



THE SCHOOL
AN INTRODUCTION TO THE
STUDY OF EDUCATION

BY

J. J. FINDLAY

M.A., PH.D.

PROFESSOR OF EDUCATION IN MANCHESTER
UNIVERSITY; AUTHOR OF "ARNOLD OF RUGBY,"
"PRINCIPLES OF CLASS TEACHING," ETC.

LONDON
WILLIAMS & NORGATE, LTD.

First printed December 1911

Reprinted August 1916

- „ *January 1917*
- „ *October 1918*
- „ *October 1919*
- „ *November 1921*
- „ *September 1923*
- „ *October 1924*
- „ *November 1925*

PRINTED IN GREAT BRITAIN

CONTENTS

CHAP.		PAGE
	PREFACE	v
I	ORIGINS	7
II	THE YOUNG OF MAN	20
III	THE RISE OF EDUCATIONAL INSTITUTIONS	31
IV	THE FUNCTION OF THE SCHOOL	42
V	STAGES OF GROWTH (OR DEVELOPMENT)	73
VI	THE ORGANIZATION OF EDUCATION	99
VII	TYPES OF SCHOOL—WITH SOME REFERENCE TO UNIVERSITIES	138
VIII	THE TEACHER	166
IX	THE PURSUITS OF SCHOOL	195
X	THE CORPORATE LIFE OF SCHOOL	231
	BIBLIOGRAPHY	249
	INDEX	254

HOME UNIVERSITY LIBRARY
OF MODERN KNOWLEDGE

THE SCHOOL

By J. J. FINDLAY

LONDON

WILLIAMS & NORGATE, LTD.

HENRY HOLT & Co., NEW YORK

CANADA : RYERSON PRESS, TORONTO

INDIA : BURNS, OATES & WASHBOURNE, LTD.



HOME
UNIVERSITY
LIBRARY
OF
MODERN KNOWLEDGE

Editors :

RT. HON. H. A. L. FISHER, M.P.

PROF. GILBERT MURRAY, D.LITT.,
LL.D., F.B.A.

PROF. J. ARTHUR THOMSON, M.A.,
LL.D.

PROF. WILLIAM T. BREWSTER, M.A.
(Columbia University, U.S.A.)

NEW YORK
HENRY HOLT AND COMPANY



THE SCHOOL
AN INTRODUCTION TO THE
STUDY OF EDUCATION

BY

J. J. FINDLAY
M.A., PH.D.

PROFESSOR OF EDUCATION IN MANCHESTER
UNIVERSITY; AUTHOR OF "ARNOLD OF RUGBY,"
"PRINCIPLES OF CLASS TEACHING," ETC.

LONDON
WILLIAMS & NORGATE, LTD.

First printed December 1911

Reprinted August 1916

- „ *January 1917*
- „ *October 1918*
- „ *October 1919*
- „ *November 1921*
- „ *September 1923*
- „ *October 1924*
- „ *November 1925*

PRINTED IN GREAT BRITAIN

PREFACE

THE heart of this book is to be found in Chapter V. If the reader once accepts the standpoint there taken, the succeeding chapters fall into shape in systematic order, while Chapters I to IV are found to be in place as foundations for the whole plan.

The author's endeavour has been to present a variety of topics welded together in one scheme of thought. The reader will scarcely expect to find every burning question in Education debated within the limits of these covers, but some reference at least is made to most of the themes which are of general interest at the present time. If on many of these the discussion seems curtailed it will be borne in mind that for students the volume is offered as an introduction, while for the general reader it is important that the pages should be readable.

To Mr. Arthur Bartle, Mr. J. A. Dale, and Miss S. K. Findlay thanks should be expressed for a careful revision of the proofs.

December 8, 1911.

CONTENTS

CHAP.		PAGE
	PREFACE	v
I	ORIGINS	7
II	THE YOUNG OF MAN	20
III	THE RISE OF EDUCATIONAL INSTITUTIONS	31
IV	THE FUNCTION OF THE SCHOOL	42
V	STAGES OF GROWTH (OR DEVELOPMENT)	73
VI	THE ORGANIZATION OF EDUCATION	99
VII	TYPES OF SCHOOL—WITH SOME REFERENCE TO UNIVERSITIES	138
VIII	THE TEACHER	166
IX	THE PURSUITS OF SCHOOL	195
X	THE CORPORATE LIFE OF SCHOOL	231
	BIBLIOGRAPHY	249
	INDEX	254

THE SCHOOL

CHAPTER I

ORIGINS

1. **THERE** is a curious contradiction in the attitude that we adopt towards education. No subject bores us more when we are in the mood for being bored; every one can talk about it, for children, like the poor, are always with us; but how seldom is anything new discovered, or even anything old propounded in a novel way.

But in other moods the theme is of engrossing interest and of supreme importance. The philosophers, who differ in everything else, agree in maintaining that the progress of mankind depends upon education; and the fond mother, looking at her baby's features in the cradle, agrees with the philosopher.

For, defined in the broadest terms, education is no more and no less than the provision that mankind has to make for the progress of the species to which he belongs, *i. e.* civilized man. There are many

more lofty conceptions of education, but they are liable to error if they neglect this lowly starting-point and fail to treat our species according to its rank with other animal species. The conditions under which the human breed has survived and made progress are, in fact, more patently in evidence with us than with other animals, for man finds himself able to adapt himself to new situations with extraordinary facility. He will take on a new habit, acquire fresh qualities, flit to a foreign climate, anticipate peril, discover wants, adapt himself to a novel environment,—or rather, as we shall see, compel environment to adapt itself to his demands,—and thus prove himself fit to meet, and to master, the pitiless circumstances under which creation lives and breeds and dies.

Now all the plans which man devises for these ends are, in the nature of things, devised for the young; it is they who *are* the species, who enable it to go on. The fundamental instinct in all organic beings is that of caring for succession, and the fundamental laws of life are those concerned with transmission to offspring. The brute, by instinct, trains his young to seize the prey, to flee from danger, to hunt for food; and the young of bird and beast, by instinct, will imitate,

practise, and, if successful, survive. Thus the first, common-sense—if you like, the brutal—account of schooling explains it as a necessary effort to equip the child for the duties which lie before him. He must keep the ball rolling: adaptation and progress are part of the inevitable scheme. True enough, man has become so clever that he sometimes asks, in pessimistic mood, “Is life worth living?” but the answer comes sharply enough from the biologist: “Yes, it *is* worth living—to those who are fit for survival!” Mankind as a whole cherishes the race; its love for its young far exceeds that of other animals: the mother endures with fortitude the labour of bearing them, and the father shares with her the daily sacrifice involved in their upbringing; schooling must start, and does start in the simply truthful mind of the common people, as the latest example of the primary instincts which we share with wolves and bears. It is needed now by every English child in a way that it was not needed a hundred years ago, for the race has developed new needs, and the girl or boy who cannot read or write will starve—not, perhaps, literally go without food, but in the larger sense, man and his breed will not “survive,” if they neglect schooling. It may be true that slum families multiply faster than suburban families, but the law

of the survival of the fittest goes beyond a mere counting of heads: if need arose the strong stocks would kill off the weaker somehow.

The present writer met a young navvy recently who was attending a night school; the man had a wife and two children, and found that he wanted higher wages. He said that no labourer in his gang was able to write more than his name; if he could learn to read and write decently he would at once take a higher position, as a foreman. He was asked whether he had not been to the elementary school; yes, he had attended up to the age of ten; by that time he had learned his catechism and he was then sent to frighten crows from the farmer's crops.

This is not to say that, as a matter of course, our epoch is nobler or better than the world of earlier days: the fact that you and I have been to school or college does not make us finer folk than our grandmothers: it means that, as things now stand, schooling is a new want that, within limits, *has* to be supplied. A similar situation is presented in the animal world: we have made the cat a domestic creature, and hence if we turn a kitten loose in the fields it cannot survive. There are many districts abroad, and a few in England, where a cat can go into the woods and live

on birds, rabbits, and mice, until it is shot by the gamekeeper; but, on the whole, this artificial civilized environment having been created, the young of the species must share the environment or disappear.

2. We see, then, that while man is dependent upon schooling, most animals are dependent upon instinctive reactions for their adjustment to environment. "Such animals are not able to apply experience to the improvement of adjustment, and are consequently not amenable to the influences of education." Thus, what we have called "education" is not so much an extra benefit conferred on man as a fundamental characteristic of the race: the animal remains animal, remains the species lobster, worm or ape, because he cannot be educated.

Sometimes one finds the control to which man subjects some of the higher animals described as "education": but this is a loose mode of speech. Man can "train" many animals to respond to stimuli, to answer his commands; and by artificial selection and elimination he can improve a breed. Indeed, some anxious observers of human development would like to see similar plans of control adopted by man for the human breed itself; but, whatever value is thought to attach to such methods, they are clearly apart from the

modes of progress indicated by the term "education."

Man is, indeed, so powerfully impressed by his superiority over the brute as to be only too inclined to forget the pit whence he was digged. Until recently the psychologists were willing to leave folk in ignorance, comforting us with the fond delusion that we are gods endowed with reason, in contrast to the brutes who live by instinct. Now we know that we are both: that we have more instincts than they: that we, as they, accept readily the dominion of habit; and with them fall under the paramount law—we, too, appear as an organism adapted to its environment. But the environment is infinitely complex, and the organism, in most baffling and intricate fashion, is adapted not only to meet its environment, but to study it, to get behind it, to conquer it. The human creature, with his self-consciousness, his speech, his ideals, is at once the most splendid illustration and the most dazzling contradiction in modern science.

Compare him with his dog. The dog, too, has an ideal:—selected by his masters, he finds his highest end for life in affectionate loyalty; apart from this, all he is concerned with is the satisfaction of the primitive sensual instincts of hunger, sleep, sex and hunting. No

doubt satisfaction comes also from novelty in perceptual experience, but this leads to nothing, and the dog abides on his lower level of mental activity.

Thus man has risen, it would appear, to his higher levels by two stages: first of all, he is found able to profit by *past* experience; secondly, he has immensely advanced in means of *communicating* experience, utilizing the experience of the best for the common good. Above all, this tool of speech has served the purposes of education, for it is by communicating to offspring that man contrives to secure the advance of his race. Here, again, there are faint analogies in the animal world. All beings are equally concerned with man in helping their young to survive, and certainly the higher types find means to *transmit* experience. The *Jungle Book* portrays bear, python, wolf, behaving like comrades, each handing to the other the forest lore. We do not, however, read Kipling for scientific purposes; the training that the wolf gives to the baby wolf is instinctive and is transmitted from generation to generation on a model that varies little, if at all; it is only in the human species that we find such a memory and a mode of communication as enables experience to supplement instinct with any effect.

It is of importance to observe that this

supplementing of an instinct often involves its suppression. We have already noted that man is a creature of instinct,¹ but he makes "a man of himself" by thwarting their power, by controlling their sway, by letting many of them atrophy for want of use. When man was a tree-dweller he cultivated the instinct of clinging with his toes—he had derived it from his progenitor the ape: our children still possess the instinct, although it is weakened—but we let it become atrophied—there are no branches to cling to; or we inhibit it with socks and shoes./

Now these variations in the human breed are all concerned with tendencies and powers which spring from our general gift of recording and communicating experience. When we study the variations in a breed of animals, we commonly think of *physical* characteristics; the size of cattle or poultry, the strength or wind of a horse. But the striking fact about man is that he seems only to be concerned, as a race, with mental progress; in body there has been little change, and this chiefly concerns the size of the brain as organ of mind. This is not to say that in the care of the young we can afford

¹ These comparisons between man and animals must only be taken in general terms. For more precise statements, comparative psychologists such as Lloyd Morgan should be consulted.