

appears it is removed, and at the same moment the fire is decreased. Unless the fire is lessened, crystallization proceeds with difficulty; the salt falls to the bottom like flour, and is not uniform in shape. Evaporation goes on for six hours.

When the operation is finished, the salt goes to the bottom, and is about half a foot thick. In four days about twenty or thirty tons of purified salt are made by boiling down.

Salt that is purified this way is not put in heated places, but in large wooden containers, in which it grows warm by itself, and dries out without the help of any other heat but its own.

The crystals that emerge are of a regular shape, rather large and white, and quite light, since they are hollow underneath.

## *Notes and Comments*

### **Education Analogous to What?**

Criticism of educational institutions and practices in the United States has been prolonged and vociferous. In part this is due to the way education is managed here, not by a national department or ministry, but by numerous state departments and local boards. Frequently those who work in these departments and sit on these boards are chosen not for their expertise in education but for their business acumen or political influence. Thus they bring with them a variety of views of education and schools which may involve inappropriate analogies.

By that I mean that, having noted certain similarities between the work of education and the work of their own business or industry, some think of the schools as exactly like businesses or industries. They may, indeed, talk of the schools' "product" and thus betray a tendency to regard "education" the way they might regard the goods (automobiles, laundry detergent, cake mixes, or what have you) produced or marketed by the companies they work for or manage.

The result of this sort of thinking is that they may recommend solutions to problems in education on the basis of these inappropriate analogies. But how is this to be avoided without turning the management of education over to the sort of national education bureaucracy out of keeping with the American idea of local or state control of education?

One possible answer might be to seek a single analogy which could be understood by all those concerned with the schools—board members, administrators, parents, and teachers—so that they could speak a common language when discussing education. But where is this common analogy to be found?

In seeking to answer this question it is well to bear in mind that no analogy will be completely appropriate. In spite of what many people think, education is a unique enterprise. What we might seek, therefore, is an analogy which best enables a variety of minds to understand education and to cooperate in efforts to improve it.

We might begin our search with the familiar idea that education is a profession like medicine or the law rather than a business or industry or political enterprise. This view has the virtue of drawing our attention to the responsibility of the educator to work for the benefit of the pupil within a framework of accepted professional practices and ethics. The motive must be service, not profit.

Certainly ethical businessmen or industrialists work for the benefit of their clients or customers, but the difference lies in their relationship to those whose benefit they work for. Goods or services produced or provided for the benefit of customers are often delivered by people other than the businessmen themselves. However, in education as in medicine or the law, there is a person-to-person relationship between practitioner and beneficiary.

When education is viewed as a profession, the focus is upon the pupil and the pupil's needs, and those needs are broadly defined. They include both moral and intellectual concerns—character-building as well as mental training. It would seem therefore that the analogy we seek must be one that emphasizes the nature of the pupil as a human being in the broadest sense. It must prevent us from regarding him merely as a potential citizen of the state or as a potential consumer or employee. It must encourage us to see him as a potential adult human being, free and with a destiny beyond the merely material.

Is there any other sphere of activity in which children and young people are regarded in this way? The only one that occurs to me is the home. Perhaps if we were to return to a view of education as supportive of the work of the home—supplemental to rather than a replacement for it—we would discover an analogy useful in bringing a common understanding of how to approach the problems the critics of education have been so diligent in pointing out.

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