THROUGH LITERATURE

TO CHARACTER

By

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CHAPTER I

For some years past there has been a growing and manifest dissatisfaction with the results of the religious and character training as evidenced in the lives of the graduates of our schools. Nearly every school system in the world attempts to give some part of the day to religious instruction. In the Separate School of Ontario at least one-half hour a day is given to Religious Knowledge. In the Public Schools where the pupils are representative of many religious creeds, appropriate selections from the Bible are read. However, apart from the religious instruction, the rest of the day is devoted to the strictly secular branches of education. Very little time is given to the training of the heart.

Our educators have been so busy teaching Reading, Writing, Zoology and Latin, that insufficient time remains for the

teaching of the children. It would seem that such topics as the Battle of Crecy or the Theorem of Pythagoras are more important than the teaching of self-control, courtesy, honesty and neighbourliness.

The world has changed greatly in the last hundred years. Our society has become more complex. In those old days, the boundaries were fixed and the people were on the whole, an honest, hard-working, God-fearing race. Today the limitations of time and space have been conquered by the automobile and the radio. The world has become one large community. At the turn of the dial we may visit practically every country on the face of the earth. However, in spite of our modern inventions and our facilities for becoming members of One Great Society where charity and good will reign supreme, what do we find? We find hatred, jealousy, selfishness, distrust and vice. For these

very reasons the ideal of Peace seems to be farther away than ever before, in spite of the efforts of the League of Nations for the last twenty years. We find every nation ready to jump at its neighbour's throat. We find war and rumours of war a constant reminder of the frailties of human nature.

There are some who will argue that character training has been taught, at least incidentally, in the schools for years. They will argue that our schools have been doing a noble work a and that our policy should be one of laissez-faire.--God is in Heaven--all's right with the world.

First of all let us admit that something has been done in the schools. With the decadence of religion in the last twenty years, it is fortunate that the school has been carrying on. My contention is, however, that although much has been done, much more will be done, when we get around to seeing what ought

to be done.

Archbishop John T. McNicholas in his opening address to the National Educational Association said: "I am convinced that the teaching of religion is our weakest course. We must strengthen our religion courses in our schools or our schools will fail in the chief purpose for which they were founded and for which our people are making almost incredible sacrifices."

Dr. George Johnson in "The World Crisis and its Challenge to Catholic Education" expresses the same connection. "Much as the Catholic school accomplishes by the mere fact of its existence, it would be treason to its ultimate purpose were it to rest on such laurels. Its impact upon society must be more positive. Out of Catholic Schools should come young people prepared for militant activity in the cause of Jesus Christ. The call is for Catholic Action--for the trans-

lation of the faith that is in us into civic and economic thinking and doing. He states further:--

"Because the teaching of religion has been isolated too much from the teachings of secular branches. The average man fails to see the connection between the religion and the affairs of his every day intellectual, social and economic life, and religion tends to become for him not a plan of action but a devotional means of escape."

The present thesis is, therefore, an outgrowth of the conviction that, generally speaking the methods of religious and character education in our schools are inadequate for the fitting of our modern youth to face successfully the civilization of to-day in which as Father George Vogt reminds us in "Religion and the Boy of Today" the prevailing culture is pagan.

"To-day we find a widespread and influential culture allied against Catholic principles and Catholic life. Years ago society and the home were Christian. All that was needed was to teach the child a few intellectual truths and to show him how to receive the sacraments. If methods were defective it did not matter so much because

the vast field of Christian Education was gradually supplied by the home and society at large.

The prevailing custom was Christian. Now things have changed; the prevailing culture is pagan. We can no longer trust civilization to complete the deficiencies of religious training. The change in atmosphere and the growth of militant atheism make the problems of Christian education more extensive in scope and more intensive in depth. The Church must assume the whole burden of forming the Christian youth. The fight is against a complete culture, a complete civilization--a pagan civilization. The only complete and adequate defense is to oppose our own culture to that of paganism. We must seek to influence the child in every department of life, in his thought his imagination, his play, his leisure and his prayer.*

A study to ascertain how far present day education in religion functions practically in the ordinary life of the pupil was undertaken by Rev. Sister Francoise of St. Joseph's Academy, Columbus, Ohio. The immediate purpose narrowed the problem to the study of one character trait--honesty--as a carry-over into his daily experiences. It is unnecessary to relate here the exact

scientific procedure followed: It is sufficient to state that over seven hundred pupils from sixth grade upwards were subjected to two tests. During the interval between the first test and the second one, completed two years later, several experimental groups were given intensive instructions in honesty. The remaining sections were known as the control groups.

Here findings and conclusions are interesting and valuable:--

1. There was a slightly greater gain made in honesty by the experimental group over that made by the control group. The difference seems too small, however, to warrant the conclusion that intensive instruction makes for greater practice of honesty.

2. The largest gain over a period of two years' training was made by the group which had just entered high school when the first tests were administered.

3. In the Social Attitudes lying tests, in every class of the Catholic School with the one exception of the seventh year in Form I, the larger percent of the pupils fell within the honesty limit; this being due, no doubt, to the fact of an evident

lie being involved.

4. In the co-ordination tests where the dishonesty consists of "peeping" the same pupils, failing to make the connection between lying and peeping, have fallen far outside the honesty limits.

5. That cheating is so almost universal in Catholic School children is a sad commentary on the results of Catholic character education and points to the need of more practical application of Religion teaching."

The interpretation of these data appears to contribute to the statement that "Religion has been our worst taught subject." However this condition is being gradually improved and the modern text books aim to make religion function in the daily life of the child. It is, then, for us teachers, to see that the fundamental principle, "The child learns by doing" be applied to religion as it is to the other subjects of the curriculum. Nowhere will the pupil find a better example of how to apply the principles of the supernatural life in his daily duties than in the Gospel stories of the life of Christ. The

aim of our schools should be to help the pupil to approach as nearly as possible to the ideal character of Jesus Christ. As Dr. Johnson says; "Catholic teachers must impart to the children the truth but they must likewise show them how to live the truth and to love it, if they are to grow up to the Head."

As outlined in the Encyclical letter "Christian Education of Youth", of Pope Pius XI.

> Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it in accordance with the example and the teachings of Christ. Hence the true Christian education is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with the right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character. In view of the high ideals of a truly Christian scheme of education it would appear to me that our schools should place more stress on

character and less stress on the subjects that have previously received all the attention.

In view of the results and the conclusions of the above mentioned survey and mindful of the high ideals of a truly Christian scheme of education, it would appear that better training in character is a pressing need. If schools where religious training is given daily show need for improvements, what must be the condition where religion is not allowed.

In the following pages I hope to show that Literature may be used advantageously in the formation of character.

CHAPTER II

A Chapter of Definitions

It may be necessary to attempt a definition of the terms used in this essay:--

Character: The word character is derived from the Greek word (spelled in like manner) which means first of all "an instrument of graving"; then a marked trait, finally "the character of a thing." The progress in the meaning of the word is easily noted. It can be seen that it is something different from a pencil mark. You might rub out a pencil line or even the mark of a pen, but a line cut with a tool, a furrow, cannot be rubbed out. Character is not a veneer, polish or plaster. This "inner" aspect of character is well brought out by the English phrase "fabric" of character.

Many definitions of character have been given. Dr. Charters states: "character is the most fundamental of the

traits of personality." Geipie says: "Our character is but a stamp on our souls of the free choices of good and evil we have made through life."

The great mind of St. Thomas Aquinas gives us a beautiful definition:--

"Over the plum and apricot may be seen a bloom and beauty more exquisite than the fruit itself, a soft delicate flush that overspreads the blushing cheek. Now if you strike your hand over that and it once gone it is gone forever, for it grows but once.

"The flower that hangs in the morning pearled with dew, arrayed with jewels, once shake it so that the beads roll off, and you may sprinkle water over it as you wish, yet it can never be made again what it was when the dew fell lightly upon it from Heaven.

"On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes, and trees, blended in a beautiful fantastic picture. Now lay your hand upon the glass, and by the scrach of your fingers, or by the warmth of the palm all the delicate tracery will be immediately obliterated.

"So in youth there is purity of character which when once touched and defiled cannot ever be restored--a fringe more delicate than frostwork, and which, when torn and broken, will never be re-embroidered."

Father Hull in his "Formation of the Character" defines character as; "a life

dominated by principles", and Father Timothy Brosnahan in his "Digests and Lectures on Ethics" as "an integration of habits of conduct superimposed on temperament." This last definition appeals as the best for our purpose, even though it is given in large words. We may analyze it, and consider the last part of the definition.

Temperament:- is the sum total of the physical traits with which we come into the world. This temperament is composed of various dispositions or native bents toward certain definite kinds of action.

We are born with instincts and tendencies and as we grow we form definite habits of conduct, that is, habits of free willed actions. So deeply is human conduct colored by ingrained modes of thought and action that man has very appropriately been called a "bundle of habits." These free willed actions are mostly the outcome of education and en-

vironment but they are consciously and freely performed. All these habits of conduct are integrated, that is, go to form a complete will, along with the fundamental temperament to which they have been superadded.

Therefore, we are born with certain traits, we knowingly perform certain actions and these free will actions or conduct become habits. Then the sum total of habits of conduct plus our underlying temperament makes character.

The following extract by Cardinal Manning illustrates better than anything I could write, the effect of free will and habit on the formation of character.

"It is our will that determines our whole destiny. You all know well the difference between the features of your face and of your countenance. God made your features, but you made your countenance. Your features were His work, and He gives to every man his own natural face--all different from each other and yet all of one type. But the countenances of men are far more diverse even than their features. Some men have a lofty countenance, some have a lowering countenance, or a worldly, or ostentatious, vainglorious countenance, or a scornful countenance, or a cunning and dissembling countenance.

We know men by their look. We read men by looking at their faces--not at their features, their eyes or lips, because God made these; but at a certain cast or motion, and shape and expression, which their features have acquired. It is this that we call the countenance. And what makes this countenance? The inward and mental habits; the constant pressure of the mind, the perpetual repetition of its acts.

"As it is with the countenance, so it is with the character. God gave us our intellect, our heart, and our will; but our character is something different from the will, the heart, and the intellect. The character is that intellectual and moral texture, into which all our life long we have been weaving up the inward life that is in us. It is the result of the habitual or prevailing use we have been making of our intellect, heart, and will. We are always at work like the weaver at a loom; the shuttle is always going, and the wool is always growing. So we are always forming a character for ourselves.

"It is plain matter-of-fact truth that everybody grows up in a certain character; some are good, some bad, some excellent, and some unendurable. Every character is formed by habits. If a man is habitually proud or vain, or false, and the like, he forms for himself a character like in kind. It is the permanent bias formed by continually acting in a particular way; and this acting in a particular way comes from the continual indulgence of thoughts and wishes of a particular tendency. The loom is indulgence of thoughts and wishes of a particular tendency. The loom

is invisible within, and the shuttle is ever going in the heart; but it is the will that, throws it to and fro . The character shows itself outwardly but it is wrought within. Every habit is a chain of acts, and every one of those acts was a free act of the will. There was a time when the man had never committed the sin which first became habitual, and then formed his abiding character. For instance, some people are habitually false. We sometimes meet with men whose word we can never take, and for this reason; they have lost the perception of truth and falsehood. The distinction is effaced from their minds. They do not know when they are speaking truly and when they are speaking falsely. The habit of paltering, and distinguishing, and putting forward the edge of a truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual, that, they really do not know when they speak the truth or not. They bring this state upon themselves. But there was a time when those same men had never told a lie. The first they told was perhaps with only half an act of the will; but gradually they grew to do it deliberately, then they added lie to lie with a full deliberation, then with a frequency which formed a habit; and when it became habitual to them, then it became unconscious.

"Or take another example; men who, perhaps, had never tasted anything in their lives that could turn their brain, have at last acquired a habit of habitual drunkenness. There was a time when, with a certain fear, a shrinking, a consciousness of doing a wrong or doubtful act; they begin to taste, and then to drink, at first sparingly,

and then, freely, until gradually growing confident and bold, and the temptation acquiring a great fascination, and the taste being vitiated, a craving has been excited, and the delusion of a fancied need has come upon them. They have gone on little by little, so insensibly that they have not become aware, until a bondage has been created which, unless God by an almost miraculous grace shall set them free, they will never break."

The process of habit formation is very important from an educational stand-point and I shall endeavour to give a brief description of the psychologist's views on this subject. We are told that the nervous system consists of a multitude of nerve cells known as neurons. Each neuron is connected with its neighbour at a point known as a synopse. It is thought probable that a certain resistance to a nervous discharge is experienced at this junction, but that this resistance is lessened according to the number of discharges. In this way the bond is strengthened and eventually the path becomes the one of least resistance and the habit is

being formed for good or for ill.

Professor James gives three excellent maxims on the formation of good habits:--

1. Launch any new habit with as strong and decided initiative as possible.

2. Never suffer an exception to occur until the new habit is securely rooted.

3. Seize every possible opportunity to air the habit until it is securely formed.

It is interesting to read what Professor James says on the part played by habit formation in the conduct of a person. He states:

"The physiological study of mental conditions is thus the most powerful ally of hortatory ethics. The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying: "I won't count this time!" Well! he may not count it, and a kind Heaven may not

count it, but it is being counted none the less. Down among his nerve-cells and fibres the molecules are counting it, registering, and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work."

John Boyle O'Rielly had a clear understanding of the psychology of habit formation when he wrote the following poem:

How shall I a habit break?
As you did that habit make,
As you gathered, you must lose,
As you yielded, now refuse.

Thread by thread the strands we twist
'Till they bind us neck and wrist
Thread by thread the patient hand
Must untwine ere free we stand,
As we builded, stone by stone,
We must toil--unhelped, alone--
Till the wall is overthrown.

But remember, as we try
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep
Backward turn, each step ashore
Shallower is than that before
Ah, the precious years we waste;
Levelling what we raised in haste;
Doing what must be undone,

Ere content or love be won!
First across the gulf we cast
Kite-born threads, till lines are passed
And habit builds the bridge at last.

Man may be considered as made up of three parts which form one unity.

First:--The human body itself, made up head, neck, arms and trunk, the tissue of bone, cartilage, blood and flesh, and the systems of circulation, digestion and respiration.

Second:--This unity of self or as Le Buffe calls it the "psychological unity". It is I who thinks and feels and acts.

Thirdly:--Character which brings deliberate control into my life. This means that I have consciously set an ideal for myself and I am constantly growing towards it.

Each one of us has an ideal which is what we would like to be. E.P. Whipple has expressed this thought very well when he says: "A large portion of human beings live not so much in themselves as in what they dream to be.--They created

an Ideal character, the perfections of which compensate in some degree for the imperfections of their own."

Hence we see clearly the need for ideals of a lofty character. We may ask ourselves: "How are Ideals formed?" The answer is, Ideals are formed by reading of some outstanding personality such as Napoleon or Newman or the Cure of Ars. The type of books and magazines have a great influence especially on the youth and often during this period the Ideal is formed almost unconsciously.

The environment also plays as great a part. Ulysses said: "We are a part of all that we have met", and this is more or less increasingly true in our modern civilization. The examples of parents, brothers and sisters, play-mates and companions is of the greatest importance.

Proper recreation for the young requires special thought. We are a nation of movie-goers, and the vast majority are visual-minded. "The thing seen is mightier than the thing heard."

and moving pictures become the greatest agent for good or for bad. As adults, we must face the facts and support any agency which aims to bring about a higher type of entertainment. We should endeavour to persuade children to stay away from the show that would give them false social Ideals and encourage them to view pictures of educational and moral value.

The home and the school must enter into a closer partnership. They must begin to work hand in hand to fasten the proper Ideals in the minds of the children of the nation.

Ideals are the foundation on which to build character. A person's life is largely determined by the Ideals he tries to reach. They spur him on to greater effort. Our duty in character formation is first and foremost the inculcation of high Ideals. The poem, "Our Ideal" by Adelaide Proctor illustrates in a beautiful way the importance of pure Ideals.

Have you not all, amid life's petty strife
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach? It was. And yet
We lost it our daily jar, and fret.
And now live idle in a vain regret.
But still our place is kept, and it will wait
Ready for us to fill it soon or late
No star is ever lost we once have seen,
We always may be what we might have been.
Since Good, though only thought, has life, breath
God's life--can always be redeemed from death
And evil, in its nature, is decay
And any hour can blot it all away;
The hopes that lost in some distance seen,
May be the truer life, and this the dream.

Adelaide Proctor.

CHAPTER III

The Selection of Ideals

The Christian Ideal comprises all that is excellent in the worldly Ideal. The supernatural does not destroy or cancel the natural part, but presupposes it, adds to it and sublimates it. Christ did not come to destroy the substantial realities even of the Old Law still less the substantial realities of nature. It must not be forgotten too, that all virtues even the supernatural ones, are radically and functionally natural virtues.

For the Christian, therefore, Christ, as manifested to us sensibly through His words and actions, is our model and our Ideal. It is a universal model, in that there is no phase of it in our life which does not illustrate and provide guidance for.[7] But it needs intelligent interpretation. We are bound by the necessity of the case to reduce His Divine Traits to the terms of human capability. We

cannot multiply loaves but we can give a loaf where it is needed. We cannot cure the sick but we alleviate their sufferings. We cannot die for mankind, but we can be a good citizen and neighbour.

To illustrate I quote here two extracts on the character of Christ. The first by Chateaubriand is a classic. The second is from outlines written by the Queen's Work.

Teaching and Character of Jesus Christ.

Jesus Christ appears among men full of grace and truth; the authority and the mildness of His precepts are irresistible. He comes to heal the most unhappy of mortals, and all His wonders are for the wretched. In order to inculcate His doctrines, He choses the apologue, or parable, which is easily impressed on the minds of the people. While walking in the fields, He gives His divine lesson.

When surveying the flowers that adorn the meadow, He exhorts His disciples to put their trust in Providence, who supports the feeble plants, and feeds the birds of the air; when He beholds the fruits of the earth, He teaches them to judge of men by their works; an infant is brought to Him, and He recommends innocence; being among Shepherds He gives himself the appellation of the Good Shepherd, and represents Himself as bringing back the lost sheep to the fold.

In Spring He takes His seat upon the mountain, and draws from the surrounding subjects instructions for the multitudes sitting at His feet. From the very sight of this multitude, composed of the poor and the unfortunate He deduces His beatitudes. Blessed are those that weep-- Blessed are they that hunger and thirst. Such as observe His precepts, and those that slight them, are compared to two men who build houses, the one upon a rock, and the other upon the sand. When He asks the woman of Samaria for drink, He expounds unto her heavenly doctrine, under the beautiful image of a well of living water.

His character was amiable, open, and tender, and His charity unbounded. The evangelist gives us a complete and admirable idea of it in these few words: He went about doing good. His resignation to the Will of God is conspicuous in every moment of His life; He loved and felt the sentiment of friendship: the man whom He raised from the tomb, Lazarus, was His friend; it was from the sake of the noblest sentiment of life that He performed the greatest of His miracles.

In Him the love of country may find a model. "O Jerusalem, Jerusalem," He exclaimed, at the idea of the judgments which threatened that guilty city, "how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!" Casting His sorrowful eyes from the top of the hill over the city, doomed for her crimes to a signal destruction, He was unable to restrain His tears: "He beheld the city," says the evanglist "and wept over it". His tolerance was not less remarkable: when His disdiples begged Him to

to command fire to come down from heaven on a village of Samaria, which had denied Him hospitality, He replied with indignation, "Ye know not what manner of spirit ye are of."

Personality of Christ

1. Christ, the Youth, was undoubtedly CHEERFUL. Little is known about the early years of the Boy; yet much can be surmised from the historical facts that are recorded in the gospel. The Holy Family, as other Jewish families, celebrated the great feast of the Passover. They journeyed a great distance to Jerusalem. It was a joyous occasion. With His Mother and foster-father Christ made the trek a happy one. His anticipation of the festivities was the anticipation of a young boy, healthy and full of life, travelling along the road with friends, playing games along the way, enjoying the beauties of the country through which they were travelling. Christ was not a Boy Scout; but Christ knew nature and was observant of its beauties--the birds, the trees, the flowers; Imagine His joy as the birds hovered around the tree-tops; herds of sheep with their shepherds, the occasional fishermen patiently and quietly waiting for their catch; the vineyards and the mustard trees and fig tree. Christ was in intimate union with God, His Father, and was cheered by the care that God expended upon the glories of nature. As He later shared these things with the people in His public life, using the things of nature to clarify His teachings, so too in His youthful and cheerful simplicity did He share the joys of His Father with His companions on the way to Jerusalem--and elsewhere.

2. Christ, the Youth, was industrious.

(a) From His boyhood days, Christ studied law. As was the case with other Jewish children He learned most from His parents, His Mother particularly. The old testament, the Jewish law, were the most important textbooks. They contained religious teachings, philosophical truths, and scientific observations. How industrious Christ was in applying Himself to study was shown when He was twelve years of age. The doctors in the temple, all older men could not confound the Boy, but were amazed by the facts that He recounted to them from His retentive memory. He had worked hard at His studies.

(b) Christ was also industrious in labor. While still a Boy, He worked in His foster-father's carpenter shop. Through necessity He learned this manual art. The things that He made were the necessary furnishings for the home, His own and the homes of neighbours. The planing of wood and the pi e cing of heavy blocks demanded planning, attention, strength patience. His work by hand was not less commanding of His energies and industry than His intellectual learning. And He did both well.

3. Christ was devoted to His family. For thirty years of His life He did not stray from home. He was happy there. He learned from His family. He prepared for His future work under their guidance and tutelage. He worked with them and played with them. Their friends were His friends. Their interest in civic things were His interests and He learned early the value of registering, of paying taxes, and of respecting civic authority. He appreciated all that they did for Him and He gave them His affection, His time, His consideration, His filial obedience.

4. These three characteristics in the Personality of the Youthful Christ are only three of many. To teachers, they are sure guides. The cheerful teacher; the observant teacher; the teacher attuned to the beauties of nature and detached from the discordant perversions of life; the teacher who is sympathetic with God's plan of the universe; that teacher's personality will help to lead others to God. The teacher who is industrious--both mentally and manually--will accomplish necessary work for his group. He will arouse a willingness to work in others; he will show them how to work. And next to personal purity and sincerity, the teacher who has a true appreciation of family life and who is grateful to his family and devoted, will be the example of true Christian youth.

If I attempt to make my meaning quite clear I might say that a Christian would not be the worse for being a gentleman. On the contrary, it may be stated that a perfect Christian must be a perfect gentleman in every sense of the word. Of course, where a peculiar or poor environment has played a part in the development of a man, we could not expect the same refinements of culture and manners that we might find elsewhere. And yet the substantial realities of a gentleman can all be there--honesty, friendliness, self-control, courage, consideration, and all the

rest. All these qualities have their own loveliness and win admiration on their own account.

It was Newman who defined vulgarity as "the greatest of vices, because it is the compound of so many small ones", and the same author remarks that to be a perfect gentleman is one of the greatest aids to being a perfect Christian. In fact the excellent way in which Newman (Idea of a University, Discourse VIII) works out, the subject relieves me of the task of an independent analysis especially his definition of a gentleman.

> It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those around him; and he concurs with their movements rather than takes the initiative, himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature: like an easy-chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means

of rest and animal heat without them.

The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast;--all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make everyone at ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle towards the distant, and merciful towards the absurd, he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, and interprets everything for the best.

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults; he is too well employed to remember injuries. He is patient, forbearing, and resigned on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps,

but less-educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, and leave the question more involved than they find it.

He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candour, consideration, indulgence: he throws himself into the minds of his opponents, he accounts for their mistakes.

If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honours the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that, not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness and effeminacy of feeling which is the attendant on civilization.

-John Henry Newman-

Perhaps Newman's definition is by far the best, but the following definition by William Makepeace Thackeray is also worthy of note: "A Gentleman. What is it to be a gentleman? It is to be honest, to be gentle, to be generous, to be brave, to be wise, and possessing all of these qualities, to exercise them in the most graceful outward manner."

In a study of the field of character education, one is struck by the lack of organization of material. In the greatest collection of moral subject matter, the Bible, no systematic plan of organization is presented. Moral law, stories and essays intermingle. In a few cases some material is arranged in a serial order as in the Ten Commandments. On the other hand, the Book of Proverbs, which is a collection of Hebrew Wisdom, has no clear logical arrangement, yet the Bible is the world's greatest book and Rev. Father Revule has written so beautifully about it that I quote his essay.

"The Bible is the inspired word of God. As such, it has a right to our respect and a supreme claim to our submission and acceptance. As the inspired and infallible utterance of the Deity, it holds a position unique in history. But the Bible is not only God's book in the truest meaning of the word, it is the world's noblest literary treasure. Even were we not to consider it as God's book, written for our spiritual needs and instruction, sealed with the Divine authority of His message and the wisdom of His teaching, it would still occupy a position absolutely unique. In theme and

treatment, in originality, power and beauty, in unity and variety, in simplicity and sublimity, by its startling contrasts all blending into the stern inflexibility of its one single purpose, by the marked individuality yet universality of its appeal, by its epic grandeur and tragic catastrophes, in melting pathos and idyllic charm, it is without a peer or a rival, it will never be surpassed. In perfection of form the classic literature of Greece or Rome may be superior to that of the Hebrew writers. Among the giants who shed an undying lustre on the little tribe locked in the fastnesses of Palestine there were no great tragic writers like Sophocled, whose "Oedipus Rex" is perhaps the most harmoniously planned and most faultlessly executed work the world has seen. But the "thought is more than the expression, the kernel more than the shell," and in substance, in depth, in the hold which it has over the human heart in every race and clime, the Bible surpasses every other book. It dwells in a region and an atmosphere peculiarly its own and to which others may not aspire.

The Bible is the true universal history. The book is as wide as the world, as deep as the heart, as sublime as the heavens. In its pages are to be found the destiny and the annals of mankind, the very thoughts and secrets of God. Of all books, it alone authoritatively records the birth of time, when the new earth in virgin beauty clad wheeled into space and the stars sang their morning hymn. Alone of all records of men it has dared to describe the hour when the Heavens will be folded up as a scroll and the Angel of the Judgment will swear by the living God that time shall be no more. Genesis is the

story of the birth of a world; the Apocalypse is a mournful threnody over the end of all created things. In the former Moses writes with the freshness and innocence of childhood marveling over the loveliness of a fairy tale, yet unconsciously carried into the regions of the sublime chronicles the closing act, the tragic catastrophe of the world-drama and then is swept to the heights of vision and song as he describes the new Jerusalem coming in her bridal garb to meet her Lord. The idyl and the dirge, fact and prophecy, the old and the new, time and eternity, meet in the first and the last syllables of this marvelous book.

Between Genesis and the Apocalypse are all the emotions. All the passions, and joys and sorrows, all the virtues, all the sanctities, all the vices and crimes which can stir or move, defile or ennoble the human heart. There Moses sings his hymn of triumph as the horse and its rider and the chariots of Pharaoh roll weltering in the waves; and David mourns over Saul and Jonathan slain on the high places, the two dread warriors swifter than eagles, stronger than lions. There a Virgin exults in spirit and magnifies her Lord because she is to become the Mother of her God. Gather together all the thoughts and feelings which can agitate humanity. They are all in the Bible. God, Nature, Man--these are its themes.

That book, says Goethe, "is not the book of a nation, but the book of nations, because it places before us the fortunes of one nation as a symbol unto all the rest, because it connects the history of

this one people with the origin of the world, and by a series of earthly and spiritual developments, of facts necessary and accidental, continues it unto the remotest regions of the farthest eternities." The Bible is written practically in its entirety by men of Jewish blood. On every page, even when the language is Greek, there is an unmistakable Hebrew colour. Every thought has been fused in the Hebrew mold. Language, customs, manners, religion, traditions, civilization prejudices, opinions; all that is decidedly Hebraic. It is impossible to mistake them. No book is more nationalistic, in one sense more narrow. It tells the fate of a single race, it is confined to the fortunes, material and spiritual, of a single people dwelling in a single province insignificant in comparison with its neighbours and still more so with regard to the larger bustling world around it; small, tradition-bound and unprogressive. Yet no book is more universal in its appeal. No other has so deeply stirred the heart of humanity. Not one of those who deny its Divine inspiration and authority has dared to deny its magic hold on the passing generations. For in that book the very soul of man is laid bare. We read humanity's secrets there as if we held its quivering heart pulsating within our palm. The great artists of the Bible have depicted as on a tapestry of colossal size but with rare and marvellous texture and colour the history of the human race, the birth of worlds, the creation of angels and men, the fall of empires, the death of princes and kings; battles, sieges, murders dark and bloody in the palaces of eastern monarchs, strife,

treachery and bloodshed under the shepherd's tent, epic battles and pastorial idyls, the heroism of the patriot dying for the fatherland, the purity of the Hebrew boy repelling the assaults of the temptress, the repentance of a man after God's own heart prostrates in the dust at the recollection of his ingratitude towards the God who had crowned him king. A wonderful book that opens with the voice of Jehovah breaking the eternal silence in Genesis and closes with the crash of the Angel's trumpet in the Apocalypse; where we assist at the birth of the stars and the dissolution of all things, where Jehovah is shown to us as dwelling in light inacessible and yet He appears a helpless Babe wrapped in swaddling bands in a manger; where the God Who laid the buttresses of the everlasting hills, the source of life to all that lives, who spoke to His people amid the thunders of Sinai, dies in ignominy and shame on the Cross!

Across its majestic pages the shadows fall of the great empires of the world. There loom the walls and hanging gardens of Babylon, the bastions and towers of Nineveh, the massive tiers of the Pyramids, and the cold, sarcastic smile of the Sphinx. In its chronicles we hear the ruffled footsteps of the hosts of Persia, the shout of the embattled legions of the Consuls, and the Caesars of Rome. Above all these rise the turrets, the domes, the palaces of Sion, the loved walls of Jerusalem, the city of the Seers, the Prophets, the Kings of Judah, the City of Peace, the City of the Son of God, the bowers of Eden, the tents of Abraham under the oaks of Hambre, the fields where Ruth garnered the sheaves, the Tabernacle in the wilderness, the Temple with its courts, its sacrifices, its altar, Bethlehem, Nazareth, Golgotha--these are the scenes where its story is laid, where its

idyls and sacred tragedies are enacted.

What a book, where history has all the charm of a fairy tale and the most astounding marvels are vouched for by the infallible word of God! What other volume has dared to tell of a host walking dry-shod through the waves of the Red Sea, of the waters of the Jordan arching their waves in the majesty of their poised flight over the Ark of the living God, or of a mortal putting his hands on the bridle of the fiery horses of the sun and stopping them in their course in the heavens, of One laid in the man has dared to enter into discussion and debate with the Creator. Since the harp of Sion has been silenced, no lyre has ever sounded so solemn and tender a chord as vibrated under the wizard sway of the inspired singer of the psalms, or in the mournful threnodies in which Jeremiah wailed the sins and the sorrows of his people. What epic can compare with that of Joshua, and Gideon, of David and Macchabees? In what literature is there s more triumphant and martial strain than that of Debora in which she sings of the routed hosts of Sisera? Greek genius never invented so tragic, so touching a story, as the wondrous history over which, even the synical Voltaire dropped a tear, that of Joseph and his brethren The pen of Tacitus never equaled in sombre majesty the awful pages where Ezechiel scourges the vices and the crimes of his worldly generation. The mind of Plato never dreamt of the sublime vision, the majestic utterances of the princely Isais: the tender heart of Virgil could never imagine that scene in which a God clad in the vesture of our humanity should nestle as a Babe in a Virgin's arms, clasp innocent children to

His heart, make ignorant fishermen His friends and speak to the repentant sinner only words of forgiveness and love.

And in every word, in every thought there is the echo and the impress of the Divinity. Authority, power, unction, majesty, calm, are stamped on these sacred pages. Dryden was not mistaken when he said of the world's greatest book, that in

> Style majestic and divine,
> It speaks no less than God in every line,
> Commanding words whose force is still the same
> As the first fiat that produced our frame.

And the heavens shall grow old as a garment, like a scroll and a parchment they shall be rolled up. The Words, the teachings, the schools of the Learned, the thoughts of the poets and the sages of the world will fascinate men for a day. This Book is dowered of God with immortality and a beauty that will never know deday. It is God's work and it lasts forever.

Nor in secular literature do we find any organized body of material that has been widely accepted as basic in the schools of any country. Material is found in scattered form everywhere and is systematized nowhere.

The task of having a systematized course of instruction for schools is not particularily difficult. It can be organized with the same

logical definiteness as that of history or geography. The main ideas might be placed under these three heads: traits, situations and trait actions. At least these would form a skeleton outline upon which to build.

It is interesting to note that for centuries the method most commonly used was a selection by individuals for their own personal use. Benjamin Franklin's well-known list is an illustration. He selected for his personal use the following thirteen ideals--temperance, silence, tranquillity, resolution, frugality, industry, sincerity, cleanliness, chastity, moderation, order, justice and humility.

It is of interest to note the description Franklin gives of his procedure in cultivating these traits by daily exercise.

"My intention being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once but to fix it on one of them at a time; and when I should

be master of that, then to proceed to another and so on, till I should then have gone through the thirteen; and as the previous acquisition of some might facilitate the acquisition of certain others I arranged them with that view as they stand above. Temperance first, as it tends to procure that coolness and clearness of head, which is so necessary when constant vigilance was to be kept up, and guard maintained against the unremitting attraction of ancient habits, and the force of perpetual temptations, etc., etc.

Conceiving, then, that agreeably to the advices of Pythagoras in his Golden Verses, daily examination would be necessary, I continued the following method for conducting that examination.

I made a little book, in which I allotted a page for each of the virtues, I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line and in its proper column I might mark by a little black spot every fault I found upon examination to have been committed respecting that virtue upon that day."

It might be pointed out that these thirteen traits are personal virtues. One of the modern traits in the literature of the twentieth century that of "service " is conspicuously absent. However, it must be

remembered that Franklin was notably unselfish and gave his whole life to the service of the people and the country.

Hutchin's Code.

This code was awarded the Donor's prize of $5,000 in the National Competition for United States for the best Children's Code of Morals for use in Elementary Schools. The ten laws for controlling conduct of the children are as follows:--

1. The Law of Health--the good citizen tries to gain and to keep perfect health.

2. The Law of Self-Control--the good citizen controls himself.

3. The Law of Self-Reliance--The good citizen is self-reliant.

4. The Law of Duty--The good citizen does his duty.

5. The Law of Clean Play--The good citizen plays fair.

6. The Law of Reliability--The good citizen is reliable.

7. The Law of Good Workmanship--The good citizen lives to do the right thing in the right way.

8. The Law of Good Team-work. The good citizen works in friendly co-operation with his fellow-workers.

9. The Law of Kindness--The good citizen is kind.

10. The Law of Loyalty--The good citizen is loyal.

Collier's Code.

This code was prepared by Collier's, a weekly magazine, after consultation with many educators. This code enumerates the following ideals--Courage and Hope, Wisdom, Industry, Knowledge and Usefulness, Honesty, Health and Cleanliness, Unselfishness, Charity, Reverence, Faith and Responsibility.

The Oath of Hippocrates.

As one example of a professional code and of interest because of its antiquity and its appeal to the medical profession. This is accepted as the code for physicians.

A constructive method of developing

Christian Character is as follows:-

1. Select an Aspiration which expresses the virtues.

2. Let this prayer be or accompany the act of virtue.

It is especially worthy of note that the virtues and the opposing faults are both noted and the method uses aspirations both as prayers and as acts of virtue.

A Constructive Method.

1. Select an Aspiration which expresses the Virtue.

2. Let this prayer be or accompany the act of Virtue.

3. Say the same prayer in reparation for the fault committed.

4. Mark the number of times that this prayer has been said daily. Count by groups of five or ten.

5. Change the subject every month.

6. Advantages: It multiplies acts of virtue, makes reparation forfaults committed, and gains thousands of indulgences daily. At the same time this constructive practice cultivates the spirit of prayer, union with God, and supernaturalizes our everyday life.

It is a simple and easy way to obey the Saviour's command: "TRADE UNTIL I COME."

Ten Ideals of Stephens College

This code is of interest because of the characteristics that are considered essential for women graduates and the form in which it is published for use.

Stephens College girls will strive to be:
Tireless and forceful in doing
Everything they set their minds to do;
Proud of their natural endowment of
Health and determined to guard it.
Ever willing to discipline themselves;
Never failing in cheerfulness and poise;
Sincere and honest in word and deed;
Courteous in speech, and action,
Overlooking all false social barriers;
Lovers of careful and exact scholarship,
Lovers, too, of beauty, wherever found;
Ever reverent toward the spiritual;
Generous in womanly service, whether
Enlisted for home, friend or community.

An examination of all these codes will show at a glance the great stress placed on health and what might be termed worldly ideals. The reason is not difficult to find since they were constructed for non-Catholic institutions. In contrast the following "Particular Examen" prepared by Rev. Charles A. Imbs, S. J., lists "Love of God" as the first virtue.

Virtues and Opposing Faults	Aspirations
1. Love of God--Selfishness.	Jesus, My God, I love Thee above all things.
2. Good Intention--Self-will.	All for Thee, most Sacred Heart of Jesus.
3. Charity--Uncharity.	Jesus, meek and humble of Heart, make my heart like unto Thine.
4. Loyalty to Christ-- Inordinate attachment to others.	Sweet Heart of Jesus, be my love.
5. Total surrender of self to God.--Self-seeking.	My God and my all.
6. Conformity to God's Will--Disobedience, rebellion.	Grant, O Lord, that I may know and do Thy Will.
7. Self-conquest--for dying.	Heart of Jesus, once in agony, have pity on the dying.
8. Detachment--Attachments.	Jesus, Mary and Joseph, I give you my heart and my soul.
9. Resignation and trust in God.--Discouragement.	Sacred Heart of Jesus, I trust in Thee.
10. Resistance to temptation. --Sinful thoughts.	Cease, the Heart of Jesus is with me.
11. Humility--Pride, vanity.	Jesus, meek and humble of Heart, make my heart like unto Thine.
12. Forgiving injuries--hatred.	My Jesus, mercy.
13. Purity-- Unguarded senses.	Jesus, source of all purity, have mercy on us.
14. Self-denial--offered to Sacred Heart.	All for Thee, most Sacred Heart of Jesus.
15. Faith, Hope and Charity.	Eucharistic Heart of Jesus, increase in our souls, Faith, Hope, and Charity.
16. Zeal--Apostleship of Prayer.	Sacred Heart of Jesus, Thy Kingdom come.
17. Confidence in St. Joseph--Mar.	Jesus, Mary and Joseph.
18. Hope in Mary--May.	Mary, our hope, pray for us.
19. Love of Jesus--June.	O Sweet Jesus I implore that I may ever love Thee more and more.
20. Zeal for the Poor Souls--Nov.	Divine Heart of Jesus, convert sinners, save the dying, and free the poor souls in Purgatory.

Boy Scout Code.

In close relation to the codes of children I shall mention the Boy Scout Code. This code is used in practically every country in the world and has been blessed by the Pope. The movement has stood the test of time and undoubtedly has a profound influence upon the actions of preadolescent and early adolescent boys. In these days of unrest when the need for leadership of youth is so necessary, I know of no better method of forming character than by having our boys and girls become scouts and guides. I quote below the Scout Law as explained by the Chief Scout.

A Scout's Honour is to be trusted

"On my honour it is so," that means that it is so, just as if he had made a most solemn promise. Similarly, if a Scouter says to a Scout, "I trust you on your honour to do this," the Scout is bound to carry out the order to the best of his ability, and to let nothing interfere with his doing so. If a Scout were to break his honour by telling a lie, or by not carrying out an order exactly when trusted on his honour to do so, he may be directed to hand over his Scout badge, and never wear it again. He may also be directed to cease to be a Scout.

A Scout is Loyal, to the King, his country, his officers, his parents, his employers, or those under him. He must stick to them through thick and thin against anyone who is their enemy or who even talks badly of them.

A Scout's Duty is to be useful and to help others and he is to do his duty before anything else, even though he gives up his own pleasure or comfort or safety to do it. When in difficulty to know which of two things to do he must ask himself, "Which is my duty, that is, which is best for other people?"--and do that one. He must "be prepared" at any time to save life and to help injured persons. And he must try his best to do at least one good turn to somebody every day.

A Scout is a Friend to All, and a brother to every other Scout, no matter to what Social Class the other belongs. Thus, if a scout meets another Scout, even though a stranger to him, he must speak to him, and help him in any way that he can, either to carry out the duty he is then doing, or by giving him food, or, as far as possible anything that he may be in want of. A Scout must never be a snob. A snob is one who looks down on another because he is poorer, or who is poor and resents another because he is rich. A Scout accepts the other man as he finds him, and makes the best of him. "Kim" the boy Scout, was called by the Indians, "Little friend of all the world," and that is the name every Scout should earn for himself.

A Scout is Courteous, that is, he is polite to all--but especially to women and children, and old people and invalids, cripples, etc. And he must not take any

reward for being helpful or courteous.

A Scout is a Friend to Animals. He should save them as far as possible from pain, and should not kill any animal unnecessarily, for it is one of God's creatures. Killing an animal for food or an animal which is harmful is allowable.

A Scout obeys Orders of his parents, patrol leader, or Scoutmaster without question. Even if he gets an order he does not like he must do as soldiers and sailors do, and as he would do for his captain in a football team--he must carry it out all the same because it is his duty. After he has done it he can come and state any reasons against it; but he must carry out the order at once. That is discipline.

A Scout smiles and whistles under all difficulties. When he gets an order he should obey it cheerily and readily, not in a slow, hang-dog sort of way. Scouts never grouse at hardships, nor whine at each other, nor grumble when put out, but go on whistling and smiling. When you just miss a train, or someone treads on your favourite corn--not that a Scout should have such things as corns --or under any annoying circumstances, you should force yourself to smile at once, and then whistle a tune, and you will be all right. The punishment for swearing or using bad language is for each offence a mug of cold water to be poured down the offender's sleeve by the other Scouts. It was the punishment invented by the old British Scout, Captain

John Smith, three hundred years ago.

A Scout is Thrifty, that is, he saves every penny he can, and puts it into the bank so that he may have money to keep himself when out of work, and thus not make himself a burden to others; or that he may have money to give away to others when they need it.

A Scout is Clean in Thought, Word, and Deed, that is, he looks down upon a silly youth who talks dirt, and he does not let himself give way to temptation either to talk it or think it, or to do anything dirty. A Scout is pure and clean-minded and manly.

The Scout Promise is

On my honour I promise that I will do my best

To do my duty to God and the King,
To help other people at all times,
To obey the Scout Law.

All subjects of study offer excellent opportunities for training in character. History and especially Biography furnishes concrete illustrations of the behaviour of outstanding men and women of all times, enabling the pupil to build concepts of right and wrong, to form the habit of guidance and to emulate the deeds

of the great.

The Fine Arts--literature, music and art provide concrete examples of the social and moral law. The domestic virtues, filial affection, consideration for others, pride in nature land, all find ideal expression in these subjects.

Nature Study and Geography bring the child into contact with his environment. He learns how the other peoples of the world live and contribute to his welfare.

Even Arithmetic, Spelling, and the Languages contain much that is valuable. Habits of accuracy, truthfulness and reliability are instilled. A misspelled word or a mistake in Language affect others and are breaches of our social etiquette.

Catholic education has a great advantage over all others in the fact that the models of the lives of the saints are

always worthy of imitation. Children are naturally hero-worshippers and the Church places before them concrete models of Christ and His Blessed Mother. He singles out people from every walk and station in life who attained sanctity through their own efforts and impresses the children with the thought that to be a saint is not to do extraordinary things but simply to do the ordinary things extraordinarily well.

CHAPTER FOUR

Personification

In the last chapter we dwelt on the selection of ideals and of the formation of character through their use. In Literature we find a process of presenting abstract ideals through the lives and actions of people as portrayed in story, song or picture. We find illustrations of ideals through incidents in the lives of men. This is called personification.

If we can conceive of a nation without a past and with no history, folklore or legends and an enlightened despot wished to develop in this nation a set of ideals that would dominate the lives of the people, the first thing he would have to do would be to construct a past for them and present it to them in songs and stories. The heroes and heroines would be those who live the ideals which he wished his nation to follow and

the villains would possess all the traits which were undesirable. This would be the wisest course because stories and songs present ideals in a way that no other method can.

If we study the tribal organization of the early peoples of the earth we find personification was used. The wise men and the elders of the tribe selected certain ideals which, in their opinion, were necessary for the conduct of their society, and told stories which laid special stress on them. They often chose incidents that represented a crisis in the life of the city or state and wove into them the ideals which controlled the situations. No doubt many of the legends grew up in this way, and although there is a small amount of truth in these, there have been many modifications in order to impress the ideals on succeeding generations. The story-teller and the troubadour were always given a place

of honour in the organization of every primitive peoples.

The Bible is perhaps the greatest example of personification. More than half of it is in the form of a narrative. It is possible that the ideals could have been presented in an abstract form but the stories are the vehicle which was used and which are remembered. From the fall of Adam on through the stories about Jesus and His parables to the final chapter there is presented a succession of stories bearing the ideals of both the Hebrew and the Christian Religions.

Of course we must admit that example is more powerful than personification. If we see for example an heroic and courageous act, done by someone we are much impressed. The difficulty is, however, that example has a very limited use in the class room and it is extremely difficult to procure an example of an ideal just when it is needed. In this case we may

procure a story which illustrates the situation.

The uses of personification in character training are numerous. In the first place it may be used in creating desire when for instance, a child reads stories of heroism, a desire to be as courageous as the heroic characters may be stimulated. The stories of great men such as Pasteur, the Jesuit Martyrs, Lincoln, Sir Wilfred Laurier, St. Vincent de Paul undoubtedly influence to a marked extent the desire of boys and of girls to possess the high ideals which we attribute to them.

Take for example a story such as the following:--

"It was in France in the middle of the seventeenth century, great excitement reigned among the people. A man whom everybody loved, from the queen down to the poorest beggar seemed suddenly to have disappeared. He had been made inspector of the galley ships by the king. He had charge of dispensing the queen's alms. Always he had been among the

poor to encourage, relieve and heal, and now he had unaccountably disappeared. Where could he be? A search was started. It lasted for several weeks. Then at last word came that the much-sought-for man had been discovered. He had been seen in chains marching in line with other galley slaves, taking his place at the oars of one of the great galley ships. When the governor heard the news, he hurried to the ship, and having found the missing man, fell on his knees to loosen the chains that fettered the hands and feet of the noble slave. The story was soon told. A poor innocent man had been condemned to work as a galley slave. The injustice of the sentence so embittered him, that he refused either to speak or eat. He was beaten and whipped but to no avail. The inspector of the galley ships heard of his case. He spoke kindly to the slave, gradually won his confidence and heard his sad story. Touched by the poor man's narrative the inspector offered to exchange places with the innocent man. He had the chains put on his own hands and feet and sent the happy man home to his family."

This incident is related in the life of St. Vincent de Paul for it was this great saint himself who took the place of the galley slave. It took a great deal of heroism for a man such as St. Vincent to become a slave and to offer his life for another especially when no one knew about the sacrifice.

In the second place, plans of action

are presented to us through stories. For example if I am confronted with a problem and do not know what to do, I may obtain from my friends a useful suggestion as to what others have done in exactly the same situation. Perhaps the oral direction is better than the written but I may also find a principle of action that may help me in a specific situation.

The story of Sir Philip Sidney does not tell me what to do in any situation except on a battle field, but it does set forth the principle of unselfishness. The story is very useful in presenting general lines of conduct but under some situations it has limitations.

The weaknesses of personification in the teaching of ideals has just been pointed out. There is the lack of specific application to particular situations in which the child may find the need for guidance. We are all familiar with the story of the Good Samaritan and we realize the necessity of being kind to people.

However, as far as the story is concerned it shows us how to act in only one situation that is, when we are going down from Jerusalem to Jericho. This is not an experience that will be common to many of us, so we must take the lesson and apply it to the particular case in which we need direction. Therefore, it becomes a necessity for the father or the parent to help the child to find in his life the particular situation to which the story applies, and must work out with him the proper conduct. The telling of a story is only the beginning of the process. It must be followed by the analysis of personal situations in order to influence conduct.

The advantages of the use of the story are many. In the first place the large majority of people are concrete minded and learn lessons in conduct through concrete examples much better than through abstract principles. It is always good procedure to

proceed from the concrete to the abstract in all subjects of instruction, and character, training is not an exception.

"Thou shalt not kill" is an abstract principle and the meaning is brought home to the majority by such stories as Cain and Abel, and Herod and the children. The horror which we feel in reading these illustrations is so great that even the dullest mind can grasp the meaning of the commandment. Again the statment that "God is a loving Father" is very abstract but the parable of the lost sheep clarifies the idea in the mind of the reader better than any abstract statement can possibly be. I think I am safe in saying that the principles of religion are better known to us by the stories which exemplify them as statements of principles. As a general rule, human beings have not the ability to abstract a principle from a story. For the most part

we learn from a story and apply it directly to another situation. If we have heard many stories about courage we are prone to apply the one that most nearly fits our own situation. We reason largely from case to case rather than from case to principle of case.

The second great advantage is in the fact that the author can tell a story in such a way that it increases the authority of the ideal. The hero can be surrounded with details which will bring out the importance of his virtues if the ideal is high and make his vices appear blacker if the ideal is low. Let us consider the poem. "The Village Blacksmith" and see how Longfellow has used this device.

THE VILLAGE BLACKSMITH.

Under a spreading chestnut tree
The village smithy stands;
The Smith, a mighty man is he,
With large and sinewy hands;

And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black and long
His face is like the tan
His brow is wet with honest sweat
He earns whate'er he can
And looks the whole world in the face
For he owes not any man.

Week in, week out, from morn till night
You can hear his bellows blow;
You can hear him swing his heavy sledge
With measured beat and blow
Like a sexton ringing the village bell
When the evening sun is low.

And children coming home from school
Look in at the open door
They love to see the flaming forge
And hear the bellows roar
And catch the burning sparks that fly
Like chaff from a threshing floor.

He goes on Sunday to the church
And sits among his boys;
He hears the parson pray and preach
He hears his daughter's voice
Singing in the village choir,
And it makes his heart rejoice.

It sounds to him, like her mother's voice
Singing in Paradise!
He needs must think of her once more
How in the grave she lies;
And with his hard rough hand he wipes
A tear out of his eyes.

Toiling--rejoicing--sorrowing,
Onward through life he goes
Each morning sees some task begun

Each evening sees its close
Something attempted, something done,
Has earned a night's repose.

Thanks, thanks to thee, my worthy friend
For the lesson thou hast taught!
Thus at the flaming forge of life
Our fortunes must be wrought
Thus on its sounding anvil shapes
Each burning deed and thought.

In this poem we find a dozen or more words and phrases which together produce a picture of a character of such solid worth that we are inspired to emulate him. Note such phrases as:--

"The smith, a mighty man is he;"

"His brow is wet with honest sweat;"

"He looks the whole world in the face"

"Week in, week out, you can hear the bellows roar."

"He goes on Sunday to the church,"

"His heart rejoices as he thinks of her once more."

"And wipes a tear out of his eye,"

After reading the description of a man of such a character we feel ourselves compelled

with him, that to toil, to rejoice and sorrow, as we go onward through life are worthy ideals to follow.

Let us consider how the following poem, "Columbus" by Joaquin Miller illustrates the same device. In this case the author uses ill-luck and disaster to bring out the characteristics of persistence and courage of the commander of the expedition.

COLUMBUS

Behind him lay the gray Azores
Behind the gates of Hercules
Before him not the ghost of shores
Before him only shoreless seas
The good mate said: "Now must we pray
For lo! the very stars are gone
Brave Admir'l speak; What shall I say?"
Why, say: Sail on! sail on! and on!

My men grow mutinous day by day
My men grow ghastly wan and weak
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek
"What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
"Why you shall at break of day,
Sail on! sail on! sail on! and on!

They sailed and sailed, as winds might blow
Until at last the blanched mate said;
"Why, now not even God would know
Should I and all my men fall dead.

These very winds forget their way
For God from these dread seas is gone
Now speak, brave admir'l speak and say
He said: "Sail on! sail on! and on!

They sailed. They sailed. Then spoke the mate
"This mad sea shows his teeth to-night
He curls his lip, he lies in wait
With lifted teeth, as if to bite,
Brave Admiral, say but one good word,
What shall we do when hope is gone?"
The words leapt like a leaping sword
Sail on! sail on! sail on! and on!

Then pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck
A light! A light! A light! A light!
It grew, a starlit flag unfurld!
It grew to be Times burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! Sail on!

He writes:

"Behind him lay the gray Azores"

"The very stars are gone"

"The men grow mutinous and ghastly wan
and weak"

"The blanched mate said, 'why, not even
God would know should I and all my men
fall dead!"

"The very winds forget their way,"

"Pale and wan, he kept his deck and
peered through the darkness."

By means of such phrases as these the author prepares us for the climax in which the ideal of perseverance is protrayed so that we feel the force of the final words: "He gained a world; he gave that world its grandest lesson; On! sail on! We are compelled to listen to the message of a man whose courage is described so skilfully.

In tales of history the child is much impressed because the story is authentic. Fictitious stories also have a value but historical incidents have a greater worth since they impress the child with the feeling that the events related are true. Historical studies furnish the child with concrete illustrations of the behaviour of outstanding men and women of all times, enabling the pupil under the guidance of the leader, to build concepts of right and wrong and to emulate the deeds of the great.

In the third place, the story fulfills a great purpose because it releases vivid emotions and feelings within the learner. Words that are well-chosen, touch our hearts. Again if we recall the poem "Columbus" we are conscious of the thrills that accompany such words as; "behind him lay the gray Azores" "not the ghost of shores," "shoreless seas," "the very stars are gone," "now we must pray" "the men grow mutinous, ghastly wan and weak," "the stout mate thought of home."

Such words as these call up emotions that give such force to the ideal that in comparison such a rule; "Be persistent" is next to useless.

It is interesting to read stories with the idea in mind of selecting words and phrases with strong feeling which make the ideal more forceful. The writer of tales secures his emotional effects

by the wise selection of words which appeal to the emotions. Some words carry emotional meaning, others do not, but the teacher, who wishes to make his ideals live in the minds of the pupils must build up a strong emotional vocabulary.

The fourth mission of the story is to promote self-confidence. An abstract rule gives very little incentive to a child to follow it, but if a story is told of a man who followed that ideal and succeeded, the child will be convinced that he can follow in the hero's footsteps.

SOURCES OF MATERIAL

The sources of personified material are numerous. The fable is perhaps one of the earliest attempts to personify ideals. The wolf, the fox, the ant and the grasshopper are made to symbolize certain virtues and their opposites. The animals play their parts in a variety of simple situations

which provide stories to illustrate the rewards of virtue and the punishments for wrong-doing.

There is always a moral at the end of a fable and adults seem to have a dislike for this but fortunately children do not share in this feeling. There are those who will argue that literature lessons should not be turned into lessons for character development but I can see no objection after the literature of a lesson has been taught to use the material for moral instruction. It is only necessary to show the child how that particular ideal functions in his personal life.

We have touched upon two other sources, namely literature and history. A fourth source and one that is most useful is the use of current experiences. The stories of children who live in the same country and under the same conditions have a wide appeal.

In my experience, stories taken from newspaper clippings of the present day which show the deeds of children have the greatest influence upon our pupils.

The fifth source of material is the use of pictures for teaching ideals. A picture of a boy or girl performing some act of courtesy will impress a class much more than any conversation or talk on the subject.

In my opinion more emphasis should be given to the use of the story as a medium of instruction in character training. In my own schools the teachers are advised to tell a story every day to their classes. These stories are useful as models for composition as well as of the greatest value in the teaching of ideals.

Some years ago the Ontario Department of Education published a set of readers known as "The Golden Rule Books."

It was thought that these readers would be of use in teaching Manners and Morals. Unfortunately this policy was not continued with the result that no graded series of books is now available for this purpose. There is, however, a field for such a series and a real contribution might be made by someone who would gather together the gems of Literature for use in moral instruction.

CHAPTER V

It is my intention in this chapter to outline a course of study for each of the years of the elementary school with suitable selections to be used in the presentation of the virtues enumerated. There are, however, certain basic principles of method that are essential if the training in character is to be successful. As a general rule, we may say that the instruction in the junior grades should be informal. However, since character is the ultimate end of all educational effort no very definite limits can be defined.

We must remember that all initial training is specific rather than general. For example, a pupil cannot first learn the meaning of courtesy and then apply these principles to conduct. What he learns is to make the proper response to each situation as it arises. Nevertheless

we cannot foresee what situations the child will meet, so character training must be carried to stage of generalizations and ideals. We have pointed out previously that stories and biographical incidents are of the greatest assistance in forming these desirable generalizations. Other methods suggested are as follows:--

(1) Keep a book of golden deeds.

(2) Keep a bulletin-board on which clippings from newspapers that illustrate desirable character traits may be posted.

(3) Keep on the blackboard the name of the character trait the pupils are trying to develop.

(4) Use life situations and ask, "What did he do?" "What would you have done?"

The pre-school years of a child's life are spent largely in a world of rights. He has few duties to perform and fewer responsibilities to assume. But after one year's attendance at school, he should have discovered that there are others whose feelings

and desires are to be respected. To this end, situations should be procured for the frequent practice in politeness, cleanliness, helpfulness, and courtesy.

The teacher in her sphere of activity should be the ideal. Indeed the teacher's personality and character are all-desirable and important in character training.

Use may very well be made of rhymes and slogans to fix attention upon desirable habits, e.g.,

"Politness is to do and say,
The kindest thing in the kindest way."

or

GOLDEN KEYS

A bunch of golden keys is mine,
To make each day with gladness shine.
"Good morning!" that's the golden key
That unlocks every day for me.
When evening comes "Good night!" I say
And close the door of each glad day.
When at the table, "If you please,"
I'll take from off my bunch of keys.
When friends give anything to me,
I'll use the little "Thank you!" key.
I'll often use each golden key,
And then a child polite I'll be.

or

COURTESY

Of Courtesy, it is much less
Than Courage of Heart or Holiness,
Yet in my walks it seems to me
That the Grace of God is in Courtesy.
--Hilaire Belloc.

Rhymes with an element of fun or humour are most effective:

"Alice, Alice, strong and able,
Keep your elbows off the table."

"If you cough, or sneeze or sniff,
Do it in your handkerchief."

The whole topic of the first year may be defined under helpfulness, since young children like to help. The need for carefulness in crossing streets and the helpfulness to one another and especially to elderly people may be well brought out by reading the poem "Somebody's Mother."

The woman was old, and ragged, and gray,
And bent with the chill of the winter's day;

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for, amid the throng.

Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad with the freedom of "School let out,"

Came the boys, like a flock of sheep,
Hailing the snow, piled white and deep.

Past the woman so old and gray
Hastened the children on their way;

Nor offered a helping hand to her,
So meek, so timid, afraid to stir,

Lest the carriage wheels or horses feet
Should knock her down in the slippery street.

At last came one of the merry troup--
The gayest laddie of all the group;

He paused besider her and whispered low-:
"I'll help you across if you wish to go."

Her aged hand on his strong young arm
She placed, and so, without hurt or harm,

He guided the trembling feet along.
Proud that his own were firm and strong,.

Then back to his friends again
His young heart happy and well content.

"She's somebody's mother, boys you know,
For all she's aged, and poor, and slow;

"And I hope some fellow, will lend a hand
To help my mother, you understand,

"If ever she's poor, and old, and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer said

Was, "God be kind to the noble boy,
Who is somebody's son, and pride, and joy."

The idea of kindness may be brought out by telling Grimm's story of "Snow-White and Rose-Red" and dwelling especially on the kindness of the bear. The little poem below

contains a good lesson.

Kindness

Not mighty deeds make up the sum
Of happiness below
But little acts of kindness
Which anyone may show.

The reading of the poem "The Four Sunbeams" will make an appeal to the children. The learning of the following memory gem will be found useful.

Kind hearts are the gardens
Kind thoughts are the roots
Kind words are the flowers
Kind deeds are the fruits.

"The Gentleman's Psalm" by John Ruskin contains a good description of a good man--what he does and what he does not do, and should be committed to memory. The little poem "Suppose" by Fanny Van Alstyne contains many beautiful thoughts for children of tender years. The content suggested for Senior I, might well be combined with Junior I. The division of material into grades

is intended merely for emphasis. For instance, lessons in common courtesy are not to be confined to Junior I, but will continue through the school career.

The course outlined for Senior I, is to emphasize living together in active citizenship. We must remember that thoughtlessness and unkindness in little children, comes largely from lack of imagination. If we can light the spark of sympathetic imagination cruelty will vanish. The memoization of such a little poem as "Pass it On" will bring excellent results.

Have you had a kindness shown you?
Pass it on
'T was not given for you 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!

The story of St. Francis of Assissi and the wolf and similar suitable legends are useful in presenting ideals.

One of the grandest stories of generosity

is told of Sir Philip Sidney, the soldier, poet, courtier, and the knight of Queen Elizabeth's reign. Although dying himself he passed a cup of water to another soldier saying: "Thy necessity is greater than Mine."

Children should be encouraged to do a good deed every day. The memorizing of the following poem will help to fix the idea in the pupil's mind.

Somebody

Somebody did a golden deed
Somebody proved a friend in need
Somebody sang a beautiful song
Somebody smiled the whole day long
Somebody thought, "Tis sweet to live"
Somebody said, "I'm glad to give"
Somebody fought a valiant fight
Somebody lived to shield the right
Was that Somebody you?

J. R. Clements.

Thrift is of a particular significance. Children should be taught the meaning of thrift and given many opportunities of practicising it. This does not mean only saving money but of saving time, food and the like.

The story of "The Whistle" by Benjamin Franklin is too well-known to bear repetition but undoubtedly it has influenced the lives of thousands of boys and girls.

The following well-known fable illustrates the reward of thrift in a very excellent way.

"In the winter season a commonwealth of ants was busily employed in the management and preservation of their corn, which they exposed in heaps round about the avenues of their country habitation. A Grasshopper who had chanced to outlive the summer and was ready to starve with cold and hunger, approached them with great humility and begged that they would relieve his necessity with one grain of wheat or rye. One of the ants asked him how he had disposed of his time in summer, that he had not taken pains and laid in a stock, as they had done. "Alas, gentlemen!" says he, " I passed away the time merrily and pleasantly in drinking, singing, and dancing and never once thought of winter." "If that be the case", replied the Ant, "all I have to say is that they who drink, sing, and dance in summer, must starve in the winter.

The story of the boyhood of Nansen, the great Arctic explorer, will illustrate the meaning of thrift.

He and his brother were on one occasion allowed to go to the fair at Oslo by themselves. They had, for them, an unusual amount of pocket money, half a crown each.

The fair was the event of the year and it offered all kinds of amusements and eatables. When the boys got home, it was found that they had spent all their money on tools. So pleased was their father that he gave each another half-crown. Back they trudged to the fair, and each spent two-and-five pence more on tools. The odd twopence was spent on coarse rye-cakes.

GRADE III

The content of a course for the third year should consist of lessons in living together in active citizen_ship with special emphasis on the principles of interdependence, co-operation and service.

Rendering service to others by look, gesture, word and deed should be encouraged. Opportunities should be found for the encouragement of a cheerful manner, pleasing and courteous gestures, friendly greetings and polite responses, and little acts of kindness cheerfully performed.

The ideal of work should be inculcated during this grade because the children believe in work and they are conscious of unused power.

In the early part of the year, the children

should memorize the beautiful poem of Thomas Carlyle: "A Dawning Day".

So here hath been dawning
Another blue day
Think! Wilt thou let it
Slip useless away.

Out of Eternity
This new day is born
Into Eternity
At night doth return.

Behold it beforehand
No eye ever did;
So soon it forever
From all eyes is hid.

There hath been dawning
Another blue day
Think! Wilt thou let it
Slip useless away.

The ideal of Cheerfulness may be continually brought to the children's minds. Teach them the usefulness of being cheerful over one's work and play; show what happiness results to others and to oneself from being agreeable and ready to please others. Robert Louis Stevenson's "Prayer for Cheerfulness" is worthy of thought--

The day returns and brings us the petty

round of irritating concerns and duties. Help us to perform them with laughter and kind faces. Help us to play the man, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant in the end the gift of sleep."

The Story of "Bruce and the Spider" and "The Crow and the Pitcher" are of great value in driving home the necessity of continued pursuit of anything undertaken if success is desired. Beginning well is not enough; continuing well and ending well must follow. Have the children memorize the poem, "Don't Give Up"

If you've tried and have not won
Never stop for crying
All that's great and good is done
Just by patient trying.

Though young birds, in flying fall
Still their wings grow stronger
And the next time they can keep
Up a little longer.

Though the sturdy oak has known
Many a blast that bowed her
Loftier and prouder
If by easy work you beat
Who the more will prize you?

Gaining victory in defeat
That's the test that tries you!

It is not too early in this grade to direct the children's thoughts to right feelings of ambition--the desire to excel but the necessity of using proper methods in this desire must be emphasized. The story of "The Boy Who Recommended Himself" is a good one and illustrates the point perfectly--

"A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one, and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation " You are mistaken" said the gentleman, he had a great many." He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat immediately to that lame old man, showing that he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly showing that he was polite and gentlemanly. He picked the book, which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it, showing that he was orderly, and he waited quietly for his turn, instead of pushing and crowding. When I

talked to him, I noticed that his clothing was tidy, his hair neatly brushed and his finger nails clean. Do you call these things letters of recommendation? "I do." -Selected.

Perhaps one of the greatest needs of the present day is that of obedience. Special stress should be placed on this quality and a consideration of the following selections will be helpful. Have the pupils learn--

Obedience

If you're told to do a thing
And mean to do it really
Never let it be by halves
Do it fully, freely!

Do not make a poor excuse
Halting, weak, unsteady,
All obedience worth the name
Must be prompt and ready.

Phoebe Cary.

The story of "Casabianca" has stood the test of years and is so well-known that it does not need reproduction. The idea of faithfulness especially in little things which give power to be faithful in great trials may well be presented to the children in this grade.

During the three primary grades a training in courtesy and consideration has been given. Objective studies in inter-dependence, co-operation and rendering active service, have reeeived attention. These activities are to be continued and enlarged in all grades.

GRADE IV

The majority of teachers agree that there is often a striking change from the third to the fourth year although in some cases this change is not marked until later. This change in attitude, very frequently has three aspects; the child becomes less docile and has "a will of his own"; fairy tales cease to have their appeal and he is seeking for facts; thirdly a greater independence develops. It is wise therefore, during this year to give a large number of stories that are heroic and true. The stirring lines of Emerson's

"Voluntaries" have a special significance.

So nigh is grandeur to our dust
So near is God to man
When Duty whispers low, Thou must
The youth replies, I can.

The central topic for this year might very well be chosen as "Golden Deeds". The inculcation of love of our fellow-man should be encouraged. Memorization of the following poem by Leigh Hunt--

ABOU BEN ADHEM and the ANGEL

Abou Ben Adhem--may his tribe increase!--
Awoke one night from a deep dream of peace
And saw within the moonlight in his room
Making it rich, and like a lily in bloom,
An angel, writing in a book of gold.
Exceeding peace had made Ben Adhem bold
And to the Presence in the room he said
"What writest thou?"--The vision raised his head
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And mine is on?" said, Abou. "Nay not so,"
Replied the angel. Abou spoke more low
But cheerily still, and said, "I pray thee, then,
Write me as one who loves his fellow-men"
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest.

As an aid in instilling the children with the ideal of perseverance the autobiography

of Helen Keller "The World I Live In" is extremely useful. This is an account of her eager and patient struggle for an education and if any of the children catch the brave, buoyant spirit in which Helen Keller finds light in darkness, they will have received a great gift.

Teachers will be able to find many poems that are of use in illustrating, noble deeds. The following poem "The Song of Life" by Charles Mackay has been found excellent.

A traveller on a dusty road
Strewed acorns on the leah,
And one took root and sprouted up
And grew into a tree
Love sought its shade at evening-time
To breathe its early waves;
And Age was pleased, in heights of noon
To bask beneath its boughs
The dormouse loved its dangling twigs
The birds sweet music bore--
It stood a glory in its place
A blessing evermore.

A little spring had lost its way
Amid the grass and fern
A passing stranger scooped a well
Where weary men might turn.

He walled it in and hung with care
A ladle on the brink;
He thought not of the deed he did,
But judged that Toil might drink.
He passed again; and lo! the well,
By summer never dried,
Had cooled ten thousand parched tongues
And saved a life beside.

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart,
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first
But mighty at the last.

During this year the pupils will have gathered that thought only for one's own safety and comfort is not a mark of noble conduct, and that those who do not rise above such thoughts cannot do good among their fellowmen. Self-sacrifice is necessary to all who aspire to lift up their companions, and by being willing to give up those things which selfish men naturally

prize beyond all else--their time, their goods, their health and life--there has been achieved "all that is noble and most lasting."

The poem "Horatius" by Macaulay and the story of "A Faithful Servant" are well-known and illustrate perfectly the text "Greater love hath no man than this, that a man lay down his life for his friend."

GRADE V

For the work of the fifth year, the central moral theme is loyalty. Loyalty is willing and thorough devotion to our accepted cause. The children are old enough to realize that without loyalty nothing great is achieved. The motto for the year might well be: "He that is faithful in small things is faithful also in much. The occasions for loyalty are as many as the movements of conscious life. The examples of loyalty include every man, woman or child who is doing his or her best.

The pupils in the fifth grade can begin to be trained to do accurate and fair-minded thinking, and the following truths should be brought out.

Loyalty is possible at all times;
Loyalty is contagious;
Loyalty makes us happy;
Loyalty gives us honour and self-respect.

The lines from Lord Tennyson's "Guinevere" contain a beautiful thought and should be memorized.

I made them lay their hands in mine and swear:
To reverence the King, as if he were
Their conscience, and their conscience
as their king.
To ride abroad redressing human wrongs;
To honour his own word as if his God's;
To lead sweet lives in purest charity.

An intelligent patriotism should be cultivated--a patriotism that is without prejudice that recognizes virtue wherever it may be found, and in which national vanity has no place. The spirit of true patriotism among our children is that which regards Canada, as the dearest among many lovely lands, just as one's own home is the dearest

among many lovely homes. The poem "Love of Fatherland" exemplifies this.

Breathes there the man, with soul so dead
Who never to himself hath said,
"This is my own, my native land!"
Whose heart hath ne'er within him burned
As home his footsteps he hath turned
From wandering on a foreign strand
If such there breathes, go mark him well
For him no minstrel raptures swell,
High though his titles, proud his name,
Boundless his wealth as wish can claim
Despite those titles power and pelf,
The wretch, concentred all in self,
Living shall forfeit fair renown
And doubly dying shall go down
To the vile dust from whence he sprung
Unwept, unhonoured, and unsung.

Walter Scott.

The memorization of certain short extracts which contain the germ of loyalty should be encouraged. The following poem is an example:-

For he that wrongs his friend
Wrongs himself more, and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar condemned.

Tennyson.

Such selections as "The Charge of the Light Brigade" and "Discipline" which is an

account of the loss of the Birkenhead, point out that obedience to the lawful orders of those in authority is necessary for the good of all and for the performance of duty.

GRADE VI

Friendship is the central topic for the sixth year. Friendship includes all mutual and devoted affection. The children should find the meaning of friendship through many illustrations and in many phases.

The Story of David and Jonathan is a classic in the study of friendship. It will be remembered that David's victory over Goliath was the turning point in his career. He became the darling of the nation. This raised Saul's jealousy, and was the beginning of his persecution of David and his attempts to kill him.

But a strong friendship sprung up between David and Saul's son Jonathan. Though separated by the hostility of Saul, their friendship never faltered and at the death of Saul and Jonathan,

David gave utterance to that exquisite lament, which is one of the greatest and most pathetic elegies of literature.

The children should learn little gems of poetry such as,

> O, many a shaft, at random sent,
> Finds mark the archer little meant;
> And many a word, at random spoken,
> May soothe or wound a heart that's broken.
>
> Scott.

or

> I expect to pass through this life but once If, therefore, there is any kindness I can show or any good I can do to any fellow-being, let me not defer or neglect it, for I shall not pass this way again.

Stevenson has given us many beautiful thoughts on friendship. How beautiful is this:-

> "So long as we love we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.

or

> "Give us to awake with smiles; give us to labour smiling. As the sun lightens the world so let our loving kindness make bright this house of our habitation.

There are many historical instances of strong friendship between brothers and sisters. Perhaps the most striking is the devotion of

Charles to Mary Lamb. The interest of the class will be aroused if they are told that they wrote "Tales from Shakespeare" which is really enjoyed by children. The following story of the friendship of Lamb and Coleridge is interesting:-

> "Two lonely little boys, both of whom became distinguished authors, first found each other in the Christ's Hospital School in London over one hundred years ago. Coleridge was two yèars the elder, and went first to the school; but before very long Charles Lamb, aged seven, came to join him. Lamb was a delicate, timid, nervous boy, with curly black hair and a bad trick of stammering. Coleridge was shy too, but he could talk very wisely in class, and Lamb listened with open admiration. The school was hundreds of years old. It had great cloisters and a stately dining-hall hung with famous portraits. All the boys were dressed alike in blue coats, yellow stockings, and girdles with silver buckles. They were proud of their school, but they did not always enjoy it. On Mondays they ate milk and porridge, blue and tasteless, boiled beef on Thursdays, and on Saturdays pea soup, coarse and choking. Charles Lamb remembered and wrote this all down years later. When the boys were allowed out of doors they prowled round the streets looking into shop windows, or went to see the lions in the famous Tower of London.

Through lessons and through play, Lamb and Coleridge became friends, and they remained the best of friends to the very end of their lives.

After they grew up they used to meet very often in the little London inn called "Salutation and the Cat," and sit together eating welsh rarebit and talking about poetry. Lamb said that Coleridge kindled in him the love of poetry, beauty and kindliness. But we can be sure that Lamb was kindly by nature, too. He led a brave life. His sister Mary had times when she lost her reason, and at one of these times she actually killed her own mother. Lamb at once took Mary under his special protection for the rest of his life. He worked hard for thirty-three years at his counting-house in the city to earn money for her sake, although he wanted above all things to be an author.

Mary was ill many times during her life, and Charles was always ready to help her through her hard times. Before the attacks came on she felt restless and sleepless and she would gently tell her brother about it. Then together they walked sadly across the fields to the asylum where she would be taken care of until she was well.

Coleridge was Lamb's great helper during these trials. Once when Lamb was very unhappy, Coleridge wrote to him: "I charge you, my dearest friend, not to encourage gloom. If it by any means be possible come at once to me." Lamb always

knew that he could go to Coleridge at any time for comfort. Once Lamb wrote: "I discern a possibility of my paying you a visit next week. May I, can I, shall I come so soon? Have you room for me, leisure for me, and are you pretty well? Tell me all this honestly--immediately. I long, I yearn; with all the longings of a child do I desire to see you. What I have owed to thee my heart can ne'er forget."

Of course, Coleridge answered with warmest welcome; he did even more. He was ready to ask Mary too, to be with him and his wife. But Lamb refused. "Your invitation went to my very heart," he wrote; "but Mary must be with duller people. I know a young man of this description who has suited her this twenty years and may live to do so still."

So Lamb lived on with Mary, never for a moment losing his admiration for her lovely character. "She is older and better and wiser than I," he wrote to Miss Wordsworth; "and when she is away, I dare not think lest I should think wrong, so accustomed am I to look up to her in the least and the biggest perplexity. To say all I know of her would be more than anyone would believe."

I have said that the friendship between Lamb and Coleridge began when one was seven years old and the other nine, and lasted as long as they lived. They died in the same

year, 1834, Coleridge a few months earlier than Lamb. When Lamb heard the tidings his voice faltered: "Coleridge is dead, Coleridge is dead," he repeated." "His great and dear spirit haunts me. He was my fifty-year old friend without a dissension. Never saw I his likeness nor probably can the world see it again."

GRADE VII

The question: "What are you going to do when you grow up? is discussed among children at an early age and has a perennial interest. The question that teachers and educators must ask themselves. What sort of men and women are going to leave our schools? What are their lives going to stand for? Of course the boys and girls themselves are not facing this fullest meaning but their faces are turned towards the future. Many children will leave school at the end of this year and enter the struggle for existence and some of the high ideals that we

have implanted may be dimmed. There is, therefore, a special call in this last educational year of the elementary school to help our children to carry with them some guiding ideals, of the sacredness of work, of the significance of time, of our dependence on one another and above all the choice of a proper vocation.

I like the thought expressed in the following extract by Father Faber and I reproduce it in its entirety.

OUR VOCATION.

"There are some thoughts which, however, old are always new either because they are so broad that we never learn them thoroughly, or because they are so intensely practical that their interest is always fresh. Such thoughts are, for the most part, very common thoughts. They are so large and so tall that they are obvious to all capacities, like the huge mountains which are visible from the plain. They require no peculiar keenness of vision, for no one can fail to perceive them.

Now, among such thoughts, we may reckon that thought which all children

know--that God loves every one of us with a special love, God does not look at us merely in the mass and multitude. As we shall stand single and alone before his judgment-seat, so do we stand, so have we always stood, single and alone before the eyes of his boundless love.

This is what each man has to believe of himself. From all eternity God determined to create me, not merely a fresh man, not simply the child of my parents, a new inhabitant of my native country, an additional soul to do the work of the nineteenth century. But he resolved to create me such as I am, the me by which I am myself, the me by which other people know me, a different me from any that have ever been created hitherto and from any that will be created hereafter. Must I not infer then, that in the sight of God I stand in some peculiar relation to the whole of his great world? I clearly belong to a plan, and have a place to fill, and a work to do, all which are special; and only my specialty, my particular me can fill this place or do this work.

But if I am to be in a special place in God's plan, and to do a special work for Him, and no other place is my place, and no other work is my work, then I have a responsibility which is the definition of my life. It is the inseparable characteristic of my position as a creature.

No matter what our position in life may be, no matter how ordinary our duties may seem, no matter how commonplace the aspect of our circumstances, we, each of us, have this grand secret vocation. We are, in a certain inaccurate and loving sense, necessary to God. He wants us in

order to carry out His plans, and nobody else will quite do instead of us. Here is our dignity; here also is our duty. Nowhere do we find God so infallibly, as in the special vocation which He gives us.

We are continually receiving what we ordinarily call inspirations. God is whispering to us well-nigh incessantly. These inspirations are to our vocation what the sun and rain are to the seed or the growing plant. They further God's special design upon and enable it to develop itself. Holiness is distinguished by the quickness and fineness of its ear in detecting these inspirations, and by its promptitude and docility in following them.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. We must esteem our present grace, and rest in it, and with tranquil assiduity correspond to it. The hours are like slaves which follow each other, bringing fuel to the furnace. Each hour comes with some little fagot of God's will fastened upon its back. If we thus esteem our present grace, we shall begin to understand God's purposes. It seems an easy thing to do; and yet it cannot really be easy, because so few do it. One man is always pulling the past to pieces, while another is marching with his head erect in the uncertain future, disdainful of the present.

For safety and for swiftness, for clear light and successful labor, there is nothing like the present. Practically speaking, the moment that is flying holds more eternity than all our past, and the future holds none at all,

And only becomes capable of holding
any as it is manufactured piece-meal
into the present."

There are so many beautiful pieces illustrating the true ideals for a young life that I hesitate to make a selection. However, the little poem by Alex Smart seems deserving of a place.

Better than grandeur, better than gold,
Than rank or title, a hundredfold,
Is a healthy body and mind at ease,
And simple pleasures that always please,
A heart that can feel for a neighbour's woe,
And share in its joy with a friendly glow,
With sympathies large enough to enfold
All men as brothers, is better than gold.

or again A RULE OF LIFE

Self-reverence, self-knowledge, self-control
These three alone lead life to sovereign
power
Yet not for power (power of herself)
Would come uncalled for, but to live by law,
Acting the law we live by, without fear
And, because right is right, to follow
right
Were wisdom in the scorn of consequence.

Lord Tennyson.

or

That low man seeks a little thing to do,
Sees it, and does it;

This high man, with a great thing
to pursue,
Dies ere he knows it.
That low man goes adding one to one,
His hundred's soon hit;-
This high man, aiming at a million,
Misses an unit.

Robert Browning.

or still another

A WATCHWORD

Never you mind the crowd, lad,
Or fancy your life won't tell,
The work is the work for a' that
To him that doeth it well.
Fancy the world a hill, lad;
Look where the millions stop;
You find the crowd at the base lad;
There's always room at the top.

The study of the lives of men like Henry Fawcett, who became Postmaster General of England in spite of his blindness and thus fulfilled his ambition. Another life well worth study is that of Jean Francois Millet with its deliberate adherence to a high ideal with poverty, as opposed to a lower ideal with probably luxury.

In a work of this length it is im-

possible to outline in detail the work to be covered in each grade. The above outlines are, merely the scaffolding upon which a firm structure of character might be built.

THE FINISHED PRODUCT OF CHARACTER TRAINING.

I have devoted several pages of this thesis to a consideration of character training through a study of Literature. As we bring this work to a close we might ask ourselves "What shall be the end product of all this training?" The answer to that is; "An adult, man or woman who is physically, intellectually, emotionally, and morally mature." In other words, the end of education should be to fit a person to fulfill the destiny for which he was created.

We have paid particular attention to the formation of character through ideals and we have as our objective the all-round ideal

which besides Christian and Gentleman comprises every kind of excellence whether physical, intellectual, emotional, or moral.

Example is the most potent force in the lives of children, for example appeals to their natural impulse for imitation, it helps them in the formation of their ideals, and is a concrete model for their own self-development. Hence, it is our duty to see that the right examples are proposed to the young in their reading, in their companions, and by the lives of their parents and teachers.

We teachers stand, as long ago in Judea the disciples of Christ stood, with a little child in our midst. Ours is a lofty vocation. We are sowing the seed. It is such precious seed that even if much of it is blown in the wind or falls on barren soil, yet if but one seed germinate we have been repaid, because we believe like St. John Chrysostom:

> "What could be more important than than to train the minds of childhood

and to shape the habits of the young? In truth, far greater than any painter, far more excellent than any sculptor, or any other artist ranks, in my esteem, the teacher who molds the character of youth."