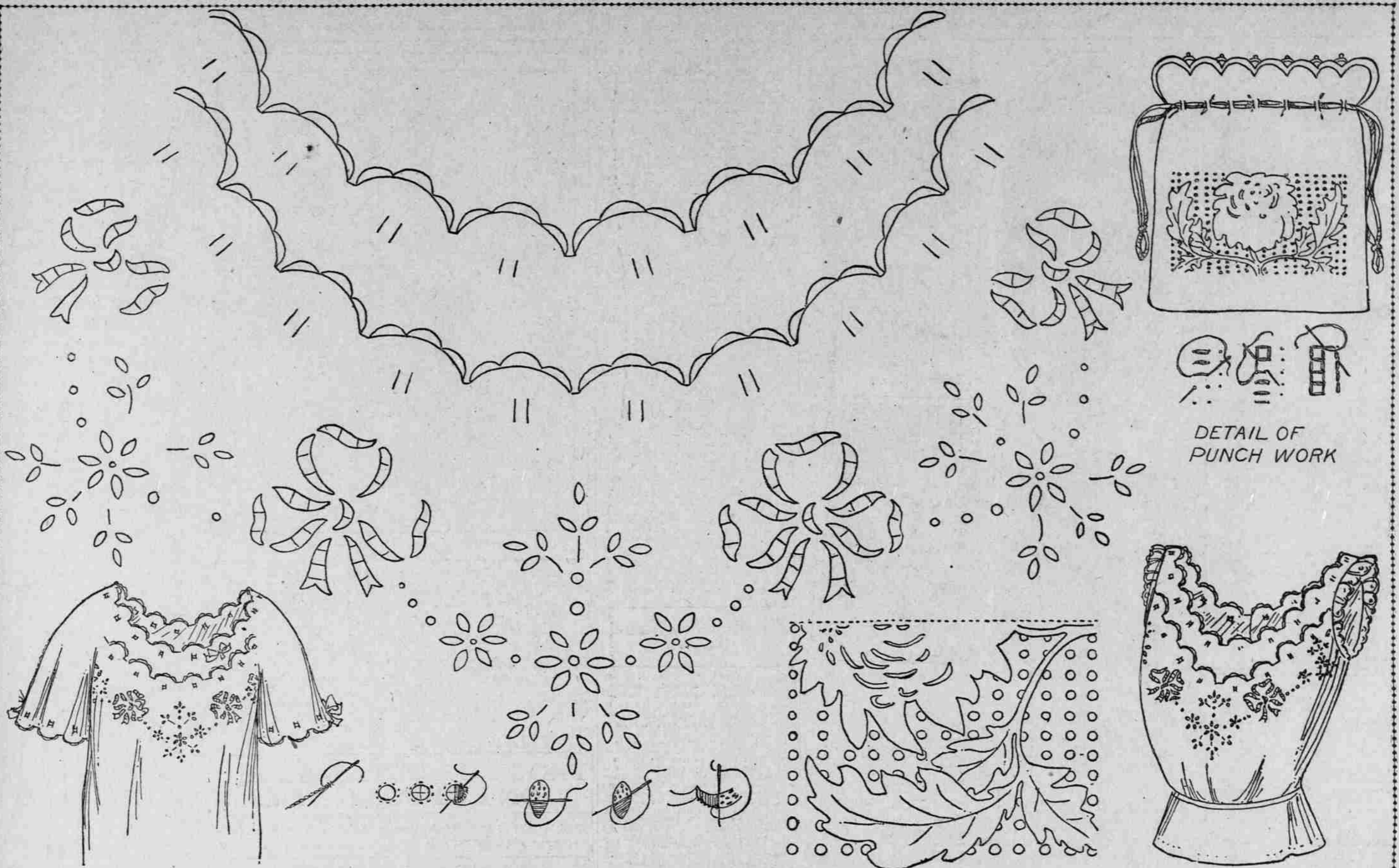


EMBROIDERY DESIGN FOR LINGERIE AND BAG



DETAIL OF PUNCH WORK

This attractive design is worked out in the new cut-work and eyelet embroidery, the bowknot being worked in the cut work, and the flowers in either the eyelet or a French embroidery. In the cut work the design is first carefully buttonholed, then, after it is laundered, cut out closely around the buttonholes.

There are two ways to apply the designs to material upon which you wish to work them. If your material is sheer—such as handkerchief linen, lawn, batiste, and the like—the simplest method is to lay the material over the design and with a well-pointed pencil draw over each line. If your material is heavy, secure a piece of transfer or impression paper. Lay it face down upon this, then draw over each line of the paper design with a hard pencil or the point of a steel knitting needle. Upon lifting the pattern and transfer paper you will find an accurate impression of the design upon your material.

Do not rest your hand or fingers upon any part of the design you are transferring, else the imprint of your fingers will be as distinct as the drawn lines of the design.

SPHERE OF THE UNIVERSITY IN OREGON'S EDUCATIONAL SYSTEM

BY RALPH SHAFER.
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(Paper read before the college and normal section of Western Oregon Teachers' Association.)

THE safety, prosperity and progressive development of a democratic commonwealth all depend upon the education which the society provides for the successive generations of its people. We use the term education broadly to describe the sum of those influences which operate upon men with the result either of training or enlightenment. Hence the institutions of education would here include the home, the church, the shop and the market—to name no others—as well as the schools. Some societies relied in ancient and mediaeval times mainly upon the natural educational agencies, like the home, the church and the industrial and commercial organs. But these were static societies, in which each new generation was expected to follow undeviatingly the orbit of its predecessors. We have accordingly come to rely mainly upon artificial institutions called schools, where education is supposed to be directed to the two great objects of fitting young persons for activity in the life of today and providing them at the same time with the means of adjustment to the probably different life of tomorrow.

Hence the commonwealth's interest, which is becoming daily more absorbing in the business of education through specialized institutional agencies.

The problem set us by your committee is to mark off the sphere of one of those agencies, the State University. But since the State University is admittedly the apex of our educational system, and therefore necessarily conditioned by and related to all other parts of the system, a comprehensive mode of treatment is called for. Educational institutions, like other inventions, come in response to social needs, and one way to determine the functions of differing institutions is to ascertain the different fields of service open to them.

What, then, are the fundamental needs of a democratic state to which school education should minister? First, for safety. A moralized intelligence which is practically universal and which has in it an indefinite expansibility dependent on opportunity, incentive and individual gifts. Second, for prosperity, a universalized ideal of efficiency with the training calculated to realize that ideal. Third, for progressive development, like other inventions, a social mutability if preferred, which signals on the one hand the conscious striving for ever higher ideals of social perfection, and on the other an attitude of responsiveness to wise leadership wherever it may be found. The educational system cannot create leadership, which is one

of God's choicest gifts to men, but it can and does afford opportunity for its development both directly, by means of higher instruction, and indirectly by placing at the command of all the specialized knowledge which in the hand of the natural leader becomes a tool to the workman—the very word of creative purpose.

A generation ago it was commonly thought that the first-named need—a "moralized intelligence which is practically universal"—could be supplied by the agency called the common school, in which children learned the rudiments of science under the customary forms of reading, writing and ciphering. Literacy, it was widely held, implied morality, and the blend of these two constituted the sheet anchor of democratic government. The mastery of the rudiments, moreover, under the intellectual stimulation incident to our form of government, was looked upon as a sort of guarantee of "indefinite plasticity" for the future. The motto was: "Give a boy a good common school education and then let him root for himself."

Today we doubt both the moral and the intellectual implications of mere "literacy," while our ideals of efficiency have advanced so far on the one hand and on the other the convolutions of the environment social life have multiplied so rapidly that we have utterly lost faith in the efficacy of the formative or formative doctrine of the rudiments. The rudiments may be well enough as rudiments, we admit, but to develop morality the moral precepts learned by the readers must become habit in the life, and to secure vital intelligence, which is self-sustaining and progressive, there must likewise be the building of such habits toward which the mere laying on of rudiments may contribute as little as the laying on of hands in a mimic ceremonial.

To put it positively, education is a dynamic process, or rather complex of processes, each feature of which must be carried far enough to become self-sustaining. Thus play, fitted to the plane of habit under the motto, "The body is the body in its fittest condition for the service of the mind," becomes the dynamic form of physical education at the same time that it serves as a laboratory for the training of the social virtues of fairness, poise, good-fellowship and self-control. That instruction in reading, which makes its inquiry mind, serve the interests of all the practical activities, open vistas into the future, and transmit to the soul the dynamic because it holds the promise of progressive widening and deepening of the intellectual and moral life, with a harmonious development also of the vocational efficiency of the individual. So, likewise, is that industrial training dynamic which by actualizing the concept of the dignity of labor makes a truer democracy, and by elevating work to the plane of a handicraft implying skill, pride in efficiency, and an eager desire to achieve promotes independence, self-respect and the progressive growth of both general intelligence and morality.

It follows that the so-called "com-

mon school" education, even when it is of the best quality, falls below the requirements of our age because it necessarily stops short of the development of firm life habits which mean character. Such habit forming takes place largely in the period just above the common school age, or in what is called the high school period, which would suggest that the school influence should follow the child several years at least from the point at which the common school drops him.

This period, too, from 14 to 18, is precisely the stage of life in which the vocational appeal comes to the youth and in which, therefore, he can learn the trade or business more economically from every point of view. If he learns it then he is permanently in the ranks of the efficient workers; if he neglects it, he may be ranked with the inefficient, or the nonproductive, notwithstanding all the attention lavished upon his general education, for he may be unfitted by nature for any of the intellectual callings toward which alone his preparation leads. I am inclined to believe that it would be to the interest of a democratic society like ours to provide an opportunity for every boy and girl to learn a trade during the high school period. Not that every one would necessarily be benefited by taking advantage of such an opportunity, though the majority doubtless would be. Those who early manifest a pronounced absorption in intellectual or artistic concerns and who glimpse their future careers along such lines might in many cases find the turning aside for an incidental vocational unprofitable. But many even of this class would relish some trade-school work and they could probably carry it easily in addition to the ordinary college preparatory or other cultural high-school course. I confess it would be a satisfaction to me as a father who naturally has hopes for his sons, to see every one of them school-trained to a trade. And herein I voice the sentiment of a large proportion of parents.

Now, there is no denying the fact that American commonwealths are only just awakening to the significance of such industrial training. Up to now our ideals of efficiency have been mainly such as are characteristic of frontier communities rather than of fully developed industrial societies. We have not as yet substituted for the system of apprenticeship and have substituted for it nothing definite or generally effective, assuming rather the attitude that American cleverness is a sufficient substitute for training. We have blinked the facts of the widespread disinclination among our people to settled employment of any kind, with the resultant loss to production; the bad work so characteristic of many American craftsmen who lack that professional spirit which idealizes true workmanship; the unfitness for self-support, on a respectable basis, of so large a proportion of the supposedly well-educated class. It has often been pointed out that the last-named evil is becoming aggravated every day, owing to the increasing absorption of our people by the cities where children grow up without learning the details of any regular occupation, whereas formerly the vast majority of them actually learned the trade or agriculture, albeit in many cases very crudely.

We are now seeking a corrective to these errors of the past, and we find it in institutions organized on the trade school basis for the training of boys and girls of high school age. We are beginning to see that the high school, so far from being a mere fitting school for the colleges, should be a fitting school for the community, complex in its character, or simple, as the community life suggests, but in all cases determined by the leading interests of the community, which, in turn, fix the vocational destinies of the majority of those seeking secondary school training. And this training is coming to be looked upon as a continuation of the common school training in a more intensive fashion and with a more clearly differential aim. Thus in some rural communities the pupils leave the common school to enter the agricultural high school, where the theoretical as well as the practical side of their future vocation is inculcated under ideal conditions as to equipment, teaching force and laboratory facilities. We recently found the students of one of the better agricultural schools in Wisconsin conducting a commercial creamery. These students go out to the farms of the county to inspect the livestock study modes of tillage best adapted to the different soils, make plans for drainage systems and other farm improvements. They conduct the creamery, thus actualizing their knowledge of concrete work and incidentally saving the farmer about one-half of the usual cost of his milk. In some small cities the mechanical trades are emphasized, the high school course being built about these trades which are taught partly in the schools and partly in the shops of the city. The students enter the shops as workers in these shops during their high school course and nevertheless get "credit" for the work as a part of their school education—a condition of things the bare suggestion of which would produce heart failure in a certain well-known type of schoolmaster.

It is high time for Oregon as a commonwealth to systematically promote the development of vocational high schools. The coming Legislature could serve the people well by bringing in a bill to create a commission on vocational education, which should determine the dominant character of its schools according to local needs, but it should provide for adequate inspection to guarantee the quality of the work done, whether the school be an agricultural trade school, a mechanical trade school, a domestic science trade school, a commercial trade school or any other type or combination type of vocational school. What the state is interested in is to secure high efficiency in the body of its producers along all the lines of development on which its future greatness depends. The new State of Arizona has set us a good example in its high school law, which grants aid to any community supporting a satisfactory vocational school, whatever the vocation favored by the community.

But it was stated above that a democratic society requires, for its progressive development, "an inherent adjustability" signifying a striving toward

the ideal and a responsiveness to wise leadership. By means of education we seek to develop the native qualities of leadership and also indirectly to provide the materials with which true leadership everywhere works out its particular ideal of social betterment. To secure this adjustability is the highest function of democratic education, and it is in our age, because it is this which guarantees the future of the democratic state.

Let me repeat, the age is dynamic, it is characterized by the fact of constant change under the motive of improvement. No period of the world's history is in this respect exactly parallel to our own. Changes have sometimes come as rapidly, perhaps even more rapidly in particular directions, but they have never been so nearly the normal conditions of every feature of the human environment or of human life itself. Tradition rightly exercises a restraining influence, but its claim of authority is widely disregarded and in truth is being put forth in tones growing progressively weaker.

No better illustration of the age tendencies need be presented to a body of teachers than the condition of education itself. Is there a single feature of the system, or an item in its mode of operation that today escapes the most searching criticism? Moreover, is it not plain to all that our educational institutions are in the midst of a period of evolutionary change? The very act of conceiving them under the older categories is intellectually mischievous. The common school, the high school, the normal school, the college and university—all today find their mental in the melting pot of public criticism, and the significant question about each is, not "What was it?" or even "What is it?" but "What is it going to be?"

And so with nearly every other institution coming down from the past along the highway or the bypaths of social tradition. The government of the state itself, through which the people exercise the highest function of self-rule, is changing in an essential character and in outward structure. The municipality, with its multifarious activities, is changing; its government is being re-adjusted to the needs of today, and old forms, methods and activities are passing. The county, the township, the school district, road district, the social organizations, the almshouses, the religious institutions, the commercial and industrial institutions—all are undergoing changes, and many of them are being transformed under the same restless striving for better adjustment to social needs.

Under these conditions, what will suffice as a chart to govern society's further navigation in search of the "Blessed Isles"? Only wisdom, nothing but wisdom! "Give us wisdom or we perish!" cried Carlyle in his day, and for our behoof that cry should arise more persistently and more clamorously. The need is wise leadership, together with a popular attitude of responsiveness to wise leadership.

Recognize the undefined term in this formula, and I am mindful of the difficulty of showing just what wise leadership is. But whatever it may be, assuredly it is not ignorant leadership, and against ignorant leadership society can insure itself by a proper investment in higher education. Per-

haps it should be pointed out that ignorance in a leader is not equivalent to illiteracy. A man may be most illiterate or even well read to appearance, and still be mischievously, destructively ignorant for the purposes of leadership. Without special knowledge to cover special problems, and an attitude of mental responsibility, no man is equipped for leadership.

By higher education we do not imply the education offered in any one of the existing institutions, for, as now organized, no institution has a monopoly in that kind of education. Aside from any immediately practical or conventional values, I mean by higher education that cultural process which most completely liberates the native powers of the mind and habituates the mind, centered free in action, to the guidance of ascertained principles and abundant knowledge.

In addition to their function of training individuals, our institutions of higher education are coming to be relied on for that investigative function whose aim is to assemble the best attainable data upon every vital problem of the present, and to make the best use of such knowledge as is thus made available to all who can use it for the guidance of themselves or others. Through men of highest school training in part, through self-trained natural leaders in part, through the sane reactions of the body of citizens, it becomes the effective means of securing safety in the infinite adjustments and readjustments incident to our passionate urging toward the better social order.

Such institutions, if they are to perform their function, must train the investigators; they must train administrators who will carry forward the work of investigation even though the practical problems principles already ascertained, they must train the men and women of the professions, the ministers, the engineers, the lawyers, the physicians, the journalists. Not that none will enter these callings save through college doors, but the institutions of higher learning are the normal training ground for the professions, effective service in which implies:

First—Good native ability.

Second—Severe training, coupled with a soul purging intellectual discipline, which should develop insight and result in, third, the power and disposition to solve intellectual problems as a regular feature of the daily life, and which gives us a very distant remove from the state of the natural man and impales long years of devotion to the thing of the mind. Thus it comes about that preparation for the strictly professional careers in our day generally takes place on the basis of a preliminary training, which amounts to the equivalent of from four to eight years above the common school. Once more the spirit of these remarks is not "no others can enter," but rather "few others succeed in entering," and those few should be acclaimed as the choicest fruits of natural selection.

Shall elementary teaching be classed among the professions, or shall it be ranked as a trade pursued in the professional spirit (which is also the spirit of the true master craftsman) and unranked as a trade? It is a question, possibly worth while to raise the question, even though it be not answered here. If it is a trade, then so far as it can see there is no exception to the

rule that professional training begins on the educational plateau rather than on its plains, and employs methods in harmony with that fact.

By way of summary, what, of all the work described, should properly fall to the State University?

First—it is a place for training investigators and for making researches bearing upon the varied social problems clamoring for solution. This field is peculiarly its own, though it recognizes and welcomes the participation of other institutions fitted to perform portions of it.

Second—it is a place of preparation for all the usual professions and it should probably train also for a coming profession of state and city administrators.

Third—it promotes the common weal by throwing the light of publicity on problems previously investigated by professors or students, as for example the problem of good roads, of the conservation and utilization of state-owned water power, the problem of workmen's compensation and employers' liability.

Fourth—Through extension lectures and correspondence courses, it aims to assist the upward struggle of the people everywhere.

Fifth—it tries to help forward the organization of forces hitherto latent which are calculated to promote the general welfare in any large way, by bringing the public schools to realize their true functions as centers of community service.

Sixth—it aims to promote educational organization in the interest of greater efficiency as in setting forth facts favoring the establishment of vocational high schools.

The university stands for the service of the commonwealth to which it looks for support. It does not profess to believe itself perfectly equipped as yet for every branch of service normal to its life, nor does it pretend that others can perform properly no portion of the service called for. It confesses the saving doctrine of modern social life—co-operation. It recognizes frankly certain problems in higher educational organization in this state, and I feel safe in pledging its investigation and its general co-operation towards the solution of these problems, as of all others, in the interest of the whole people of Oregon.

JOSEPH SCHAFER,
University of Oregon, December, 1912.

A New Sachet.
Cincinnati Tribune.

A new sachet which is quite Frenchy is made by folding a piece of satin in the form of a small envelope. A flat piece of wadding the same size, which has been opened and powdered with sachet, is slipped into the envelope. A small print of a French court lady is pasted on the envelope, it is first surrounded with a piece of gold lace, the edge of which is pasted to the back of the picture.

Pink satin envelopes with these picture sachets are very effective.

One-half dozen of these sachets would make a lovely gift, as they are just the thing to tuck among dainty lingerie and dress accessories.