

Hecke last part

Type 3

all ready Feb 5

Type 3

+ rush

Educational Appendix

(For Those who can read it, and care to.)

I present these Hickonomic verses, not merely as a study in political economy, but in all modesty, as a study in educational method. They are meant to illustrate that mode of learning by means of the imagination which is beginning to play such a large part in the college curriculum of today. I am thinking here of the brilliant work that is being done in teaching students of English the beauty of our literature and drama, ^{by} ~~but~~ having them undertake a

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creative effort of their own. The real
key to interpretation and appreciation
lies in that. We are moved and stimulated
to understanding
far more by our imagination than by
our intellect: more even than by
our self interest.

If I have lived long enough in
colleges, - half a century, - to have seen
each of these, ^{principles} in operation. The old
disciplinary curriculum, ^{was} hard & stem,
training the mind. The practical educa-
-tion, and optional, curriculum that
replaced it ^{invited} ~~invited~~ the student to learn
how to do the very things that he was going to have to do
~~learn to~~ to earn his living; and now,
~~down~~ dawning and expanding, ^{is} the light

of a newer idea, the allurements of the artistic impulse, the awakening of the creative instinct which, once aroused, moves of itself, asking no reward.

¶ No educational programme could be based solely on any one, or any two, of these underlying principles. But I must use them all in their degree. But the higher ideal lies with the last one.

¶ When I entered college (see print).

16. When I entered college half a century ago, the curriculum was almost entirely disciplinary. It aimed at training the mind — not to do any particular thing but to learn afterwards with ease any particular thing it had to do.

"Any of my classmates who had been trained in Greek syntax, could easily learn how to keep books in a laundry. Many of them did. The old curriculum was hard and uncompromising. It did not so much train men to live as fit them to die. In fact it killed some of them right in college.

By the way

If that was the trouble with it. It was too
 hard, too disciplinary. It often defeated its
 own end. It did not have in it a sufficient
 element of fancy, of diversion & creative
~~element~~ effort. In point of sheer fun, it
 never got further than the occasional
 framing of Latin hexameter verses, ^(or a six line acrostic on Milton's Genius) we did,
 about once every twenty years, put on a
 Greek play in the original Greek, as Labororius.
 as the gestation of
~~an incubation~~ ~~as when~~ a female elephant
 bringing
~~gangs~~ with its ^{offspring} young once in half a century.

The Greek play was printed & in Greek and
 in English and followed by the audience in
 a book. They got the book free or they
 wouldn't have come. It took three years

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the rehearsal the play, seven years to
recover from it and ten years to
revive it a night after night and week after
week, the students of the old disciplinary
curriculum stayed in their little boarding
house bedrooms, ~~to~~ working at their books
with midnight oil long past midnight.
The pace was too hard @ ~~ever~~ once in about
every two months, ~~they~~ ~~had~~ they broke
loose, paraded the streets shouting
"Rak! Rak! College!", drank about one
cubic foot of beer per student, upset a
horse car and then went home, - sated
of saving grace of the old
curriculum was the Asistencia of the

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college magazine, not the roaring
Daily & Today, but a magazine of
the old sort, not giving the news ~~but~~ but
printing translations of Catullus and
essays on Oliver Cromwell & a very row and
then the magazine helped to create, or
rather, to hatch a poet.

After that, beginning at about the
end of the old century, began and
spread the new idea of a practical
curriculum. It is supposed to teach
people how to do the very things they
are going to have to do. It has been
in existence now for over a quarter
of a century. I regard it as very large-
ly a failure. It undertakes to train
college men exactly in the way in
which men who don't go to college get
trained. It substitutes four years in
college for one in a workshop. Here
belongs in great part, as now taught,
the subject of Political Economy, com-
pelled by the outside pressure of mass
demand to convert itself into a **vade
mecum** of business. Here belongs a
great part of what goes with Schools
of Commerce — which are admirable
things in so far as they keep away
from Commerce.

as ^a the chief element in the college program.

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But the life of the practical college student has at least been adorned with all sorts of amenities on the side. His 'practical' life, ^{has} led him into a wilderness of college 'activities', college 'politics' and organizations. He ^{is} ~~was~~ as busy as a committee man, as powerful as a labor delegate as a self important as an city alderman. Moreover he ^{has} ~~had~~ with him ~~and has~~, his 'coeds', - who entered the university so modestly and so coyly under the old disciplinary curriculum and helped to smother it all in pieces. So the 'practical' student with his co-eds lives in a garden of flowers, a very Arabian & hanging gardens. No

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midnight oil for him. He prefers to burn gasoline. His busy life turns him out an active efficient mid-wake citizen. But in his ^{more delicate} soul the flowers of learning have withered at its root. The little poet, ~~he~~ dies on the first-year benches.

It now, as I say, is coming a ^{newer} ~~newer~~ time, or rather a new influence blown ^{into} ~~over~~ the college atmosphere like invigorating oxygen. This ~~as I say~~ consists in the ^{re-invocation} ~~reinvocation~~ of the spirit of creative imagination as the main spring of education, — such as it was in the twilight of civilization. There is no doubt

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that truth can reach us best if it comes with an emotional appeal. Mothers who teach little children instinctively give everything a personal and imaginative twist. They ~~do~~ ^{do} not say that ~~2~~ ^{two} and ~~2~~ ^{two} make four, but suggest that John has ~~2~~ ^{two} peaches and Tom has ~~2~~ ^{two} peaches, — and with that a swelling emotionalism is set up that makes addition easy. The mothers do not know it but they are rehearsing this ^{is seen in} the history of the human races, ~~in~~ the early ^{Hindu} arithmetic, — that led ^{to} the first steps in point of symbolic calculation, a thing the Greeks ~~now~~ never understood.

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All the "problems" in the Hindu ^u text book ~~are~~ have a queer slant of imaginative fancy. Thus a ~~problem~~ ^{sum} in multiplication runs something like this:—

"Oh, ¹ ^{Sacred} Cow, musing beside the River in the pasture, tell me how ^{think'st} ^{how} ~~ten~~ ten would multiply with five?" Even more

striking is the attempt in the Hindu ^u Mathematics to put into Arithmetic a sort of amorous element or what the French now call "le sex-appeal". Thus: ~~How~~ ^{the} "I have given thee, O Fair One, eight kisses already: if I add more, how many is that?" It is probable that many girls would feel that they would

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get along faster on the Hindu system
than they do now.

I Confess this. Euclid says "Parallel
straight lines produced ever so far both
ways will not meet." This is good, —
bold, striking and final. But Rudyard
Kipling beat it when he says, "But East
is East and West is West and never
the Twain shall meet." Here is a
yearning unfulfilled desire there that
Euclid didn't grasp, ^{which} ~~but~~ it conveys by
emotion, a dreamier infinity than Euclid's
lines could do. Similarly Einstein has
said ~~it~~ in opposition to Euclid. "Parallel
lines if produced far enough must
finally meet." But if he were capable

I say it with a touch of imagination
 how much ~~fast~~ ^{more convincingly} would it reach our
 minds. Thus "Parallel lines if produced
 far enough, must sooner or later,
like lovers long separated, come together
~~again.~~ " NO

in the end "No sympathetic mind could
 miss the appeal of that.

¶ But in this new transfusion of
 creative vigour into learning, in which
 even mathematics may share, would
 seem at first almost impossible for
 Political economy. Here is an abstract
 and crabbed science, living on facts
 and figures, untouched by imagination & words

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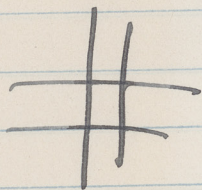
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than that, it is now crippled and discredited with controversy. It has become the Snarling Sisters of the Sciences, living on argument. It knows nothing of the reverend Serenity of Philosophy, the outcome of two thousand years of thought; nothing of the chattering femininity of Language; nothing of the austere dignity of mathematical truths, as calm and unmoving ~~removed~~ as the polar sky.

Yet political economy must alter or perish. It needs, if it is to be reformed and reconstructed, the vivifying touch of warm inspiration, ^{the ossifying frame of Economics} ~~that~~ it needs a Pygmalion to wake to life the Galatea that was once a living form. ^{no 9}

~~Economics~~; or shall he put it
more simply and say, It has got to
be louder and funnier? This
the Economics book is an attempt to
open the locked door behind which
economic scholasticism is drowning into
final oblivion, and to let in a
new current of life



FINIS
