

was further considered (p. 8538). On the 12th the conference report on the railroad rate bill was considered (p. 8594), and the bill referred back to conference (p. 8599), after which consideration of the sundry civil appropriation bill was resumed (p. 8600). Consideration of this bill was continued on the 13th (p. 8661) and 14th (p. 8742), being interrupted on the latter day by the adoption of the conference report on the Statehood bill (pp. 8773, 8781). Consideration of the sundry civil appropriation bill being again resumed on the 16th (p. 8894), the bill was passed (p. 8910). On the latter day the Senate resolution as to purchase of materials for the Panama Canal was taken up (p. 8913) and passed (p. 8918).

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Record Notes.

Speech of Representative Towne on the tariff issue (p. 8451). Paper in the case of Senator Smoot (p. 8468). Speech of Senator Tillman on resolution to inquire into political contributions to national banks (p. 8491). Speech of Representative Sulzer on national aid in building good roads (p. 8551). Speech of Senator La Follette on railroad rate bill (p. 8553). Conference report on the Statehood bill (p. 8587).

RELATED THINGS CONTRIBUTIONS AND REPRINT

ON THE HIGHWAY.

My heart is vagrant to the dawn,
My heart is truant to the eve;
No more the soul is hurried on
To scenes once loved—I can but grieve.

From day to day I hear the cry
Of men whose woes I cannot mend;
From hour to hour I see them die
Because of joy that none can send.

And hence my heart is heavy, sad,
And hence my heart is like to burst;
It is so weak to make men glad,
It is so poor to quench their thirst.

—C. G. Blanden.

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COGNATES

Says George Santayana, in "The Life of Reason" (Scribner):

"The pressure of circumstances is what ordinarily forces governments to be absolute. Political liberty is a sign of moral and economic independence."

There is much comfort as well as truth in the last phrase.

BOLTON HALL.

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STORIES OF THE EARTHQUAKE.

Told by Robert H. Willson in the Earthquake Edition of Fellowship, of Los Angeles.

Snatching a hasty luncheon in an Oakland restaurant, one saw an anxious faced man come in and ask the proprietor for a job.

"I'm very sorry," replies the proprietor, "but I've already hired more men than I can afford to keep. If you want something to eat, sit down and give your order."

"It isn't that," replies the man, "but I've got a wife and family and I've got to take care of them."

A waiter passing hurriedly hears this last remark. He sets down his tray and takes off his apron.

"Here," he says bluffly, "you need this job worse than I do. You'll find three days' pay coming to you for this week."

The old waiter walked out into the street and the new man put on the apron and went to work.

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Hundreds of girls miraculously escaped death in the Notre Dame convent at San Jose when the earthquake occurred. The girls are now housed in a wooden building in the convent grounds, and are enjoying the experience, "camping in the barracks," as they call it. Some of the bright girls made up the following rules for the barracks:

- "1. For bell boy, ring the towel twice.
- "2. Guests troubled with nightmare will find a halter on the back porch.
- "3. If your pillow slips, hold on to the mattress.
- "4. Register toothbrushes at headquarters.
- "5. Peanuts are sold at the door to feed the mosquitoes.
- "6. If you are hungry, take a roll in bed.
- "8. If you are a little horse, trot to the infirmary.
- "9. If your books are ruined, turn over a new leaf.
- "10. The candle is the only inmate allowed to go out at night.
- "11. You can lie in the barracks; but your life is in danger if you are caught lying out of it."

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A parrot was carried over to Berkeley by his owner after a narrow escape, and for several days he stood first on one foot and then on the other, saying: "This is hell! Oh, this is hell!"

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THE PROGRESS OF THE AMERICAN NEGRO.

From the Speech of Dr. Booker T. Washington at the Celebration of the 25th Anniversary of the Founding of Tuskegee, as Reported in Alexander's Magazine for June.

Within a few generations the American Negro has passed through three distinct and momentous transitions. The first of these crises came when he was torn from the primitive civilization which he had created in Africa. While this was not a European or American civilization, it was nevertheless a civilization in some degree creditable.

The second came when he was introduced into a wholly new condition, that of American slavery.

The third when, slavery being ended, he found himself facing the new life of freedom and citizenship.

Perhaps I will not be far out of the way if I add to these a fourth and a fifth transition. The fourth when for years he was used in the game of battledoor and shuttle-cock between the contending political forces of the North and South.

That brings us down to the present time in which, in my opinion, the race in this country has entered upon a wholly new period—a period in which emphasis is being placed upon a side of life not covered in any of the previous experiences of my people. I mean the era of free, independent and intelligent eco-

conomic and industrial development, accompanied with a growing sense of the worth and value of their own qualities and a desire to make the most of them, under God, for their own good and the welfare of the world.

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THE TEACHING PROFESSION

Editorial in the Chicago Dial of May 17, 1906

No greater evil could befall the educational system of this country than that of becoming definitely crystallized into the type of organization exemplified by mercantile and corporate enterprise. The evil is imminent, and sometimes seems inevitable, so pervasive are the influences that tend to make educational administration a matter of business, and so persuasive is the argument from analogy when addressed to ears predisposed by every familiar association to accept its validity. Material and commercial modes of thinking prevail so largely in our national consciousness, and impose themselves so masterfully upon our narrowed imagination, that most people are ready to accept without hesitation their extension into the domain of our intellectual concerns, particularly into that of the great concern of education. Why, it is naively asked, why should not the methods that we apply with such pronounced success to the management of a bank or a railway prove equally efficient in the management of a system of schools or a university? Why should there not result from their employment here the same sort of efficiency that results from their employment elsewhere? Why should not the educational fruits of autocratic control, centralized administration, and the hierarchical gradation of responsibility and authority, be similar to their fruits in the field of commercial activity?

These questions are not difficult to answer, but it is difficult to frame the answer in terms that the successful man of affairs will find intelligible. The subject is one that he approaches with a prejudiced mind, although his bias is not so much due to perversity as to sheer inability to realize the fundamental nature of the question at issue. He is so fixed in the commercial way of looking at organized enterprise that he cannot so shift his bearings as to occupy, even temporarily, the professional point of view. Now the idea of professionalism lies at the very core of educational endeavor, and whoever engages in educational work falls of his purpose in just so far as he fails to assert the inherent prerogatives of his calling. He becomes a hireling, in fact if not in name, when he suffers, unprotesting, the deprivation of all initiative, and contentedly plays the part of a cog in a mechanism whose motions are controlled from without. Yet the tendency in our country is to-day strongly set toward the recognition of this devitalized system of educational activity as suitable and praiseworthy, and the spirit of professionalism in teaching is engaged in what is nothing less than a life-and-death struggle. When a university president or a school principal can indulge unrebuked in the insufferable arrogance of such an expression as "my faculty" or "one of my teachers," when school trustees are capable of calling superintendents and principals and teachers "employees," it is time to consider the matter some-

what seriously, and inquire into the probable consequences of so gross a misconception of the nature of educational service.

There is one general consequence which subsumes all the others. It is that young men of character and self-respect will refuse to engage in the work of teaching (except as a makeshift) as long as the authorities in charge of education remain blind to the professional character of the occupation, and deal with those engaged in it as objects of suspicion, or, at best, as irresponsible and unpractical theorists whose actions must be kept constantly under control and restricted by all manner of limitations and petty regulations. Membership in a profession implies a certain franchise, an emancipation from dictation, and a degree of liberty in the exercise of judgment, which most members of the teaching profession find are denied them by the prevalent forms of educational organization. And the denial is made the more exasperating by the consciousness that these rights (which are elementary and should be inalienable) are withheld by persons whose tenure of authority is more apt to be based upon the executive energy or the ability of the schemer or the success of the man of practical affairs than upon expert acquaintance with the conditions of educational work. The "business" president or administrative board is bad enough, and the "political" president or board is worse; yet upon the anything but tender mercies of the one or the other most men who devote their lives to the noble work of teaching must in large measure depend.

The inevitable consequence of this condition is, as we have said, that a process of natural selection is constantly tending to drive the most capable men into professions which may be pursued upon professional terms, and to make the teaching profession more and more the resort of the poor in spirit, to whom the words of the Beatitude must have a distinctly ironical ring. To become a teacher in this country is, except in the case of a few favored institutions or systems, to subordinate one's individuality to a mechanism, and to expose one's self-respect to indignities of a peculiarly wanton sort. It is no wonder that the young man of parts is not over-anxious to enter a profession so forbidding to every professional instinct, and that he turns aside from the educational field, however strong his natural inclination to enter it, when he gets sight of the artificial obstacles to its proper cultivation.

It is often urged that the money rewards of the teaching profession are insufficient to attract to it the better class of men. This is undoubtedly true up to a certain point, but to insist upon it overmuch is to take a more cynical view of human nature than we are willing to take. Inadequate compensation is a grievous fault of our educational provision, but it is not so grievous as the faults that undermine professional self-respect, and sap educational vitality at its very root. Yet these graver faults are easily remediable, and would be promptly remedied if we could once rid ourselves of the obsession of the commercial or military type of administrative organization. If the educational laborer is worthy of his hire, he is even more worthy of the trust and confidence that necessarily appertain to his delicate and specialized duties, and to refuse him these is to degrade his ef-