

JUNIOR-SENIOR HIGH SCHOOL ADMINISTRATION

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FOREWORD

IN 1915 Charles Hughes Johnston invited me to collaborate with him in writing a little book in the form of a manual on the administration of the junior and senior high school. Doctor Johnston believed that there was need for a book that would clearly set forth the best administrative practices in the best American high schools. As we worked on the problem, however, we gradually changed our plans until it became our purpose to write a medium-sized volume on the administration of the junior and senior high school, in which we would endeavor to describe not merely some of the best administrative practices, but to give, sometimes by implication and sometimes directly, the principles upon which these administrative practices should be based.

Doctor Johnston was one of the foremost advocates of what has commonly been called the socialized school, using the term "socialized school" in a technical sense that will be generally understood by the profession. "The Modern High School," which Doctor Johnston prepared in co-operation with a number of men and women, principally men and women working in the secondary field, was the first book to treat definitely the problems of socializing the administration and teaching methods of the high school and to attack the problems of the social life and the social programme of the high school. This book was a pioneer. It was devoted to the development of the idea of the socialized school

rather than to definite administrative procedure and devices.

At the time of Doctor Johnston's tragic and untimely death in September, 1917, our project was still somewhat less than half completed. We had practically reached a final conclusion as to the chapters to be included in the book, and most of these chapters were rather definitely outlined. Some had been written. But our work had already been interfered with by our professional duties and finally by the outbreak of the war in the spring of 1917. After Doctor Johnston's death, Mrs. Johnston and the publishers decided that this book ought to be finished as nearly as possible along the lines on which it had been planned. During the war period this work was conducted under the greatest difficulties on the part of all of the friends of Doctor Johnston who have assisted in the volume as it stands.

In the spring of 1918 Mr. Frank G. Pickell, at that time principal of Lincoln High School, a long-time friend of Doctor Johnston and a pupil of his, very kindly consented to co-operate in the completion of the book and became one of the authors. Mr. Pickell made many valuable suggestions and criticisms and contributed about one-third of the chapters.

Professor Guy M. Whipple contributed the chapter on Adolescence; other friends and pupils, among whom I would especially mention Doctor John A. Stevenson and Miss Clara Mabel Smith, have assisted with their criticism and suggestions; while Mrs. Charles Hughes Johnston has been very largely responsible for completing the plans of the book as it now stands, for editing and writing much of the material, and for carrying the work to completion.

Those of us who were the friends and pupils of Doctor Johnston believe that this book, with its many deficiencies, represents his point of view as regards the aims that must characterize our secondary schools and the methods of administration, as nearly as it would be possible for friends to represent, frequently by concrete illustration, his views on such matters.

The following chapters were either written entirely by Doctor Johnston or were projected and partially written by him and completed by Mrs. Johnston.

Education for the New Democracy.
Party Platforms in Education.
High School Terminology.
The High School Issue.
The Junior High School.
Junior High School Administration.
The High School Library.
The High School and Modern Citizenship.

Acknowledgment is made to the *Educational Review* for permission to reprint "High School Terminology"; to *The Library Journal* for "The High School Library"; and to *Educational Administration and Supervision* for "The High School Issue," "The Junior High School," "Junior High School Administration," and "High School and Modern Citizenship."

The remaining chapters were written by those who have collaborated upon the book.

All this work has been done by friends as a labor of love for one who contributed in a large way to the development of secondary education in America, who inspired many young men and women to experimentation in the adaptation of the school to the needs of boys and

girls, and who, in a brief span of less than forty years, made for himself a permanent place in the history of American education.

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CONTENTS

	PAGE
FOREWORD	V
EDUCATION FOR THE NEW DEMOCRACY	I
PARTY PLATFORMS IN EDUCATION	34
HIGH SCHOOL TERMINOLOGY	65
THE HIGH SCHOOL ISSUE	89
THE ADOLESCENT PERIOD	116
THE JUNIOR HIGH SCHOOL	137
JUNIOR HIGH SCHOOL ADMINISTRATION	152
CURRICULUM ORGANIZATION	172
SOCIALIZED RECITATION	187
SUPERVISED STUDY	201
SUPERVISION OF TEACHERS AND TEACHING	218
INTERNAL ORGANIZATION AND GOVERNMENT	239
A CONSTRUCTIVE SOCIAL PROGRAMME	254
SOME SOCIAL ASPECTS OF PHYSICAL EDUCATION AND GAMES	272
THE HIGH SCHOOL LIBRARY	284

	PAGE
HIGH SCHOOL PUBLICITY	299
EXPERIMENTALISM IN SECONDARY EDUCATION . . .	319
NEW CONCEPTION OF THE PRINCIPALSHIP	337
THE HIGH SCHOOL AND MODERN CITIZENSHIP . . .	356
PROBLEMS EMPHASIZED BY THE WAR	381
BIBLIOGRAPHY	391
INDEX	397

EDUCATION FOR THE NEW DEMOCRACY

Our educational test is coming. It has not altogether come. Everything in our national life is to be tested. Our schools shall not escape. America's entrance into the war made clearer the issues, has indeed helped make the issue itself. Our deeds from now on must still further clarify this same issue. The war is a war of ideas. We may make peace with the Germans. We cannot ever make peace with our understanding of their ideas of government, repressive externally imposed education, and subservience of individuality in matters of morality. Democracy, none too clear to us even in our former so-called peace era, is nevertheless our supreme and overwhelming issue. If democracy is defeated, it will have defeated itself. Defeat will mean a divided mind among democracies and within democracies. It will mean that we do not know what it means, cannot practise it under trying circumstances, and cannot spiritualize it sufficiently into an impelling national emotion.

We have in our schools pretended devotion to democracy. We have associated with the notion certain more or less academic ideals of humanity. We have in our histories dated it and prated about it. We have never seen it as a world wrought-out possession, formed and modified by national champions other than ourselves. Ours has been, especially of late, a safe, smug, geographically protected democracy. We have scarcely realized that in Europe, far out of our imagined zone of safe security, our modes of life, our institutions, our very

selves, our natures and strains of group or personal individualities are at stake, put at stake by ideas and rules of living together that violently oppose all that we hold permanently precious and sacred. Shall we give up our temper of independence, our self-respecting individualism? Other nations apparently are in spirit as well as in cruel actuality fighting our democracy's crucial battles.

No school children and few school-teachers can go to Europe to fight. But the school, no less than every other institution of our democracy, must go to war in some way. What shall be the nature of school work of a nation at war? The subtle changes in our educational procedure will be the profound ones. Our present aggressive efforts at refinement of technic and our elaborate statistical analyses and demonstrations of more or less obvious mechanical defects, our gross or mass faults, good enough in their way, must not be checked in their process of technic development. There must be no let-up, indeed, in any fault-checking device or automatic pedagogic help. As Agnes Repplier says, however, this is no time to make a national issue of spelling. The deeper changes will result from clarified objective, the spiritualizing of the motive, and the end of education itself. The seriousness of life, the sense of our common destiny with our allies, the exhilaration of vital co-operation for magnificent ends upon which hang tangible successes or disastrous failures, the now realizable fact that we can really add something to the greatest cause of all history by personal sacrifice and energy—these motives must in school life find more than merely academic expression. The American school-teacher must think out a programme of action for education in wartime. Our geography, our history, our language work,

as well as our applied mathematics and science and manual training and domestic-science training, are peremptorily challenged. So is our physiology and our physical education and all that contributes or might contribute to personal efficiency. A school or a teacher who is not agonizing over the translation of education of whatever grade into national preparedness exercise is failing his country at her critical moment.

Can we rescue ourselves "from the only alternative supposed, of a world of clerks and teachers, of co-education and zoophily, of 'consumers' leagues' and 'associated charities,' of industrialism unlimited, and feminism unabashed? Fie upon such a cattleyard of a planet!" Thus does the great William James voice the militarists' romantic view of plunging into war. Nowhere but in such states of high elation can we "weld men into cohesive states," make war an infinitely searching trial. How can we at home and in school feel this civic passion and "blow on the spark till the whole population gets incandescent"? How can every person in the nation and every institution wage war in the interests of peace and safety for democracy? Ours must be more than a war of fear and of merely material self-protection. In 1910 William James wrote: "It would be simply preposterous if the only force that could work ideals of honor and standards of efficiency into English or American natures should be fear of being killed by the Germans."

Everything now is war for a while, farming, home-keeping, dieting, conserving health, keeping cool-headed as well as sewing for the Belgians, contributing to war funds and soldiering and sailing. For the schools especially there is more in war-time than battleships and great armaments. Minds of all must be prepared

for intelligent sacrifice. There is no one who cannot contribute. Effective war is ceasing to be mystical, and is a "symptom, biological and sociological, controlled by psychological checks and motives." Education can help overcome the "two unwillingnesses of our imagination," which hitherto have made war an activity somewhat apart from the total national régime. We can, as educators, during the trying times just beginning, paint a true world order, gradually but not insipidly being decided by a fascinating kind of evolution, and a world in which effort just as supreme and humanly appealing can be expended where contestants can mutually benefit, not destroy. In short, in war we can be studying, thinking, and developing our world knowledge so as to anticipate and appreciate the elementary principles of our three goals, *desirable internationalism*, *nationalism*, and *democracy*. Many American educators are praising still the thoroughness of the Germans and their ability to do hard, unboiled thinking. They are pointing us to this kind of method of educating. They are saying in effect that American and English methods of appealing to the individual, avoiding too much superimposition of external authority in the classroom, for example, and encouraging, even to the point of more shoddy work in the initial stages, is all wrong. They are saying to us: "Shift to the German methods and beat the Germans at their own game." There is a fallacy here somewhere. *Methods are but expressions of the philosophy underneath them.* There is more method in American and English ways of education than the hasty generalizers suspect. The spirit of the thing is what externally counts. Democracy's method makes the spirit that will win in the end in war or in education. It is the *spirit* of the English and French soldiers

that interests us. It cannot be conquered. Neither war nor education which looks toward the goal of a militaristic society inspires them. Nor can it be for us. Our educational philosophy must be something like that of William James: "That in the more or less socialistic future towards which mankind seems drifting we must still subject ourselves collectively to those severities which answer to our real position upon this only partly hospitable globe." "Intrepidity, contempt of softness, surrender of private interest, obedience to command, must still remain the rock upon which states are built—unless, indeed, we wish for dangerous reactions against commonwealths fit only for contempt, and liable to invite attack whenever a centre of crystallization for military-minded enterprise gets formed anywhere in their neighborhood."

Making thus educational capital out of this unavoidable immediate conflict into which our whole nation, schools and all, has been forced, why should we not as educators endeavor systematically to bring it about that "men should feel that it is worth a blood-tax to belong to a collectivity superior in any ideal respect"? Why should not school children now begin definitely to learn to take civic and international relations and obligations to democracy so seriously that they will "blush with indignant shame if the community that owns them is vile in any respect whatsoever"? Thus we can right now in this stage, may it be the final stage, of necessary resort to pure force, build for our children "on the ruins of the old morals of military honor, a stable system of morals of civic honor."

The modern democratic state is in danger, real danger. Other states without our democratic organization have done some things in a far better way than our

democracy has done them. Many doubters of democracy among us have a deep impression of our amorphousness, our ignorance, our disorder, and our lack of discipline. Our whole democratic government, democratic social life, democratic tradition, and democratic education enrages the sense of organization and ideal of social order of many a citizen of our own country. *Democracy in America has not been even clearly idealized, much less realized.* As H. G. Wells has discerningly pointed out, it is the *method* of democracy that we need to discover.

His purpose was to reason out the possible methods of government that would give a stabler, saner control to the world. . . . He believed still in democracy, but he was realizing more and more that democracy has yet to discover its method. It had to take hold of the consciousness of men, it had to equip itself with still unformed organizations. Endless years of patient thinking, of experimenting, of discussion lay before mankind ere this great idea could become reality, and right, the proven right thing, could rule the earth. . . . It is the newest form of human association, and we are still but half awake to its needs and necessary conditions. For it is idle to pretend that the little city democracies of ancient times were comparable to the great essays in practical republicanism that mankind is making to-day. This age of the democratic republics that dawn is a new age. It has not yet lasted for a century, not for a paltry hundred years. . . . All new things are weak things; a rat can kill a man-child with ease.

Let us pledge ourselves to service. Let us set ourselves with all our minds and all our hearts to the perfecting and working out of the methods of democracy and the ending forever of the kings and emperors and priestcrafts and the bands of adventurers, the traders and owners and forestallers who have betrayed mankind into this morass of hate and blood—in which our sons are lost—in which we flounder still.¹

¹ Quoted from "Mr. Britling Sees It Through." (Macmillan Co., 1916.)

*Can we as schoolmen discover this democratic method, free ourselves from any "landed aristocracy" of learning, bring to earth an education of every-day living, organize school life effectively into those institutional, group, and individual exercises which afford genuine practice in mankind's "practical republicanism"? Can America, now a participator in the finish fight which is to decide the fate of democracy, catch in her educational vision the elemental principle of this democracy and of its method as it seems to be laid bare and naked to such Englishmen as H. G. Wells and Bertrand Russell?*¹

Some one has recently said that no nations are in any true sense so completely the products of their school systems as are Germany and America. He adds significantly that the most fundamental aspect of the German educational philosophy has till now received little emphasis. Do we understand any better what is the most fundamental aspect of American education? Wanted—a steering American philosophy of education, clear enough, embracing enough, gripping enough, to become the unifying principle which will ultimately bring together the various conflicting and rival forces in American life.

Reiterations of the conviction that the philosophy of America must be a courageous philosophy of the future suggests that it would be well to have some articulation of our philosophy of education, if there is to be any distinctive American philosophy of education rooted in our democratic civilization. We cannot borrow foreign educational systems, neither can we borrow the fundamental principles which are to underlie our own system.

¹ For powerful expression of the meaning of education in a democratic state, see B. Russell's recent book, "Why Men Fight" (Century Co., 1917), and Mr. Wells's novel referred to above.

From the signs of the times we can be certain that we are going to fight over educational questions much more vigorously than ever in our history. Let us hope that we can anticipate, but entirely on the intellectual and moral plane, the contests now going on in Europe. There is to be no serene sky and smooth sea for American educators in the next decades. We need not try to escape. The clashes in educational philosophy and in conviction as to administrative adjustments to the need of democracy must have search-lights fearlessly thrown upon them.

Chesterton reminds us that he who most strenuously avoids a philosophy is most clearly expressing one. There are philosophies in education, although they may be chiefly the brands to which Chesterton refers. We are of late, however, pretty surely in revolt at such inarticulate philosophies of the schools. May not the schoolman find something to his purpose in relating his policy of school administration definitely to some modern system of philosophical thought? "To know the chief rival attitudes toward life," to appreciate the reasons for them, and to force one's self to hark back to fundamental considerations when initiating school reform or justifying school procedure ought to be an essential part of the professional equipment of the school administrator. Otherwise, curriculum construction, to select a typical administrative function, must degenerate into mere checkerboard manipulation of programmes and schedules, or at most into adjustments to the merely more obvious and pressing demands of an economic, political, or traditional sort.

All educational organizations have in their membership two types of workers. One group, usually the smaller in numbers, tends eternally to force considera-

tions of policies and specific administrative measures back into the field of fundamental principles. They try to deduce their conclusions from some thought system of theirs which for them appears to have absolute finality. In drawing up reports, making recommendations, and interpreting or evaluating educational measures on hand, this group tends to think over much of the provisos which must be inserted, of the qualifications to be made, even of the questionable outcome of the very procedure to be recommended. It never cheerfully acquiesces in mere majority consensus of practical judgment. It exasperates the practical group, the dominant group generally. This latter group soon tires of the finer distinction, its members think in terms of programmes of action. They go roughshod over technicalities with the attitude "our position is in the main right. Here goes! The language doesn't matter. Let's get something done." Whereas the other group, the philosophically minded, feel so inspired with the portentousness and the symbolic suggestiveness of the project that they endanger cleanness of execution. These more narrowly empirically minded aim at clearness and preciseness of executive detail, but care more about the next step than about the far-off final completion of the enterprise being projected. More in touch with the field where the work is to be done, they take the means employed purely as an instrumental thing, as a matter-of-fact next step. And so the motion is carried, the school machinery affected set in motion (even if much of it is lost motion), and educational history, such as it is, is made. It is easy to divorce articulate philosophy from formulation of school policy.

For the most part, technical or professional philoso-

phers have overlooked the actual educative procedure as naturally professional students of education have as a body drifted away from philosophy and sought affiliations rather with their colleagues in modern psychology, in social science, in economics, and in political science. This estrangement is unfortunate. Most philosophical questions have a humble but very vital counterpart in educational thought and educational practice. Education for all of us is a partially ideal performance. Our crude, inadequate, inarticulate, unintentional philosophies are none the less real. Educators and school boards must act, and they are lucky, as a rule, if there is any principle at all in sight to direct their action. Most professional philosophers think they cannot afford to be disturbed by importunate requests to relate to their fundamental systems of thought the amazing list of practical school problems any school administrator can without a moment's notice reel off to them. Likewise most school administrators realize that they cannot wait indefinitely for the leisurely explorations of their fields by luxurious and fastidious ontologically or epistemologically minded philosophers—wait till they in their unhasting comfortable leisure and in their academic atmosphere, like an oracle, give them a final answer. Yet there must be, despite Bertrand Russell ("Scientific Method in Philosophy"), some simple results which philosophy has at present achieved which bear upon the very real outstanding problems of education. It is, indeed, astounding that philosophers have dared keep themselves so detached from and uninterested in educational practice. It is difficult to appreciate their complacency in the presence of the thought agonies of thousands of practical educators who can only think while they work.