higher salaries for teachers.
- (11) The firm establishment of the position of school superintendent and the freeing of the position from the sinister influences of politics.
- (12) The prohibition of corporal punishment.
- (13) Studying causes of withdrawal of pupils from school.
- (14) Providing for the health of children.
- (15) Institution of physical training as a regular part of school work.

(16) A stronger tendency toward accepting the school as a social agency necessary for the safety and progress of democratic society—for physical health, material wealth, civic righteousness, political wisdom, the strength and safety of the state, and for the human culture for which material wealth and the ordered state exist. Harris himself, I believe, never used this combination of words, but it is implied in the whole body of his writing.

The following brief but comprehensive description of Dr. Harris in his early manhood is from the pen of Henry C. Brockmeyer, his personal friend and admirer, and from whom he gained much inspiration and guidance. Those of us who knew him later saw in him these same characteristics, only in a higher state of maturity.

He may be regarded preeminently as a man of thought: his erudition, though varied and extensive, is never produced for its own sake, but ever in the service of thought. His concrete results are achieved from the self-mediation of thought, and not by the intuitive methods, which will, while oblivious of the logical relations involved, appear under the character of makeshifts for the time being. Morally without a blemish, he is socially esteemed, but his absorbing industry withdraws him from society as such. He combines the depth and industry of the German, the grace and poetic taste of the Greek, with the enthusiasm and practical tact of the American. In physique, he is strong, muscular, and enduring; in mind, clear, profound, and prompt, and in heart, warm, generous, and just. He is emphatically the man who would rather have truth than wealth, and rather be right than president. He is still young, his life work but fairly begun, and his fellow-citizens naturally look for great things from him in the future, and, if his life is spared, will not be disappointed.

Once more let me emphasize the great good fortune that came to American public education in having as its leader and inspirer in these formative years a great philosopher who saw life more steadily and more nearly whole than most of us do or can see it, and who understood so well the importance of universal education in its relation to all life. I quote from an appreciation of Dr. Harris by C. P. Cary, formerly Superintendent of Schools of Wisconsin, who was himself greatly influenced by Harris's personality and thinking.

Dr. Harris had an unwavering conviction that the universe is the manifestation of a creative First Cause and that man is created in His image, that human character is infinitely perfectible, and that human life with all its imperfections and trials, defeats

and successes, is merely the kindergarten to the infinitude of time through which man as an individual, as a personality, shall exist and develop. The world to him constitutes an ascending series, from nothingness up through inorganic nature, organic nature, and man to the highest spirituality in what he called the communion of saints or the invisible church. All of this he held was merely the unfolding of the divine reason, the whole constituting a system and a never-ending process. The influence of such a man at such a stage of our development cannot be overestimated. His doctrine and his personality were such as appealed to young men whose theories of life were in a formative state, and the appeal was particularly strong to those who were entering upon educational work. They were not only drawn to him, but he was drawn to them. He thus became spiritual father to thousands, many of whom he never met personally, or at most but rarely.

Harris would be the last to believe that any of his conclusions and announcements in regard to education were final except in principle. He understood too well the principles of evolution, that there is nothing permanent except orderly change, and that outward form must ever adapt itself anew to the demands of the developing life within. But he did understand well that there is nothing so practical as an ideal, and he held his ideals firmly and high. In this we shall do well to imitate him.

WILLIAM T. HARRIS, THE PHILOSOPHER

By

EDWARD E. RICHARDSON

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PERSONAL REMINISCENCES

MY ACQUAINTANCE with Dr. Harris began when I was first a student in philosophy. At that time he was listed as giving a course in the then Columbian University, now George Washington University, but he was quite an elderly man and did not come to the University for many lectures. Advanced philosophical students, however, had the privilege of going to his house and talking with him. For this they received no academic credit, but it was the privilege of a life-time to do this, as one felt that he was sitting at the feet of an oracle.

In accordance with this arrangement I went one evening to his house and reached there unfortunately just at his dinner hour. When I rang the bell, and the servant opened the door, I saw him sitting at the dinner table and told the servant that I would be glad to come in and wait for him until he was through with his dinner; that I had no particular business except to talk with him on philosophy. She went back and told him and he arose from his dinner table and came and sat with me an hour in his front room and talked philosophy. I had never seen him before and was an entire stranger to him; but literally he would rather talk philosophy than eat.

On another occasion he was on a crowded street car and when I entered at the rear of the car I saw him standing near the front holding a strap. I edged my way through the crowd until I was next to him and started a conversation along philosophical lines. Though strap hanging was not

particularly comfortable, it was well worth it to talk with Dr. Harris, and I much regretted it when we came to the point where he was to transfer to another line.

In all my contacts with him he was the same gracious, cultured, and distinguished person.

Although this commemoration of the birth of Dr. Harris naturally emphasizes his great educational leadership, it is essential also that attention be given to his leadership as a philosopher.

HARRIS AND HEGELIANISM

The influence of the great idealistic movement in Germany found its repercussion on this side of the Atlantic in the thinking of William T. Harris.

Hegel was not only the culmination of this golden-age of modern philosophic thought but was its most profound and comprehensive exponent. It is in fact, but the truth to say that in the minds of many he was the ablest thinker that the world has ever known. No man has ever thought as he thought and while unnecessarily obscure at times, his was a deep sea of thinking which others had not plumbed. It is significant that of the outstanding Hegelian scholars in America, two of these, namely, Harris and Sterrett, have been residents of this city. Of these, it is probably correct to say that no one of them has understood and reproduced so well the spirit of Hegel as the subject of this paper—in fact, Dr. Harris was more of a Hegelian than Hegel himself. He out-Hegeled Hegel. By this is meant that his explanation and justification of difficult Hegelian positions is better than Hegel's. He was no slavish follower of the master but one who caught the viewpoint and the insight of the one whom he followed and often transcended his master's delineations. His book on Hegel's logic is a masterpiece of erudition and concise, rational, penetrating, comprehensive thinking.

Few have done this with the fidelity and success that Harris has done. When many other books shall have grown old and their thought outmoded and obsolete, his will have a perennial freshness as long as reason shall endure.

He was contemptuous of shallow thinking when it claimed to be profound, yet most sympathetic towards those who

recognized their limitations and sought their improvement. An expression that has remained fixed in my mind occurs in the introductory chapter to his logic, where in speaking of realism and nominalism he says that the triumph of the latter was the triumph over profound thought. One can almost envisage here the contempt which he felt for empiricism as over against rationalism.

He was not a scientist in a technical sense although sympathetic towards science—yet it is but the truth to say that he would have resisted uncompromisedly the attempt of present-day science to invade the field of philosophy and religion with asserted finality.

While not distinctly interested in the religious aspects of philosophy, he did have the idealist's sympathy for religion and explored some of religion's most profound ideas. This is noticeably true in his reference to the philosophical principles of oriental religions—and in his conception of the Christian Trinity—this last is the best statement of the problem of the Council of Nicea that the world has had. In his view this dogma of religion is given ample metaphysical formulation and the religious position is reached by inescapable and irresistible logical procedure. It was a master mind that could combine the warm verities of emotional religion with the cold abstractions of transcendent intellectualism.

In the field of history, Dr. Harris like Hegel, saw beneath the vast multiplicity of events, the working of underlying principles whose manifestation became more evident as time went on; thus history was not an aimless affair but was a realization of ideals; as these advanced from a less adequate to a more adequate expression.

This view of history is far more satisfying and comprehensive than one which sees only the march of individuals across the pages of the past and regards all occurrences among men as due to the pressure of food needs and the desire for more material things; this last is the so-called economic viewpoint of the present day, which glorifies not the higher outlook but the pleasure seeking of the less ambitious.

In this field Dr. Harris faithfully reproduced the Hegelian point of view and made history an eternal process rather

than a fragmentary record of disconnected events. To his mind the great outstanding principle of all history was the march of men towards freedom and enhanced individuality. That this process was not always progressive but sometimes hesitant and even recessive did not militate against the sublimer aspects of the great process. Man in his long history, through varied institutions, has come, little by little, through self-realization, to an individuality that rises higher and higher toward that absolute personality of which he is an image. With him institutions and world movements are better or worse as they tend to promote this end. Life is no meaningless juxtaposition of atoms or experiencing units but a well-defined teleological affair. By this view something of the old problem of realism and nominalism is resolved. The individual overcomes the limitation of his immediate particularity by the universalization of his individuality, and in so doing his immediate limitations are transcended and comprehensiveness is attained. This is not, however, by the annulling of distinctions but rather by their intensification as well as universalization. In the language of logic this would be that the connotation and denotation are both extended.

CHARACTERISTICS OF HARRIS' PHILOSOPHY

Dr. Harris' view of philosophy was somewhat unique. Philosophy explains the facts and events of the world by referring them to one principle. By this he understood that all of these were explained by the principle and the principle by them. In this way philosophy is easily distinguished from any of the sciences as well as from religion and literature. To his mind a particular science undertakes to combine facts by means of a subordinate principle in much the same way within its field that philosophy does the whole universe. It would be true that when the scientist searches for a single unifying principle that he does thereby become something of a philosopher, providing he makes this principle to be ultimate. By this is to be understood that the scientist would explain all else by reason of his one principle. This is usually nonpersonal and so becomes mechanistic and naturalistic. To Dr. Harris' mind this was an evidence of a lack of finality on the part of many scientists.

HARRIS AND RELIGION

The function of religion is the revelation of the Absolute principle and it attempts to unfold the purpose of the world and the ideal goal of men with the thought of practical guidance for everyday life. In so doing its expression becomes the aggregate conviction to which a group at a given time and on a given plane has arrived. Its tendency is to present this conviction somewhat dogmatically and looks to an unconditional adoption of the conviction to which it has arrived. Art, on the other hand, represents the ultimate principle in concrete form, and thus brings to the attention of man the universal and ideal in a way that appeals to his senses. Literature also delineates the universal but does it under the form of the individual, as he either conforms to or is in opposition to the universal. In both of the last two, namely, art and literature, the portrayal is not with as much of the personal element, in that its characters are largely fictitious, instead of real. In this way the individual, while apparently profiting or suffering because of his relation to the principle or ideal, does not involve real values; whereas, in religion real values are involved.

In religion he set himself against Orientalism and Pantheism which was seeking adherents in the West. To his mind Christianity was the expression of Absolute Eternal Truth and so the culmination of all the centuries of reflective thought.

Dr. Harris made this significant statement, that the enigma of the world is the presence of evil or imperfection. He then brought all of his learning to bear upon this subject, and in a brief survey which he made of this problem the comprehensiveness of his knowledge is much in evidence. Oriental and Occidental thought passed in review before him and he was quick to point out the inadequacies of the various proposed solutions. This could not have been done if he had not had not only an academic knowledge of these matters but also a penetrating insight which went to the bottom of all the solutions that were offered. He also, in this same connection, reviewed comprehensively the progress of thought from its lowest stages to its highest. In doing this it seemed to him that he was also reviewing the actual

events of the world as these were manifest in great movements. The idea which captivated his mind more than anything else was that the world itself in its ultimate analysis was only thought or reason externalized. When one has reached this insight he has come to an appreciation of the nature of things such as is otherwise impossible. To the exposition and elucidation of this position he gave the best of his thought. That it would not become acceptable to a large number is to be anticipated; for the ordinary mind steeped in the details of special subjects and hampered by the limitations of sense experience would be unable to understand and appreciate the view that Dr. Harris advocated. He did not write for the one who, by reason of previous habits of thought, or intellectual unwillingness, was unable to appreciate the idealistic view which was his, and so the circle of his readers was much restricted. This does not make against the ability of the man but is rather a reflection upon the learning of those who passed him by.

APPLICATION OF HARRIS' PHILOSOPHY

HARRIS A PRACTICAL NEW ENGLANDER

Doctor Harris came of New England stock. He was born on a New England farm of Puritan ancestry and represented in himself the two great New England characteristics, namely, practicality and ideality. No group has ever been more practical in its outlook than the Puritanized New Englanders and at the same time, no group has had a more lofty idealism.

This is an unusual combination and has been the ground of the Puritan success. He sought the fundamental principles of all activities and moulded these to his own ways of thinking. He had far-reaching and well-nigh transcendent ends which did not become glimmering generalities that were relegated to the empyrean but which he resolutely and with full knowledge set himself in a most realistic way to bring to accomplishment. This is a hard-headed idealism that scorns difficulties and hardships in the realization of its convictions. Educated at Yale University but unsatisfied with its knowledge, he went West and in the moving pano-

rama of the then frontier he sought to translate into action the deep, underlying principles of his thinking. In doing this he became the foremost representative of a new education and a new philosophy.

America had no philosophy of its own and was too busy to think out one for itself and so he bodily transported the Hegelian logic to American soil. This was due in part to his association with the Prussian idealist, H. C. Brockmeyer, who had himself made a translation into English of Hegel's larger logic and was moreover a very enthusiastic disciple of Hegel and of philosophy in general. Brockmeyer's great ambition apparently was to translate the abstruse terminology of objective idealism into the activities of everyday life. Thus Brockmeyer claimed that he could shoot squirrels better because of the Hegelian philosophy; unfortunately, however, while he has failed to inform us just what the relation is in this connection, nevertheless, it is a commendable undertaking if the goal of philosophy would be attained.

HARRIS AND EDUCATION

Dr. Harris saw in education the training of the individual for participation in the social consciousness of his time. This gave to education a broader and more profound basis than educators had hitherto seen. It is not hard to understand, then, how he made definite contribution to the cause of education and that he should have become one of the great leaders along this line. His thought was that education should be an integrated system from the kindergarten to the university. This tended to promote his systematic well-rounded view of education and so prevented a piecemeal conception of the same.

Dr. Harris came at a time when his influence was much needed and served as a counter-balance to the influence of the kind last named. Culture was drifting away from philosophy and religion and becoming a scientific hodge-podge in which the classics and history had little place.

Harris threw all the weight of his great learning and influence against this influence and talked and publicized the Hegelian Idealism until even hard-headed business men became interested and nearly every pulpit in the country

either directly or indirectly supported his contentions: this was a major achievement and shows not only the erudition of the man but also his unflagging enthusiasm.

In individuality, with its logical and ethical values, he saw the outcome of the long dialectical process and an escape from Oriental abstractness and pantheism in which all individuality has been sunk. To his mind Orientalism was the "night in which all cows are black", and against this he set himself in battle array. It is also only fair to say that in Oriental thinking he saw certain values and assigned it a precosity that the Occident did not have. This is cited as an incident of the fairness of this thought even though he strenuously upheld his own point of view. His conception of the ultimate was one of many distinctions and self-determinations. This is in contrast to the Oriental negative unity of the Absolute which has vitiated so much of its thinking.

Taken all in all there have been few that were Harris' equal, and his name is to be linked with that of Jonathan Edwards as America's two greatest thinkers. Neither one of these became popular and neither one exerted an immediate widespread influence. This does not, however, vitiate against the depth of their thinking nor does it mean that their influence will not be enduring. As a matter of fact, the one whose influence is immediate and widespread usually loses this in a comparatively short time; whereas, the one whose thinking requires a long time for its appreciation and assimilation will have a far more lasting influence and his name be more enduring than the one who belongs to the previous class.

Time has not yet done justice to the contribution that Dr. Harris has made to American thought, perhaps partly because it has been somewhat more obscured than the more easily appreciated contribution that he made to American education, in which field his genius was more easily understood and evaluated.

RECOLLECTIONS OF WILLIAM TORREY HARRIS¹

By

HENRY RIDGELY EVANS

Formerly Assistant Editor,

United States Office of Education

ONE EVER MEMORABLE morning in the year 1889, when I was sitting in my swivel-chair (immortal invention of Thomas Jefferson), in the editorial room of the old Bureau of Education, then located at the corner of 8th and G Streets NW., the Chief Clerk of the Bureau, John W. Holcombe, erstwhile State Superintendent of Public Instruction of Indiana, entered with the salutation:

"Good morning, gentlemen! Is there any one in the editorial division who can write shorthand?"

Mr. Upton, the editor-in-chief, declared that he knew nothing about the art; Dr. Allen E. Miller, assistant editor, replied that when at college he had acquired a system of abbreviated longhand, called tachygraphy, but had quite forgotten it.

"I know something about the Pitman system of stenography", I said, "and can take notes but my speed is very limited. I do not call myself a shorthand reporter, by any means."

"Well", answered Mr. Holcombe, "come along with me. Dr. Harris, the new Commissioner of Education, has just arrived, and wishes to dictate some letters. As you are aware, Mr. Wyckoff, the official stenographer, is ill and there is no one but you in the office who knows anything about stenography."

I went to the Commissioner's room to stay a few weeks and remained there 3 years as his private secretary—3 of the most

¹ Although this paper was not read at the Washington celebration, it was prepared especially for the occasion by Dr. Evans, who was unable to attend.

interesting years of my life—"red letter" years I might call them.

It was in the manner described, that I had the great good fortune to come into intimate personal relations with Dr. William Torrey Harris, philosopher and educator, the friend of Ralph Waldo Emerson and one of the founders of the Concord School of Philosophy which did so much to advance philosophical studies in this country. Dr. Harris had recently returned from France, where he had represented the United States Bureau of Education at the Paris Exposition. President Harrison had appointed him Commissioner of Education of the United States, which position he held until the year 1906. Following my service as his secretary I went back to my old job in the editorial division, proofreading and bibliographic work, but I always maintained the same cordial personal relations with this truly great man. He frequently invited me to his house on Columbia Heights, Washington, D. C., to meet such men as F. B. Sanborn, Denton J. Snider, Henry C. Brockmeyer, and Thomas Davidson. On these memorable occasions I heard some very illuminating discussions on philosophy, ethics, religion, art, and sociology. I was but a neophyte in these subjects, and occupied the position of *listener* only. Brockmeyer, erstwhile Lieutenant-Governor of Missouri, was a student of Kant and Hegel. He was the author of *Letters on Faust*. Snider's commentaries on Shakespeare's plays had given him a worldwide reputation. Davidson was an authority on ancient Greek life and philosophy. His clashes with Dr. Harris over Aristotle and Aquinas were worth going miles to hear. Truly were these men intellectual giants. I profited much by these symposiums. Dr. Harris was so kind as to superintend my incursions into the history of philosophy and prepared a syllabus for me. He never quite approved my penchant for neoplatonism and the Vedanta. It was like sitting at the feet of Plato to hear him discourse on "divine philosophy." Who knows but that Dr. Harris was a reincarnation of the immortal Greek. Plato was so named, it is said, because of his broad shoulders. Who can forget the magnificent breadth of Dr. Harris' shoulders? In the lobby of the bureau, on the second floor, was a bust of Plato.

I once called Dr. Harris' attention to the resemblance between himself and the plaster of Paris replica of the Grecian sage.

"Although that cast is labeled 'Plato,'" he answered, "I'm not so certain about its being an authentic portrait. I have seen the original marble in the Louvre, at Paris. Archeologists differ in opinion about it. Some say that it is a bust of *Bacchus!*"

"Hardly that", I expostulated somewhat chagrined.

He laughed heartily like a big schoolboy, slapped me on the back, and begged me not to take the matter too seriously.

A kinder-hearted man never lived than Dr. Harris. He was charity personified. No case of want or suffering that came to his attention was ever passed unnoticed. His was the true Christ-like spirit. His life was characterized by simplicity and goodness of heart. As Ben Blewett has well said of him: "He was a lover of his fellow-men, and especially delighted in stimulating to their highest capacity those associated with him in companionship or work." No matter how busy he might be with the routine duties of the office, he was ever ready to lay down his work to listen patiently to anyone who might call upon him for aid—financial or intellectual. He did not know the meaning of the word "envy," but scattered his largesses of knowledge everywhere. The Bureau of Education became the Mecca of aspirants to philosophical fame. Like Carlyle, his idea was "to produce, to produce." He said to me one day: "If you have any thoughts to give to the world which you consider of value, get them printed; disseminate them. My own plan of doing this, when I was unknown to the reading world, was to get my essays published, no matter how obscure the journal in which they appeared. I asked no compensation for them, other than a few hundred reprints, which I scattered among those interested in education, art, and philosophy. Before long authors were sending me their own lucubrations. By such means I established associations and came into touch with thinking men the world over."

A brief review of Dr. Harris' life will doubtless interest the reader, ere I come to an analysis of his philosophical and pedagogical ideas.

William Torrey Harris was born at North Killingly, Conn., on September 10, 1835. He was the son of William and Zilpah (Torrey) Harris. His father was a farmer in comfortable circumstances. His first paternal ancestor was Thomas Harris who, in 1630, sailed from Bristol, England, with Roger Williams in the good ship *Lyon*, landed at Salem, Mass., and in 1637 settled at Providence, R. I. The maternal grandparents of Dr. Harris were William and Zilpah (Davidson) Torrey, the former a descendant of William Torrey, a native of Combe St. Nicholas, Somersetshire, England, who emigrated in 1640, settled at Weymouth, Mass., became "Captain of the trainband", and was a member of the committee to examine Eliot's Bible. He wrote a book on the millennium entitled "A Discourse Concerning Futurities", and was the author of various literary works.

Dr. Harris received his preparatory training at Woodstock (Conn.) Academy, and Philips Academy, Andover, Mass. He entered Yale College in the class of 1858, but after spending two and a half years at that seat of learning, he removed in 1857 to St. Louis, Mo., where he began his professional career as a teacher of shorthand. In 1858 he became an assistant teacher in the public schools of St. Louis, rising eventually to Superintendent of City Schools, holding the latter position from 1867 to 1880. It was in St. Louis that he came in contact with Henry C. Brockmeyer, one of the young men who came to America "in a reflex movement growing out of the political troubles in Germany in the previous decade." Says F. A. Fitzpatrick, in the *Educational Review* for January, 1910:

Brockmeyer was a student of Kant, and an enthusiastic admirer of Hegel. Fresh from his studies, he became actuated with the spirit of modernism, of vocationalism, and determined to learn a trade. He selected that of a stove-molder; later, influenced by Thoreau, he lived as a hermit in the woods; then, reinvigorated, returned to St. Louis to enter the practice of law. He raised a regiment which served through the Civil War, and earned in later years the plaudits of all good citizens for his rugged honesty and his intellectual insight. It was during Brockmeyer's career as a stove-molder that Ira Divoll, W. T. Harris, and Holland discovered him and his knowledge of Kant and Hegel. They made frequent visits to Brockmeyer's room on the "East Side" of St. Louis, often arriving before Brockmeyer had cooked his frugal meal and while he was physically worn out

by his labors. The enthusiasm of this little band of students in a new and materialistic atmosphere, seeking light upon the obscure passages and involved construction of Kant's *Critique of Pure Reason*, echoed the ardor and interest of the students of Greek in the fifteenth century, as chronicled by Symonds in his story of the rise of the Italian republics. To Dr. Harris this study meant going over again his Aristotle and his Plato. He mastered the dialectic, and shutting out the rest of the world, for a period he became self-hypnotized by the ontological reveries of Hegel. How he managed to find the time for this study is a mystery to me even now, for at this time Dr. Harris, with Graham, the author of a revised Pitmanic shorthand system, taught stenography in their evening school in St. Louis, the first school of the kind west of New York. Quite a number of able newspaper men learned stenography at this school. One may understand certain mannerisms in Dr. Harris' public addresses, a certain adherence to his notes, when one knows that his manuscript was written in shorthand.

The little band of students in St. Louis practically inaugurated the philosophical movement in the United States. In the year 1867, Dr. Harris founded the *Journal of Speculative Philosophy*, the first attempt of its kind in America. Twenty-two volumes appeared, the last of which was published in 1893. Into this journal were poured the brilliant essays of many noted men. Brockmeyer and others translated for it the best thoughts of the German metaphysicians. Those who possess a set of the *Journal of Speculative Philosophy* are indeed fortunate. Under the editorship of Dr. Harris it attracted the attention of the greatest European thinkers. In the year 1879, Dr. Harris, Thomas Davidson, A. Bronson Alcott, Ralph Waldo Emerson, and F. B. Sanborn founded the Concord School of Philosophy, at Concord, Mass. What the members of this group sought in their discussions at Concord was not "an absolute unity of opinion, but a general agreement in the manner of viewing philosophic truth and applying it to the problems of life."

In the year 1880 Dr. Harris resigned from the St. Louis schools and devoted himself to lecturing on pedagogy and the pursuit of literature. In the year 1889 he became, as I have already stated, United States Commissioner of Education.

In 1906 he resigned from the government service and retired to Providence, R. I., where he died on November 5,

1909. He was buried at Putnam Heights (North Killingly), Conn. On his monument is the following quotation from Goethe's *Tribute to Plato*: "A rare scholar whose life was zealously and untiringly devoted to philosophy and education. His relation to the world is that of a superior spirit. . . . All that he utters has reference to something complete, good, true, beautiful, whose furtherance he strives to promote in every bosom."

Dr. Harris left a widow, Sarah Tulley, daughter of James Bugbee of Thompson, Conn., to whom he was married on December 27, 1858; and two children, Theodore and Edith Davidson Harris. The Carnegie Foundation for the Advancement of Teaching conferred upon him "as the first man to whom such recognition for meritorious service is given, the highest retiring allowance which our rules will allow, an annual income of \$3,000." Orders were conferred upon him by the French and Italian governments, and many great universities of Europe and America gave him honorary degrees. "In personal contact", says a writer in the *National Cyclopaedia of American Biography*, "Dr. Harris was a perpetual flood and flow of light by tongue and pen. He was the indefatigable torch-bearer of high philosophy and was forever lighting up those four great watch-towers, Kant, Hegel, Aristotle, and Plato, holding their importance in the order named." He was the author of *The Spiritual Sense of Dante's Divina Commedia* (1889); *Introduction to the Study of Philosophy* (1889); *Hegel's Logic* (1890); *Psychologic Foundations of Education* (1898); chapters on *The Philosophy of A. Bronson Alcott* in Sanborn's *Memoir of Alcott* (1893), and many brochures on art, education, and philosophy. He was the editor-in-chief of *Webster's International Dictionary*.

"He was", says Fitzpatrick, "deeply religious in spirit, what might be termed intellectually a Christian. He seemed to have approached religion from his intellectual side, and not from the side of faith. He was fond of showing how certain dogmas of the Christian world usually accepted through faith were to him intellectually demonstrated."

Dr. Harris' most notable contribution to philosophy was his critical exposition of Hegel's *Logic*, written for Grigg's

philosophical classics. The keynote of his insight is the doctrine of "self-activity." In his essay on Emerson he says:

Plato may stand for the philosophic seer of all time—Plato or Aristotle, it makes little difference which; for Aristotle reaffirms the same doctrine, and proceeds to show in detail the explanation of nature and man, as the revelation of divine reason. That the ultimate, pre-supposition of all science is a personal first cause or absolute reason is evident to the philosopher who has learned to think in the school of Plato and Aristotle, or in the schools of their greatest followers; it is seen to be implied in the fact that the one from whence all proceeds is necessarily self-active and self-determined. Even if it is called *water*, or *air*, or *matter* as first principle, it must be *causa sui*. All things are to be explained as produced by its activity, and as growing or perishing through it. The self-determined is both subject and object of its activity, and this must be identified as mind—or has been thus identified by the thinkers mentioned who follow Aristotle or Plato.

Dr. Harris did not enunciate any new principle in philosophy, but laid emphasis on the doctrine of *self-activity* like Plato and Aristotle. It is an axiom to anyone who thinks with any degree of profundity that the "self-active" and the "self-determined" are akin to mind and will. All the material forces of nature are moved by the impact of other forces; and so on ad infinitum. Only a self-activity can start an initial movement when everything is reduced to a state of complete equilibrium. The orderly evolution of the universe from chaos is the product of intelligence or mind. "God geometrizes", says Plato. Man did not invent mathematics; he discovered it in the very essence of things. Dr. Harris was continually hammering at the iron heated in the furnace of self-activity, for he saw with clear vision that anyone who possesses an insight into this fundamental principle of philosophy has reached the very bedrock of thinking. An Eternal Mind once postulated, and all things become intelligible.

Dr. Harris' philosophy of pedagogy is to be explained by this doctrine of the "self-active." The universe is not directed by "a blind, unconscious force", but by divine reason, mind.

A spiritual first principle makes mind the source of the universe and the explanation of nature and history. Mind is con-

sciousness, personality, will, intellect, love. In the absolute personality intellect and will and love are one, because each in its perfection is all. The absolute self-knowledge which makes of itself an object thereby creates, or is, absolute will. But its self-made object is also one with it by love and recognition. Hence Plato called his first principle the good, inasmuch as he wished to indicate that it is a will in accordance with reason, and not a blind will, such as Schopenhauer sets up and Buddhism presupposes. Plato's God creates the world as "like himself as possible," for "no goodness can have envy of anything." Hence nature must be a revelation of infinite goodness and man must have a divine origin and a divine destiny.

Dr. Harris' scheme of pedagogy becomes luminous, after reading such words as mentioned above. Man is a self-active entity, the master of his own fate, and not the idle sport of chance, called into being by "a fortuitous collocation of atoms." "All below man", he says in his *Philosophy in Outline*, "pass away and do not retain individuality. Man is self-determining as individual, and hence includes his own development within himself as individual, and hence is immortal and free." Education should endeavor to prepare him to understand the view of the world entertained by his civilization; to put him into possession of the wisdom of the race; to cultivate character, spirituality, and the social ideal; it should not consist merely in taking care of the body and in the performance of the low social functions—the preparation of food, clothing, and shelter—though these are of importance in the general rounding out of man. With Herbert Spencer's pantheistic philosophy Dr. Harris had but little patience, and still less for the celebrated agnostic's educational theories.

Dr. Harris was an omnivorous reader. Of Goethe's *Wilhelm Meister* he said: "I endeavor to re-read *Wilhelm Meister* every year and always find it more suggestive than before. It has increased my practical power tenfold." Carlyle's *The French Revolution* and *Frederick the Great* he pronounced to be "poems in prose of transcendent value, and deeply symbolical." He was a devoted admirer of Sir Walter Scott's novels, but he proclaimed Victor Hugo's *Les Misérables* to be the greatest work of fiction of the nineteenth century—perhaps of any century.

I present for the delectation of the student this fine theoretic survey of the world, taken from Dr. Harris' *Educational Values* (Report of the St. Louis schools, 1872-73):

The theoretic survey of the world (and intellectual education must undertake to give this) reaches into two realms—the world of matter or nature, the world of humanity or spirit. . . . The world of humanity or spirit is distinguished from that of nature by means of this mark or characteristic: It everywhere is self-determined by a conscious purpose, while mere nature obeys laws unconsciously. Spirit is an end to itself. Nature's forms are ruled and swayed by external ends. By "external" ends I mean purposes, designs, or objects which are not consciously formed in thought—not self-proposed by the being whose end and aim they express. Man can form for himself a purpose. He can think his own final cause, and he alone can think out and discover the final cause of a merely natural being, an unconscious being.

The theory of man includes three phases: (1) Theory of man as a practical being, a will power, a moral being acting socially and politically; a history maker. (2) Theory of man as a theoretical being, a thinking power, a rational being, giving an account to itself of the world and itself—in short, a science maker. (3) Theory of man as an artist, or as a being that represents or portrays himself, embodies his ideal in real forms, makes the visible world into his own image—in short, as the producer of art and literature. (A fourth sphere—that of religion, the obverse of art, a realm wherein man strives to elevate himself above all visible forms to the absolute ideal through devotion and worship—will occur to the thoughtful classifier. It is so important that it belongs to an education apart from the rest, a sacred education to be found within the church, and not side by side with other branches in secular education.)

To tabulate our results, we find for the total theoretic survey of the world the following:

Nature..	{	I. Inorganic.....	{ Mathematics.
			{ Physics and chemistry).
		II. Organic.....	Natural history.
Man or spirit..	{	III. Theoretical or thinking power.....	Logic, philosophy, philol- ogy.
		IV. Practical or will power..	Civil history, social and political sciences.
		V. Aesthetic or art power..	Literature and art.

The two worlds—the macrocosm and the microcosm—here fall under five general divisions, as is seen in the above general review.

Dr. Harris then proceeds both to outline and to analyze a course of study for the three branches of education—elementary, secondary, and higher.

It is interesting to note that just before he died he was putting the finishing touches to a book on *Courses of Study*. He never let anything he wrote go out of his hands without—as he expressed it—“letting it soak.” He polished it continually. This perhaps accounts for the fact of his producing but few books; but his pamphlet literature is legion. One of his most inspiring works is *The Spiritual Sense of Dante's Divina Commedia*. He says: “Of all the great world-poems, unquestionably Dante's *Divina Commedia* may be justly claimed to have a spiritual sense, for it possesses a philosophic system and admits of allegorical interpretation. It is *par excellence* the religious poem of the world.”

In the *Chautauquan*, during 1881–1882, he published his masterly treatise on *Christianity in Art*, which is a discussion of “the nature of art and its five special forms—architecture, sculpture, painting, music, and poetry—devoting most consideration, however, to the department of painting as the chosen field of romantic art. Romantic art . . . is the Christian form of art.” He intended to bring out these papers in book form, handsomely illustrated, but never could find the time to re-edit and prepare them for the press.

Dr. Harris worked like the proverbial steam engine, day and night. His splendid physique enabled him to stand a strain that would have killed most men long before the allotted span. He slept comparatively little. I frequently dined at his house and saw him carry some abstruse volume to the table. His food lay almost untouched before him, he simply nibbling at it, so absorbed was he in the book.

Dr. Harris was not only a great lover of books, but was well informed on library science. In the *Journal of Speculative Philosophy*, April 1870, he outlined a scheme of book classification, which is highly interesting and scientific. It was adopted, I believe, in the library of the St. Louis public schools. Dr. Harris had a humorous way of calling for books in the library of the Bureau of Education, which was very puzzling at times to new members of the staff, such as: “Bring me Shaler's yellow book”, meaning a certain work by Shaler which was bound in a yellow cover. The allusion to books by the colors of their bindings was something unique in the history of the Bureau of Education.

Fortunately for the world at large, Dr. Harris compiled a complete bibliography of his writings the year before he left Washington never to return. I acted as his clerk and put the material into the form approved by the Library of Congress. It was subsequently published in the Report of the Commissioner of Education for 1907, Chapter 2. An analytical index to the bibliography was also prepared.

Dr. Harris was a man of almost encyclopedic knowledge, and under his leadership the Office of Education acquired a prestige among educators and philosophers in America and Europe that it had never known before; it was largely "the lengthened shadow of a great man." It was under his administration that European systems of education were thoroughly and systematically investigated and evaluated, not only from a historical, but from a practical standpoint, and from that time to the present such studies as the foregoing have been stressed by his successors in office.

The very last time that I set eyes on Dr. Harris was on the eve of his leaving Washington to retire to Providence, R. I. He was ailing at the time with a severe cardiac trouble, but he seemed undisturbed about it, for he sat in his study in his home on Yale Street and gave me a learned lecture on the physiology of the heart and the particular organic disease from which he was suffering. His poise and serenity at the time were remarkable.

A LETTER FROM THE GERMAN EMBASSY REGARDING HOMAGE TO DOCTOR HARRIS IN BERLIN

GERMAN EMBASSY,
Washington, D. C., November 23, 1935.

MR. JOHN W. STUDEBAKER,
*Commissioner of Education, Office of Education,
Department of the Interior, Washington, D. C.*

DEAR SIR: On the occasion of the hundredth anniversary of William Torrey Harris' birth September 10 of the year the *International Education Review* in Berlin has published a special edition. The various articles therein outline Mr. Harris' outstanding qualities as individual, educator, and publisher.

Accordingly, I have pleasure in enclosing a copy of this book trusting that you may be interested.

Very sincerely yours,

DR. H. W. SCHOLTZ,
First Secretary of Embassy.

Enclosure.

The following articles are included in the special number referred to:

- William Torrey Harris—A Personal Impression, by James Hayden Tufts, Ph. D. LL. D.
- Educational Contributions of William Torrey Harris, by John S. Roberts, Ph. D., Board of Education, City of New York.
- William Torrey Harris, An Educational Reformer, by T. B. Ford, Ph. D., Library of Congress.
- William Torrey Harris and the Kindergarten, by Lucy Wheelock, Litt. D., Wheelock School, Boston, Mass.
- William Torrey Harris, Influence of his St. Louis Period, by Lucy M. Schweinker, M. A., Wyman School, St. Louis, Mo.
- The Conception of Individuality in the Philosophy of William T. Harris, by Christopher Browne Garnett, Jr., D. Phil. Edin. The George Washington University.
- William Torrey Harris' Theory of Culture and Civilization, by Kurt F. Leidecker, Ph. D., Rensselaer Polytechnic Institute, Troy, N. Y.
- Unknown Quantities in the St. Louis Movement, by Professor Charles M. Perry, the University of Oklahoma.
- Harris Und Die Deutsche Philosophie, Von Dr. Johannes Wruch, Königsberg (Newmark).

MESSAGES RECEIVED IN HONOR OF WILLIAM T. HARRIS

The following messages were received by the Commissioner of Education in connection with the one hundredth Anniversary Celebration in honor of the birth of Dr. William T. Harris:

From Walter A. Jessup, President of the Carnegie Foundation for the Advancement of Teaching:

On the occasion of the celebration, December 9, 1935, of the one hundredth anniversary of the birth of William Torrey Harris, I send to you and your associates in the Office of Education the sincere congratulations and best wishes of the Carnegie Foundation for the Advancement of Teaching.

It may interest you to know that on May 9, 1906, the Executive Committee of the Foundation took cognizance of Dr. Harris' "long service to education and to the advancement of learning in this country," and "invited (him) to become the first recipient of a retiring allowance from the Carnegie Foundation for the Advancement of Teaching."

In proffering this allowance to Dr. Harris, President Henry S. Pritchett wrote, "There is naturally no other name connected with American education which is so identified with its progress for the last 30 years as yours. We should like in the best way possible to show our appreciation of what you have done for education and philosophy. . . . I am commissioned to express (the Executive Committee's) hope that you may accept this action as indicative of the highest appreciation and esteem which they could express."

Dr. Harris accepted "with feelings of the profoundest gratitude for the delicate and honorable expression of esteem and appreciation with which it is tendered . . . —an honor I must feel to be completely beyond my deserts."

Of Dr. Harris' modesty, integrity, and high service to the cause of American education the Carnegie Foundation is as respectfully appreciative today as it was in 1906.

From John J. Tigert, President of the University of Florida and Former United States Commissioner of Education:

I regret that I cannot be present to hear the tributes to our illustrious predecessor and pay homage to this good man in person. Kindly convey my greetings to the speakers and those assembled in honor of the greatest Commissioner of Education and one of the greatest Americans. Harris was not only the greatest edu-

ational leader of his day but I could place him second to Emerson among American philosophers.

Probably no other writer of his time produced more articles of real significance or covered a wider range of subjects than did Harris. His contributions not only affected our country in a profound way but created general abiding interest abroad. If his works have lost at all in the interest of modern philosophy, it is to be attributed to the character of Hegelianism rather than to Harris who will ever remain as its most lucid expounder and most effective protagonist.

Harris as Commissioner of Education gave to the office remarkable lustre and established a tradition of scholarship which has enriched its prestige and reflected increased power upon all of those who have followed him. I do not believe that the office can ever cease to enjoy this rich heritage which he created. He successfully prevented its being soiled or tainted by anything of a political nature and his attitude of unselfish service is displayed by efforts to keep the salary so small that it would never be a lure for the office seeker or the mere adventurer.

From Wm. Geo. Bruce, Editor, *The American School Board Journal*:

The announcement that the hundredth anniversary of the great American educator, Dr. William T. Harris, is to be observed stirs echoes of a past day. A life-size oil portrait of the distinguished educator hangs over my desk as a daily reminder of the wonderful hours I spent with him.

He was in the truest sense of the term an American educator, a man of vision, of high scholarship, and of excellent leadership. Besides, he was possessed of a charming personality and a courteous and genial disposition.

I regret that I cannot participate in the anniversary celebration, but rejoice in the thought that the life of Dr. William T. Harris is thus commemorated.

From Frank Pierrepont Graves, President of the University of the State of New York and Commissioner of Education:

I regret very much that I cannot accept the invitation of the Office of Education to attend the dinner in honor of the One Hundredth Anniversary of the birth of William Torrey Harris. This should be a most interesting and inspiring occasion and I am sorry to miss it.

From Charles H. Judd, Director, School of Education, University of Chicago:

There is no service to the National Council of State Superintendents of Public Instruction that I would rather render than

to give an account of my contact with Dr. Harris. I knew him for a number of years and entertained for him the greatest reverence.

From President Frank L. McVey, University of Kentucky:

It is certainly fitting that the centenary of this able man should be celebrated. I regret that the distance and time make it impossible for me to be present.

From President Edward C. Elliott, Purdue University:

In my storehouse of professional memories I have treasured through the years my early personal contact with Dr. Harris. It is most timely that American education should have recalled the service of this energetic and farseeing idealist.

From James T. Jardine, Chief, Office of Experiment Stations, United States Department of Agriculture:

The services of Dr. Harris as Commissioner of Education covered a period of great importance in the development of agricultural education and his interest in this work was a very helpful factor in the progress that was made. His cooperation with the land-grant institutions in various ways, but specifically in helping them to reduce the teaching of agriculture to concrete pedagogic form was timely and fruitful, and this phase of his activities should not be overlooked in an appraisal of his unique services to education.

From A. W. Merrill, Acting Superintendent of Schools, Des Moines, Iowa:

I remember the days when we were all looking to Harris as a great leader in education and education certainly owes him a very great debt. We certainly cannot do too much to honor his memory.

From Bishop James E. Freeman, Washington Cathedral, Mount St. Albans:

(I) regret exceedingly that I shall be out of the city. I think it most fitting that such a notable anniversary should be recognized.

From A. J. Stoddard, President of the Department of Superintendence, National Education Association:

I should like very much to do anything that I possibly could to help honor one of America's greatest educators. I send my personal best wishes for what I know will be a very interesting occasion.

From Dr. George F. Zook, president of the American Council on Education and former United States Commissioner of Education:

During the past generation there has been quite properly much emphasis on the scientific approach to the solution of educational problems. It has been assumed that the collection of facts relative to educational practice and the measurement of mental ability and student achievement would lead to a new day in education. There can be no question but that the scientific approach has brought gratifying results in the development of education. But it is to be remembered that where there are so many factual elements involved there must always be evaluations. Such was the contribution of William T. Harris. To him, basic theory in education was the sum or the meaning of what was known in education. Today, with far greater knowledge than a generation ago, there is the same obligation to consider the implications of our knowledge of education. In other words, the development of educational philosophy is as necessary, if not more necessary, in these complex days than at any previous period of our history.

From Lucy Wheelock, Director of Wheelock School, Boston, Mass.:

I can send my best wishes for the occasion and the assurance of my great interest in any movement which honors the memory of Dr. Harris, whom I remember as one of the pioneers in the kindergarten movement and whom I have always held in high esteem as a friend and educational leader.

From Edith Davidson Harris, daughter of William T. Harris, Walpole, N. H.:

I appreciate very much the celebration in my father's honor and am very regretful that I cannot go to Washington for the occasion—because of illness.

From President Nicholas Murray Butler, Columbia University:

Few things would please me more than to offer my personal testimony to the amazing mentality, energy, and long-continuing influence of Dr. William T. Harris. I have often testified to my appreciation of his outstanding intellectual power among the American people.

From John Finley, Associate Editor, *The New York Times*:

I am extremely sorry that I cannot accept the invitation to be present at the commemoration of the one hundredth anniversary of the birth of William Torrey Harris.

PRESENTATION OF RELATIVES AND PROFESSIONAL ASSOCIATES OF DR. WILLIAM T. HARRIS

By

J. C. WRIGHT

*Assistant Commissioner for Vocational Education,
Office of Education*

NOT LONG ago I grasped the hand of a dear old lady now well beyond her four-score years. Her father had passed his three-score and ten before she was born. As I acknowledged her kindly greeting and gazed into her smiling face I thought of the years spanned by these two lives. Her father as a Virginia gentleman was 16 years of age when George Washington, the Father of Our Country, closed his eyes in eternal sleep. As I grasped her hand this dear old lady seemed to carry me back across the 150 years to the days of Washington.

In like manner, we who are gathered here to honor Dr. Harris are privileged even more directly to extend our hands to him across the intervening years through the presence here tonight of four persons who knew him as he walked and talked among the men and women of his day. I will first present to you Mrs. Theodore Harris, daughter-in-law of Dr. Harris. Then we have with us another relative, a direct descendant, Miss Edith Schultz, his grand-daughter. In addition to these relatives, we have here tonight Miss Catherine Watkins, now Supervisor of Kindergarten Schools in the District of Columbia. Miss Watkins was a pupil of Dr. Harris. She had the privilege of sitting at his feet and of acquiring his philosophy of education. Finally, we have with us Mrs. Margaret G. Boykin employed in the Statistical Division of the Office of Education. Mrs. Boykin was associated with Dr. Harris while he served as Commissioner of Education.

In extending our greetings to these relatives and associates of Dr. Harris, I feel that we are extending our hands directly to him across the intervening years. I never knew Dr. Harris in person, but I like to honor him as a pioneer in the field of education in which I am engaged. While Superintendent of Schools in St. Louis he interested himself in the development of manual training which to him at that time meant a step toward a more balanced educational program, a program which would provide for training the hands as well as the head. I feel certain that if Dr. Harris were alive today he would be in the forefront of those progressive educators who believe that both youth and adult are entitled to an equal opportunity to prepare themselves for the business of earning a living, and that under present social and economic conditions they must look to the public schools to furnish them this opportunity as a part of a well-balanced public-school system.

THE TRIBUTE OF THE DEPARTMENT OF SUPER-
INTENDENCE OF THE NATIONAL EDUCATION
ASSOCIATION TO WILLIAM T. HARRIS, ST.
LOUIS, MO., MARCH 24, 1936

A TRIBUTE TO WILLIAM T. HARRIS

JOHN W. WITHERS

*Dean, School of Education, New York University, New
York, N. Y.*

IT IS especially fitting that we should pause in this program today to pay tribute to Dr. Harris' memory. For more than 35 years he was universally recognized both here and in Europe as the most distinguished philosopher and educator in America. This is the first meeting of the Department of Superintendence since the centennial of his birth. It is being held in St. Louis, where he spent 23 of the most productive years of his distinguished career. For 40 years he was an active participant and a powerful influence in the deliberations of this organization and also of the National Education Association. President William Loye Bryan, long his intimate friend and co-worker, speaking recently of his commanding influence in the National Education Association, said, "He knew how to deal with men in the interests of his high purposes as effectively as the shrewdest Yankee, for he was Yankee before he was philosopher. He used to control the decisions of the National Education Association year after year. When he said 'thumbs up' on any proposal, it was adopted. When he said 'thumbs down', that idea was dead as a dodo. They always thought that he must be right whether they understood what he was saying or not."

There are two ways customarily used in estimating an individual's true place on the roll of honor of our profession. The first is by the character and persistence of his professional influence after he has gone, and the second is by the critical judgment of competent co-workers who have been

long and intimately associated with him. Shortly after Dr. Harris' death, which occurred more than 26 years ago, the pendulum of professional thinking in philosophy and education swung away from the Hegelian idealism—in which he profoundly believed and which, largely through his influence, had become the dominant philosophy of education in the United States—toward the realistic and pragmatic point of view of William James, John Dewey, and others, which for the past several years has prevailed almost without challenge. There is at present, however, considerable evidence of renewed interest in Dr. Harris and his philosophy. Several meetings of philosophers and educators have been held and many articles published both here and in Europe, commemorating the centennial of his birth. A recent issue of the *International Education Review*, published in Germany, contains a number of appreciative and instructive studies by German and American scholars covering practically the whole of his professional life and influence. The editor's introduction contains the following very significant statement: "The *International Education Review* consecrates this number to the memory of the American philosopher, William Torrey Harris, the hundredth anniversary of whose birth will be celebrated on September 10, 1935, by educated men throughout the world. On this occasion we think of Harris, the philosopher, educator, and reformer who takes his place in the history of education and pedagogy as a very eminent pioneer of intellectual relations between the United States and Europe."

Last December for the joint meeting of the United States Office of Education and the National Council of State Superintendents and Commissioners of Education, Dr. Payson Smith, who appears on our program today, prepared a beautiful and scholarly appreciation of Dr. Harris which has since been published in the January number of the *Educational Record*. Before I left New York to attend this meeting I received a beautiful volume from the Open Court Publishing Company of Chicago containing a fine collection of scholarly addresses which were presented at a recent meeting of the Western Division of the American Philosophical Society held here in St. Louis. Appended to this volume is

a bibliography of more than 250 titles of books and articles by American and foreign scholars discussing Dr. Harris' contributions to philosophy, education, literature, and art. Several of these were published in Germany and France.

We shall probably never go back in this country to any complete acceptance in theory or in practice of Dr. Harris' extreme Hegelianism, but one cannot read the foregoing and similar interpretations that are appearing today without realizing that his influence is still very much alive and that it sheds important light on the problems of life and education that we are facing today and must increasingly face in the future.

One cannot fully understand Dr. Harris' remarkable career without studying his life in St. Louis and the influence of this city upon him. It was here that his professional life began, and his active experience during the 23 years spent in this city reveals clearly that St. Louis contributed probably as much to his professional development as he contributed to the reputation of the city and to the enviable place which it holds in American education. He discovered here the best possible environment to stimulate, encourage, and direct the full development of his peculiar genius.

When he came to St. Louis in 1857 at the age of 22, the city was already an epitome of American frontier civilization. It was the gateway to the great West and the supply base of numerous exploratory and settlement movements. The population was made up of pioneers from other sections of the United States and a large number of representatives of European nations. It was this heterogeneous population, representing as it did the various nationalities and cultures of Europe, that more than anything else led to Dr. Harris' long and profound study of the progress of civilization throughout the ages and its bearing upon the developing situation in the United States. Recognition of the contributions made by the various nations of Europe that were represented in the growing population of America—represented here in St. Louis—led to his conception of an emerging new and higher civilization in the United States upon which his philosophy of education and his administration of the St. Louis schools were primarily based.

He was profoundly influenced by a number of highly cultured men and women to whom he was introduced almost immediately upon his arrival in the city—distinguished scholars of all sorts, musicians, philosophers, men of science, and students of literature, especially of Germany, Greece, and Rome! His brilliant, versatile mind was quickly recognized, and he was admitted to membership in various organizations for music appreciation and for the study of science, philosophy, and literature that were already in existence and soon to be formed.

The man who, according to Dr. Harris' own estimation, exerted the greatest influence upon him was Henry C. Brockmeyer, a German refugee who came to St. Louis in 1848 and whom Dr. Harris met 10 years later. Brockmeyer, himself a profound student of German philosophy, introduced Harris to the study of Kant and Hegel and together they soon started what came to be widely known as the St. Louis movement in philosophy. This movement exerted an extensive and profound influence on American scholarship. Its true significance can be understood only in the light of its relation to a realistic movement in philosophy that was gaining considerable headway at that time.

Over against the Puritan religion and idealism characteristic of early New England, in which Dr. Harris had himself received his elementary training, there was developing a strong tendency toward naturalism. The geology of Sir Charles Lyell, Darwin's *Origin of Species*, Spencer's *First Principles*, Huxley's explanations of the doctrine of evolution, and similar writings were having a profound naturalistic influence which was out of harmony with the religious convictions of the day. Consequently there developed a vigorous effort either to refute the arguments of naturalism or else to harmonize them with the accepted doctrines of the church. As a result there came to be felt the need of a philosophy of life and education capable of interpreting in an appreciative and satisfactory manner the developing civilization in the United States. Dr. Harris' study under Brockmeyer's influence convinced him that Hegelian philosophy fully met this requirement.

The St. Louis movement was begun with the study of Hegel. Other men who later achieved distinction as stu-

dents of philosophy, education, and literature soon joined the movement. Fortunately, not all of these were devoted followers of Hegel, and consequently there were often red hot arguments which no doubt helped to develop that keen, devastating power in the use of logic for which Harris was subsequently noted. Ralph Waldo Emerson, after being involved in one of these debates in which Dr. Harris was his chief opponent, told a friend of his that "those St. Louis logicians had rolled him in the mud."

This St. Louis movement exerted a powerful influence not only upon the study of philosophy but also upon the redirection and improvement of public education. The movement, in fact, centered around the public-school system of St. Louis. Its members, many of them, were employed in the public schools of the city, and its philosophy was directly applied to problems of teaching, curriculum determination, and school administration. Dr. Harris became the recognized leader of the group. His tireless energy and great practical ability in organizing and directing group activities kept the teachers and the whole community actively interested in philosophy and its bearing upon education. His dynamic personality, sympathetic and friendly attitude, and clear and convincing exposition of profound philosophical principles seem to have drawn all who heard him into full sympathy with his point of view.

The allotted 15 minutes permitted me on this program will not allow even a brief survey of the fundamental characteristics of Dr. Harris' philosophy, of his distinctive achievements in the fields of education, nor is it necessary. I am sure that the majority of you here have been close students not only of his general writings and addresses but also of his scholarly reports as superintendent of the St. Louis schools, which have served for years as stimulating models to superintendents of city school systems throughout the United States.

A bibliography, prepared by Dr. Evans, who was his private secretary for 3 years when he was commissioner of education in Washington, consists of 471 titles, of which 180 were written and published while he was superintendent of schools here in St. Louis between the years 1866 and 1880;

109 were published when he was a member of the Concord School of Philosophy during the 9 years there; and the remainder were published during his 17 years as Commissioner of Education in Washington.

Perhaps no one knew Dr. Harris more intimately than H. C. Brockmeyer. From a letter which he wrote to F. A. Fitzpatrick while Dr. Harris was still superintendent of St. Louis schools I quote the following:

To him life means our opportunity to come into more intimate relations from day to day with whatever is true, and good, and beautiful, to cultivate the most intimate acquaintance with whatever is, and is forever. With this interpretation of life, which presupposes self-conscious intelligence as the final end of the universe and its realization as the significance of existence, he has applied himself with great industry to the acquisition of a connected view of the various achievements of man in art, science, religion, and institutions, industrial, social, and political, as selected parts of one self-consistent total. What has appeared in public from his hand may be regarded as a fragmentary result of his application and there is evidence of the power of abstract thought which, together with his unwearied industry, often regarded as his peculiar characteristic, promises well for the future. In his immediate practical sphere as superintendent of public schools he endeavors to transform these views into a living actuality by realizing for a city a system which, while it opens to the pupils a vista in the eternal significance of life, is in strict harmony with the political institutions of the country. He may be regarded preeminently as a man of thought. His erudition, though varied and extensive, is never produced for its own sake, but ever in the service of thought. Morally without a blemish he is socially esteemed, but his absorbing industry bars him from society as such. He combines the depth and industry of the Germans, the grace and poetic taste of the Greeks, with the enthusiasm and practical tact of the Americans. In physique he is strong, muscular, and enduring; in mind clear, profound, and prompt; and in heart warm, generous, and just. He is emphatically the man who would rather have truth than wealth and rather be right than president. He is still young, his life work but barely begun, and his fellow citizens naturally look for great things from him in the future and, if his life is spared, will not be disappointed.

In Supt. William H. Maxwell's report for the year 1910 you may find the following interesting quotation:

If we subtracted from Dr. Harris' work all he wrote and all he did for education, his attainments in and contributions to pure

philosophy would remain among the most important in the history of American thought. For him the fundamental principles, securely grasped and permanently held regarding the absolute and the universal, the origin and destiny of the human race, the nature and uses of life, the ideal and the real, were the great practical entities in and through which the problems of life including the educational must finally be solved. From his high philosophic point of view he examined every phase of educational work.

Andrew W. Draper, a man certainly not given to extravagant phrases, speaking of the United States Bureau of Education under Dr. Harris' leadership, said :

The Bureau is exerting more influence today than ever, and a high and commanding influence it is. But that is because the man at its head is a man of large experience in affairs, a student of the people and conditions, a statistician with discriminating sense, a popular speaker of great force, the brightest scholar we have, and the most profoundly philosophical writer upon education themes in the world.

At Putnam Heights, North Killingly, Conn., the place of his birth, there appears on his monument the following quotation from Goethe's tribute to Plato :

A rare scholar whose life was zealously and untiringly devoted to philosophy and education. His relation to the world is that of a superior spirit. All that he utters has a reference to something complete, good, true, beautiful, whose furtherance he strives to promote in every bosom.

At University Heights, in New York City, overlooking the Hudson River and the Palisades beyond, there stands today the great Hall of Fame of New York University. Among many distinguished men and women who have been considered on the basis of the best judgment of those that can be had as entitled to a place in that famous colonnade, there are up to this moment very few prominent educators. No one, under the regulations of that institution, can be considered for a place in the Hall until after he has been dead for at least 25 years. I am sure that all here are convinced that on all counts William Torrey Harris deserves a place in that Hall alongside the great Horace Mann, and I hope and believe this organization will see to it that at the next opportunity his name and his record will be presented so convincingly that that honor will certainly be bestowed.

TRIBUTE OF CONNECTICUT AND OF NEIGHBORS TO WILLIAM T. HARRIS

Program held at Putnam Heights under the Direction of E. W. Butterfield, Commissioner of Education of Connecticut, May 29, 1936

THE FOLLOWING account of the celebration of the one-hundredth anniversary of the birth of William T. Harris at Putnam Heights, once North Killingly, Conn., has been prepared with the assistance of Commissioner Butterfield.

The commemorative exercises at Putnam Heights were planned to be "informal and nonacademic." Quoting from Dr. Butterfield's letter, the exercises were "a coming together of friends, neighbors, school children, and professional associates."

"Putnam Heights is a small hamlet on a high New England hill. The view is over the broad valley of the Quinebaug River. The hill is but 2 miles from the small city of Putnam and on the hill are a considerable number of square, well-kept colonial houses. Close to the hill are the graveyard, the schoolhouse, the church, the birthplace, and several houses in which Dr. Harris, as a child lived, as his prosperous parents moved from one to another farm home. The site of the birthplace is aside from the main road and the cellar hole alone remains. The schoolhouse is beside the road in a small yard. This is the school building that Harris first attended. The first teacher was, I believe, an aunt. The church has been changed but little. The choir loft is in the back of the church and Harris was once a young member of the choir."

Program at the Graveyard, 1:30 p. m.

"The exercises began in the graveyard, and the grave is marked by a stately monument. Selected children from all grades of the Putnam schools were brought out in busses and had entire charge of this part of the program. They placed

wreaths on the graves of Dr. Harris, of Mrs. Harris, and of Dr. Harris' mother and father. It was very impressive. Miss Edith Harris, a daughter, watched from her automobile while the tribute was rendered."

Program at the Schoolhouse 1:45 to 2:30 p. m.

"After this, an old-time school was in session in the schoolhouse. The teacher and pupils were from the Willimantic unit of State Teachers College. They were dressed in the costumes of the period and some had old books and slates. The building, no longer used for school purposes, had been equipped by the Putnam State Trade School so that it resembled closely a school of a century ago . . . There was no room for spectators in the schoolroom but a platform had been erected so that the windows could be used."

Program at the Church

The principal ceremonies were held at the church where Dr. Harris first worshipped. Commissioner Butterfield presided. The introductory prayer was offered by the Rev. Erastus Green of Putnam, a successor of the minister who in this church baptized Harris as an infant and later received him into church membership. The choir was made up of students from Woodstock Academy, "an ancient secondary school in a nearby town", where Dr. Harris began his classical studies.

The choir sang three old-time church hymns as they were sung in the choir of which the youth Harris was a member. According to the ancient custom the congregation faced the choir at the rear of the church while singing the hymns.

Messages of tribute to Dr. Harris from the following persons were read:

From Edith Davidson Harris, Dr. Harris' daughter:

Your letter of the 23rd telling me of the meeting planned in honor of my father's centenary (William Torrey Harris, 1835-1935) for May 29, is received. It seems very appropriate that it should be held on Putnam Heights where he was born and lived through his boyhood. I appreciate your kind invitation to be present at the exercises and shall plan to come if possible.

From Henry J. Gerling, Superintendent of Schools, St. Louis, Mo. :

Dr. William Torrey Harris began in the St. Louis public schools his notable career as educator. After studying at Yale University, he came to St. Louis in 1858, at the age of 23 years. After 1 year of service in the St. Louis school system he was made principal of the Clay Elementary School. Nine years later, the Board of Education elected him superintendent and he continued to serve in that capacity for 13 years.

It has been said of Dr. Harris that he was a "practical school man who illuminated the everyday problems of administration with the light of his social philosophy." The records of the Board of Education in St. Louis abundantly verify this characterization. They are replet with illustrations of the philosophy which he brought to bear upon the educational problems which he had to solve. Dr. Harris was himself a remarkable teacher, and he successfully clarified the thoughts of those who worked with him. His brilliant discussions of educational problems and procedures give readers a thrill of inspiration even now.

When Dr. Harris became superintendent of public schools in St. Louis, it was necessary for him to justify in the minds of taxpayers the maintenance of a free public high school. He showed in a manner that was distinctly prophetic the public necessity of higher education, its basis for enlightened citizenship in a democracy, and the essential reliance to be placed upon it by business in the increase of material wealth to the community. Many other educational policies advocated by Dr. Harris have long since become an accepted part of our public educational program; still others are in process of realization.

Among the practical school policies which Dr. Harris instituted in St. Louis, and which still influence school procedures are: The quarterly promotion system designed to prevent repeating an entire grade in the case of failure; the establishment, in collaboration with Miss Susan Blow, of the first successful public-school kindergarten in the United States; the movement away from coercive discipline and mere authoritarianism in education; the extension of the school curriculum to include more than the traditional three R's; the training of teachers as a function of the school system; and the insistence upon moral education as the dominating purpose and culminating achievement of public-school education.

A new liberalism spread over Europe during the second quarter of the nineteenth century. To this, joined with the pioneer spirit of America, Dr. Harris gave expression in his social and political philosophy. Through it and his Hegelian principles he liberalized and unified educational thought. As a practical administrator he also implemented educational procedure.

While you, his neighbors, friends, school children, and professional associates in education, are assembled at the birthplace, the boyhood home, and the final resting place of Dr. William T. Harris, those of us in St. Louis who enjoy the fruits of his leadership, join in words of tribute to this honored son of Connecticut.

From Agnes Samuelson, President of the National Education Association:

May the spirit of William T. Harris abide and grow among us. He made many rich and vital contributions to American education and life. There are two which I wish here to emphasize. First, he believed in organization and supported that belief with sustained effort over a long period of years. He knew that through organization one could multiply himself and increase his service. Few men have contributed more to the upbuilding and usefulness of the National Education Association. Year-after-year he made addresses at its meetings, sometimes making a dozen speeches at a single convention. The indexes to the Association's great 10-foot shelf of Proceedings list more than 150 addresses by Dr. Harris and he probably made twice that number on informal occasions which are not included.

My second point of concern is the breadth of the interests which Dr. Harris cultivated. To our detriment today we have gone to the other extreme. We have become too narrow in our specialization. Dr. Harris was concerned with all of education and all of life, and as he studied life he looked at it broadly, thinking not only of the well-being of his generation but of the future generations in the unending stream of life. May we cherish these two teachings of the man whom we honor this year—his deep interest in improving the profession and his concern for the whole of life.

May I close with a sentence from an address which Dr. Harris read before the Department of Superintendence of the National Education Association in February 1891: "We wish to produce as many growing teachers as possible, as many as possible who each year have found fresh leads and have distanced their former selves."

From James R. Angell, President of Yale University:

I am most interested to know of the plan to honor the late William T. Harris by ceremonies at Putnam Heights on May 29th next.

Dr. Harris was a relative of my own and this fact, together with the circumstance that he was a student at Yale University, gives me a peculiar interest in your program.

It is eminently fitting that Dr. Harris' outstanding services to education should be thus recognized. He received a measure of the honors due him during his lifetime, but the importance of

his work grows in appreciation as the years pass. He was a man of unusual insight and wisdom and his untiring devotion to the interests of public education are properly a source of enduring pride to all citizens of Connecticut.

From J. W. Studebaker, United States Commissioner of Education :

I am grateful for the opportunity you afford me of participating in the exercises in honor of W. T. Harris, my distinguished predecessor in the office of United States Commissioner of Education. The Bureau of Education—now the Office of Education—was fortunate indeed in the selection of its early Commissioners of Education, two of the most distinguished being sons of Connecticut—Henry Barnard, the first Commissioner, and W. T. Harris, the fourth. During Dr. Harris' 17 years as Commissioner of Education he gave to education in the United States an inspired leadership. To the Bureau of Education he added distinguished prestige among educators and philosophers in America and Europe. Indeed, it is due in part to Dr. Harris' work that it has since remained an honor to try to follow in his footsteps in the position he so competently filled.

But Harris was a practical school man as well as an educational philosopher. Probably more than any other man, he is responsible for much of the progress in education we now call modern. It was under his leadership as a city superintendent of schools that kindergartens became for the first time a unit in the public-school organization, thereby introducing a new approach to learning. It was he who promoted to Nation-wide realization the modern attitude which considers children as personalities and schools as joyous places for learning, with all that this attitude implies. It is, therefore, for his practical achievements in public education as well as for his philosophical treatises that he ranks today and will go down in history as one of the Nation's greatest educational leaders.

From The Hon. Wilbur L. Cross, Governor of Connecticut :

I am very sorry that my engagements here in Hartford will prevent my visiting Putnam Heights on Friday to take part in the memorial exercises in honor of William Torrey Harris.

I was once in company with Mr. Harris on an afternoon and evening in the late eighties. This was the year before he became United States Commissioner of Education. At that time I was secretary to a philosophical club at Yale University presided over by Professor Ladd. Mr. Harris accepted an invitation to address us. He liked young men and young men liked him. We were struggling with Hegel whose philosophy we had difficulty in understanding, so we asked Mr. Harris, as the leading Hegelian scholar of the period, to come to New Haven to shed a little light

