GEORGE HERBERT PALMER AS AN EDUCATOR.

Including an Account of His Main Works and Views

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GEORGE HERBERT PALMER AS AN EDUCATOR

Introduction.

We are living in an age of seeming change. The momentum which hurls this generation along cries out defiantly for an explanation. What is truth? What is the meaning of life? What educational theories are sound? Indeed, there are so many theories in vogue today that the pendulum swings back and forth in a vain attempt to stop at some satisfactory solution.

A brief survey of two contrasting theories will, perhaps, form a fitting setting to the discussion which is to follow. Pragmatism and Idealism represent the two extreme positions in regard to education. To the Pragmatist, the goal of education is education itself. To the Idealist, education is only a means to an infinite goal. To the former, the pupil is a behaving organism. To the latter, he is a personality capable of making individual decisions. To the Pragmatist, the teacher is an impersonal mediator between the pupil and his lesson. To the Idealist, the teacher is regarded as a helpful personal friend of each pupil.

The emphasis in the curriculum also varies. The Pragmatist is satisfied with a restricted curriculum which simply embraces those subjects which are essential to the intelligent pursuit of some vocation. The Idealist demands more. He insists that an individual should have a liberal education and that he should become acquainted with a variety of fields.

One more phase to be contrasted is their conception of interest. To the Pragmatist, the child's interest is determined by his response. To the Idealist, interest may act as a switch which stimulates effort, or, on the other hand, effort may lead to interest.[1]

With this background in mind, let us consider George Herbert Palmer as an educator. Indeed, no better approach to our modern educational problems can be suggested than to sit at the feet of one who amid uncertainty has remained certain, who in an age of perpetual change, has approved of change, but with reservations. Such a mind is not stagnant, rather it is resourceful and creative!

George Herbert Palmer is worthy of our consideration because of three main reasons. (1) because of the greatness of the man; (2) because of his notable career as an educator; and (3) because of his widespread influence upon the reading public. This paper will consider his life under the following main divisions:

I. His Life in Relation to His Times.

II. The Major Influences in His Life.

III. His Influence at Harvard.

IV. His Writings.

V. His Educational Views.

VI. An Estimate of George Herbert Palmer.

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1. Horne, H.H., "The Philosophy of Education." pp.300-301; 306-12.

Chapter I - HIS LIFE IN RELATION TO HIS TIMES.

A. The general educational background.

George Herbert Palmer has the distinction of living an unusually long and useful life. He was born in Boston, Massachusetts on March 19, 1842, and lives at present in Cambridge, Massachusetts.[1] He is eighty-six years of age. The Civil and World Wars are two great historical events which come within this span of time, and these events suggest the rapid progress which America has made. In fact, both Palmer and his native land were in their youth striving to express their personality and their individuality.

The Civil War serves as a pivot in the educational world from which we may look backward as well as forward. More progress was made in American college education during the twenty years following the Civil War than was made for a century previous to this new era. Higher education for women was one of the paramount features. Alice Freeman Palmer characterizes this education by three periods. They are: (1) the period of "acquiescence" terminating in 1830; (2) the period of "agitation" ending with the Civil War; and (3) the period of "accomplishment" in which we still find ourselves today.[2]

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1. "Who's Who in America." 1926-27. p. 1483.
2. Palmer, Geo. H. and A.F. - "The Teacher", p. 337.

1. The period of "acquiescence".

The reason for the startling absence of higher education before 1800 was due to the fact that college education was regarded as a privilege to be enjoyed only by men entering the professional world. In 1800, there were twenty-four colleges for men in America.[1] Perhaps the economic condition of America also accounts for the period of "acquiescence". The War for Independence had left the country financially embarrassed and, moreover, statistics show that as late as 1840 only nine percent of the population were living in cities of 8,000 or more inhabitants.[2]

2. Period of "agitation."

In the second period of "agitation", the emancipation of the intellectual and spiritual life of the common people was prominent. The struggle over free public education was fought in the second quarter of the nineteenth century when such names as Horace Mann and Henry Barnard became well known. The agitation for higher education, especially for women, was closely allied with the anti-slavery movement and the general passion for moral reform prevalent during this era. The Woman's rights convention held in 1848 at Seneca, New York, was the first of its kind to be held while in 1837, Mt. Holyoke opened as the first seminary of college standing for women.[3]

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1. Palmer, Geo. & A.F., "The Teacher." p. 337.
2. Ibid. p. 338.
3. Schlesinger, A.M., "Political and Social History of U.S." pp. 71, 72, 75.

3. Period of "accomplishment."

In the period of "accomplishment" between the dates 1819-50, fifteen state universities were established, but the feeble support which they received gave rise to a more elaborate program for university expansion after the Civil War.[1] State universities were opened to women, and colleges were founded for men and women on equal rights. So rapid was the expansion, that at the end of the nineteenth century, the Bureau of Education announced that 336 of the 480 colleges admitted women.[2] In 1883, the total number of colleges of arts and sciences reporting to Washington and authorized to grant degrees were 389. Of this number, 237 were co-educational. Thus three types of colleges emerged from the period of "accomplishment". They are: (1) the co-educational college, (2) the woman's college, and (3) the annex.[3]

B. The general intellectual background.

Side by side with the extension of educational advantages, came the dawn of new scientific data. Men sought to control the natural world in order to advance the modern age of machinery. New theories were propounded and several significant ones are now mentioned. In the second half of

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1. Ibid. p. 73.
2. Palmer, G.H. and A.F.., "The Teacher." p. 342
3. Ibid. p. 316.

the nineteenth century, Darwin and Spencer, as advocates of Evolution, hurled a bomb into the intellectual world which has so revolutionized modern thought, that even to-day we hear the echoes from that great explosion. From 1860 on through the early seventies, may be considered the "storm and stress" period of Darwinism.[1] Some of the works of Haeckel, and Huxley belong to this period. Lange's "History of Materialism", the first nine volumes of Von Hartmann's "Philosophy of the Unconscious", and Fiske's "Cosmic Philosophy" reflect the general philosophic interests of the time.[2] Psychology was also in its infancy and the steady rise and fall of the different schools of psychology are evidence that whatever has been the contribution which psychologists have made to the progress of mankind - the future holds many treasures of knowledge still unfathomed.

C. The general social and economic background.

In order to appreciate more fully the great speed with which the world was moving, a brief discussion of the social and economic conditions will precede any attempt to definitely relate Palmer to the world in which he lived. By 1856, thirteen states of the north and west, had taken definite steps against alcoholic stimulants; prison reform became

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1. Royce, J., "James as a Philosopher." Harvard Grad. Magazine, vol. XX. pp. 4-5.
2. Ibid. p. 5.

a vital issue, and inventions such as the telegraph and the printing press became ambassadors of good will. Ecclesiastical revolts and the formation of new sects are other characteristics of this era.

The mind of man was experiencing new freedom and with it came the responsibility of freeing all who were bound by the shackles of slavery. The Civil War presents this contest, dramatized, and never to be forgotten! The economic revolution was soon under way and concerning this Schlesinger writes:

> "Such problems as industrial monopoly, the money question, immigration, labor discontent, political corruption, tariff, agrarian unrest, and the unequal distribution of wealth, all have their roots in this new substratum of American life. Indeed the rise of the United States as a world power can only be understood in its relation to the Economic Revolution."[1]

Just as the roots of the economic revolution run back to the invention of steam and machinery, so the steady vanishing of the American frontier, the "safety-valve of social discontent" was due to the invasion of the railroad in America's no man's land. Consequently, the East and the West were to meet as neighbors. And so we come to the threshold of another century and peer into history. Before us in large letters, loom up such words as radio, wireless, automobile, airplane, aviation, the World War, and peace! Perhaps Dr. White has very fittingly

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1. Schlesinger, A.M. Op. Cit., p. 263.

characterized our twentieth century when he pictures the first decade as a period of "developings", the second decade as the period of "revolutions", and the third decade as a time of "testings".[1]

D. Palmer in relation to these times.

1. His ancestry.

The foregoing description of the times in which Palmer lives is essential to an understanding of how truly Palmer represents and inherits the best in American life. On both sides of his family, his ancestors were Puritans and Americans for nine generations. His father was a deacon and four uncles were Orthodox ministers. Palmer's father was a typical Boston merchant and like many successful business men had come from the country and had worked his way up. Though deprived of a college education, his father made it possible for a brother to attend Yale, and he financed his own children well along in the educational world.

2. His education.

a. Undergraduate days.

George Palmer seized the educational opportunities available and attended Harvard college. His college days

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1. White, W.W., - From notes taken on an informal address which he delivered on Nov. 29, 1927 at The Biblical Seminary in New York.

were peculiarly interesting, but he writes of them in the following way:

> "The glory of the class of 1864 lies in its usualness."

However, his class and the class of 1865 will always have one distinguishing feature. These may be called the Civil War classes. Only the men in these two classes experienced the war during their entire college career. President Lincoln took office two months after college began in Palmer's freshman year. South Carolina seceded within a month, and a month later, Fort Sumter was fired upon. If these dramatic events ushered in Palmer's college days, the events which accompany his graduation are no less vivid. Grant was before Petersburgh, Sheridan was in the Shenandoah, and Grant was beginning his march to the sea.

In truth, rumors of war were not as remote from the Harvard Campus as the actual battle lines might indicate! Class mates became soldiers! College friends were separated! There were touching scenes on the campus in those days! During Palmer's freshman year, a dinner was given to six southern men before they left for the Confederate army. Nor were the northern men less valiant. Thirtyfive of the class of '64 served in the northern army and navy. Harvard campus itself Must have resembled a training camp as the students drilled in preparation for active service. In speaking of those memorable days, Palmer says:

> "Thus early did our class have its attention drawn to the public welfare; and the half century of reconstruction since we graduated has been a period of hardly less engrossing interest."[1]

Harvard College has grown so tremendously in the past years that a few facts are necessary to orient our minds as we try to visualize the more academic life during Palmer's student days. Of the 898 students enrolled at Harvard, 143 men belonged to the class of 1864. Only forty professors comprised the entire faculty and statistics indicate that a college education was still confined to the men who were planning to enter the professional fields. One-third of the men entered law, one-fourth went into business, one-seventh became teachers, and one-eleventh entered the ministry.[2] Such men as Washburn, prominent because of his literary ability, Sprague, Fitz the scientist, Robert Lincoln of noble ancestry, Livermore the soldier, and Appleton the educator, were among the members of Palmer's class at Harvard.[3]

b. Graduate days.

Palmer laid a broad educational foundation as he endeavored to develop those talents with which nature had so richly endowed him. He received his Master of Arts degree from Harvard three years after the Bachelor of Arts degree was conferred upon him.[4] Later, he studied for the ministry,

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1. Palmer, Geo. H., "Across Fifty Years." Harv. Grad. Mag., Vol. 23, p. 34.
2. Palmer, G.H. Op. Cit., p. 34
3. Ibid.
4. Who's Who in America. (1926-27) p. 483.

the field in which his brother Frederic was dedicating his life.[1] In 1867-69 his studies took him to the University of Tübingen in Württemberg, Germany, which was a seat in rationalistic theology. Palmer became very fond of the German people and his devotion to them was increased by his more recent visits to Germany. Andover Theological Seminary proved to be the next institution which claimed his interests as a student and he graduated from here in 1870.[2] However, Professor Park at Andover did not appeal to Palmer because he failed to give him "that humanistic nurture and nourishment which he himself later gave to thousands of men."[3]

3. Summary.

Thus we have seen Palmer in relation to the educational and intellectual world in which he lived as a youth. The next chapter will discuss his home life and will, incidentally, reveal how naturally he fits into the economic and social background of his age.

Palmer was needed by his generation. His wisdom, his keen insight, his practical point of view blended with the idealistic interpretation of life were indispensable to his generation. As a moral philosopher, he was to minister to his age as "it attempted to find itself anew, to redefine its ideals, to retain its moral integrity and yet become a world power."[4]

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1. Thwing, C.F., "Guides, Philosophers and Friends." p. 418.
2. Who's Who in America. (1926-27), p. 1483.
3. Thwing, C.F., Op. Cit. p. 419.
4. Royce, J., "James as a Philosopher." Harv. Grad. Mag., Vol. 20, p. 7.

Chapter II - THE MAJOR INFLUENCES IN HIS LIFE.

A. Influences during his boyhood.

No one can appreciate Palmer unless he becomes acquainted with the institution which made its impress upon him during the formative days of his youth. It is said that first impressions are lasting impressions. It is so with Palmer. His home had just such an influence upon his life. In writing of his Puritan home, he states:

> "I owe to it, more than half, of all that has made my life beautiful and rewarding."[1]

1. Religion in the home.

The essence of this Puritan home was religion. It is well for us in this materialistic age to meditate impartially upon the manner of home life which produced such fruitful results. In describing his home, Palmer writes:

> "We had all that was needed for comfort and dignity, and on all that we possessed and did religion set its mark."[2]

a. Daily devotions.

A description of a typical day in the Palmer home confirms the report that religion permeated every phase of life. Life itself was made Biblio-centric. Each person had private devotions which consisted of Scripture reading and

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1. Palmer, Geo. H., "The Puritan Home". Atlantic Monthly, Nov. '21, p. 589.
2. Ibid.

prayer before coming to breakfast. At breakfast, each individual repeated a Bible verse, and grace was said before every meal. After breakfast, both the family and the servants met for family prayers which were concluded by the Lord's Prayer. Palmer characterizes the rest of the day in the following manner:

> "Then we children were off to school, which was opened with Bible-reading and prayer. Of school there were two sessions, one in the morning and one in the afternoon; so that our principal play-time was between four-thirty and six o'clock, with study around the family table after supper. Later in the evening, when the servant's work was done they joined us once more at family prayers; after which we children kissed each member of the family and departed to bed, always, however, undressing, reading a chapter of the Bible by ourselves and offering an accompanying prayer. Each day, therefore, I had six sessions of Bible-reading and prayer - two in the family, two by myself, and two at school; and this in addition to the three-fold blessing of the food. No part of the day was without consecration. The secular and the sacred were completely intertwined."[1]

b. Sabbath observance.

In addition to the week-day observance of spiritual things, Sunday was especially observed. The servant's work was lightened, the children co-operated in doing the essentials, and very little cooking was done. Two church services and Sunday-school were the public services attended. Indeed, Sunday was different in another important respect. Palmer's father was home and proved to be a favorite companion for his

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1. Palmer, G.H., Op. Cit. p. 590.

children. He often read Pilgrim's Progress to them in the afternoon and in the evening the entire family gathered in the parlor where they spent an hour around the piano, playing, singing, and reciting poems or hymns. At the close of the evening, Palmer's father often drew one of the children aside and engaged in a private conversation with him. Such frank talks increased the sanctity of the family circle as God Himself seemed to preside over all that was said and done. Such moments were never to be forgotten by the children. What an affectionate and tender meaning must fill the content of the word "Father" after such experiences with a sympathetic, and saintly earthly father!

2. Sanctity of the home.

In a home so serene and peaceful, love was the unifying and compelling power. The family was considered as a "divine institution" and marriage was a "sacrament". No spoken authority could have been as winsome as the unexpressed authority bound up in the word, "love". This authority became a silent but forceful influence in the Palmer home and gave stability and dignity to the home life. It was contagious and ideals flourished and were nourished in the rich soil of this Puritan atmosphere. Palmer writes that his parents were "on terms of tender and reverential intimacy" with their children. They shared with their children, their work, their play,

their daydreams, in fact, whatever interested the children for the moment.

3. Co-operation in the home.

Even the modern theory of education was practised in this household. The children learned by doing. The nature of these activities are described for us in the following quotation from Palmer:

> "In a family where there were few servants, each of us took a part in the household duties. There were rooms to be set in order, wood to be split, errands to be run. The older children must wait on the younger. In this way all were drawn together by common cares. Brothers and sisters became close friends. Affection was deep and openly expressed. With no fear of sentimentality, we kissed one another often, always on going to bed, on rising, and usually when leaving the house for even a few hours. We were generous with our small pocket-moneys, and wept when the ending vacation carried away to boarding-school a member of our group."[1]

There were many separations during the early years because Palmer's father believed that every child should be sent away to boarding-school at the early age of twelve. The unity of the family circle was preserved in such instances by weekly letters.

Thus far our discussion has disclosed that religion was the dominating influence in the Puritan home, and that the sanctity of the home and co-operation were but a natural expression of the religious atmosphere. There remains one other characteristic element to be mentioned, namely, the culture in the home.

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1. Palmer, Geo. H., Op. Cit. p. 591.

4. Culture in the home.

a. Literature.

George Herbert Palmer had a natural love for books and he was reared amid them. The libraries of his father and grandfather contained important books on history, religion, biography, and poetry. Even the naming of Palmer is significant. One of his uncles requested that the babe be named for his favorite poet, George Herbert. This name was very appropriate. Palmer at the age of twelve had learned half of Herbert's works and not to the exclusion of Chaucer, Pope, Wordsworth, and Tennyson. In writing of Kant, Palmer says:

> "I owe him a deep personal debt. After struggling for many years with the arbitrary limitations of English Empiricism I found in him my liberator. I never became a Kantian. Few are that. But I gained an idealistic method, I learned the primacy of Practical Reason, and I acquired a life long admiration for the man 'who broke the bonds of circumstance and grappled with his evil star.'"[1]

b. Music.

If the family library made its contribution to the cultural background of the home, the family table and piano enriched the household as well. Seated about the table, the children studied in the evening. Grouped around the piano, the family joined in song or concert. Piano playing was an accomplishment which all the girls were expected to excel in. Three of the four girls in the Palmer home were skillful

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1. Immanuel Kant, 1724-1924, "Opening Words". p. 15.

musicians. The appreciation of music was promoted still more by the concerts which the children attended. Mr. Palmer purchased season tickets every winter for them at the symphony rehearsals of the Germania Society.

c. Bible.

We have already found that George Palmer was a great Bible student. He became so familiar with Biblical phraseology that his own literary style was permanently benefitted by this close association with the greatest literary masterpiece in the English language. How could it have been otherwise! His memory work at the age of fifteen included half of the Psalms, the Epistle of John, three Pauline letters, and large portions of Job and Isaiah.[1]

5. Summary.

Whether we are desirous for the Puritan regime to be revived in our generation is not a subject for discussion in this paper. However, such qualities as courage, perseverance, and purity, which are characteristics of that earlier period might well be coveted for any generation. Palmer, himself, recognizes certain defects in Puritanism but he considers the constructive influence in his life as far transcending its defects. In conclusion, Palmer's position is best stated in the following quotation:

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1. Palmer, G.H., Op. Cit. p. 592.

> "Each age has what may be called its holy passions. Those of Puritan times were rationality, order, duty regarded as personal loyalty; those of today, humanitarianism, social service, scientific pursuit of ever-developing truth. These later ideals, though slenderly regarded by Puritans, are quite as needful as their own in the fulfillment of Christ's moral law. Through them the spirit of Puritanism acquires a richer significance."[1]

B. Influences during his married life.

1. His first wife.

We have found that love was the major motivating influence during Palmer's early life. Strangely enough, - yet gloriously so, love became the one crowning influence in manhood. In 1871, Palmer married Ellen Margaret Willman of Brookline, Massachusetts. Their romance was abruptly ended by her death in 1879.

2. His second wife.

No doubt the average person has become acquainted with George Palmer, through his monumental biography of his second wife, Alice Freeman Palmer. No one can read that book without concluding that a kind Providence brought these congenial lives together and that a divine blessing rested upon their brief but happy days of married life.

a. Her previous accomplishments.

His wife, formerly Alice Freeman, was a unique woman. She graduated from Michigan University in 1876 and began her teaching career when she took the chair of history in Wellesley. Two years later, and at the startling age of twenty-six, she be-

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1. Palmer, G.H., Op. Cit. p. 598

came president of Wellesley college. A president of Wellesley pays tribute to her beautiful character when she writes:

> "Her instinct was to help, and she spared neither time nor strength in her effort."[1]

Other quotations are equally valuable:

> "A character so finely proportioned and so closely knit together puts analysis at defiance."[2]
>
> "Her will was as steel, bending but never breaking--."[3]
>
> "She always inspired pupils -- to regard character, not scholarship, as the end of education, and scholarship as only one element in the development of character."[4]
>
> "Her standard of greatness was Christ's standard."[5]

Although Alice Freeman Palmer is more known to the public because of her close affiliation with Wellesley, her activities in other spheres are notable. For twelve years, she served as a member of the State Board of Education and in the last three years of her life she was associated with prominent men in promoting civic and social reform. Her widespread influence resulted in extensive correspondence with individuals who consulted her on matters of importance. "Excellence was her province."[6]

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1. "Alice Freeman Palmer." The Outlook, Dec. 27, 1902. p. 975.
2. Ibid.
3. Ibid.
4. Ibid. p. 976
5. Ibid. p. 975
6. "Some Religious Verse of Alice Palmer." The Outlook, Jan. 16, 1904, p. 176.

b. Their romance.

However, public activities did not lessen her love for home-life. Alice Freeman always placed a home above a career and those who were invited to her home felt refreshed, rested, and inspired by her presence as she graciously presided over the house-hold. It was in 1886, that the romance began. Professor Palmer's presence on the Wellesley campus due to the lectures which he was delivering, offered ample opportunity for them to become acquainted. During that summer, their friendship grew and in February of the following year, he celebrated her birthday by giving her an engagement ring. That spring no one knew of their engagement in order that Alice Freeman's work at Wellesley might go on smoothly. Their wedding was held at the home of Governor Claflin in Boston on December 23, 1887.[1]

c. Their happy married life.

(1) As expressed in their correspondence.

An abstract from a letter written to Mrs. Claflin presents Palmer's own thoughts:

> "——Alice and I have been perfectly free in expressing to you our interest in one another while we were only friends; and now that our friendship has gone through and through us, we want you with us still; for you know as few others can how exceptional is our union—occupations and tastes and principles and experience already harmonized before our marriage, and our powers sufficiently unlike to give us the health of diversity." [2]

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1. Palmer, G.H., "The Life of Alice Freeman Palmer." pp.169-179.
2. Ibid. p. 183.

In writing to Mrs. Claflin on their first wedding anniversary, Alice Freeman Palmer says:

> "No one of us knew then how blessed a year was opening before two people. I wish I might sit down in your own room now and show you the symbol which has just been put on my hand. It is a shining opal, set around with diamonds. When G. and I were in Paris—we looked at it with delight and often afterwards searched for it, but could never find it again.—That base deceiver had helped me look for it many a time after it was safely hidden in his pocket. And now here it is with the splendor of the sun at its heart and changing into fresh beauty whenever I look at it. That, dear friend, is like married life, isn't it? All things made new every morning and evening."[1]

(2) As expressed in her verse.

It was late in their married life before Palmer discovered that his wife wrote poetry. In her book, "A Marriage Cycle", Alice Freeman Palmer gives expression to her boundless joy in happy wedlock. She traces says Palmer:

> "The successive steps through which home-loving passes from fascinated timidity, through joyous companionship, to a trust that can defy assault and perplexity."[2]

In her poems, she expresses the central thought which Palmer compresses into two sentences:

> "She and I had become pretty completely one. Often my only way of telling about her is to tell about myself."[3]

Therefore, poems written by Alice Freeman Palmer are interesting side lights on the character of Palmer as well as presenting

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1. Op. Cit. pp.187-88
2. Palmer, A.F., "A Marriage Cycle." Introd. p. XIII.
3. Palmer, G.H., "The Life of Alice Freeman Palmer." Introd. p. 16

far better than ordinary descriptions can, a description of their married life. For this reason, we quote from her poems.

"The Glory of the World."

O summer night beside the boundless sea,
O golden hour for my dear love and me!
The past, the future, are at one in thee!

Before us is the moonrise full and bright,
The pathway on the waves is radiant light,
Behind us the great sunset and the night.

I know your wondrous meaning, for one stands
Beside me, at the touch of whose dear hands
My whole heart leaps to life and understands.[1]

"Attainment."

My God, I thank thee for a home so fair,
Full of all beauty, peace, and mystery;
But most of all, for him who led me there
Through utmost sacrifice, and so to thee.[2]

"Myself."

I am only you.
I am yours, part of you, your wife,
And I have no other life.
I cannot think, cannot do;
I cannot breathe, cannot see;
There is "us", but there is not "me".
And worst, at your touch I grow
Contented so![3]

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1. "Some Religious Verse of Alice Freeman." Outlook, Jan. 16, 1904, p. 177.
2. Palmer, A.F., "A Marriage Cycle." (Fourth stanza of "Attainment", p. 24.
3. Ibid. "Myself". (Fourth stanza) p. 37.

"Communion Hymn."

Lead me by many paths, dear Lord,
But always in thy way,
And help me make my earth a heaven
Till next Communion Day.[1]

"Retrospect."

Ah, my infinite lover,
Childhood you recover.
Great musician, you!
All you dreamed came true.
Down through fairyland
We went, hand in hand;
By the river of life,
Far from lands of strife,
Through fields of sunny memory
You led me tenderly.
At light of your gray eyes
Clouds fled the skies;
Out of my life one day
Pain vanished away.
(Peace, my heart, peace!
Sorrow now shall cease!)[2]

"Assurance."

A little while I leaned against his heart,
So quietly, oh quietly!
That hour has robbed our parting of its smart,
In days to be, long days to be,
Oceans all far too small to separate,
Nor life nor death, nor height nor depth nor fate,
My Love from me, dear Love from me.[3]

5. Conclusion.

Indeed, her death came all too soon. Alice Freeman died in Paris on December 6, 1902. Before operating on her,

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1. "Some Religious Verse of Alice Freeman." Outlook, Jan. 16,'04, p. 179.
2. Palmer, A.F., "A Marriage Cycle." p. 69.
3. Op. Cit. p. 66.

the doctors told her that the operation would probably be fatal but Palmer writes in describing their last moments together:

> "She could think of no last words to say; our lives had spoken that. We knew each other's deep love —."[1]

Thus heaven was only a step for her because she and Palmer had lived lives in harmony with the Divine Will. Each had shared the reflected glory of the other. Their supreme love for each other had taught them that "friendship is just the pure gold of every human relation with the dross burned away. It's the part of our earthly love that we shall take to Heaven with us."[2]

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1. Palmer, G.H., "The Life of Alice Freeman Palmer." p. 525.
2. "Letters from a Mother to Her Boy in College." Sunday School Times, Nov. 12, 1927.

Chapter III - HIS INFLUENCE AT HARVARD

A. His influence in his department.

Professor Palmer is recognized as one of Harvard's great teachers. Under his direction, the philosophic department was developed. The facts associated with those pioneer days speak of the great progress made in this department and place Palmer among the foremost educators in the country.

In 1870, the circumstances which brought Palmer to Harvard are unusual. While he was a young teacher at Andover Seminary, he sought a position in Western University. However, the letter bearing his appointment was lost in the mail for several weeks and during the intervening time, he accepted a position at Harvard.

1. Great organizer.

His associates on the faculty were men of distinction, but we see the peculiar need for Palmer when we recognize that their interests were devoted to other spheres than the development of the philosophic department. Francis Bowen was soon to retire, Josiah Royce was a young member of the staff, and James was busy writing. Palmer, alone, had the ability plus the interest needed to organize the department with its future growth in mind. Under his leadership, the philosophic department came to be recognized as the ablest in the world. He foresaw the need of uniting various methods and points of view in one department. It was he who recognized greatness in

its awkward and immature stages. Perhaps his own student days gave him a greater insight in discovering a budding genius. Palmer tells us that adequacy of expression was not a natural gift and that as a student he was "diffident, embarrassed in meeting strangers, (and) hesitant in utterance."[1]

a. Appointment of Josiah Royce.

The appointment of Josiah Royce to Harvard illustrates Professor Palmer's power of discernment. In 1882-3, James went abroad and this left a temporary vacancy on the staff. Royce was called to fill the vacancy, although he was only known to Professor Palmer through a few published papers. Royce's ability was soon manifest and Palmer took his own Sabbatical year just as soon as James returned in order to keep Royce on the staff. By the end of this time, the whole University was convinced that Royce was permanently needed in the department.

2. Tolerant attitude.

The following quotation will suggest the criterion which influenced the appointment of new members to the staff and it also suggests the congenial atmosphere which prevailed in the group. Professor Palmer writes:

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1. Hocking, W.E., "Professor Palmer at Eighty." Harv. Grad. Mag. Vol. XXX. p. 518.

> "When we chose a new professor for our department we looked for one to bring to our ranks a philosophic attitude not previously represented. In our department of philosophy it was a tradition that differences of opinion were to be honored and their open announcement in our lecture-rooms encouraged. Each saw in his colleagues men of such worth and eminence that to honor them was a matter of course. —— There was literary enjoyment and intellectual discipline in committee meetings attended by James, Royce, Everett, Münsterberg, and Santayana. Few college departments have been so united, for ours was an organic unity and not one of sameness. At some time each of us save James served as Chairman. He disliked administration and thought himself unfit for it."[1]

3. Intimate relationships with the staff.

Nor were the friendships confined to the academic life. Professor Palmer and James carried on an active correspondence while James was writing his Gifford Lectures in Florence, Italy. Both men were members of a Committee of the Psychical Society, and attended an informal philosophical club in Boston.

Royce and Professor Palmer were also very congenial. Palmer substituted for Royce during a brief absence from class and he experienced the novelty of presiding over a class whose regular instructor held different views.

4. Stabilizing influence.

In respect to Professor Palmer's stabilizing influence on the philosophic department, Royce makes the following comment:

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1. Palmer, G.H., "William James." Harv. Grad. Mag. Vol. XXIX, p. 52.

> "He alone possessed those arts of counsel and practical wisdom which first endowed our department with a self-consciousness. To him the stability of the system was due. —— If the synthesis of opposites is any part of the proof of Idealism, our department is then a living proof of that doctrine. Our consciousness of union has increased with every added influence because we have all learned our art as we worked in this way together."[1]

Thus the spirit of conference prevailed throughout the department. Palmer's touching words form a fitting conclusion to this phase of our discussion:

> "Successes and failures are interlocked, ourselves enriched by the supplemental traits of one another. When one of us dies, his colleagues mourn, not for the public loss alone, but for their own, much more, each sharing with each such bits of remembrance as illustrate the beauty and excellence of the absent friend."[2]

B. His influence on the students.

1. His personal contact with students.

a. Permanent friendships formed.

We have seen that Professor Palmer has a gift for making friends. Palmer, like Jowett and Green of England, and Alice Freeman Palmer of this country possessed the rare ability of making close friends of undergraduate students. Friendships formed with Palmer were enduring. Students graduated but the friendships continued and deepened. His close association with George Woodberry and Theordore Williams illustratesthis fact. In writing of Williams after his death,

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1. Royce, J., "In Honor of Professor Palmer." Harv. Grad. Mag. Vol. XIX., pp. 575-577.
2. Palmer, G.H., "Josiah Royce." Harv. Grad. Mag., v. 25.

Palmer discloses what ideal companionship existed between these two kindred spirits. He writes:

> "All who met him felt his unselfish character and were fascinated by its blending of virility and loveliness. Religion went all through him. He might be said to live with the Eternal and to be ever engaged in tracking its presence through the temporal things."[1]

On the occasion of celebrating Woodberry's seventieth birthday, Palmer recalled that fifty years ago Woodberry had attracted his attention as a student. Consequently, Woodberry was invited to room with the Palmers and they all enjoyed pleasant evenings together as they read masterpieces in English poetry. However, Professor Palmer's contacts included more than a small circle of selected friends. The entire student body thought of him as a friend. Frank Noxon describes the atmosphere when he writes:

> "The freely swinging doors of the Palmer home respond to the frequent and eager knock of the student community, which purrs contentedly as it basks in the bright sunshine of the moral philosopher, a presence saddened now by the grevious and untimely death of his great and good lady, the accomplished former president of Wellesley."[2]

b. Sympathetic custodian of student fund.

Moreover, Palmer made personal contacts with students because of the student-fund over which he presided. He was made custodian of the funds by a wealthy Harvard graduate who gave liberally for student aid. Palmer was

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1. Thwing, C.F., Op. Cit. p. 447.
2. Noxon, F.W., "College Professors Who are Men of Letters." The Critic Vol. 42, 1903, p. 129.

peculiarly suited for this work because of his acquaintance with the financial conditions and needs of the college men. One year, he sent a circular letter to each member of the senior class asking them to confidentially report what their expenses had been for their entire college education. Palmer's findings led him to draw four conclusions, namely, (1) that the influence of home training carried over into college life; (2) that the best scholars were the smallest spenders; (3) that luxury at college had not increased in proportion to the rest of the world within the last twenty-five years; and (4) that Harvard is a college of the rich. However, the net expenses of a poor boy were considerably reduced by the generous benevolence and assistance which totalled $53,000 in one year.[1]

On the basis of this research work, Professor Palmer gave advice to parents and graduates in a commencement address which he gave at Cambridge in 1887. He recommended giving children an allowance which should be strictly adhered to; he condemned indiscreet parents and not children when extravagance was practised; and he urged that the character of an individual should determine what college could best equip him for life. In concluding his address, Palmer said that every candidate for any college should have the

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1. Palmer, G.H., "The Teacher." pp. 276-278

following qualifications, scholarship, brains, wit, companionability, stout moral purpose, and a quiet Christian character.[1]

2. His supremacy as a teacher.

a. Widespread influence.

The world knows Professor Palmer as a teacher of unusual charm. Small wonder that his praises have been heard from the four corners of the earth because a veritable army of men, fifteen thousand of them, have sat in his classes! While Harvard was growing in size, Palmer was growing in influence. In 1914, Harvard had five times the number of students, twenty times as many teachers, and ten times as much in buildings, land, and in invested capital as existed when Palmer entered as an undergraduate student.[2] Great men were leaving the student halls. They had been inspired by great personalities! Of the 8529 college men represented in "Who's Who" for 1910-11; the greatest number came from Harvard. Harvard was credited with 813 men, and Yale was second with 681 men representing her.[3] Could it be that Professor Palmer was charging his students with a dynamic which sent them out to fields of unusually useful service?

b. Magnetic influence.

Indeed, his influence as a teacher left a permanent contribution to his age. The classroom was his "throne" and

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1. Ibid. p. 282.
2. Palmer, G.H. "Across Fifty Years." Harv. Grad. Mag. Vol. XXIII. p. 35
3. "College Men in Who's Who." (1910-11) Harv. Grad. Mag., v. 19, p. 562.

his instruction over a period of forty years and even to the generations of his former students cannot be over-estimated. Words which he spoke years ago, ring in the ears of those who listened. Royce's testimony voices the sentiment of the multitude in this respect:

> "When you go away and think matters over, his words remain with you, and glow as it were in the dark of your mind, until it becomes a centre of illumination, and enters into your whole reflective later life."[1]

c. Consistent life.

We will never be able to fathom the secret of Professor Palmer's success but we do know that he was devoid of hypocrisy. This man, slight of figure, and free from self-assertion, gripped the hearts of his students because of the note of sincerity and the consistency of his words and actions.

> "Palmer's concern", writes Hocking, "has been with the truth by which men must live. His originality has lain in the winning of such truth for himself; and in the making of his philosophy and his life a single piece. He was, I believe, the first teacher of philosophy in Harvard to break away from the textbook, and to present systems of thought. It was this originality which accounts for long-continued freshness and force of his teaching."[2]

d. Qualifications.

In a following chapter, we will consider again Palmer's four fundamental principles of teaching. These

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1. Royce, J., "In Honor of Professor Palmer." Harv. Grad. Mag. v. 19, p. 578.
2. Hocking, W.E., "Professor Palmer at Eighty." Harv. Grad. Mag. v. 30, p. 529.

principles increase in force when we realise how fully their author attained these ideals in his own life.

(1) "Vicariousness."

Palmer's first principle is "Vicariousness" and Thwing in the quotation which follows reveals Professor Palmer's attainment in this respect:

> "He has a passion to make scholars, scholars more scholarly than himself. But he also, and more, has a passion to make men, men large, true, fine, men better than himself, through scholarship. He has the imagination necessary to consumate this pious substitution, and he has the greatness to secure the richest result. This aptness has become to him almost an instinct. It began with a sense of unsacrificing sacrifice, and has grown in priceless worth, unto unconscious, calm forcefulness."[1]

(2) Wealth of knowledge.

His second principle is "accumulate intellectual wealth." Palmer had a wealth of knowledge at his command because in "supplying a multitude, we need wealth sufficient for a multitude."

(3) Invigorating of life through teaching.

The third principle which Palmer recommends and also possesses is "the invigorating of life through learning." Thwing writes that Palmer:

> "is gifted in intellectual and emotional altruism. His intellectual wealth accumulated through a wide and high gatherings, is great. --- But he is---most

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2. Thwing, C.F., Op. Cit. pp. 437-8.

> "productive in men, and to man he has given more life, and fuller. That consummation and general result has been gotten primarily by calling on students to use their own powers of understanding and of reflections. His students are not docile. They are not recipients. They are remote from being intellectual buckets into which he constantly pumps, sweet, metaphysical waters. They are, by his wish and command, fellow-climbers on steep and stiff mountain trails of thinking."[1]

(4) Readiness to be forgotten.

The fourth and last principle advanced by Palmer is "the readiness to be forgotten." His own personal appearance speaks the unuttered petitions of his heart in this respect for he is quiet, modest and unassuming, and walks with the manner of one who would escape notice. However, even though Palmer is willing to be forgotten, the world will long remember him. To quote:

> "Palmer is one of the great teachers of Harvard College of his generation who will be remembered as long as the life of his students, or of the children, or grandchildren, of his students, continues. Indeed, one might omit the narrowing limitations of Harvard, the depth and the debt of lasting appreciation which his students feel for him, suggest, by comparison and by contrast, the wideness of his grateful following."[2]

3. His recognition as a teacher.

This picturesque personnage has passed the age of active teaching. His career of forty-three years in the teaching profession has ended but his influence lives on even as Palmer himself continues to spend the remainder of his life on the campus which is so dear to his heart.

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1. Op. Cit. pp. 440-441.
2. Ibid. pp. 441-442.

Two public occasions bear witness to the esteem and love which friends feel toward Professor Palmer. On the first occasion, an oil portrait was presented to the University by his own class. On the second, a banquet was given in his honor when he had completed forty years as a Harvard teacher. At this time, twenty-seven of his former pupils arranged for a portrait painting of Professor Palmer as an expression of their loving appreciation of his work.[1]

Thus we see the permanent influences which Palmer has exerted upon his students. He was to them Guide, Counsellor, and Friend.

1. Royce, J., "In Honor of Professor Palmer." Harv. Grad. Mag. v. 19, p. 575.

Chapter IV - HIS WRITINGS

Introduction.

Professor Palmer has made a valuable contribution to the intellectual world because of the profound books and papers which he has written. A student studying his works is impressed immediately with his scholarly writings and the wealth of information at his command.

This chapter endeavors to present his works as they naturally group themselves in the field of moral philosophy, sociology, and literature.

A. In the field of Moral Philosophy:

We will consider the following three books in the field of moral philosophy: (1) "Altruism: Its Nature and Varieties", (2) "The Problem of Freedom", and (3) "The Field of Ethics".

1. "Altruism: Its Nature and Varieties."

"Altruism" is the most readable of these books, and in it Professor Palmer traces three ways in which the altruistic impulse manifests itself in every-day life. The substance of the contents of "Altruism" was given in the Ely Lectures for 1917-1918.

Palmer finds altruism in its simplest form in manners. By manners he means:

> "Such a voluntary conformity to a code of conduct as, within a fixed field of intercourse, insures to each person the least offence and a due opportunity of self-expression."[1]

Manners become conventional because they are the expression of public approval by they also necessitate self-expression and constant adjustment to meet varying situations. Altruism is imperfectly reflected in manners due to their trivial nature. Too often they are a self-protective device by which we shield ourselves from our associates. We use manners as a defense mechanism, as a mask under which we conceal our inner feelings. They are simply altruistic in form and may not be altruistic in matter.

Gifts represent the next higher stage of altruism as Professor Palmer presents the subject. A true gift is something of which the donor deprives himself in order that another may possess it. It should meet a felt need and be appropriate to fill the need. The gift of the giver is conditioned upon the ability of the giver and his knowledge of a need. It may be exceptional, irrational, or condescending. Giving does not represent the highest type of altruism because the donor may give from a selfish motive. He may seek to ease his own conscience, or to covet public esteem, which cheapen both the giver and the gift. Palmer outlines four conditions in which giving is not detrimental to self-respect.

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1. Palmer, Geo. H., "Altruism: Its Nature and Varieties." p. 16.

These are (1) when self aid is impossible, (2) when the money is honorably earned, (3) when the money is accepted as a trust, and (4) when it is accepted as an expression of love. Thus we see that manners and gifts may or may not ennoble human relationships. They may be purely altruistic or they may miss the mark and be self-protective. It is only when mutuality enters into the relationship, that altruism reaches its fullest expression. By mutuality Palmer means:

> "The recognition of another and myself as inseparable elements of one another, each being essential to the welfare of each."[1]

> "It has been well said that there can be true giving only when the two parties ideally change places: The giver so putting himself in the receiver's place that he feels the afforded relief a personal gain; and the receiver sharing the pleasure which under the circumstances the giver must feel."[2]

Again, there are various degrees of mutuality. Business partnerships represent external partnerships in which the external interests of two parties are merged for mutual benefit. Liking an individual involves only a single end, - it may involve a feeling toward anything from which we derive benefit while loving "is our forthgoing toward one possessing a worth preferred above our own;" in loving "mutuality is essential."[3] The degrees of mutuality may be illustrated still further by a contrast of love and friendship. To quote our authority:

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1. Ibid. p. 77.
2. " p. 68.
3. " p. 95.

> "When two natures have certain sides that fit, to the advantage of each, a friendship springs up. — Because of its narrow bounds and because it is sought for individual gain, friendship is of far wider currency than love."[1] "Closer than these, however, should come our intimate, one or two, those to whom we give whole-hearted love. From such an intimate we hide nothing, not even our faults. — He is another self, and all that is ours is his also."[2]

> "Only where love is, where the conjunct self has taken the place of the separate self, is altruism completely realized."[3]

> "Religion, however, alone reveals the full significance of these struggles toward conjunction; for God is the only complete wholeness, and every endeavor to unite with other things or persons is but a blind seeking after him."[4]

But, Palmer takes us one step further before we approximate earthly universal altruism. We must pass on from individual selective love to public love which Palmer calls "Justice." In justice, Palmer writes,

> "Love remains, but it is now universal love, love freed from selection and without those restrictions of knowledge, circumstance, and temperament on which selection is based."[5] It is public mindedness.

In life, therefore, we find these various types of altruism - manners, gifts, and the various degrees of mutuality. These lower and higher forms of altruism blend and enrich each other and a study of ethics aids us in recognizing the contribution which each one makes to complete living.

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1. Ibid. p. 104.
2. Ibid. p. 105.
3. Ibid. p. 106
4. Ibid. p. 107
5. Ibid. p. 119-120

2. "The Problem of Freedom."

The next book, "The Problem of Freedom" brings us into a field which has challenged every age. The main points recorded in this book were delivered in 1909, before the Lowell Institute of Boston. By freedom, Professor Palmer means:

> "That self-guidance through which, for purposes of our own, we narrow a dual future possibility to a single actual result."[1]

There is a wide difference of opinion in our twentieth century over the interpretation of freedom. The extreme positions are represented by libertarians and determinists. In brief, we might summarise Professor Palmer's description of these positions by characterising each. The libertarians vindicate the dignity of man, and his capacity for self-guidance while, in contrast, the determinist defends law and order and insists that man must submit to the higher powers of the universe. Consequently, the real problem does not hinge on whether the will of man is free but on whether a person is free.

The determinist has as his bulwark the reign of law in the physical world and supports the theory that events interlock in causal-effect relationship, in the higher sphere. Professor Palmer represents the determinist's position by the following statement:

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1. Palmer, Geo. H. "The Problem of Freedom." p. 18.

> "Our actions proceed from what we are and have been, from which -- except by external force -- they can never be turned aside."[1]

Determinists who support the doctrine of necessity may be further classified as either fatalists or predestinationists. To the fatalist, mind is "incidental"; to the predestinationist events come as the will of "infinite intelligence." The main difference between the determinist and the libertarian position lies in the degree to which events must occur in casual-effect relationship. The libertarians grant that many acts of human conduct proceed as the determinist insists that they do but believe that this is not invariably the case. Individuals have a sense of inner freedom which makes decision possible. Therefore, individuals have the power of choice, and may choose one plan in preference to others presented. Without the power of choice, Professor Palmer suggests that personal responsibility vanishes and our familiar policy of praise and blame has no substantial foundation - because we could not have done otherwise.

Although, the libertarians accept the Kantian doctrine of causation, Palmer goes on to show that they distinguish between the field of "passive apprehension ruled by sequence", and "creative activity" which provides room for freedom. In other words, the libertarian does not insist that all conduct expresses freedom, but simply that at times something

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1. Ibid. p. 55.

creative does occur. Consequently, the more we form habits, the more predictable our conduct is, and the more we reserve freedom for unfamiliar roads.

After a detailed survey of the kinds of causation, Professor Palmer asserts that causation is universal. Sequential causation dominates the physical objects, and sequential and antesequential causation affect human beings. He also points out that it is antesequential causation which is the basis for freedom because through it we lay hold of the future by forecasting it and by using it as a factor in shaping the present. Thus we may conclude that to the determinist, a person is a creature of circumstance, and to the libertarian, a person is an individual influenced by circumstance plus character. Palmer suggests that libertarianism is determinism worked out to its "logical conclusions." To quote our authority:

> "The doctrine of libertarianism maintains that while causation is unbroken everywhere, a special form of it may proceed from persons, modifying with a view to their future good, the sequence which has descended from their past."[1]

There are four limitations of freedom which may be briefly stated as, (1) the physical limitations which imply that man must adjust himself to the physical world and its laws, (2) the psychological limitations which arise from the quantity of habits which we form, (3) the voluntary limitations which we gladly impose upon ourselves in order that our

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1. Ibid. p. 127.

ideals and purposes in life may be carried out, and (4) the moral limitations which duty places upon our conduct.

The problem of freedom is important because each individual must decide for himself which position he supports and his decision colors his whole philosophy of life. The libertarian will feel an individual responsibility in making choices, whereas, the determinist feels no personal responsibility because there is no choice to be made.

Professor Palmer leaves no doubt in the mind of the reader as to his own position in the problem of freedom. Suffice it to say in conclusion, that he is a staunch advocate of libertarianism. The following quotations support this conclusion:

> "He who will go on to power must lean on an intelligent and righteous will, his own or God's, or better still, both."[1]

> "I doubt if there is any sequential causation without antesequential and am sure there is no antesequential without sequential. Laws of nature I believe to be ideal constructions formulated by man for his convenience and with little reality if parted from intelligent ends. For me, a modern idealist, mind is no accident, projected into an alien world as a comparatively late period and fashioned out of already existing material, I regard it rather as the originating and explainary factor conditioning all."[2]

3. "The Field of Ethics."

The third and last of his books to be discussed in the field of moral philosophy is: "The Field of Ethics".

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1. Ibid. p. 202.
2. " p. 203.

Professor Palmer compares and contrasts ethics with other fields of learning in an endeavor to clearly define what ethics is and to determine its field. We may consider ethics, for the time being as "The science of conduct and character. - The science of the will par excellence."[1]

Ethics judges an individual so far as he is conscious, active, and free. It considers what he should do and what he should be. In contrast with law which looks upon the outward appearance, morality looks upon the condition of the heart and the inner motives. Law has fixed penalties, morals embody no fixed penalties, the amount of penalty varying according to the degree in which the conscience is pricked. Moreover, morality not only aims to forsake sin but also aims to stimulate right living, while the law considers a person only in relation to his fellowmen and principally for the purpose of preventing injury to them. In law, a person's worth is thought of in terms of his neighbor and not in terms of his own inherent worth.

The objective sought in ethics is set by aesthetics because perfection is the ideal for every character.

In comparing and contrasting morality and religion, Professor Palmer finds that pagan religions are based on the fear of God while ethical religions recognize an inherent likeness between God and man, and are therefore based on love

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1. Palmer, G.H., "The Field of Ethics", p. 4.

for God. The difference between ethics and religion can be illustrated by the fact that a dutiful man at the moment of duty is not always religious. To quote from Professor Palmer:

> "When the religious impulse is strongest, I am obliged to be especially careful if I would not be blind to the plain duties of the day."[1]

Perhaps we may best summarize Professor Palmer's position in regard to ethics and religion by stating that morality emphasizes the finite element while religion stresses the infinite. In other words:

> "First that which is natural, then that which is spiritual."[2] "Morality fulfills itself in religion, even though its gaze is directed manward rather than Godward." Matthew Arnold goes so far as to say that religion is "morality touched with emotion."[2]

Thus the horizon of morality is lifted and stabilized because we may think of God at the heart of the universe. To quote:

> "Ethics, studying the means by which the kingdom of heaven may come upon earth, is necessarily occupied with earthly conditions. - The finite is its field; but a finite which never lacks dignity, because, under the guidance of the majestic word 'ought' the moral man is ever seeking to manifest the connection of the finite with the infinite."[3]

Professor Palmer therefore concludes that ethics is a systematic, comprehensive, and formulative science while morality is an art involving individual performance.

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1. Ibid. p. 177
2. " p. 185, 187
3. " p. 201.

Ethics deals with a human being unlike the being of physics because he is conscious; unlike the being of philosophy because he is active; unlike the being of history because he is free; unlike the being of law because he possesses subjective worth; unlike the being of aesthetics because he is objective; unlike the being of religion because he is finite; and, finally, unlike the being of common life because he is coherent.[1] Ethics is therefore,

> "certainly the study of how life may be full and rich, and not, as is often imagined, how it may be restrained and meagre."[2]

B. In the field of sociology.

Turning our attention to the field of sociology, we find three articles written by Professor Palmer. They are: (1) "Trades and Professions", (2) "Gossip and the Newspapers", and (3) "Forgiveness". We will now briefly discuss them.

1. "Trades and Professions."

Trades and professions are distinguished from each other because the underlying principles differ. For example, in a profession, one does not seek after remuneration, neither does he receive pay for a "piece" of work, as a

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1. cf. Ibid. p. 209.
2. Ibid. p. 213

member of a trade does. Furthermore, a professional man receives money as a by-product of his work and uses it to maintain his freedom, efficiency, and dignity. There are three incentives which also distinguish professions from trades. In the first place, a profession permits a person to devote his interests in a work which brings continual joy and satisfaction. To quote Professor Palmer:

> "Harvard college pays me for doing what I would gladly pay it for allowing me to do."[1]

Thus we see that the compensation in the professional field is measured by the "inner outgo and not like the tradesman's by his external income."[2]

In the second place, activity in a profession brings its own reward measured in terms of the enrichment of life, while in a trade, merchandise is given. Palmer shows what a wide breach separates these two fields when he says:

> ,"There is no surer way of degrading our profession than to put it under mercantile rules."[3]

The last incentive peculiar to a profession, lies in the dynamic which comes from identifying oneself with other individuals with the same major interests.

By way of summary, let us turn to Professor Palmer's own words:

> "The man of commerce possesses something which it would pinch him to part with, or he is called on for work which is disagreeable to do." In con-

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1. Palmer, Geo. H., "Trades and Professions." p. 10
2. Ibid. p. 10.
3. Ibid. pp. 21-22.

> "trast, the professional man "parts with nothing, he himself being his only merchandise, and the giving of this rather increasing than diminishing his precious store."[1]

In reality, the proper distinction between trades and professions is based upon one's attitude in his work. To quote:

> "There are many engaged in commerce who believe in right ways of conducting business, respect established standards of trade, and will forfeit personal gain in order to conform to such standards."[2]

There is, then, no fixed number of professions because professionalism is "an attitude of mind."[3]

2. "Gossip and the Newspapers."

The next article, "Gossip and the Newspapers", is unrelated to the former. It is especially valuable for the light which it sheds on Professor Palmer's own character. We see him here replying to a storm of public criticism to which a sensational newspaper report of one of his addresses has unjustly subjected him. So great has been the indignation manifest by the public, as evidenced by the avalanche of letters which have poured into his desk from half the states and from England and France, that Palmer vindicates his character by quoting the sentence which was unjustly wrenched from its context, and states the circumstances under which it was spoken. He then makes a universal application of the incident and indicates four ways in which the newspapers are defective. (1) They

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1. Ibid. p. 26.
2. Ibid. p. 32.
3. Ibid. p. 33.

are sensational, (2) they are too indifferent to the truth, (3) they blur reality and fiction, and (4) they take advantage of the "gullible" public.[1]

3. "Forgiveness".

Perhaps a discussion of Palmer's article on "Forgiveness" is particularly appropriate at this point. He classifies forgiveness into four types. They are, (1) the forgiveness of superiority, (2) of oblivion, (3) of excuse, and (4) of faith. The Bible story of Joseph illustrates the forgiveness of superiority. Palmer writes:

> "It is the mark of a rich man that he is able to keep small things little."[2]

The defect in the forgiveness of superiority lies in the fact that it may place the forgiver above the forgiven when both parties should be on an equality.

The second type, the forgiveness of oblivion is illustrated by the Psalm:

> "As far as the east is from the west, so far hath he removed our transgressions from us."[3]

Many New Year's resolutions come under this category and the main defect in this type from a human point of view lies in the fact that we can not easily erase from our minds those thoughts which have harbored there for so long.

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1. Palmer, Geo. H., "Gossip and the Newspapers." The Outlook, Aug. 14, 1909. pp.876-878.
2. Palmer, Geo. H., "Forgiveness" Atl. Mo. Apr. '26, p. 170
3. Ibid. p. 170.

In the two kinds of forgiveness just mentioned, we have not reached the standard of perfection in forgiveness, because there is no cooperation between the two or more parties involved. The forgiveness of excuse more nearly approaches our ideal. In this type, the individual places himself in the other's position and is able to understand and forgive. To quote:

> "The readiness to interpret kindly conduct which admits of two constructions is one of the simplest and most beautiful manifestations of the Forgiveness of Excuse."[1]

In an Old Testament passage, we have a verse which reveals what man thought God was like. "He knoweth our frame; he remembereth that we are dust." In the New Testament, the words of Christ: "Father, forgive them; for they know not what they do" show that man was correct in his interpretation of God.

But underlying these three types of forgiveness, Palmer would place the forgiveness of faith. This type differs from the rest because it is learned through the inner experience of self-forgiveness. We experience it when we have gone astray and have faith in ourselves, turn our backs on wrong doing, and press forward toward the right. In other words, we repent. A wider application of the forgiveness of faith is seen in the following quotation and with this we will

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1. Ibid. p. 472.

close our discussion on forgiveness:

> "There is no mechanic certainty in the moral life. It is a glorious adventure. -- But our experience should guard us against the common error of supposing that a man's true character is disclosed in a single act. It is wiser to interpret an act by character than character by an act."[1]

C. In the field of literature.

In the third major field, the field of literature, Professor Palmer's writings may again be sub-divided into the sphere of religion and culture.

1. Religion.

Two papers entitled, "The Glory of the Imperfect" and "The Lord's Prayer" will be examined in the sphere of religion. The former article reflects much of Professor Palmer's philosophy of life and is peculiarly interesting for this reason. Both papers unveil the quiet meditation of a devout soul.

a. "The Glory of the Imperfect."

In the former paper, Palmer does not set out to give a religious discourse, but his religious views are so interwoven with the thought that we may well present it from this angle. In speaking of character, Palmer writes:

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1. Ibid. p. 273.

> "The character which impresses us most is that which has fully organized its powers, so that every ability finds its appropriate place without prominence; one with no false humility and without self-assertion; a character which cannot be overthrown by petty circumstance, but steadfast in itself, no part lacking, no part superfluous, easily lets its ample functions assist one another in all that they are summoned to perform."[1]

The theme running through the entire paper is that "no human character can be finished."[2] Palmer asserts that it is its glory that no character save that of Jesus' may be completed. The impetus for improvement is centered in the intense desire for perfection. Palmer suggests that Christ himself turned our attention upon a child and not upon a completed man in an endeavor to show that growth is the ideal which should motivate our lives. To quote:

> "It is because God has come down from heaven, manifesting himself, in forms of imperfection, it is on that account that our intellectual horizon has been enlarged."[3] "It teaches us that this delight in progress, in growth, in aspiration, in completing, may rightly be greater than our exultation in completeness."[4]

Thus perfection is the outgrowth of imperfection. Perfection allowing no room for growth is static, while imperfection providing room for improvement is the only obvious basis for the temporal world. To quote our authority:

> "In the lives of us there should be a divine discontent -- a consciousness that life may be larger than we have yet attained, that we are to press beyond what we have reached, that joy lies in the future, in that which has not been found, rather than in the realized present."[5]

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1. Palmer, Geo. H., "The Glory of the Imperfect" in "The Teacher", p. 150
2. Ibid. p. 150
3. " p. 152-3
4. Ibid. p. 153.
5. " p. 159.

In conclusion, we may sum up the substance of his views by the following quotation which might well be incorporated in anyone's philosophy of life.

> "You should have no interest in yourself as you stand; because a larger self lies beyond you, and you should be going forth and claiming your heritage there."[1]

b. "The Lord's Prayer."

One of Palmer's most original contributions is found in his paper on "The Lord's Prayer." In this paper, he endeavors to bring to our attention some of the worthwhile and, yet, commonly overlooked "perfections" of this prayer. To him, the Ten Commandments and the Lord's Prayer stand out as "climactic" points in the Old and New Testaments respectively. He calls the Lord's Prayer "the love song of the Christian world."[2] There are several characteristics which are worthy of note. (1) The prayer is social in character and though we are asked to pray in secret, we are urged to carry the interests of mankind with us. (2) It is a complete unity in which "every petition is all, all is in each."[3] (3) It is brief and not as Palmer suggests a gushing and long prayer which is typical of newly born love, but rather, the prayer of assurance. (4) There is no set formula but simply a type which is suggestive. Its literary structure is also important to observe. In the beginning, when divine things

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1. Ibid. p. 165
2. Palmer, Geo. H., "The Lord's Prayer". Harvard Theological Review, p. 124.
3. Ibid. p. 126.

are mentioned, the rhythm is regular, while further on, where human needs are mentioned, the prayer goes into plain prose. To quote:

> "Translators gave a suitable setting to the Prayer for everywhere aspiration claims rhythm. In rhythm, must be expressed our deepest emotions, and utterances of the will. Prose is left to describe what we observe. It expresses fact. Rhythm expresses hope."[1]

Furthermore, the Lord's Prayer may be divided into four parts. They are (1) the "hush" before the prayer, (2) the three gifts we bring to God which include our worship, our desire for the kingdom to come, and ourselves, (3) the gifts we desire from God which include petitions which cover every sphere of life, namely, the present, the past, and the future. The present, according to Palmer, because of its transitoriness calls for temporal needs, the past because of its misuse, interferes with the present and future, and calls for forgiveness and the banishment of sin. The future, because a Christian is conscious of sin, calls for deliverance from temptation. In the fourth division of the Lord's Prayer, "the closing chant", the prayer reverts to the original theme, for we mention the kingdom for which we have originally prayed, we pray for power, where previously we have asked that God's will be done and we mention God's glory where previously we have hallowed his name.

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1. Ibid. p. 130.

We may then agree with Palmer in suggesting that the Lord's Prayer has all the elements which should be incorporated in any prayer of ours. To quote:

> "Only when all (the elements) are in some degree present can prayer reach its proper beauty as the natural expression of an exalted, generous, needy, and quiet soul."[1]

2. Culture.

a. "Intimations of Immortality in the Sonnets of Shakespeare."

Under the sphere of culture in the field of literature, Palmer has made numerous contributions. The first article to be discussed forms a natural bridge between Palmer's religious and cultural writings because it blends both the religious and cultural aspects. His paper on the "Intimations of Immortality in the Sonnets of Shakespeare" will now command our attention. Professor Palmer himself believes in immortality. His own views may be summed up in the following quotation:/

> "I believe that faith in individual immortality is one of the mighty hopes that makes us men; that without it our present life loses intelligibility; and that those who suppose they accept extinction are generally able to do so only through using such personal ideas as really imply continuous existence."[2]

In making a study of Shakespeare's sonnets, Palmer is going over familiar ground. Many of the sonnets, in fact,

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1. Ibid. p. 135.
2. Palmer, Geo. H., "Intimations of Immortality in the Sonnets of Shakespeare. (The Ingersoll Lecture) 1912, p. 3.

eighty of them were committed to memory by him while dressing. Though he holds that love is a theme common to all of them, yet he divides the sonnets into three groups. The first group including the sonnets I-XVII, is called "Natural Immortality"; the second group including the next hundred and nine sonnets, is called "Ideal Immortality;" and the final group including the last twenty-six sonnets, is called "Spiritual Immortality". These three major divisions in the sonnets were made on the basis of the progress which Palmer saw in Shakespeare's development of immortality.

Palmer does not feel that Shakespeare himself fully comprehended the forms of immortality which he has intimated. He supports this conclusion by the following statement:

> "Repeatedly Shakespeare declares his purpose to immortalize his friend; but fails to do so, takes indeed no steps to accomplish it, and merely immortalizes the friendship."[1]

What then, is the acme ideal which guided Shakespeare? To quote our authority:

> "Shakespeare saw his passions to be matters of a moment, and so by contrast became aware of an imperial Self which could not be subjected to temporary influence without shame."[2]
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> "He felt through all his earthly dress
> Bright shoots of everlastingness."[3]

Indeed, the whole field of English Literature is indebted to Palmer because of the painstaking way in which he has revived

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1. Ibid. p. 54
2. " p. 56
3. " p. 57

an interest in the great poets. George Herbert is one who has been resurrected. There are four contributions which group themselves together because George Herbert is the personnage which binds them all into one unit. They are: "A Herbert Bibliography", "The Life and Works of George Herbert", "Formative Types of English Literature", and "A Catalogue of English Poetry."

b. "A Herbert Bibliography."

In "A Herbert Bibliography", Professor Palmer has catalogued all the books pertaining to Herbert. This is an exhaustive study and consists of one hundred and forty-one titles and one hundred and fifty-eight volumes. These books have been grouped under nine headings in order to be more useable. These nine headings themselves suggest the nature of the work and are listed for this reason. (1) Biographies of Herbert; (2) Manuscripts; (3) George Herbert's writings, other than the "Temple"; (4) A complete set of the fourteen editions of the "Temple", which appeared during the century following Herbert's death; (5) Modern Editions of "The Temple"; (6) Writings of the brothers of George Herbert; (7) Books relating to Herbert's spiritual friends, Nicolas Ferrar and Little Gidding; (8) Other men and books associated with George Herbert; and (9) A list of four books which Professor Palmer has not been able to locate.

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c. "The Life and Works of George Herbert."

In considering Palmer's treatment of Herbert, in his three volumes entitled, "The Life and Works of George Herbert" we cannot overemphasize the importance of this work. To quote A. V. Allen, we find that:

> "He has done a work never attempted before, and it is so final in its results that henceforth every student must reckon with it."[1]

What Palmer has done is to make Herbert more accessible to the public. He has made the public more appreciable of Herbert than was his own contemporary age. He has brought a minor poet into the limelight.

In the preface to these volumes, we find the reason for our authority's painstaking toil:

> "Lavishness is its aim. The book is a box of spikenard, poured in inappeasable love over one who has attended my life. He has rendered me profoundly grateful for what he has shown me of himself, - the struggling soul, the high-bred gentleman, the sagacious observer, the master of language, the persistent artist. I could not die in peace, if I did not raise a costly monument to his memory."[2]

The first volume includes the Essays and Prose; the second volumn the "Cambridge poems"; and the last volume incloses the "Bemerton Poems". These are considered as they relate to Herbert's life. Although there is no definite attempt to arrange them in chronological order, nevertheless, Herbert's works quite consistently follow his life. They combine into

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1. Allen, A.V., "Palmer's Herbert" Atlantic Mo. Vol. 97, Jan. '06, p. 90
2. Ibid. 91

twelve sections. In the preface to each group, Palmer gives his reasons for so combining them and indicates their special features. The volumes are arranged in the following way: (1) There is a critical dictionary in which Palmer endeavors to show the poet's original meaning of words, (2) an outline of the facts concerning Herbert's century, (3) a literary criticism of the poet's age, (4) Palmer's own critical comments which include explanations of words and phrases, (5) cross-references for each poem, (6) chronological tables, (7) lists of textual differences, (8) indexes of poem titles and also lists of the first lines, (9) various illustrations, and (10) a new presentation of George Herbert.

After acknowledging his indebtedness to others for their cooperation in the writing of this masterpiece, Palmer writes:

> "All this aid, however, is insignificant compared with that furnished by my wife, Alice Freeman Palmer. In reality the book is only half mine. It was begun at her instance, enriched by her daily contribution, sustained through difficulties by her resourceful courage, the tedium of its mechanical part lightened by her ever ready fingers. When she was dying she asked for its speedy publication. Alas, that she should not see what through more than half her married life she eagerly foresaw, and that the book must miss that ultimate perfection which her full cooperation might have secured."[1]

d. "A Catalogue of English Poetry."

The name of George Herbert is also associated with Palmer's "A Catalogue of English Poetry." This is a monumental work and consists of a collection of English poetry

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1. Palmer, Geo. H., "The Life and Works of George Herbert." p.XX.

stretching from Chaucer to Masefield. It is the result of several interests which have become blended and focused on one great project. To quote:

> "Its basis was laid in the enthusiasm of boyhood, when George Herbert took me in charge. His exquisite accomplishment excited curiosity about his ancestors and descendants. The continuity of English poetry fascinated me."[1]

> "This personal inclination — received a powerful reinforcement through the similar tastes of my wife. — Whenever opportunity and our purse permitted, we put one of these sacred volumes on our shelves. After Mrs. Palmer's death, I asked myself what memorial of her I could leave to Wellesley in thanksgiving for what that college had given me, none seemed so fitting as the systematic increase of our collection of first editions of the poets. An unexpectedly large sale of Mrs. Palmer's "Life" supplied much of the means. All income from that book has been used for this purpose, and to Wellesley I leave its copyright for the further increase of the collection."[2]

This collection, so priceless and so complete, has been given to Wellesley and cements forever the ties of love which bind Wellesley and the Palmers together.

e. "Formative Types in English Literature.

The last book which we will consider in which George Herbert is a unifying element is "Formative Types in English Literature". Six fundamental periods in English poetyy are presented by Professor Palmer along with the outstanding poets associated with each era.

Chaucer ushers in the first period and may be characterized by the following statement:

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1. Palmer, Geo. H., "A Catalogue of English Poetry." p. v.
2. Ibid. p. VII.

> "How marked with the high spirits, the keen observation, the humor and narrative skill of him who was the first in our poetry to study his fellow men! Here then is the first great type of English poetry, that observational type which underlies all others. The aim is pure representation, the joyous exhibit of the world as we find it."[1]

The next poet, Edmund Spenser, is usually associated with Chaucer. However, Chaucer, a naturalist, is not interested in the moral element in his poetry, but simply records whatever impresses him. In contrast, Spenser moves in a world of ideas and makes a marked distinction between right and wrong. Consequently, Chaucer may be called a realist and Spenser an idealist. Their styles also differ greatly. Chaucer uses the narrative; Spenser, the allegory. Chaucer uses familiar words, Spenser unfamiliar words.

When we come to George Herbert, the third poet included in this survey of formative types of English literature, Palmer would remind us that Herbert is a member of the "metaphysical" school. Herbert represents this school in that:

> "He has their aggressive intellectualism, their audacity of diction, their absorption in the inner life, thorough-going individualism, wide-ranging allusion, candor, exactitude, and tenderness."[2]

> "What Herbert gives of inner experience, no less than what Chaucer gave of the outer, is colored by the temperament through which it passes. He idealises reality."[3]

In our next poet, Alexander Pope, we have a humorist. He is primarily interested in the "courtiers" and the

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1. Palmer, Geo. H., "Formative Types in English Literature." p. 53.
2. Ibid. p. 114.
3. Ibid. pp. 130-131.

politicians and his poetry lacks originality. Pope, however has the distinction of being the first professional English poet. Heretofore the poets had had diversified interests. For example, Chaucer had been in court and was a soldier. Spenser was one of the conquerors of Ireland, and Herbert a "courtier", an instructor, and a country minister.

With the French and American revolutions came the dawn of a new era. William Wordsworth ushered in the age of the Romanticists which replaced the Classical age of reason. The emphasis began to be shifted from the wealthier groups and due recognition was given to the common people. Palmer writes of Wordsworth:

> "He is interested in those traits which draw men together rather than in those which bring personal distinction."[1]

> "In his summons to the simple life and to reverence for the lowly, we hear much of the message of Jesus."[2]

The last two poets mentioned in Professor Palmer's book are: Alfred Tennyson and Robert Browning. Perhaps Palmer's own words best characterize and contrast these men.

> "Tennyson is English for many generations; Browning is of compound nationality. Tennyson lived in England and found his subjects there; Browning lived long on the continent and gathered his subjects from everywhere except England. Tennyson is a university man; Browning had a miscellaneous education. Tennyson is acquainted with physical nature; Browning only with literature. — Tennyson had a strong interest

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1. Ibid. p. 218.
2. " p. 219.

> "in the social and religious questions of his age; Browning only in the problem of self-development. Tennyson was an idealistic recluse; Browning a realistic man of the world. — Tennyson aims at beauty, through approved and standard language; Browning at force and expressiveness. — Tennyson is the conscious artist, ever correcting; Browning the spontaneous improvisatore. — Tennyson has many traits of the refined and timid woman; Browning is all manliness and optimism. Tennyson was a dramatist at the end of his life; Browning at the beginning."[1]

> "We may say that Tennyson and Browning summarize the imaginative life of their century. Browning shows the beginnings of that Naturalism which henceforth, for good or ill, was to flood our poetry. Tennyson sings regretfully of the shimmering charm, the ideal beauty, the refinement, the wistfulness, which were soon to pass away."[2]

In brief, therefore, we have reviewed the formative types of English literature from its initial beginnings in Chaucer, through the Classical period represented by Pope in which poetry was still alienated from the individual; through the Romantic period sponsored by Wordsworth in which poetry begins to disclose personal experiences; on to Tennyson who studies moods rather than individuals, until we find our study completed in Browning who emphasizes the individual.

3. Miscellaneous Works.

Before we bring this chapter to a close, there are several miscellaneous writings which deserve mention. The first is his book entitled "The Teacher". No detailed discussion will be devoted to this book of essays and addresses

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1. Ibid. p. 274.
2. " p. 310.

because its contents have been used whenever they have fitted into the outline of this paper. Neither will we examine "The Life of Alice Freeman Palmer" or several short articles because they too have contributed much to the enrichment of other discussions.

a. "The Odyssey".

One important translation by Palmer must be brought to our attention. His translation of the Odyssey from Greek into English has made Homer's work more accessible and his translation has been heartily received by the public.

b. "Self-Cultivation in English".

The last paper investigated as this chapter is concluded serves as a general introduction to the next chapter. In the paper "Self Cultivation in English" Palmer suggests that an individual might desire a thorough knowledge of the English language (1) as a science, (2) as a history, (3) as a source of joy, and (4) as a tool sharpened for constant use. Skill in the use of the language may be cultivated by practise in speaking and writing. In speaking, our expressions become more spontaneous and vivid; in writing, unity of thought and coherence are perfected. By combining the spoken and written word, we find that in both, care must be taken to make our style intelligible to those whom we desire to benefit from our work. This can only be accomplished by constant practise.

We have now completed our study of Professor Palmer's writings in the major fields of moral philosophy, sociology, and literature. Our next chapter will bring us into an intimate knowledge of his educational views as seen in the field of education.

Chapter V - HIS EDUCATIONAL VIEWS.

This chapter aims to present in unbiased form, Professor Palmer's educational views as gleaned from his writings. We will endeavor to present his contribution to the field of education in regard to: (1) the institution, (2) the teacher, (3) the pupil, and (4) the curriculum.

A. The Institution:

1. The Junior College.

We find that Professor Palmer touches on the status of the institution, when he discusses the Junior College and University Extension. In spite of the three hundred and seventy-five Junior Colleges already in existence he seriously questions the validity of this new educational movement. To quote:

> "In my opinion it is more likely to bring disaster than anything which has happened in our world of education during the last fifty years."[1]

a. Disadvantages.

We will continue to trace through other arguments presented by Professor Palmer. Colleges will dispense with their freshmen and sophomore years just as soon as Junior Colleges become prevalent enough to take over this more elementary work. Colleges will compensate for the loss of these two strategic years by adding two graduate or advanced years which will preserve the disciplinary value derived from extended study in the same institution.

1. Palmer, Geo.H., "The Junior College." Atlantic Monthly, Apr. '27. p. 498.

Such a change in organization seriously affects the democratic principles which underlie our higher educational program in America, where half the college graduates enter business. The present system is highly desirable and lays a foundation for broad interests and stimulates business men to use their leisure time in the pursuit of cultural attractions. Moreover, business men develop social mindedness and often become trustees and benefactors of philanthropic and other altruistic organizations. Palmer considers these public-minded citizens as: "our true aristocrats, keeping our precious democracy wholesome."[1]

With the gradual extension of the Junior College, Palmer sees the extinction of this group of "amateur" scholars because colleges will become merely professional schools, closely patterned after the English system of higher education. Thus America will forfeit "one of the glories of American education - (and one which) is worthy of preserving."

(1) Results.

In brief, there are four results of the Junior College. (1) The amateur scholar is annihilated, (2) the student's idealistic interests are not often aroused until the last years of the college course, (3) the professional school will necessitate the postponement of a business career for six years, which in many cases, will keep higher education above the reach of business men because of lack of time and money, and

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1. Ibid. p. 499.

(4) the principle source of financial support is taken away from colleges because successful business men give generously to their Alma Maters.

b. Possible remedy.

In view of these difficulties suggested by Professor Palmer, what recourse is there? Of course, America could imitate Europe and rely on the State for financial support but this line of action violates a fundamental principle in our state universities. State universities aim to be equipped to meet the needs of the common people and do not cater to the professional class. Surely, we may recognize Palmer as an authority in this field when we note that he speaks after being in Europe sixteen times before the War. To quote:

> "Between higher education of Europe and America there is a substantial and important difference which the Junior College, if unchecked will break down."[1]

What then, are the ways in which this overshadowing menace may be checked? Palmer offers six ways by which to control its progress. (1) Colleges may refuse to recognize applicants holding certificates from Junior Colleges, (2) voters will eventually have the right to control Junior Colleges as taxes are increased to meet the increasing financial burden, (3) parents, then as voters, will have the problem of control within their grasp, (4) parents should realize that during this transitional period through which a child

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1. Ibid. p. 501.

passes, it is easier for a parent to keep closer to his child at a distance than as if he were at home, (5) parents should also be warned that the limited curriculum offered by a Junior College does not develop well educated scholars, and (6) parents should not be misled by the name "Junior College" because some vocational schools thrive under this name. In concluding his discussion on this pertinent question, Palmer writes:

> "In defence of the magnificant American experiment of democracy, I feel called on to stir up criticism over the Junior College."[1]

2. University Extension.

If then, Palmer disapproves of the Junior College, does he find any greater satisfaction in the University Extension movement? Apparently not, at least not as the term is usually used. He sees the American educational program organised by the people for the people. Consequently, the only present restrictions placed upon candidates desiring admission to our colleges are, brains, time, and money. Because brains have been so long isolated from time and money on the American frontier, the Chautauqua tried in its meager way to meet the need. However, the needs continue to grow and the intellectual hunger remains unsatisfied. Is the university able to meet the increasing demands? Palmer recognizes the aims of University Extension as excellent but finds the means of putting them into effect impracticable.

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1. Palmer, Geo. H., "The Junior College Again." Atl. Mo., Dec. 1927, p. 830.

In the first place, the University Extension movement as launched in America, differs from the sister movement in England. There, the extension teachers are not university teachers but graduates sent out to instruct audiences. The situations are in no way comparable, as some people are blindly led to think. Palmer writes:

> "There are more trained men than positions in England, while in America, there are more positions than trained men. — Naturally enough, therefore, the organizers of the extension movement, despairing of finding among us competent unattached teachers, have turned at once to the colleges; but the colleges are a very unsafe support to lean upon. A professor in a university where the studies are elective has no more superfluous time than a busy lawyer, doctor, or business man."[1]

Indeed, nervous breakdowns are too common among college professors to warrant burdening them with the promotion of the University Extension movement. For these reasons, Palmer concludes that University Extension will always be limited to the sphere of "amateurism" until a core of instructors are engaged exclusively to promote its interests.

We have so far considered the Junior College and University Extension, two movements which Professor Palmer does not heartily endorse. What then does he favor? Suffice to mention here in passing, that he favors a program which is based on the Elective System. A more detailed consideration of this subject will appear under the discussion of curriculum. Let us now turn our attention to the second aspect of our subject, the teacher, and study Professor Palmer's educational views.

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1. Palmer, Geo. H., "Doubts About University Extension." The Teacher, pp. 118-9

B. The Teacher.

The teacher according to Professor Palmer occupies a central position of social influence. No wonder, for he serves as a pivot around which all childhood revolves. One-fifth of the population is constantly attending school. For this reason, the teacher should be as "ideal" as possible. To quote:

> "The touch of a teacher, like that of no other person, is formative."[1]

Even ministers seldom exercise an influence equal to that which a teacher exerts. This is partly because the school is gradually assuming some of the work which for many years the church undertook. There is a dignity growing up about the teaching profession which is admirable. Unlike a trade, teaching aims primarily at the exercise of powers beneficial to mankind. The teacher finds his greatest remuneration from the satisfaction gained from the work itself, and is therefore content to follow a profession which pays very little in terms of the standards by which the world judges.

1. Four fundamental characteristics.

There are four fundamental characteristics which Professor Palmer ascribes to every teacher who approximates the "ideal" teacher. They are: (1) "an aptitude for vicariousness", (2) "an already accumulated wealth", (3) "an ability to invigorate life through knowledge," and (4) "a readiness to be forgotten."

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1. Palmer, Geo. H., "The Ideal Teacher" in "The Teacher". p. 3

In considering the first characteristic, Palmer suggests that teaching is not primarily the acquisition of knowledge, but rather the stimulation to advance knowledge. To quote:

> "What constitutes the teacher is the passion to make scholars."[1]

Imagination and a sympathetic understanding of others are also essentials. A teacher must be able to put himself in the position of his pupils who have a scanty knowledge of the subject so familiar to their instructor, in order to make the old material seem new, and the new, old. Failure on the part of a majority of a class is traced back to a deficient teacher. A teacher needs an aptitude:

> "He who would be great must be a nimble servant, his head full of other's needs." He must "look not every man on his own things, but every man also -- on the things of others."[2]

Besides this aptitude for vicariousness, the ideal teacher needs to add a second qualification: an already accumulated wealth. Students draw from the resources of their teacher, from the already acquired knowledge. It behooves the teacher not to disappoint them but to have a fund of knowledge at their disposal. Students admire a teacher who can speak from the overflow of his heart; they feel secure and confident in the presence of his abundant knowledge. On the other hand, they become skeptical when an instructor wades in deeper than his information warrants. Thus a teacher not only needs an

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1. Ibid. p. 9
2. " p. 13, 15.

accumulated knowledge to feed his pupils upon but also to nourish and enrich his own intellectual life. To quote:

> "To be a great teacher one must be a great personality. For developing personal power it is well, therefore, for each teacher to cultivate interests unconnected with his official work."[1]

> "He who would be greatly generous must train himself long and tenaciously without much attention to momentary calls. The plan of the Great Teacher, by which he took thirty years for acquisition and three for bestowal, is not unwise, provided that we too can say, 'For their sakes I sanctify myself.'"[2]

In addition to sympathetic understanding and an already accumulated store of intellectual wealth, we must now add the third characteristic of an ideal teacher: the power to invigorate life through learning. It is this characteristic which prevents lessons from becoming dull and uninteresting. Because every new subject presents an unknown field before the student, his mind naturally resists attacking the new work. What pupils need, therefore, is a teacher who will stimulate them to overcome their natural aversion to the subject and who will challenge them to plunge whole-heartedly into the new field. To quote:

> "Partly on this account a book is an imperfect instructor. Truth, there, being impersonal, seems untrue, abstract and insignificant. It needs to shine through a human being before it can exert its vital force on a young student. Such kindling of interest is the great function of the teacher."[3]

Palmer's four characteristics of an ideal teacher are now made complete with the consideration of (4) the readiness to be forgotten. This is perhaps one of the most

1. Ibid. p. 19
2. " p. 20-21
3. " p. 22

heart-searching tests of a teacher. It is so easy to put self in the way. A teacher must be so absorbed in the greatness of the subject which he teaches, that his own enthusiasm and love for it removes any desire to glorify self. His own importance then pales into insignificance in comparison with the subject which he is privileged to teach. An instructor lives for his students and for his profession. He aims:

> "To be a colorless medium through which truth may shine on opening minds."[1]

Thus Professor Palmer has pointed out to us the incline road to perfection. Granted that our goals become more distant as we begin to approach them, because our standards are raised with every new attainment along the way, nevertheless, the glory of this life seems to be the "glory of the imperfect" and we are challenged to press on toward the goal!

C. The Pupil.

We are now ready to consider the third general division under which we are studying Professor Palmer's educational views, namely, the pupil. This subject has already been dealt with indirectly in previous discussions. To quote:

> "Students are, after all merely young men temporarily removed from homes," and they practise at college without violent change, "the habits which the home formed."[2]

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1. Ibid. p. 26.
2. Palmer, Geo. H., "College Expenses," in "The Teacher." p. 276

Palmer goes on to suggest that a person deprived of independent thought and choice during the formative years will reach the college age with the same feeling of dependence. The only way to prevent such an unfortunate situation is for parents and teachers to run the risk involved in allowing youth to make their own choices, even though a few blunders will be made in the process.

Perhaps, Palmer's views may be summed up when we state that a pupil should have a suitable task, a plan or method of procedure, and thirdly, the freedom to follow out this task in his own way to its completion. Consequently, education trains a student to think for himself and provides suitable opportunities for mental discipline. To quote:

> "A college education should so train a student in self-direction that four years later he may venture out alone into a perplexing, and for the most part hostile, world."[1]

Above all else, the institution, the teacher, and the curriculum exist for the student. Everything else is subordinate to his needs and interests. The whole program of education is so blended as to offer the fullest possible development and aims to provide a stimulating environment in which he may form right attitudes.

In a real sense, the college student is a trained specialist. After four years of intensive study, Professor Palmer recognizes that a student ought to graduate with some

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1.- Palmer, Geo. H. "The Teacher." p. 213.

> "compulsive interest; for it is only when interest compels that we can say that education has begun."[1]

Specilization is absolutely essential to scholarship because it limits one's attention and sufficiently restricts the area of interest so that one becomes an expert in a given field. The disadvantage in specialization lies in the fact that the student is prevented from extensive study in other worthwhile fields. At this point, Palmer quotes Goethe who writes:

> "You must accept limitations if you will go on to power, for in limitation the very process of knowledge is rooted."[2]

Furthermore, specialization is the only adequate means by which a student's mental powers receive adequate discipline. He must be literally saturated with his subject before his observations and his research in a given field have any weight or authority. To quote:

> "Only when we have trained ourselves to such aptitudes that within a certain field observations and reasonings are instinctive do we become swift, sure, and unfatigued in research."[3]

Specialization therefore appears necessary for the steady progress of civilization. Professor Palmer traces back the roots of specialization to three sources. He finds it grounded (1) in the very nature of the knowing process, (2) in the needs of ourselves as individuals as we endeavor to attain the maximum efficiency, and (3) in the needs of society.

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1. Palmer, Geo. H., "Specialization" in "The Teacher." p. 124.
2. Ibid. p. 127
3. " p. 128

Public opinion is often opposed to specialization because the public appears more learned and has broader interests than the specialists have. We must agree that the specialist is poor beyond his range, but the public forgets that he excells in one field. Too often, however, a specialist tries to pose as an expert in some unknown field and it is then that the public justly criticizes his dominating attitude.

Palmer offers advice to the student. To quote:

> "If you are big enough, it is worth while laying a very broad foundation, but considering the size on which most of us are planned, it is wiser to begin early and specialize from the very start."[1]

Few of us utilize as we should, the conventional methods by which we may acquire an abundant knowledge outside of our line of special interest. The simplest application of this principle is found in our conversation and reading, where so often, especially in the case of students, the mind wanders far from the topic under consideration.

There is also a danger which a young student must especially guard against. Does he conceive of his profession in broad enough terms? To quote:

> "A wise specialist chooses some simple point of view and examines the universe as related to this. Everything therefore has a meaning for him, everything contributes something to his speciality."[2]

A specialty thus conceived is a "telescope" through which to view the world.

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1. Ibid. p. 137.
2. " p. 139.

D. The Curriculum.

1. The Elective System.

Our attention is now turned to the fourth and last phase under which we are considering Professor Palmer's educational views, namely, the curriculum. He has figured prominently in the promotion of the Elective System on the Harvard campus. Not until 1884-1885 had any college permitted its freshman students any choice in their curriculum. It was during this memorable year that freshmen students at Harvard were allowed to choose the majority of their subjects, and during the remaining three years with the exception of some English composition, all courses were electives. Indeed, in the early pioneer years, members of the faculty looked upon this evolution in curriculum building with critical eyes. Nor was Professor Palmer to be excluded from this group of skeptics. Prior to 1870 Professor Palmer distrusted the more extreme extension of the Elective System and not until 1876 did he endorse voluntary attendance at recitations. Consequently, it was through the merits which the Elective System won for itself during the first half century of its existence that Professor Palmer became convinced of its inherent value.

We are able to study his contribution to this field by a survey of three papers written on this general subject. They are "The New Education"; "The Erroneous Limitations of the Elective System", and "The Necessary Limitations of the Elective System."

a. What it is.

Under the Elective System, the seat of authority has shifted. It is based upon that authority which reveals to man his own purposes and makes them firmer and finer than they could have been if directed by himself alone. The essence of the Elective System is the fixed quantity and quality of study. To succeed in any particular subject requires

> "fitness, taste, volition, — incalculable factors, known to nobody but the man himself."[1]

Thus we discern that individual differences are one of the chief causes necessitating freedom of choice.

Palmer states that this new educational program took root and flourished because:

> "It uplifts character as no other training can, and through influence on character it ennobles all methods of teaching and discipline."[2]

Under the Elective System as advanced by Dr. Palmer, the curriculum is transformed from merely being material-centered to the more modern theory which favors a pupil-centered curriculum. The will is considered of primary importance and therefore the scholar is more definitely identified with his work because success or failure reflect either credit, or discredit upon his own volition and attitude. Thus the moral fiber of manhood is strengthened by freedom of choice and its attending consequences.

Nor are all the virtues of the Elective System ex-

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2. Palmer, Geo. H. "The New Education" in "The Teacher". p. 182

hausted. Scholarship is benefitted because the student exerts more initiative and consequently he reduces the waste of the old scholastic system to a minimum. To quote:

> "In the elective system the wastes of choice affect the shiftless and the dull, men who cannot be harmed much by being wasted. The wastes of prescription ravage the energetic, the clear-sighted, the original,— the very classes who stand in greatest need of protection."[1]

Moreover, Palmer suggests that the teacher also benefits by the elective system. He teaches students who take his course because they are interested in the subject and consequently a more friendly atmosphere prevails. The teacher finds his students sympathetic and not inclined to try and outwit their instructor as heretofore. Thus instead of being compelled to attend class, the more winsome method employed in the elective system enlarges the student's capacity to absorb freedom undisturbed. For this reason the teacher is subjected to the most rigid criticism because he stands before his class on his own merits and not because students are forced to listen to him.

There are several reasons which Professor Palmer advances which indicate why he thinks the elective system should be inaugurated in the freshman year. He feels that the early years of the college course are the least valuable and therefore the scholar can best afford to experience here the loses which may come from unwise choices. Consequently the scholar imme-

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1. Ibid. p. 191.

diately begins to span the transitional period from "school methods to character methods."[1] In concluding his paper on the "New Education", Palmer endeavors to show that the elective system has been demonstrated as a sound method. To quote:

> "Its soundness should by this time be generally acknowledged, and criticism should now turn to the important work of bettering its details of operation."[2]

b. "Erroneous Limitations."

In the paper entitled, "Erroneous Limitations of the Elective System", Professor Palmer attempts to estimate the present status of the elective system in view of present criticism. He states that his critics agree with him in regard to the moral aim of education. They all are aware that the curriculum needs to be rearranged to allow for more individual choices which implies the need of a large element of election.

We now proceed to a consideration of the ways in which Palmer differs from his critics. He first of all refutes the type of limitation which attempts to limit the elective system from beneath, because every new subject added or injected into high schools is a fresh barrier between education and the mass of people. Secondary schools cannot take over present freshman college courses without lengthening the school course which brings with it the net result of automatically debarring any but the privileged class from being able to complete a full high-school course!

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1. Palmer, Geo.H., "The Teacher", see The New Education. p. 197.
2. Ibid. pp. 198-199.

Another way to limit the elective system is to make the prescribed courses the backbone of the college curriculum and the elective courses the "fleshly parts". Although Dr. Palmer recognizes this second method as an improvement over the first described plan, we see his position in regard to it by the following statement:

> "Whenever elective and prescribed studies are mixed, an extrusive force regularly appears in the elective. The two systems are so incongruous each brings out the vices of its incompatible brother."[1]

For this reason, Palmer suggests that if this second plan must be used, it might be better to keep the freshman year untouched by choice. The first year could be considered a preparatory department of the college while the last three years of college could be designated as the college department. However, Palmer dismisses this argument with the wave of his hand when he writes:

> "self respecting colleges do not tolerate preparatory departments."[2]

There remains but one method to consider which is the group system of restricting the elective plan. This method offers a constructive program of education and is the most satisfactory plan as conceived by Professor Palmer. It offers a fixed quantity and quality of study with variable topic and interwinds the elective and prescribed courses into a unit. To quote:

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1. Palmer, Geo.H., "Erroneous Limitations of the Elective System" in "The Teacher", p. 223.
2. Ibid. p. 227.

> "It permits a choice in everything, but at the same time prescribes everything. This it effects by enlarging the unit of choice and prescribing its constituent factors. A group or block of studies is offered for choice, not a single study. All the studies of a group must be taken if any are, the 'if' being the only matter left for the student to settle."[1]

This method of limitation, however, raises difficulties. Palmer points out that the size of the unit of choice lessens the opportunity for correcting an error, than does the purely elective system. This is indeed a drawback when we remember that youth at this age needs frequent opportunities for correcting wrong choices. Another handicap which Palmer sees in this method is the narrowing experience brought on by the group system. Specialization too early in life bars the student from becoming acquainted in other fields which are essential for a well balanced education. Furthermore, the group method presents problems unsurmountable from the practical side. Palmer writes:

> "A system of hard and fast groups presents difficulties of construction and maintenance too great to recommend it to the average college of the future as the best mode of limiting the elective principle."[2]

We may therefore sum up Palmer's objections to the group system which, let us remember, was his choice of the three methods presented in the following three propositions: (1) it enforces specialization and is therefore too much of a strain on "unseasoned" powers of choice, (2) it offers too many practical difficulties of construction, and (3) it shows

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1. Ibid. p. 229
2. " p. 233-4

too doctrinaire a confidence that youth will fit without pinching into a specialized class.[2]

c. "Necessary Limitations".

The preceding discussion has sufficiently revealed Professor Palmer's reasons for censuring his critics. In his paper entitled "The Necessary Limitations of the Elective System", he seeks to clarify and support his own position. In the first place, he differs with his opponents because their methods do not create a well-rounded program in which to carry out the aims of education as he conceives of them. To quote:

> "The aim of education is to spiritualize the largest possible number of persons, that is, to teach them how to do their own thinking and willing and to do it well."[2]

Moreover, a common defect exists in the preceding schemes because:

> "The limiting authority is placed in external and arbitrary juxtaposition to the personal initiative which it professes to support."[3]

There are two possible kinds of authority which Palmer contrasts as the authority of moral guidance and the authority of repressive control. The latter and the least desirable has been used by his critics. In contrast, Professor Palmer conceives of the elective system as essentially ethical, and suggests, therefore, that the limitations to be constructive must also be ethical. To quote:

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1. Ibid. p. 238.
2. Palmer, Geo. H., "The Necessary Limitations of the Elective System" in "The Teacher", p. 239.
3. Ibid. p. 240.

> "They must be simply the means of bringing home to the young chooser, the sacred conditions of choice; which conditions, if I rightly understand them, may compactly be entitled those of intentionality, information, and persistance."[1]

It is the duty of education to study the means by which self-direction may be rendered safe and this may best be accomplished under the elective system by the training of the will. In sketching the means already in existence when his paper was written, Palmer classifies them into three groups, namely: (1) the limitation on choice which may deepen the student's intentionality of aim, (2) the limitations which increase his information in regard to means, and (3) those which may strengthen his persistence in a course once chosen. Intentionality of aim especially benefits the student who comes to college with no definite knowledge of what he wants to become. The second class of limitations brings the student into intimate contact with his instructors who are his counsellors. As the college years advance, the scholar chooses to limit his choices in order to prepare himself for a life work. His decisions are thus made intelligently because he has previously been given freedom of choice. And now granting that the student starts with good intentions, and is well informed about the direction in which he should progress, is there something which will strengthen his intentions? In order to stimulate him, the habit of spontaneous attack should be encouraged. To quote:

> "Prescription deadens this vital habit -- election invigorates the springs of action."[2]

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1. Ibid. p. 242.
2. " p. 258.

This habit of spontaneous attack and interest should remove the anxiety which often prevails where voluntary attendance at classes is in vogue. Palmer recognizes that there may be times when it is advantageous to be absent from class but all limitations in absences need to strengthen the work.

These then, are the views held by one of the foremost exponents of the elective system. By way of brief summary, we will quote from our authority:

> "An elective college which did not make changes of electives difficult would be an engine for discouraging intentionality and persistence."[1]
>
> "I advocate it (the elective system) heartily as a system which need not carry us too fast or too far in any one direction, as a system so inherently flexible that its own great virtues readily unite with those of an alien type. Under its sheltering charge the worthier advantages of both grouped and prescribed systems are attainable. --- Limited as it is at Harvard, I see that it works admirably with the studious, stimulatingly with those of weaker will, not unendurably with the depraved. These are great results."[2]
>
> "To form a true individuality is, indeed, the ideal of the elective system."[3] "The worth of the whole process lies in the man's honoring his own will, but honoring it only as it grows strong through accordance with the will of God."[4] "For carrying forward such a training the elective system seems to me to have peculiar aptitudes. What I have called its limitations will be seen to be spiritual assistance."[5]

2. Ethical Instruction in the School.

Our second main topic of discussion under curriculum brings us to Professor Palmer's views on Ethical and

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1. Ibid. p. 266
2. " p. 269
3. Ibid. p. 269
4. " p. 270
5. Ibid. p. 271

Moral Instruction in schools. We will now consider them in the order in which they appear. Ethical instruction is a pertinent subject because the agencies which have been foremost in promoting ethical instruction have lost their grip on society. The disruption within churches, and the breakdown of family life have impaired these institutions as moral agencies. To quote:

> "Ministers do not speak with their old authority; they speak merely as other men speak. --- The home too which has hitherto been the fundamental agency for fostering morality in the young is just now in sore need of repair. It must be supplemented, possibly reconstructed."[1]

We therefore, see the seriousness with which this problem of discipline faces us. Professor Palmer does not think that direct ethical instruction is advisable in schools. When we speak of a man with bad morals, we criticize his habits and not his intellectual formulas. In the ethical realm, consciousness is the important factor, in the realm of intellect it may or may not be present. Therefore a direct study of conduct may only reach the head and not influence the heart. Again, a child is born into a moral world and his moral education begins long before the school reaches him. Children should also be trained to make decisive and direct choices, rather than encouraged to be introspective and self-conscious which build up inhibitions. To quote:

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1. Palmer, Geo. H.,"Ethical Instruction in the Schools" in "The Teacher", p. 33.

> Rather the child should be "stimulated to unconscious rectitude, gently led into those blind but holy habits which make goodness easy, and so saved from the perilous perplexities of marking out their own way."[1]

Palmer also suggests that ethics only provides knowledge and not performance, and conscious study of manners, for example, makes them artificial and not a natural expression of the child. Palmer writes, the child

> "becomes dulled to moral distinctions, and it is the teaching of ethics that dulls him."[2] However when the moral consciousness has been stirred up "that self questioning spirit springs up which impels its tortured possessor to be continually fingering his motives into unwholesome preoccupation with himself."[3]

After giving the reasons for his objections to ethical instruction in schools, Professor Palmer proposes a constructive method of meeting the problem. He maintains that the greatest of all subjects is teachable and writes that:

> "No college is properly organized where the teaching of ethics does not occupy a position of honor. The college, not the school, is the place for the study. -- A study useless for developing initial power may still be highly profitable for doctrine, for reproof, for correction, for instruction in righteousness. -- But even in college I would have the ethical study more guarded than the rest. Had I the power, I would never allow it to be required at all. --- Wait till the young man's confronted with the problems before you invite him to their solution. --- Has he accepted the moral code inherited by honored parents? --- Then let him be thankful and go on his way untaught. Has he found one class of duties in conflict with another? -- In short, is he puzzled and desirous of working his way through his puzzles, of facing them and tracking them to their beginnings? Then is he ripe for the story of ethics."[4]

If then Professor Palmer approves of ethical instruction in college, what are the conditions underlying the program?

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1. Ibid. p. 39
2. " p. 42
3. Ibid. p. 43.
4. " p. 45, 46, 47.

There are two conditions which he would specify, namely:

> "First, it should be pursued as a science, critically, and the student should be informed at the outset that the aim of the course is knowledge, not the endeavor to make better men. And, secondly, I would insist that the students themselves do the work; that they do not passively listen to opinions set forth by their instructor, but that they address themselves to research and learn to construct moral judgments which will bear critical inspection."[1]

5. Moral Instruction in the School.

Let us now consider whether Professor Palmer finds moral instruction more commendable in schools. Fortunately, the main aim of teaching which is the impartation of knowledge, cannot be accomplished without moulding character. In school, the student learns how to substitute group-centered interests in place of self-centered interests. He must respect law and order and thus discipline his unsocial traits. In fact, all the adjustments which he makes during the day tend to give moral instruction without definitely setting aside a portion of time for such instruction. The school itself is a social unit and right attitudes are formed toward both work and play, toward instructor, and toward class-mates. Thus we see that the school is one of the first institutions in which a child learns to respect authority and in which he feels dependence upon the other members of the group. Again the school is a social unit where:

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1. Ibid. pp. 47-48.

> "Punctuality, order, quiet, are signs that the child's life is beginning to be socialized."[1] Furthermore "morality itself is nothing more than the acceptance of such habits as express the helpful relations of society and the individual."[2]

There are three types of personal adjustment, namely, respect, courtesy, and helpfulness, which the school develops in a unique way. The intimate contacts of the child with superiors, equals, and his inferiors, cultivate these desirable characteristics to a marked degree. Another influence for moral discipline in the school is the "dependent fellowship" which exists within the unit. One important phase of it is the teacher-pupil relationship of which Palmer writes:

> "To his (the teacher's) pupils, however, he must appear in the three-fold character of teacher, master, and human being; while they correspondingly present themselves to him as pupils, members of the school, and elementary human beings. Of these pairs of relationships, two are contrasted and supplemental, - teacher and pupil, master and scholar, having nothing in common, - as human beings, however, pupil and teacher are akin and removed from one another merely by the degrees of progress made by the elder along a common path."[2]

Because of this gulf between experience, the pupil is somewhat dependent upon the teacher and for this reason the teacher either helps or hinders by his conduct and character. This friendship between the pupil and teacher is itself a great moral agency. Children imitate their elders to a great extent and the teacher has an opportunity to enrich the lives of those who live in constant association with him. Professor Palmer

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1. Palmer, Geo. H., "Moral Instruction in School" in "The Teacher". p. 59.
2. Ibid. p. 62.

impresses us with the sacredness of life when he writes:

> "A great personality comes from a great nature, and we who live in fellowship with dependent and imitative youth should acquire natures large enough to serve both their needs and our own. Let teachers be big, bounteous, and unconventional, and they will have few backward pupils." In brief, "that school where neatness, courtesy, simplicity, obtain, where enthusiasm goes with mental exactitude, thoroughness of work with interest, and absence of artificiality with refinement; where sneaks, liars, loafers, pretenders, rough persons are despised, while teachers who refuse to be mechanical hold sway, that school is engaged in moral training all day long."[1]

E. Summary.

We have completed a detailed consideration of Professor Palmer's educational views. Our next task is to use the telescope on the previous mass of material in an endeavor to focus our attention on the kernel of his teaching. Representative quotations will be submitted which crystallize his thought.

1. Selected quotations in regard to:

a. The general field of education.

The general field of education is represented by the following quotations:

> "Education may well be defined as the banishment of moods at the bidding of the permanently real."[2]

> "The aim of education -- is to spiritualize the largest possible number of persons, that is, to teach them how to do their own thinking and willing and to do it well."[3]

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1. Ibid. p. 66-67, 69.
2. Palmer, Geo. H., "The Teacher", p. 55.
3. Ibid. p. 239.

"The proper work of education is the study of means by which self-direction may be rendered safe."[1]

"The period of education is the period of romance."[2]

"Education should unfold us and truth together --."[3]

b. The Teacher.

"The teacher does not live for himself, but for his pupil and for the truth which he imparts. His aim is to be a colorless medium through which the truth may shine on opening minds."[4]

"What constitutes the teacher is the passion to make scholars."[5]

"We are obliged to teach each little human being as a whole if we would have our treatment wholesome."[6]

"Supplying a multitude, we need wealth sufficient for a multitude."[7]

"It (truth) needs to shine through a human being before it can exert its vital force on a young student."[8]

"Personal influence is not an affair of acting, but of being."[9]

c. The Pupil:

"Keep a boy from exercising his will during the formative period (18-22), and you turn him into the world a child when he should be a man. To permit choices is dangerous; but not to permit it is more dangerous; for it renders dependency habitual, places outside character those springs of action which should be set within, treats personal adhesion as of little account, and through anxiety to shield a young life from evil cuts it off from opportunities of virile good."[10]

"Put your heart into your work -- if you would make it excellent."[11]

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1. Ibid. p. 245
2. " p. 143-4
3. " p. 24
4. " p. 26
5. Ibid. p. 28
6. " p. 54
7. " p. 16
8. " p. 22
9. Ibid. p. 65
10. " p. 183
11. " p. 259

"Action is not excellent, at least, until spontaneous."[1]

"Until the mind reacts for itself on what it receives, its education is hardly begun."[2]

"Now in college a boy should learn perpetually to think; and an excellent way of helping him to learn is to ask him often what he is thinking about."[3]

d. The Curriculum:

"The training of the will must be taken by the elective system as an integral part of its discipline."[4]

"We wait to hear of a constructive policy which can take a young man of nineteen and so train him in self-direction that four years later he may venture out alone into a perplexing, and for the most part hostile, world. The thing to do is to teach the boys how to manage themselves."[5]

2. Conclusion.

We, therefore, conclude that Professor Palmer has applied an Idealistic interpretation or philosophy of life to the field of education. We will reserve our comments on his views as an educator until we form an estimate of Professor Palmer in our concluding chapter.

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1. Ibid. p. 15
2. " p. 24
3. " p. 250
4. Ibid. p. 244.
5. " p. 213.

Chapter VI - AN ESTIMATE OF PROFESSOR PALMER.

A. Weak points.

In our foregoing discussion of Professor Palmer we have sought to be fair in our presentation of him. And now, as we turn to point out three weaknesses in his educational views, we are fully aware of the warning implied in the following quotation from Carlyle which reads:

> "In looking at an extraordinary man it is better that the ordinary man makes sure of seeing him before trying to oversee him."[1]

Our three objections pertain to Palmer's opinions on (1) the Junior College, (2) University Extension, and (3) Ethical education. We will consider these topics in the above order.

1. Junior college.

It is obvious that Professor Palmer disapproves of the Junior college. Even the large number in existence do not convince him of their ultimate worth. We differ with him when he predicts that colleges will dispense with the freshman and sophomore years just as soon as the prestige of the Junior college is established. On the other hand, the Junior college is rendering a real service wherever it is introduced with discretion. This is especially true in the South where educational facilities are meager and where many ambitious students do not have the means with which to finance themselves through four years of college. A Junior college in such a community raises the standard of the high schools.

Moreover, we do not feel that the Junior college will compete so keenly with the general colleges as to furnish a stumbling block to business men. Each type of college has its own mission to fulfill. Prospective college students, as heretofore, should decide which college to attend on the basis of their individual needs and the peculiar opportunities and advantages offered to them at various colleges. Thus a business man is not "predestined" to attend a Junior college. Therefore he is not snatched from the general college, nor is his support withdrawn from them. We have now met and answered the four main objections which Palmer raises in regard to the Junior college.

2. University Extension.

We also disagree with Professor Palmer on the problem of University Extension. Our only point of mutual agreement lies in the fact that we both believe that the aims of University Extension are excellent. Palmer, however, does not think that there are adequate means of instituting this type of education in America. We believe that there are. New York University, among others, furnishes adequate proof. The academic work accomplished in the Extension classes of this great university compare very favorably with the rest of the classroom activities.

Palmer is again disturbed because college professors are overtaxed by this additional work. They need not be. The steady stream of postgraduate students receiving degrees from

universities makes it possible to increase the personnel of any staff without lowering its prestige. Again, we repeat the college professors need not be overburdened unless the administrative authorities exert too much pressure upon them.

3. Ethical instruction.

Our last ground for controversy arises from Palmer's position in regard to ethical instruction. Professor Palmer disapproves of ethical instruction below the college. But we would ask him - what of the multitudes who never enter college? What of the adolescent boys and girls who are baffled by life's problems and the ever-changing ethical codes of society? Can not the secondary schools offer a guiding hand to those who are groping in darkness? Indeed, yes! If the teacher is the right sort, she may instill the minds of her pupils with ideas which later will become motivating ideals. Consequently, any secondary school is missing the challenge of the hour, if it fails to lend a sympathetic hand to the students who are meeting perplexing problems at every turn in the road!

B. Strong points.

When it comes to enumerating Professor Palmer's extraordinary qualities, one is overwhelmed with the fact that he excelled in everything. He was a stalwart son in his father's home, he was a devoted husband, a vivid writer, and as an educator few have surpassed him!

His thrilling career is all the more remarkable when

we realize the obstacles which he has overcome in achieving distinction. As a mere lad he possessed a very frail body - so frail, in fact, that people prophesied that he would never live to maturity. However, Professor Palmer has outlived most of his contemporaries because he has taken such marvelous care of himself. He disciplined himself rigidly and the following quotation from Hocking illustrates this point:

> "Since his student days he has not known a full night of sound sleep; yet he has turned out all the demands of an exacting intellectual career with a nerve of iron. There is such a thing as philosophical insight, and there is an attitude of integrity toward it which transmutes it from a mere item of knowledge into a religion. This integrity is the secret of Mr. Palmer's achievement."[1]

1. A sympathetic teacher.

Professor Palmer was a very sympathetic teacher. He was interested in each student and took a personal interest in their joys and in their sorrows. He was never self-assertive, over-persuasive or over-bearing and his quiet unassuming manner won for him, the respect and affection of his pupils. However, he possessed great personal charm and personal force. When he spoke, there was a note of firmness in his voice which gave authority to all that he uttered. His life, was a living testimony to his teaching. He was a staunch believer in conscience and duty and he molded his life and teaching in accordance with them.

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1. Hocking, W.E., "Professor Palmer at Eighty." Harv. Grad. Mag. vol. 30., p. 620.

We would attribute Palmer's success as a teacher, therefore, primarily to his consistent living and teaching. He also exhibited unusual powers of analysis and discrimination. He was able to sort out the irrelevant and discover the essential in perplexing matters. Then, having discovered the truth for himself, he was able to convey it to others because of his rare gift for interpretation. To quote Hocking:

> "Indeed Palmer was clear to a fault; for his transparency often concealed the actual profundity and scope of his thought; it deceived by its apparent ease. To him clearness was a matter of duty; he believed that he ought not to inflict on students the traces of personal struggle with his thought."[1]

2. Capable administrator.

We have already seen that Palmer was an unusual executive. His great intuition and his careful attention to details gave stability to the philosophic department. His magnetic personality produced a synthesis of opposites under circumstances which ordinarily would have torn a department assunder.

Harvard recognized his rare ability and he became the principal adviser in making new appointments and in the planning of courses. Palmer along with President Eliot advanced the elective system. This was an outstanding accomplishment and one which has permanently revolutionized program-building in colleges.

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1. Op. Cit. p. 518.

3. Profound writer.

As a writer, Palmer manifests a scholarly technique which itself is born from great care and concentration. His varied interests and his masterly writings in the field of literature, moral philosophy, and education, place him among the prominent and trustworthy scholars of our era. He himself possesses a culture and a refinement which are the fruits of his intellectual pursuits. In the field of moral philosophy, his book, "The Problem of Freedom" is the profoundest of all his writings. He steers his way through the labyrinth of facts on both sides of the problem and then concludes that there is still a "residue" of freedom. He is appreciative, just, discriminating, and sympathetic in his treatment of this subject.

In the field of literature his work on Herbert is his greatest masterpiece. It represents hours of toil and painstaking labor. In commenting on Palmer's masterpiece on Herbert, Allen writes:

> "The result accomplished is nothing less than giving to the world a new poet and making his message real."[1]

Indeed, Palmer's work in the field of literature is unique. He has unearthed valuable first editions, he has systematized his findings, and he has revived interest in poets. His contributions in this sphere will stand the test of critics and time.

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1. Allen, A.V., "Palmer's Herbert." Atlantic Monthly, vol. 97, p. 100.

a. Vivid style as a writer.

The values of his writings are greatly increased because of the perfection of form which he uses. In writing of this Hocking states:

> "There is no rough workmanship, no superfluity in his sentences; the vehicle has become part of the thought."[1]

Palmer deserves all the more credit for this smoothness of style when we realise that it was not natural but primarily a growth. The Bible, Plato, and Homer helped create and nourish this form. However, Palmer is quoted as saying to a friend, "I sweat blood when I write." This testimony is substantiated by the fact that he rewrote his "Odyssey" thirteen times! His style has benefitted by the hours of effort. His sentences are short and each embodies a single thought. His paragraphs are synthesised and rich in content. To quote Thwing in regard to his style:

> "It is the embodiment of nobility in thought and expression, and it is the embodiment of this supreme quality because of the fineness and nobleness of the man himself."[2]

4. His philosophy of life.

Professor Palmer's whole life seems to be a unit. His character unfolds and expands like a mighty river which gains momentum and power as it flows along. Religion is the

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1. Hocking, Op. Cit., p. 517.
2. Thwing, Op. Cit. p. 427.

organizing and impelling force in his life and consequently he is an Idealistic philosopher. His lofty ideals are the dynamic which sponsor his purposeful career. Palmer's book entitled "The Glory of the Imperfect" reveals the underlying principle in his philosophy. He believes that the possibility of growth is the glorious thing about life. This is indeed commendable!

His religion is not ritual or a set creed but a matter of faith. It enables him to look out upon life with the eyes of an optimist, to lend a sympathetic hand to others, and to feel that an unseen Power is guiding him in every endeavor. Religion is the ultimate source of the "serene" dignity which so ennobles his life and makes him unique. His daily attendance at morning chapel and the other evidences of a deep spiritual nature challenge us to a greater devotion to spiritual things. We would join with him in putting first things first!

5. Conclusion.

We, therefore, find in Professor Palmer, one of the most refreshing figures in the educational world. A personage who has made extraordinary success because he has set out with high endeavor and noble purpose. A modstt man with a message which sinks deep into the hearts of his students because he is himself the embodiment of all that he would teach. His life of self-restraint, self-sacrifice, coupled with his

superb skill in expression have made him famous in Europe as well as in America. His writings are unique and Royce comments on them in the following manner:

> "He gives in brief volumes those summaries of thought which he has deliberately chosen as his own mode of philosophical writing. --- The wisdom of a lifetime is in them, as it so often is in any single sentence."[1]

And so we would join with others in saying of Professor Palmer:

> "Hail, wise in counsel! Over many seas
> Of thought thou ridest, and shalt ride, at ease.
> Modern and ancient thou, for whom agree
> The imperfect glory and fair symmetry."[2]

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1. Royce, J., "In Honor of Professor Palmer." Harv. Grad.Mag. vol. 19, p. 578.
2. Royce, J. Op.Cit. p. 579 (Translator)

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APPENDIX

Copies of two letters which I received from Mr. Palmer are now quoted at length.

11 Quincy Street
Cambridge

Dear Mr. Ball,

Your flattering letter with its interesting bibliographic appendages has just come. I don't know whether you would like to have these returned. If so, drop me a postcard.

On the scheme itself I suppose I am hardly at liberty to express an opinion. The Philosophical Association of the U.S. are now about to publish two volumes of discussions under the Editorship of J. H. Muirhead, who is spending a year in California. These they have asked to dedicate to me and have instructed me to write a long Introduction, "as largely biographic as possible." This has already been sent them and they are expecting the whole work to appear within a couple of months.

You will see therefore that this work follows the plan of yours so closely that having opened my lips in the one direction I must keep them closed in the other. But nothing forbids my expressing warm thanks for your great kindness and my readiness to return whatever papers you desire to keep.

Faithfully yours,

(Signed) C. H. Palmer.

February 10-
1928.

11 Quincy Street
Cambridge

Dear Miss Ball:

Thank you for this remarkable Bibliography, much more extensive than anything I had previously known. The translation of a paper on Nuremberg and its art I do not recognise. That is the only error I detect.

There is however one large omission. No mention is made of my marriage in 1871 to Ellen Margaret Willman of Brookline. She died in 1879.

A kind of autobiography of me is soon to appear. The Philosophic association of the U.S. have arranged to publish a couple of volumes of discussions and asked to dedicate them to me and have me write a long introductory paper, "as autobiographical as possible." My part I have already sent in. They tell me the whole will appear in the late spring under the Editorship here and in England of J.H.Muirhead. This will be on general sale and will have some such title as The Rise and Development of Philosophy in America.

I take the liberty of keeping the precious Bibliography. If you wish it returned, tell me so.

Faithfully yours,

(Signed) C. H. Palmer.

March 21
1923.

An extract is now quoted from a personal letter which Dr. H. H. Horne received from Professor Palmer's cousin. It was dated Feb. 16, 1928.

> "I was very early in life inoculated by my Cousin, Professor George H. Palmer, of Harvard University, with a love of books. His Father and mine had Country Estates in Boxford, (Essex County) Mass. With large families in both households we had wonderful times in the School and College vacations. Books, discussions, and the study of Nature in that wholesome environment, interesting experiences in Church work and contacts with both Native and Cosmopolitan people launched us on the voyage of life under influences that are rare in these days of Flappers, tobacco-fiends, Automobiles, and worse things ad. lib., which the boys and girls of today encounter.
>
> "However, my sons and daughters would say, in a kindly way, that the race has progressed, and that Society today has developed in a thousand ways, and that each generation has its virtues and its foibles. Nevertheless, we of that older time can have our 'fling', occasionally, and so aid in keeping Society's balance."
>
> (Signed) Frank H. Palmer.

The Palmer Co.,
120 Boylston St.,
Boston, Mass.