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SYSTEMATIC MORAL EDUCATION

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WITH DAILY LESSONS IN ETHICS

BY

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NEW YORK
THE A. S. BARNES COMPANY
1911

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Dedication

**TO THE MANY PUPILS WHO HAVE TAUGHT ME TENFOLD MORE
OF THE VALUE AND BEAUTY OF CHARACTER THAN I HAVE
TAUGHT THEM, THIS BOOK IS AFFECTIONATELY DEDICATED**

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PREFACE

There appears on all sides a demand for more explicit moral education in the elementary schools. As yet, however, there is no unanimity concerning the subjects to be taught, or the method to be employed. This book is an attempt to solve the problem in a definite and practical way.

Part I outlines briefly the science and art of giving ethical instruction and moral training, with a description of practical work in ethical culture. Part II consists of a series of lessons on ethical topics that concern the every-day life of the child: it is written expressly for his comprehension and from his point of view. The two parts together constitute a work on the theory and the practice of ethics.

Many have been the faithful but little-known teachers who, from time immemorial, have left their impress, both by precept and by example, upon the characters of their pupils. Moral education is therefore no new thing. As here outlined, however, it is systematized into a plan, and made direct and definite.

Suggestions for this work have been gathered from many sources; and materials furnished by others have been selected and utilized. I desire to acknowledge with gratitude my indebtedness to all from whom such aid has come. To none, perhaps, am I more deeply indebted than to my immediate associates in the work of teach-

PREFACE

ing. They have contributed many of the syllabi in Part II; they have labored loyally to present the lessons intelligently and to put into practice the work outlined, thus proving by experiment the worth of the system.

The honest, enthusiastic teacher, a lover of his kind and of his profession, will gladly welcome help and seek light, from whatever source they may come. I trust that the light thrown upon my subject by this work, whether it be direct or reflected, will help to illumine the pathway of those teachers whose aim is the development of character.

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CONTENTS

PART I

CHAPTER	PAGE
I. THE DEMAND FOR MORAL EDUCATION BY THE SCHOOL	1
II. DIRECT AND INDIRECT MORAL TEACHING	8
III. MORALITY AND ITS SANCTION	11
IV. CHARACTER ; THE SUBCONSCIOUS MIND ; AND THE POWER OF THOUGHT	16
V. THE CHILD: HIS LIMITATIONS AND HIS POSSIBILITIES .	21
VI. THE TEACHER: HIS TRAINING AND HIS PERSONALITY .	26
VII. MORAL TRAINING AND SCHOOL INCENTIVES	32
VIII. SUBJECTS FOR DAILY LESSONS	35
IX. METHOD OF PRESENTATION AND DRILL	39
X. MORAL GROWTH THROUGH PRACTICE	44
XI. MORAL GROWTH THROUGH PUPIL GOVERNMENT	52
XII. MORAL TRAINING THROUGH ASSEMBLY EXERCISES .	58
XIII. AUXILIARY MEANS IN INDIRECT TRAINING	63
XIV. RESULTS OF MORAL TRAINING	69
BIBLIOGRAPHY	72

PART II

I. MORALS: TOPICS AND OUTLINES	77
1. Obedience	77
2. Real Self	83
3. Self-control	88
4. Service	91
5. Helpfulness	95
6. Kindness	98
7. Good Will	101
8. Confidence	107
9. Gratitude	110
10. Charity	111
11. Home; Parents	115
12. Respect	116
13. Cleanliness	120
14. Amiability	123
15. Cheerfulness	127
16. Courtesy	128
17. Companions	130
18. Friendship	132
19. Honor	133
20. Fair Play	139

	PAGE
21. Courage . . . 140	27. Temperance . . . 155
22. Work . . . 143	28. Patriotism . . . 156
23. Business . . . 147	29. Play . . . 158
24. Punctuality . . . 149	30. Thoughts . . . 160
25. Thrift . . . 151	31. Habits . . . 162
26. Perseverance . . . 153	32. Character . . . 164
 II. MANNERS: TOPICS AND OUTLINES	167
1. General . . . 167	4. At School . . . 169
2. At Home . . . 168	5. At Church . . . 170
3. At Table . . . 169	6. In Conversation . . . 171
 III. QUOTATIONS; MAXIMS; PROVERBS	173
1. Obedience . . . 173	12. Honor . . . 186
2. Real Self . . . 174	13. Courage . . . 189
3. Self-control . . . 176	14. Work . . . 191
4. Service . . . 177	15. Punctuality . . . 194
5. Helpfulness . . . 179	16. Perseverance . . . 196
6. Kindness . . . 180	17. Temperance . . . 198
7. Good Will . . . 181	18. Patriotism . . . 199
8. Charity . . . 182	19. Thoughts . . . 202
9. Home and Parents . . . 183	20. Character . . . 203
10. Cleanliness . . . 184	21. Manners . . . 208
11. Amiability . . . 186	
 IV. SELECTIONS FROM THE BIBLE	210
 V. HYMNS AND SONGS	213

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PART I

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SYSTEMATIC MORAL EDUCATION

CHAPTER I

THE DEMAND FOR MORAL EDUCATION BY THE SCHOOL

“THE question of moral education is the heart of the modern educational problem.” This is the declaration of a committee appointed at a World’s Conference on Moral Education, held in London in September, 1908, and consisting, among others, of the Hon. James Bryce, W. F. Stead, the Bishop of Ripon, Canon Bell, President John H. Finley, the late Richard Watson Gilder, President William H. Taft, and President Nicholas Murray Butler.

What causes this demand for a stronger emphasis on moral education? Are our educational ideals changing? History shows that nations have made their education a training for the attainment of the things they value most. As power, learning, piety, skill, and wealth became in turn the object of desire, so the means of securing them became the subject of study. Athens, valuing beauty, symmetry, and harmony, both physical and intellectual, sought through her great teachers to cultivate a love of the true, the beautiful, the good. Rome, exalting law, authority, and conquest, instructed her youth

in oratory, so that they might advocate the claims of law; and skilled them in war, so that they might plant the Roman eagles in the uttermost parts of the earth. The education of monasticism was other-worldly, because the gaze of its votaries was fixed upon the hereafter. Training in arms, loyal and gallant service to the king, and devotion to whatever was noble, brave, and courteous, comprised the education of chivalry, because these were the highest ideals of that age.

The history of our own country, after the first struggle for liberty, shows an eager desire for material success. We established scientific schools, agricultural colleges, and commercial courses. Money was the treasure upon which the nineteenth century set its heart; and the surest means of obtaining that treasure became the object of close study and practice. That our education in this field was thorough and effective, is proved by the prosperity of the times.

But material success does not necessarily bring a corresponding advance in the higher achievements of life. Too often, wealth and luxury weaken the moral fiber of a people, and lower the standard of right living. Ancient Rome experienced this to her sorrow. In this country, our self-satisfied equanimity has been disturbed by recent events in the commercial world. We are beginning to ask whether, in our mad scramble for wealth, we have not missed something. Is an education for material success, or even for intellectual culture, adequate to the highest needs of a people? Will it bring satisfaction and happiness to them that seek it?

Engrossed by the pursuit of wealth, and madly strenuous in enjoying it, we Americans, suddenly grown rich,

find little time or desire for the pursuit of nobler aims. Our churches are poorly attended; and religious and moral instruction is neglected in the home. Our people are seized with an inertia, caused partly by skepticism, and partly by reaction from Puritanical or priestly domination. Our ideals are sinking in consequence. Moreover, the changing character of our population, due to the heavy immigration from Southern Europe and Asia, renders the problem of the moral regeneration of the people still more complex. This seems a pessimistic view of conditions; but let us ask ourselves: Is it not true that the virtue of our forefathers is no longer held in its former high esteem?

The fact that we are awakening to a knowledge of our moral weakness is a healthful sign. That something must be done to improve our condition is evident, if we are to continue a great nation. This demand, made by thoughtful people, is being met by the educators of the country.

In 1906 the National Educational Association appointed a committee to report on the best plan of teaching ethics in the elementary schools. In 1908, the same association put itself on record as approving "the increasing appreciation among educators of the fact, that the building of character is the real aim of the schools, and the ultimate reason for the expenditure of millions for their maintenance. There are in the minds of the children and youth of to-day, a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest, rather than obligation and order. This condi-

tion demands the attention and action of our leaders of opinion, and places important obligations upon school boards, ~~superintendents, and teachers.~~" An association of principals in New York City has taken action "to the end that some plan may be devised for teaching morals in the schools." The Brooklyn Teachers' Association, through a committee, intends to study the problem. It is their purpose to enlist the co-operation of clergymen, physicians, and other professional and philanthropic men and women in the work.

The demand for moral education is not confined to our own country. England requires moral instruction in her national and church schools, on the plea that it is necessary in order that "she may maintain her commercial supremacy." In its 1908 code of regulations for public elementary schools, the Board of Education states: "Moral instruction should form an important part of the curriculum of every elementary school. Such instruction may either be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of lessons, or be given systematically and as a course of graduated instruction. The instruction should be specially directed to the inculcation of courage, truthfulness, cleanliness of mind, body, and speech, the love of fair play, consideration and respect for others, gentleness to the weak, kindness to animals, self-control and temperance, self-denial, love of one's country, and appreciation of beauty in nature and in art. The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs, and examples drawn from

history and biography. The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and the personalities of the children. Unless the natural, moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful."

Emperor William of Germany appeals to his people for moral instruction in the schools "for the sake of the Fatherland." France, realizing that the safety of the state and the preservation of the home are in peril, has gone farther than any other nation in moral education. Through her department of education, she has devised an elaborately graded course, and daily syllabi on selected morals topics.

While municipalities, states, and nations are thus trying to meet and solve the problem, purely for self-preservation or for economic ends, much literature on the subject has been put forth. The trend of public sentiment, therefore, seems also to be in the direction of improved moral education.

With the changing ideals of the twentieth century has come a corresponding change in its educational creed. Our country, now having attained material prosperity and territorial expansion, recognized now as a leader among the nations in science, commerce, manufacture, and even in the means of education—having, in short, realized her former ideals, our country must inevitably seek higher ones; and, passing from material and intellectual spheres, must step into the moral realm for more worlds to conquer.

The twentieth century seems likely to be an epoch-making one in the educational world. There is unrest,

6 SYSTEMATIC MORAL EDUCATION

dissatisfaction, over the present school training. We are reaching out for better things; and what is of greater value than the *moral* enlightenment of the youth of the land?

Granted the necessity of greater attention to moral education, the question arises: By whom or by what agency should it be conveyed?

Many maintain that it is not the business of the schools to give moral instruction. This, they say, is the function of the home, or of the church and Sunday-school. There is no question as to the value of home training, provided the home is an ideal one, and provided the parents not only feel their obligation to give such training, but are able and willing, because of their own views of life and manner of living, to discharge it.

But this century witnesses a standard of living and conditions very different from those of the last. A hundred years ago, only five per cent. of the population lived in cities. According to the last census, over fifty per cent. live city lives or are under city influences. With this removal to the cities come increased temptations and allurements from the old-fashioned path of virtue. Family life loses its unity and power. In the mad rush of city existence, family interests are divided or lost. Electricity, automobiles, air ships, and lighting transit destroy the opportunity for reflection, and for the cultivation of the finer as well as the nobler sentiments. The effect of all this is not only pernicious to children, but even more disastrous to those who are supposed to lead these children in the way they should go.

Too often, life in the city means life in the street.

With children, this is true almost of necessity: crowded apartments and lack of play space compel them to seek recreation out of doors. Parents also find home somehow not "the dearest spot on earth"; and many families scarcely ever meet except at meals. All this results either in no opportunity or in no desire for instruction in the things that make for right living. In short, the home should not, perhaps cannot, be depended on for the training that it once gave.

In the churches, probably the best work is of a negative character. By providing gymnasiums, clubs, and the other features of the modern institutional church, they attract children and youth from objectionable resorts. The Sunday-school does an important work; but it cannot be expected to accomplish in one hour a week, even under ideal conditions and instruction, all that is to be desired. Its best work, also, is probably indirect. In short, though there is not the least question of the sincerity and effectiveness of the church and the Sunday-school, it is indisputable that they cannot and do not supply the neglect of the home.

To provide definite, adequate instruction in right living; to afford inspiration and impulse to choose the right; and so to strengthen will-power, and give opportunity for the execution of right desires—these are pre-eminently functions of the schools. In fact, these should be regarded as their very *raison d'être*. To neglect the instruction of the child in the principles and laws of right living is to deprive him of his best and highest birthright.

CHAPTER II

DIRECT AND INDIRECT MORAL TEACHING

ASSUMING that the schools should undertake the work of moral education, we find two methods of giving the necessary instruction: the indirect method, and the direct method. The former is advocated by much the larger body of educators. But an increasing number are beginning to see that, if we want definite results, we must have direct and purposeful teaching.

We must differentiate the two terms, *moral training* and *ethical instruction*. The former has a much larger content, and indicates development through association, example, observation and practice. Those who declare for indirect teaching confine themselves to these means, and avoid what they call moralizing or preaching. In distinction from this, *ethical instruction* means systematic teaching of moral lessons, and the pursuit of some prescribed course on selected moral topics.

What is known as *incidental* ethical teaching is that which is given as occasion arises. Some happening of the day is used to afford material for a lesson in ethics, as are also the subjects of history and literature. This is not ethical instruction in the sense in which that term is here used.

Of the value of indirect or suggestive teaching there can be no question. But more than this sort of teach-

ing is necessary. The child is supposed, of course, to grasp intuitively the lessons to be conveyed. As a matter of fact, however, many children are not quick enough to catch the thought suggested. And the failure is not due to obtuseness alone. Frequently the pupil lacks the mental content or capital from which such lessons may be drawn. He represents a case, not of immorality, but of unmorality. His moral insensibility is the result of lack of cultivation and his moral nature merely needs development. He must be cured of "moral blindness." This is the work that ethical instruction, by giving him the fundamentals of morality, must accomplish. It is to be feared, moreover, that those who would "point a moral" as occasion arises often forget to do so. The great objection to such a haphazard manner of instruction is that this teaching, like everything else done without method or aim, would be slighted. Hence the wisdom of having stated periods for lessons, and some logical order of presentation. This can only be provided for by systematic teaching.

It has frequently been stated that the child dislikes direct moralizing, and that as a consequence the aim of the moralizing is never reached. This argument has been met by Edward Howard Griggs,¹ who says: "Children love directness, and object to beating around the bush. Indeed, next to insincere moralizing, grown people and children alike resent most of all being bribed into listening to ethical instruction in the guise of something else. Since ethical problems are more deeply interesting than any other, the ethical element can stand alone, and does not need adventitious adornment." President G. Stan-

¹ Moral Education, p. 218.

10 SYSTEMATIC MORAL EDUCATION

ley Hall states that, especially at the age of puberty, the child should be treated as a moral being, capable of being ethically instructed and trained.

If rightly presented, ethical instruction is in reality far from distasteful to children. Of course, if it is forced upon them in and out of season, in a dismal, forbidding, or authoritative manner; and if the teacher dwells upon the awful consequences of violating the moral code, children cannot be expected to like the instruction or receive any benefit from it. On the other hand, lead them, in a tactful, sympathetic, wholesome way to see the "sweet reasonableness" of the moral order; present to them the positive, constructive value of right living; and you can interest them as deeply in this subject as in any other.

CHAPTER III

MORALITY AND ITS SANCTION

How far morality can be taught without the sanction of religion is still an open question. President G. Stanley Hall says: "So closely bound together are moral and religious training that a discussion of the one without the other would be incomplete." To be sure, we have always been so fearful of violating the idea of the separation of church and state that we have hardly dared urge the necessity of moral teaching in our schools, lest we seem to antagonize that time-honored sentiment. But we can avoid hurting religious sensibilities by assuming no more than that a wise, beneficent, all-powerful Being is directing us toward "that far-off divine event to which the whole creation tends."

Those who steer clear of all theistic implications in moral training ascribe prudential reasons both for the individual and for society. It is true that such subjects as Cleanliness, Obedience, Industry, and Self-control may appeal to the selfish, personal welfare of the child; and they are also closely bound up with the welfare of society as a whole. Even in themes of larger relation, like Honesty, Courtesy, and Generosity, motives of social ethics may be employed. But here is the difficulty: if the race, with all its enlightenment, has been so slow in learning the lesson that "man does not live to himself

alone," and that "all are parts of one stupendous whole," how can we expect children, whose civic ideals are necessarily limited, to be influenced by such appeals?

When a command is presented to children, their immediate question is, "Why should I?" The first answer must be that of someone's authority; it should be followed later by an appeal to reason, founded upon a moral code. But just here we face the question of the authorship of that code. As yet, materialistic science has given no certain answer. Sir Oliver Lodge, one of the foremost scientists of the age, implies in his "Substance of Faith" that the aim of moral progress is "man's development into conformity with the will of God." It is almost impossible to eliminate the religious sanction of morality in dealing with children. They have a strong, deep religious instinct which easily responds to appeal. "Man," says Sabbatier, "is incurably religious." William James states that in all races and ages there has been and is an irrepressible and unquenchable religious sense that seeks, by sacrifice, petition, or aspiration, to satisfy the demands of a higher Infinite Being.

These spiritual demands have in the past, it is true, been made the subject of controversy, persecution, and proselytizing. Shall we therefore ignore them? What we must rather do is to break away from the obstructing traditions of the past, and try, as Dewey says, to reach "that type of religion which will be the fine flower of the modern spirit's achievement." With this broad religious sanction, the most effective moral teaching must result.

Looking to the practice of other countries, we find the

English schoolmasters among those who maintain that morality and religion cannot be divorced in the teaching. They make the Bible their moral text-book, and give lessons from the Church of England catechism. The close union of church and state has caused this; and we must not be too severe in our judgment of this practice, fostered by generations of God-fearing people. France has gone to the other extreme: a complete scheme of ethical instruction is prescribed, on the authority of the goddess of "Reason." In like manner, Japan entirely ignores its national religion in a system of moral instruction introduced in 1890 into the state schools; and the sanction substituted for religion is, reverence for the person of the Mikado. A Japanese baron says that the endurance, courage, and self-control shown by the soldiers in the Russo-Japanese War were the result of this ethical instruction.

In our own country, the problem is complicated by the cosmopolitan character of the population and the consequent variety of religious creeds. Recently, in New York City, a petition was presented to the Board of Education for such instruction in the public schools as would remove cause for the imputation that we are bringing up a race of sturdy but lawless children, by our total lack of moral teaching. A committee of clergymen, representing the different denominations, was appointed, and held several meetings. They entirely failed, however, to agree on what should constitute the cardinal points in the scheme to be presented.

But in this practical work of moral education, the careful, tolerant teacher need not wait for a common basis of religious teaching. It is enough if he refers to

the Deity merely as a wise, loving, ever-present Father, a power "in whom we live, and move, and have our being."

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There is but one other assumption to be employed; namely, the origin and destiny of what I have called the real-self. By this we mean the higher self, the inscrutable *ego*, the soul, "that which" as Augustine has said, "will not find rest until it finds rest in God." Call it what you will, something in man differentiates him from the brute. To lead the child away from the bondage of his lower self, we must constantly impress him with the fact that it is this soul, with its almost infinite capacity for enlargement, that concerns him most vitally. God and the soul—surely the number of persons is negligibly small who would object to the employment of these concepts, shorn of all theological implications that might fetter the mind of the child.

It is, of course, possible to appeal to the personal or social sanction of morality; and this appeal is better than none at all. But such an appeal lacks inspiration. If we wish to touch the innermost chord of the child's being, that spiritual chord which is most responsive at the ages of puberty and adolescence, we should not hesitate to speak reverently and strongly of at least two of the great verities, God and the soul. To give religious sanction to our moral teaching does not necessarily imply that we shall cite divine authority for all our moral acts. Still less desirable is any instruction about God and the soul that might seek to be dogmatic.

A mother does not stop to explain her authority when she asks a child to obey her. If the habit of cheerful, willing, and prompt obedience has been cultivated from

the first, her authority is never questioned. So our ethical instruction should unconsciously, indirectly point to some divinity back of all the higher moral demands. Better still, let reverence for things divine be more a matter of feeling than of teaching; lest, by too frequent mention, the divine idea lose some of its sanctity and force. Scarcely any direct reference need be made to the Supreme Being, if the teacher is for any reason reluctant about introducing that subject. In the course of lessons later outlined, the name of God hardly occurs at all.

And yet, the teaching of morality is by far the more effective if it is permeated with a spirit of reverence. Personality is the thing that counts; and of this spirituality is a great element. *Similia similibus curantur*. It takes the spiritual to reach and draw forth the spiritual. If, then, we would make the spiritual nature triumph over the animal in the child, we must arouse his deeper nature by some subtle power within ourselves,—a power which can speak to the child's higher nature in a language which he understands, the mystic speech of the unseen divinity within the teacher's own heart.

CHAPTER IV

CHARACTER; THE SUBCONSCIOUS MIND; THE POWER OF THOUGHT

IF our business as teachers is to build character, it is necessary for us to know something of its wonderful structure, to examine the materials of which it is built, to study its method of construction, and then to adopt some working plan. Only then may we rear a building that will possess strength, symmetry, and beauty, and will serve adequately the purpose for which it was designed. This work requires a knowledge of psychology, philosophy, and ethics. Since this knowledge is presupposed in a thorough preparation for teaching, I shall treat the growth and formation of character only in the briefest possible manner, and only so far as it concerns the subconscious mind and those thoughts which largely make the mind whatever it is.

Character is formed by a series of thoughts and acts which, by constant repetition, become habitual, until the factor of *thought*, which at first prompts our every act, retires or becomes a silent partner. But should our conduct at any time be at variance with previously adopted principles, thought comes forward, and protests its right to be heard. This protest we call the voice of conscience. Adequately to define conscience, and to trace its origin and growth, would involve us in a dispute with the

philosophers, who are not themselves agreed upon the nature and source of the ultimate imperative.

Let us, however, venture to state briefly that conscience is a *habit of thought about conduct*. It is a product of gradual growth, receiving its first impressions from our early instruction. Professor Royce¹ says: "We all of us first learned about what we ought to do, what our ideal should be, and in general about the moral law, through some authority external to our wills. Our teachers, our parents, our playmates, society, custom, or, perhaps, some church, then taught us about one or another aspect of right and wrong." In other words, our conscience came to us bit by bit through *teaching*, till we formed a habit of right thinking. This is the doctrine of experience, in spite of the doctrine of Spencer and his followers as to the prudential origin of conscience.

The word *habit* carries with it the idea of automatism or of unpremeditated act. If, then, we define conscience as a habit of thought, how can we explain the paradox of a habit of thought which is without thought; in other words, of an unconscious conscience. Some writers, among them no less an authority than William James, have tried to explain this by maintaining that man possesses a dual consciousness. They say that underneath, or parallel with, our conscious life is another, subconscious life. Perhaps this is only a new name for what we have always known as memory. But whether we call it memory or the subconscious mind, we need to know something of its workings. For, reduced to its lowest

¹ *Philosophy of Loyalty*, p. 24.

terms, character is only subconscious memory of right principles of conduct. In a measure at least, then, we shall solve the problem of character building by rearing a memory of right conduct, a memory that will respond automatically to any question of right and wrong.

With the aim of applying more directly this principle of character building through thought-habit, let us call that habit the subconscious mind, and then inquire somewhat into its nature.

Every percept, concept, and related thought which comes to us goes into what may be called a mental reservoir. Our passing conscious life first falls upon, or comes to, the surface; then it sinks into the lower, or subconscious, part of the reservoir. And as the surface of a deep reservoir is only a small part of the whole, so is our conscious life small compared with the subconscious. The former is called by James "the stream of consciousness." But carrying out our own metaphor, we may better call it, the moving, wave-like surface of a reservoir, not passing on as a stream to be lost in the great sea of oblivion, but sinking below, and being ever replaced by a new surface. Into the subconscious mind flow all the experiences that impinge upon the mind from without, and all the thoughts, feelings, and determinations that arise within. All our desires come to the conscious surface from these depths. Thence also come, when least expected, instincts and impulses out of the mysterious region of heredity. This subconscious, or subjective, mind is constantly reinforced and affected by the conscious, or objective, mind; and it is itself directing and affecting the objective mind. While in a way it constitutes a distinct entity, like all complex mental activities,

yet it is so closely bound up with the objective mind as to appear at times merely another phase of the latter.

A striking characteristic of the subconscious mind is that its activities are largely emotional. Waves of feeling and impulse come out of it (either unbidden or called forth only by the remotest suggestion) that too often override the bounds of cooler judgment, and spend themselves either in generous self-sacrificing deeds, or in careless, criminal acts which are later regretted. The newly-coined word "brain-storm," behind which so many recent crimes have sought refuge, is only another term for partly subconscious activity.

As a result of this spontaneity of action, the subconscious mind is weak, or wholly lacking, in the volitional element, if it is uncontrolled. This volitional element must be supplied by the higher mental life, the judging and willing consciousness; and when the subconscious mind receives into its depths thoughts and experiences that have been the result of choice and volition, its own character becomes changed. It is the possibility of this change that furnishes the problem set for solution in this work. Our task is to mold for the better the character of the subjective mind; to build up a strong and effective subconscious life; or to recur to our former figure, to pour into this reservoir of thought-life, purifying streams of impressions, suggestions, ideas, admirations, and desires—so that whatever mental acts of knowing, feeling, or willing may rise to the surface, shall be such as will establish and strengthen character.

If we analyze character, we find that thoughts are the mental atoms which, passing through the higher proc-

esses, largely make up the mature man. "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character." If only we can direct from infancy the child's thoughts, or, better still, supply the very materials for his thinking, we can make him almost whatever we wish.

There are more things in the realm of mind than science has ever dreamed of. The scientific world is now only beginning to acknowledge the power of thought. Heredity, environment, materialism, and the consequent fatalism, have had their day. The scientific world, led by Sir Oliver Lodge, has at last been forced to admit a higher realm, a world of the mind. In the search for truth, the pendulum has swung back from things material to forces spiritual. One of the important results of this movement is the growing belief that thought is just as real and just as potent as all the mechanical forces of heat, electricity, and gravitation.

When once the consecrated teacher realizes the boundless power of thought, and becomes fired with zeal to make the formation of character the supreme aim of his teaching, he will bend every energy, and utilize every opportunity, to give his pupils character-building thoughts.

In summary, then, we may say that character expresses itself without premeditation and without counting the cost. It may be strengthened by temptation resisted; but once it is established, tempting thoughts are not ruling thoughts. A strong soul thinks ever of the right. If the teacher, therefore, can fill the child's mind, both conscious and subconscious, with none but good thoughts, he will have gone far toward laying the foundation of a righteous character.

CHAPTER V

THE CHILD: HIS LIMITATIONS AND HIS POSSIBILITIES

IN moral training even more than in other kinds of instruction, it is essential to study the child's nature, and to know his limitations and his possibilities. Knowledge of this sort ought to bring to the teacher infinite charity and patience in his work.

One of the most valuable lessons to learn is that, wherever one goes, children taken as a class are about the same. In drawing an average, one finds the same variation in temperament, ideals, and will-power. The children of well-to-do families may, to be sure, show greater outward decorum; but though they lack the more vulgar or disagreeable traits, they are often more difficult to reach and influence than hardened juvenile offenders. Another helpful lesson is to remember that these children are "all God's children," and, if subjected to right influences at the right time, are capable of showing the divinity within them.

If we were to accept the culture-epoch theory of the child's nature, assumed by President Hall, we should make the child represent the infancy of the race, just emerging from the animal stage of growth, and possessed of all the savage and cruel tendencies characteristic of that period. Our task as teachers would then be to suppress these savage instincts, to cultivate the

tribal virtues, and to point the child from the darkness of savagery to the gradually dawning light of civilization.

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But in these days, who believes that the child is a young savage? Our tendency is rather to agree with Wordsworth in quite the opposite conception; namely, that the child is born into the world fresh from the hand of God, and "trailing clouds of glory." He who adopts this exalted view must not forget, however, that these "clouds of glory" are likely to be tainted and darkened by such earthly blemishes as heredity and environment. Extravagant ideas concerning the heavenly nature of the child may well be excused in the fond parent or the enthusiastic idealist. But the experienced teacher, regarding the average child from a common-sense point of view, regards him as a combination of good and bad, a bundle of righteous and evil impulses.

In the child of six or eight who has been well trained, the good predominates. If on the contrary the child has been spoiled by parental indulgence or evil association, his character is in many ways discouraging. But in time, the evil may be eradicated or be supplanted by better tendencies. And in this work of improvement, we must seek not only to destroy the bad, but even more to add to, and build upon, the good.

One favorable condition in our dealing with the child, is the plasticity, or to use a more modern word, the suggestibility, of his nature. At his age, the child is not so encrusted with habit as to be entirely impervious to good influences. Moreover, the average child would somehow rather do right (at least, what he considers right) than wrong. Our first concern, therefore, should

be to create in the child new and better ideals; or else to energize the good impulses that have been handed down to him by a remote ancestry, or brought along "in his flight from higher realms of light," and that need only the awakening touch of the creative teacher.

We must not assume, however, that all we have to do is to teach the child what is right, and that then we can expect him to do it. In the first place, adults fail in this respect. This is the error that Socrates made. Knowledge alone brings neither the power, nor yet the desire or will, to do right. In the second place, the reasoning powers do not develop to any great degree before the age of twelve or fourteen. The period before puberty is one of drill and habituation, with only an occasional gleam of reason. The first lesson of the child is to obey because he is required to do so. Reason, and the law of cause and effect, may be developed in his mind only as he grows older.

In moral education, the teacher must be careful not to regard his class or school as a whole. He must think of the individual all the time. It is fatal to all good teaching to lose sight of the unit in the mass; but more than anywhere else in the endeavor to strengthen and perfect the moral nature, is it necessary that the personality of each child should come directly under the influence of the teacher.

As has often been said, every child, through the inheritance of the past and the environment of the present, is different from every other child. It is illogical, therefore, to expect the same results from every child, or to reach every one in the same way. In dealing with physical ills, a physician makes a diagnosis of each pa-

tient: examines heart, lungs, pulse, respiration, and inquires about the health of the parents. It is even more necessary that the teacher should diagnose his pupil's moral condition, and know what influences have made him in the past, and are making him in the present. It is also well in a courteous way, without showing a desire to know family affairs, to inquire about the pupil's parents, brothers, and sisters. Through an acquaintance with the home life, the teacher may establish a friendly footing between himself and his pupil; and may be led by this to make allowance for what might otherwise seem in the child unpardonable sin. As far as possible, also, the teacher should cultivate a personal acquaintance with the parents. Some day, perhaps, all teachers will be required to call on their pupils at least once a term. In New York City to-day, the Supervisor of Kindergarten teachers does require each teacher to visit the homes of the pupils, and to keep a record of the visits that are made.

In a large school, it gives the teachers a great advantage to know each child by name—if possible, by the Christian name. The principal of a certain High School knew personally nine hundred of his pupils, having become acquainted with them by arranging the individual programs and courses of study. A boy with a proper name is very different from *boy* as a common noun. Therefore, to call a boy by his first name is to show a deeper personal interest in him, and to appeal to him, not as one of many, but as a distinct personality. The good shepherd knoweth his sheep, by name.

Is it too much to ask that the teacher shall come into personal touch with each pupil? The answer depends

on the teacher, and his purpose in his work. If he has a real desire for the growth of his pupils' better nature, he will gladly welcome every opportunity to know and strengthen it.

The means of doing this are so numerous that the earnest worker will have no difficulty. An English clergyman used to write a letter once a year to the young parishioners he had confirmed, in order to keep in touch with them, and to let them know he had not forgotten them. The result of such tender solicitude may easily be imagined.

An American teacher who heard the story decided to try the experiment in a modified form. Every year at the holiday season he wrote a letter to his pupils on the blackboard, endeavoring to say "the kindest thing in the kindest way." He asked each pupil to copy the letter and send a reply; and he would have been both obtuse and hard-hearted not to be benefited and touched by the letter and the answers.

CHAPTER VI

THE TEACHER: HIS TRAINING AND HIS PERSONALITY

TEACHERS are frequently unable to talk to their pupils intelligently or interestingly on ethical subjects—much less, to get the pupils to do most of the talking themselves. One teacher, a splendid type of the enthusiastic beginner, said to his principal: “I believe in moral teaching. But when I get up before my class, I find myself dumb.” Yet he could awaken enthusiasm in history and science. The reason is that he was interested in those subjects, and possessed a fund of information which he desired to impart. It may be interesting to state that this man developed a deep interest in ethical instruction, by study and association with teachers who knew how to impart it; and, in a short time, he was able, through his general ability as a teacher, to arouse the enthusiasm of his class for moral culture.

Knowing a thing well enough to teach it, and having only a general knowledge of it, are two very different things. This is especially true of ethical teaching. Even to know how much of ethics to teach, and what part appeals to children of different ages requires careful study; but to present an idea so alluringly, so attractively as to kindle thereby an emotion for the right, and arouse the will to action, is a task that calls for the greatest skill.

There is, alas, a class of teachers who care nothing for the moral development of their pupils. Hard of heart, cold by nature, and with no desire to change their natures, they view teaching as a matter of business, to be performed as quickly and as methodically or mechanically as possible. They are pedagogical misfits; and they need conversion before they can ever become true teachers. But to the teacher who is convinced of the value of ethical training, who has caught the glow of enthusiasm that comes from imparting moral truth and tone, and who has seen careless, selfish boys grow into self-controlled, self-respecting, careful boys—to a teacher of this sort, there is the deepest satisfaction in training character.

One of the best things about moral training is that it reacts upon the teacher. For, if it is true that the best way to learn a thing is to teach it, the consistent teacher of ethics will ever be on the alert to mend his own moral fences. Moreover, to be true to himself—and most teachers desire to be so—he must live up to the standard he sets before others. Nobody can talk self-control to others without finding himself in better control of his own temper; he cannot preach courtesy, and be rude; he cannot laud service, and be selfish. Children read us quickly; and their judgments are generally correct. If they see us trying to grow more patient, and more unselfish, and see that we, too, must struggle at times to gain self-control, they will be encouraged to greater effort themselves. And so this school spirit of hopefulness, helpfulness, and good-will descends upon teacher and pupil alike, until the school

becomes not only a center of moral growth, but also a place of real joy.

In securing this wished-for result, the general tone of the school is of prime importance; and this tone depends largely upon a strong personality in the principal, and devoted co-operation among his teachers. Without such *esprit de corps*, moral training cannot in the highest degree be successful; with it, there is scarcely any limit to the good that may be accomplished. In the interest of maintaining a high tone in the school, every act, every word ought to be weighed in relation to its ultimate effect upon the character of the children. Such care is possible only where the true aim of education is kept constantly in mind.

An athletic coach keeps continual watch over his men. Food, exercise, sleep, liquor, smoking,—in short, whatever prevents, or conduces to, the proficiency desired,—he carefully studies, and either prescribes or proscribes. If a trainer takes all these pains to have his charges win in a merely physical contest, certainly teachers should do everything in their power to create and preserve a condition that means the moral welfare of those whom they are teaching. Sarcasm, innuendo, suspicion, threat, and insult should be banished from the class-room. Too often has the good work of a whole day been nullified by a cross, or ill-advised remark from a teacher.

Less and less should the teacher make use of his authority. Where the air is oppressive with the power from without, there can be no moral growth. Said Rabbi Wise in a recent address: "The class-room is not a petty despotism, but a diminutive republic; the teacher

is not to be the repressive tyrant, but the freedom-nurturing leader; to train self-directed agents, not to make soldiers." The child should breathe the pure air of hope, confidence, and love. He should be offered nothing as food for thought that will not strengthen his moral nature. His school-days should be filled with positive, constructive, life-sustaining thoughts and suggestions.

In this connection, let us revert for a moment to the doctrine of the subconscious mind and the power of thought. The subconscious mind of the class as a whole should be one of buoyancy, and receptivity to helpful influences. By their inner attitude of mind, principal and teachers should arouse in the child only what is best. Whether fully conscious and expressed, or only vaguely conscious and unuttered, their current of thought should be of such character and force as to stimulate the child to wholesome ideas and expressions, and to the resolve to make these into helpful, character-building acts.

Just here, the teacher, more than half-persuaded, perhaps, that all this is good, may ask how it is to be done. "The fountain cannot rise above its source." A current of power like that described cannot be sent forth except from a powerful dynamo. Here, as previously hinted, we pass over into the realm of the spiritual. We come to the sacred precinct of the teacher's inner life, into which he alone must enter, and which is under his supreme control. If he wishes to make the inner sanctuary the source of a great power for good, he must fill it with all that is holiest and strongest and best. He must himself draw from higher sources streams of living water that may overflow his own heart, and enrich the lives of others. All that is noblest in literature, and nature, and

religion, he must use. His is the inheritance of the past, the rich resources of the present, and the inspiration of whatever is outside of time and space. And if he would teach another, let him be a learner—willing, eager, and humble.

All this is not the work of a day. It calls for repeated effort and endeavor. But great is the satisfaction and happiness of one who knows that thereby he is increasing power within himself, and causing a like power to be developed within the child.

Teaching is not a trade, as some render it by dry, mechanical routine, nor a business, although others may conduct it on generally accepted business lines for profit and success; nor yet only a profession, to be pursued according to well-known psychological and pedagogical rules: but it is a life and a giving of life, in thought, word, and deed. This is intelligible to the real teacher; to others it must seem a Utopian dream. Yet the work of the great teachers has proved it true. Like real artists in every field, they have been conscious of some half-mysterious power in themselves; and have possessed a knowledge of strength that was not boastful and was more than self-confidence, and that somehow made itself a power for good over others. Let the reader think over his own experience, and he will find that the teachers whom he remembers most fondly and vividly, whether in the old red schoolhouse or in college halls, are those who possessed this strange life-giving power, and gave of it freely.

Personal contact is the only sure way of making this power effective. The true teacher will find many channels through which it may be conducted. A word of en-

couragement to this one, a friendly inquiry of another, a gentle hand upon a shrinking shoulder, a twinkle of the eye, a musically modulated tone of voice, a hearty hand-shake of congratulation—these are a few of the numberless ways. In a word, the teacher should not be as one exercising brief authority, or one for whom “familiarity breeds contempt”; but one who, teaching the doctrine of brotherhood and service, is himself a big brother and a fellow servant to those about him.

CHAPTER VII

MORAL TRAINING AND SCHOOL INCENTIVES

INCENTIVE is very closely related to character. In fact, the motive back of every one of our acts is an index to our character, if not identical with it. He who would perform a deed with none but right motives, must possess a strong character. Likewise, character is itself strongly affected by motives. The question therefore of the proper incentives to be employed in teaching and discipline, is a most important question; for it bears directly upon the problem of character-building. In deciding this question, the teacher may find guidance in the theory that the education of the child should follow the lines of development made by the race. Thus, in the case of pupils who are undisciplined and incorrigible, fear of punishment might be put to some use—though even with such children it seems to work badly. Possibly a competitive system may be of advantage in arousing interest, for with most children the desire to excel is very strong. Careless and indolent pupils may be aroused by the bestowal of rewards in the shape of marks, and the offer of prizes.

But to continue this competitive system is to appeal constantly to what is purely selfish in the child. The sooner the teacher abandons this course the better. At the very earliest possible moment, he should lead his pupils to love learning for its own sake, or for its value in

making them useful members of society. The first man to abolish all marks and percentages in his schools was Colonel Parker. To-day the schools that are doing the best work are those that do not rely on these false props.

Under an ideal educational system, marks should never be mentioned. Examinations may be given, if desired; but the pupil should be told that they are necessary merely to give just the knowledge of his abilities required to advance him properly. Hence, they should come at irregular times, unannounced, sometimes even without the pupil's knowing that they are examinations. In fact, with a limited number of pupils, under right conditions, a teacher should so thoroughly know his pupils that he would not need formal examinations. As a result, there would be spared for teachers much unnecessary work; and for pupils, much cause for dishonesty, discouragement, and sometimes undeserved defeat.

In New York City, a by-law of the Board of Education compels teachers to furnish a report of pupils' work at least once a month. In one school, however, this requirement is met by simply informing the pupils that the reports are meant for their parents alone, and that it is better for them not to know their ratings or discuss them with their schoolmates. The report cards are sent to the parents in sealed envelopes, and are returned in the same way. When a report is unfavorable, the teacher, in a kind way, informs the pupil of that fact, and encourages him to do better work in the future.

When we have a system that will make promotion possible whenever the pupil is fitted for it, either through advancement by subject or groups of subjects,

or through some plan still to be devised, many evils of the present scheme of examination and promotion will be eliminated; and many obstacles that now impede more effective moral training will disappear. If moral growth then follows moral training as it should, the whole question of incentives will become less and less important.

Pupils will be treated with the respect they deserve. Teachers will deal with them as equals; and the usages of polite society will become the practice of the school. We learn that Dr. Arnold succeeded so well as a teacher because he treated his boys as men. One of them said that they never had the heart to deceive the good doctor, when he trusted them so thoroughly. No doubt their respect and love was increased by his chapel talks—his direct instruction in the things that pertain to a higher and a better life. It is possible to create a mutual understanding between pupils and teachers that will render intercourse and instruction so free and joyous that artificial aids and incentives are superfluous; and pupils will work naturally, because they love their work, and feel that it brings its own reward.

CHAPTER VIII

SUBJECTS FOR DAILY LESSONS

WHEN, in considering moral education, we come to the question of what we should teach, we find our choice restricted by the child's moral development, and by his grasp of the subjects chosen. In meeting this problem, we must proceed in a pedagogical manner. The few books that have been written for the purposes of ethical instruction deal with the subject from the college standpoint, and are didactic in method. This sort of scientific or logical presentation does not appeal to the average child. There is, however, a certain order in the development of the child's ethical concepts. For example, altruism, as a sociological proposition, is a subject beyond his comprehension; while kindness is a topic which will interest the smallest child. Honesty is a good subject for children of a certain age; but to dilate to an innocent child of seven or eight on stealing or lying is to present these evils prematurely.

It is interesting to note the singular ideas prevalent concerning ethical teaching. Recently, an influential association of teachers in a large city appointed a committee to provide some plan for teaching Honesty. Without minimizing the importance of honesty, we cannot help believing that there are other virtues to be cultivated. A much more fruitful subject would be Generosity; not

to mention respect, work, or courage. In the English system of ethical instruction, it is worth noting that one of the most important subjects is Thrift.

It is not so difficult as might seem to enumerate the virtues suitable for a course of ethical instruction in elementary schools. Many virtues are closely related, and by combining these for discussion, the whole number may be greatly reduced. Honesty, truthfulness, and honor, for example, may all be treated under one head. In this way, a course of study may be designed for one year's work that will pretty well cover the whole ground.

The series of lessons in Part II of this book will be found to include nearly all that are within the comprehension of the average elementary school child. The treatment is largely suggestive, and may be greatly varied at pleasure. In some cases syllabi have been prepared for primary, intermediate, and advanced grades.

In the ethical instruction of young children, experience has shown that much greater interest is aroused by treating topics simply. In these days of advanced pedagogy, every primary teacher has been trained in the art of story-telling. If teachers will present their topics by means of stories, they will be able to make the subjects helpful and interesting, and will find them not nearly so difficult to treat as many seem to fear.

It will probably surprise the teacher to discover that, after two or three years of moral training, the ethical standard of the children is so raised as to require new topics and new methods, corresponding with the moral development which has taken place. This is especially true in communities where the population is not migratory. On the other hand, where the school population

is constantly changing, it will be necessary practically to repeat the same course of instruction every year.

The order in which the subjects are taken up will be determined by individual circumstances. In the system outlined in this book, I have found it well to start with Obedience, the so-called mother of virtues. But in a school where disorder has been the rule, and where the surroundings are vicious and the children in the semi-barbarous stage of development, it may be well to begin with Patriotism, or some other subject that will touch with equal force a hidden spring of heroic feeling. Obedience, however,—not only to those in authority, but also to nature's laws, social demands, and conscience,—must in the end be the foundation on which all other virtues are built.

In order to "know himself" at least partly, the child should be taught as soon as possible something about what I have called his "real self." To this end, he should be shown clearly how to distinguish both the body and the mind, on the one hand, from the ego, the self, the "I will," on the other. He must be led to see that the former must serve and obey the latter; that they are subject to certain laws; and that they must be brought into subjection to the real self. The child may be told that body and mind are a house with lower and upper stories, in which the tenant or owner, the real self, dwells. The teacher's ingenuity will discover some suitable device, like this, or like those indicated in the syllabus, to make the subject attractive to the child.

During the month of December, the subject may well be Good Will. To show the effect of teaching in this direction, it may be stated that on one occasion, a mother

of one girl asked to have the subject of Good Will continued; it had done her daughter so much good. Moreover, everybody in that school seemed to be filled with a spirit of kindness; and, what was even better, all the pupils were busy trying to show their good will in a tangible way by planning gifts and surprises. Upon another occasion, one class asked their teacher to continue the subject of Self-control a month longer, because they found themselves stronger and happier through their study of it. In that class, discipline became almost automatic. Service is a subject that appeals very strongly to children. It gives them an avenue for the expression of their good desires in actual deeds.

CHAPTER IX

METHOD OF PRESENTATION AND DRILL

"THERE is no educational subject so much discussed as moral training, and yet there is none in which we are so uncertain as to methods," says Dr. Martin G. Brumbaugh, superintendent of public education in Philadelphia.

The one thing to be kept in mind in any system of ethical instruction is the child's point of view. Neglect to do this is in great measure responsible for the general failure to make the study interesting. The dreariness of most books on ethical training is due to the assumption that the moral world of the child is the same as that of the adult. As a matter of fact, the child's world, while just as real and serious as that of the man, is quite distinct from it, and, except where it touches the home and the school, constitutes an entirely separate sphere of interests. The child's problems of morality are very different from those of the adult. What principally concerns the child is his bodily comfort, an opportunity to gratify his play-spirit, and the esteem of his play-fellows. Then, also, he lives entirely in the present; neither past nor future concerns him. He cares not to hear of what experience has taught others; nor does his own future interest him, if the thought of it interferes with his present happiness. While, of

course, we want the child to enlarge his world, and to grow beyond his present state, we must beware of trying to be wiser than nature. Let us not have a hot-house growth of morality; nor, what is worse, let us attempt to put artificial leaves, flowers, and fruits of mature ethical development upon the sapling of youth.

In other words, we should meet the child on his own ground. We should appeal to him on the score of his own interests, apply our standards of worth to his own daily experiences, and, instead of referring to duty in the abstract, investigate its application to his direct personal life, judgments, desires, and acts. Moreover, in planning the full, harmonious, natural development of the child's moral nature, we must take up every side of his life: his temperament and moods, his interests, his love of approbation and desire to excel, his eagerness for adventure, his hobbies, his companions,—yes, and that desire, tucked away somewhere in his complex nature, to do what he thinks is right. We must levy on them all, and make each contribute to accomplishing the end desired. For apart from his immediate interests, the child wastes little time in mere speculation. His thought-world, so far as thought is an act of reason, deliberation, and judgment, is the world that concerns him least. Our whole effort in direct moral teaching must be concentrated on the attempt to awaken in him thought about the right and wrong of his own every-day actions.

Whatever may be the details of the method we use to bring about this desideratum, we must not lose sight of the psychological basis of the work, as previously outlined (Chap. V). Our aim should be to stock the sub-

conscious mind with such a rich content of right thoughts that, whenever reason arises for good desires and good deeds, these thoughts may immediately be brought up into conscious memory. In the language of the Association School of Psychologists, we must constantly seek to relate thoughts, and form new association tracts, so that by the law of association or suggestion, one good thought may lead to another.

Our method of presentation in ethical training, therefore, is largely one of suggestion and question. It is probably needless to say that we should always make use of the principle of self-activity in the child's mind. Frequent reference to lessons already learned, and the repetition of questions on principles previously developed, will emphasize and deepen former impressions. "Line upon line, precept upon precept, here a little, there a little" is a good rule to keep ever in mind. Not that we should force pupils to memorize and repeat mechanically the lessons that they have been taught in this subject, any more than we do in other subjects. But, as with the others, we should continue or review a lesson until the child has grasped it, and made it part of his store of general knowledge. He is then ready to call upon it when he learns other lessons related to it, or when he can give it some practical application.

Always to discourse solemnly upon the beauty of holiness is to rob holiness of half its beauty. What appeals to children—children of larger growth, too—is a higher, sympathetic, living presentation of truth. The Great Teacher, when he wished to impress some moral lesson, or to stir his hearers to greater depths than usual, used parables. He told stories, either of persons—the prof-

igal son, the poor widow, the wise and the foolish virgins; or of something in nature—the mustard seed, the fowls of the air, the lilies of the field. “Without a parable, spake he not unto them.” Occasionally, he would arouse thought by the use of questions. In no department of teaching can the Socratic method be so advantageously employed as in ethical work.

A wise teacher, of course, will employ whatever methods are best suited to the age of his pupils, the subject in hand, and the attendant circumstances. A few suggestions, however, may be helpful. The first thing to do is to arouse in the child a receptive attitude, and thus to bring about a feeling of cordiality between teacher and pupil. This is why public speakers often begin their addresses with a story or some kind remark.

The daily work of the class-room may begin with a simple hymn or song—if possible, one that in some way bears upon the topic to be discussed. A list of such songs will be found later. After the singing, a quotation or two may be given by the pupils, or the teacher may read a short poem or other selection. Then may follow simple questions, such as are within the grasp of the child, and will call forth his imagination. When the questions have led up to the desired point, the principle of the lesson should be drawn from the pupils in the form of a brief statement or proverb, or a quotation. Either at this stage, or immediately before it is reached, a tactful teacher may directly, but briefly and pleasantly, appeal to the child to choose the better way.

The final step is to make some written record or summary of the lesson. The following plan is recommended. The monthly topic or motto, done in colored

crayon and large, artistic lettering, should be placed on a blackboard in some conspicuous part of the room. Substitutes are an embroidered banner, or interchangeable letters placed in a frame. Whatever is used, it should at once strike the eye of the pupils entering the class-room, and should keep the topic constantly in their minds. In the Assembly Hall, should be suspended a large banner with the motto upon it. Between 2 and 4 P. M. each day, there should be copied on the blackboard, under the motto, the topic for the following day. Before 9 A. M. the next morning, as soon as the pupils are in their seats, they should copy the ethics lesson for the day in blank books used for that purpose only, leaving spaces for the answers to questions, which may be filled in after the talk of the morning. Better still, this answering of the questions might be made part of the pupils' home work. This system might lead to a discussion of the subject of the day with parents and elder brothers and sisters. Thus the good seed may be sown over a wider field. All answers should be original, and should be in the language of the child. Neatness should be insisted upon. The book should be signed once a week by the teacher, and also by a parent, preferably the father. Here again, good seed may be sown.

The principal, or his assistant, should examine the books frequently, and commend good work in the class-room. At the end of each month, as a summary of the teaching, the pupils should be required to write a story, a brief essay, or a letter. This should be a labor of love—spontaneous, and free from pedantry.

The work that has been outlined in this chapter is the work of the class-room. The work for the whole school is taken up in a later chapter.

CHAPTER X

MORAL GROWTH THROUGH PRACTICE

IN addition to direct lessons, we must make every effort to utilize other means for indirect moral training. First among these is the child's unquenchable desire for play. In the healthy child, this must be satisfied, if we are to have normal growth; hence the greater attention now given in the schools to organized games, as well as to free play. Participation in this sort of thing enables the teacher to know his children more thoroughly, and to appreciate their better qualities. The right kind of play, moreover, may be made to cultivate many of the finer virtues, such as justice, perseverance, self-control, courage to stand defeat, modesty in gaining victory, consideration for those defeated.

In the case of children, as in that of adults, we should discriminate between wholesome, helpful play, and that which is destructive of the better qualities. It is a healthful sign of the times that university presidents are taking a hand in eliminating whatever is brutalizing in the sports of college life. Even in the elementary schools the tide is turning; and we find persons admitting that school teams, interscholastic games, and championships foster a "sporting" tendency, with its attendant evils of betting, cheating, and low ideas in general. If, however, we can teach boys to "play the game fairly," and eliminate every objectionable feature, by all

means let us use this means to strengthen the boys' moral natures. The present effort to have athletics make for the physical improvement of the individual is far better than the old attempt to produce a strong team in the school for the purpose of carrying off some coveted trophy.

One of the strongest arguments for the introduction into the schools of manual training is its ethical value. The making of articles by hand results in habits of precision and concentration. To produce a perfect copy of some model means an exercise of judgment as to exactness, and a discrimination in material things of right and wrong, which may be carried over into the realm of morality. Too frequently, however, this ethical value in manual training is lost sight of by teachers, in their effort to produce something for show. If they could only be persuaded to keep in mind the one purpose of education—character-building—they could contribute greatly to the desired end. Patience, perseverance, thoroughness, and endurance—these sterner virtues are all nourished at the breast of sturdy, honest toil; they are all the by-product of work.

In ethical training as well as in other branches of study, it is necessary to secure skill through practice. The laboratory has replaced the lecture-hall. "We learn by doing." "Educate the child through its self-activity." These are the pedagogical principles that must also be applied to moral education. The partial failure of such instruction heretofore has been due to lack of sufficient opportunity for practice. It is not enough that the ordinary school activities and discipline call for the exertion of some of the virtues we try to

teach. The psychological principle that impression must become expression needs no elucidation. Applied to moral education, it means that we must provide practice with our preaching, and devise means for our pupils to do the things we set them thinking about.

We want our children to *know* and *live* good; surely we ought to give them a chance to *do* good. Indeed, perhaps the best way to teach them to be good, is to give them lessons in doing good. To prate about the beauty of self-denial, while gratifying every wish, is to render the teaching useless. To teach *about* generosity, is not to teach generosity itself. Practice and preaching must go hand in hand; or better still, practice should precede preaching. The greater the practice, the less need of preaching. Not to be good only, but to be good for something should be the aim of any teaching of morality. Aristotle says, "We study ethics for the sake of practice." Too strong emphasis cannot be laid on this practical phase of moral education.

Our plan for securing this necessary practice is to carry on in each class some form of charity work. For one thing, "Sunshine Circles" may be formed in affiliation with the central organization. The purpose of these circles is to scatter spiritual sunshine wherever they can by good deeds. In a certain school, one of these circles makes garments for a day nursery, while another collects magazines for an old ladies' home. A circle once held a package party, and a whole box was filled with good things for an old couple. In this and many other ways, young people may be interested in working for others.

Boys of twelve to fourteen usually get interested in

the crusades, and the doings of King Arthur. Culture-epoch theorists say that this stage of development corresponds with a similar one in the development of the race. If so, this spirit of chivalry can be utilized by the formation of chapters of Boy Knights of King Arthur, or of the Round Table. There exists now a central organization at Detroit, Mich., and the originator William Byron Forbush, author of "The Boy Problem," may be consulted. To adapt the order to public school work, some of its religious features will, of course, have to be omitted. Instead of going out to fight imaginary enemies, the boys are to show their valor by slaying the forces of evil, and allying themselves at all times with the good, the pure, and the true. They should be made familiar, also, with the "Idylls of the King," and with the education of pages, squires, and knights; and should in general be interested in the literature and history of the age of chivalry. A wise teacher can make excellent use of this Round Table order in creating right ideals in pupils' minds.

One or two specific instances of the working out of this idea may be interesting. In a certain class, a chapter of Knights of the Round Table was organized, consisting at first of a few of the more thoughtful and imaginative boys. Later there were two boys admitted to the class, who were in the habit of smoking. They desired to join the order; but were refused on account of this evil habit. At first, they laughed at their refusal; but when they saw other boys admitted, their ridicule changed to regret. Finally one of them said, "I can give up smoking. I only did it to please my chum." The result was that they both gave up the

habit, and became good members of the order. The teacher who reported this case said: "Had I *read* of this work, I might perhaps have regarded it favorably, but would have passed it by as requiring too much work. But I saw it in practice, and was persuaded to try it. The effect on my class is beyond belief. Parents have noticed a change in their boys, and have written me to keep up the good work." Another young man, just beginning to teach, was persuaded to form a chapter of Knights, though he was unfamiliar with the ritual and practice of the order, and was afraid it might give him trouble. As a matter of fact, through this work he developed from a rather weak disciplinarian into one of the best of teachers; and he confessed that not only had he enjoyed the work, but it had made both himself and his boys better. The work of an order such as is described above is not so difficult as it might seem. Meetings are held once a week or once in two weeks, from three to four o'clock. The boys will show themselves fertile in resources and plans, and will need only a guiding hand from the teacher.

Boys in the seventh and eighth years of school may well be engaged in some work for others. The work of the children's court furnishes a good hint. Children who are brought before the magistrate are paroled in charge of volunteer workers banded into a society known as the "Big Brothers." These brothers play the part their name indicates. Similarly, in the school, troublesome or truant boys may be put in charge of older boys, who will take an interest in these smaller culprits and see that they are influenced for the better. The result is a double good: the small boys admire and

imitate the older boys, and the Big Brothers themselves are benefited by an increased sense of responsibility—the first lesson in the doctrine of the brotherhood of man.

In New York City some schools maintain a food and clothing closet to supply needy persons. The stock is replenished by the children at the celebrations connected with Thanksgiving and Christmas. Upon one of these occasions a visitor saw the long lines of children march up with packages in their arms and deposit them in large boxes, until boxes and platform were filled to overflowing; and he exclaimed that such a sight was more beautiful, and afforded more pleasure, than the best play at a theatre. So great, moreover, was the contagion of good-will and giving at this time that the visitors freely contributed money for the good work of the children.

In another school, a teacher called the “chairman of good deeds” keeps a record of all cases of destitution brought to her notice, investigates them, and assigns them to a “Lend-a-Hand Society” in the school. An employment bureau would scarcely be regarded as within the function of a school, but even this has been attempted successfully.

In a school located in a poor part of the city, boys were asked to save their pennies to buy Christmas gifts for their mothers. The teacher offered to act as banker, and himself credited a cent on each child’s account. By selling papers and running errands, the boys slowly collected the necessary money. When Christmas came, the teacher, a young man, accompanied by a crowd of ill-clad boys, was seen entering a department store in search of the desired gifts. Some of the letters the boys wrote

later describing their efforts to make these purchases, and the results they achieved, would have melted the hardest hearts.

In another school, work of a different sort was accomplished. Here the children were from better homes; but their parents, though of some means, had little culture. The boys and girls of this school were therefore asked to give presents of pictures for their homes; and their elder brothers and sisters were drawn into the plan. The occasion thus became one for cultivating a taste for the beautiful in art; old and young shared in the benefit; and the effect in the homes was noticeable. On the following Christmas, a list of books was prepared suitable for mothers and fathers, and the pupils were encouraged to select their gift-books from this list. It was not a list only of classics or standard authors, but included whatever is wholesome as well as bright or amusing. The fact that Dickens' "Christmas Carol" was a favorite is significant.

In short, there is nothing that will develop character better than engaging in social service. And then the joy of it! And the increased interest in school life! The necessity of discipline vanishes. A new force seems to be at work in the school, a new light shines in the faces of the children, and gentleness and tenderness steal into the words and bearing of the teacher.

To one who has tried this larger plan of drawing out what is best in boys, there is little interest in discussions of corporal punishment, and truancy, and the problem of suppressing the bad boy. From time to time there goes up a wail about the increasing incorrigibility of boys, and the need for more authority, and

greater latitude in administering punishment. As though mere corrective measures could ever reform a bad boy! The problem is deeper than that. Its true solution is not the suppression of the wrong, but the encouragement of the right. The old school of pedagogue-physicians believed in bleeding; the new school of educators sees, that, to increase the moral hardihood of the race, it is necessary to infuse into the veins of the youth the life-blood of high ideals, healthful pursuits, and useful endeavors.

CHAPTER XI

MORAL GROWTH THROUGH PUPIL GOVERNMENT

THERE is another medium through which children may be strengthened morally, and which is important and distinct enough to deserve special consideration. It is, permitting them to take part in the government of the school. This system may be more or less elaborate. What is called the Gill City system is perhaps too well known to need much description. The functions of the school government are divided into three: legislative, executive, and judicial. Where its aim is training for citizenship, this scheme has considerable value, and undoubtedly gives pupils a good general knowledge of city government.

But in addition to the time and attention needed to carry on this work, which after all has to be directed, and in large part performed, by the teacher, the average child, as a matter of fact, is more or less incapable of prescribing laws for others. Children, like such undeveloped races as the Filipinos (to recur to the culture-epoch theory), are incapable of full self-government; and the judicial temperament is not sufficiently developed in them to permit them to exercise the functions implied in courts, trials, and judges.

It is therefore better to limit the official work of self-government to executive functions, with a provision for

passing rules and resolutions for the guidance of the pupils. Such a resolution might, for example, be one to refrain from communication upon entering a classroom; or again, might be a plan, adopted after discussion, that would expedite certain school work. As for the correction of wrongdoing, culprits might be made to respect public opinion (i.e. that of the school at large) by being brought before the governing body of the school, and made to see and acknowledge their faults. They might then be handed over to the principal or the teacher for punishment. Judgment so rendered and so carried out will be much more effective than that pronounced as well as executed by a teacher. But, for both the culprits and the jury, the more rarely such judgment is passed, the better.

In the system here outlined, the part of the pupils in the self-government is chiefly administrative. The duties of the officers are administrative, not judicial, and only partly legislative. Acts of a legislative character are always subject to the approval of the principal or the class-teacher. There is thus afforded an opportunity for putting into practice some of the rules of conduct taught in the regular course of moral instruction.

Incidentally, of course, the form of this pupil government, and the manner of selecting officers are intended to instruct boys and girls of the three highest grades in the duties of citizenship. The method is the following.

A school constitution is adopted, and submitted to each class for approval, very much as the federal constitution was in 1781. The form of government is modeled after that of our own country: the school represents the nation, and each class represents a state.

As provided in the school constitution, two delegates are chosen from each of the three highest classes; and these six meet in convention on the first Tuesday after the first Monday of the term to nominate candidates for the presidency of the school. The two pupils receiving the most votes in the convention are declared candidates. Then follows a spirited campaign of one week: letters of acceptance are read, speeches are made in assembly and in the school-yard, and votes are canvassed out of school hours. All this is done in a dignified manner; and only good is spoken of the candidates. On election day, each class votes in its own class-room; the votes are counted, and the results, with the ballots, are turned over to a committee. This committee declares the candidate who has received the greatest number of votes, to be president of the school.

The president is formally inaugurated, delivers his speech, and proceeds to name a cabinet. This cabinet is composed of: Secretary of State, Secretary of Order (Boys' Side), Secretary of Order (Girls' Side), Secretary of Exterior, Secretary of Interior, Secretary of Library and Art, Secretary of Knightly Deeds, Secretary of Sunshine Deeds, and Secretary of Athletics. Each of these officers performs certain duties to promote the general good of the school.

A governor of each class is elected on the same day as the president of the school. He selects a council of from five to seven members, each of whom has his special duties. The jurisdiction of this council is confined to the class-room.

It should be clearly understood that pupil government has been devised, not to add another burden to the work

of the teacher, but to assist him. When entered into in the right spirit, it not only proves a great help to the teacher, by infusing class spirit and creating a healthful public sentiment, but also gives the pupil himself a sense of dignity and responsibility which is sure to cultivate a growth of the better self.

Many plans of making use of the system of pupil government will suggest themselves to the inventive teacher. It has been found of great help to have bi-weekly meetings of the national cabinet and the state councils, for the purpose of talking over the general welfare of the school. The leaders chosen by the pupils will be found able to make many helpful suggestions, and do much to assist teachers and principal. Great benefit will be derived in the added dignity acquired by officers, the spirit of helpfulness engendered, and the general fellowship created. On this point, the following reports, published in a school magazine, speak for themselves.

REPORT OF THE SECRETARY OF ORDER

Fellow Schoolmates:—

I am pleased to say that the short talks which our principal has taken the time to give us on Honor, Self-Control, etc., have greatly benefited some boys; they now take life more seriously than they did, and less as a joke.

There is no longer any lounging around neighbors' doors, the boys being anxious to uphold the good name of the school. The boys as a rule are obedient to street, yard, and stair aides.

Keep up the good work, boys; earn the name for which you are striving; be faithful to duty.

I wish to thank my assistants for their earnest service.

Respectfully,

www.libtool.com.cn SECRETARY OF ORDER.

A CLASS GOVERNOR'S REPORT

Mr. President and Fellow-Citizens:—

As Governor of 6AB, I submit the following report:

The Governor and Council have held four regular meetings.

It was necessary to call a special meeting last month to investigate the case of a boy who was reported as being disorderly during a fire drill. The boy was found guilty and a petition was sent to the principal requesting that he be punished.

Only one other boy has been called before the Governor and Council. He received a lecture which seems to have done him much good.

Some of the rules laid down by the Governor and Council are as follows:

If any one is especially poor in any subject, a member of the Council aids that boy.

If any boy neglects his home-work, he goes off the basketball team.

Each member of the Council has charge of a row of boys.

Two members of the Council examine the home-work each morning before 9 A. M., and report those boys who do not have their home-work.

The duties of the Governor are to take the teacher's place when she is out of the room, to give advice when necessary, and to receive reports from the Council.

(The Governor and Council try to be examples for the other boys.)

The members of the Council are changed each month, thus giving a greater number of boys an opportunity to act on the Council.

All the boys of the class try to help the Council as much as possible. Our class is a happy one; the boys try to do the best they can.

Respectfully submitted to the President of the School.

THE GOVERNOR.

It is needless to say that such work as is indicated in these reports must be guided by the teacher. Without watching, he must see everything that goes on; and while letting the officers do all they can, he must keep his hands on the reins. But while advising, inspiring, and supervising, he will make himself as unobtrusive as possible.

Note : An Appropriate School Constitution will be found on page 226.

CHAPTER XII

MORAL TRAINING THROUGH ASSEMBLY EXERCISES

THE place where the principal of a school can best make felt his power for good is the general assembly. It is curious to note what constitutes the opening exercises in many schools. In some, this opening is made the occasion of a military drill; in others, a singing lesson is given; in still others, announcement is made of new rules and regulations; and in a few, unfortunately, principals use the time to scold and stir up bad feelings generally.

In schools where scholarship is the chief end, and the main concern is not with the child but with the subject matter and method of teaching, an assistant is often delegated to open the school; while the principal sits in his office planning lessons and examinations. The latter may, of course, properly form the principal's work at the proper time. Yet it is a shame that he should not use the assembly as an opportunity for coming into close, forceful relations with his pupils. For he ought to be, not only the head of the school, but the heart as well. From him should radiate vitality, enthusiasm, good-will, and power. And if he is conscious of his power (not his *authority*, mind you), he will use it to awaken all that is strongest and noblest in his pupils. Not only will he point the way toward the attainment

of the highest ideals, but he will himself walk as a leader therein.

In the assembly, moreover, the principal has a chance to unify his school and create a larger social spirit. Instead of saying a formal "Good-morning" after the children are seated, and receiving an equally cold, mechanical "Good-morning, Mr. Principal," in reply, let him stand near the double line of pupils as it approaches the platform, and give a pleasant look *to*—not *at*—each one. A slight inclination of the head, or a friendly glance of recognition will mark an exchange of good feeling between principal and pupil. Somehow, that one act makes a good beginning for the whole day, and establishes a mutual understanding and good feeling. After a time, pupils look for the friendly nod, expect it, and get good from it—though not one whit more than the principal himself. It is much better for a principal to delegate to an assistant the perfecting of the marching and the drill in movement, and to free himself from the need of criticising and reprimanding. Important as these duties are, the principal should seek better things. He must let nothing unfit him for, or hinder him from, exercising the best function of his office—that of being the leader and guide, and the creator of ideals and aspirations.

At assembly, it is well for the pupils occasionally to stand perfectly quiet for a moment, breathe deeply, and think composedly, before sitting down, in order to give poise to both body and mind. Once a week there should be a flag salute, accompanied by singing of the National Hymn. After the pupils are seated, the principal (if Bible reading is permitted) should read without com-

ment a few carefully-selected verses—a parable, a bit of history—relating, if possible, to the topic of the month and day. It is a mistake to read the Bible perfunctorily, with perhaps never an excursion beyond the Psalms and Book of Proverbs. Both the Old and the New Testament afford many beautiful lessons, lofty sentiments, and helpful words, exclusive of passages which might arouse sectarian prejudice. As much care should be taken in selecting the passages for reading as is taken with the other subjects of the day's program.

If reading of Scripture is prohibited, a selection may be taken from one of the standard authors. Was there ever a more helpful, inspired sermon than Dickens' "Christmas Carol"? There is also many a bit of verse of untold ethical value. In case the Lord's Prayer is allowed to be said, that may be done by the pupils, standing reverently. Then should follow a hymn: nothing doleful, threatening, or other-worldly, but something helpful, hopeful, uplifting. Examples are "The King of Love My Shepherd Is"; "New Every Morning is the Love"; "The Lord is My Shepherd." To consider this earth a Heaven, to enjoy its beauties, and to regard its Maker as a Loving Father whom they gladly reverence, obey, and love—this is best for children. Of course, hymns that might give even the least offence to the religious beliefs of any of the pupils should be avoided. A number of satisfactory hymns are listed in a later chapter.

After the singing of the hymns, pupils may recite quotations appropriate to the topic of the month and day. Quotations suitable for this purpose are found in Part II of this book. For national holidays, patriotic quota-

tions are good; but to have them every day is tiresome. And after all, patriotism is but one of many virtues. On the other hand it is interesting and helpful for all members of the school to have pupils bring in quotations, stories, and poems relating to the topics as they vary from day to day.

Following the reading, or reciting, some bright song should be sung. One having an ethical content is, of course, preferable; but one may make use of good school and college songs in general, and even of plantation melodies. A suitable, classical selection simple enough to be taught easily, and without losing its cultural value in the process, should be chosen above everything else, if it can be found. But it should be remembered that this singing is done not primarily for cultural purposes, or merely to entertain, but to fill the heart with joy, love, and aspiration. Its aim is to develop the moral nature of the child by appealing to his better self.

Once a week, the principal should give a ten-minute talk. He may make this an appeal for greater effort toward some particular goal in character-building, or a plan for carrying out practically some lesson of helpfulness; or he may tell some interesting story containing an ethical lesson, or read some newspaper clipping that narrates a deed of heroism or self-denial. A principal who loves his work will find no difficulty in getting material for his talks. Of course, the interest and responsiveness of the pupils will be in direct ratio to the earnestness, enthusiasm, and sincerity of the speaker. If he be animated with zeal for the growth of the God-given principle in each child; if he be possessed of patience, tact, and originality, and know the child's na-

ture; if he have good presence, musical voice, agreeable manner, and a forceful, magnetic personality—then his talks will not only give the keenest joy, but will effect in the hearts and minds of his children good unbounded.

CHAPTER XIII

AUXILIARY MEANS IN INDIRECT TRAINING

ONCE a teacher becomes thoroughly inspired with the desire to promote the child's spiritual growth as well as to develop its intellectual and physical powers,—to train the heart, as well as the head and the hand,—innumerable opportunities, as well as ways and means, of doing this work indirectly will occur to him. He will find "books in the running brooks, sermons in stones, and good in everything."

One of the greatest helps is to secure the co-operation of parents. This can be accomplished partly through parents' meetings, and also, if they are properly managed, through parents' clubs. But a word of caution is necessary in regard to the latter. There is danger of these clubs taking the bit into their own mouths, and running away with the school. Then they become critics, instead of aids, of the school, and seek to direct its policy. A discreet, forceful, tactful principal can, however, prevent such a result; and there is no doubt that in many cases these associations are helpful.

The very best opportunity for mutual acquaintance and sympathetic co-operation is afforded by an occasional meeting of parents, at which a brief program is presented by the teachers, and a good speaker provided. Such meetings should never be used to complain of pu-

pils' faults, or of parents' shortcomings. For the evening, the parents are guests, it should be remembered; and a courteous host will refrain from mentioning anything disagreeable.

The best person, perhaps, to address this meeting is the principal himself. This will give him an opportunity to do a little educating of parents; and that such education is needed has been well demonstrated by Ernest Hamlin Abbott in his "Training of Parents." If ever it be necessary for a principal to be "as wise as a serpent and as harmless as a dove," it is when he gives this talk. Let him put aside for once the guise of pedagogue; let him claim partnership with the parents; let him avoid criticism, and openly and courteously ask, not for advice, but for help. Let him state frankly that the aim of the school is to develop character, and explain some of the methods employed. There can be little question of the kind of response that will come from the parents; for that tender, vital cord, their desire for the welfare of their children, will have been touched.

Another way to reach parents, and at the same time make a permanent record of school activities, is through a school magazine. A board of editors, and business managers, may be chosen from among the pupils, always with some teacher in charge. The material published should be carefully selected. Too many of the children's compositions should not be used. Let there be included two or three of the best on the monthly topic. A modest account of the activities of the school, a letter to parents from the principal, a timely explanation of some school work, are in order. Temperate notes on athletics, an impersonal narration of some deed of

charity or helpfulness are always interesting. The editor must observe in this, as in all work, the chosen aim of the school; and whatever would, in any way, prevent the attainment of this aim is to be eliminated. Honor rolls, competition, personal reflection, boasting, questionable jokes, slang, smartness,—in short, anything that tends to create wrong desires or low ideals,—should be omitted. “Thoughts are forces,” and therefore none but the best should appear in a school magazine.

A school library always has been, and always will be, a center from which may radiate much good. In spite of ridicule and criticism, Andrew Carnegie struck the true note of moral betterment when he started to girdle the land with libraries. Books contain the thoughts of mankind; and if the nation is to reach a higher moral plane, what better forces can be employed than the noblest thoughts of the best writers?

As early as possible, the principal should seek to install a carefully-selected library, in an attractively-furnished room, accessible to all class-rooms, with a good supply of wholesome, instructive and elevating books, magazines, and papers,—children’s, as well as adults’. In all towns with public libraries, the children’s section is an important feature. Let the schools take a hint from this. As they have assumed many of the activities once provided by charity or the churches; e. g., kindergartens, cooking-rooms, gymnasiums; so they should make the library one of the auxiliaries to the child’s complete education. What unlimited forces for moral and social uplift the teacher puts into the hands of his pupils, when he cultivates a taste for right reading, by directing them

to proper books! Surely this means of direct, as well as indirect, ethical culture should not be slighted or ignored.

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An Alumni Association may, or may not, be a means of cultivating a love for the right. That depends upon the spirit in which it is conducted. If its meetings foster the spirit of the school that is reflected by pursuit of the noble qualities, they will do good, both to the alumni and to undergraduates. This does not imply a neglect of the social spirit, or of interest in, and love for, the school for itself. These are very important and are, in themselves, ethical in character.

But where alumni societies become mutual admiration clubs, or make their meetings the occasion for ordinary social pleasures, their ethical value may be questioned. If, on the other hand, old pupils meet to recall the sacred, happy memories of precious moments spent in the school halls, to revive and keep alive the high ideals kindled in the fresh, enthusiastic hearts of youth, and so to pass on these aspirations to succeeding bands of imitative and emulating boys and girls, then the value of alumni associations is great, indeed; and it is wise to foster love and loyalty for the *alma mater* by their means.

If we are to adopt the ethical aim in all our work, we must present such subject matter as will aid directly or indirectly the attainment of this aim. Some day a course of study may be outlined with this end in view. At present our elementary school curricula seem planned chiefly to prepare pupils for high school or business. But whatever the course, let us select and emphasize whatever of the work will fit our pupils for efficient,

altruistic, moral life. To do this, much must be eliminated. All that fixes the thought of the child upon the purely mercenary, the selfishly competitive, the reprehensible in conduct, the bloody or warlike in history, or upon sarcasm, strife, or political plotting,—in short, whatever has a destructive or vicious tendency, must be omitted.

Without continual preaching, everything should be taught that inspires a better life. In arithmetic, for example, problems of dollars and cents should be limited; otherwise, the child becomes infected with the idea that the pursuit of wealth is the main thing in life. Examples of profit and loss should be largely, and those involving sharp bargains should be entirely, omitted. If the teacher supplies original problems, he can easily bring in some generous transaction. For example, if the topic for the week or month be good-will or giving, and percentage be the work in arithmetic, a problem like this may be given:

Harold had \$2.80 to spend for Christmas presents. He spent 46% for something for his mother, 25% for his father, etc.

Commercial geography has been somewhat overdone of late. Man was not put upon the earth, neither were continents and oceans and rivers formed, for the sole purpose of trade. Histories are now written with at least a negatively ethical aim; and long, detailed descriptions of battles and wars are omitted. In general, however, text-books of the present day are far from perfect. But when right living and high thinking become the controlling ideals of the age, there will be a corresponding elevation in the tone of readers, histories, geog-

raphies, and whatever other texts may be put into the hands of the child.

Little need be said as to the effect upon the child's tastes and character, of the building and its equipment and surroundings. Boards of Education are now active in supplying the best. It is, of course, difficult to reconcile poorly-lighted, ill-ventilated, and crowded class-rooms with effective ethical culture. In spite of this, however, a genius for making the best of bad conditions can overcome this disadvantage. A plant with bright blossoms may be placed in a dark corner; an aquarium with gold-fish in another; a good print, neatly framed, may be hung on the wall; the teacher's desk should be a model of neatness; order and neatness should be found everywhere.

In our modern, well-lighted, beautiful buildings, we have much in the way of mural decoration, pictures, and statuary. It is a hopeful sign of the times that, in the best schools, pictures are no longer hung for the mere purpose of decoration. They must now be the best pictures; either possessing artistic value, or else affording moral instruction.

To-day we hear a good deal about school gardens. There can be no question of their ethical value. Whatever brings the child within the charm of Nature, must lead him to a fuller appreciation of her beauties, her orderliness, and her industry, and inspire him with a desire to emulate her.

The thoughtful, watchful, inventive teacher will find many other means of cultivating the moral faculties; and will make all pay tribute to his one supreme purpose, the moral growth of his children.

CHAPTER XIV

RESULTS OF MORAL TRAINING

A TREE is known by its fruits, a system of moral training by its effects upon character. All teaching is judged by results; though the manner of proving these differs. In purely intellectual teaching, results may be tested by oral and written examinations; in technical training, by the products of the hand; in music, by artistic execution. The effects of character training, however, are not subject to such methodical or practical tests: character is too large, and it does not show uniform development. Sometimes seed that has been sown remains a long time apparently dormant. Often a teacher loses heart because he fails to see signs of awakening conscience or moral power. But let him not weary in well doing. He must labor on, often unmindful of immediate results, and satisfied with bearing witness, in word and deed, to the truth. For he knows that, somehow, the truth must touch the child and move him.

As a matter of record, where moral training has been made the chief part of school work, changes have taken place that are almost marvelous. For example, where a forceful, skillful person has taken charge, chaos has been made into order. But this growth by control from within is vastly different from mere order imposed from without.

In a western city, a school located in the slums had

been regarded as beyond the control of anyone. A lady who believed in a system of direct moral training assumed charge. Her first effort was to enlist the interest of the pupils in the power of thought, by showing them that the boys and the girls who wanted to do something worth while, must give care to their thoughts. At the same time, she took pains to furnish them subjects for better thinking, and gave to them through word and suggestion, her own best thoughts. This seemed such a novel way of appealing to them, that it aroused their curiosity, and later caused them to see the reasonableness of a better way. In a short time, it seemed as though seven devils had been cast out of that school.

Corresponding in some small degree to the poor-schools of London, are the schools of the Children's Aid Society of New York. In one of these the principal became converted to the doctrine of direct ethical instruction; and the children became like clay in the hands of a potter. In a school in the so-called Tenderloin District of New York, a teacher took charge of a class composed of fourteen-year-old boys of the worst type: boys who habitually went to bed after midnight, stole, drank, smoked, and led the lowest kind of life, because they lived in the wickedest part of a great metropolis. This teacher, too, believed in the all-conquering power of directing thoughts and activities into right channels. His first work was to give a boy who was the leader of a rough gang the office of governor of the class. The governor was asked to preserve order, and to help those who were behind in work. The effect upon him, as well as upon the rest of the class, was magical. On one occasion the teacher was detained at home for three days, and the

class sent their representative to the principal, to ask that they might take care of themselves. The request was granted. During the day, the principal looked in upon them: the governor was at the teacher's desk hearing the lessons, and the order was perfect. So great was the ultimate change in the governor's conduct, as well as in his appearance, that when he left school to go to work, he received the strongest of testimonials, and was started on an honorable career.

Reference has already been made to the benefit of the system upon the teacher. Teaching is no longer regarded as drudgery, but is looked upon as a labor of love. The artisan has become an artist, and his work fascinates him with its charm. It is the experience of Pygmalion and Galatea repeated.

Note. The bibliography of ethical instruction is an extensive one. Edward Howard Griggs, in the volume mentioned below, devotes forty-three pages to it, and does not by any means exhaust the list. When, however, one attempts to select from this great number the books of practical value to the elementary school teacher, the list is surprisingly small. After excluding all purely abstract works on the science of ethics, and all that merely emphasize the need of instruction in the subject, I find after careful selection that of those which are available for immediate practical use the following are the best:

- Moral Education. Edward Howard Griggs. B. W. Huebsch, New York, 1906.
- The Brownley System of Child Training. Jane Brownley. Holden, Springfield, Mass., 1906.
- Morals and Manners. William J. Shearer. Macmillan, New York, 1905.
- Ethics for Young People. C. C. Everett. Ginn & Co., Boston, 1891.
- Conduct as a Fine Art. Gilman and Jackson. Houghton Mifflin & Co., Boston, 1891.
- Primer of Right and Wrong. J. N. Larned. Houghton Mifflin & Co., Boston, 1902.
- Moral Instruction of Children. Felix Adler. D. Appleton & Co., New York, 1902.
- The Heart of a Boy. G. Mantellini. Laird & Lee, Chicago, 1899.
- The Boy Problem. William Byron Forbush. Pilgrim Press, Boston, 1901.
- Youth, its Education, Regimen, and Hygiene. G. Stanley Hall. D. Appleton & Co., New York, 1909.
- Duty. J. H. Seelye. Ginn & Co., Boston, 1892.

- School Management. E. E. White. American Book Co., New York, 1892.
- Children's Rights. Kate Douglas Wiggin. Houghton Mifflin & Co., Boston, 1892.
- Moral Instruction and Training in Schools. Edited by M. A. Sadler. Longmans, Green & Co., London, 1909.
- Ethics of Success. Readers I, II, III. Silver, Burdett & Co., New York, 1907.
- Practical Ethics. William DeWitt Hyde. Henry Holt & Co., New York, 1892.
- Lessons on Morals. Julia M. Dewey. Hinds & Noble, New York.
- The Right Life. H. A. Stimson. A. S. Barnes Co.
- Character Building. C. S. Coler. Hinds & Noble.
- Map of Life (Chap. XII). W. E. H. Lecky. Longmans, Green & Co.
- The Making of Character. J. Mac Cunn. Macmillan & Co.
- Adolescence. G. Stanley Hall. D. Appleton & Co.
- Being a Boy. C. D. Warner. Houghton Mifflin & Co.
- Bringing up Boys. K. U. Clark. T. Y. Crowell & Co.
- Boyhood. E. Richmond. Longmans, Green & Co.
- The Children of the Poor. Jacob A. Riis. Charles Scribner's Sons.
- Ethics for Children. E. L. Cabot. Houghton Mifflin & Co.
- Boys of the Street and How to Win Them. C. Stelzle. Fleming H. Revell Co.
- The Court of Boyville. W. A. White. McClure, Phillips & Co.
- School and Society. John Dewey. University of Chicago Press.
- Citizenship and the Schools. J. W. Jenks. Henry Holt & Co.
- Short History of the Society for the Prevention of Cruelty to Animals, Madison Ave. and 26th St., New York.
- Short History of the Society for the Prevention of Cruelty to Children, 297 Fourth Ave., New York.
- Short History of the Sunshine Society, 96 Fifth Ave., New York.

BOOKS ILLUSTRATIVE OF THE VIRTUES OF CHARACTER BUILDING

- Poor Boys who became Famous. Girls who became Famous.
Famous Givers and their Gifts. Sarah K. Bolton. Crowell.
Inventors. P. G. Hubert. Charles Scribner's Sons.
True Stories of Great Americans. E. S. Brooks. Winston.
Heroes of Chivalry and Romance. A. J. Church. Macmillan.
Captains of Industry. James Parton. Houghton Mifflin Co.
Hero Tales from American History. Roosevelt. Century.
Boys who became Famous Men. Skinner. Little, Brown.
American Hero Stories. E. M. Tappan. Houghton Mifflin.
Book of Golden Deeds. C. M. Yonge. Macmillan Co.
How to Tell Stories to Children. Bryant. Houghton Mifflin.
Parables for School and Home. W. P. Garrison. Longmans.
American Heroes and Heroines. P. C. Bouvé. Lothrop.
True Stories from History and Biography. N. Hawthorne.
Stories from Life. O. S. Marden. American Book Co.
Thirty More Famous Stories Retold. Baldwin. Am. Book Co.
Stories from American History. Turpin. Small, Maynard & Co.
Vision of Sir Launfal. Lowell. Houghton Mifflin.
The Story Hour. Wiggin and Smith. Houghton Mifflin & Co.
Heroes of Chivalry. R. Markham. Dodd, Mead & Co.
Homely Virtues. Watson (Ian Maclaren). Dodd, Mead & Co.
Bright Boys. F. Reddall. Educational Publishing Co.
Lives of the Hunted. E. Thompson Seton. Scribner.
Old Testament Stories. E. Chisholm. E. P. Dutton & Co.
Exmoor Star, The Autobiography of a Pony. A. E. Bonser.
A. S. Barnes Co.

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PART II

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I. MORALS: TOPIC AND OUTLINE

1. OBEDIENCE

PRIMARY

FIRST WEEK

1. MONDAY. Why may we not talk aloud in the class? Whom must we mind in school? Why? Why would it not be right for every one to do as he pleased in the class?

2. TUESDAY. Why may not babies come to school? What would happen if they came? Why couldn't they learn? Is it babyish to mind, or not to mind?

3. WEDNESDAY. Did your father and mother have to obey their parents? Did your grandfather obey? Suppose everybody did only what he pleased?

4. THURSDAY. Does your teacher have to mind? Suppose she read a novel all day in school, or went to sleep, or did not teach you; what would happen? Does papa have to obey? Why may he not do as he pleases? Everybody has to mind.

5. FRIDAY. Quotation. Learn and talk about it.

SECOND WEEK

1. MONDAY. If you put your finger into the fire, what happens? Could you escape punishment? If you fell

from the top of a house, what would probably be the result?

2. TUESDAY. What did we talk about yesterday? We call such occurrences laws of Nature. Can you name others? (Suggest seasons, planting, etc.) Are such laws ever broken without punishment?

3. WEDNESDAY. How do we learn to obey Nature's laws? Who made those laws? Are they for our good? Shall we obey them gladly?

4. THURSDAY. Name some city laws about sidewalks, playing ball in the street, playing cat. Why are these laws made? Who makes them? If we break the law, what may happen?

5. FRIDAY. Quotation. Learn, recite, discuss.

THIRD WEEK

1. MONDAY. If you play tag, and some one tags you, why do you have to be "it"? Why do you obey that law? Who makes the law of games? Talk about the laws of other games, as baseball or hide-and-seek.

2. TUESDAY. Why do boys tip their hats to ladies? Who says they must? Why may not every one do as he pleases in company?

3. WEDNESDAY. If your parents or teachers ask you to do something, why is it best to obey? Why should you like your children to obey? Shall we obey in our class?

4. THURSDAY. It is easy to obey if we get the habit. How do you feel when you obey? Read the ten commandments. Which of those are good for boys and girls?

5. FRIDAY. Quotation. Copy, learn, recite, discuss.

INTERMEDIATE

www.libtutor.com FIRST WEEK

1. **MONDAY.** School Laws. Have we many laws in this school? Name some. Why are these rules made? Why do pupils obey them? Why do most of us like to obey these rules? Does our love for our school help us?

2. **TUESDAY.** Obedience is manly. It is manly (or womanly) to obey. It is childish to disobey. Soldiers obey their captain. Cowards run away from battle. Which boy or girl do you respect most, one who obeys or one who disobeys? (Tell the story of the boy on the burning deck, or of the watchman at Pompeii, or of some great sacrifice to obedience, for reproduction in a composition.)

3. **WEDNESDAY.** Obedience in Games. When playing dominoes or other games, why obey the rules of the game? What would you think of a boy who refused to obey the rules in a baseball game? Law and obedience are necessary even in games.

4. **THURSDAY.** Laws of Society. Why do boys tip their hats to ladies and elders? Do they have to? Why wear a collar or clean clothes? Why are we polite to one another? What do we call a boy or a girl who refuses to obey the rules of society?

5. **FRIDAY.** Quotation. Copy, learn, recite, discuss.

Obedience is the grandest thing in the world to begin with. The one essential of chivalry was obedience.

— GEORGE MACDONALD.

"True obedience neither procrastinates nor questions."

SECOND WEEK

1. **MONDAY.** Nature's Laws. Why do builders make a foundation of heavy stone below the frost line? Sup-

pose they did not, what would happen? If farmers planted their crops in the late fall instead of in the spring, why would the crops not grow? Mention some laws of Nature. (Fire burning, etc.)

2. **TUESDAY.** Nature Punishes. When we refuse to obey Nature's laws, how does she treat us? Does she ever forget to punish us? Who makes these laws? Why?

3. **WEDNESDAY.** City Laws. Who made the law forbidding the throwing of garbage into the street? Why were this and other health laws made? What is the law about working-papers, or attending school? (Write out carefully.) Why made?

4. **THURSDAY.** Federal, State, and Local Laws. There are men elected every year or so to make laws for the people. Some laws are made at Washington, some at the State Capital, some by the City Council or Aldermen, or by the county supervisors. Name one of each kind.

5. **FRIDAY.** Quotation. Learn and discuss. Will some one bring in the whole poem?

"Theirs not to reason why,
Theirs not to make reply,
Theirs but to do and die;
Into the valley of death rode the six hundred."

THIRD WEEK

1. **MONDAY.** When a boy or girl starts a society or club, what is the first thing to be done? When our country was made free, what was the first thing Jefferson, Washington, Madison, and others did? Where can you find the Constitution?

2. **TUESDAY.** So you see, law is everywhere, — in games, in society, in Nature, in the army, in the state, in the country. What is the most sensible, manly, and wise

thing to do with it? What do we call a person who refuses to believe in or obey laws?

3. WEDNESDAY. Ideal of Obedience. Who is your ideal or pattern of obedience? Do you think less of him, because he obeys? Give an instance of his doing, not what he pleased, but what he was asked to do.

4. THURSDAY. Effect of habitual obedience on character. *Spontaneous, voluntary*. Give the meaning of these terms. To say, "I will," and obey, when it is easier to say, "I will not," and refuse to obey, gives backbone to character. Which will you be like, a jellyfish or like a lion in strength?

5. FRIDAY. Quotations.

"Conscience, her first law broken, wounded lies."

Follow orders, plow and sow, but do not ask why. One alone knows why, and that One loves thee. Let that suffice.

— CHARLES WAGNER, author of "The Simple Life."

ADVANCED

1. TOPIC: OBEDIENCE FOR OLDER BOYS AND GIRLS.

Question: How long should older boys and girls obey their parents? What do you think of a manly boy or a ladylike girl who strives to please mother and father? What shall you call your father as you grow older?

2. TOPIC: OBEDIENCE TO PARENTS.

Question: Just why should we obey our parents, even though they ask us to do things which we do not like? Why cannot we do as we please?

3. TOPIC: OBEDIENCE IN SCHOOL.

Question: Which do you like better, a teacher who lets you do as you please, or one who exacts obedience? An

82 SYSTEMATIC MORAL EDUCATION

orderly class or disorderly class? Where can you learn the more?

4. TOPIC: PROMPT, CHEERFUL OBEDIENCE.

Question: Do you like to be commanded to do things? Try to do things before it is necessary to be commanded. The boy or girl who tries to anticipate his teacher or employer is the one who is liked and who succeeds. Sometimes do more than is asked.

5. QUOTATIONS.

"True obedience neither procrastinates nor questions."

Follow orders, plow and sow, but do not ask why. One alone knows why, and that One loves thee. Let that suffice.

— CHARLES WAGNER, author of "The Simple Life."

6. TOPIC: EVERYBODY HAS TO OBEY.

Question: Your father cannot do as he pleases, or he would lose his job. Your mother has to obey the doctor when giving you medicine. Trace authority of teacher through Board of Education.

7. TOPIC: DIFFERENCE BETWEEN LAW AND ANARCHY.

Question: Which country is best, where laws are gladly obeyed, or where they are disregarded? How do people regard law breakers? Who can recite the ten commandments?

8. TOPIC: WHAT IS THE HIGHEST LAW OF THE LAND?

Question: Who makes our laws in city, state, nation? Who sees that they are obeyed? Who decides whether a law has been broken and what the punishment must be if laws are broken?

In days of chivalry, pages, squires, and knights obeyed willingly the commands of the king or lady to whom each had given a pledge. Let some one tell a story of knighthood.

9. QUOTATION:

Obedience is the grandest thing in the world to begin with. The one essential of chivalry was obedience.

— GEORGE MACDONALD.

10. TOPIC: LAWS IN THE NATURAL WORLD WHICH MUST BE OBEYED. Fire burns. Apples fall. Water runs down hill.

Question: What happens if we disobey? Does Nature forget to punish?

11. TOPIC: MORAL LAW.

Question: Why are our consciences given us? Has a dog a conscience? Martyrs died rather than disobey conscience. "Conscience, her first law broken, wounded lies."

Review: Obedience is not servile, but noble. How do we feel when we obey conscience? How do our parents feel?

2. REAL SELF

PRIMARY

1. Has your mamma a servant? What must servants do? Do you know that you have a servant, or many servants? Do you know that they work for you?

2. QUOTATION:

"Each little finger on each little hand,
Feet, ears, and tongue, all belong to a band
Of servants, faithful, and good and true,
Who do all your work they are told to do."

3. Are yours good servants? Do they obey you? What servants carry you to school? What servants carry food to your mouth? Are they clean servants?

4. If we want our body, hands, etc., to do our work,

how should we care for them? Do these servants ever get tired? What should we do with them, then?

5. **FOOD AND THE BODY.** Why do we eat? If we eat too much, what will our bodies do? We must obey the laws about food, or our stomachs will object.

6. My body, then, is only my servant, it is not I. Did you ever hear of a child who had one of his servants, or legs, cut off? Was it not too bad?

7. Besides the body, you have another servant that does your thinking for you. What is it?

8. How else does it work for you? It remembers. What does it remember?

9. How do you feed the body? How do you feed the mind?

10. If you want to write a letter to your cousin, how do you know how to spell a word?

11. Why do you come to school? To feed the mind so as to make it a good servant.

12. Does papa earn money for you with his hands, or with his mind? You see a well-trained mind can be a good servant to earn things for us.

13. We must make our minds obey. "Now, mind, you study that 'table.' Some day I want you to give it back to me."

14. Why should I make my mind learn to read and remember things? Does my mind obey me?

15. Your real self is not your body or your mind. It is the 'I will.' Is your 'I will' the master?

16. Does your tongue obey your 'I will'? Do your hands always do as you say, or are they your masters?

17. Whenever we see or hear anything, it goes into our minds and we remember it. Is your mind full of good or bad memories?

18. When we think kind or brave thoughts, we grow kind and brave. Let us all be still and think a kind thought about somebody for about two minutes.

19. QUOTATION:

“You never can tell what your thoughts will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swift as the carrier dove.
They follow the law of the universe,
Each thing must create its kind,
And they speed o’er the track to bring you back
Whatever went out from your mind.”

ADVANCED

1. **BODY A SERVANT.** Has your mamma a servant? What does she do? Did you know that you had a servant, or many servants? (Illustrate, — hands, feet, tongue, heart, teeth, etc.) Do they mind you? Avoid the idea of inferiority of servants. Everybody has to work.

2. **QUOTATION.** About Service. (Ich dien.) “To serve is noble.”

3. **CARE OF BODY.** If we want our servants to do good work, how should we treat them? We need clean and healthy servants. What about overworking our servants? Proper eating, sleep, bathing, etc. The body is like a house in which we dwell.

4. If we want our servants to live long and be useful to us, we should see that nothing harms them. Which is better, a skillful or a careless, clumsy worker? Are your fingers good servants? Do they write well, or play the violin or the piano well, or sew or draw well?

5. **MIND A SERVANT.** Then you and I have another useful servant, which does so much work for us, — in fact,

it works for us all the time. Can you think of some work which it does?

6. **A HEALTHY MIND.** To be healthy, the mind must be fed and exercised, and made skillful. How can we feed the mind? What will make the mind bright?

7. **DAILY WORK FOR THE MIND.** "Now, Mind, you must learn that spelling lesson, or table, to-day. I want you to learn it perfectly, for I do not want a stupid, slovenly servant."

8. It is strange that the mind gives back what it is given. Useful information, facts, etc. Why do you go to school? What do you learn to think about in school?

9. **CONTROL OF THE MIND.** Do you ever try to drive idle or bad thoughts out of your mind? When you study, what must you do with roving thoughts? How can you fix your mind on your studies?

10. **TRAINING THE MIND AND MEMORY.** How can I make myself remember? How can I study? Go by myself and say, "*I will remember.*"

11. **THE REAL SELF.** Who has a body? Who has a mind? Who is the 'I'? Will you ever lose your body? The body changes every seven years. We cut our nails, and hair, and when we wash, particles of skin are taken away.

12. Did you ever hear of people who had lost their minds? What about old people, or the aged? Do you think as you did last year? Even the mind changes.

13. The real self goes on and on. It uses the body to do its work, and the mind thinks for it. Are you boss, or ruler, of your body and your mind? Or does some one else control it? What about bad companions?

14. Thoughts help to make the real self, just as food makes the body. What kind of thoughts are you feeding

your real self? What kind of self will right thoughts make? Why should we drive away wrong thoughts? They make our bodies unhealthy.

15. QUOTATIONS:

As a man thinketh, so is he. — Bible.

“Evil thoughts are more dangerous than wild beasts.”

“Keep your head and heart full of good thoughts, and bad ones will find no room.”

16. Why do you go to school? How can we get right thoughts from history? Do we pay servants generally? How much do we pay the body? Do our mothers pay us for eating? Why not?

17. Who pays the mind? Shall we receive pay for studying? Why do we come to school? Do report cards pay us? (Instruct pupils fully about sealed report cards for parents.) Why sealed? We trust you not to open them.

18. Make a list of thoughts you would like to have. What should be our first thought upon waking? On retiring? What would you like to be? Think about it, and you will be such. Story of the boy who wanted to be a knight.

19. How do our companions affect our thoughts? Do stories and books make us think differently? Can you govern your thoughts? Send out a kind thought to some one every day.

20. QUOTATION:

Evil is wrought from lack of thought,
As well as from lack of heart.

— HERBERT.

3. SELF-CONTROL

PRIMARY

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1. What do we mean by self-control? What controls a trolley car? A ship? A horse?

2. Why cannot a baby walk when it is very little? Why does it fall so often?

3. We all have to control our actions. What do you do when you skate?

4. What kind of boy does not control himself?

5. Do you need some one to make you control yourself, or can you do it yourself?

6. What do others think of us when we lose our tempers? What do we think of ourselves?

7. When you lose your temper, what is the first thing you do? Call names? Fight? Dogs fight.

8. When you go to work, what will happen if you lose your temper? Would your employer let you keep the place?

9. Does self-control pay? In self-respect? In having a clear head?

10. If every child had self-control, how easy the school work would be.

11. If you do not get promoted, will you have self-control and try harder the next time?

12. Have you tried all the month to have self-control?

ADVANCED

1. **BODY, MIND, THE REAL SELF.** Which shall control? Whom shall it control? What controls a trolley car? "He who reigns within himself, and rules passions, desires, and fears, is more than a king."

2. What steers a ship? How is an automobile directed?

Why not let it go itself? What is the difference between you and an automobile? Why do we try to teach you self-control? www.libtool.com.cn

3. **INSTINCT.** When a cat sees a mouse, what does it do? Why does it not chase a little dog? What makes a dog bark, a cat mew, a horse neigh? Who taught them?

4. **IMPULSE.** What makes a dog chase a cat? What is an impulsive boy or girl? Why do you not want to be impulsive?

5. **QUOTATION.**

Receive your thoughts as guests, your desires as children.

— Chinese Proverb.

What is the meaning of the above? Write meaning in ethics book.

6. **"KEEP COOL."** What has that to do with self-control? Will that help in examinations? Let us be hopeful during these examinations, and that will give us greater control.

7. You can control your honor, can you not? Eyes, you shall not look on any one else's paper. Ears, you shall not hear a correct answer. Tongue, you shall not ask for help. Yes, I will control myself during examinations. I am controlling myself now. How good I feel.

8. Surely I can control my thoughts. Now? How? Is it not pleasant to fix my thoughts on what I please? Will that help in this week's work?

9. **CONTROL OF TONGUE.** Say only kind things. Of course I shall tell the truth. I shall talk of only such things as I should like my mother to hear. Why? Please give a good answer in ethics book.

10. QUOTATION:

At each moment of a man's life he is either a king or a slave. As day by day he crushes out human weakness, he is a king, ruling with wisdom over himself. — JORDAN.

11. "He is to be praised above all, who is his own master." What does this mean? Write answer.

12. Do I do what is right or what I think will please others and make them think me smart? If the latter, who controls me? Why should I not be content to let others control me?

13. "No man can serve two masters." If I serve sin, who controls me? If I serve God, under what control am I? Why should I be controlled by the good?

14. Does the class governor control me? Do I need a teacher to control me? Am I controlled by the opinion of the class? Who should control me?

15. Which is better in a class, to be controlled by the teacher or to have the pupils control themselves? What kind of discipline have we in our class? Of course, we need a leader, and as such we obey our teacher.

16. QUOTATION. "The sooner you get a child to be a law unto himself, the sooner you make a man or a woman of the child." Write out the meaning of the above, after your teacher has conferred with you on the subject.

17. CONTROL OF TEMPER. What happens when a horse runs away? What happens if your temper runs away with you? What was Franklin's rule to prevent angry speech?

18. IN BUSINESS, SELF-CONTROL IS NECESSARY. What would happen if a saleswoman in a store should get angry? Why must a teacher control his temper, and be courteous, when angry and unreasonable people see him?

19. Why does self-control pay? Self-control brings self-

respect. How can we control ourselves? Look up; say to yourself, "I can control myself. I am controlling myself now."

20. When promotion day comes, can I control myself? How should I act if promoted? What about the feelings of those left back? If I am left back, can I control myself? Why am I left back? Who did it?

21. "Strength of character may be said to consist of two things: power of will and power of self-control." Think on these things.

4. SERVICE

PRIMARY

1. Has your mother a servant? What does a servant do? Why do they serve?

2. Do all servants get paid? Does your mother serve you? Does she receive pay?

3. Serving another is good. Shall we treat serving people kindly? Why?

4. Did you ever see a Sister of Charity or a Salvation Army woman? Why do they go about doing good?

5. You have servants to feed you, to carry things. What are they? Name some other body servants. Do they obey you?

6. What kind of servant is your mind? Does it serve you well? Why feed it good thoughts?

7. Who tells a servant or clerk to do things? Is your real self a good master?

8. How can your real self make its servants — hands, feet, tongue, mind — serve others?

9. Would you like to be real happy? Shall I tell you how? Try to make others happy by serving them.

10. How can you serve your mother? Why would she rather have her boy or girl try to please her than anything else?

11. How can you serve brothers and sisters? Suppose they do not thank you, what then?

12. What can you do to serve one another in school? Shall we try to serve all we can to-day?

13. Serve cheerfully. When your mother asks you to do something, what is the best way of doing it? Name other instances.

14. Sometimes we must do disagreeable things in serving. Why should we do them willingly? How many unpleasant things must mother do?

15. When your mother asks you to go to the store or do things, why ought she not to pay you? Are you spoiled by being paid?

16. When an American boy does something for his teacher, why is he too proud to take a cent? Would you offer your teacher a cent for her kindness? Why not?

17. Can you think of any poor child you can serve? Giving is not always serving. How can you serve such?

18. A new scholar comes to school. How can you serve him or her?

ADVANCED

1. For what will your father vote on election day? What is the difference between the Czar of Russia and the President? Whose servant is the President? Can he do as he pleases?

2. Name some great men who have served their country. How did Robert Morris serve the United States? Find answer in History. See Index.

3. What can you say about Booker T. Washington?

Whom does he serve? He dined with President Roosevelt.
Whom does Jacob Riis serve? He dined with President Roosevelt. www.libtool.com.cn

4. QUOTATIONS:

Then none was for a party; then all were for the State;
Then great men helped the poor; and poor men loved the great.

— MACAULAY.

He serves me most who serves his country best. — POPE.

5. How do Sisters of Charity and the Salvation Army serve the people? What pay do they get? Why should we respect them? Tell the story of Eva Booth and the discharged prisoners. (Evangeline.)

6. How many charitable institutions can you name? What are they for? Who first started them? Why? How are they supported? (They say small contributions are most important.)

7. DIGNITY OF SERVICE AND LABOR. Any one who does useful work is to be respected. How did Longfellow regard the village blacksmith? Are you ashamed to speak to a poor man, or boy, or girl who has to work hard? No! No!! No!!!

8. Which is the happier, one who serves for pay alone, or one who loves his work because he is helping some one? Useful service is joyous.

9. Read, repeat, and find out the beauties of "The Village Blacksmith":

"The smith, a mighty man is he,
With large and sinewy hands,
And the muscles of his brawny arms
Are strong as iron bands."

How many know some of it? Draw a picture of it.

10. How can we serve at home? How many of you do errands for your mother without pay? How many of

you pay her? How much a day? How can you pay her? Serve her as a knight.

11. **SERVICE IN SCHOOL.** How does a governor serve the class when the teacher is absent or late? Who gets the good of his service? Do you help him to serve well?

12. **SERVICE FOR THOSE IN NEED.** Find out some poor person, or unhappy boy or girl, who needs help or kindly service, and tell your teacher on paper who it is. What can you do to relieve his or her suffering?

13. **THANKSGIVING SERVICE.** How can we show that we are thankful to God for the year's blessings on a special day? To whom would you like to send your gifts?

14. **QUOTATION :**

"I live for those who love me,
And the good that I can do;
For the Heaven that smiles above me,
And awaits my spirit, too."

15. **SECRET SERVICE.** "Let not thy left hand know what thy right hand doeth."

GEORGE MACDONALD says, "When we do a kind deed and then tell about it, it is like hanging a fresh piece of meat in the hot sun all day." What happens?

16. To serve another gladly, unselfishly, without thought of reward, is to live the best life.

To serve, while those we serve are ignorant of who helps them, is nobler. To keep on serving, even though we receive injury and insult from those we serve, is heroic.

17. Those who wish to, may bring a package and drop it in the service box. Put a kind message or card in your package. No name.

18. What good did our service talks do? Are they going to fill us with a love of service and make us,

"Faithful soldiers and servants until our lives' end"?

5. HELPFULNESS

1. **AT HOME.** A lie-a-bed in the morning goes to school with a dull, sleepy face. Are you quick to rise when called? Are you neat and orderly about your person and about your room? "Order is Heaven's first law."

2. See what little services you can give to mother before going to school. She is your best friend and always will be, no matter how many you may win in life. Name some things a boy or girl can do at home just as well as an older person.

3. Do you treat your parents with respect? Do you follow their advice? Do you help in such a way that they feel they can trust you to do right when you are out of their sight? A gentleman asked a father if he was not afraid to trust a boy of thirteen to pay a large sum of money. "Oh, no," he said, smiling, "I know it is quite safe with him. You see he is such a helpful boy."

4. QUOTATION :

"The boys that are wanted are loving boys,
Fond of home and father and mother;
Counting the old-fashioned household joys
Dearer and sweeter than any other.

"The girls that are wanted are home girls —
Girls that are mother's right-hand,
That fathers and mothers can trust to,
And the little ones understand."

5. **HELPLEFULNESS IN THE SCHOOL.** Are you helping your school by being punctual and regular in your attendance? Do you help by being orderly and attentive? Are your lessons carefully and neatly prepared? How can you help in the yard and on the stairs? Have you thought of how much you can help your teacher? Name some ways of helping the teacher and the school in general.

6. Do you need to be a class or school officer in order to help? See if you can think what is meant by the poet's words, "They also serve who only stand and wait." Does it mean that every one can help? How?

7. "If there is a dull boy in school, help him to learn his lessons. If there be a bright one, be not envious of him." — **HORACE MANN.**

8. Is there any other way that you can help the dull one? Does it help to make fun of his mistakes?

9. How can you help in the assembly? Is your marching the very best that you can do? Do you join in the singing with spirit? Have you offered to give a good quotation? In what way is the assembly helpful to you?

"Do something for each other,
Though small the help may be;
There's comfort oft in little things,
Far more than others see."

10. **HELPLESSNESS IN THE NEIGHBORHOOD.** How can you help to make the section in which you live a pleasant one? Have you planted a flower? In what way will feeding and protecting the birds help? How can you help in the care of trees and grass plots?

11. Why do some landlords object to children in apartment houses? Can you think of any way to overcome that objection? Do you think of any way that you can help to make the street on which you live a quiet and orderly one? What games ought not to be played on the street? What games can you play that will not interfere with the rights of others?

12. Have you ever been tempted to throw paper or garbage into the street? Do you keep to the right and avoid jostling persons that you meet? Did you walk

to school this morning with four or five of your mates all walking abreast? No. Why?

13. Do you ever meet aged or very infirm people on the street? How can you help them? Are there sick people on your street? Can you help them in any way by your conduct when passing the house? Have you the respect of all the people in your neighborhood? Why?

14. QUOTATION :

Be ye to others kind and true, as you'd have others be to you ;
And neither do nor say to them, whatever you would not take
again.

— DR. ISAAC WATTS.

15. Are you a member of the Knights or the Sunshine Circle? What was the Knights' vow? What is your motto? Will you help to make Thanksgiving Day a day of real thanksgiving for some one who is needy?

16. Have you acted on any of the suggestions your teacher has given you this month about being helpful? Don't you feel brighter and happier for it? How do you feel about that box of good things that will make some one happy? Think of five things you can do to be helpful when your parents and friends come here.

17. QUOTATION :

"Lend a hand, like the sun that turns night into morning ;
The light that guides storm-driven sailors to land.
Ah, life were worth living, with this for the watchword :
Look up, out, and forward, and each lend a hand."

18. Write the principal a good, helpful letter about something in connection with this month's topic.

6. KINDNESS

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PRIMARY

1. Let us try to do one kind action each day this month.

2. Do you love your father and mother? Then you must be kind to them always, for love is kindness.

3. Kindness is the practice of the Golden Rule. "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them."

4. QUOTATION:

"Have you had a kindness shown, pass it on."

5. If we try to be kind every day, it will become a habit. We learn by doing.

6. Be kind to old people, it makes them and ourselves happy.

7. A pleasant word or a flower sent to a sick person is a kind act.

8. Kindness in the family makes a happy home. Are we kind and courteous to our brothers and sisters?

9. QUOTATION:

"Kind words can never die,
Cherished and blest,
God knows how deep they lie
Stored in the breast."

10. Are we always kind to dumb animals? We must remember that they can feel as well as we.

11. Abraham Lincoln was once riding through a piece of woods, when he saw some young birds that had fallen from their nest. He caught the birds and put them carefully into the nest again. When his friends laughed at

him for it, he said, "I could not have slept to-night if I had not restored those young birds to their mother."

12. Like kindness to people, kindness to animals makes us more tender toward every creature.

13. Let us treat kindly the people we meet on cars when going from place to place.

14. QUOTATION:

"He prayeth best who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

15. The schoolroom is our home for a great part of the day. How should we act there?

16. How do we treat our teachers? Are we kind in our manner to them?

17. Do we treat our companions in the class as we would want them to treat us?

18. Tell your teacher whether you have been trying to do a kind act each day as we said we would do on the first day of the month.

ADVANCED

1. What is the real meaning of each of the words *gentleman* and *gentlewoman*?

2. How is it possible for a strong or great man to be kind? Can you give instances?

3. Why is it that some big boys are afraid of being laughed at for being kind? Would you say they were brave?

4. How may a big boy show kindness to a big sister? To a little sister? To a younger brother?

5. How may a big sister show kindness to a big brother? To a little brother? To a little sister?

6. Why do old people appreciate kindness? When you grow old, how would you like to be treated?

100 SYSTEMATIC MORAL EDUCATION

7. **KINDNESS TO THE POOR.** Besides giving to them, how can we show kindness? Tell the story of Lowell's "Sir Launfal."www.libtool.com.cn

8. Discuss the object of the Society for the Prevention of Cruelty to Animals; the Audubon Society, etc.

9. If there comes a shy, strange boy or girl to the class, how can we make him or her feel at home?

10. What is the Sunshine Society for? Are you a member? How can you become one? What ought to be your motive in joining?

11. What is the use of having Knights of the Round Table? What four virtues do they vow to practice? Are you a Knight? How will it help you to be a gentleman? A teacher said once that Knights even showed kindness in playing basket ball. How?

12. What do you suppose would be the work of a "Big Brother Band." What good could they do? What good would come to them?

13. Name some other societies of young people whose object is to do kind deeds. Can you mention societies of the same kind for older people?

14. Why should we feel sorry for a selfish, unkind person? Why is it that kind people are liked?

15. Read and discuss the poem "Abou Ben Adhem."

16. Do you think the world is growing more kind and careful of others? Prove it.

17. Name three kind persons that you know. How do you know they are kind?

18. Let every one bring in a short quotation on kindness, and recite.

19. Write an original story on kindness. Let the teacher tell his first.

7. GOOD WILL

PRIMARY

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1. All through this month we will try to have good will in our hearts.

2. How can we show good will? By treating every one with kindness.

3. Don't be cross when mother wants you to leave your play to do an errand for her. Mind quickly when teacher gives an order.

4. QUOTATION. Teacher select one appropriate for Christmas.

5. This Christmas time give a present to some one from whom you do not expect one. This will show your good will.

6. What will you give mother for her Christmas present? Don't you think a book would please her?

7. Are you saving your pennies to buy her a present?

8. If you have any Christmas cards from last year, why not send them to some one who has less than you?

9. QUOTATION: "It is more blessed to give than to receive."

10. Why do you love to give gifts at this time of the year?

11. What makes every one so happy at Christmas time?

12. If you have the "good will" habit, it will make you kind to every one.

13. Teacher read a little Christmas story to the children.

14. If we all had the "good will" habit, how pleasant we could make our class.

15. This is the last week of the year. Let us be sure to make it the best week of all. How can we do this?

16. Talk about Santa Claus, Kriss Kringle, Christmas Trees, hanging up your stockings, etc.

17. MERRY CHRISTMAS to all, and to all A HAPPY NEW YEAR.

INTERMEDIATE

1. This month the topic is good will. What do you understand by "good will"? Try to put your idea of good will into words so as to form a definition. Make an individual gift to some unknown person.

2. You probably help your parents and the little ones at home in a great many ways. How do you feel about doing those things? Do you have to be urged to do them, or do you do them gladly and willingly?

3. Did you have to be called this morning? Did you do the usual errands without being told, and the new one promptly? Think out just what good will in the house means.

4. QUOTATION:

"Cheerfully take up the task of the day,
Joyfully carry it on,
Happiness comes to the willing ones,
When their work is faithfully done."

5. Did you ever stop to think what the school is trying to do for you? Are you meeting its efforts with good will and earnest efforts on your part? If so, you were in your room at fifteen or twenty minutes before nine. Were you?

6. Good will seems to mean, in part, the way we do things. Look at your to-day's home work. Are you glad to show it to your teacher? Can your teacher say: "That work shows a good spirit. It is neatly and correctly done. That pupil is a willing worker."

7. Let us see what we can do to-day to show our

good will toward our school. Lessons can be well learned, a torn book can be mended, a service can be performed for the teacher. What else? Promise yourself now that you will do some good act to-day. Then do it.

8. Our good will, to be worth much, must be followed by our good action. Did you resolve yesterday to do some one thing better than you had done it before? Did you do it? Write down what it was.

9. QUOTATION:

“With firm hearts and strong
We'll still keep pressing onward,
And ever still,
With right good will,
Mount higher each day.”

“We would be nobler, kind, and true,
With earnest hearts our task pursue,
And ever we will strive to do
The good that we may do.”

10. Did you ever see a finer sight than those boys and girls marching up with their Thanksgiving gifts? There was an example of good will expressed in actions. Resolve again to do some good deed, then do it.

11. This is the season when our good will toward others is expressed in gifts. Shall we give only to those from whom we expect gifts in return? You did not expect any returns for your Thanksgiving offering. What has been your reward?

12. Do you know of any boy or girl, or any one else, who is not likely to give or to receive many gifts at this season? Would you like to send them, quietly, a little remembrance with a pleasant message of good will?

13. (Do not copy until after Christmas.) Last year we gave a picture to the home. Let us give a good book this year to father and mother. Let the teachers help

select some good book, not too classical, nor too shallow. Let your father far enough into the secret so that he can buy a bookcase for Christmas if you have none.

14. QUOTATION:

“What is noble? 'tis the finer
Portion of our mind and heart
Linked to something still diviner
Than mere language can impart;
Ever prompting, ever seeing
Some improvement yet to plan,
To uplift our fellow-being,
And like man to feel for man.”

15. The worth of your gift is not its money value. What is it? If you want to give something to the folks at home, or to a friend, it is the spirit of giving, and not the cost of the gift, that is the main thing.

16. There is also the spirit of receiving as well as of giving. How can that spirit conform to your idea of the meaning of good will? If you are hoping for a certain gift from the home folks, and receive something entirely different, how should you feel? How should you act?

17. Let each class select a topic relating to the month's work and write a composition, story, or letter about it.

18. Let us say Merry Christmas and Happy New Year with a right good will.

ADVANCED

1. Resolved, that during December we have none but good will in our hearts and thoughts of good in our mind. Every time we entertain or show ill will we shall put one cent in a charity box. Let us entertain only good will. How do we entertain company?

2. How can we show good will? Say only kind things,

do generous things. Suppose we get up cross and ill-natured, how can we conquer it? Buy early and save the clerks. Carry home our own parcels and save the driver.

3. When things go wrong and people abuse us or do wrong to us, how shall we preserve our good will? Is it easy? Who likes easy things? Perhaps if we think of our own shortcomings, we shall be more patient.

4. Supply quotation. Discuss.

5. "Giving is living." Read from Bible story of widow and two mites. What is the difference between giving and exchanging Christmas gifts? To whom can you give a present whom you know will not give you one? Will you give like that?

6. SECRETS. (Do not copy this in your book until after Christmas.) Last year we gave a picture to the home. Let us give a good book this year to our father and mother, and so add to, or begin, a little library. Somehow get papa to buy a bookcase for mamma for Christmas, letting him partly into the secret. (Let teachers furnish a carefully selected list, and help pupils select some book not too classical or too shallow.)

7. The Sunshine Society was started by a woman who "Passed along" to some stranger or person shut in, her Christmas cards, books, etc. What can we do in that line this year? Let us pass along all the kind things we hear, and strangle the bad gossip. Let us, also, like Mrs. Alden, pass along all the presents that we have outgrown.

8. Give quickly, give freely. Deny yourself, or it is not giving. To give away old clothes is not great charity, only as it makes us think of others. Tell the story of giving money at Beecher's Church to free the slaves,

where ladies took off their jewels and men their watches and put them into the collection basket.

9. QUOTATION. ~~lib~~ "It is more blessed to give than to receive." Think of others.

10. Read I Corinthians xiii. Charity means more than giving. Why do we say "Sisters of Charity"?

What have they to give? What does it mean to be charitable towards other people's faults?

11. How is it possible to give and not have charity? Would you do that? Who besides your parents is the most charitable person you know? Who has the kindest, most forgiving way? Why do you like that person?

12. Why did our school give so much at Thanksgiving? Why did you give? Be honest with yourself. Why will you give presents at Christmas or New Year? Have you bought your parents' present yet?

13. What makes everybody so happy at Christmas? Read Dickens's "Christmas Carol" to-day and Friday afternoon.

14. QUOTATION. Christmas song or other Christmas poem. Avoid hurting any one's feelings. That would show a lack of good will.

15. Finish Dickens's story of Tiny Tim. Peace on earth. What do you know about the Peace Conference at the Hague? Suppose all the nations should agree positively to give up fighting, what would become of the soldiers, guns, forts, warships, etc.? Would the world be better off?

16. If everybody were unselfish, that is, looked out for others first, what would be the result? Could business be conducted with perfect good will and no sharp bargaining?

17. Answer the principal's letter. How shall we

answer it, so as to have it show a lot of good will and yet be without flattery?

18. Santa Claus, Kriss Kringle, Christmas, Christmas trees, hanging up stockings.

Merry Christmas to all and A Happy New Year.

19. QUOTATION. The good will habit.

A habit of holding a kindly attitude of mind toward everybody has a powerful influence upon the character. It lifts the mind above petty jealousies and meanness. It enriches and enlarges the whole mind. When we meet people, no matter if they are strangers, we feel a certain kinship with and friendliness for them, if we have formed the "good will" habit.

The kindly habit, the "good will" habit, makes us feel more sympathy for everybody. And if we radiate this helpful, friendly feeling, others will reflect it back to us.

On the other hand, if we go through life with a selfish mental attitude, caring only for our own, always looking for the main chance, thinking only of what will further our own interest, our own comfort, totally indifferent to others, this attitude will, after a while, harden the feelings and the affections.

8. CONFIDENCE

1. TOPIC: CONFIDENCE — ITS MEANING.

Questions: Synonyms are faith, trust. Whom do you trust most fully? Then in whom should you confide everything? Why should mother be the girl's confidential companion? And father, the boy's?

2. TOPIC: CONFIDENCE IN OUR PARENTS.

Questions: A dutiful child will trust his parents. Are you frank and open-hearted with your parents? Can you trust them fully? Why should you?

3. TOPIC: CONFIDENCE IN THE HOME.

Questions: What kind of spirit would you like in your home? Your parents trust you. Are you worthy of their confidence? How can you show it?

4. TOPIC: CONFIDENCE IN THE HOME.

Questions: Why do you trust father and mother? Brother and sister? Why do you obey at home without stopping to ask the reason?

5. TOPIC: THE MODEL HOME IS PERMEATED WITH A SPIRIT OF LOVE AND CONFIDENCE.

Questions: Let pupils discuss the above.

6. TOPIC: CONFIDENCE IN OUR TEACHERS.

Questions: Just as in the model home we must have love and confidence, so in our school. Who besides your parents are interested in you? Can you trust your teachers? Do you try?

7. TOPIC: CONFIDENCE IN OUR TEACHERS.

Questions: If you trust your teacher perfectly, you cannot deceive her. There are people to whom you cannot lie. They are those whom you really love. Are you ever tempted to lie to escape punishment?

8. TOPIC: CONFIDENCE IN OUR PUPILS.

Questions: Why should teacher and pupils have confidence in each other? Which is happier, a class that can be trusted or one that must be watched?

9. TOPIC: CONFIDENCE IN OUR PUPILS.

Questions: How can you make your teacher feel you are worthy of her confidence? Are you kind and thoughtful at all times in your words and actions toward your teacher and the other pupils?

10. TOPIC: CONFIDENCE BETWEEN TEACHER AND PUPILS.

Questions: How can we prove that we trust each other?

Must your teacher ever be suspicious of you? When do you doubt me?

11. TOPIC: CONFIDENCE IN OTHERS.

Questions: Wouldn't the world be happier if we trusted each other more? Is this a good motto: Trust every one until he proves himself not worthy of your trust? Why?

12. TOPIC: CONFIDENCE IN OTHERS.

Questions: Human hearts are bound together the world over by confidence. Have you confidence in your home? In your school? In your country? Do you believe each is trying to do the best for you?

13. TOPIC: CONFIDENCE IN OTHERS.

Questions: How do you feel when you find a playmate whom you can trust perfectly? Do you want people to trust you? Then what must be your attitude towards others?

14. TOPIC: CONFIDENCE IN OTHERS.

Questions: Have you confidence in your schoolmates? Can they trust you? How can you gain the confidence of others?

15. TOPIC: CONFIDENCE IN OTHERS.

Quotation: Supply.

16. TOPIC: CONFIDENCE IN ONE'S SELF.

Questions: Never accept help in any problem until you have fairly tried what you can do alone. Why? Faith in one's self simply says — I will do my best. This is the essential of heroism.

17. TOPIC: FAITH IN ONE'S SELF.

Questions: This gives one courage. Is there any satisfaction in having accomplished a thing by your own effort? Try it. Is this feeling of satisfaction sufficient reward?

18. TOPIC: CONFIDENCE IN ONE'S SELF.

Questions: Don't think you are sick and weak. Say to yourself, "I am well and strong," and you will find yourself so. Would you like to be strong and healthy and well? Why do you not like to look at a pale and sickly person?

19. TOPIC: CONFIDENCE IN ONE'S SELF.

Quotation: "The first step to failure is the first doubt of yourself."

"Friendship, above all ties, doth bind the heart,
And faith in friendship is the noblest part."

9. GRATITUDE

1. What does it mean to be grateful? In ancient Rome an ungrateful person was stoned to death. Suppose that were the law now, would you be liable to be punished in that way?

2. To whom should we first be grateful? Why? Mention three ways in which we could show our gratitude. When we fail to show it, how do our parents feel? How do we feel?

3. Do you feel grateful to your teacher for anything? Tell what things a teacher can do for which his salary cannot pay him. Why does he appreciate gratitude? Why do you feel better when you show it?

4. What is a kind, simple way of showing that we are grateful for kindness? Why should we say it to everybody? Why do we call a person who does not say it, ill-mannered?

5. Somebody says that boys and girls of to-day do not half appreciate what is done for them. Do you believe it? Why do you not want to be of that kind?

6. Who made the beautiful earth? Who gives us

life's best blessings? What day in the year is set apart to return thanks? Why does the President call upon us to return thanks? www.libtool.com.cn

7. When you wake up in the morning, do you feel thankful for safe keeping? What might have occurred to you? How can you show your gratitude? Do you say a word of thanks every night and every morning? Try it.

8. Sometimes others are very kind to us, and afterward we imagine that they do something unkind. Why should we remember the good and forget the bad? Is it easy?

9. Even a dog is thankful for what his master does for him. How does he show it? Can you tell a brief story?

10. Name some great men besides Washington and Lincoln who did great things for their country. How does the country show gratitude? What gratitude do we show on Memorial Day?

11. Why do we not show gratitude at Christmas if we give presents to pay others for giving us presents? How can we show gratitude?

12. When we are sincerely thankful, what feeling is back of this? Can you dislike a person and be grateful? To how many people do you feel grateful?

10. CHARITY

1. TOPIC: MEANING OF THE WORD.

Quotation: "For the poor always ye have with you."

2. TOPIC: THE SPIRIT OF CHARITY.

Quotation: "And though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing."

112 SYSTEMATIC MORAL EDUCATION

Questions: Explain above quotation. How then shall we give to the poor?

3. TOPIC: SPIRIT OF CHARITY.

Questions: What effect will this kind of giving have upon us? Will it make us more thoughtful of others? More unselfish?

4. TOPIC: CHARITY THE PRODUCT OF LOVE.

Questions: Why should all true charity consist of a kind and loving thought accompanying the gift? Then why must we give more than food and clothes?

5. TOPIC: SPIRIT OF CHARITY.

Quotation: "Bear ye one another's burdens."

Questions: Even though we may not be able to give much material aid, why is it our duty to give cheer, comfort, advice, and encouragement?

6. TOPIC: SPIRIT OF CHARITY.

Questions: To whom shall we give charity? Why should we all aid those who are poor and needy? The poor are our brothers and sisters, and on this ground we owe them our charity.

7. TOPIC: SPIRIT OF CHARITY.

Questions: Shall we wait for the poor to come to us? Why not? When we find a poor family who need our help, what is our first impulse? Why do you first think of supplying their bodily needs? Why do you feel happier when you have done this?

8. TOPIC: HOW TO GIVE CHARITY.

Questions: After supplying present needs, why should we kindly and sympathetically find out all that can be known about the family? How will this help us to give them real charity?

9. TOPIC: HOW TO GIVE CHARITY.

Questions: Now that we know as much as possible

about our poor family, what must we do for them that they may retain their self-respect? Why must we try to obtain work for them?

10. TOPIC: HAPPINESS IN GIVING CHARITY.

Questions: How do you feel when you have been the means of helping one of these poor people with work? Do you not think less of self and more of others?

11. TOPIC: MODESTY IN CHARITY.

Questions: "Let not thy left hand know what thy right hand doeth." Explain this quotation. Should we let others know what we give? Why not?

12. TOPIC: MODESTY IN CHARITY.

Questions: Why is it unkind to the poor to let others know what we give? Why would some people rather starve than ask charity? Then why are these the people who most deserve our help? Why should we always try to put ourselves in the place of these poor people?

13. TOPIC: MODESTY IN CHARITY.

Questions: Do you not feel very happy when you have helped some one poor and needy, and kept it all to yourself? What do you think of the boy or girl who gives something and then brags about it?

14. TOPIC: HAPPINESS DERIVED FROM GIVING CHARITY.

Questions: Could you enjoy yourself, knowing that a poor boy was starving and it was in your power to help him? Why not? How much greater would your enjoyment be if you took the time from your play to look after this boy's welfare?

15. TOPIC: CHARITY A STRENGTHENER OF CHARACTER.

Questions: How do our sympathy and familiarity with the sufferings of others make us stronger and better able

to control ourselves and bear pain when trouble comes to us?

16. TOPIC: CHARITY A STRENGTHENER OF CHARACTER.

Questions: There are two boys; the one has never seen poverty in any form, the other has interested himself in two or three poor families and tried to help them. The fathers of these boys have been thrown out of employment. They cannot have so many things as before, — no new clothes, perhaps less food. Which boy is better able to get along under these new conditions? Why?

Quotation: "Sympathy doubles our joys and halves our sorrows."

17. TOPIC: REWARD OF CHARITY.

Questions: Do you expect to be rewarded for doing deeds of charity? Why not? Why would it not be charity if you received a reward? Does not your real reward come in the happiness you bring to others?

18. TOPIC: PEOPLE WHO HAVE BEEN CHARITABLE.

Questions: Name some people who have done a great deal of good through their charity. Name one person who gave up a life of luxury to live with the poor that she might be better able to help them.

19. Will you not try to find some poor family who needs your aid? What will you try to do for them?

20. QUOTATION:

"Think not the good,
The gentle deeds of mercy thou hast done
Shall die forgotten all: the poor, the prisoner
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heaven, and pull a blessing on thee."

11. HOME; PARENTS

1. "Be it ever so humble, there's no place like home."
Who wrote it? Why? The only home he knew was in a house still standing at Easthampton, Long Island.

2. What makes a home? What is the difference between living at home and in a boarding house or hotel? Which do you prefer?

3. When you think of home, whom do you think of first? Why does your mother seem to be the center of the home? "What is home without a mother?"

4. What is the difference between mother and a servant? How much pay does mother get? How many hours does she work? Why does she work for nothing?

5. What do you do to help make the home happy? Did you know you were a sort of partner in the family? In business, what must partners do?

6. How can you help your mother? What can boys do? What can girls do? Why do boys not like to wash dishes? Are they afraid of being laughed at? Is that brave?

7. Who generally pays the rent? The grocer, etc.? Why does he? Often it takes all that father can earn to keep the family, and he works patiently year after year, with no money saved. Why does he not complain?

8. How can you make father's work easier? Can you be more careful of your clothing? Did you ever know of father and mother doing without that children might have something? Ought we to let them do this? Why?

9. Do our parents expect us ever to pay them? How can we show them that we appreciate their toil and self-denial now? In the future?

10. Why do your parents want you at home as soon

as it grows dark? Why will they not permit you to go out after supper? It is said that evil hates the light. Why is there danger of hurting your character on the street after dark?

11. What do you do in the evening? How can you help others as well as yourself to have a pleasant evening? After lessons, music, games, making things, reading. Which do you like best?

12. Do you ever tell your parents that you like your home? Can you make something to make it beautiful? Boys can make things in the workshop, girls can embroider or stencil cushions, scarfs, curtains.

13. How can you older boys and girls help the younger ones? When they are cross and mother is ill, how can you make mother look brighter? What about grandparents? Why should we respect them?

14. **BIRTHDAYS AND HOLIDAYS.** How can you keep them so as to make everybody happy? What have you learned about giving and receiving gifts?

15. "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." How can you honor them?

12. RESPECT

1. TOPIC: SELF-RESPECT.

Questions: What is your real self? What is self-respect? What is the difference between self-respect and self-conceit? See dictionary.

2. Why are one's honor and self-respect nearly the same? Have you too much respect for your real self to do a mean thing? If we want others to respect us, how should we respect ourselves?

3. TOPIC: RESPECT TO PARENTS.

Questions: Why respect parents? How can we show our respect? When we do wrong, how are our parents disgraced?

4. TOPIC: NATIONS WHO WORSHIP ANCESTORS.

What nation in Asia worships ancestors? How old is that nation? Tell about the burial places in China.

5. TOPIC: RESPECT FOR THOSE IN AUTHORITY.

Questions: By whom are governors, mayors, etc., elected? Why? Who makes the laws? Why then should we respect all these who are placed over us?

6. TOPIC: RESPECT FOR OFFICERS OF SCHOOL REPUBLIC.

How about our school president, governors, etc.? Who elects them? In whose place do they stand? How can we show them respect?

7. TOPIC: RESPECT FOR LAWS, RULES, ETC.

Who makes the laws? Why are laws made in the city, state, etc.? Give one or two such laws.

8. TOPIC: DISOBEDIENCE OFFENSE TO SELF.

If we disobey laws, whom do we offend? If nobody obeyed the laws, what would be the condition of the city, state, and nation?

9. TOPIC: RESPECT FOR THE FLAG.

Questions: What does the flag stand for? What do the colors represent? Why are you proud of your flag? When is Flag Day? Why? Why is it unpatriotic to turn the flag upside down?

10. TOPIC: RESPECT AND LOVE FOR NATURE.

Questions: Of what use are trees? Why will not the park department permit even owners to trim trees on the street?

11. Why were flowers made so beautiful? Why do we

have trees and flowers and plants and bushes about our school? Who is John Burroughs?

12. TOPIC: RESPECT FOR SACRED THINGS.

Questions: Why is it mean and low to swear? Why is it wrong to shout around a church during services? What should we do when a funeral is taking place?

13. Why should we never speak disrespectfully of another's religion?

14. TOPIC: RESPECT FOR OLDER PEOPLE.

Questions: How do you like others to treat your parents? Why? How shall we treat the parents of others? How can we show respect for all old people?

15. TOPIC: RESPECT FOR PUBLIC PROPERTY.

Questions: Who owns and pays for the street lamps, parks, and public buildings? Who is injured when they are injured? Why is it against the law to pick flowers or to injure shrubs?

16. TOPIC: RESPECT FOR THE RIGHTS OF OTHERS.

Questions: Mention some instances where we cannot do as we please, because it would interfere with the rights of others. What does the Constitution say everybody has a right to?

17. TOPIC: RESPECT FOR THE RIGHTS OF OUR YOUNGER BROTHERS AND SISTERS.

Questions: Why have our younger brothers and sisters a right to our care and assistance? What about taking their candy and other property? What about teasing them? Why must we not make them afraid of us? Why should we set them a good example?

18. TOPIC: RESPECT FOR THE RIGHTS OF THOSE WHO SERVE US.

Questions: Have you a servant or working woman at home? Have they any rights? How can you show re-

spect for them? Tell the story of a faithful black mammy.

19. TOPIC: ~~RESPECT FOR PEOPLE~~ IN PUBLIC PLACES.

Questions: Why is it wrong to talk boisterously in a crowded car? Why is it better to avoid pushing for the best or first seat in a crowd? A boy once went into a store where there were customers, and began whistling, when the clerk invited him to go outside. Why?

20. TOPIC: RESPECT FOR THE RIGHTS OF NEIGHBORS AND THOSE LIVING IN APARTMENTS.

Questions: Why is it wrong to play on the steps and stoops of other people? How should we go through the halls of apartment houses? If your mother were ill, would you like the children in the apartment above to play leapfrog, or to jump the rope?

21. TOPIC: RESPECT FOR THE FEELINGS OF UNFORTUNATES.

Questions: When you see a badly deformed person, why should you not stare at him? A little boy was leading a drunken father home, when some of our knightly boys came along. What did they do?

22. TOPIC: RESPECT FOR MINISTERS, PRIESTS, RABBIS, AND ALL WHO ARE TRYING TO UPLIFT US.

Questions: Why respect them? How? Who besides the three mentioned are working to help our real selves? What is your real self? There was a law in ancient Rome that the ungrateful should be put to death. Why?

23. TOPIC: RESPECT FOR THE OPINION OF OTHERS.

Questions: Why do not all people think alike? In your history, who were persecuted for their opinions? What is said of this persecution? Are there good Republicans? Are there good Democrats? Even the worst people have some virtues. Give an example.

24. TOPIC: RESPECTABILITY.

Questions: We say a boy or a girl is highly respectable; what do we mean? Why should girls be particularly careful to be modest, ladylike, not forward or boisterous? Why should a boy be careful of his conduct? Do you add to the respectability of your family?

25. TOPIC: RESPECT TO THE MEMORY OF THE BRAVE SOLDIERS.

Questions: Why do we keep Decoration Day? When the soldiers enlisted, what reward did they expect? How many were killed on each side? What did the Union soldiers do for you and me? How do you know old soldiers now? (Button.) How can we honor the dead soldiers, and the living?

13. CLEANLINESS**"CLEANLINESS IS NEXT TO GODLINESS"****1. TOPIC: — POROSITY OF SKIN.**

Look at your skin through a magnifying glass. What do you see? How many pores are there in the skin over the whole body? See encyclopædia. Why are they there? Suppose you make air tight your house, what happens? If you have a cold, pores are closed. Where goes the refuse matter?

2. TOPIC: POROSITY OF LUNGS.

The lungs also are full of pores and must have clean air. Why are boys healthier in summer? Swimming and outdoor air! How often do you take an all-over bath? Do you sleep with windows open? Why?

3. TOPIC: NECESSITY FOR CLEAN CLOTHING.

Perspiration comes from the pores. Why is it necessary to change underclothing frequently? Why do people

move away from those who have a bad odor coming from uncleanness?

4. TOPIC: CLOTHING AND SELF-RESPECT.

How do you feel towards yourself, when your clothing is neat and tidy? Do not overdress like a doll or Little Lord Fauntleroy. Jewelry is not becoming to children or young girls or men.

5. TOPIC: DELICACY OF BODY.

Think of your body as the House Wonderful wherein dwells your real self. What sort of house would you like to live in? Or liken your body to a watch, with wheels and springs more delicate than the smallest watch ever made. How should you guard your body?

6. TOPIC: NECESSITY FOR CLEAN NAILS.

If you do not keep your nails clean, what gets under them? Where does it come from? If you scratch a sore with black finger nails, blood poisoning may occur. Are your nails in mourning?

7. TOPIC: CLEAN TEETH.

When you eat meat or other food, where ought it to go to make blood? What happens to the particles that lodge in the teeth? What makes your breath smell after eating onions? What are brooms, brushes, and mops for? How often should we use a toothbrush?

8. TOPIC: NEATNESS OF FOOTWEAR.

Did you ever stop to think what touches your shoes? Are there any disease germs? Why does a gentleman keep his shoes polished? Is there any girl who likes to go with buttons off her shoes?

9. TOPIC: PURITY OF MIND.

"To the pure, all things are pure." You will learn or have learned that you become what you think.

Review: If your thoughts are clean, what is in your mind?

122 SYSTEMATIC MORAL EDUCATION

If you continue to think clean, pure thoughts, what will your real self be?

10. TOPIC: RELATION OF CLEAN THOUGHTS AND HEALTHY BODIES.

Many believe that our thoughts affect our bodies. If we have clean, wholesome, joyous, loving thoughts, our health will be better. What do you think about this? Why is it a good thing for a boy to have a "HOBBY"? What is your "HOBBY," stamp collecting?

11. TOPIC: CLEAN COMPANIONS.

Why are tidy, self-respecting boys, with clean thoughts and words, who enjoy healthful sports, sought after as companions? Why are athletics in moderation good for all?

12. TOPIC: CLEAN CLOTHING.

A clean collar, a necktie, a fresh handkerchief, well-brushed clothing, polished shoes, — why are these necessary?

13. TOPIC: CLEAN SURROUNDINGS.

Is our class room clean? Are blackboards kept washed, desks in order, books covered?

14. TOPIC: PERSONAL CARE OF CLOTHING.

Who puts away your clothing at home? Are your bureau drawers in order? Why ought you to care for this, and not leave it to mother? Do you hang up your clothing?

15. TOPIC: CLEAN TOOLS. CLEAN WORK.

Have you a long, sharp pencil, a fresh pen, an eraser, and a blotter? Why are they necessary in school work? Are your home-work papers models of neatness?

16. TOPIC: CULTIVATION OF HABITS OF CLEANLINESS.

What virtuous habits are cultivated by making lesson books and ethics books perfect in form, with here and there a bit of red ink? Are you proud of your books?

17. TOPIC: CLEAN BOOKS.

Why is the principal so particular about having your books muslin covered, with labels inside and out? Why must you have a portfolio? Can you mend your own books?

18. TOPIC: SANITATION.

Why must the janitor wash all walls, woodwork, and desks twice a year at least? What are microbes? Where do they settle?

19. What are sanitary laws or ordinances? Name some. Why wash milk bottles? Do you help to keep the street clean? How can you?

20. Some one has said that next to a clear conscience is the satisfaction that comes from being clean and neatly dressed. (Explain.) What has personal cleanliness to do with self-respect?

21. A clean, strong body, a clear conscience, a strong mind, a pure, warm heart make up a big part of the real self. Do you honestly desire these? Are you doing your best to have these?

14. AMIABILITY

1. TOPIC: GENERAL AMIABILITY.

Questions: What is amiability? Amiability is only another word for good nature. Why does every one love a sweet-tempered person?

2. TOPIC: AMIABILITY AT HOME.

Questions: Why should we make a special effort to be amiable at home? Should we be good-natured only when we feel like it?

3. When mother asks you to take care of the baby or run an errand for her, and you don't want to do it, what should you try to show? Does it not help her just to know you are always glad and ready to help her?

4. If, when doing your home lessons, you are interrupted by a request to do something for mother or father, should you grumble and look sour? Or if when playing you are called in to practice or study, how ought you to go?

5. On days when mother has lots to do, and baby is cross, how will your being good-natured help her? Cannot you smile and make baby less troublesome?

6. TOPIC: AMIABILITY WITH COMPANIONS.

Questions: What kind of children do you like to play with? Good-natured ones? When games don't go just your way, how can you show your amiability?

7. What kind of children are chosen as leaders in your games? Those who are cross and disagreeable, or those who are sunny and sweet-tempered?

8. TOPIC: AMIABILITY WHEN SICK.

There are many times when we don't feel just well. Is that an excuse for us to be irritable and ill-tempered? When mother wants us to take medicine we do not like, how shall we act?

9. When we feel sick, if we try to keep good-natured, will it help us to get better? It is hard for the home folks when we are ill. Shall we make it easier for them by keeping lovable and amiable?

10. TOPIC: AMIABILITY AT SCHOOL.

Sometimes the examples or the spelling words seem hard; shall we sulk if we cannot get them at once? Which is pleasanter to have, a sweet-tempered or a crabbed classmate?

11. How does one ill-natured child affect the whole class? Can you make your teacher's work easier by being amiable?

12. TOPIC: AMIABILITY WHEN EVERYTHING GOES WRONG.

Why does Ella Wheeler Wilcox say,

"It's easy enough to be pleasant,
When life flows along like a song;
But the man worth while
Is the one who can smile
When everything goes dead wrong."

13. No one deserves credit for being amiable when things are going just as he wants them to. Can you show sweet-temper "When everything goes dead wrong"?

14. When some one else is chosen for a place you wanted, when some one else comes out ahead of you, how does a sweet temper show itself? When some one wins a race you are trying to win, how can you show you are truly amiable?

15. TOPIC: AMIABILITY CONTAGIOUS.

Did you know that amiability is contagious? What do we mean by contagious? Did you know that it is impossible to remain ill-natured long when every one around is amiable?

16. Let us not be so selfish and saving that we try to get all we can and keep all we get.

What I saved I lost,
What I spent I had,
What I gave I have.

— Old German Proverb.

17. Shall we try each day to be so amiable that people will catch this lovable trait from us? Do our associates think that we are desirable companions because of our habitual amiability?

18. TOPIC: AMIABILITY A HABIT.

That which we practice enough becomes second nature to us. How can we cultivate the habit of being amiable? If you always go to breakfast with a smile and feel sweet-tempered, you will find yourself carrying this spirit all through the day.

19. Every time we keep good-natured when we feel cross, it is easier to be amiable the next time. Are you cultivating this beautiful habit?

20. William E. Gladstone was once asked, "What is the most beautiful characteristic for a person to possess aside from the cardinal virtues?" He answered, without hesitation, "Amiability." Why did he consider this trait so desirable?

21. TOPIC: AMIABILITY IN BUSINESS.

Which gets along better, a good-natured storekeeper or one who snaps his customers up with a cross word? Will an employer get better work from his men if he is amiable with them instead of being cross?

22. When we go into a shop should we get out of patience with the salespeople if we are not waited upon at once? Do they not feel more like pleasing us if we are good-natured?

23. Work is easier and one works faster if one is amiable. If you have a hard, disagreeable task to perform, smile, and go about it good-naturedly as if you liked it. Did you ever hear the saying that "Smiles help the wheels of life"? What does this mean?

24. TOPIC: AMIABILITY IS ITS OWN REWARD.

Every one loves an amiable person. When we go to bed at night, does it not make us happier to look back on a day that has been sunny and bright, made so by our own efforts to be amiable under even the most trying circumstances?

25. Very near General Grant's Monument is a small grave all alone in a small inclosure, and the stone bears the simple inscription "Erected to the memory of an amiable child." This grave has not been disturbed, and every passer-by reads the words. Is it not lovely to be remembered as always being amiable?

15. CHEERFULNESS

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1. Analyze the word *cheerfulness*. When a cup is full, why can you pour no more into it?

2. What is the opposite of *cheer*? Do not think of it long lest you lose cheer. Think of something happy, and you are happier.

3. When are you more cheerful, in the morning, or in the evening? Why? Begin every morning as a new day, forgetting all about yesterday.

4. When you lie down to sleep, cast out all thoughts of anger, fear, hate, sorrow, and fill your heart full to overflowing of cheer. Why?

5. What kind of salesman or storekeeper do you like to deal with, a grouty or cheery one? Why? What kind would you be?

6. "The best doctors in the world are Dr. Diet, Dr. Quiet, and Dr. Merryman." Explain. "Laugh and grow fat."

7. Sunshine is necessary for plants. Are you sunny and cheerful that others about you may grow so?

8. Why pout when denied a request? Babies sometimes lie down on the floor and kick and scream when denied a request. Why babies?

9. King Edward required that boys entering the marine service should be cheerful. They say sailors like to sing. Why all this?

10. "The Lord loveth a cheerful giver." Why is it better to give cheerfully than grudgingly?

11. Who wears the "smile that wont come off"? Try to smile when you say or do anything for another.

12. CHEERFULNESS IN PAIN. Tell the story of Smiling

Joe, tied to a board and suffering pain. Even Theodore Roosevelt wiped his eyes after talking to him a half hour.

13. Cheerfulness in doing unpleasant things is best. How can you be more cheerful, then?

14. Why are you more cheerful when trying to make others happy?

15. Who are more cheerful, boys or girls? Prove it. Boys will remember to be gallant. Is giggling cheerfulness?

16. Laughter is of two kinds, that of joy and that of fun making. Why should we avoid the latter?

17. What sort of boy makes the better office boy, a bright or a sour-faced one?

Why do employers like cheerful stenographers and clerks?

18. How can you make the class cheerful? How can you make the teacher cheerful?

19. How can you make mother cheerful? How can you make the home more cheerful?

20. Did you ever know a real wicked person to be cheerful?

21. "Smiles are gold, frowns are lead." Explain.

22. **CHEERFULNESS AT PLAY.** Why do you like a cheerful playmate?

16. COURTESY

"Courtesy is to do and say

The kindest things in the kindest way."

"Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them."— Golden Rule.

1. Why is the above called the golden rule? What is meant by a precious metal? Gold, yellow sunshine, are they cheerful or gloomy?

2. Courtesy is said to be like oil; it makes machinery run lightly and removes friction. Explain this in a few words.

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3. Where should courtesy begin? When? Do you ever say good morning to your parents? Why do you say good night? What do you think of yourself, when you forget to say thank you for favors done at home?

4. Should brothers and sisters show courtesy to one another? Why? Have you grandparents? Why show them courtesy?

5. How can you show courtesy when you enter the class room? When you leave? Why will teachers and pupils respect one another more and be happier if courtesy is shown by all? What effect will it have upon your studies?

6. Hereafter kindly write your own excuses and have your parents sign them. How can you make them courteous in tone? Why does the principal always answer a polite note?

7. COURTESY ON THE STREET. Why do the boys of this school always tip their caps to the teachers on the street? What is the rule about passing another on the sidewalk? Why do gentlemen always tip their hats to ladies? How did knights show their gallantry?

8. Why is it impolite for big girls to stop and talk on street corners? Why do boys not like silly girls to talk to them on the street?

9. Why is it impolite to laugh boisterously and talk loudly on the street? Is it wrong for little boys and girls to play on the street? Would you like to see your teachers play tag on the street? Why?

10. How can we show courtesy when we know there is sickness in a house?

130 SYSTEMATIC MORAL EDUCATION

Why is it wrong to gather in crowds in front of a home where there is a funeral?

11. **COURTESY IN A STORE.** When there are three or four customers waiting, which one does the clerk wait upon first? Why is it impolite to whistle in a store? Why does a mother tell her daughter not to be familiar or noisy when she goes to the store?

12. **COURTESY IN THE CARS.** Why do boys and girls like to write compositions about a boy who got up and gave his seat to an old lady? What kind of conductors do you like? What kind of passengers do conductors like?

13. **COURTESY IN PLACES OF PUBLIC WORSHIP.** Why bow the head or knees when prayers are said? Why not talk and laugh?

Why not play around a church during worship?

14. **COURTESY AT PLACES OF AMUSEMENT.** Why are ladies asked to remove their hats? Why is it wrong to talk or laugh during a performance? Why not chew gum? Why be agreeable?

17. COMPANIONS

1. Who was your earliest and best companion? Is she that now? Why? Does she ever long for your companionship? How can you give it?

2. Which of you makes a companion of your father? Why or why not? What do you tell a companion? Why not confide everything to father and mother?

3. Do you choose your companions or "pick them up"? What do you look for in a companion? Why should we be careful of companions?

4. How do companions influence us? How do we influence our companions? Should our companions rule us? Why not?

5. Boys ought not to go with older boys. Why? Girls should seek companions of their own age and tastes. Why?

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6. How can you avoid undesirable companions and not offend them? Be careful not to be "stuck up." If a companion is doing you harm, why keep him? Rarely can you help him.

7. Why is it desirable to have some companions? What is often the matter with a boy who has no companions? Why cannot selfish boys and girls keep companions?

8. There is a companion who always goes with you, and speaks to you when you are tempted. What is it? What does it say? How should you treat it?

9. Our thoughts are our constant companions. Are yours desirable? Do they ever influence us for evil? How shall we conquer them?

10. Books are companions. Name some that you found jolly or interesting companions. What of a boy or girl who never has such companions?

11. Some boys and girls can entertain themselves on rainy days, or when alone. How do they do it? Can you? Have a sensible hobby. Why?

12. What should companions talk about? What about gossip? What about subjects they would be ashamed to have their parents know about? Why?

13. Read the story of David and Jonathan in the Bible or Philemon and Baucis in Greek stories.

14. What should one companion do for another? How may they help each other? Do you know of two boys or two girls who are chums? Who is your chum?

15. "It is better to be alone than in bad company." Discuss.

16. Describe a popular boy or girl. What makes such a one popular? With what kind of companions is he popular?
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17. Are you a good companion to somebody? Prove it. If your companionship is not sought, whose fault is it? Why?

18. "A person is known by the company he keeps." Discuss.

18. FRIENDSHIP

1.

"When you find one good and true,
 Change not the old friend for the new."

2. Who is your very best friend? Are you sure? Why?

3. If your best friend is your mother, how ought you to prove your friendship to her? In what acts can you prove it?

4. Who is your best school friend? How do you know it? Why do you value that friend?

5. What is the difference between selfish and unselfish friendship? Give an example of the latter.

6. Do you select your friends, or do they select you? What kinds of friends ought one to select? Why?

7. How ought we to treat our friends? How do we expect them to treat us? When they disappoint us, what should we do?

8. Misunderstandings sometimes break friendships. How can we avoid these?

9. How can you know true from false friends? What is a true friend? Why can you not distinguish the true friend immediately?

10. If a friend is doing us harm, is he a true friend? What should we do? Have you such friends? Are you such a friend?

11. What is the good of having friends? Is that a selfish or unselfish reason? Selfish friendship soon turns to hatred. www.libtool.com.cn

12. Why do you pity a person who has no real friends? Whose fault is it? Why?

13. What is the difference between real friends, and mere acquaintances? Which are yours? Why are all those we know not necessarily our friends?

14. Is it possible to have too many so-called friends? Why do you not have the greatest confidence in one who makes a new friend every day?

15. Being friendly does not mean to make intimate friends of everybody. Why is it good to be friendly with everybody? Why have only a few intimate friends?

16. How can we befriend the friendless? A new pupil feels shy. Why? How can you befriend him or her?

17. "A friend in need is a friend indeed."

How can you test true friends? What has honor to do with friendship?

18. What is the antonym of *friend*? What shall we do with such?

"If thine enemy hunger, feed him."

Try not to make enemies.

19. What are the friends of your real self? What are your enemies? Why are they enemies?

19. HONOR

PRIMARY

1. When a little child is tempted to do wrong, what is that something inside of him which speaks to him? Conscience.

2. Why does conscience speak to us? Is it a friend or an enemy?

3. If a doctor should tell us not to eat something because it would poison us, would we mind?

4. Are you honest because it pays or because you feel better to be honest?

5. QUOTATION:

“If honor be your clothing, it will last a lifetime,
If clothing be your honor, it will soon be threadbare.”

6. Which do you like better, to be trusted or to be watched? Have you a great deal of honor?

7. Why is it wrong to copy answers? Whom do you hurt the most?

8. Can your class be trusted? How do you behave if your teacher stays at home?

9. Does your mother trust you when she sends you to the store? Do you always bring back the right change?

10. QUOTATION: “In doing the right thing there is both honor and pleasure.”

11. Who furnishes schoolbooks? Who pays for them? Does your father help? What would you think of a boy who destroyed his father's property?

12. Shut your eyes. Look within. What do you see? An honorable person or not?

13. What does your teacher think of you? Is she right? Don't you feel better when she can trust you?

14. What is a promise? What do you think of a boy or girl who keeps his or her word?

15. QUOTATION: Let teacher select.

16. If a storekeeper gives us too much change, what shall we do? What do you want to satisfy?

17. Who is more respected, an honest or a dishonest store-keeper?

18. Why do employers advertise for honest boys? Would your teacher give you a recommendation for honesty?

19. Who thinks for you? Can your teacher? Why do you want to be able to think?

20. QUOTATION: "A good name is rather to be chosen than great riches."

21. For whom are you getting an education? Do you want it? Why?

22. Can your father buy you an education as he can a new coat? Is it honorable to waste your time?

23. How does a boy or a girl show that he or she is honorable? What about his face and eyes?

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1. TOPIC: CONSCIENCE; WHAT IS IT?

Questions: When you are first tempted to do wrong, why do you hesitate? What speaks to you? Some one has said it is the voice of God speaking to us. If a doctor should tell you not to eat something because it would poison you, would you obey him? Why does conscience speak to us? Is it a friend or an enemy?

2. TOPIC: CONSCIENCE AND HONOR.

Questions: What is the difference between a person who does a thing because he fears to disobey, and one who does it because it is right? Why is this a bad motto, "Honesty is the best policy"?

3. TOPIC: THE JOY OF BEING TRUSTED.

Questions: Why do you not like to be watched? Can you be trusted? What are we trying to cultivate

in our school? Are we learning to trust each other more? Which word do you like better, monitor or aid? Shall we act each day so as to deserve to be trusted?

4. TOPIC: HONOR IN SCHOOL.

Questions: Why is it wrong to copy answers? Whom do you cheat most? When you are tempted, what can you say? Which would you like best, to be trusted or to be watched? Why do you not like to be watched? What would you do if I had to stay at home?

5. TOPIC: HONOR IN SCHOOL.

Questions: Let pupils give some examples of honor.

6. TOPIC: CARE OF THE SCHOOL PROPERTY.

Questions: Who furnishes the schoolbooks? Who pays for them? Does your father help? What would you think of a boy who destroyed his father's property? How can we take care of our books? Why do we have portfolios? It is well for the members of the council to see to the mending of books, etc.

7. TOPIC: HONOR TO ONE'S SELF.

Questions: Shut your eyes. Look within. What do you see, an honorable person or not? What would you like to be? What do others think of you? Are they right? How can you prove that you are honest when others say you are not?

8. TOPICS: KEEPING ONE'S WORD.

Questions: What is a promise? What do you think of a boy or girl who keeps his or her word? After we give our word, how far should we go to keep it? Why did knights of old die to keep their pledge? Tell some simple story from history.

9. TOPIC: HONOR IN BUSINESS.

Questions: If a storekeeper gives us too much change, what shall we do? What do we want to satisfy? Should we

keep it? Whose honor would be injured? Why can we not afford to hurt our honor? Who is most respected, an honest merchant, or a dishonest one? Why do employers advertise for honest boys? Would your teacher give you a recommendation for honesty?

10. TOPIC: SELF-RESPONSIBILITY.

Questions: Who eats your dinner for you? Why does not your mother? Why do you eat? Who thinks for you? Cannot I? Why do you want to be able to think? Does your mother pay you for eating?

11. TOPIC: SELF-RESPONSIBILITY.

Questions: For whom are you getting an education? Do you want it? Why? Can your father buy you an education as he would a new hat? If you do not have one, who suffers? If you put your hand in the fire, who suffers? Who is to blame? If your body becomes your master and makes you do bad things, who suffers?

12. TOPIC: ABILITY TO DEPEND UPON ONE'S HONOR.

Quotation:

If you were born to honor, show it now.
If put upon you, make that judgment good
That thought you worthy of it.

— SHAKESPEARE.

13. TOPIC: SATISFACTION OF BEING TRUSTED.

Quotation:

Who steals my purse, steals trash;
* * * * *
But he who filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

— SHAKESPEARE.

Questions: Which would you prefer, to be trusted or to be doubted? Why? Are you to be trusted? Do you

want to be? How do we gain the confidence of others? How does a person show that he is honorable? What about his face? What about his bearing? Do you like honorable and honest people?

14. TOPIC: KNIGHTLY HONOR.

Questions: Does it exist to-day? Let pupils discuss topic.

Better to die ten thousand deaths, than wound mine honor.

— ADDISON.

15. TOPIC: CHARACTER, REPUTATION.

(Synonyms. Show difference of meaning.)

Quotation: "A good name is rather to be chosen than great riches."

"It is a worthier thing to deserve honor than to possess it."

16. TOPIC: HONOR IS THE KEYNOTE OF SELF-GOVERNMENT.

Questions: What is the difference between a subject of the Sultan of Turkey and a citizen of the United States?

17. TOPIC: FOR THE SAKE OF ONE'S HONOR.

Quotation:

Do always the thing that seemeth to thee right,
Knowing by this thou keep'st thine honor bright.

— THOMAS À KEMPIS.

18. TOPIC: TRUTH TELLING.

Questions: Who is injured most by a lie? Why is it bad to get into a habit of deceiving? Do you like to tell the exact truth? There is no such thing as a white lie.

19. TOPIC: TRUTH TELLING.

Questions: What is a hypocrite? Why would you prefer to be anything rather than a hypocrite?

20. TOPIC: HONOR IN DOING GOOD WORK.

Questions: Who suffers for dishonest home work or written work? What would you think of yourself if you copied answers or cheated?

21. TOPIC: HONOR OF OUR HEROES.

Questions: Name some people in history who scorned to do anything dishonorable. Do you know of any person in history who sold his honor? Which do you honestly value more, honor or pleasure? Have you learned to value honor highly this month?

20. FAIR PLAY

RIGHTS OF PARENTS

1. To your respect and love. Why?
2. To your ready and cheerful obedience.
3. To your service without pay. What can you do?
4. To the care of your clothing. Put away, keep clean, etc.

RIGHTS OF TEACHERS

5. To your courtesy and respect and obedience.
6. To your coöperation in making the class and school the best possible.
7. To honesty in the preparation of school work.
8. To punctual and regular attendance.
9. To obliging and helpful ways.

RIGHTS OF BROTHERS, SISTERS, NEIGHBORS, ETC.

10. Brothers and sisters at home. Old and the young.
11. To fair play. Who likes a cheat? Snowballing little folks.
12. Strangers in public places. Get in line. Sidewalk, postman, garbage man, etc.

140 SYSTEMATIC MORAL EDUCATION

13. Neighbors. Front stoops. Noise in halls of flats, etc.

14. Sick people. Quiet. Kindness. Do not shout in front of sick rooms.

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MY RIGHTS

15. To life, liberty, and the pursuit of happiness.

16. To be alone at times and to be let alone.

17. Not to be touched and pushed. Japanese never touch one another.

18. To playtime. To be free, so long as it does not interfere with others.

19. To my own property. But I must not be selfish.

20. To be treated with respect so long as I deserve it. To ask reasonable questions.

RIGHTS OF STRANGERS

21. Rights of people on the street. Do not call after any one.

21. COURAGE

PRIMARY

1. TOPIC: FEAR OF DARKNESS.

Are you afraid of the dark? Why? They say you have done something naughty when afraid of the dark. That is not true of you, is it?

2. Why is it wrong to frighten children when little? Is it honest?

3. TOPIC: PATIENCE DURING PAIN.

Can you stand a toothache? Are you brave enough to go to the dentist?

4. Why do you not cry for every little thing? Who cry that way? Let us not laugh at a cry baby.

5. Be patient and you will be brave. Why is your mother so patient?

6. TOPIC: MORAL COURAGE.

Who of you is brave enough to do right when others are doing wrong? Make up a little story.

7. Can you say "no" when others tempt you to do wrong? Why is it hard to do so?

8. Sometimes we do the right and yet suffer blame. Why is courage then necessary?

9. What is a mollicoddle? Are you one? Why would others dislike you if you were?

10. When you do a right thing, and others try to change you, why not change and do wrong?

11. A bully is not brave; he is generally a coward. Why do you not want to injure or threaten a little fellow or maiden?

12. If you cannot do a thing right the first time, why have courage to try, try again?

13. "The bravest are the tenderest, — The loving are the daring." Can you explain this?

14. A boy dared another boy to run in front of a car. The second boy would not be dared, and was hurt. Why was neither one brave?

15. Which is braver, not to lose your temper when another calls you names, or to call names yourself, and perhaps fight?

16. Courage does not mean being forward. Why? Why is a modest, sensible boy or girl liked?

ADVANCED

1. COURAGE. *Cœur*, French, means *heart*.

Age means *having*, or *state of being*.

Have you a brave heart? Who was Richard Cœur de Lion?

2. Who are braver boys or girls? Will boys prove that girls are braver? Will girls prove that boys are braver?

3. Why does it sometimes require more courage to stand a pain than do a brave deed quickly?

4. Patience is a twin sister of bravery. Why is your mother so patient and so brave when you are in danger?

5. Who of you are brave enough to do right when others around you are doing wrong? Can you make up a story?

6. Why does it take all your courage to say "NO" when "YES" would be easy? When have you seen a boy or girl show such courage?

7. It takes courage to keep on doing right while others are laughing at us. When have you done right?

8. What is a mollicoddle? Does it take much courage to be one? Why?

9. Why is it not brave for three or four to try to get the better of one? Why does a generous person sympathize with the weak?

10. A bully is generally a coward. Why? A strong boy attacking a weak boy, a bright girl making fun of a dull girl, are not brave. Why?

11. COURAGE IN DEFEAT. Can you tell a good story? Robert Bruce and the spider.

12. "The bravest are the tenderest,

The loving are the daring." Explain.

13. Why is it not brave to do a thing because another dares you? Foolhardiness is not bravery. Explain.

14. Which is easier, to be insulted, and not resent it, or to return the insult? Which is braver? Which is right?

15. Were you ever called upon to say a thing was right, when every one present opposed you?

22. WORK

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PRIMARY

1. Every little child who is well, likes to work. Do you like to work?

2. What is the difference between work and play?

3. No one need be ashamed of any work. Some boys are ashamed to wash dishes for mother. Are you?

4. Suppose your father did not work, what would become of you?

5. QUOTATION:

“Work while you work, and play while you play,
For that is the way to be cheerful and gay.”

6. Ought we to work all the time? Why is father glad when Sunday comes?

7. When we work we should do the best we know how. Is your home work neatly done? Are all your papers in school done as neatly as you know how to do them?

8. We should love our work and not need some one to make us do it. A slave must have a master.

9. Do not work because you expect pay. Who pays your mother?

10. QUOTATION: “If a man work not, neither shall he eat.”

11. How can we make our school work better this term?

12. Every one does some kind of work; some with their heads and some with their hands. What kind of work do you like?

13. Lazy people are never as happy as those who work. Would you be well if you had no work to do?

14. “Labor is its own reward.”

144 SYSTEMATIC MORAL EDUCATION

15. Do you help with the work at home? What can you do to help mother?

16. Can a boy help at home? If you have a servant in the house, can you help her?

17. Write a letter asking for work.

18. QUOTATION. Teacher select one.

ADVANCED

1. Every healthy person works.'

Why do even little children like to keep busy? When any one does not busy himself with something, what do we say ails him? Are you well? Do you like to work? What work do you like best? Why must we sometimes do work we do not like?

2. Nothing is so injurious as unoccupied time.

Difference between work and play. What is the difference between building a snow house and a real house? What is the difference between reading a storybook, and studying a history lesson? Play is an end in itself; work looks forward to some benefit to come. We amuse ourselves for the present, we work for the future.

"Work while you work, play while you play,
For that is the way to be cheerful and gay."

3. Why is work necessary?

4. Why do we have servants? If my body is my servant, what must it do for the real self? If your father does not work, what about you?

If a man work not, neither shall he eat. — Bible.

5. Different kinds of workers.

Name some that you see around you. Do they produce what you use? Who are the great workers for food?

Go to the ant, thou sluggard, consider her ways, and be wise.

— Bible.

6. All honest work respectable.

Tell the story of Robert Bruce baking cakes in the cottage of the Scotch woman, or some other story. Are boys ashamed to wash dishes? Why? Do you treat servants and poor workmen with respect?

7. QUOTATION:

“Who sweeps a room, as for Thy laws,
Makes that and th’ action fine.”

8. Quality of work counts.

Do you do fine work? Are your home-work papers neatly done? Which would you rather wear, a coat or a dress half made, or one that is well made? What kind of workmen are paid best? How do you feel when you have finished a fine piece of work? “What is worth doing at all is worth doing well.”

9. Honest work is best.

Why does it pay to do your own work and not copy? A builder once built a row of houses poorly, dishonestly. They collapsed, and many lives were lost. The builder’s name became one of reproach. Can you think of some one in history who did honest work? Honest work is the only sure thing. “No one can rise who slights his work.”

10. Rest from work.

Why is your father glad when Sunday comes? Should all workmen be allowed one day in seven in which to rest? What kind of work is permitted on Sunday? Who suffer when the stores are open on Sunday? Can we save the storekeepers by buying on Saturday? Why ought we not to study our lessons, or do home work on Sunday?

11. “The sabbath was made for man, and not man for the sabbath.”

"Remember the sabbath day to keep it holy. Six days shall thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work."
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12. Work for love.

What is the difference between a slave and a servant? What is the difference between your servant and your mother? Who pays your mother? Why does she keep on working?

13. Memorize and say at home:

**"I ought to love my mother,
 She loved me long ago,
 There is on earth no other
 That ever loved me so.
 When a weak babe, much trial
 I caused her, and much care,
 For me no self-denial,
 Nor labor did she spare."**

14. Work for love of work.

Look in dictionary for difference between an artist and an artisan. Why did Rosa Bonheur spend so much time on her paintings? Did Longfellow write for money? Do your teachers think of their salary when helping you?

**"Pleasure comes from toil and not by self-indulgence.
 When one gets to love his work, his life is a happy one."**

15. Work at home.

Who does most of the work at home? When is your mother's work done? What can you do to help your mother? Can a boy help at home? If you have a servant, could you help her? Can you save her extra work? Bring in quotations.

16. Composition.

Application for a position, inclosing a letter of recommendation from your teacher.

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Write something worth while.

23. BUSINESS

ADVANCED

1. TOPIC: ABILITY. "Modest ambition is necessary for success."

Questions: Why does your father dislike lazy workmen? Would you hire a slovenly worker? Why? What is a "bright" boy? Must he be forward? Can he afford to spend too much time at baseball, swimming, etc. Why?

2. TOPIC: INDUSTRY.

Questions: What is the best way to get a piece of work done? How should it be done? Is an office boy's work important? Would it be better to get to work a few minutes early than late? Is it always right to take exactly sixty minutes for your lunch hour? Which is better, "Watch your work," or "Watch your clock"? Which class of workers do business men prefer?

3. TOPIC: PATIENCE.

Questions: Why should you stick at a hard problem? Is your first position usually a high-salaried one? Why? Can you learn a business in a day? A week or even a month? Does it pay to be patient?

4. TOPIC: ECONOMY.

Questions: What is the difference between a saving boy and a selfish boy? Why does economy pay in business? How, as an office boy, could you save or economize for your employer? Why do business men systematize their work?

5. TOPIC: LOYALTY TO EMPLOYER.

Questions: Are you loyal to your school? Why? Should you be interested in your employer? Is he your friend? How much of your service is due him? Do you suppose business men are quick to notice loyalty? As a business man, would you appreciate a faithful workman? Have you a duty to perform aside from merely doing just enough work to earn your salary? Why is business honor worth more than money?

6. TOPIC: CONFIDENCE.

Questions: When do you come to school confident of passing a test? Is it not a good feeling to possess? Is "conceit" confidence? What is the difference? What makes a manufacturer confident that his articles are the best? How can you be sure of holding a good and responsible position?

7. TOPIC: OPPORTUNITY.

Questions: What does the topic word mean? Emerson says, "Opportunity knocks but once at every man's door." Do you know when your chance is coming? Could you grasp it if you were unprepared? When should we stand prepared?

8. TOPIC: MORAL LIFE.

Questions: Moral habits. Cheerfulness, courtesy, truthfulness, courage, etc., are necessary in business life.

Why are these necessary in business life? Tell the story of the success of the following men — Marshall Field, R. H. Macy, A. T. Stewart.

9. TOPIC: APPLICATION OF ETHICS TO BUSINESS.

Questions: Why do we learn ethics in school? Is it enough to write about them? How often should they be practiced? What do business men mean by "credit"? Could a dishonest merchant get credit? Why? Can

one expect credit without practicing ethics in his business?

10. TOPIC: WILLINGNESS TO LEARN.

Questions: Why should all of us be willing to learn new good things? On what does your use in business depend? Who must learn these new things for you? How often ought we be willing to learn? Is it a disgrace to learn from those younger than ourselves? Teachers learn a great deal from scholars.

24. PUNCTUALITY

1. GENERAL PUNCTUALITY.

What is meant by punctuality? Why is it a most desirable thing?

2. PUNCTUALITY AT HOME.

When we know the hour we should rise in the morning, why should we get up punctually at that time, and not wait ten or fifteen minutes after being called? What is meant by the saying "Procrastination is the thief of time"?

3. Why should we always be at the breakfast table early, and not keep the others waiting? Isn't it a help to mother if all the family are ready to sit down to breakfast at the same time?

4. PUNCTUALITY IN SCHOOL AFFAIRS.

Why should we always be at school a little before the bell rings? Why is it well to be in our places the instant the time to begin lessons comes?

5. Does not the child who comes into the classroom late, not only disturb the early comers, but make them lose valuable time while he is getting his place, etc.? How can this be avoided?

6. PUNCTUALITY IN DOING HOME WORK.

If the home work must be done, why not get it done just when it should be, and not a day late? Why is it a good habit to have all the home work finished as early as possible?

7. PUNCTUALITY IN OBEYING THE SCHOOL BELLS.

When the bell rings either to summon us to the building or to change exercises, why should we obey the bell quickly? Is not confusion avoided by heeding the bell the instant it sounds?

8. PUNCTUALITY IN OBEYING ORDERS.

When the teacher gives an order, why should it be obeyed at once? If one or two children delay obeying commands, what effect does it have on the whole class?

9. It is wrong to waste the time of our classmates by delaying to obey orders, and one or two minutes wasted two or three times a day means hours in the course of a term. Why is it selfish to delay putting books away or taking out new materials for the new lessons?

10. PUNCTUALITY IN KEEPING APPOINTMENTS.

If we make an appointment, we should keep it to the minute. The story is told that the battle of Waterloo might have resulted differently, had one of Napoleon's generals had his regiment ready at the exact time that Napoleon told him to be ready for moving orders. Think what lack of punctuality meant that time!

11. PUNCTUALITY IN ATTENDING PLACES OF AMUSEMENT.

When we are going to church or any place of amusement, why is it only fair to others to be in our seats before the service or the entertainment commences? Do you like to be interrupted during a concert by people coming in late? Why is tardiness selfish?

12. PUNCTUALITY IN ANSWERING CORRESPONDENCE.

When we receive a letter which requires an immediate answer, why should we not delay writing? Tell a story of how one can be very much inconvenienced by some friend or business associate who is not punctual in the matter of correspondence.

13. When we receive an invitation that requires a response, why should it be answered at once?

14. When we are given a specific order, either at home, school, or in business, why should we obey at once? Tell a story of some consequences that might follow not carrying out an order at the time we are told to.

15. Tell some stories of how punctuality has helped the world. What is meant by "Always being on time saves time"?

16. Once an errand boy in an office was told that he was expected to be on time punctually every morning. He was to be at the office at six A.M. Once there was a strike on the cars, and the lad, knowing that the cars would be delayed, walked five miles from his home, starting at four o'clock, before it was light, so as not to be late. He was promoted. Did he deserve it? Why?

17. Why is punctuality in little things just as important as in the large affairs of life? Do you know that the habit of punctuality, like all others, cultivated early in life, becomes second nature? How is this so?

18. What is meant by "Never put off till to-morrow what can be done to-day"?

25. THRIFT

1. DEFINITION. Which is better, to save your pennies so as to get something, or to beg papa for it, or do without it?

2. TOPIC: SOURCE OF MONEY.

Does papa give you spending money, or do you have to earn it? What do you spend it for? Did you ever try to save it for something big? How can you save it?

3. TOPIC: DOLLAR SAVINGS BANK.

What is a dime or dollar savings bank? How many of you would like to start a small bank account? How can you do it? Save pennies and nickels until you get a bank book. Would you like me to help you?

4. TOPIC: POSTAL SAVINGS BANK.

Explain postal savings bank. Would such a system be good for boys and girls?

5. TOPIC: CANDY MONEY.

How much do you spend for candy in a week? Multiply that by fifty-two? Why? What have you to show for it at the end of the year?

6. TOPIC: BOOK MONEY.

How many books have you? Would you like to start a library? Boys can make a small bookcase in the shop. What books did Franklin and Lincoln have?

7. TOPIC: NECESSITY FOR THRIFT.

Why should you learn to save money when you are young? What if your father should get out of work, or fail in business, or die? Would it not be good to have some money put away?

8. Tell the story of some person who earned his education. Which was of most value, education, or pleasure, or money-spending?

9. TOPIC: THRIFT OF FOREIGNERS.

What makes foreigners, when they first come to this country, so saving?

10. It is said that Nature is economical. Give examples.

11. TOPIC: DIFFERENCE BETWEEN THRIFT AND STINGINESS.

What is the difference between saving and being miserly and stingy? Can you be thrifty and yet honest and kind? Are the greatest spendthrifts most respected? Why?

12. TOPIC: SAVING FOR A HOME.

When you get big, which would you rather do, own your own home, or pay rent? Why do so many thrifty people live in the suburbs? There are reliable associations which help people to get their own homes. Explain Building and Loan Association.

13. TOPIC: A PENNY SAVED IS A PENNY EARNED.

How can you take care of your clothing so as to make it last longer? Do you wear your best clothes every day? How many of you wear mended clothes? Is it a disgrace?

14. TOPIC: VALUE OF SAVING.

What is the good of saving? Can you form the habit of saving? Do you want to? What effect will it have on your character?

26. PERSEVERANCE

1. "If at first you don't succeed,
Try, try again.
You will conquer, never fear;
Try, try again.
All that other folks can do
Why with patience may not you?
Only keep this rule in view:
Try, try again."

2. Read the story of Robert Bruce and the spider.

3. How can we form a habit of perseverance? Do we really want to? What is the good?

4. When do we need perseverance in school? Which lesson requires the most perseverance?

5. Which is easier, written work or study? Why? Which lesson requires the most study? Shall we have nothing but study home work to-night?

6. In arithmetic, which do you like better, to try to get a given answer, or to prove your work and be sure your answer is right?

7. Carefulness and perseverance are twin sisters. Why?

8. Why do you not believe in the doctrine of getting something for nothing? Anything that is really worth having must be paid for in some way.

9.

Heaven is not reached at a single bound,
But we climb the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round.

— HOLLAND.

Learn and discuss the above.

10. What is the difference between the boy or girl who gives up easily and one who perseveres? To which class do you belong? Prove it.

11. **SUCCESS — FAILURE.** What produces the first? What is the cause of the second? Why do you feel good when you achieve success?

12. Read in your history the story of the laying of the Atlantic Cable. Reproduce it orally and in writing.

13. Name some character in history who showed great perseverance? When?

14. How did Edison produce his great invention? Can you name other inventors that persevered?

15. How can you increase your ability to do athletic feats? Discuss.

16. How can you get to be a great baseball player? A tennis player? Practice is another name for perseverance.

17. How can you grow strong in character? When you fail, what then? Let us get the "habit" of doing things right. What has habit to do with perseverance?

27. TEMPERANCE

ADVANCED

1. Nearly every state has a law requiring that there should be taught in public schools the evil effects of alcoholic drinks and narcotics. What does this mean?

2. Some states have prohibition laws, some local option laws. Explain both. Name states.

3. If saloons or hotels are licensed, they pay to the state a license fee. How much? Why?

4. There are in many states anti-saloon leagues. What do they believe? Why?

5. It is said by a learned judge that 80 per cent of all crime is caused through drunkenness. How can that best be stopped?

6. Is it wicked or *dangerous* to drink moderately? How is the habit of drunkenness formed?

7. Why is it that railroad companies and good business houses will not employ men that drink?

8. Why can a man that drinks not be successful in business or a profession? Would you like to see me drink?

9. Why is it a sad sight to see a woman drunk? Why are there so few women who drink?

10. When a father drinks much, who has to suffer besides himself? Why does he keep on drinking? Does he want to stop?

11. Who gets his money? Why does he lose his job? What satisfaction does he get? Is he happy?

12. What effect has too much alcohol on the body? A man who is intemperate cannot get his life insured. Why?

13. We must not judge harshly those who drink wine or beer. In Germany and France moderate drinking at table is common and respectable. Something in this country makes the use of liquors dangerous to Americans.

14. Why is smoking bad for a growing boy? Why is excessive cigarette smoking especially harmful? In downtown offices there are signs forbidding cigarette smoking.

15. What makes some boys smoke? Do they really like it at first? Why are they not brave enough to say no? A healthy, sensible boy will wait until he is twenty-one years old. Many men do not smoke.

16. **TEMPERANCE IN EATING.** Remember that your stomach is your servant to digest your food. How can you overwork this servant? What does it do then?

17. Is candy bad for the stomach? How much? Can you control your appetite or does it control you? When must you say no?

18. **TEMPERANCE IN PLAY.** What happens to a boy who exercises too violently? They say that a boy who strives to outclass everybody before his full growth never amounts to much afterwards. Why?

19. **"BE YE TEMPERATE IN ALL THINGS."**

28. PATRIOTISM

1. Why are you proud of America? Why should you prefer being an American to being a Turk? Can an educated person of any nationality be a lady or a gentleman?

2. Why should we not make fun of foreigners? Why

do they love their native country? If people of every nation belong to the human family, whose father is God, what relation are they to one another?

3. When you say you love America, what do you mean, the land and water, the cities, the states, or what? What makes a country? Do you really love the people of America?

4. Why were Washington, Franklin, and Morris patriots? How did they show their patriotism? Name some later patriots. Why are soldiers honored?

5. Do you love your city, town, and state? Why? People make a city, not houses alone. What do we call the people living in a city or state? What makes a good citizen?

6. Why are we getting an education, aside from our own selfish good? Why do the city and state pay for our education? Why is there a law in many states compelling children of a certain age to go to school? Show that the state educates its children for the welfare of the state.

7. How can we learn to become good citizens? In what way will the virtues we learn about make us better citizens? What virtues are necessary in a mayor, a governor, and a president? In a voter? In a neighbor?

8. In America we have a government, "By the people, of the people, and for the people." What is the meaning of that? Who said it?

9. What is meant by pupil self-government? Give two or three reasons why we have it in our school. Do you like it? Why? Will you be better citizens for having had it?

10. What does a flag represent? Why do we respect the flag? We do not love the flag itself or worship it as

an idol, but we love it for what it represents. Why do we have a flag salute in our school?

11. Why do we hang out a flag on Fourth of July, Decoration Day, and other national holidays? Why do you shoot firecrackers, etc., on Fourth of July? Be honest. Which is the finer way to show patriotism, by making a noise or by helping afflicted cities, such as San Francisco, after the earthquake?

12. Repeat and write from memory the first stanza of "My Country 'tis of Thee." What does it mean?

13. What is the national hymn of America? How was the "Star-Spangled Banner" written? Name the national anthems of Germany, France, England. Why do soldiers sing these before going into battle?

14. Which is greater, to die for one's country, or to live for one's country? Name some who have died. Name some men who are doing a great deal for the country.

15. What are you doing for your country? For your city? For your school? Are you glad to be a good citizen of each? Why?

16. Bring in and discuss patriotic quotations.

29. PLAY

1. "All work and no play
Makes Jack a dull boy."

When a child does not play at all, what is the matter? What is the good of play?

2. What is the difference between work and play? Why must we not be too serious when we play? What traits can we show? Generosity, etc. Why do you like to play with a fair, kind companion?

3. "Play a fair game." What does this mean? When

a boy or girl cheats at a game, what becomes of pleasure? Why? Why do we say a person shows his character when engaged in play?

4. In Japan men fly kites. Why do you think that odd? Is it any more amusing than to see men play ball? Why do not big girls play with dolls or big boys play horse? Play games suitable to your age.

5. "All play and no work
Makes Jack a lazy shirk."

Discuss.

6. "Work while you work,
Play while you play,
That is the way
To be cheerful and gay."

Paraphrase into prose.

7. Why do you enjoy play better after you have worked hard and finished your work? Why do you work better after a play spell?

8. Be temperate in play as in everything. What harm comes from too violent play? They say young champions never become old champions. Why?

9. What is the difference between play and athletics? Why should everybody engage in some physical exercise? Which form of athletics gives the greatest benefit to all the muscles? Debate.

10. Why does a level-headed boy prefer to be a business man, or a professional man, or a working man rather than a professional sport? Should play be our vocation or our avocation? Why?

30. THOUGHTS

ADVANCED

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1. "A penny for your thoughts." What does it mean? Would you always be willing to tell your thoughts? Should you? How can you think so you need not be ashamed to have others know your thoughts?

2. Shut your eyes. Think of something. Open them. What did you think about? Had you seen it before, or heard it, or read about it? Try to think about something that you never either saw, heard, read about, or heard about from others. Why is it hard?

3. Think of something about conduct (ethics). Is it original? Where did you first hear or read about it? Where do we get our thoughts from? Name some great thinkers who have given us good thoughts.

4. Who planned Brooklyn Bridge? How did he plan it? Did he copy it from a book? Where did he have it before he put it on paper? All great works were first thought out.

5. When an artist paints a beautiful figure, or a composer writes some beautiful music, where do they get their thoughts from? Everything beautiful first comes as a thought.

6. "Thoughts are things." Who was of greater importance, Roebling or the men who worked on the Bridge? Longfellow, or his printer? Thoughts precede things. Think of a man without a mind.

7. "Thoughts are shown by our expression." How do you know when I think kindly of you? When I think sorrowfully of you? Angrily of you? Try to think of something funny and look angry. Why can't you?

8. Our habit of thinking makes us homely or handsome, unpleasant or fine looking. Think of a person who is far from good looking but whose face is somehow attractive.

9. What boy in your class is a favorite, or attracts the best friends? Why do you like to look into his face? Why cannot a person guilty of wrong thoughts look you in the eye?

10. Did you ever try to make a person look at you by looking steadily at him and saying to yourself in thought, repeatedly and strongly, "Look at me"? Try it sometime, but not too often. "Thoughts are forces."

11. Let us shut our eyes and send a kind thought to some one in the room. Do you feel better? Did some one send a kind thought to you? Close your eyes again. Think a kind thought about some one who has injured you. Do you feel better? Was it hard?

12. They say when we think helpful, hopeful, joyous, loving thoughts, we have better health. Hypochondriacs think themselves ill. Why are happy people generally healthy? "Laugh and grow fat."

13. What is meant by constructive and destructive thoughts? Make a list of each, for example,

Love — Hate. Courage — Fear.

14. Our minds are like reservoirs into which go all our thoughts which rise to the surface at some time to be turned either into wishes or deeds. What kind of reservoir of thoughts have you? Is it full of good thoughts?

"As a man thinketh, so is he." Solomon said this three thousand years ago.

15. Write a definition of ideals. What ideal have you, or what would you like to be? After whom do you pattern?

16. Your companions help to make your ideals. **What kind are yours? What thoughts do they give you?**

17. Books furnish you with useful, or beautiful, or noble, or unselfish thoughts, or else with the opposite kind. **Why do we want the best books in our library?**

18. Pictures furnish us with thoughts. **Why are we trying to get the best pictures in our school? Describe a picture that gives you good thoughts.**

19. Your thoughts show in your face. **How? If a girl wants to be beautiful, what thoughts must she have? A manly looking boy must have what kind of thoughts?**

20. It is more difficult to control the thoughts than the tongue. **How can we do it? The real self rules. Say to it, none but the best, right thoughts, if you please. That will help.**

21. Try every morning to put forth a good thought. Every night, too, before you go to sleep, banish all thoughts of sin, hatred, worry, or gain, and think many kind, helpful, hopeful thoughts, and you will sleep better. **Why?**

31. HABITS

ADVANCED

1. When we repeat an act many times, we finally do it easily without thinking, and it becomes a habit. Walking for a baby is difficult; for us is a habit. **Name some other daily habitual act.**

2. Is it easy to form a habit? **Why? After you get started down a hill, how does your speed increase? Why was that question asked?**

3. Is it a fine thing to have good habits? **Name some. What has habit to do with being a gentleman or a lady?**

4. It is a difficult thing to break up a habit. How can it be done? Name some qualities that are needed.

5. How are bad habits formed? Drinking and smoking? Why are you afraid to form a bad habit?

6. The best way is not to do the first time a deed that leads to bad habits. Why is it better for boys to refuse to smoke the first cigarette? Why is it wrong for a boy to smoke and not for a man?

7. Why is it *safer* for a young man not to touch the first glass of wine or beer? We should not judge other people who drink.

8. There are other bad habits which we are ashamed to speak of, — beastly habits. Why do healthy boys despise such habits?

9. Gossiping is a habit. Why do boys not gossip? Why do a few girls gossip? Do you? What does Shakespeare say about, "He who robs me of my good name"?

10. Have you the habit of generosity? Do you want it? Why?

11. It is said that the first thing a boy or girl must learn in high school is the habit of *mental* study, not written work. Have you that habit now? How can you form that habit?

12. PERSONAL HABITS. Combing hair, washing face, cleaning teeth, and nails. Why form the habit of doing this early in the morning?

13. HABIT OF BEING POLITE. When should we begin? Is it easy or hard? Habit of being kind. Easy or hard?

14. If we watch another person, we "catch" their habits, as biting nails, squinting, etc. Name others. Sometimes these habits are worse to catch than scarlet fever, measles, etc. How can we escape these habits?

15. Why do boys and girls think little about habits they are forming now? Is it wise to be careful? Why?

16. Why do old people regret habits formed when young? Would you like to be in their places? Why?

17. **HOBBIES AND HABITS.** What is a hobby? What is yours? Are you going to keep it or "ride" it always? Some boys' hobbies are making machines. Some girls like painting. What may both become?

18. Habits are formed from single acts. Character is said to be a bundle of habits. Thoughts, acts, habits, character, life. Discuss this chain.

Habit is a cable; we weave a strand of it every day and at last we cannot break it. — HORACE MANN.

32. CHARACTER

REVIEW

1. To possess good character is to possess all the virtues; among these are obedience, cheerfulness, courtesy, good will, self-control, work, courage, honor, and respect, all of which we have talked about this year.

2. Thoughts are real forces, just as steam, electricity, physical strength, are. We are the sum of all our thoughts. Every thought that passes through our minds has left its effect on our lives.

3. There are two kinds of thoughts, constructive and destructive. Right thoughts build up, wrong thoughts tear down. Avoid destructive or discordant thoughts, such as hate, envy, jealousy, worry, unclean thoughts. Have constructive or harmonious thoughts, such as those we have cultivated during the past year.

4. You become what you think strongly and repeatedly about. Think yourself brave and true, and you

become such. Pity yourself, and you become miserable. Say to yourself: "I am well and strong and happy and able to do my work," and behold, you are all these.

5. Whatever we see, or hear, or read about, we think about. What we think, we become. Recall the story of the boy knight. What effect have our surroundings and our companions and our reading matter upon ourselves?

6. Our real selves are to live forever. Our body is like a servant or a clerk. We want a healthy, able, obedient servant or clerk. We must not overwork or abuse our bodies or any part, as our eyes, stomachs, or our lungs, lest they become poor servants and refuse to do our work, yes, and make us suffer, too.

7. The mind is also given to us to work for us. It is like the stomach; whatever goes into it nourishes and makes blood for our real selves, just as food makes blood and muscle and bone for the body. (Are you giving the mind good food or cheap food?) When we think about obedience, self-control, kindness, what are we feeding the mind? How does it affect our real selves?

8. We desire to make our minds strong so they can do good work for us. We study to make our minds strong. It is said that three fourths of our blood is used in our brains; we need healthy bodies, therefore, to make blood for the brain.

We cannot think or study well if the brain is not nourished by good blood. What about cigarettes?

9. Whatever we read makes food for the brain. (The mind uses the brain or gray matter to think with. Do not confuse brain and mind.) Why, then, is our principal so anxious to have good library books? (Why are silly love stories not good food for the girl's mind? Why are Indian-killing stories bad for the boy's mind?) If we

want strong, bright, clear minds, we should carefully pick out the best reading matter.

10. If we choose poor or little food, our bodies suffer. If we choose poor or little food for the mind, it suffers. We can choose or say yes or no. (Shall we let others choose for us?) Shall we be mere followers? Tell the story of the cat making the monkey pull the chestnuts out of the fire.

11. What has honor to do with examinations? Shall we say to ourselves, I would rather be honest than be promoted? Honor and sincerity are the backbone of character. Rather be dumb than dishonest, but let us be neither.

12. Name some Americans of honest, noble character. Why was Washington greater than Napoleon? It is not what a person says, but what he does, that counts, and *to be* is even greater than *to do*.

13. MODESTY. Whom do you prefer, a person who claims to be better or do better or know more than others, or one who never boasts? All truly great men have been very modest. As for a lady, it is said modesty is a woman's greatest jewel.

14. TEMPERANCE IN EATING, DRINKING, AND IN ALL THINGS. If we overwork a servant or give him poison, what sort of work will he do? Our stomach is our servant. Which is safer for an American young man, light drinking or no drinking?

15. PERSEVERANCE. A boy or girl who does not stick to a piece of work until it is finished is a weakling. Give the story of Robert Bruce and the spider.

"If at first you don't succeed try, try again."

16. REVIEW OF THE YEAR'S WORK.

Have our ethical lessons really helped us? Be honest. If not, say so. Whose fault is it?

II. MANNERS: TOPICS AND OUTLINES

1. GENERAL

1. What is the difference between a polite person and a rude one? Why do most people prefer the first named?

2. What is the difference between true politeness and "putting on airs"? What has self-respect to do with good manners? What has self-conceit to do with "putting on airs"?

3. Why do many boys prefer to be polite? A few boys laugh at good manners. Why? Is their reason a good one?

4. It is said that a noble-hearted person can easily be polite. Franklin and Lincoln. Tell the story of each.

5. True politeness comes from a kind heart, and kindness generally finds a way to express itself. Politeness without sincerity is a sham.

6. Why is an awkward person uncomfortable? How can he become polite? Bashfulness may be cured by thinking about some one else besides one's self.

7. What is self-consciousness? (See dictionary.) What has it to do with selfishness? How can we get rid of it? It is well to remember that people are not very much concerned about us.

8. Some people are too lazy to learn good manners; some are too ignorant, but do not know it; some have a

false idea of wanting to be blunt and outspoken. Why do you not want to be one of these?

9. How can we learn forms of good manners? Will a book on good manners help us? Watch others whom you know to be polite.

2. AT HOME

1. Every time we do anything rude, or unmannerly we reflect upon our home training. Why are you anxious to have others think your parents are polite?

2. Obedience and respect to parents come first in good manners at home. Courtesy and kindness to brothers and sisters come next. What next?

3. A twelve-year-old boy met his mother on the street and tipped his hat to her. Why? What did the boys think? What did the girls say? He also took her parcel and carried it for her.

4. A sister sewed a button on her brother's coat. Why? What did he say and show? A big boy in our school always looked out for his weak-minded little sister. Why?

5. Why do servants appreciate courtesy? Some servants will not stay in homes with ill-mannered children. Why? Who suffer?

6. When your mother has a caller and you happen to come into the room, what must you do? If your mother is not at home and you go to the door, what must you do?

7. How many times does your mother call you for breakfast? Why is it wrong to keep others waiting for anything?

8. Besides being unkind to your mother, by not putting clothes and other things in their places, you are impolite. Which is the greater wrong, and why?

3. AT TABLE

1. Why must a hungry boy wait to sit down quietly until his mother or the hostess takes her seat? If forced to leave the table before others, what should you say? What about elbows on the table, and feet twisted around the chair?

2. If your grandparents eat with a knife instead of a fork, why laugh at them? How shall we take our soup, from the point or from the side of the spoon? For what use are the fork, the knife, and the spoon intended?

3. It is said we must never call a girl pretty, or a boy a gentleman, until we see him or her eat. Discuss.

4. How should we use a napkin? Where place it? What about eating slowly and not smacking? What about reaching over or in front of people? Why should we not reach after bread with a fork? What should we say?

5. What do you think of the boy who picks out the best and biggest piece of cake? Why is it selfish? What about picking bones?

6. What kind of conversation should we carry on at table? Name five things we should avoid talking about. Do not all talk at once. What tone of voice should be used?

7. If mamma has made something specially nice for us, why should we compliment her upon it? Otherwise it is bad form to talk about what is being eaten. Why?

4. AT SCHOOL

1. Why can we not do the same in school as at home? Regard for the rights of others, respect for others as well as for ourselves, unselfishness, should govern us in school.

Is whispering wicked in itself? Why generally wrong in school?

2. Why is it not polite to raise hands while another is reciting? Why call your teacher by name, and not say "Teacher"?

3. When a pupil makes a mistake, why laugh? Repeat the golden rule. Why does an honorable girl or boy refuse to tell an answer to another?

4. When is tattling wrong? When is it right?

5. To meddle with another's property is not only impolite, but what else? Why impolite to have an untidy desk?

6. If absent or late, why bring an excuse? Suppose a teacher has made a mistake, what is the polite way of explaining it to him or her? When should it be done? If you make a mistake, how should you make it right?

7. Why should we not make fun of a poorly dressed girl or an awkward boy? How can you show kindness, which is politeness, too, in school?

8. Dr. Emerson E. White says the school virtues are regularity, punctuality, neatness, accuracy, silence, industry, and obedience. Discuss.

5. AT CHURCH

1. Why is a church different from other places, such as home or school? Reverence and good manners are necessary in church.

2. To come in late or noisily is wrong. Why? Why do polite people not look around in church, or turn to see people come in?

3. No well-bred person would talk, or laugh, or yawn, or lounge, in church. Discuss.

4. Why should we try to take part in the service, rise, kneel, sing, respond, etc.? Suppose the form of worship is unfamiliar, what should we do?

6. IN CONVERSATION

1. Name six occasions when a person should say "Excuse me," or "Pardon me," "Beg your pardon"?

2. When shall we say "Thank you"? Why not say it at table when we are served? Why say, "No, I thank you"?

3. Why should we say "If you please," or "Please," or "Kindly," when asking for something? Practice in the class, now.

4. Children used to say "Yes ma'am, No sir," etc. What do they say now? Ask questions of each other, requiring "Yes" or "No" for an answer.

5. When coming into the class room, why be ready to return politely, your teacher's "Good morning"? Why before leaving always say, "Good afternoon"? Do you always say "Good night" before retiring?

6. Is it wicked to use slang? Why is it considered common or vulgar, especially for girls and teachers? Where do you hear the most slang? What healthy, happy boys do you know who do not use slang?

7. Why do bad manners and poor English ("bad grammar") often go together? Why do poorly educated people often show a want of politeness? We must not laugh at them. Etiquette in company.

8. Always introduce a boy to a girl, a gentleman to a lady, a young person to an elderly person. What may you say? Introduce each other now.

9. Tip hats to ladies. Why? What kind of knight-

hood is this? Tip hats to elderly people and men of high standing or honorable position. Why?

10. When should we shake hands? How? Do not give a reluctant or lifeless hand shake. How do people of other nations greet one another?

11. Why is it not polite simply to say yes or no in conversation in company? Why should we not boast, or "talk shop," or talk about ourselves, or do all the talking? What about chewing gum?

12. Never pass in front of a person. Why? If compelled to do so, what must we say? Allow ladies to precede going down stairs. Precede them when going upstairs.

13. Why not sit down while ladies or old people are standing? Do not cross your knees while sitting. Why? How about lounging? If we keep our hands and feet still, what does it show?

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III. QUOTATIONS; MAXIMS; PROVERBS

1. OBEDIENCE

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, "Thou must,"
The Youth replies, "I can."

A power above, and nature round about us, and will in man to lead him to obey;
Wherever life exists, wherever choiceful purpose, the primal law of God, obedience holds sway.

Laws were formed for the welfare of citizens and the security of states. — CICERO.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely.

— PHOEBE CARY.

Obedience is the grandest thing in the world to begin with.

Children, obey your parents.

Laws are not masters, but servants; and he rules them who obeys them. — HENRY WARD BEECHER.

Every one hath enough to do to govern himself well.

No man doth safely rule but he that hath learned gladly to obey. — THOMAS À KEMPIS.

Obedience is the key to every door.

— GEORGE MACDONALD.

Obedience is the key to freedom. No one is worthy to rule who cannot master himself.

He who would command must first learn to obey.

All obedience worth the name must be prompt and willing.

True obedience neither procrastinates nor questions.

The rules of life are absolute, and we must obey them.

He who obeys with modesty may some day be worthy to command.

That thou art happy, owe to God.

That thou continuest such, owe to thyself —

That is, to thy obedience.

— MILTON.

Nature is a kind mother, but she exacts obedience from her children.

Where justice reigns, 'tis freedom to obey.

— JAMES MONTGOMERY.

Obedience is a foundation for building a fine character.

Obedience is indeed one of the noblest of mental powers.

It is royal in the true sense: born of divine right, it engenders courage and endurance, to the end that right and progress may hold sway.

The wicked obey for fear, the good for love.

— ARISTOTLE.

2. REAL SELF

A healthy body is good; but a soul in right health, it is the thing beyond all others to be prayed for; the most blessed thing this earth receives from Heaven.

— CARLYLE.

To curb the body and keep it under control is the reason-

able and prudent course of every man who believes himself to have an immortal part or *soul*.

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Know *thyself* as the Lord of the chariot,
The body as only the car,
Know also the reason as drivers,
The horses our organs are.

There's always a lower, a higher choice,
And 'tis thine to choose, to shun
To list to the tempter or hear the voice,
With cheer in its tone, "Well done."
Your loss or your gain, and 'tis yours to say,
Which voice you shall harken from day to day.

The safe course? Need I repeat the thought?
The higher your choice, 'tis plain,
The clearer the vision the mind has caught,
The sweeter the song's refrain.
And upward mounting the soul's sure flight
Is bathed in the grander celestial light.

For what is all that time can give,
Unless in tune we truly live?
And what at end is human gold,
Unless when life's full story's told,
Some soul's been purged because of touch
Of our life's gift.

The "Ego," or real self, in each and every human body needs cultivation by living sometimes in the thought world. When my thoughts are growing more beautiful and elevating, my *real self* is developing as the blossoms unfold in the spring sunlight and the soft showers.

My *real self* no one has ever seen; only the God above, who is the reader of all the pages of our minds, has seen the vision of my self as I really am.

Make me so God-like that the I WILL within me shall

lead me only into paths of righteousness and to the doing of the Will Divine.

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3. SELF-CONTROL

He who can control his tongue, can number his friends by the score, but he whose tongue is unbridled can count his foes by the legion.

He who lacks self-control lacks one of life's best agencies, but he who possesses it holds the key to his own happiness and the happiness of others. —LATIMER.

Character exhibits itself in self-control of speech as much as in anything else; the wise and forbearant man will restrain his desire to say a smart or severe thing at the expense of another's feelings, while the fool blurts out what he thinks, and will sacrifice his friend rather than his joke. "The mouth of a wise man," said Solomon, "is in his heart; the heart of a fool is in his mouth."

Our influence is measured and expressed by our example and self-control. We can lead others no farther than we go ourselves.

More than dominion over the earth, more than ascending into heaven, more than power over all, is the joy of conquering over self. —PHILLIPS BROOKS.

Be watchful! Guard your heart with care,
Lest evil passions enter there.
Be watchful! Guard your lips lest they
Speak words that you should never say.

Whoso keepeth his mouth and his tongue keepeth his soul from trouble. —SOLOMON.

Self-control may well be called the capital of the pillar of virtues, for it heads and embodies them all.

—W. E. GLADSTONE.

He who reigns within himself, and rules passions, desires, and fears, is more than a king. —MILTON.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. —Bible.

To show self-control, to restrain, to wait, to overcome present feeling with forethought, is human strength. —ROBERTSON.

He who cannot resist temptation is not a man. He is wanting in the highest attributes of humanity. —HORACE MANN.

He that avoideth not small faults, by little and little, falleth into greater. —THOMAS À KEMPIS.

The worst of slaves is he whom passion rules.

The greatest man is he who chooses the right with invincible resolution; who resists the sorest temptation from within and without; who bears the heaviest burdens cheerfully; who is calmest and most fearless under menaces and frowns; whose reliance is on truth, on virtue, and on God; and is most unfaltering. —W. E. CHANNING.

Self-control is only courage under another form. It may almost be regarded as the primary essence of character. It is in virtue of this quality that Shakespeare defines man as a being "looking before and after." It forms the chief distinction between man and the mere animal; and, indeed, there can be no true manhood without it. —WILLIAMS.

4. SERVICE

Somebody did a golden deed;
Somebody proved a friend in need.
Somebody sang a beautiful song;
Somebody *served* the whole day long.
Was that "Somebody" you?

To *do something*, however small, to make others happier and better is the highest ambition, the most elevating hope which can inspire a human being.

—SIR JOHN LUBBOCK.

Small *service* is true service while it lasts;
Of friends however humble scorn not one:
The daisy, by the shadow that it casts,
Protects the lingering dewdrop from the sun.

The best rulers are those who *serve* well.

The smallest *service* is often the truest service.

Lend a hand, like the sun that turns night into morning:
The light that guides storm-driven sailors to land.
Ah, life were worth living with this for the watchword,
Look up, out, and forward, and each lend a hand.

Men and things are only valuable as they are *serviceable*.

They also *serve* who only stand and wait. — MILTON.

None recognized more cheerfully than Washington did the duty of willing *service*; for unless a man can *serve* faithfully he will not rule others wisely.

Do something for each other,
Though small the help may be;
There's comfort oft in little things,
Far more than others see.

Human beings owe to each other *help* to distinguish the better from the worse.

The world generally gives its admiration not to the man who does what nobody else ever attempted to do, but to the man who *does best* what multitudes do well.

— MACAULAY.

When friends are at your hearth side met,
Sweet *service* has done its most,
If you have made each guest forget
That he himself is not the host.

— ALDRICH.

Service comes too late when we are in the midst of evils.

The fame of great men lies not so much in the duties they performed as in the *services* they rendered mankind.

The greatest pleasure I know is to do a good action by stealth and have it found out by accident.

— CHARLES LAMB.

If a man falls and makes no attempt to regain his feet, let him lie; if he falls and struggles to get up, help him to rise.

— THEODORE ROOSEVELT.

Be useful where thou livest, that they may both want and wish thy pleasing presence still. Find out men's wants and will, and meet them there. All worldly joys go less to the one joy of doing kindnesses.

— GEORGE HERBERT.

An effort made for the happiness of others lifts us above ourselves.

Be always at leisure to do *service*; never make business an excuse to decline the offices of humanity.

No one is useless in this world who lightens the burden of another.

— CHARLES DICKENS.

No matter how hard a person works or how much he makes, he will never know what real living is until he has helped others.

5. HELPFULNESS

Without haste, without rest, lifting Better up to Best.

— EMERSON.

Help thyself and God will help thee. — HERBERT.

So live to-day, that when to-morrow comes,

Thou shalt not cloud the sun with vain regret,

But let thy hand and heart commit those deeds

Which love for man, and faith in God beget.

— OSGOOD ELIOT.

For none of us liveth to himself. — Bible.

How much we take, how little we give,
 Yet every life is meant
 To help all lives; each man should live
 For all men's betterment.

— ALICE CARY.

People only confer favors generously, who appear, when they are once conferred, to remember them no more.

— DR. JOHNSON.

But remember that you can never help another without, by that very act, helping yourself.

The very thought that we are of assistance to some one in life, that some one is better or happier because we are carrying out our part of God's great plan, helps, not only ourselves on the onward way, but helps others to be what the Great Architect intended them to be.

— PHILLIPS BROOKS.

Be helpful, and the help shall raise some brother to a higher plain, and lift him to the heights from whence God sheds his radiance to the human soul.

— PHILLIPS BROOKS.

6. KINDNESS

She doeth little kindnesses,
 Which most leave undone or despise,
 For naught which sets one's heart at ease,
 And giveth happiness or peace,
 Is low esteemed in her eyes.

— J. R. LOWELL.

Kindness and consideration for the feelings of others are the marks of the true man or woman. — J. T. DOYLE.

Little acts of kindness,
 Little deeds of love,
 Make this earth an Eden,
 Like the Heaven above.

Be good, sweet maid, and let who will be clever.
Do noble deeds, not dream them all day long;
And so make life, death, and that vast forever,
One grand, sweet song.

Every deed of kindness which we do, every act of love we show, reflects the blessing of its brightness on our own soul and leaves us with a feeling of duty well done.

Kindness consists in always thinking of others as we do of ourselves, and not unnecessarily hurting the feelings of the most unlovely of God's creatures.

Do one act of kindness every day, this is better than sacrifice.

7. GOOD WILL

Do not think of your faults, still less of other's faults; in every person who comes near you, look for what is good and strong; honor it, rejoice in it, and as you can try to imitate it, and your faults will drop off like dead leaves, when the time comes.

Instead of trying to pick out the worst things that can be said about other people, let us select some of their good traits. It may come hard at first, but it will be easier and easier as we improve by practice.

If wisdom's ways you'd wisely seek,
Five things observe with care;
Of whom you speak, to whom you speak,
And how, and when, and where.

"But I," cried the fresh-hearted New Year, "I shall try to leave men wiser than I find them. I will offer them freely whatsoever good gifts Providence permits me to distribute, and will help them to be thankful for what they have, and humbly hopeful for more."

—NATHANIEL HAWTHORNE.

"Peace on earth," and its accompanying message, "Good will toward men," is the beautiful benediction of bygone days.

8. CHARITY

I have more confidence in the charity which begins in the home and diverges into a large humanity, than in the world-wide philanthropy which begins at the outside of our horizon to converge into egotism.

— MRS. JAMESON.

To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as irrational as to die of thirst with the cup in our hands.

— FITZOSBORNE.

But when thou doest alms, let not thy left hand know what thy right hand doeth.

— Bible.

You must have a genius for charity as well as for anything else.

— THOREAU.

It is an old saying, that charity begins at home; but this is no reason it should not go abroad.

— CUMBERLAND.

As the purse is emptied the heart is filled.

— VICTOR HUGO.

Give and it shall be given unto you, good measure, pressed down, shaken together, and running over.

— Bible.

As you measure unto others they will measure back to you.

We should give as we would receive, cheerfully, quickly, and without hesitation; for only so is the gift acceptable.

— SENECA.

Charity itself fulfills the law,
And who can sever love from charity ?

www.libtool.com.cn — SHAKESPEARE.

The charity which gives freely, with no thought of any gain to one's self in return, is the only true charity and the only kind which really sheds a reflex blessing on the giver. — BLACK.

Give of thyself the best that is in you to the world. This is within the province of every one and indeed no one is so humble or so poor but what he can better the world by giving his best to humanity.

When giving of this world's goods to aid some one who is not so well off as yourself, always remember to send some love and loving thought with the charity, and your own life will grow sweeter thereby. — PHILLIPS BROOKS.

When an opportunity to do some charitable deed comes, do not sit too long thinking whether the people are worthy, but do what you can "In His name," and all will be well. — PHILLIPS BROOKS.

Do all the good you can, in all the ways you can, in all the places you can, to all the people you can. This is true charity. — PHILLIPS BROOKS.

9. HOME AND PARENTS

You must not look for a maiden fair,
With starry eyes and golden hair;
Her hair may be threaded with silver gray,
But one glance of her eyes drives care away,
And the touch of her hand is so soft and light
When it smoothes out a place for your head at night,
If you know of some one just like this,
My household fairy you cannot miss —
It's "MOTHER."

**The boys that are wanted are loving boys,
Fond of home and father and mother,
Counting the old-fashioned household joys
Dearer and sweeter than any other.**

The girls that are wanted are home girls,
Girls that are mother's right hand,
That fathers and brothers can trust too,
And the little ones understand.

In the home, in the social circle, at work, at play, let us always and only reflect credit on those who from infancy have done their best to train us in the right way — father and mother.

Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.
—Bible.

10. CLEANLINESS

Cleanliness is next to Godliness.

Live with men as if God saw you; speak to God as if men heard you.

Blessed are the pure in heart. — Bible.

Unto the pure all things are pure. — Bible.

Keep thyself pure in thought and outer life, and thy soul shall reflect the whiteness, as the lake the silvery whiteness of the moon.

The impress that a man makes on mankind depends upon what he believes, — upon what he loves, — and men of pure thoughts shine like stars, and make others purer by being purely shone upon.

Purity is to the mind what cleanliness is to the body. Self-respect, the soul's health, and our associations demand it.

In a certain degree, impure thoughts are always revealed in the face, and those who have insight and experience can immediately see all the loathsomeness of such a mind. The one who has governed his thoughts has mastered his passions, and has put his body under him. Cleanliness of soul is as important as is cleanliness of the body.

If we desire healthy bodies, we must keep them physically clean. So, too, if you would be truly righteous, you must cultivate that cleanliness which is not of the body, but of the soul.

Cleanliness is to the body what purity is to the mind.

. . . minister to a mind diseased,

Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart.

— SHAKESPEARE.

Pure air, pure water, sunlight, and personal cleanliness are nature's disinfectants.

Nearly four hundred years ago, one evening at a play in one of the courts of Europe, a boy was covered over with gilt so as to look like a cherub. In a few hours he became very ill, and died before morning, in spite of all the doctors could do for him. He was poisoned because the perspiration was kept in his body instead of being allowed to escape freely as nature demands.

Blessed are the pure in heart, for they shall see God.

— Bible.

Even from the body's purity the mind receives a secret, sympathetic aid.

— THOMPSON.

The face is the mirror of the soul.

Cleanliness of the body was ever esteemed to proceed from a due reverence to God.

— BACON.

11. AMIABILITY

Be amiable. Give this lonesome world a smile.
 We stay, at longest, but a little while.
 Hasten we must or we shall lose the chance
 To give the gentle word, the kindly glance.
 Be sweet and tender, that is doing good;
 'Tis doing what no other good deed could.

Kind hearts are more than coronets,
 And simple faith than Norman blood.

— TENNYSON.

We have careful thoughts for the stranger,
 And smiles for the sometimes guest;
 But oft for our own
 The bitter tone,
 Though we love our own the best.

— MARGARET E. SANGSTER.

The inner side of every cloud
 Is bright and shining;
 And so I turn my clouds about,
 And always wear them inside out,
 To show the cheerful lining.

What profits it to repeat
 How time is shifting underneath our feet;
 Unborn to-morrow, and dead yesterday —
 Why fret about them, if to-day be sweet?

12. HONOR

The soul asks honor, and not fame; to be upright, not
 to be successful; to be good, not prosperous; to be essen-
 tially, not outwardly, respectable.

— ROBERT LOUIS STEVENSON.

My conscience hath a thousand several tongues,
 And every tongue brings in a several tale,
 And every tale condemns me for a villain.

Conscience is the voice of God in the soul of man. If we listen to it, it will speak clearer and clearer, and always guide us right. But if we turn a deaf ear to it, it will fade out little by little and leave us all in the dark, without a guide. Our lives depend upon the heeding of this little voice.

Honor and shame from no condition rise,
Act well your part, there all the honor lies.

— POPE.

What is honor? 'Tis the finest sense of justice which the human mind can frame. — WORDSWORTH.

Where honor ceaseth, there knowledge decreaseth.

— SHAKESPEARE.

A man who breaks his word, bids others to be false to him.

Honor is purchased by the deeds we do.

Appeal to a boy's honor, and you touch the tenderest spot in his nature. — WENDELL PHILLIPS.

I will be honest. Why? Because 'twill pay?
No, just because 'tis God's and Nature's way.

An honest man's the noblest work of God.

Honesty, the greatest of virtues, because it includes self-examination, self-respect, self-direction.

Honesty will bring its own reward.

To thine own self be true ;
And it must follow as the night the day,
Thou can'st not then be false to any man.

— SHAKESPEARE.

From our ancestors come our names, but from our honesty our honor.

Dare to be true, nothing can need a lie.
A fault which needs it most grows twice thereby.

The basis of high thinking is perfect honesty.

Train a boy to be brave and to speak the truth, and you have done the best you can for him. The rest he must do for himself. www.libtool.com.cn

The honest penny is better than the stolen dollar.

Honesty and truth need no loud protestation.

Oh, what a tangled web we weave,
When first we practice to deceive.

He who has light within his own clean breast,
May sit in the center and enjoy bright day,
But he who hides a dark soul and foul thoughts
Benighted walks under the noonday sun,
Himself is his own dungeon.

Truth is tough. It will not break like a bubble at a touch. Nay, you may kick it about all day, like a football; it will be round and full at evening.

Truth is the highest thing that man may keep.

Honesty is that which compels us to look the world in the face and when wrong acknowledge it, when we see and know the right to do it, and always, under all circumstances, to keep a good conscience, and be honest with ourselves.

Give me, kind heaven, a private station,
A mind serene for contemplation;
Title and profit I resign,
The post of Honor shall be mine.

— GAY.

How happy is he born and taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill.

— SIR H. WOTTON.

Worth, courage, honor, these indeed
Your sustenance and birthright are.

— E. C. STEDMAN.

Pursue your studies in the way your conscience calls honest.

Do the things you do do
Right, and right away,
Careful of the doings you
Are doing every day.
All that's worth the doing
Is done for love, forsooth,
Done for Honor's wooing,
Done for justice, truth.

If honor be the word on the escutcheon of your heart, you will find yourself numbered with the noblest, truest, and worthiest of the sons of earth. — HORACE MANN.

13. COURAGE

The man or the woman who has the courage of his or her convictions is the one to whom the world takes off its hat!
— CHARLES E. HUGHES.

To do right at all times, in all places, and under all circumstances, may take courage, but it pays, for the world is always looking for moral heroes to fill its high places.
— THEODORE ROOSEVELT.

Be not ashamed always the truth to tell,
Nor fear — a coward slave — to act thy part;
The secret of life's joy is life lived well;
Trust, trust begets; and strength of heart wins heart.

Courage is that within us which impels us always to do the right, and follow the dictates of a sensitive conscience, even when it means being misunderstood and perhaps censured.
— DRAKE.

A great deal of talent is lost in the world for the want

of a little courage. The fact is, that to do anything in the world worth doing, we must not stand shivering and thinking of the cold, and the danger, but jump in and scramble through as well as we can.

— SYDNEY SMITH.

The courage of self-sacrifice is the best kind of bravery. It is needed not only in large but also in small things; things of everyday occurrence.

A good cause makes a stout heart and a strong arm.

Daring and potent courage, especially that of moral strength, is true chivalry.

— BENNETT.

In this age of commercialism, when religious and moral scruples are swept aside in the mad rush for gain, let us not lack courage to do what is both honorable and just.

They can conquer who believe they can. He has not learned the lesson of life who does not every day surmount a fear.

— EMERSON.

In olden times courage to fight well in battle was most important. But, now, courage to live honestly and helpfully is more important.

I know not where to-morrow's paths may wend,
Nor what the future holds; but this I know,
Whichever way my feet are forced to go,
I shall be given courage to the end.

— ELLA WHEELER WILCOX.

Dare to do right, dare to be true !
For you have a work no other can do !
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Cowards die many times before their death.
The valiant never taste of death but once.

— SHAKESPEARE.

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle !
Be a hero in the strife.

— LONGFELLOW.

True courage standeth not to waver,
Or reason thus, or so ;
But in a firm and quiet manner
Doth say the timely "No."

14. WORK

Work is given to man not only because the world needs it, but because the workman needs it. Work makes men.

The genius of success is still the genius of labor.

— GARFIELD.

Life's master word is Work. With this magic word in one's heart all things are possible. It is the touchstone of progress and the key to success.

— WHITE.

Hope for the best and constantly work for it. Whether it be for life or death, do your own work well.—RUSKIN.

A man may hide himself from you in every way, but he cannot in his work.

—RUSKIN.

We are always spending our time well when we are devoting ourselves to work which daily compels us to make progress in our development.

— GOETHE.

I am glad a task to me is given,
To labor day by day ;
For it brings me health, and strength, and hope,
And I cheerfully learn to say,
"Head you may think, Heart you may feel,
But hand you should work alway."

— L. M. ALCOTT.

All true Work is sacred; in all true Work, were it but true hand labor, there is something of divineness.

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— CARLYLE.

Sloth makes all things difficult, but industry makes all things easy; and he that riseth late must trot all day, and shall scarce overtake his business at night, while laziness travels so slowly that poverty soon overtakes him.

— FRANKLIN.

Blest work ! if ever thou wert curse of God,
What must his blessing be !

— J. B. SELKIRK.

Labor may be a burden and a chastisement, but it is also an honor and a glory. Without it nothing can be accomplished. All that is great in man comes through work, and civilization is its product. Were labor abolished, the race of Adam were at once stricken by moral death.

— SMILES.

Pull away cheerily, work with a will !
Day after day every task should be done.
Idleness bringeth us trouble and ill ;
Work with the heart and work with the brain,
Work with the hands and work with the will ;
Step after step we shall reach the high plain,
Then pull away cheerily, work with a will.

— THOMPSON.

God hath set labor and rest, as day and night, to men successive.

— MILTON.

Nothing is denied to well-directed labor; nothing is ever to be attained without it.—SIR JOSHUA REYNOLDS.

Toil, I repeat — toil, either of the brain, of the heart, or of the hand, is the only true manhood, the only true nobility!

— ORVILLE DEWEY.

We need the boy who's not afraid
To do his share of work,
Who never is by toil dismayed,
And never tries to shirk.

No work is worth doing badly, and he who puts his best into every task will outstrip the man who waits for a great opportunity.
— T. CHAMBERLAIN.

To speak or to write, Nature did not peremptorily order thee; but to work she did.
— CARLYLE.

Work is God's greatest gift to man, and the angel of success.

Do not be the drone in the hive. Work hard, patiently, and well. All the great men "whose names come echoing through the corridors of time," as Longfellow wrote, earned their success by constant and faithful application.

If little labor, little are our gains,
Man's fortunes are according to his pains.
— HERRICK.

Make believe your work is play,
And strive with all your might;
The weariness will fly away,
And work become delight.

Avoid all that is unworthy of an honorable mind. Gradually see what kind of work you can do; for it is the first of all problems for a man to find out what kind of work he is to do in this universe.
— CARLYLE.

Work, and the health to do it, are the greatest blessings God gives to mankind.
— PEARLEY.

No man is born into the world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will.
— LOWELL.

There is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair. www.libtool.com.cn

Pleasure is a jewel which will only retain its luster in a setting of work. — **LECKY.**

15. PUNCTUALITY

Punctuality and politeness make the gentleman.

Better three hours too soon than one minute too late.

The late comer spoils the play.

Punctuality begets confidence and respect.

Punctuality is the stern virtue of a business man.

Never defer till to-morrow what you can do to-day.

A lack of punctuality, of promptness in keeping appointments, is the most troublesome fault, yet one of the very commonest, so common that an often used proverb declares that "the punctual man always has to wait."

In the business world many a reputation has been ruined by a failure to keep engagements or to meet obligations on time.

I give it as my deliberate and solemn conviction that the individual who is habitually tardy in meeting an appointment will never be respected or successful in life.

— **FISK.**

It is no use running; to set out in good time is the main.

I have always been a quarter of an hour before my time, and it has made a man of me. — **LORD NELSON.**

Unfaithfulness in the keeping of an appointment is an act of clear dishonesty. You may as well steal a man's money as his valuable time. — **HORACE MANN.**

I could never think well of a man's intellectual or moral

character if he was habitually unfaithful to his appointments.
— EMMONS.

If you make an appointment yourself, let nothing but the most urgent necessity cause you to break it. If the appointment is made for you by some one else, show that one the courtesy of meeting the appointment promptly.

Procrastination is the thief of time:
Year after year it steals till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.

— YOUNG.

If you have any duty which must be done, and it seems disagreeable, do it promptly and have it over.

— THOMAS JEFFERSON.

Whenever a task is set for you,
Don't idly sit and view it,
Nor be content to wish it done,
Begin at once to do it.

Never leave that till to-morrow which you can do to-day.

Are you in earnest?
Seize this very minute!
What you can do, or think,
You can begin it.

— GOETHE.

Time is always on the wing,
You can never stop its flight,
Then do at once your little task,
Happier you will be at night.

Do at once the thing which is set before you which you do not feel like doing. No task ever grows less irksome by sitting down and delaying its accomplishment. What you must do, do at once and have it done, then sit down and enjoy the fact of its completion.

Be sure you are right, then go ahead. Don't procrastinate, but looking toward the goal, finish the work as quickly and well as possible.

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16. PERSEVERANCE

If a boy should get discouraged
At lessons or at work,
And say, "There's no use trying,"
And all hard tasks should shirk,
And keep on shirking, shirking,
Till the boy became a man,
I wonder what the world would do,
To carry out its plan?

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle,
Because through thick and thin,
He'll not give up as conquered,
He fights, and fights to win.

So, Boys, don't get discouraged,
Because at first you fail;
If you but keep on trying,
At last you will avail.
Be stubborn against failure,
Try, try, and try again,
The boys who keep on trying
Have made the world's best men.

— ANONYMOUS.

No longer let me shun my part,
Amid the busy scenes of life
But with a warm and generous heart,
Press onward in the glorious strife.

— BRYANT.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward through the night.

— LONGFELLOW.

If little labor, little are our gains;
Man's fortunes are according to his pains.

— HERRICK.

Never be discouraged by trifles. If a spider breaks his thread twenty times, he will mend it as many. Perseverance and patience will accomplish wonders.

How poor are they that have not patience.
What wound did ever heal but by degrees!

— SHAKESPEARE.

Be not fitful, but stick to your work,
Never let it be said that you are a shirk.
But when any task is fairly begun,
Keep pegging away until it is done.

Don't be discouraged, keep on trying, and you will get your wish,
For sometimes the very shortest line brings up the largest fish.

— GENTSCH.

Do not let mistakes discourage you. There is precious instruction to be got by finding that we are wrong. Let a man try faithfully, manfully, to do right, and he will grow daily more and more right.

— CARLYLE.

The law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things.

— THEODORE ROOSEVELT.

You will find that luck
Is only pluck
To try things over and over.
Patience and skill,
Courage and will
Are the four leaves of Luck's clover.

The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities, — it is this that in all things distinguishes the strong soul from the weak.

— CARLYLE.

Everything comes to him who waits — and hustles while he waits.

The French have a saying that "Patience and length of time accomplish more than force or anger." Perseverance in the pursuance of any duty or desire reaches the goal ultimately.

— BROOKS.

17. TEMPERANCE

Temperance is a kind of power to hold appetite at arm's length, as it were; to handle it or put it away according to one's will. It is like the regulator of the clock, which prevents it from going too fast or too slow.

Intemperance destroys self-respect, the soul's health; to deny one's self is good practice in self-restraint. And also to deny one's self overindulgence is the groundwork of all habits of temperate living.

Temperance and labor are the two best physicians of man.

— ROUSSEAU.

Moderation is the silken skein running through the pearl chain of all virtues.

— DR. FULLER.

Temperance is a bridle of gold: he who uses it aright is more like a god than a man.

— RICHARD BURTON.

Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business.

— J. COLLIER.

Abstaining so as to enjoy is the very perfection of all reason.

— EPICURUS.

Temperance puts coals on the fire, meal in the barrel, money in the purse, credit in the community, contentment in the house, clothes on the children, vigor in the body, and intelligence in the whole constitution.

— BENJAMIN FRANKLIN.

Take temperance to thy breast,
While yet is the hour of choosing;
For better than fortune's best
Is mastery in the using.

— LOUISE GUINEY.

The welfare of the state demands that every one shall practice temperance, as the root and groundwork of an orderly life. Temperance in all things, not only in personal habits, but in thought and action.

Temperance in all things is the only safe line in which to keep. To be temperate in speech, in thought, in actions, in eating, in all enjoyments; to have, in a word, absolute control over all one's appetites, is real temperance.

A temperate person is master of all his appetites. The intemperate person is ruled by his appetite, and thus becomes a slave. At each moment of a man's life he is either a king or a slave. As he surrenders to a wrong appetite, to any human weakness, to any failure, he is a slave. As he day by day crushes out human weakness, he re-creates a new self from the sin and folly of the past — he is a king.

18. PATRIOTISM

He serves his party best, who serves the country best.

— R. B. HAYES.

This is a maxim which I have received by hereditary tradition not only from my father, but also from my grand-

200 SYSTEMATIC MORAL EDUCATION

father and his ancestors, that after what I owe to God,
nothing should be more dear or more sacred than the love
and respect I owe to my own country.

— DE THOU.

Be just and fear not;
Let all the ends thou aimst at, be thy country's,
Thy God's, and truth's.

— SHAKESPEARE.

Such is the patriot's boast, where'er we roam,
His first, best country ever is at home.

— GOLDSMITH.

I love my country's good, with a respect more tender,
more holy and profound, than mine own life.

— SHAKESPEARE.

Hail, Columbia! happy land!
Hail, ye heroes! heaven-born band!
Who fought and bled in freedom's cause,
And when the storm of war was gone,
Enjoyed the peace your valor won.
Let independence be our boast,
Ever mindful what it cost;
Ever grateful for the prize,
Let its altar reach the skies!

— JOSEPH HOPKINSON.

Strike — for your altars and your fires;
Strike — for the green graves of your sires;
God, and your native land!

— FITZ-GREENE HALLECK.

One flag, one land, one heart, one hand,
One nation evermore.

— HOLMES.

If any one attempts to haul down the American flag,
shoot him on the spot.

— JOHN A. DIX.

The noblest motive is the public good.

— VIRGIL.

The union of lakes, the union of lands,
The union of States none can sever,
The union of hearts, the union of hands,
And the flag of our Union forever!

— GEORGE P. MORRIS.

I was born an American; I live an American; I shall die
an American.

— DANIEL WEBSTER.

Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, — are all with thee!

— LONGFELLOW.

I am not accustomed to the language of eulogy; I have never studied the art of paying compliments to women; but I must say that if all that has been said by orators and poets, since the creation of the world, in praise of woman, was applied to the women of America, it would not do them justice for their conduct during this war.

— ABRAHAM LINCOLN.

How dear is fatherland to all noble hearts! —

— VOLTAIRE.

Let our object be our country, our whole country, and nothing but our country. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.

— DANIEL WEBSTER.

I never advocated war except as a means of peace.

— U. S. GRANT.

Blessed are the peacemakers: for they shall be called the children of God.

— Bible.

19. THOUGHTS

Those who labor with their minds govern others. Those who labor with their strength are governed by others.

— CHINESE PROVERB.

He that cannot think is a fool;
He that will not think is a bigot;
He that dare not is a slave.

— CARNEGIE.

The body is the servant of the mind. It obeys the operation of the mind, whether the thoughts be deliberately chosen or automatically expressed. At the bidding of unlawful thoughts the body sinks rapidly into disease and decay; at the command of glad and beautiful thoughts, it becomes clothed with youthfulness and beauty.

Receive your thoughts as guests, but treat your desires as children.

— CHINESE PROVERB.

Mind is the Master power that molds and makes.
And man is Mind, and evermore he takes
The tool of Thought, and shaping what he wills,
Brings forth a thousand joys, a thousand ills: —
He thinks in secret, and it comes to pass:
Environment is but his looking-glass.

Friends give flowers
To mark the hours
Of changing seasons as they roll.

Thoughts we give,
By them we live,
And thoughts are blossoms of the soul.

— BENTON.

Thought is the seed of action.

— EMERSON.

Self-control requires thought, and thought is the builder of character.

Nurture your mind with great thoughts; to believe in the heroic makes heroes.

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THOUGHTS ARE THINGS

I hold it true, that thoughts are things
Endowed with being, breath, and wings,
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes,
Like tracks behind it as it goes.

It is God's law, remember it,
In your still chamber as you sit,
With thoughts you would not dare have known,
And yet make comrades, when alone.

These thoughts have life, and they will fly,
To leave their impress by and by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And when you have quite forgot,
Or, all outgrown some vanished thought,
Back to your mind, to make its home,
A dove or raven it will come.

Then let your secret thoughts be fair,
They have a vital part and share
In shaping worlds and molding fate,
God's system is so intricate.

— ELLA WHEELER WILCOX.

20. CHARACTER

Character, like porcelain, must be painted before it is glazed. There can be no change when it is burnt in.

— HENRY WARD BEECHER.

Man is his own star; and the soul that can
 Render an honest and a perfect man,
 Commands all light, all influence, all fate;
 Nothing to him falls early, or too late.
 Our acts our angels are, or good or ill,
 Our fatal shadows that walk by us still.

—BEAUMONT and FLETCHER.

We are all hurrying together
 Towards the silence and the night,
 There is nothing worth the seeking,
 But the sun-kissed moral light;
 There is nothing worth the doing,
 But the doing of the right.

Character is to wear forever.

Who will wonder or grudge that it cannot be developed
 in a day?

Act well your part, and character will lead your life
 into beauty.

—SHAKESPEARE.

Our character is what we really are, while our reputation is only what people think we are.

Dream less of being great; think more of being noble;
 thoughts lead to actions; actions speak, and listening
 minds will hear.

Build thee more stately mansions,
 O my soul,
 As the swift seasons roll,
 Leave thy low vaulted past,
 Let each new temple, nobler than the last,
 Shut thee from Heaven with a dome more vast
 Till thou at length art free,
 Leaving thine outgrown shell by life's unresting sea.

— O. W. HOLMES.

Characters drawn on dust, that the first breath of wind
 effaces, are altogether as useful as the thoughts of a soul
 that perish in thinking.

— LOCKE.

Make for thyself a good character. All things thou mayest lose, but if thou hast for thy very own, God and a good character, thou art rich indeed. Not even death can take that from thee.

A character is like an acrostic, read it backward, forward, or across, it still spells the same thing. — EMERSON.

Our character cannot be essentially injured except by our own acts. — Anonymous.

Every good habit formed is a help toward the forming of other good habits, and therefore to the rounding out of a good and lovely character.

The habits which we form in our youth lay the foundation of a strong or weak character.

Character is a moral order seen through the medium of an individual nature — indeed, men of character are the conscience of the society to which they belong.

— EMERSON.

Have a character of such quality that it will uphold the principles and motives that control a good life.

The prosperity of a country depends, not upon the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings, but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character; here are to be found its true interest, its chief strength, its real power.

— MARTIN LUTHER.

Our character is what we will, for what we will we are.

— MANNING.

A man gets his character from his acts.

Let your character be an instrument that will mark you for good.

**Think naught a trifle, though it small appear,
Small sands the mountain, moments make the year,
And trifles, life.**

www.libtool.com.cn — EDWARD YOUNG.

**Unsoiled, unsullied, let its raiment be,
So, God hath given, in spotless purity.**

A man's character is his capital stock. Let him preserve it inviolate, if he would maintain his standing among men.

Actions, looks, words, and steps form the alphabet by which we spell character.

Character is formed by a variety of minute circumstances, more or less under the regulation and control of the individual. Not a day passes without its discipline, whether for good or for evil. There is no act, however trivial, but has its train of consequences on our character, as there is no hair so small but it casts its shadow. — SMILES.

Character is like an inward and spiritual grace, of which reputation is, or should be, the outward and visible sign.

Never does the human soul appear so strong as when it foregoes revenge, and dares to forgive an injury.

Character is formed gradually; as the foundation of a house must be strong and steady so must we form good habits in our youth.

In character, in manners, in style, in all things, the supreme excellence is simplicity.

Our characters cannot be essentially injured except by our own acts.

You cannot dream yourself into a character, you must forge one. — CARTER.

Reputation is what the world gives a man; character is what he gives himself.

The man of character is conscientious. He puts his conscience into his work, into his words, and into every action.
— SMILES.

That ought to be called a loss that is gained by the sacrifice of character.

Character is something one can tie up to, while life lasts.

Sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny.

Character plays a larger part than intellect in the happiness of life.
— LUCKY.

Character building is right habit building.

The only way you can help your fellow-men is being the noblest and best man that it is possible for you to be.
— PHILLIPS BROOKS.

Riches I owe to fortune, beauty to my parents, but character I owe to myself.

Reputation depends on character; but character needs not reputation to make it stronger.

Good character is like an inward and spiritual grace upon whose name we may safely depend.

Were I so tall to reach the pole,
Or grasp the ocean by my span,
I must be measured by my soul,
The mind's the standard of the man.

— WATTS.

A noble, generous character is only to be found in a life devoted to the helpfulness of others.

The best sort of character cannot be formed without effort. There needs the exercise of constant self-watchful-

ness, self-discipline, and self-control. There may be much faltering, stumbling, and temporary defeat; difficulties and temptations manifold to be battled with, and overcome; but if the spirit be strong and the heart upright, none need despair of ultimate success.

21. MANNERS

Behave toward every one as if receiving a guest.

A rule of good manners is to refrain from commenting upon yourself.

In manners quiet is power.

A loud laugh betokens an empty mind.

Conspicuous manners are bad manners.

Good manners are made up of petty sacrifices.

Good manners are always found under the guidance of the will.

Evil communications corrupt good manners. — BIBLE.

Good manners is the art of making those people easy with whom we converse. : — SWIFT.

A man's worth is estimated in this world according to his conduct.

There is certainly something of exquisite kindness and thoughtful benevolence in that rarest of gifts — fine breeding.

Good manners are a part of good morals. — WHATELY.

Manners are the happy way of doing things; each one a stroke of genius or of love, now repeated and hardened into usage, they form at last a rich varnish, with which the routine of life is washed, and its details adorned. If they are superficial, so are the dewdrops which give such a depth to the morning meadows. — EMERSON.

Good breeding is the result of much good sense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them.

— CHESTERFIELD.

A man's own good breeding is the best security against other people's ill manners.

— CHESTERFIELD.

By a man's manners is he judged often, when he least expects it. We see his gentle breeding and we call him a gentleman, or we notice the reverse and we call him ill-bred.

The highest form of good manners is to forget one's self, and think constantly what will make another happier and more comfortable.

Do you wish the world were better?

Let me tell you what to do.

Set a watch upon your actions,

Keep them always straight and true.

Rid your mind of selfish motives,

Let your thoughts be clean and high.

You can make a little Eden,

Of the sphere you occupy.

IV. SELECTIONS FROM THE BIBLE

OBEDIENCE.

Prov. 3 : 1-7; Ps. 1; Prov. 5 : 7-13; Prov. 4 : 1-5; Ps. 40 : 6-8; 1 Sam. 15 : 10-22; 119 : 33-40; Gen. 22 : 1-13; Gen. 19 : 17-26; Deut. 6 : 1-15.

SELF-CONTROL.

Prov. 4 : 23-27; Prov. 16 : 32; 21 : 23; 25 : 28.

SERVICE.

Matt. 5 : 6; Matt. 20 : 26-27; Mark 10 : 43-44; Luke 9 : 24-25; Luke 10 : 25-37; John 13 : 4-17.

PATRIOTISM.

Mark 12 : 14-17; Luke 14 : 7-11; Luke 18 : 10-17; Matt. 5 : 2-9; Matt. 18 : 1-7; Matt. 6 : 5-15; Prov. 22 : 3-5; Prov. 16 : 18-19; 27 : 1-2; Matt. 5 : 3-5; Mark 9 : 43-47; Luke 4 : 1-13.

HELPLEFULNESS.

Eccl. 41 : 10-16; Ps. 23; Matt. 7 : 12.

KINDNESS.

Matt. 20 : 14; Luke 18 : 16; Prov. 21 : 13; Matt. 5 : 7; Mark 10 : 13-16.

CONFIDENCE.

Luke 12 : 22-30; Luke 15 : 3-24; Matt. 10 : 29-31; Matt. 21 : 22; Matt. 7 : 1-6.

GRATITUDE.

Ps. 136 : 1-26.

CHARITY.

Matt. 6 : 3-5; Mark 19 : 41; Luke 14; Matt. 5 : 38-48; Prov. 10 : 12; 15 : 1-2; 3 : 27-29; 25 : 21-22; Eccl.

11 : 1-6; Ps. 41 : 1-3; Deut. 24 : 19-24; 1 Cor. 13 : 1-13;
Luke 14; Mark 12 : 41-44; Luke 6 : 27-38.

RESPECT. www.libtool.com.cn

To Parents: Prov. 19 : 26, 27; 30 : 17; 6 : 20-23; 20 :
20.

To Authority: Eccl. 8 : 1-5.

To God: Eccl. 12 : 1-7; 13-15; Ex. 20 : 1-7.

For Sunday: Ex. 20 : 8-11.

For Parents: Ex. 20 : 12.

For Neighbors: Ex. 20 : 12-17.

CLEANLINESS.

Prov. 20 : 9-12; 22 : 11.

Cleaning Temple. Ps. 139 : 23-24; Matt. 5 : 8; Deut.
23 : 9-11; Matt. 5 : 33-37.

CHEERFULNESS.

Prov. 15 : 13-17; 17 : 22; Eccl. 2 : 24-26; 5 : 18-20.

COMPANIONS.

Prov. 2 : 10-15; Luke 15 : 11-24.

FRIENDSHIP.

Prov. 17 : 7; 27 : 9-10.

COURAGE.

Dan. 3 ; Dan. 6 : 10-28; 1 Sam. 7 : 38-54.

HONOR.

Prov. 16 : 8; Num. 13 : 26-30; Ruth 1 : 16-18; Sam.
18 : 1-4; Prov. 12 : 19-22.

WORK.

Matt. 25 : 14-30; Prov. 6 : 6-11; Prov. 10 : 1-5; Prov.
26 : 12-16; Prov. 22 : 29; Prov. 18 : 9; Prov. 19 : 15; Prov.
20 : 4; Prov. 30 : 24-28; Matt. 20 : 1-16; Matt. 25 : 1-13;
Matt. 25 : 14-30.

TEMPERANCE.

Prov. 20 : 1; 21 : 17; 23 : 1-5, 19-23, 29-32; Is. 5 :
11-12, 22-23.

212 SYSTEMATIC MORAL EDUCATION

PLAY.

Prov. 20 : 29; Gen. 2 : 1-3.

THOUGHTS.

Luke 6 : 42-45; Matt. 18 : 23-35.

CHARACTER.

Prov. 22 : 1; Prov. 22 : 6; Eccl. 7 : 1; Matt. 7 : 24-27;
Matt. 13 : 3-9; Matt. 13 : 18-23; Matt. 21-29; Matt.
13 : 1-8; Matt. 13 : 18-23.

EDUCATION OR WISDOM.

Prov. 3 : 13-20; 2 : 1-9; 20 : 15; 8 : 10-36; 10 : 14-17.

V. HYMNS AND SONGS

COME, FRIENDS, THE WORLD WANTS MENDING

Come, friends, the world wants mending,
Let none sit down and rest,
But seek to work like heroes,
And nobly do your best.

Be kind to those around you,
To Charity hold fast,
Let each think first of others,
And leave himself till last.

Act unto others as you would
That they should do to you,
Much may be done by every one;
There's work for all to do.

WORK AND PLAY

Hand in hand thro' the children's land
Work and Play their journey took,
Bright and gay were the eyes of Play,
Work's face wore a thoughtful look.

Friends they found 'mid the throng around,
Some loved Work and some loved Play,
So each tried from the other's side
Quietly to steal away.

But, apart, Work and Play lost heart,
Neither seemed to be the same,
Work grew sad and no longer glad,
Play soon wearied of each game.

So once more as they were before,
 Passed they through the children's land,
 Since 'twas best, every one confessed,
 That they should go hand in hand.

LET IT PASS

Be not swift to take offense,
 Let it pass.
 Anger is a foe to sense,
 Let it pass.
 Brood not darkly o'er a wrong,
 Which will disappear e'er long,
 Rather sing this cheery song,
 Let it pass.
 If for good you've taken ill,
 Let it pass.
 O be kind and loving still,
 Let it pass.
 Time at last makes all things straight,
 Let us not resent, but wait,
 Keep the inner spirit great,
 Let it pass.
 Bid your anger to depart,
 Let it pass.
 Lay these homely words to heart,
 Let it pass.
 Follow not the angry throng,
 Better to be wronged than wrong,
 Therefore sing the cheery song,
 Let it pass.

STILL WITH THEE

Still, still with Thee, when purple morning breaketh,
 When the bird waketh, and the shadows flee;
 Fairer than morning, lovelier than daylight,
 Dawns the sweet consciousness, I am with Thee.
 Alone with Thee, amid the mystic shadows,
 The solemn hush of nature newly born;
 Alone with Thee in breathless adoration,
 In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wing o'ershading,
But sweeter still, to wake and find Thee there.

— Tune: *Consolation*.

DARE TO DO RIGHT

Dare to do right! Dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

CHORUS

Dare, dare, dare to do right,
Dare, dare, dare to be true!
Dare, dare to do right,
Dare to be true.

LEAD, KINDLY LIGHT

Lead, kindly Light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home,
Lead Thou me on.
Keep thou my feet; I do not ask to see
The distant scene, one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on.
I loved to choose and see my path, but now
Lead Thou me on.
I loved the garish day, and, spite of fears,
Pride ruled my will, remember not past years.

DUTY

Purer yet and purer
I would be in mind,
Dearer yet and dearer,
Ev'ry duty find;

Hoping still and trusting
 God without a fear,
 Patiently believing
 He will make all clear.

Calmer yet and calmer,
 Trial bear and pain,
 Surer yet and surer,
 Peace at last to gain;
 Suff'ring still and doing,
 To His will resigned,
 And to God subduing,
 Heart and will and mind.

Higher yet and higher,
 Out of clouds and night,
 Nearer yet and nearer,
 Rising to the light, —
 Light serene and holy,
 Where my soul may rest,
 Purified and lowly,
 Sanctified and blest.

— Tune: *Lyndhurst*.

LEND A HELPING HAND

Lend a helping hand, my brother,
 To the weary by the way,
 Bow'd beneath life's heavy burdens
 'Mid the toil and heat of day;
 Pass no comrade by in silence,
 Cheerful words and smiles bestow,
 Let them be as sunshine scattered
 All along their path below.

CHORUS

Lend a helping hand, my brother,
 This shall have its own reward,
 And the good you do another
 Is remembered by the Lord.

Lend a helping hand, my brother,
Some one needs your help each day,
Always ~~some one needing comfort~~
You will find along the way,
Always hearts that hunger after
Words of love, and hope, and cheer —
Always faces we may brighten,
With the smile that dries the tear.

EVENING HYMN

Now the day is over,
Night is drawing nigh;
Shadows of the evening
Steal across the sky.

Through the long night watches,
May Thine angels spread
Their white wings above me,
Watching round my bed.

When the morning wakens,
Then may I arise
Pure, and fresh, and sinless
In thy holy eyes.

—Tune: *Merral*.

SCHOOL HYMN

Gracious God, our Heavenly Father,
Meet and bless our school, we pray;
As in humble trust we gather,
Teachers, students, here to-day.
Ev'ry joy and ev'ry blessing
From Thy bounteous hand we own;
May Thy love, our souls possessing,
Draw us nearer to Thy Throne.

—Tune: *Faber*.

GUIDANCE

Lead us, heavenly Father, lead us,
 O'er the world's tempestuous sea,
 Guard us, guide us, keep us, feed us,
 For we have no help but Thee;
 Yet possessing
 Every blessing,
 If our God our Father be.

Spirit of our God, descending,
 Fill our hearts with heavenly joy
 Love with every passion blending,
 Pleasure that can never cloy;
 Thus provided,
 Pardoned, guided,
 Nothing can our peace destroy.

GOD IS LOVE

Earth, with her ten thousand flowers,
 Air, with all its beams and showers,
 All around, and all above,
 Hath this record, "God is love."

Sounds among the vales and hills,
 In the woods, and by the rills,
 All these songs, beneath, above,
 Have one burthen, "God is love."

All the charities that start
 From the fountains of the heart,
 These are voices from above,
 Sweetly whispering, "God is love."

MIND AND HEART

Grant us, O Lord, a willing mind
 To learn what Thou would'st have us do.
 And how we may Thy favor find,
 And love and serve each other too.

Grant us, O Lord, a grateful heart
To feel Thy kindness and obey;
Never may we from Thy love depart,
Never may we leave Thy kindly way.

— Tune: *Beethoven*.

FATHER, LEAD ME

Father, lead me day by day,
Ever in Thine own sweet way,
Teach me to be pure and true,
Show me what I ought to do.

When I'm tempted to do wrong,
Make me steadfast, wise, and strong;
And when all alone I stand,
Shield me with Thy mighty hand.

When my work seems hard and dry,
May I press on cheerily;
Help me patiently to bear
Pain and hardship, toil and care.

— Tune: *Battishill*.

AWAKE, MY SOUL

Awake, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and early rise,
To pay thy morning sacrifice.

Let all thy converse be sincere,
Thy conscience as the noonday clear;
Think how all-seeing God thy ways
And all thy secret thoughts surveys.

THESE THINGS SHALL BE

These things shall be! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
Not to spill human blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

There shall be no more sin nor shame,
And wrath and wrong shall fettered lie;
For man shall be at one with God
In bonds of firm necessity.

— Tune: *Duke Street.*

GOD'S COMMANDS

How gentle God's commands!
How kind His precepts are!
Come, cast your burdens on the Lord,
And trust His constant care.

Beneath His watchful eye
His saints securely dwell!
That hand which bears all nature up
Shall guard His children well.

His goodness stands approved,
Unchanged from day to day;
I'll drop my burden at His feet,
And bear a song away.

— Tune: *Dennis.*

WORK

Work for the night is coming,
Work thro' the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers;
Work when the day grows brighter,
Work in the glowing sun:
Work, for the night is coming,
When man's work is done.

Work for the night is coming,
Work thro' the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon;

Give every flying minute
Something to keep in store:
Work, for the night is coming,
~~When man works no more.~~

USEFULNESS

God, make my life a little light,
Within the world to glow,
A little flame that burneth bright
Wherever I may go.

God, make my life a little flower
That giveth joy to all;
Content to bloom in native bower,
Although the place be small.

God, make my life a little staff
Whereon the weak may rest;
That so, what health and strength I have
May serve my neighbors best.

TEACHER'S HYMN

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thy erring children lost and lone.

O lead me, Lord, that I may lead
The wandering and the wav'ring feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand,
To wrestlers with the troubled sea.

O fill me with Thy fullness, Lord,
 Till e'en my very heart o'erflows,
 In kindling thought and glowing word,
 Thy love to tell, Thy praise to show.

Tune : *Holley.*

OBEDIENCE

Father, whate'er of earthly bliss
 Thy sov'reign will denies,
 Accepted at Thy throne of grace,
 Let this petition rise:

Give me a calm and thankful heart;
 From every murmur free;
 The blessings of Thy grace impart
 And make me live to Thee.

Let the sweet hope that Thou art mine
 My path of life attend;
 Thy presence through my journey shine,
 And crown my journey's end.

— Tune : *Naomi.*

SUNSHINE

In a world where sorrow
 Ever will be known,
 Where are found the needy,
 And the sad and lone;
 How much joy and comfort
 You can all bestow,
 If you scatter sunshine
 Everywhere you go.

CHORUS

Scatter sunshine all along the way,
 Cheer, and bless, and brighten,
 Every passing day,
 Every passing day.

Slightest actions often
Meet the sorest needs,
For the world wants daily,
Little kindly deeds;
Oh, what care and sorrow,
You may help remove,
With your song and sunshine,
With your deed of love.

When the days are gloomy,
Sing some happy song,
Meet the world's repining,
With a courage strong;
Go with faith undaunted,
Thro' the ills of life,
Scatter smiles and sunshine,
O'er its toil and strife.

HOME, SWEET HOME

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which seek thro' the world, is ne'er met with elsewhere.
Home, home, sweet, sweet home,
Be it ever so humble,
There's no place like home.

FRIENDSHIP

Blest be the tie that binds
Our hearts in mutual love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

—Tune: *Dennis*.

THE DEAREST SPOT

The dearest spot on earth to me, is home, sweet home;
 The fairyland I long to see, is home, sweet home,
 There how charmed the sense of hearing,
 There where hearts are so endearing,
 All the world is not so cheering, as home, sweet home.
 The dearest spot on earth to me, is home, sweet home;
 The fairyland I long to see, is home, sweet home.

I've taught my heart the way to prize, my home, sweet home;
 I've learn'd to look with longing eyes,
 On home, sweet home;
 There, where vows were truly plighted,
 There, where hearts are so united,
 All the world beside I've slighted, for home, sweet home.

GOOD WILL

Have you had a kindness shown?
 Pass it on;
 'Twas not giv'n for thee alone,
 Pass it on.
 Let it travel down the years,
 Let it wipe another's tears
 Till in heaven the deed appears —
 Pass it on.

Did you hear the loving word?
 Pass it on;
 Like the singing of a bird?
 Pass it on.
 Let its music live and grow,
 Let it cheer another's woe,
 You have reaped what others sow —
 Pass it on.

MAIDEN'S WISH

Were I the sun, so high in heaven soaring,
Only on thee should my friendly rays be pouring.

Not on the forest green,
Not on the fields serene,
But in thy little window;

There would I all my friendly rays be pouring,
Were I the sun so high in heaven soaring.

Were I a birdling high in heaven singing,
Joy to thy heart should my song be ever bringing.

Not in the forest green,
Not in the fields serene,
But in thy little window;

Were I a birdling there would I be singing,
Joy to thy heart my songs should e'er be bringing.

— CHOPIN.

SCHLUMMERLIED

Gently rest, the night stars gleam;
Soft thy slumber, bright thy dream.
Fear no harm, for I will keep
Watch with love while thou'rt asleep,
Watch with love while thou'rt asleep:
O, hush thee now in slumber mild,
While watch I keep; O sleep my child.

Let but angels whisp'ring tell
In thy dreaming where they dwell;
In that land where no decay
Steals the flow'rs they love away,
Steals the flow'rs they love away.

Ah, 'twere vain to tell thee now
Of the love my heart can know;
Only now for thee I pine,
All a mother's love is thine,
All a mother's love is thine,
O, hush thee now, etc.

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AN APPROPRIATE SCHOOL CONSTITUTION

PREAMBLE

WE, the pupils of Public School —, in order to promote the general interests of this school, insure perfect harmony between pupils and teachers, foster a spirit of obedience and courtesy, and arouse a feeling of pride in our school, do ordain and establish this Constitution.

ARTICLE I

Section I. All legislative power herein granted shall be vested in the teachers of this school.

Section II. The members of the Cabinet shall be chosen every term of five months by the President of the school, and shall consist of: Secretary of State, Secretary of Order, Secretary of Interior, Secretary of Exterior, Secretary of Treasury, Secretary of Clubs, Secretary of Library and Art, and Secretary of Athletics.

No pupil shall be a member of the Cabinet who is not a pupil of —, and who shall not have obtained a mark of at least B in effort and proficiency in his studies and his deportment.

When vacancies happen in the Cabinet, the executive authority thereof shall immediately fill such vacancies.

Section III. The Cabinet shall assemble twice a month. They shall immediately assemble when cases of discipline require their attention.

The Cabinet shall supervise all elections and a majority of its members shall constitute a quorum to do business.

The Cabinet shall determine the rules of its proceedings. By a majority vote of the Cabinet an officer may be removed for neglect of duties or disorderly conduct.

Every order, resolution, or vote must be passed by a majority vote of the Cabinet and before the same can take effect it must be approved by the President. If he disapproves of it, it may be passed over his veto by a vote which shall be at least seven out of nine in the affirmative.

Section IV. A member of the Cabinet can not hold any other office.

Section V. The Cabinet shall have power to look after all cases of discipline arising in yard, on stairs, or in halls, and determine the punishment thereof; to select school colors, school mottoes, to assist in the decoration of the school, in halls and assembly-room. To assist in school entertainments and school functions. To admonish those negligent in their personal attire or in habits of cleanliness. To challenge other schools in athletic contests.

ARTICLE II

Section I. The executive power shall be vested in a President of the school, who shall hold office during a term of five months.

Section II. The President shall be nominated by a majority of votes of the delegates from grade 4B to grade 8B inclusive.

The President shall be elected from a majority of votes from grades 4B to 8B inclusive.

Section III. The time for choosing the President shall be the first Tuesday after the second Monday of the new term.

Section IV. In case of removal of President or absence, the Secretary of State shall assume the duties of that office and shall act as President for the remainder of the unexpired term.

Section V. The President shall look after the general interests of the school and shall receive from his Cabinet such written report as will keep him informed about the various departments in the school.

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THE RIGHT LIFE

and How to Live It

By **HENRY A. STIMSON**

WITH INTRODUCTION BY

WILLIAM H. MAXWELL

CITY SUPERINTENDENT OF SCHOOLS, NEW YORK

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AUDUBON, April, page 127.
PATRIOTISM, February, pages 173-193; June, pages 305-318.
HEROIC CHILDREN, February, page 219.
THANKSGIVING, November, page 207.

Miscellaneous

GOLDEN ROD AND ASTER, September, page 18.
MOTHER'S DAY, March, page 68.
BROWNING WITH THE LITTLE FOLKS (Story of Pippa Passes),
September, page 73.
KNIGHTS OF OLD, February, page 212.
THE PRINCES IN THE TOWER, February, page 217.
ST. ELIZABETH AND THE ROSES, June, page 283.

Poems

GOD'S GIFT IN NATURE, November, page 201.
THANKFULNESS, November, page 203.
THE BUILDERS, February, page 241.
RING THE BELLS OF MERCY, February, page 237.
OUR HEROES, February, page 224.
I LIVE FOR THOSE WHO LOVE ME, February, page 245.
OFF WITH YOUR HAT AS THE FLAG GOES BY, June, page 312.

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