The influence of Georg Wilhelm Friedrich Hegel on William Torrey Harris

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Thesis

THE INFLUENCE OF GEORG WILHELM FRIEDRICH HEGEL
ON WILLIAM TORREY HARRIS

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CHAPTER I

INTRODUCTION

William Torrey Harris in Retrospect

The influence of William Torrey Harris upon education in the nineteenth and twentieth centuries was indeed significant. A few tributes from two of his many commentators will illustrate this point. Neil McCluskey writes,

As United States Commissioner of Education he was the most eminent philosophical, professional educational official of the world. No other American public school official except Horace Mann has commanded respect in official circles throughout the world as did he. No other American has received anything approaching the almost idolatrous worship of America's public school men which he received during the years in which he was the official professional leader of the school people of the United States. ¹

Merle Curti states, "While it was Mann who laid the foundation of the American public school system, it was W. T. Harris who presided over the rearing of the structure."²

If these opinions are accurate, then any additional knowledge of how William Torrey Harris came to formulate his position will not only give us a better understanding of

¹McCluskey, PSME, 100.
²Curti, SIAE, 310.
Harris, but also a deeper understanding of American Education as it is today.

Evidence of the Influence of Hegel

Perhaps the title of this work, The Influence of Georg Wilhelm Friedrich Hegel on William Torrey Harris, would seem presumptuous; perhaps the title should have been in the interrogative sense rather than the declarative sense. But there is a great deal of evidence to support a declarative title. In one of Harris' articles he clearly points to the Hegelian influence. Harris stated, "I not only thought Hegel, but lived Hegel, was Hegel. All that I have ever known or done I Hegelized with a sort of desperation."³

Harris' first contact with the writings of Hegel came as a result of his association with Henry C. Brockmeyer, whom he met at a meeting of the St. Louis Literary and Philosophical Society. Brockmeyer not only suggested that Harris acquaint himself with the works of Hegel, but also offered to translate Hegel's Logic into English. After this first meeting with Brockmeyer, Harris made a notation in his diary. He stated, "He informed me that Hegel was the great man among modern philosophers and that his Logic was the work to get."⁴ After reading the Logic, Harris stated, "The mental atmosphere of the book has a quelling and

³Snider, SLM, 119.
soothing effect on the student. All the collisions and petty details of terrestrial affairs seem to fall away, and are mere gazes, as it were, into their eternal archetypes, and sees the essence of the conflict, the problem reduced to its lowest terms. It seemed that Harris had a great deal of difficulty with Hegel: "I began to study Hegel about 1859. My progress in understanding Hegel, and indeed all the great philosophers has been indeed slow." The influence of Hegel seemed to be of such a magnitude that when Harris published his Introduction to Philosophy it "followed Hegel so closely as to be virtually a paraphrase."

But, why such a great interest and attraction to Hegel? One possible explanation is that the conflict in America, which saw a concrete manifestation in the Civil War, seemed to center around the question of the relationship of the state to the individual. Thus, there seemed to be a need for a philosophical point of view that would justify the state, and at the same time would place a high value on the worth of the individual. Transcendentalism seemed to satisfy the need for the latter, but did not account for the supremacy of the state. Hegelianism, from Harris' interpretation, seemed to meet both these demands. "They [The St.

5Harris, Art., "BTHHM," 148.
6Ibid.
7Schaub, (ed), WTH, 77.
Louis Hegelians] found in the German romantic philosophy a ready-made formula by which they could interpret the life of the frontier and the tragic conflict of the Civil War.\(^8\)

At this point, one may get the impression that Harris merely took what Hegel had said and applied it to the American scene. This is not quite true and at best would be an oversimplification. This work will attempt to point out in what sense Hegel influenced Harris with special attention given to the educational influence.

**Format for the Thesis**

The approach to this problem will be to give first a summary of Hegel's life, giving special attention to those events that may help in understanding the man as well as shedding some light on his philosophical position and his concern for education. The next step will be to make an attempt to summarize Hegel's philosophical position as it pertains to education. The educational point of view of Hegel poses a difficult problem, since Hegel never formulated any systematic philosophy of education. "His ideas on education were expressed in his works on philosophy and his addresses to students and, as rector to the public."\(^9\) This work will take advantage of the works of Hegel that

\(^8\) Ibid., 71.

\(^9\) Eby, DME, 428.
have particular relevance to education as well as to his many addresses to the public in the area of education.

Chapter III will include a similar format for the position of William Torrey Harris, that is, a brief outline of his life, paying particular attention to those factors that seemed to have influenced Harris. It will also include an outline of his general philosophical position and its relevance to his philosophy of education.

The final chapter will state the conclusions that can be made as a result of this study.
CHAPTER II

HEGEL'S PHILOSOPHICAL AND EDUCATIONAL POSITION

Education and Early Influence

Georg Wilhelm Friedrich Hegel was born at Stillgart in Wurtemburg on August 27, 1770. His father was a secretary at the local revenue office, whose salary put the Hegels in the middle class, economically. Hegel remembered his father mostly for his insistence upon order and detail which no doubt had an influence on Hegel. His mother seemed to be a women of taste and refinement and was Hegel's first teacher. The Hegels belonged to the Church of Prussia, which at that time seemed to pride itself with its emphasis on rationalism.

Hegel's first school teacher was a man named Loffer, who took an immediate interest in the young Hegel. When Loffer died, Hegel wrote in his diary,

His chief care was to be of use to his pupils and to the world. He knew the value of knowledge and the consolation it insures in the midst of life's uncertainties. How often and how contentedly did he sit by me and I by him in that beloved little room. Few knew his true worth. Now he has fallen asleep, but ever shall I bear his memory in my heart.\footnote{Mackenzie, HE, 7.}
When Hegel entered the Gymnasium, he concentrated mostly on literature. It is also interesting to note that he was critical about some of the methods employed in teaching, and especially those used in the teaching of Latin. Hegel claimed that too much attention was given to the content and not enough to the thought. At the end of his course work at the Gymnasium Hegel delivered a valedictory before his classmates and faculty. He stated,

Such a mighty influence has education upon the entire well-being of the state. How strikingly is its neglect seen in the Turkish nation. If we regard the natural capabilities of the Turk, and then see how barbarous he is because unschooled, and how little he advances knowledge, we can then rightly value our own good fortune. 2

Here Hegel seems to be talking more like a teacher than a young man freed from school tasks. Upon graduation from the secondary school, he entered the University of Jena where he studied philosophy and theology. While at these studies, he found Kant and Rousseau of particular interest. Also during his university studies, he had an opportunity to meet Friedrich Wilhelm Joseph Schelling; in fact, they both belonged to the same political club.

Teaching Experience

Upon graduation, Hegel took a teaching position as a tutor, not because he enjoyed tutoring but because the job gave him a great amount of free time to think and to write.

2Luqueer, HAE, 13.
He only stayed a short time as a tutor at Bern when he accepted a similar position at Frankfort. While at Frankfort, his father died and left Hegel enough money so that he could take a year off from tutoring in order to think and to write. After this Hegel accepted a position as lecturer at the University of Jena where he stayed for seven years. He left this position to assume a position as editor of a newspaper, a job he held for one year before accepting a position of Rector of the Gymnasium at Nürnberg. While in this position, he taught philosophy, morals, and religion. His method in the classroom was to first ask the boys to summarize the previous class. From here Hegel would begin his lesson for the day. "He was glad to be interrupted in what he was saying, but laziness and inattention he could not tolerate."\(^3\) It is interesting to note that Hegel felt it his duty to refrain from expressing any political preference in the classroom. "Keenly interested in the political questions of the day, he thought it his duty, as Rector of the Gymnasium, to abstain not only from all active participation in political work, but from definite expression of opinion."\(^4\)

Shortly before resigning this position, he met and married Marie Von Tucker, a girl more than twenty years

\(^3\) Mackenzie, HE, 33.

\(^4\) Ibid., 37.
younger than he. After his marriage, he left this position to accept a post at the University of Heidelberg, where he lectured and wrote the *Encyclopaedia of Philosophy*. After its completion, he accepted a position at the University of Berlin where he lectured until his death in 1831.

Before an investigation of the educational views of Hegel, it is necessary to stress the fact that Hegel never wrote any systematic philosophy of education. It can be further suggested that Hegel's educational ideas are a part of his general philosophical position. Thus, in order to get an understanding of his educational theory, one cannot isolate his views on education from his philosophical position.

**The Dialectic**

The Hegelian system develops in triads; that is, the thesis and its opposite, the antithesis, are unified in the synthesis, which in turn forms a new thesis. For example, the system starts with being, in an abstract sense and not in some concrete sense, in other words just plain "isness." "It has no content for content of any kind would be a specific determination."\(^5\) Thus we have being, which is common to all things, but we cannot come to understand or know being unless we can see it in relation to something that

\(^5\)Stace, HP, 90.
is other than being, which is not-being. In other words, being is emptiness, but such absence of any character is simply nothing. That is, being and not-being coincide and one can pass into another. "And the pure concept of being is thus seen to contain the idea of nothing. But to show that one category contains another is to deduce that other from it. Hence we have deduced the category nothing from the category being." The idea of being and nothing (not being) passing into each other gives rise to the third concept of becoming, since becoming is being as well as not-being.

This triadic movement does not stop. "From the point of view of analysis, dialectic is a method where each concept may be seen to imply its own opposite as a necessary and inseparable part of itself." One can better understand this movement, if it is seen in an actual situation. Hegel writes,

Each individual has a threefold life of body, soul and spirit; perhaps it would be truer to say that this represents three distinct planes of existence which man must learn to live and control. The apparent order of development of the individual is upward from the body life, through to that of the animal soul [instinct, impulses, feeling, etc.]

6Ibid., 90-91.
7Loewenburg, HS, 27.
8Mackenzie, HE, 60.
Thus, since individuals develop in this manner, the society must come to recognize this fact and set up laws and rules of conduct accordingly.

This leads us into Hegel's ethical theory and his philosophy of culture, which are central to his philosophy of education.

**Rights and Duties**

An individual, according to Hegel, whether he is a citizen of a state or not, has the capacity for rights. The rights of persons who have not become citizens of a state are abstract rights. "The sphere of abstract rights is the sphere of those rights and duties which accrue to human beings considered abstractly, i.e., simply as persons, and not yet citizens of states." But, these rights do not hinge on any mere existence as a person, but only in connection with other persons. Hence the imperative of right is: "Be a person and respect others as persons." One of these rights is the right to own property. If one desires to exchange his property for some other property, he has to come into contact with other persons, who perhaps will bargain with him in order to reach some agreement and to arrive at an understanding. As Hegel states, they form a 'common will.' "Their implicit identity becomes realized

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9 Stace, HP, 382.
10 Dyde, PR, 67.
through the transference of property by mutual consent, and with the preservation of their rights. This is contract. The so-called "social contract" is not a contract since persons, in a concrete situation, are members of a state. The social contract seems superficial to Hegel, since both parties want to remain "possessor."

Also, in a contract, we have two wills, common and particular. They differ in the sense that the common will is agreement while the particular will is performance. In some primitive tribes these two wills are identical. That is to say, the natives agree to sell some property to another tribe, but they do not take the steps that are necessary for a transaction. In fact, the natives just sit and wait for the other tribe to come to them.

For Hegel, wrong occurs when one gives the impression that he is in agreement, while in reality, he has no intention of supporting his part of the bargain. In other words, the common will or agreement will not become actualized. Right, however, occurs when the persons have full intention of supporting what has been regarded as common will.

Another type of wrong is unintentional wrong, which is nothing more than holding something that is wrong, but

\[11\text{Ibid., 47.}\]
thought as being right. It is important to note that there is no penalty attached to this type of wrong, since one has not willed against right.

Another type of wrong is open defiance of right or what Hegel calls crime. "It negates not only the particular object of my will, but also, the universal or infinite, which is involved in the predicate 'mine,' the very capacity for possessing rights; nor does it utilize my opinion, as in fraud."12

Punishment, on the other hand, cannot be justified on utilitarian grounds, such as a deterrent to crime. Hegel states, "Revenge is mine, says God in the Bible, and, when some find in the word re-tribution the idea of a special pleasure for the subjective will, it must be replied that it signifies only the turning back of crime against itself."13 Stace makes this point clearer, "Justice abolishes the crime and restores right. But revenge merely adds a second wrong to the first."14 Now punishment for a crime can be determined by the type of crime. That is, if a man insists on using violence on his fellow man, then the punishment shall be the use of violence on the violator. Hegel warns,

To adhere obstinately to the equalization of punishment and crime in every case would reduce retribution to an absurdity. It would be necessary

12Ibid.
13Ibid., 100.
14Stace, HP, 330.
to institute a theft in return for a theft, robbery for robbery, and to demand an eye for an eye and a tooth for a tooth, although the criminal, as we can easily fancy, might have one eye or be toothless. 15

Murder, then is punishable by death, because one has used murder as the law; then the use of the murderer's own law on him, would be justice.

If the crime goes beyond the expectation of the criminal, Hegel felt that the criminal was still responsible. For example, if a fire does more damage than was originally intended, the criminal is still responsible for all the damages that occur. Hegel writes, "In acting I must expose myself to misfortune; that also has a right to me, and is the manifestation of my own will." 16 On the other hand, children and the mentally ill are not responsible for their actions since they have not willed against right.

**Ends and Means**

In the area of ends and means, Hegel felt that people had no right to justify questionable means with some particular good end. On the other hand, if a man was starving and could not purchase any food and had exhausted all other means to get food and failed, then by refusing to steal, he would be committing a wrong.

15Dyde, HPR, 99.

16Ibid., 116.
What then is the good for Hegel? "The good is the idea, or unity of the conception of the will with the particular will. This unity is Realized Freedom, the absolute final cause of the world." Stace writes, "Hence when I will reasonably my will coincides with the universal will; it coincides with its notion, and is, therefore, good." How this notion can be realized in a social scheme will be given in the following sections:

First, the ethical system for Hegel is "the idea of freedom. It is the living good, which has in self-consciousness its knowledge and willing, and through the action of self-consciousness its activity. Self-consciousness, on the other hand, finds in the ethical system its absolute basis and motive." The best possibility for the realization of the ethical is in the state. To understand how this is possible, Hegel begins with the family.

The Family

In the family, the individuals involved give up their individuality for the sake of the family. To insure the success of the family, steps must be taken to provide for

17 Ibid., 123.
18 Stace, HP, 401.
19 Dyde, HPR, 155.
some of its needs. This is primarily the responsibility of the father, who provides the physical necessities such as food, shelter, and clothing. Also, the father has to see that the children will be sent to school and should make all the arrangements for payment. The father also represents the family when it comes into contact with other families.

The Civic Community

The disruption of the family as a unit takes place when the sons and daughters wish to exercise their right to marry, and to form new families. "This process constitutes the disruption of the old family." The notion of the civil society is a logical result of the disruption of the old family. While the family was based on feeling (love) the civil society is based on "intelligent self-seeking." Hegel claims that in the civil society, "each establishes and satisfies himself by the means of the other, and so must call in the assistance of the form of the universal." One can gain a clearer understanding of the civil community if one recalls what Hegel had to say about contract. That is the individual, as he exists as I, comes into contact with someone other than himself or a non-I. They in turn form a common

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20 Stace, HP, 411.
21 Dyde, HPR, 186.
will, which is necessary for the successful contract. Or the thesis, I, comes into contact with the antithesis, the non-I, and they form a common will, the synthesis. Now the civic community is a logical result of two or more independent families in the same manner that the contract was the unity of two independent wills.

The three basic elements of the civic community are the system of wants, administration of justice, and the police.

The system of wants contains the individual's own self-interest. It is accomplished by the use of others as instruments to their own private needs, but these individuals who are used as means to other persons also use individuals as instruments for their ends. Hegel states, "I acquire from others the means of satisfaction, and must accordingly fall in with their opinion. At the same time, I am compelled to produce the means for the satisfaction of the wants of others."\(^{22}\)

The second element of civic society is the administration of justice. Thus since the individual has rights there must be an instrument to make them realizable. Stace comments,

Hence what formerly existed as bare rights, existing in a subjective way only in a person, now proceeds

\(^{22}\text{Dyde, HPR, 192.}\)
forth into objectivity, becomes definitely established, instituted and recognized as having universal validity and authority in the social fabric. 23

It is also important to note that laws are made to protect the rights of individuals against those that would exploit other persons' rights for their own advantage; that is, law can not infringe on what a person desires to do with himself, so long as his actions do not infringe on the rights of others. It must also be noted that laws do not remain stagnant, they must be continuously amended; that is, they must never be regarded, as Hegel puts it, as 'ten commandments.'

The third aspect of the civic community is the police. "To secure the persons, property, and well-being of the individual against the inroads of the contingent, casual, and fortuitous is the function of the police." 24 The corporation is also a part of this section. It is simply an institution to serve the interest of the people. It is established usually in the commercial class for such purposes as maintenance, construction, health, and collection of taxes. It is important to note that the corporation serves individual groups. "Though a corporation pursues, in the first instance, its own special interest, its activities nevertheless promote the universal ends of society, just as the self-seeking activities of the individual do so." 25

23Stace, HP, 418.
24Ibid., 421.
25Ibid., 422.
The State

How then does the civic society give rise to the state, the synthesis of the family and civic society? Hegel writes,

The limited and finite end of the corporation has its truth in the absolutely universal end and the absolute activity of this end. This actualized end is also the truth of the division involved in the external system of police, which is merely a relative identity of the divided elements. Thus the sphere of civil society passes into the state. 26

In other words, when the individuals' private ends are still in opposition to the ends of society, there is a gap between private interest and public interest. This gap is to be narrowed in the state. This is to say private interest will coincide with public interest in the state.

Thus the state will reconcile the private with the public, the particular with the universal. It is the idea of the family projected to the entire society. That is, the state is an attempt to unite individuals in one family. The main difference between the state and the family is that the family is only universal in the realm of feeling. Thus the family has the content of the universal (feeling), but lacks the form (thought). The state which is a higher universal has both content (feeling) and form (thought). Hegel felt that "the state is no alien authority which imposed itself upon

26 Dyde, HPR, 256.
the individual and suppresses his individuality." 27

Thus the necessity of the state brings about more freedom for the individual. Marcuse states, "At the same time, this necessity is freedom because the process is not determined from the outside, by external forces, but in a strict sense, is a self-development; all conditions are grasped and ‘posited' by the developing real self." 28

This brings the function of spirit or mind into Hegel's conception of the state. It is in the state that the spirit or mind becomes objectified. Stace writes,

The identity of universal and particular, of state claims and individual claims, is founded upon the fact that the individual is implicitly universal, and that the state, as the actual universal, is but the objectification of the true self of the individual. 29

The state becomes for Hegel the most noble of all human institutions. He writes, "We must honor the state as the divine on earth, and must learn that if it is difficult to conceive of nature, it is infinitely harder to apprehend the state." 30

The state is also divided into three sections. The first is the constitution, which is subdivided into the

27 Stace, HP, 425.
28 Marcuse, RR, 154.
29 Stace, HP, 429.
30 Dyde, HPR, 275.
responsibility of the Prince, the function of the executive, and the function of the legislative branch. The second section is called foreign polity, by Hegel, which is nothing more than the foreign relation of the state. The third section is world history which is the unfolding of the spirit.

In history the Idea unfolds its various phases in time and the dominant phase at any epoch is embodied in a dominant people. The succession of these phases constitutes world history. . . . This world spirit is the final tribunal and judge of the nations. There is no international state or court which passes judgment upon the peoples, and none is possible. The judgment of the nations is found in the fate which awaits them in the process of world history.31

It is interesting to note that Hegel felt that there was an ethical element in war. That is to say, that war has the positive value of unifying a nation as well as guarding against stagnation, which Hegel felt would be a result of "Eternal Peace." Hegel writes,

History shows phases which illustrate how successful wars have checked internal unrest and have strengthened the entire stability of the State. In peace, civic life becomes more extended, every sphere is hedged in and grows immobile, and at last all men stagnate, their particular nature becoming more and more hardened and ossified.32

Hegel also felt that the Prussian state would be the dominant state during his lifetime, but that this state would be replaced by an even higher state, which Hegel felt was America.33

31 Stace, HP, 438.
33 Sibree, HPH, 87.
The Goal of Education

Now, what are some of the educational implications of this position? First, the creation of a moral man is the aim of education, that is to say, an education which would make the mind free. Or, the aim of education is to help the individual obtain full or true consciousness.

Now, since the aim of education, from Hegel's point of view, has been established, the means toward the achievement must be considered.

Hegel states, "Man becomes what a man should be only through culture." This seems to imply that outside a culture an individual cannot attain freedom. That is, an individual can only achieve freedom when he is a member of a culture. He becomes free in the sense that he, as an individual, recognizes the rights of others and, by so doing, acquires rights. Hegel states,

Thus, just as far as people have duties to fulfill toward it [the state], they also have rights. . . . By virtue of the ethical fabric, man has rights so far as he has duties.

McCluskey states, in reference to Hegel,

As a mere individual isolated from the community man cannot ascend above savagery. It is only when man comes to avail himself of the aggregate observation of mankind that he is placed in a position

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34 Luqueer, HAE, 108.

35 Dyde, HPR, 163.
to get a worthwhile inventory of the world.  

Hegel claims that an infant is potentially rational and, if this potential is to be actualized, certain rules of development must be recognized.

The child is implicitly by his nature, a rational being; but his reason is merely potential in the shape of natural ability or aptitude. The first step in the educational process is to gain respect of outward authority or to be disciplined not from within, since he can't do this, but from external forces, namely the parent.  

But as a result of additional education, this outward authority can be lessened. In other words, as the child grows older, outward authority is gradually being replaced by self-discipline. Hegel states,

But through instruction and education his own inner powers are awakened and he becomes conscious that knowledge, morality, and religion belong to his own nature. Education and instruction then aim at making him for himself—actually what he is at first potentially.

The Responsibility of the Family in Education

The main function of the family, as a unit, is to see that their children are given the training that will enable them to become effective members of the state.

36McKluskey, PSME, 121.

37Mackenzie, HE, 63.

38Ibid., 64.
This function is also shared by other institutions, but primarily is the responsibility of the family and the school. "If the family does not do its share of the work, and also support the authority of the school in regard to this, the school and therefore the child will suffer." Hegel states, "It is only by common and harmonious effort of parent and teacher that anything can be done to counteract grave faults." Hegel also suggests that when the child comes to school from the family, he must be trained to lead a social life, "since the child is potentially a social being." Hegel, needless to say, would respond negatively to the suggestion of Rousseau that the student should be educated apart from the culture, because "he who is a stranger to the laws of the world, cannot succeed in it." In a later essay, Hegel responds to a suggestion made by many of the educators of that time:

In modern education much harm has resulted from the maxim that children are early to be brought out into society—that they are to have their fill of the pleasures and excitements of grown people. Experience refutes this. It shows that men, who have laid a prudent inner foundation, and who have been brought

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39Ibid., 92.
40Luqueer, HAE, 90.
41Mackenzie, HE, 90.
42Luqueer, HAE, 148.
up in moral habits, learn quickly enough how to act properly in society. 43

The Classical Curriculum

On the other hand, the classical curriculum would begin its program with what Hegel called "something exalted" so that the students can use these forms to change his own environment. "The spirit and aim of our school is preparation for learned pursuits (University Studies)--a preparation based indeed on the study of the Greek and Roman classics." 44 The rationale for such a program was that the student in his study of the classics would be required to confront an unfamiliar language, "the acquirement of which exercises the mind in observing, comparing, generalizing, abstracting, judging, and reasoning." 45 Here, a case could be made for the similarity of Hegel's view and that of Herbart. We come to know something when we come into contact with something that is different.

Then from the point of view of language Latin and Greek being unfamiliar, unconnected with every day life, emphasizes the sense of something foreign and remote, while the time occupied in overcoming the difficulties involved in learning them, seems to mark out the distance transversed. 46

43 Ibid., 148-149.
44 Mackenzie, HE, 118.
46 Luqueer, HAE, 120.
Also, "Latin grammar was regarded more important than the mother tongue since it required considerably more thought than a familiar language."\(^47\) Hegel says,

The value of grammatical study can scarcely be overestimated, for it forms the beginning of logical culture, a fact, however, that appears to be almost overlooked. Grammar has for its subject-matter the categories, the peculiar products and determinations of the reason. With its study, therefore, the study of reason itself is begun. These essentials of intelligence, which grammar deals with, are easily grasped by a child. The abstractions are simple. They are, as it were, the single letters and vocabularies of the mind with which we learn to spell it out, so to speak, and then to read and interpret it. The pupil is made to distinguish shades of meaning. And it is most important that these differences be made a subject of study. For since the determinations of reason, we being reasoning beings, are in us, and since we understand them immediately, the first work of education is to put them wholly in our possession, that is, to make them objects of consciousness designated by appropriate names.\(^48\)

Hegel also makes reference to the "partition wall by means of which this separation from self, so necessary for education, is affected."\(^49\)

There is little to conclude that Hegel advocated any special method to teach literature and grammar. Mackenzie comments in this connection, "The pupil must be led to think about grammar and literature, and no mere rote learning would suffice, but beyond this general requirement he followed

\(^{47}\)Ibid., 122.  
\(^{48}\)Ibid., 155.  
\(^{49}\)Mackenzie, HE, 67.
recognized methods of instruction."

Perhaps it has been made sufficiently clear that, from Hegel's viewpoint, the whole of the educational process should lead, in the end, to a moral individual. To accomplish this, one must first dictate the actions of the child and then gradually develop inner discipline to replace the outward authority that was prevalent in the first stage of moral training.

Now, specifically, how was this to be accomplished? First, by "example; moral atmosphere (including discipline); second, indirect moral instruction through the arts and the sciences; third, direct moral instruction."51

In the first stage, example plays an important role; this stage takes place in the early stages of development. Hegel states, "Good example, surrounding them in daily life, is the best training for children."52 He further comments, It is this or that man who is the ideal which the boy strives to understand and to imitate. It is only in this concrete way that the child, at this stage, becomes acquainted with himself. Accordingly, what the boy is to learn must be set before him by authority and discipline.53

Also in this first stage discipline plays its most important role. Hegel asserts,

50Ibid., 127.
51Ibid., 130.
52Ibid.
53Luqueer, HAE, 122.
The boy is not to be allowed to follow his own whim and fancy. He must learn to obey in order to command. Obedience is the beginning of all wisdom. For by this, the boy’s will is brought under the reasonable will imposed from without. The boy’s will is not yet fledged, not truly independent and free. It has not yet learned to see the true, the objective which makes for righteousness. Soon, there appears in the child an evil self will. This must be broken by discipline (i.e. transmuted into good will, by instilling of more generous motives.) 54

Also, in this first stage punishment plays its most important role.

In the second stage Hegel felt that the individual was to be educated indirectly. In this stage Hegel made no sharp distinction between intellectual and moral training; in fact, moral training is largely the training of the mind.

The third stage is indirect moral training. In this area, Hegel had a wealth of experience, since for some eight years he gave all the religious, moral, and philosophical instruction to the boys in the gymnasium. He emphasized that this type of religious instruction should appeal to the intellect. "If religion be a matter of feeling alone, it flickers down to something idleless. It becomes inoperative, and so, loses all determined content." 55 Hegel’s program, at this stage, begins with a theory of right, duty, and religion which was taught in the freshman year of the secondary school. At this time, the boys were encouraged to

54 Ibid., 123.

55 Mackenzie, HE, 132.
reflect upon their religious training that they had received at the elementary level.

Hegel considered Right and Justice in connection with the individual as well as the community; thus the freedom of the individual has to be seen in relation to a larger whole. In religion, such ideas as conscience, faith, meaning of religion, God and His attributes, and sin are dealt with. In the second course, cosmology, natural theology, psychology, and logic are studied.

In the third course, Hegel dealt with "the fundamental logical ideas underlying all knowledge, and their process to apply these to a consideration of all the various sciences."56 After this comes the philosophy of the mind which includes psychology, that is, "the realization of the mind through moral life and conduct, and in the life of the state."57 After completion of such a program, "no boy could leave school without some insight into the value and meaning of life and sense of human responsibility and destiny."58 It also should be made clear at this point that, when Hegel talks about any specific recommendation, such as the latter, he refers to the education of boys. He states, "Women can, of course be educated, but their minds are not adapted to the higher sciences, philosophy, or certain arts."59

56 Ibid., 140.
57 Ibid., 141.
58 Ibid.
59 Dyde, HPR, 172.
CHAPTER III

WILLIAM TORREY HARRIS' GENERAL PHILOSOPHICAL POSITION AND HIS EDUCATIONAL POSITION

The Harris Family and Early Education

William Torrey Harris was born on a small farm in North Killingly, Connecticut, on November 5, 1835. At the age of four, he attended what is now referred to as a "little red school house," where his Aunt Catherine, while still in her teens, was the teacher. Some years later, Harris regarded these years as significant years in shaping his life. He claimed this unique education "unlike that of all other educative agencies which came later." In these formative years, Harris developed a great love for reading, largely as a result of his mother's influence. Before he finished the primary school, his family left Connecticut and went to Providence, Rhode Island. Here, Harris was registered in the local public school. He seemed rather troubled in this new situation because of the formal atmosphere of the school as compared to the informality of the earlier public school in Connecticut. "In particular, he disliked the

\[1\text{Leidecker, YT, 18.}\]
martinet system intensely and in general had nothing good to say about the school."² Later, he entered several private academies and seemed to have an intense dislike for all of them. One must not assume that, because he attended several secondary schools, he was attempting to find one to his liking. The reason seemed to be that, among the well-to-do, this was the accepted practice.

One of Harris' closest friends at Woodstock Academy and later at Yale wrote of Harris that his genial and kindly manners, his purity of character, his high ideals, his eagerness in search for knowledge and truth, in all things. He was already at the age of fifteen a philosopher—a lover of knowledge and not content with surface knowledge, but anxious to get at the foundations of things, and to go as far as the human is capable of penetrating.³

In fact, at the age of fifteen he wrote an essay entitled "The Faculties of the Mind."

In 1854, after graduating from Andover, he entered Yale. While at Yale, Harris was a rebellious young man who "became converted to phrenology, mesmerism, and the claims and promises of 'natural science,' repudiated a good deal of the orthodox Congregationalism with which he had been indoctrinated."⁴ Some years later, when Harris had an opportunity to reflect upon this stage of his life, he claimed

²Ibid., 36.
³Ibid., 38.
⁴Curti, SIAE, 311.
that this was merely one of the stages that an individual goes through in his intellectual growth. Harris left Yale after two years not because of academic or financial difficulties, but because he was dissatisfied with the education he was receiving.

Teacher in St. Louis

After he left Yale, Harris went to St. Louis where, after several business failures, he taught shorthand and penmanship. In his early years in the St. Louis school system, he met and married Sarah T. Bugbee. Also, at approximately this time, he met Henry C. Brockmeyer who was to have a profound influence on him.

His advancement in the St. Louis school system was indeed rapid. He advanced from instructor to principal to superintendent of schools in twelve years.

During these twelve years, his faith in phrenology and in natural science was shaken. There is little evidence to explain how this happened.

Journal of Speculative Philosophy

Also, while employed by the city of St. Louis, Harris was influential in the establishment of the Journal of Speculative Philosophy. The main reasons for its establishment can be traced to the time when Henry Brockmeyer became
fascinated with Hegel. At a meeting of the St. Louis Philosophical Society, Brockmeyer was successful in interesting the young Harris in Hegel's thought.\(^5\) Shortly afterwards, the Kant Club was initiated as a division of the St. Louis Philosophical Society. The name Kant Club can be misleading since it implies that its members were followers of Kant. However, this is not the case, since the membership was primarily interested in Hegel, and decided to work "their way back from Hegel through his predecessors to Kant, the first begetter of German Idealism to see precisely what was the transcendentalism which Hegel transcended."\(^6\)

However, the Journal would have never been founded if the members of the Kant Club felt that they had the opportunity to articulate their views in one of the well-established journals. The fact that this was improbable became apparent to the Kant Club when the North American Review rejected one of Harris' articles. In fact, one of the readers, Chauncey Wright, claimed that the article was "the mere husk of Hegelism, dogmatic, without the only merit of dogmatism, distinction of definition."\(^7\) After receiving a rejection slip, the young Harris suggested that they establish their own organ to communicate what was lacking in

\(^5\)See pp. 1-2.

\(^6\)Anderson and Fisch, PA, 472.

\(^7\)Ibid., 474.
other journals. One can conclude that the rejection of Harris' article was the efficient cause that led to the establishment of the first philosophical journal in America, but certainly not the sufficient cause.

The first assignment of the enthusiastic editorial board was to agree on a motto, which reads, "Philosophy can bake no bread, but it can give us God, Freedom, and Immortality."\(^8\) One commentator felt that "Hegel far more than Kant brought Harris God, Freedom, and Immortality."\(^9\)

**Concord Period**

After holding the position of superintendent of schools in St. Louis for some twelve years (1868-1880), Harris resigned and moved to Concord, Massachusetts. There, he and Bronson Alcott established a school of philosophy that, for nine years, gave summer courses in philosophy. "Behind the Concord Summer School of Philosophy (1877-1887), which Alcott and Harris organized, there was this hope and plan to bring New England Transcendentalism and Western Democratic idealism together. But, East and West merely met at Concord, for by this time neither movement had enough vitality left to launch a major philosophic tradition."\(^{10}\)

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\(^8\)Schaub, (ed.), WTH, 31.

\(^9\)Ibid.

\(^{10}\)Schneider, SLMP, 184.
Nevertheless, the school was well attended and such distinguished men as William James, John Dewey, Ralph Emerson, Hiram Jones, Bronson Alcott, and Harris himself lectured at the school. After the death of Alcott and after Harris' acceptance of the post of United States Commissioner of Education, the early enthusiasm that characterized the early years seemed to lessen and the school came to a close in 1887.

Harris, as the fourth United States Commissioner of Education, was constantly plagued by the amount of detail this position demanded. Also bearing ill health, he had little time to give to writing and thinking. He resigned when he was offered a retirement grant from the Carnegie Foundation for the Advancement of Teaching. One is led to believe that Harris did not retire earlier because of his financial insecurity.\(^{11}\) Unfortunately, this retirement was short since Harris died of a heart failure three years later.

**Harris' Definition of Philosophy**

There may be some truth in the adage that a man's definition of philosophy indicates his point of view. Harris' definition certainly indicates his view since he defines philosophy as "an attempt to explain the facts and events in the world by referring them all to one first principle which he has discovered or generalized and

\(^{11}\)Leidecker, YT, 577.
undertakes to explain all things by means of this principle, he becomes a philosopher."\footnote{Harris, HL, 1.}

When one arrives at the level of explaining all there is, he also has the responsibility to assist in solving the practical problems that face society. Harris writes that his friend, Henry Brokmeyer, "impressed us with the practicality of philosophy, inasmuch as he could flash into the question of the day, or even into the question of the moment, the highest insight of philosophy and solve their problem. Philosophy came to mean, therefore, the most practical of all species of knowledge."\footnote{Harris, HL, XIII.}

### Space, Time, and Cause

Let us first turn to the former problem, that of the nature and problem that philosophical investigation encounters according to Harris. First, the starting point of a philosophical system begins with a consideration of space, time, and cause.

In regard to space, we find that object is dependent on space for its existence. But, in order to conceive an object existing in space, we have to understand the object's environment. "We find ourselves necessitated to think an environment in order to think the object as a limited object."\footnote{Harris, ISP, 17.} One must admit that the object and the

\begin{footnotes}
\item[12] Harris, HL, 1.
\item[13] Harris, HL, XIII.
\item[14] Harris, ISP, 17.
\end{footnotes}
environment depend for their existence on space, since "space makes both possible. Space is a necessary idea." \(^{15}\) Also, space "does not cease with the object nor with the environment." \(^{16}\) In other words, space is infinite.

Time, on the other hand, is essentially different from space. While "space is the condition of the existence of things, time is the condition of the existence of all events or changes." \(^{17}\) Similar to space, time is infinite. If we say time is finite, we are contradictory, because a thing must have a beginning to be finite; to have a beginning infers a "time before it in which it was not." \(^{18}\)

The third and most important idea is causality. We find that the environment can cause change in an object. But, when acted upon, the object is also a cause. For example, in order to have heat melt wax, the wax must be meltable. If it were not meltable, the heat would have little effect on the wax. So, since wax is meltable, it is in itself also a cause. Thus, cause and effect are "both active, although one is relatively passive to the other." \(^{19}\)

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\(^{15}\) Ibid.
\(^{16}\) Ibid.
\(^{17}\) Ibid., 18.
\(^{18}\) Ibid., 19.
\(^{19}\) Ibid., 20.
Since an effect implies a cause, then, one can ask what caused the cause and so on; but for Harris, causality implies a first cause or first principle.\(^{20}\) Self-cause, writes Harris, "is the principle of life, of thought, of mind,—the idea of a creative activity, and hence also the basis of theology as well as philosophy."\(^{21}\) In a later work, Harris states, "our idea of cause, therefore, is the nucleus of our idea of an absolute. It is the basis of our idea of freedom, of moral responsibility, of selfhood, of immortality, and finally, of God."\(^{22}\) Self-cause can also be explained, according to Harris, by examining the relationship of dependent and independent being.\(^{23}\) That is, all being must be dependent or independent, and "dependent being can be explained only by the independent being from which it receives its nature."\(^{24}\) Independent being is identified with a self-cause or first principle.

In order to arrive at a first principle, man must go beyond mere sense perception, a stage of knowing which Harris calls atheistic because "it finds each thing

\(^{20}\) Ibid., 22.
\(^{21}\) Ibid.
\(^{22}\) Harris, PFE, 57.
\(^{23}\) Harris, ISP, 25.
\(^{24}\) Ibid., 22.
sufficient for itself." In other words, sense perception alone concludes that the things of the material world "are the essential elements of all being." At the second stage of knowing, the mind discovers that "each thing relates to each other, and there is reciprocal or mutual dependence." The third and highest stage of mental activity is that of insight or pure reason. At this stage, one "sees the world as explained by the principle of 'Absolute Reason.' That is, one finds that the world is in harmony with the principle of 'Absolute Reason.'"

In summary, sense perception is only conscious of the object, while the second stage finds that things are related and dependent on other objects for their existence. The final stage is characterized by having logical presuppositions which explain reality. That is to say, such ideas as time, space, and causality make the existence of objects and their environment possible.

25 Harris, PFE, 35.
26 Ibid., 33.
27 Ibid.
28 Ibid., 23.
29 Harris, ISP, 125.
Freedom

This highest stage of knowing implies freedom. Harris writes that "the third stage of knowing is the contemplation of the form of totality, which being self-determined is free."\(^{30}\) In other words, to be free is to be self-determined; not to be free means to be determined by other than one's self. Harris concludes dogmatically that "the first principle can reveal or manifest itself only in free beings."\(^{31}\) However, one can draw the opposite conclusion from this argument. That is, man is not free. For example, if being is either dependent or independent and man is dependent, then man is not free because he is determined and dependent on something other than himself--namely an independent being which is free.

Harris also rejects the fatalist's contention that the will acts out of necessity since it merely responds to the strongest motive. Harris finds this objection to freedom based on a false assumption; that is, the fatalist assumes that the motives are ready made in the mind without any volition on the part of the individual. Harris, on the other hand, feels that "the mind creates the motives by its thinking, and creates its realization by its will, activity,

\(^{30}\)Ibid., 265.

\(^{31}\)Ibid., 269.
and hence is doubly creative, doubly free."\(^{32}\) Here, Harris fails to distinguish between the physical motives of food, air, and discharge, and from other types of motives which are influenced by individual volition.

Let us consider the second aspect of a philosophical system according to Harris—that is, its application to practical situations.\(^{33}\) Harris contends that the major institutions of society are the family, civil society, state, and church.\(^{34}\) These institutions arise because the individual wishes to protect and preserve his freedom. Harris writes, "by social combination, each gives his individual mite to the whole and receiving in form the aggregate gift the social whole thus making him rich by an infinite return."\(^{35}\) Harris insists that one must not regard these institutions as agencies that infringe upon individual freedom since, without these institutions, freedom would be non-existent. Thus, the dualism, made popular by nineteenth century philosophers, such as Mill, of the individual versus the state, was considered by Harris to be false. Harris admits that the state does infringe upon formal freedom as opposed to substantial freedom. He states,

\(^{32}\)Ibid., 278.

\(^{33}\)See pp. 35-36;

\(^{34}\)Harris, Art., "CSS," 216.

\(^{35}\)Harris, Art., "PMS," 439.
Formal freedom is the freedom to attempt whatever one chooses; substantial freedom is the freedom of the race, which one individual shares with the rest by willing what is in accordance with the nature of self-activity, and therefore cooperates with the moral end of all men. 36

The School and its Relation to other Institutions

The institution of the school, although not listed as a major institution, is related to the other major institutions. As an educator, it is not surprising to find Harris attempting to relate the school to the other institutions in order to see what role the school must assume.

Beginning with the family and its relation to the school, Harris affirms that the family should "give to the individual, training in personal habits, respect for elders and superiors, obedience to rule, a sense of shame, family piety, and above all, the use of his mother tongue." 37 Here, the mother assumes much of the responsibility.

Harris writes,

It does not so much matter what the statistics will show, as it does matter that the growth of her child, and learning that constitutes a stage of progress, and how to discover and remove obstacles to his growth, as well as to afford judicious aid to the child's effort at mastering the use of his faculties. 38

36 Harris, Art., "EFES," 5.
37 Harris, Art., "CSS," 217.
38 Harris, Art., "EFES," 21.
When the youngster enters school, he severs some of his parental ties and his conduct will no longer be largely determined by his family, but by the school. Harris writes,

The chief consideration is the requirement of the civilization into which the child is born, has determined not only what he shall study in the school, but what habits and customs he shall be taught in the family before the school age arrived, as well as that he shall acquire a skilled acquaintance with one of a definite series of trades, professions or vocations in the years that follow school; and furthermore, that this question of the relation of the pupil to his civilization determines what religious faith or spiritual aspiration shall be adapted for the conduct of his life. 39

The school must also assume the responsibility of giving the child knowledge and skill in the technicalities of the world, science, literature, and history,---the conventionalities of intelligence as they have been called by a great thinker [the reference here seems to be to Horace Mann--R. L.] reading, writing, and arithmetic. 40

Thus, between the institution of the family and civil society, there is a fifth institution "partaking somewhat of the four institutions named as cardinal." 41 Harris doesn't give a great deal of attention to the relationship between the school and civil society. However, he does make indirect references to this relationship. The civil society contains the business world, as well as the instruments of

39Harris, Art., "RCF," 41.
40Harris, Art., "CSS," 218.
41Ibid., 216.
production that are connected with business. The primary interest of this institution is to provide some service to the community in order to make a profit or collect a salary. Harris feels that the school does not have the direct responsibility of equipping individuals with certain skills to sustain themselves. Harris states, "After the schools come the education of one's vocation, trade, or business in life." Here, we find that Harris makes an important distinction between professional education and, what may be termed, liberal education. Thus, the school provides an education which differs from the professional school. However, it must also be inserted that the school is not the only educative institution. Harris writes, "The school, however, though its sole function is to educate, it is not by any means the only educative institution."  

Let us now turn to the relation of the school to the state. Harris looks upon the state as an important educational institution, although the state, as such, does not establish schools. Harris writes, "For it is a well understood principle in our American Civilization that the participation of the citizens in the making of his own government in the election of his representatives for making and administering laws is an education of a very important kind."  

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42Ibid., 218.
43Ibid., 216.
44Ibid., 211.
Turning now to the relationship of the school to the church, Harris insists that the school must assume a neutral position in regard to any religious doctrine. In fact, he opposed Bible reading in schools. Harris also opposed the suggestion of finding a common denominator of all major religions and teaching this common denominator in the school because this practice would be the equivalent to teaching a new religion. Harris writes,

We must conclude, therefore, that the prerogative of religious instruction is in the church, that it must remain in the church, and that, in the nature of things, it cannot be farmed out to the secular school without degenerating into mere deism bereft of a living Providence, or else changing the school into a parochial school and destroying the efficiency of secular instruction. The necessity of considering the rights of conscience of all citizens in the state schools renders it impossible to bring in religious ceremonial or teach doctrines that are distinctively denominational. Even the doctrine of the existence of God implies a specific conception of Him, and the conception of the divine varies from that of the finite deity of animism to the infinite deity of East Indian pantheism and the Holy Bible.

The Aim of Education

Since the role of the school and its relationship to other institutions have been established, we can now look specifically at the school, its aims, and the means toward the actualization of its aims.

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45 Leidecker, YT, 429.

46 Harris, M. C. N.E.A. Proceedings, 1903, 360.
Education, for Harris, is to enable the individual to become free. "Education was for him in the first instance, 'mediation'; that is to say, it was the process of connecting the self with a larger whole, a beginning of self-entanglement." Harris writes,

education is the process of the adoption of the social order in place of one's more animal caprice. But, it is the adoption of a consistent course of action instead of a self-contradictory one, and hence it is a renunciation of the freedom of the moment for the freedom that has the form of eternity. Harris thus believes that the individual, upon entrance to the school, is egotistical. And, one of the major functions of the school is to help the individual in such a way that he or she will be able to see their actions not only from a limited perspective but also from a wider perspective and therefore, to help the student to decenter himself. Harris calls this process self-entanglement "which implies that, if the mental powers were allowed to develop naturally, they would become antagonistic to, or at least out of harmony with, the demands of society." Thus, through education, the individual will gradually replace formal freedom, that is, the freedom to do what one pleases, disregarding to a large extent, the needs of other members of society, with

47 McCluskey, FSME, 127.

48 Harris, PFE, 282.

49 Roberts, WTH, 41.
substantial freedom, which is the ability to condition one's action in such a manner as to take into consideration the rights of others. Thus, education must keep this aim in mind and condition their actions in such a manner that this aim can be realized. Harris asserts,

The highest motive, therefore is the moral motive. All will power is consolidated into one power, the will of the social whole, which has for its aim the object of assessing the action of all. This is what Hegel refers to as 'pure will.' Thus the will has infinite power to determine itself. God endowed man with self-determination, so that he might have the possibility of infinite progress.

This same point is made more explicit in a later article by Harris. He writes,

Man alone, in his intelligence and will, reveals the principle of self-activity, for man possesses the capacity for infinite culture. He can grow in holiness forever, by the exercise of his self-activity.

It has been pointed out that the family must assume certain responsibilities in moral education. Let us now look at the school to see more specifically how it contributes to self-entanglement. Harris writes that the school possesses very great advantage over the family in this matter of teaching respect for the law. The parent is too near the child, too personal to teach him this lesson.

50 Harris, Art., "EFES," 5.
51 Harris, Art., "PSEUS," 38.
52 Harris, Art., "PMS," 438-439.
53 See pp. 42-43.
54 Harris, Art., "MECS," 129.
Also, Harris claims that,

to one who is familiar with the methods of schools it is not surprising to find that the school had a favorable effect on the morals of the pupil. In the well disciplined school, the pupil is first taught to be silent and industrious, attentive, and critical in his mental habits. . . . The great advantage of school instruction in morality is the fact that the pupil is made to do and practice these fundamental moral acts of self control, and is not merely made to hear lectures on the subject, and exhortations without accompanying discipline in moral habits.55

Harris points to the fact that there is a direct relationship between people who are convicted of felonies and illiteracy to support his contention that people who are educated are less apt to commit crimes. Harris fails to point out that one could interpret this fact to mean that people who are educated are not any more moral, but are less apt to get caught for any crime they commit since they have a higher developed intellect, and thus, are in a better position to avoid conviction and apprehension.

In brief, moral education becomes the inculcation of correct ideas and habits. The question that needs answering is—what means does Harris propose to accomplish this objective?

First, since an individual, upon entering the school, has not developed any significant degree of self-discipline, then "we must retain the prescriptive element in education

55Harris, Art., "CSS," 226.
and insist on implicit obedience to prescribed rules at first.⁵⁶ The notion, that the child will follow his animal tendencies if left to his own volition, is the basis Harris uses to suggest that education should begin with obedience.⁵⁷ The process by which the child overcomes these animal tendencies, that is, the process by which he or she learns to become self-disciplined is called self-entanglement. In brief, the doctrine of self-entanglement implies that man has two selves, a physical over against the spiritual self. Harris writes,

As man ascends out of Nature in time and space into human nature, he ascends into a realm of freedom. At this stage the individuals must feel or perceive a common interest with other individuals. He must adopt for his own ideal the ideal of others. Then dropping his exclusiveness, he works for others and through others for himself. He learned his own essential aim and purpose in those of others, and more and more to make a common ideal the object in his striving endeavors.⁵⁸

The Five Windows of the Soul

What role do the academic subjects play in the educational scheme? In order to understand why Harris believes that certain subjects should be taken, we must first see what relationship the so-called "five windows of the soul" have to his educational theory. The five windows of the soul,

⁵⁶Harris, HE, XIII.
⁵⁷Harris, PFE, 289.
⁵⁸Ibid.
open out upon five great divisions of the life of man. Two of these relate to man's comprehension and conquest over nature, the realm of time and space. Arithmetic furnishes the survey of whatever has the form of time, all series and successions of individuals, all quantitative being mastered by the aid of the art of reckoning. The geographical window of the soul, the survey extends to organic and inorganic Nature. The surface of the earth, its concrete relation to man as he habi­tates and as the producer of his food, clothing, shelter, and the means of intercommunication which unites the fragments of humanity into one grand man—all these important matters are introduced to the pupil through the study of geography, and spread out as a panorama before the second window of the soul. . . . The study of history of one's native country in the elementary school opens the window of the soul which looks out upon the spectacle of the will power of his nation. . . . Grammar opens to the child his views of the inner workings of the mind of the race, and helps insofar to a comprehension of his own spiritual life. Literature, finally, is the most accessible, opinion, and conviction of a people; of their ideas, language, aspiration. The fifth window of the soul looks out upon the revelation of human nature through literature. 59

Thus, we have the curriculum dealing with five major categories: mathematics, literature, geography, history, and grammar.

**Sequence of Subject Matter**

Another important point is the order and the sequence that these subjects must be taught:

that each branch develops in an order suited to the natural and easy progress of the child, so that each step is taken at the proper time to help

advance him to the next stage in the same branch, or to the next stage in another related branch of the course of study.\textsuperscript{60}

For example, the study of man's physical make-up would begin with a study of plants, proceed to animals, and finally to man. Grammar would lead to logic and psychology, while history would provide the grounds for the study of sociology. Harris writes,

The scientific method prevailing in our time tells us that to know a subject properly we must study it in its history. We must be acquainted with its embryology and growth. Greek and Rome originated the stock of ideas that form the basis of our institutions. To know ourselves, to realize our past history, and to make alive within ourselves the consciousness of the development of our civilization, we must for a period come into close contact with the literature in which Greek and Rome portrayed their national life. . . . So to understand the frog we must study the tadpole rather than the turtle.\textsuperscript{61}

\textbf{Latin and Greek}

Let us now turn to classical languages which Harris regards as extremely important. He comments,

They must be of such a kind that they lead the individual out of his immediate and familiar surroundings, and cause him to breathe the atmosphere and become familiar with the accessory conditions of an earlier historical stage of the people from whom he derives his culture and forms of civilization.\textsuperscript{62}

\textsuperscript{60}Harris, N.E.A. Proceedings, 1895, 41.

\textsuperscript{61}Harris, Art., "CSFPSU," 530.

\textsuperscript{62}Harris, Art., "FLGE," 3.
The study of Latin and Greek has priority in the course of study over other subjects because it not only brings the student into unfamiliar surroundings, but also demands a high reasoning ability. Harris writes,

One may say that of a hundred boys, fifty of whom had studied Latin for a period of six months, while the other fifty had never studied Latin at all, the fifty with the smattering of Latin would possess some slight impulse toward organizing the legal and political view of human life, and surpass the other fifty in this direction. ... In the same way, a smattering of Greek, through the subtle effect of the vocabulary and form of Greek grammar, would give some slight impulse, not otherwise obtained, toward theoretical or aesthetical contemplation of the world.63

Another basic reason for the study of Latin and Greek is that,

all modern states, ... corporation, public or private; all forms of justice are based on the Roman contribution to civilization, and they are expressed in Latin words for the most part in all our modern language.64

Physical Education would be used as an instrument for training the will and not for the sake of releasing excess energy. Harris states,

But the chief demand upon the pupil in calisthenics is a requirement of him to strain his attention and exercise his will. It is a will training to a greater extent than a physiological training. The great distinction between work and play is this one: in play the mind is spontaneous, governed entirely by its own individuality to some external prescribed course of action. Calisthenics exercise is severe

63Ibid.
64Ibid., 10.
work, and not merely any means of relaxation. 65

Higher Education

At Boston University, Dr. Harris gave an address on higher education. In fact, this address is one of the few times Harris addressed himself to the area of higher education. In this address, Harris compares the education of the elementary school to the education one might get from his own experience. "We may contrast elementary and secondary education with the education that comes to the illiterate from experience." 66 But, Harris feels that the education on the secondary and elementary levels plus the youngsters' own experience "lifts up the boy or girl above the man or woman educated only by the school of experience." 67 It should also be noted that Harris did not view the undergraduate college as an instrument for training people for specific occupations, such as teaching, business, and other professions.

The School and Social Change

Finally, let us consider the function of the school in relation to social change. It would not be accurate to simply assert that Harris did not look upon the school as an

65 Harris, N.E.A. Proceedings, 1903, 360.
67 Ibid., 7.
instrument for social change, as one commentator has suggested. Harris had a tremendous interest in the practical problems that faced America. He seemed to feel that the public school can play a role in solving these problems by helping to mold an individual to become an ethical person, a person whose actions would be tempered not entirely by his own need, but also the needs of his fellow man. He would be an individual who respected his superiors, industrious, disciplined, and above all, taught "to respect the rights of organized industry." However, in his recommended curriculum, Harris does not deal primarily with the present; for example, he does not mention such subjects as Civics, Problems of Democracy, or Sociology. In other words, the school would not analyze present social conditions in order to have the student become more perceptive of present conditions. It could also be suggested that students, emerging from this type of system, would not be lacking some awareness of present conditions as well as opinions about it. But, this would be largely in the form of fragmented information. Further, the student, in such a school system, would be influenced by the views of his teacher either directly or indirectly. That is to say, the

68 Curti, SIAE, 345.
69 Ibid., 330.
70 Harris, Art., "CSPSU."
views of teachers, on contemporary issues, have a tendency
to become explicit although they are not conscious of this.
However, the student would not be given the opportunity to
analyze since there was no subject that dealt specifically
with such matters. Take for example Harris, a man who
advocated a strong nationalism, justified imperialism, and,
at the same time, found no objection to the growing number
of fortunes. It would seem that these views would have a
tendency to influence students who came under his direction.\footnote{71}

In conclusion, the school was not a direct agent for
social change, but was used primarily "for preserving the
values of the past and adjusting the individual to society."\footnote{72}

\footnote{71}{See, Curti, SIAE, 310-347.}

\footnote{72}{Ibid., 345.}
CHAPTER IV

CONCLUSION

From this study, one can conclude that Hegel's major influence on Harris existed in the area of social philosophy. In Hegel's social philosophy, we can see how he traces the mere abstract individual to concrete individuality. The logical steps from this abstract state of nature to true individuality is upward through the family, civil society, and finally the ethical state. In the final stage, Hegel contends that individuality has its greatest expression. Here in the state, true freedom is achieved. However, to achieve this freedom, one basic condition must be satisfied; that is, individuals should act in such a manner that the rights of others are respected. Only in this manner do these individuals receive any rights. That is, rights are not natural; man is not born with them, and only achieves them as a result of his actions toward others. The problem for Hegel as well as for Harris was to ascertain under what conditions such an attitude could emerge. What roles could the various institutions of society play in order to bring about freedom of self-determination? Here exists the most

1See pp. 15-21.
important aim of the school. Thus, the school, in cooperation with other institutions, must educate in such a manner that the youngster will be free. The concept of freedom is the basis of the educational philosophy of both thinkers. Let us take for example Harris' concept of self-entanglement and Hegel's concept of self-estrangement. Both self-estrangement and self-entanglement are synonyms in this case. Both concepts claim that individuals ought to be of such a nature that they will not act merely out of selfish, egotistical attitudes. Now, since the child has not achieved such an outlook on life, the school's first responsibility is to see that this attitude is replaced by a more considerate attitude. Hegel makes this latter point by asserting that abstract freedom ought to be replaced by concrete freedom. Harris points out that formal freedom ought to be replaced by substantial freedom. However, despite the difference in terminology, both men mean the same thing in this instance.

Let us turn to the implication of the aim of education to make a child ethical. First, since the child is potentially ethical, however he is actually at the first stage unethical. Since the child is unethical, the first task education must accomplish is a recognition of the

\[\text{See pp.}\]
youngster's incapabilities of self discipline. Then as a result, it must be realized that the child is to be disciplined by others. If, on the other hand, an educator chooses to let the child develop 'naturally,' the child will ultimately become unethical.\(^3\) When this outer authority is replaced by self-discipline, then the process of self-entanglement has begun.

Let us look at the recommended curriculum of both Harris and Hegel. First, both men think that foreign languages serve the function of assisting the individual to become self-entangled; foreign languages bring the individual to an unfamiliar atmosphere where he has to imagine life in early times.\(^4\) Harris claims that even a 'smattering' of Latin would help the individual understand "the legal and political views of human life."\(^5\)

Also, physical training is utilized to help the individual discipline himself. Hegel used military drill to make the youngster "carry out exactly what is commanded, without debate with one's self."\(^6\) Here, physical training is secondary to disciplining the individual to obey.

One is led to conclude that the principle of self-entanglement or self-estrangement was reified. That is,

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3See p. 28.
4See pp 25 and 51.
5Ibid.
6Harris, N.E.A. Proceedings, 1903, 360.
this principle objectified, as a substantial reality, what is actually a fruitful idea which would help to understand personality.

There are exceptions to Harris' and Hegel's assumption that human personality is of such a nature that the individual first requires external discipline. That is to say they seemed to formalize their program to such an extent that differences among children were not recognized. However, this does not imply that generalizing is not valid. But, one must recognize that there are exceptions to the generalization and one must make the necessary changes in the school.

In conclusion, it is apparent both Harris and Hegel felt that the school had the responsibility in molding an ethical individual and in this way improve society. However, both failed to recognize that more is necessary for social change. The school could give to society ethical graduates but the social structure could undo all that was done by the school by making these ethical students unethical. For example, laissez-faire capitalism has influenced people in such a way as to make them unethical. Therefore, social change occurs not merely by changing people, but also by changing the conditions which influence individuals. That is to say, personality is largely a social product, though it cannot be reduced to merely a social product.
However, in theory at least they felt that change in individuals would involve changes in institutions, which are manifestations of individuals. In theory then, change involves a reciprocal relation between individuals and institutions; but in practice, the institutions become a static entity, a condition inconsistent with their conception of change.
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