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THE
CHILD OF DEMOCRACY.

—

MEMORANDUM OF JANUARY, 1891.

Ford

THE
CHILD OF DEMOCRACY

OR

THE EMBRYO STATE

BY

CORYDON L. FORD.

For he is not the God of the dead, but of the living.

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PREFACE.

This report is addressed to the critic of the schools : The boy who "runs away"; the girl who "went home with the headache"; the mother who watches the paling cheek of a daughter; the father whom something takes by the throat when he recurs to his boy; the neurologist who has spoken the hard lines in the faces of our girls; the oculist who finds that errors of refraction are alarmingly on the increase; the merchant with place to bestow who turns away the young applicant on finding that he is a recent graduate of high school or academy; the teacher in the higher institution of learning who complains that the same graduate comes to him unable to think; the rank and file of teachers who complain of "dry-rot"; the pulpit as seen in recent conventions called to consider the immorality of the schools; the Roman hierarchy who more than ever are students of portentous times; the tax-payer who doubts that he is getting adequate return on his school assessment; and, all other members of the State who have known aught of disorder or friction in the prevailing systems of Education.

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MEMORANDUM.

It is purposed submitting to educators as herewith, all being put down tentatively: The time has come for a reality movement in the schools—doing, instead of venture at preparation and ornament. Separation of school-room and practice as now existing need no longer be an enforced separation, attention being asked to the evident completion of the machinery for attachment of the school to life, the locomotive, the telegraph and the movable types. The suspended animation of the Embryo State is its retarded circulation, the above machinery awaiting organism as media. The wire and types given to the child, living intelligence moves to supplant the dead verbalism of the book. The path to contact open and wire in hand, the child may himself discover America, now something larger than when Columbus landed.

Intelligence given freedom of movement, the standard of the teacher is determined. His it is to interpret and order the endless stream of life pouring in upon his locality, becoming in his capacity the refining agency through which this stream moves to child and family. The teacher advances to life action. The locality becomes integral to the whole through the university as centre, which organizes around the locality interests, and the interests of the state, trading with both—being at once receiving and transmitting station on either side. A vast market-place for intelligence opens, where conflicting interests find adjustment in the free play of action centering, approaching in concept a bulletin board of somewhat elaborate proportions for the organized intelligence—everything to be bulletined in its reality, or relevant, sense. For example, the fact of a Rogers typograph is not bulletined until set up and working in the laboratories of practice; so other piece of intelligence, as mental machinery which finds physical expression of model in words

as for the thing, being a new scheme of organization on paper, is not finally bulletined until demonstrated as practice or, conditions compelling, reported as practice. Thus lying between state and cradle is the material for contact with every phase of life, and as practice. The university organically including the locality, logically universalizes. The school becomes the locality rendezvous; the university, the rendezvous for the localities. At these the typical in life is registered as abiding. The relative locality registration works over into the local archive; the registration of the university into the archive of the localities. The rendezvous as the local mart of intelligence becomes the modern meeting-house. The child mixes everywhere with life, under organization, finds his continuous mental movement and passes into the state through the university, the sifting of practice being ever operative. The child's career shaping through freedom of action, a rational progress supervenes; he no longer walks the plank blindfolded on special occasion, as the annual commencement, his mergence into the state being impelled by his own habit of action. The assumption holds that intelligence in the state is an organism, there being signs of the speedy advance of the newspaper from the fragmentary of rumor to the truth or unit of full inquiry—moving to organize the facts of life in their interdependencies, intelligence in the wide reach to be accessible on both the leaflet and the bureau side. The advance is, then, to free action through full fact and organization. Following on free action comes the test of practice. Conditions force the issue with the parrot verbalizer who is driven to the forge and soil, making room for the masterful organizer. The latter in the saddle, responsibility is laid in accordance with capacity to do. The mind-worker, in alliance with changing conditions, comes to his estate; the hand-worker, belonging to the field of routine, passes from control. In the general shifting, the pedagogue, as typifying the professional method monger in apart theory, may be asked to abdicate under warrant of the fol-

lowing proposition taken to strike confusion at the base of his system :

Mind stands for the movement of image ; otherwise put, movement of intelligence or idea. The existence of mind is presupposed. We discover the city of Is.

METHOD OF THE MOVEMENT.

1. Impact of image as the beginning of image movement, or sensation of beginning intelligence, relatively the point of outlook on the movement—the sensibility, or power to feel, of the scholastic.
2. Movement of image in its relations, the sensation of ordering intelligence—the power to know and reason, the intellect, of the scholastic.
3. Movement of image to its final relations, the sensation of ordered intelligence in action—willing, or will, of the scholastic.

The recognition in so far as it is subjective rests on individual intelligence. If it does not move, then it does not, meaning that it does not move for you save as you move it. Attention may, however, be directed to the jump of image as it sheers and forges from the repellant—a negative relation, as one may speak, in contradistinction to the press or push of the image toward that which it would possess. The isolated, or fixed, exists as the unreal and aside from consciousness — to reach consciousness, the fixed, a relative term, must be moved as image, or intelligence. The question of the nature of the impact and its sequence, is the question of the nature of intelligence itself, which is its own excuse for being. We are in the presence of the God principle. To ask the last secret in the flake of snow is to interrogate God. Mind bows as the movement of intelligence in the presence of its own reality, which ever waketh as spirit.

SOME PHENOMENA OF THE MOVEMENT.

1. The image of the shuttle thrown by the hand moved in its relations, determining that of the shuttle thrown by the lever, and

as the final ordering in action the power loom took shape—the faculty or power to recombine or modify image, the imagination of the scholastic.

2. The hunger image of the Hottentot moves to its relations, and final ordering of immediate possession in action, there being no further movement or ordering as with individual having image of the restrictions of society—the selective conscience of the scholastic; again, the European who has not ordered his image with society in the possession of an apple or horse, through acting on less than adequate inquiry, would find unrest as in the interrupted image of the outcast, belated intelligence, pressed upon by bars of iron, now moving to the greater possession, in action, of society itself—the recriminative conscience of the scholastic. Sorrow and joy are here seen as respectively the friction, and the freer moving, image—being the emotions of the scholastic.

3. Impact of image apprehended as the point of outlook on the stream of intelligence, there is presented the inductive and deductive reasoning of the scholastic. Need of here extending this distinction-making is not apparent. For the objection to the premise, taken by those who do not move the image, it should be offered that the assumption of an universal is the universal and as well as another. There is no universal for any one save as he uses it. For the rest it should be pointed out that the only absolute is the category of a practice, there being in this sense no general practice, or doing. Just here, by courtesy, relief may be asked from the rigor of systems built on verbal distinction-making. It may not be objected if one thinks to bind these upon himself alone, but the same as working out into the concrete of action may come to mean more. The end here is not, therefore, to formalize outside a given procedure in life's immediacy and moment, except for those who would find diversion in it as the passing incident and lending reality. Last, its separation from a practice is not to be thought of; that is,

it cannot be viewed as something apart and of itself. A tool of thought is a thing to be used, not talked about. As such latter it may not be propounded without apology.

The reality underlying the notion of literature is to be seen as the ordered registration of life. The man of letters finds his place in this concept. This is in the movement of life or intelligence; it being conceived that all intelligence in all time has been registered as act. Anything short of action cannot be here passed as intelligence, or thought; rather, it should be noted as abortive movement. The New Registration is but a re-forming for utilizing the present registration, or machinery. The locomotive, the Norway pine, the perfected printing press, the Rogers typograph, the cattle upon a thousand hills, man himself, are of this latter registration. At last we get there in the movement; that is, we organize for changing conditions. Literature as in its mass partaking of the disorder of opinion, undergoes radical sloughing off in the final ordering (organizing) of intelligence; such organization being the machinery, physical and mental, for bringing all knowledge into its relations or reality. Literature thus dies to live with the permanent, yet moving, man of letters in the registration concept. In the crucible of the moving image the burdens laid upon men in the fixed scholastic systems become a wild jumble of isolations, the work of formalists, and along with other literature of opinion pass over as mediaeval jargon.

The reign of argument ended, we at last have logically the close of the Middle Ages. A rough grouping of ~~this~~ literature of opinion may be attempted and its change briefly set down.

Philosophy gets its practice or reality in ordering the facts making for action at a given juncture of life. The philosopher functions through dominating the field of life's intelligence, his department in the organism being that of the Whole. Philosophy thus taking cognizance of the full movement of intelligence in the State, interpreting and ordering for action, passes into politics.

Intelligence organized, the philosopher directs his departments in council for action, thus realizing his will, the fact being the act-compelling thing. This furnishes the military concept of life. Science orders the specialized fact, the scientist being the departmental philosopher; the research or registration in a given department moving through its head to the whole. Logic realizes as the centralized or ordered movement of the facts that make for action and does not relate to form specifically more than does the law of gravitation in the physical movement; rather, it may be said to relate to all form of action. Logic, then, simplifies as the law or process underlying action-form, being the funnel movement of fact. The discussion of this law in the ordered registration of test phenomena constitutes the New Logic, or logic as instrument. Metaphysic, allied to logic, realizes as the final ordering of a given proposition, being the last test of order or reality—the thing back in the logic, if one prefer.* This concept of philosophy, including logic as tool, embraces the fundamental region of literature and in the wider field reaches out to touch all life. With this, the grouping may be continued, permanent function in some degree influencing any notion of primacy.

Psychology stands for the moving image, and on the detail side, works into registration of the mental phenomena. As practice, in which it endures and to which the registration is incident, it finds its field in ordering an individual movement. As literature, so to speak, it may be said to border science and philosophy and unite the two—the middle ground. As reflecting the old psychology and opposed to simple registration of positive phenomena, “apperception” may properly be permitted as a good example of the multiplication of words, the necessary patchwork of verbal distinction-making when worked into a system. This endless makeshift is the fulfillment of the bond. The mind working tangent to the real moves as inexorably, beating at disorder involved in the artificial. Theory as the movement of intelligence has no reality apart from

the complete movement out into the will, or reality in action; theory, therefore, resolving as the theory of practice, the "ought" in the "is." The movement being embodied as action, the apart theory falls abortive, or without reality; the unreality lying at the root of the scepticism of the schools or what you like.

Moral force, or order-making, may be understood as the whole movement of intelligence; the locomotive, telegraph, and types as standing for all physical machinery, and the organization of the New York Central road for the mental, are seen as concrete expression. Morality is the individual intelligence ordered with relation to the whole movement—the order of the whole in the individual. An untruth is a disordered or misplaced fact.

"Conscience" remains as an uncertain piece of distinction-making—the will-determining in the movement.

Duty is the exaction of a given category, and does not exist as precept or the "ought" apart from the "is." It relates to the individual, there being no general duty.

Affection is the movement or push of the image toward its end, applying to the person. "Malevolence" has no place, except as expressing disorder.

"Ambition" is obsolete other than the fight to preserve one's mental movement—it is the movement.

Selfishness, synonymous with the play of interest, belongs to the movement; regulated or controlled by full inquiry touching real interest as combining the individual and the common good, it is seen as legitimate in the social fabric and allied to all progress. Charity is a phase of interest. "Unselfishness" is the denial of motive.

Hope is the exultant image; despair the dying image.

Ethics, in the true sense the logic of specialized action (conduct), becomes obsolete as an apart system and passes with a word. The great new ethic is a beating up against the life current.

Art is bound up in the freedom of the spirit, the masterful "getting-there," and may find expression in soleing a shoe or turning a sentence; it is the equation of the all-spirit and the all-ordering in action—the perfect doing. Art as meaning brush or chisel in an exclusive sense is shorn of its falsity.

Intelligence in the individual is the logical arrangement of all the facts that make for action at a given juncture; intelligence as commodity, the orderly movement to the individual.

Education becomes the freeing of intelligence; teaching, in a narrower sense if one may, the freeing of an individual movement—the breaking of distance between mind and external things. Mind and thing are one if let be.

Consciousness exists as the reality of relation in the movement of intelligence, opposed to the isolated or fixed.

The abstract becomes intelligence as moving set over against intelligence as fixed—the whole the moving image, a condition of relativity merely. An individual movement, the abstract relates to the concrete in so far as one mind has the concrete.

Memory is the reality or conscious image, and to be let alone; reality or consciousness, as pointed out, existing in the relations of image, or movement. Other expression may be found, as the blending or fusing of image.

"Attention," in so far as it may interfere with image movement, equals distraction.

"Generalization" is seen as the subterfuge of the subjectively-industrious man engaged in bolstering his hand-made systems; looked through, analyzed, it is the grouping of the imperfect or mutilated images of the particular.

Instinct, as the cell-building of the honey bee, appears the specially loaded, transmitted nerve element, whatever that may mean. In the light of the moving image instinct does not differ from any form of intelligence.

Gratitude, honor. etc., define as sense of justice, and relate to the integrity of the movement.

Dualisms like that of hand and brain eliminate as fiction.

Action as reality, is action as ordered intelligence. The tortured will lies bound in subverted movement short of externalized action. The universal as aim of philosopher, is compassed in the unit of relation expressed in the universal principle of motion modified by the media of its expression as action—the general in the particular. Romance is the wierd in the actual; the marvel of it! “Saved by a hair’s breadth” is ever recurring. Romance is the web of circumstance woven from the coincident of life. The attempt artificially to portray this is the lumber of “fiction.” It is seen that a new idea is the only sensation, psychologically or otherwise; this may mean an old idea in new dress, that is, in new relations.

Poetry is the non-insistent—that in which everything is. As “literature,” it re-forms on the real. For individual man, the sunshine may blow upon him if it will, the stones cry out, or the brook pick a lullaby on the invisible strings of air.

Finally, a deal of “literature” rationalizes when relieved of the formalism in system-making, as perception, concept, judgment, premise, etc. For this and much other matter, one may continue as he prefer.

Regarding school organization, the remote district with the rest at last gets the wire. The rendezvous everywhere becomes an all-night place. The game of the moving intelligence never stops. The rendezvous becomes the art center for the locality, the orderly moving of intelligence being the highest art. Of the latter the ordering of the price-making fact precedes, being nearest the stomach. For this the locality gets its momentary bulletin, or as needed. At some juncture it may be that the nation gives over all else to watch the seating of a president of forty commonwealths; the wires work and the leaflets fall unceasingly. At other time

the wires bring intelligence of a ship of new pattern to launch on the Clyde or the Delaware. The progress of building is watched. Models shape, students from the universities as centre study the vessel on the stocks. The movement overflows to the locality which sends up its representative, a boy with a passion for the nautical and its architecture, to return with material for his model, which progresses with that at the university and parallel to the growing ship. It may occur that a given university is obliged to call in the locality boy for aid in the masterful bulletining of this engine of commerce. Specific information from time to time as required is brought on the wires from local rendezvous, mayhap on the Kennebec, distributing through the universities, or a visit must needs be made to some point, conditions ruling. So in principle would be a study of the Brooklyn bridge or an East River tunnel, practice in all this, as in everything, alone determining detail. Similarly, an improved grain harvester, typograph, printing press, electric motor, or power loom, are built and running simultaneously at important points, models meanwhile may build as needed by the local demand for intelligence. The advisability of erecting as practice a power loom, for instance, or a mammoth stationary engine, will turn on this locality need, considerations of adaptability and local demand entering, the question being commercial. Again, the boy with a bent for farming, studies improved ensilage at some point best adapted, or the culture of the Hereford or Southdown, or some matter of pressing importance as the beet sugar industry or a blight, calling to his aid the scientific man in other lines, returning to demonstrate at the locality, and pass into the State at a stage demanded by his activities. Some boy never gets farther in the university than the locality, illustrating the sifting of practice. The boy whose ultimate tendency is theory doing (direction finding), that lonesome child of the centuries, the pilot of the ages as placing facts in new relations making for some great action in organization

and order, is studied by the philosophers of the center and placed in growing action where his worth merits. Thus the great crime of mental repression is for future time wiped from the slate. The Embryo State retains what is needed in the movement toward the State, making all preparation a doing, teaching not less an apprenticeship than any. Textbooks in the sense of to-day become a curiosity of the museum, the various things which they represent placing as incident in an individual movement. Thus at a given stage the boy might be curious to know whence he came and what the pit from which he was dug. History masterfully presented would supply what could be told. Some boy's genius or movement leads to the mathematics; what is recorded is in unique compilation furnished him and such contact of practice as should free his movement. Thus the race of specialists cares for its own. In brief, none but the specialist can survive, finding through the grand division of labor the social organism.

The State and school move together in recording this endless tale of action, which in so far as it relates to the locality belongs to the locality registration, passing to the local archive. There is as much news in Switzerland as in Russia. Representative men and events abide in marble, and bronze, and on canvas, befitting the niches and walls of the meeting-rooms of the rendezvous. The story of the lillies is wrought in the stone of its columns. The parables of the vineyard and the ten talents are thenceforth written in action. The "precept" of moving life replaces the conning of empty phrase.

These notes are not for the dreamer, nor the individual who is daily guilty of professionally practicing mental abortion in our schools and colleges under the guise of good, nor yet for the one so bound by the jargon of the Middle Ages that the newer language is blind to him. For these, like the Pharisee class-interest of every age, it is feared there is small help. It still may chance that of two grinding at a mill the one shall be taken and the other

left. Enfolded in the moving image are epic and sonnet without end.

Before going to the country on a somewhat full report of the School, now preparing, the endeavor is to use all sources of light for the one end. The thought is, being previously set out, that the report take form as

THE
CHILD OF DEMOCRACY
OR
THE EMBRYO STATE.

It may be addressed to the critics of the schools among whom the boy who runs away, the girl who takes the headache, the anxious, parent, and the teacher himself, should not be forgotten. The whole to include the model of the mental machinery for hooking the schools to life, now lying on the author's table.

University of Michigan,
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