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A Study in Moral Education

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A STUDY IN MORAL EDUCATION.

By J. R. STREET, Fellow in Clark University.

With the view of approaching this question from the side of introspection, and thereby discovering a psychological basis for the investigation of the laws that underlie the higher development of the moral nature, Syllabus No. 5, 1895-96, was issued by Dr. G. Stanley Hall.

The replies received are chiefly from Miss Williams, of the New Jersey State Normal, from the Farmington (Maine) Normal, and from Miss Mary Goddard, of Worcester, Mass. There are also a number of individual replies from various parts of the country. Thanks are due all these for the high character of the papers and for their kindness in answering.

It is regrettable that so few replies have been received from young men, there being but 23 in all. This prevents the possibility of making any satisfactory comparative study of the sexes. One valuable characteristic of the returns is that nearly all of them are from persons of 17-21 years of age, not yet old enough to have forgotten the forces that have combined to make them what they are, and still too youthful to have obscured them with the philosophy that the more extended experiences of life produce.

In presenting the results, as far as possible the boys and girls will be allowed to tell their own story, yet the necessity for brevity demands that these results be shown in tabular form. It is hoped, therefore, that the figures will present the quantitative results, and the condensations will be relied upon to present the qualitative.

The sections of the syllabus are quoted at the beginning of each division of the subject.

The replies to the first five sections were of such a general nature, that no particular advantage would be gained by reproducing them, therefore only the results culled therefrom are presented.

I. What punishments or rewards have you ever had that did you good or harm? State the case and its results.

Of the 183 persons reporting, 104 give instances of punishment, 66 speak of being benefited, and 38 as being injured by the punishment.

The punishments that did good, were :

Whipping 16. Withdrawal of privileges 11. Plain talks given privately 6. Scolding 4. Sent to a room alone 5. Made to apologize 3. Sent to bed 3. Mouth washed out with soap, salt and pepper 2. Withdrawal of favor 2. Standing on platform in school 2. Made to repeat an offence before the school 2. Kept in after school 1. Sent to bed supperless 1. Publicly rebuked 1. The form of a terrible whipping without the substance 1. Talked to 1. Simply forgiven 1.

Punishments that were injurious :

Whippings 8. Unmerited punishments 8. Public punishments 2. Sarcastic reproof 4. Impositions 4. Forced apology 3. Standing on school platform 2. Public reproof 1. Public scolding 1. Seated with opposite sex 1. Whipping for inability 1. Seated alone. Withdrawal of school privileges 1. Slapping on face 1. Sent to bed 1. Kept in after school 1.

Rewards were reported by 27. Of this number 11 spoke favorably, while 16 related instances of evil tendencies.

The strongest that can be said in favor of rewards is, that, in some instances, habits of industry and studiousness were established, while against this are opposed the facts, that they give a false motive and therefore fail in developing true student ideals ; that they are a source of constant strife and bitterness of feeling among pupils and even among parents ; and that their efforts generally are most unhygienic.

All that can be said in regard to punishment is, that, as far as possible, it should be retributive and not vindictive, as the latter but stirs up the child's evil nature and always fails as a corrective measure. As has been so admirably pointed out by Spencer, arbitrary punishments are but means the parent, or teacher employs to smooth his own ruffled feelings, a safety valve through which the over-pressure of angry passion is permitted to escape. *The child's disposition should be the determining factor*, and as far as possible the punishment should follow as a natural consequence (cause and effect) of the misdeed.

SELF-DENIAL, ETC.

Sec. II. Think over cases of special self-denial, or self-control, or effort you have put forth to be and do good. Also your special lapses, and see if you can account for the determining element in each. Write as intimately and confidentially as you can of your besetting fault or even vices. What is good and bad for it?

Thirty-two cases of self-denial are reported. These can all be classed under the sections, "For others," "For self."

The numerical rubrics are : Gave up pleasure for others 10. Lenten denials 4. Sweetmeats 3. Gave up new clothes

in order to give the money to others 2. Stayed home from church for sake of a sick friend 2. A trip to the seashore for sister's sake 1. Remained at home to let mother go 1. Abstained from dancing for father's sake 1. Gave up a trip for the sake of helping another 1. Gave up a trip to Europe for the sake of an education 1. Gave up a concert for sister's sake 1. Gave up a sail for mother 1. Gave away to a poor girl a dress which I wanted 1. Gave up entertainments 1. Gave her only doll to a poor girl 1.

The determining element of the denials are altruistic 27. Sense of justice and duty 3. Egoistic 2.

There are but 6 clear cases of self-control, and these have their origin in the thought of the consequences (a) to others (b) to self. Sense of Honor, and Sense of Duty.

Some frank testimony was given concerning besetting faults—48 are mentioned in the following order: Temper 12. Selfishness 6. Pride 3. Conceit 3. Fretting and worrying 2. Over-sensitive 2. Spiteful 2. Jealous 2. Procrastinating 2. Uncontrollable tongue 2. Laziness 2. Swearing 1. Forgetfulness 1. Deceitfulness 1. Lying 1. Longing for things I cannot have 1. Uncharitable 1. Fault-finding 1. Impertinent 1. Willful 1. Sexual perversion 1.

The cures suggested are: "keep out of the way of temptation," "will-power," "cultivate love for others," "repeat passages of Scripture," "memory of past consequences."

CONSCIENCE CASES.

Sec. III. State a few conscience cases in yourself or others, describing the circumstances that helped or confused them.

The following cases were presented:

Studying on Sunday 7. Dancing 4. Working on Sunday 3. Reading fiction on Sunday 3. Card playing 2. Theatre-going 2. Sunday excursions 2. Waltzing with young men 2. Plagiarism 2. Christian activity 1. Sunday travelling 1. Betting 1. Confession of misdeeds 1. Jesuitical lying 1. Boating on Sunday 1. Party going 1. Alcoholic drinking 1. Attending social entertainments 1.

There was nothing to show that conscience plays any great factor in life before the age of 9, and very little mention was made of it before 13. The cases, however, are altogether too few to make any generalized conclusion concerning the age at which conscience becomes a potent element in the individual, yet it may be premised, that it does not reveal its existence at as early an age as many would believe. The writer knows a child in whom it was abnormally developed at the age of 3. Impulse governs most of the activities of early childhood.

DIRECT MORAL EDUCATION.

Sec. IV. What has been the effect on yourself or others of direct moral inculcation, whether at home in the form of a plain talk, a good dressing down, or advice not sought, or preaching in and out of the pulpit, and school or college instruction in morals? What book, system or idea in each have been morally helpful?

The returns are filled with such statements as: "preaching, or advice unsought, has never done me good, suggestion has." "Direct moral inculcation has never had much effect upon me, unless it came from one I loved." "I have had a good dressing down that did me good." "Instruction not directly aimed at me has been more helpful than that received in any other way." "I have read a number of books that have helped me." "The talks of some people help me, while that of others does me harm." "Direct advice given unsought has done me harm." "Friendly talks have done much in forming my character." "Sermons have helped me many a time." "The early lessons of morality and virtue learned at father's and mother's knee have always been potent in my life."

The number who answered this section was small, not more than a third of those reporting. The returns show the following table:

Benefited by a plain talk 30, injured 4; a good dressing down, benefited 9, injured 2; advice sought, benefited 5, injured 1; advice not sought, benefited 7, injured 16; preaching from the pulpit, benefited 40, injured 2; preaching out of pulpit, benefited 0, injured 7.

The boys were almost unanimous in commending the effects of a good plain talk, and none had a word to say against a good dressing down. Many spoke very gratefully for having had punishment in due season. It does seem that there comes a period in the existence of many a youth, when he conceives the idea that he is lord of creation, and his future usefulness as a member of society depends upon the thorough eradication of this disease of his system by the faithful and energetic administration of birch tonic.

DIRECT RELIGIOUS INCULCATION.

Sec. V. What has been the effect of direct religious inculcation and what changes of religious views have affected your moral conduct, your conscience and sense of right? Have liberalizing theological opinions made you better or worse, and how?

Sixty-eight returns were received to this section. Some of the expressions quite common to the reports, are: "Direct

religious teaching has purified my ideas of life." "Liberalizing opinions have not in any way benefited me." "I have always lived in a Christian home and have had religious teaching which I prize." "Since becoming a Christian, I find my moral conduct changed." "Liberalizing opinions but drive me to the old faith." "Liberalizing opinions have had but little effect on my life. I cannot forfeit the peace of believing in Christ for blind theory." "Religious teaching has made me decidedly better." "I think liberalizing theological opinions have made me better," etc.

Of those reporting, 50 say they were benefited by direct religious inculcation, 5 that they were injured; while 3 say they were affected in no way, 10 mentioned example with some precept.

Proper books seem to play an important function in religious education.

Very few mentioned liberalizing theological opinions (8), and they put an interpretation on these words that is not usual. The returns clearly point to the important duty of parents and friends to give proper religious instruction at a very early age.

INFLUENCE OF TEACHER.

Sec. VI. Reflect which teacher or teachers from kindergarten to college, or professional school, or in Sunday school, you have liked best and been influenced most by, and then try to state wherein the influence was felt. What qualities impressed you most, and how? *i. e.*, account, if you can, for the exceptional influence of that particular teacher. Was it generally felt, or peculiar to you and your set? Was it connected with dress, manner, voice, good looks, religious activity or piety, bearing, learning, etc., and how did each salient quality affect you?

G., 18. "The accuracy in work, exactness, and learning of Miss B. have influenced me very much. Through her, I have been led to see and realize more plainly, that there is no way like the right way, and that doing little things wrong, leads to greater error."

G., 19. "Mr. R.'s steady manner, quiet, but stern ways, led me from being a reckless girl, loving evil associates, to be more considerate of my ways. I tried to imitate him. His whole life was one of peace." She also speaks of her S. S. teacher, and says her influence was associated with her voice, manner and religious activity.

G., 18. "Miss T.'s influence was felt morally. It was connected with her voice, manner and religious activity."

G., 19. Speaking of 5 teachers, says: "It was their learning that influenced me."

G., 20. "My teacher's piety and kindness improved me. She was tall and pretty."

G., 19. "A teacher who had fair hair, sweet voice and gentle manners, influenced me for good. I would go home and play I was Miss

G. She dressed neatly. Her influence tended to make me gentle, lovable and neat."

G., 18. "I was influenced by the dress and manners of Miss A.; by the sprightliness and cheerfulness of Miss B., and by the intelligence of Miss C. Her life seemed so pure, so sweet, so saint-like. Her movement and her ways charmed me. Another teacher created in me love of honor, justice and right. She made me see the true purpose of life. She taught me self-control, self-sacrifice, and led me to love my God. I often wonder how she has done so, as her lessons in moral instruction have been few."

G., 18. "I so liked the voice and manner of one of my teachers, that I longed to be able to talk and act like her. I used to try to smile like her and tried to pronounce words like her."

G., 19. "My teacher wore dark colors, had short, black curly hair, skin as fair as could be, a pleasant manner and voice; I wanted to become a teacher like her, dress like her, and act, walk and talk like her. I even wished my hair (red) dyed the same color as hers."

G., 20. "A male teacher was so cross that he created in me a hatred of school and all connected therewith."

G., 20. "At boarding school a male teacher influenced me by his pleasant manners, his knowledge, neatness of appearance, his patience and courtesy in class, and his consistent life."

G., 19. "By his example, my teacher has taught me never to judge human character hastily."

G., 17. "Prof. R.'s knowledge influenced us all very much."

G., 17. "I was influenced for bad by a teacher who was always preaching religion. This led me to despise it. It created in the school a dare-devil spirit. The teacher who succeeded her reformed the school through her actions rather than her words."

G., 17. "My teacher was the first to show me beauty in poetry, and incited me to strive to have nothing but pure thoughts. Her pretty hands enchanted me. Another teacher has planted in me good impulses. She attracted me by her winning ways and smiles. Mr. L. has influenced me by his kindness. All have created in me a thirst for knowledge."

G. W. "A teacher who wore a severely made, tailor-cut-dress, which gave her the appearance of being gloved all over, excited in me the feeling of repulsion."

G. N. "I do not think anything my teacher said influenced me as much as the sweet expression of her face."

G. R. "My teacher's influence was most closely connected with her personal appearance, for she was always very pretty and wore becoming dresses."

G. M. "Her deep religious life made a strong impression on those about her."

G. F. "By her conduct and course in the school, she made me feel the best way to live is to be gentle, and generous, and kind."

G. R. "Through all my public school days I was driven from my teachers by their overbearing manners and sarcastic ways. When 20 I attended a seminary. There I was influenced by a teacher who was not handsome but attractive, well educated, who had full self-control, understood her pupils, was full of encouragement, full of sympathy, gentle and modest in all her ways, and of a deep spiritual nature, not gushing but true. All this inspired me to a life like hers."

B., 20. "I was influenced by Mr. P.'s manly ways, his kind and fatherly regard for his pupils, his sense of right and justice and the personal aid he constantly gave us."

B., 19. "Miss A. won me by her beautiful face, winning ways, and fine dresses. She took a personal interest in her pupils."

B., 18. "My S. S. teacher has influenced me much by her cheerfulness. Her voice is soft and inspiring, her manners pleasing, and she is so interesting. Her life is encouraging."

B., 18. "I was attracted by my last teacher, who has black hair and eyes, which color I admire. Her voice and looks draw one to her. She was kind, all her ways were helpful."

B., 19. Speaking of 7 teachers, says: "What influenced me most was their learning. It made me put forth more effort to reach the same goal."

B., 22. "My S. S. teacher was not good looking. She always dressed neat, and her manner and voice were pleasing. Her quiet, Christian life, and her personal interest, were strong factors."

B., 17. "Two teachers have influenced me. The one by her Godliness, which was coupled with good looks, pleasing voice and manners; the other by her moral and intellectual qualities."

B., 18. "Miss S. impressed me by her goodness. She never left her religion at home."

B., 19. Speaks of several teachers, and says: "Their influence was due to manners, education, bearing and piety."

B., 18. "I tried to imitate a teacher at H. S., who was a straightforward man, careful of his language and conduct, and very considerate of others."

B., 20. "Miss P., by her manner towards her pupils, and her personal interest, has aided me much."

B., 18. "Prof. C. has influenced me by his patience, dislike for dishonesty and untruthfulness, and by his fairness with his pupils."

This question was answered by 23 boys and 160 girls. As few gave the exact time of the influence, no table can be prepared which might go to show the age at which the young are most susceptible to impressions from the teacher.

An endeavor has also been made to discover whether male teachers exert a greater influence over boys than do female teachers, and *vice versa* for the girls, but with the exception of the general impression one gets from the returns, the attempt has not been fruitful.

From the showing of the table and the testimony of the writers, it is safe to conclude, that there is an unconscious educative force emanating from the teacher's personality, and so operating upon the pupil as to become a powerful formative agent in the development of his character.

2nd. This force, being unconscious in its origin and in its attracting and transforming effect upon the plastic nature of the young, has its origin in what the teacher is, rather than in what he says.

3rd. It is a significant fact, that 149 out of a possible 183 mention the manner of the teacher as exerting such an influence over their natures. It has been said of more than one man, as of the Earl of Chatham, that "everybody felt there was something finer in the man than anything he ever said." It is this very something in the teacher, that will go down

deeper than his words and either purify, or befoul the springs of action in his pupils.

TABLE NO. I.

SEX OF PUPIL.		GIRLS. - 160		SEX OF PUPIL.		BOYS. - 23	
SEX OF TEACHER.	Male.	Female.	Total.	SEX OF TEACHER.	Male.	Female.	Total.
<i>Point of Influence.</i>				<i>Point of Influence.</i>			
Manner	14	114	128	Manner	7	14	21
Religion	5	55	60	Personal Interest	5	4	9
Precepts	16	33	49	Religious	0	8	8
Learning	12	41	53	Good Looks	1	6	7
Voice	5	47	51	Learning	2	4	6
Life	9	35	44	Voice	0	6	6
Personal Interest	3	39	42	Precepts	5	0	5
Good Looks	5	33	38	Life	1	3	4
Dress	3	34	37	Love for Truth	3	0	3
Love for Study	4	17	21	Interest in Teaching	1	2	3
Bearing	3	22	25	Patience and Justice	1	2	3
Interest in Teaching	2	14	16	Language	2	0	2
Language	4	10	14	Self-control	1	0	1
Patience and Justice	4	10	14	Bearing	0	1	1
Self-control	2	9	11	Dress	0	0	0
Love for Truth	0	3	3	Love for Study			
Praise	1	3	4	Praise			
Conscientiousness	0	3	3	Conscientiousness			
Musical Ability	0	2	2	Music			

4th. It is worthy of note that what attracts the pupil is the externals. Voice, Dress, Good Looks, Manners, Religious Activity far overtop the deeper moral elements, but these would be of but little avail did not a teacher possess a personality whereby love, obedience and respect may be inspired. Teachers' life and actions must harmonize. Example and precept are yoke fellows, and children are intensely keen in observing any disparity between them. The teacher's personality determines his worth and moral influence. He who would rule the little child and mould him into pure, noble, useful manhood, must himself be a model of virtue. How pertinent is the question—is not a teacher born, rather than made?

5th. The difference in the general character of the replies given by the boys, from those of the girls, suggests one of two things: either boys do not possess the power of introspection to the same degree as do girls, or else they seriously suffer by passing the period of early youth wholly under the influence of female teachers. As boys detest effeminate qualities in boys, there cannot be, in the female teacher as in the male, the same inspiration and incitement to develop the manly virtues.

6th. Far more powerful than ethical hand-books is *moral life*.

INFLUENCE OF COMPANIONS.

Sec. VII. What playmates, intimate cronies, or friendships have you had that affected your moral nature for good or for bad? Describe concisely each such person, physically and psychically. What temperament, and what were the qualities that especially influenced you, and how? What is your own temperament?

G., 19. "I was very intimate with a girl from 6-16; she was a very religious girl, and it was she who first set me thinking about religion."

G., 20. "I have a companion who is unselfish, cheerful, earnest in all she does and says, pious, and has a great love for humanity. She has made me feel that life is to be used not so much for ourselves as for others."

G., 19. "When young, I had a companion who influenced me for evil. She was stingy, cruel, headstrong and hypocritical. I would do anything for her. She almost weaned me away from my home, my mother and my church. I became disrespectful to my elders, I was almost a liar. I gossiped and neglected my school and my work."

G. O. "A chum who was rich, pretty and well dressed, affected me for evil. She was not studious, was full of fun, fickle, selfish, careless, impulsive, proud and demonstrative. I soon grew like her."

G. H. "One of my companions filled my mind with decidedly wrong thoughts. She was basely deceitful. She danced and flirted and perhaps worse. Though she has gone completely out of my life, yet when I recall the past she stands out as the strongest figure in it, and the wrong I had done to my character through her has never been wholly effaced."

G., 18. "A girl companion, 5 years my senior, safely piloted me through the period, when 'girls are boy crazy'. She toned me down and made a sensible girl of me."

G., 18. "I was intimate with a girl from Chicago who talked to me upon delicate subjects. She invented stories and told them. She almost succeeded in making me believe all people vile and immoral. I almost lost faith in goodness and virtue. So strong was this influence that even to-day the habits of thought then formed are but little eradicated."

G., 20. "When 13 I formed a close friendship with a good girl. She was fond of fun but it must be of the right sort. She was never afraid to say no. I tried to imitate her ways and virtues."

G., 17. "Since coming to the Normal School, a girl companion has helped me to solve questions of moral conduct and also aided me to greater self-control."

G., 22. "A girl companion, who was very selfish, incited me against my parents. She used to say my mother thought more of my older sister than of me."

G., 18. "When 16 I was influenced by a girl companion who was bright, gay, fond of pleasure, and thoughtless. She could never see the serious side of life, did not care for study, nor had she any reverence for things sacred."

G., 17. "I am intimate with a young lady whose society always exhales virtuous influences. I always feel better after being with her."

G., 17. "When 13 a girl friend influenced me for evil. If a bad

meaning could be found in a statement she always discovered it. She had a supply of comic stories which were not always chaste."

G., 20. From 12-16 I was influenced by a girl friend by her pride, her love for dress and her fondness for winning corrupt friends. Through her I neglected my studies, lost love for my home friends, and increased my love for things vile."

G., 17. "Once I had a playmate, pretty and womanly, always kind and courteous, who exercised a great influence over me, as I was the opposite in character and appearance. She taught me to weigh well my actions, to see whether they were right or wrong, kind or unkind."

G., 19. "When 8 I was induced by a playmate to take pennies from my father's money-box."

B., 18. "When 10 I was influenced for evil by a bad boy, who neglected his studies. When 14 I met another boy who was a moral lad, clever at school and careful in all his acts and words. His influence greatly counteracted that of my former companion."

B., 18. "I formed a close friendship with a lad older than myself. He kept me steady, as he had a clear head and high ideals. My morals generally were improved by this association."

B., 19. "A thoughtless, mischievous boy influenced me for evil. He would induce me to run away from home, and then invent some story to tell my mother to hide the act."

B., 20. "When 10, a boy 3 years my senior induced me to smoke and use profane language."

B., 18. "Several years ago I was led to contract immoral and vile habits that I would not otherwise have acquired, by a chum. Physically he was strong and robust; psychically he was happy, gay, bright, good-natured and good looking."

B., 19. "The playmate that influenced me most was a boy of my own age. He was a brilliant scholar, had a happy faculty of not getting into a quarrel, and never returned injury for injury. I was very disagreeable, revengeful, selfish and willful. Influenced by my companion, I cultivated his good nature, and now have gained such self-control, that I hardly ever get into trouble and find delight in being pleasant."

The author knows a man 46 years of age, who has a mania for discovering the vile and obscene in any statement, no matter how pure may be the thought of the speaker. He also knows another man, 42, whose delight is in an immoral tale.

Nearly 200 replies were given to this part of the questionnaire. They furnish some interesting material concerning the manner in which social environment operates.

The good results produced by companionship are: kindness and sympathy G. 32-B-6. Manners 30-6. Self-control 20-5. Christian virtues 20-4. Religious influence 22-1. Disposition improved 15-8. Consideration of others 18-4. Sense of truth 14-3. Æsthetic tastes 15-2. Studiousness 12-2. Ambition find 10-2. Judiciousness 9-3. Language improved 8-1. Character more decisive 6-5. Determination to overcome obstacles 5-4. Truer views of life 6-1. Greater love for parents 3-0.

The evil effects were shown in: General conduct 15-14. General morals 20-6. Untruthfulness 15-4. Evil thoughts

12—5. Boisterous and rough 10—4. Selfishness 10—2. Disobedient 5—3. Swearing 4—4. Neglectful of duty 5—2. Irreligious 5—1. Slang 3—3. Smoking 0—4. Temper 2—1. Neglectful of home 2—0. Love of dress 2—0. Sarcastic 1—0. Stealing 1—0.

An interesting table was obtained which went to show that the age at which these external influences are most felt is from 10—15. The curve reaches its highest point at puberty. The potency of companionship for good, or evil, is further shown by the fact that only 10 returns refused to acknowledge themselves in any way indebted to their associates for good, or evil. It is safe to conclude that social *milieu* is a moral factor second only to that of the home.

Only 6 girls were influenced by boy companions, 5 for good and 1 for evil. 3 boys were affected by girls, 1 for good and 2 for evil. 2 girls speak of being influenced for good by making some lads their companions and trying to reform them.

This practice cannot be too severely condemned. The wail of many a broken-hearted wife, and of social castaways is: "I thought I could reform him." Parents should never be so injudicious as to permit their sons and daughters to undertake such doubtful tasks. The intense subtlety and efficiency of suggestion has been fully shown in an excellent paper by Mr. M. H. Small (See PED. SEM. Vol IV, No. 2).

An effort was made to discover the part played by temperament in these associations, but here the answers were too confused to admit of any satisfactory interpretation; 46 were attracted by persons of the opposite disposition, 43 by similar, 50 gave no clue, and 50 confused the matter.

ETHICAL RELATIONS WITH PARENTS.

Sec. VIII. What were your ethical relations with your parents? What kind of personal influence emanated from your father and from your mother? What in their example and in their precepts affected you? Give incidents and details.

G., 19. "My father and mother are religious people, and have created in me a great love for all humanity, for nature, and have helped me to appreciate and put into practice many of the beautiful thoughts of Scripture. My mother exemplifies in her life self-sacrifice and submission. My father sets a most delightful example of honesty, uprightness and patience."

G., 20 "Mother died when I was five. Father always insisted on my doing what was right and punished me when I did wrong."

G., 17. "Mother always taught me to be truthful and respectful. My father's business has kept him away from home so much that I owe no particular influence to him. Mother's unselfishness and sympathy have appealed to me."

G., 14. "Father has always hated a falsehood. He is very forgiving and has taught me to be so also."

G., 18. "My father never gave me any direct moral instruction, but his example was constantly before me. He did not tell me the Sabbath was a holy day, but he showed his reverence for it. He never told me that it was right to go church, but he attended divine service faithfully. He never told me that I ought to be honest and truthful, but he showed these virtues continually."

G., 19. "My mother's Christian character has influenced me greatly. To know her is to love her. Father strove to cultivate in his sons industrial habits and upright characters."

G., 19. "My mother ruled her children by love, never by fear. We all felt in her our dearest and closest friend."

G., 17. "My father taught me to be obedient, and never to jest at less worldly favored classmates. From him I learned kindness. Mother planted in me the love for truthfulness and fidelity."

G., 18. "Father has taught me to love books and music; and mother, to hate haughtiness and show."

G., 17. "I have been influenced more by the benevolent, loving, persevering and religious qualities of my parents. Our home has ever been one of peace and trust."

G., 17. "I have always felt free to discuss any ethical matter with my parents. Father's strong regard for truth, and his generous and forgiving nature have left their imprint upon me. I feel my mother's presence wherever I go."

G., 20. "Father had a great influence over me in regard to gossiping. He always encouraged us to speak of others as we would have them speak of us. Mamma's charity, sympathy, unselfishness and affection have drawn me very close to her."

G., 18. "My father, a stern and practical man, attended to my lessons. Mother, to my religious and moral nature. She taught me consideration for others, the importance of punctual performance of all duties, and the necessity of doing good. I was allowed to make my own decisions and then reap the consequences. She moulded my character, teaching me truthfulness, honesty, good manners and confidence in God."

G., 18. "Papa and mamma are my advisors on all subjects relating to morals."

G., 20. "Father is a reserved but strict man. His word is law, so that we have always had a feeling that we did things not because it was right, but because he told us to. Mother teaches us the rules of society, and to distinguish between what is proper and improper, rather than between right and wrong."

G., 18. "Mamma was very fond of music and we had a great deal in our home, so that I have grown fond of it. Papa loves reading and I have caught the same spirit."

G., 18. "My mother died when I was six. I, however, remember her kindness, and how she felt when her daughter did wrong. She still exerts an influence over me, as I try to do everything to please her in heaven. I have no confidence in my father, who seems angry with me all the time."

G., 24. "My parents were the embodiments of the Christian virtues, and their lives give me confidence in the Christian religion. Early in life they taught me 'Our Father,' and 'Gentle Jesus,' and the memories of the Scripture readings and the family altar influence my life to-day."

G., 16. "From my father's talk I have gleaned some skeptical ideas, which, I sometimes think, have injured me."

G., 25. "I have always had the closest companionship with my mother, but not so with my father, whom I fear rather than reverence and love."

G., 20. "My father was very attentive to my behavior, company, reading, all that would morally affect me. He punished me for wrong doing, inspired in me the love for learning, and instructed me in the Christian duties. Somehow my mother has not influenced me like most mothers do their daughters."

G., 18. "I never had a sister, so mother has been to me both mother and sister. I told her all my little troubles and secrets that girls tell to their sisters."

G., 18. "The example of my parents has been most inspiring. I can never forget the first verse of Scripture my mother taught me: 'A good name is rather to be chosen than great riches, and loving favor than silver and gold.' Papa's sunny ways have influenced me much."

B., 18. "My mother used to attend church every Sunday and took me with her. Now I rarely stay away."

B., 18. "My mother always read her Bible, and this made a deep impression on me. I was impressed by the pleasant manner between father and mother. Father always tried to show me the right and make me do it, even if he had to punish me."

B., 20. "The personal influence I received from my father is a dislike for tobacco and any of those bad habits. My mother's influence was that of generosity and self-denial."

B., 20. "I was ever influenced by the uprightness and integrity of my parents. They early taught me the nature of right and wrong and their respective results. The familiar sight of father and mother reading their Bible is an example that abides well with their precepts."

B., 18. "I was influenced by the confidence and harmony that always existed between my parents. My mother exerted a greater moral influence over me than did my father."

B., 17. "My father induced me to be saving, generous, kind-hearted and truthful. Mother taught me to be obedient, loving, truthful and temperate, and from their combined example and instruction I have grown religious."

B., 20. "Many personal influences emanated from father, but I think more from mother. They were both devout and watchful of me. They set me a good example. They were strong opponents of the liquor traffic, and so am I. Father smoked, but told me not to. I, however, have followed his example rather than his precept."

B., 23. "The relation with my mother was very different from that with father. To her I would go with all my little troubles. It was from her I received my first training in spiritual things."

B., 18. "From my mother I have learned lessons of self-sacrifice and industry; from father, a true sense of honor and honesty."

B., 18. "I have never received more than half a dozen religious instructions from my parents. Father died when I was young, and I have been away from mother. I have sorely missed their consolations and their aid."

B., 19. "My parents allowed me great freedom in my early life, as long as I did nothing very wrong, but they constantly warned me against wrong practices and corrupt persons. I learned to smoke, but through the kind words of mother and the example of father, who gave up smoking for my sake, I was led to abandon the habit."

The ethical relations with parents, with two exceptions, were always described as of a pleasant and helpful nature. The intimacy existing between mother and child seemed to be more marked, even among the boys, than that between father and son, or daughter. This, however, is due chiefly to the external

business relation of the father, which occupied his time and attention. The following tables show the manner and relation of the parental influence.

Fathers: Christian consistency 31—0.¹ Hatred of falsehood 22—4. Generosity 19—1. Honesty 15—4. Kindness 12—2. Justice 10—0. Forgiving spirit 9—0. Hatred of gossip 9—0. Unselfishness 7—0. Sabbath observance 3—3. Hatred of swearing 2—3. Perseverance 4—0. Patience 4—0. Abstinence from tobacco 1—2. Mental tastes 3—0. Self-respect 3—0. Decision of character 3—0. Temperance 0—3. Control of temper 2—0. Gratitude 2—0. Reading habit 2—0. Reverence and respect 1—1. Obedience 0—2. Skeptical ideas 1—0. Frugality 0—1.

Mothers: Christian virtues 70—6. Unselfishness 24—2. Morals 17—3. Manners 18—2. Sympathy 18—0. The Golden Rule 18—0. Obedience 12—4. Liberality 14—1. Affection 12—1. Hatred of falsehood 9—4. Good disposition 11—1. Little confidences 10—1. Æsthetic tastes 11—0. Patience 10—0. Kindness 8—1. Honesty 1—3. Reverence and respect 2—0. Perseverance 2—0. Sobriety 0—2. Hatred of swearing 0—2. Love for animals 1—0. Good temper 1—0. Purity 0—1. Industry 0—1. Bible reading 0—1. Sabbath observance 0—1.

From these tables it is safe to conclude that there does not exist that difference in moral influence of the parents due to sex, that so many are inclined to believe. Nearly all the fundamental constituents of noble character are found in each, and there is no just reason to doubt that the influence of the father would be equally as potent as that of the mother, did he enjoy the same protracted home relations as does the mother.

2nd. Moral training is not the establishment of mere moral habits, as the ethical people advocate, but is the unfolding and widening of the deeper instincts, particularly the emotions, and has its roots in the religious sentiments that so early pervade child life. Wordsworth truly says: "Heaven lies about us in our infancy." The parent stands in such relation to the child as to enable him to seize upon this seed germ and so nurture it that it will produce the beautiful plant of a pure, noble character.

3rd. Possessing as they do the ear, the heart and the sympathy of the child, parents have it within their power to develop the child into almost whatever they may wish. Hence, if they would but get back to the Hebrew conception of the family, and would devote themselves as diligently to the nurture of their children, as they do now to the ways of fashionable and

¹ First figure represents girls, second boys.

business life, or better still, with all the solicitousness that they exercise in the rearing of their horses and dogs, the problem of the moral regeneration of the race would be most thoroughly solved.

ADULT INFLUENCE.

Sec. IX. Have other persons than the above influenced your life much, or have you had special attractions or repulsions to individuals, either older or younger, of the same or opposite sex, or to whom you were inclined to go for counsel and conference in confidential matters? Describe the influence of such association.

G., 18. "An old lady to whom I have been accustomed to go for counsel, has had a great influence on my life. She is a thorough Christian, full of sympathy with the young and ever ready to aid."

G., 20. "An old lady of 60 years strongly drew me to her and left the imprint of her character on me. She has a beautiful, calm face, that does one good to look at. She has such a happy way of saying the right thing, and always speaks well of everybody."

G., 21. "When younger I was strongly attracted by an elderly lady whom I tried to make my ideal. Her goodness, beauty of character, kindness, and her great learning strongly influenced me."

G., 25. "I frequently have special attractions to individuals and as frequently repulsions. I prefer principally those of my own sex, both older and younger."

G., 20. "There is one young man whom I seem to despise. He is a fine young man, pleasant and fairly good looking, and of good family. I think his conceit is what repels me. I always go to my older sisters for counsel."

G., 19. "I know a person whom the first time I saw, I disliked. He has such sharp, black eyes, and it seemed as if, when his eye was fixed on you, it would never leave you. He was not the best of men."

G., 18. "I am repelled by a young man on account of his self-importance. He thinks he knows everything and wants to oversee everything."

G., 18. "There is a dressmaker for whom I had a strong repulsion, I cannot tell why. Once when she made me a dress, I worried over it so every time I put it on, that I became ill. I could not bear her presence, and always felt she was going to do me harm."

G., 18. "I had a strong attraction towards a minister who used to visit at my home. He was always ready to give me assistance in my studies, and tried to answer all my questions."

G., 17. "When I first went to H. S. I was attracted by a young man who was an infidel. He so influenced me that ever since I doubt almost everything. I had an aversion for a schoolmate who had a peculiar way of wearing her hair and of airing her knowledge."

G., 20. "There is a lady friend much older than I, to whom I often go for advice. She is such a good Christian, has such good judgment, and is so sweet-tempered."

G., 19. "There was a certain *so-called* minister, whom I always hated. The first time I met him, I felt a strong dislike for him. He attempted to flirt with me, which made me despise him. When I found out that he was a minister, I was glad I was not a man. He was a boorish, low, lying Englishman. His influence in the town was for evil, as he broke up families and life-long friendships. His influence

over me was good, in that it put me on my guard against cranks, and bad, in that it made me disgusted with religious affairs."

B., 20. "There is a Christian lady, who has influenced me by pleading with me to become a Christian. She got me to sign a pledge that I would not drink any intoxicating liquors, nor use tobacco, nor bad language."

B., 20. "When I was younger, an old colored woman, who used to work for us, attracted me very much by her kindness and generosity. I used to consult her in many things and looked up to her. She was a second mother to me, and always influenced me for good."

B., 20. "I was attached to an aunt, who was kind and indulgent. She used to take me for walks in the fields and woods, and tell me all about the birds and flowers. To her I told all my troubles."

B., 20. "I am attracted to B. M. by her social manners, her willingness to help others, and her firm stand against anything degrading."

B., 23. "When 8 I associated with boys several years my senior. These boys taught me to smoke and swear, assuring me that such things make a small boy appear manly."

The number who answered this question is exceedingly limited—55 in all.

Four boys were attracted by males older than themselves, and 7 were drawn to elderly females. The reasons given for this friendship were in the case of the males, intellectual endowments, and practical experience; in the case of the females, kindness, manners, Christian virtues, opposition to evil.

Twelve females were attracted by males older than themselves, and 32 by females. The reasons given for forming the friendship with the males, are: Goodness of character 4. Sympathy 3. Gifts 2. Ministerial attraction 2. Interest in my studies 1. With the females: Christian character 16. Blood relations (grandma and auntie) 9. Manners 4. Kindness 3. Cheerfulness 2. Learning 2.

Eleven girls speak of making younger boys their companions, and 2 report the same of younger girls.

No very definite results concerning the effect of these associations were obtained, but the following were clearly mentioned: Intellectual stimulus 4. Manner of life changed 3. Kindlier nature 3. Sunnier disposition 2. Better manners 2. Religious views strengthened 2. Acquired a contempt for religion 2. Became a total abstainer 1. Truer conceptions of womanhood 1. Learned to follow the lead of elders 1. Developed my temper 1. Clearer sense of right and wrong 1. Greater care in choosing companions 1. Learned to swear 1. To smoke 1.

Twenty-one cases of repulsion are mentioned with 18 reasons assigned. The repulsion in almost every case began with sight and was persistent. The causes given, are: Self-assertion 4. Manners 3. Style of dress 3. Actions 3. Personal appearance 1. Physical deformity 1. Awe 1. Lack of regard for others 1. Too newsy 1.

The most striking point brought out in this section is the

great influence character has in bringing into association the youth and the aged. Men of giant intellects are passed by, while the kind, generous, pious colored washerwoman wins the heart of the lad, and with her sympathy and interest binds him to her and leads him into paths of rectitude.

2nd. The evidence is very clear that, wherever such friendship was formed, it has been beneficial, only two instances being given to the contrary. From this we may conclude that if parents have neither the time nor the disposition to become the companions and guides of their offspring, they can do the child no better service than to encourage him to form a close friendship with some pure soul, who is interested in the elevation of humanity.

It is interesting to compare the influences of the preceding four classes. The *teacher* seems to stimulate the accessories of character, such as manners, sense of social and civil relationships, ambition, tastes, etc. The *parent* develops the fundamentals, such as sympathy, reverence, love, sense of truth, justice, mercy, kindness, meekness, patience, etc.

Companions develop the social qualities, and afford practical application of the teachings of the home and school, and prepare the boy or girl for the further duties of citizenship, by cultivating the sense of independence, individuality, altruism, etc.

The influence exerted by the *fourth* is rather of an advisory nature. Many of them, however, become ideals to the young, and thus stimulate healthy growth.

In the present constitution of social life these four factors *will* operate in either a beneficial or injurious manner upon the growing boy and girl. It becomes the parents, therefore, to see first that their own life and home are right, then to guard their child from undue contamination from a corrupted *milieu*. This can be accomplished, not by building a wall around the child, but by erecting a wall within him, which must be razed before the enemy can take possession. In other words, get the child interested in the useful and the beautiful, so that the obscene and the degrading will have no attraction for him.

Children have certain inalienable rights which fatherhood and motherhood must recognize. They have a right to stand first in the affections, the interests, and the endeavors, of the parent; they have a right to all that is good and noble and encouraging in the parent life; they have a right to find their home the most pleasant spot on earth; they have a right to all the means of refinement that lie within the limits of the parents' purse; they have a right to proper food and clothing for the body, but equally as great a right to mental and moral nourishment, that neither body nor soul may be atrophied; they have a right to have the laws of their development, both phy-

siological and psychical, well understood and held sacred by those in authority over them; they have a right to have their better nature so strengthened that when the seeds of evil speech and evil action fall upon their life, they will take no deep and abiding root, because the soil is already occupied by flowers and the fruits of better hopes.

GAMES.

Sec. X. What games have you preferred and what has been their influence in developing manliness or womanliness, sense of justice and fair play, honesty, perseverance, hardihood, physical strength, and what recreations do you prefer, and why? What is their effect?

G., 18. "Hide and Seek and Blindman's Buff have helped me to develop honesty. I have been tempted to 'peep,' I have resisted. Cards is now my favorite game. It develops honesty and fair-play. My favorite recreation is 'Day-Dreaming.'"

G., 18. "I like to walk through the woods and over the hills. It has developed a love for nature and made me observing. I am always happy when dancing, and think of nothing but the delightful motion and the rhythm. Boating has also developed a love for nature."

G., 18. "Authors has developed my memory, reasoning, judgment, and made me familiar with the writer and their works. My favorite recreation is roaming through the woods."

G., 19. "Playing house has developed womanhood, and jackstones perseverance. Putting our country together, and ambassador, developed the intellectual powers."

G., 17. "Croquet has developed a sense of honesty and fair-play."

G., 17. "Games that have influenced me in developing womanliness, sense of justice, perseverance and physical strength, are tennis, cards, chess, field sports and playing house. My recreations are walking and dancing."

G., 17. "Playing 'house' and 'doll dressing' helped me to become more womanly. I saw through them the value of knowing how to do things carefully and correctly. Tennis and croquet have developed perseverance."

G., 16. "My recreations are bicycling and walking, because of the fascination of the movement and the sense of power they give."

G., 18. "My favorite games are *tag*, anagrams, and 'Who stole Joseph's coat.' They cultivate attention and concentration."

G., 17. "Reading is my favorite pastime. It has made me unsocial and selfish, even, while at times it has stirred in me high resolves."

G., 20. "Guessing games and puzzles have developed in me perseverance."

G., 17. "When a child I used to like to play school very much. I was generally chosen teacher. I thought it nice to have charge of a school. It made me more dignified and important."

G., 18. "My indoor games were card games, but they were not very helpful, as I almost always cheated."

G., 17. "I am fond of *parchesi*. It develops honesty, fair-play and perseverance."

G., 27. "For recreation I prefer dancing and skating. Their influence is to make the body strong, graceful and responsive, and thus indirectly improves the mind."

B., 18. "I have always been fond of games of cards, checkers and dominoes. If they had any moral influence, it was bad, for I was very apt to cheat and often studied out injurious plans to carry it out. I am fond of football, which develops strength, and, if rightly played, manliness and hardihood."

B., 19. "My favorite games are tennis and base ball. They have developed manliness, honesty, perseverance and physical strength."

B., 18. "I feel a great sense of relief, when after being at work all day, I can jump on my wheel and take a run of ten miles or so, or take a boat and row about the lake for a short time."

B., 20. "Checkers and cards bring out fair-play, justice and perseverance; base ball and football, manliness and physical strength."

B., 20. "I obtain greatest pleasure in taking walks through the woods, finding some secluded spot, lying down and enjoying the absence of human noises, having nothing to do but listen to the birds and allow my thoughts to dwell on the beauties of nature and their maker. After such contemplation, I sometimes feel so buoyant, that the desire to run almost overpowers me."

B., 18. "I like to play football because it gives you a chance to show people what stuff you are made of, both morally and mentally."

B., 20. "I always prefer a game of ball. It develops a keen sense of justice, perseverance, honesty and physical strength, one learns perseverance when the game is going against one."

B., 20. "Little Old Man had a tendency to curb a bad temper and uproot injustice. It also developed hardihood."

B., 20. "The games I prefer are tennis, base ball, checkers, parchesi. Base ball and tennis have had an influence in developing my body; checkers in arousing my reasoning powers, parchesi perseverance. I prefer reading and rowing for recreations."

The following list shows the games played by the girls:

Hide and seek 56. Croquet 43. Tag 41. Tennis 36. Checkers 23. Parchesi 22. Authors 19. Dolls 18. House 17. Cards 16. Base ball 15. Blindman's buff 15. Pigs in clover 12. Prisoner's base 12. Jackstones 11. Jumping rope 9. Halma 9. Dominoes 9. I spy 6. Chess 5. Duck on the rock 5. Fox and geese 5. Hop-scotch, tiddledy winks 5. School 5. Messenger boy 4. Old maid 4. Euchre 4. Pussy wants a corner 4. Hoop-rolling 3. Drop the handkerchief, puzzles, whist, marbles, solitaire, kick the wicket, football (3 each). Anagrams, Antony over, colors, shuttlecock, battledore, basket ball, pull away, horse, jack straws, casino, see-saw, mumblety peg, blue bird, ambassadors, robbers, lotto, black bear (2 each). Beanbag, fish-pond, twenty questions, hearts, color of the bird, come to supper, dog on wood, crack the whip, charades, sense steps, hide the thimble, puzzle fifteen, kick the can, red soldier cap, cribbage, bowling, London bridge is falling down, Jacob and Rachel, hare and hounds, my ship's arrived, bright idea, spider and the fly, Louisa, wild horse, golden pavement, consequences, snap, hunt the slipper, kick the stick, geography cards, dice, Peter Coddle's dinner party, putting together our country, princess and captain, ten pins, gymnasium, cars, cross and wood, can can, old witch, running on cans, walking on stilts,

backgammon, criss-cross, here we go round the mulberry tree, toll-gate, giants, Copenhagen, needle's eye, word-making, catch, jack-a-bow, innocence abroad, go bang, mother goose, catch fish, circus, church, babminton, Indians and guessing games.

Games by the boys, are : Base ball 14. Football 9. Checkers 8. Cards 7. Tennis 6. Marbles 4. Tag 4. Croquet 4. Bowling 3. Hide and seek 3. Dominoes 2. Pool 2. Tiger 1. Blindman's buff, jumping rope, little old man, mossy, shinny, hide the thimble, forfeits, parchesi, chess, tit-tat-toe, quoits, billiards.

In regard to the moral import of games, the following classification shows the way they are viewed by the boys and girls :

Womanliness. Dolls 17. House 12. School 3.

Manliness. Ball 12 (football 6, base ball 6). Tennis 1. Cricket 1.

Mental Power. Authors 5. Checkers 3. Music 2. Chess 1. Cards 1. Parchesi 1. Charades 1. Ball 1. My ship's come home 1. Anagrams 1. Putting our country together 1.

Perseverance. Pigs-in-clover 9. Parchesi 9. Tennis 9. Checkers 8. Ball 8. Croquet 5. Halma 5. Cards 5. Puzzles 5. Hide and seek 5. I spy 2. Authors 2. Tag 2. Chess 2. Tiddledy winks 2. Black bear 1. Robber, puss in corner, backgammon, criss-cross, anagrams, solitaire, duck on rock, the spider and the fly, messenger force, jacks (each 1).

Justice and Fair Play. Croquet 22. Hide and seek 18. Cards 14. Checkers 12. Ball 12. Authors 7. Tag 6. Parchesi 6. Tennis 6. Halma 4. Blindman's buff 4. I spy 3. jacks 3. Prisoner's base 2. Hunt the slipper, black bear, puss in corner, backgammon, criss-cross, toll-gate, puzzles, bowling, dominoes, hop-scotch, ambassador, bright idea, Indians, tenpins, lotto, chess, innocence abroad, messenger force, quoits (each 1).

Honesty. Croquet 19. Hide and seek 18. Cards 12. Checkers 11. Parchesi 7. Ball 7. Authors 6. Blindman's buff 5. Jacks 5. Tennis 4. I spy 3. Tag 2. Halma 2. Prisoner's base 2. Hunt the slipper, black bear, puss in corner, toll-gate, fish pond, seven steps, colors, hop-scotch, chess, tiddledy winks, innocence abroad, go bang (1 each).

Cheating. Cards 4. Checkers 1. Croquet 1. Dominoes 1.

The recreations mentioned by the girls, are : Walking 35. rowing 35. Reading 33. Skating 32. Dancing 31. Driving 25. Bicycling 20. Riding 14. Music 14. Swimming 4. Coasting 3. Sailing 3. Talking 3. Rambling in the woods 3. Theater 2. Fancy work 2. Spring-board 1. Billiards 1. Tennis 1. Indian clubs 1. Day dreaming 1.

By the boys: Bicycling 7. Swimming 7. Skating 4. Riding

3. Gymnastics 3. Fishing 2. Strolling in the woods 2. Walking 2. Reading 2. Rowing 2. Hunting 1. Sailing 1. Driving 1. Music 1. Bowling 1. Dancing 1.

The reason assigned for the choice of a certain recreation was, in almost every instance, "for physical development."

A number of other reasons, however, were assigned, such as—

Dancing. Mere pleasure, develops the rhythmic sense, makes one graceful, enlivens the spirits, gives pleasant associations.

Theater-going. Pleasure, mental improvement, develops the sympathetic side.

Music. Brings rest and makes one more cheerful, stirs one's deeper nature, produces a feeling of sublimity, develops the æsthetic side.

Fishing. Develops patience and perseverance.

Bowling. Produces physical strength and control of muscular power.

Bicycling. For physical development, gives a sense of freedom and of independence, a great brightener of spirits. The motion is fascinating, pleasure, power to travel.

Rowing. Physical strength, restful.

Skating. Physical development, sense of freedom, hardihood, produces a better mood.

Bathing. Pleasure.

Reading. Takes my attention from my studies, develops sympathy, improves the mind, corrects one's views of life, pleasure; one said: "makes me unsociable and selfish."

Riding. Physical health, restful, brings one into contact with nature, revives drooping spirits.

Walking. Health, communion with nature, spiritual uplift, produces a better mood, pleasure.

It will at once be seen that the great incentive to recreation is the necessity of out-door exercise for health. The choice, however, is chiefly determined by the pleasure produced. The majority of returns state that they saw no particular moral worth in their pastimes. There is no doubt, however, that even these may be made the means of strengthening the moral sense, and the writer is of the opinion that unconsciously, from those avocations, there has accrued to all those reporting some moral wealth.

The returns give clear evidence in regard to the educative value of plays. By them there is developed justice, moderation, self-control, truthfulness, loyalty, brotherly love, courage, perseverance, resolution, perception, prudence, forbearance, sympathy, a training of hand, eye, limb, and of the faculties of judgment. Provision should be made for a child to express and develop his own inner life through this spontaneous and pleas-

urable means. All writers on education have recognized the value of play. An excellent article by Mr. Johnson, on "Education by Plays and Games," is found in the *PEDAGOGICAL SEMINARY*, Vol. III, No. 1, while President Hall's "Story of a Sand Pile" is a classic.

READING, ETC.

Sec. XI. What studies, subjects, or lines of reading, or intellectual interest, have affected you for good or for bad, and how? Did mathematics deeply impress you with universal law, astronomy with sublimity and reverence, chemistry with the order of the infinitesimal, botany and zoölogy with the miraculous nature and persistence of life? Have you experienced special interest in any line of study, and, if so, can you tell what it is about it that attracts you, and how it has affected you for good? Can you describe or account for any aversion you have felt for any special study?

G., 20. "From literature I learned to love poetry for poetry's sake. Botany trained me to patience and perseverance as well as deftness in mounting. Psychology is helping me to break bad habits. Manual training has more bad moral influence than good physical training, as students in this subject will take any amount of help, and it will cause the sweetest tempered people to get mad enough to swear."

G., 19. "Astronomy, botany and zoölogy have strengthened my faith in the existence of a creator."

G., 19. "History has set before me many examples worthy of imitation. Psychology has taught me the wonderful powers of the human mind and made me realize more keenly my faults."

G., 20. "History has taught me much in character, and has set before me ideals. Physiology has taught me to care for my body."

G., 17. "At 10 years of age I took a great aversion to little children. The study of psychology has completely changed my dislike into fondness."

G., 20. "Science has opened to me the wonders of nature and revealed the hidden beauty that is strewn all around. Psychology has opened to me a new life, and both these studies have turned my thoughts to a higher power."

G., 18. "I abhor mathematics, possibly because I do not understand them, they are so vague and unreal."

G., 17. "Literature was to me the origin of higher motives. Geography created in me a more reverent attitude."

G., 18. "History has taught me loyalty to my country and given me an insight into the lives of noble men."

G., 18. "I like mathematics, because I can work until I get the result and can feel certain that I am right."

G., 17. "Literature has led me to carefully choose good books. Before studying it I would read anything."

G., 20. "Mechanical drawing has made me careful and painstaking in all that I do. Mathematics has shown me that careless work in one part will make trouble in another."

G., 20. "I detested physiology. I was fond of running, jumping and climbing. By this study I found out the positions of the bones. I was ever after afraid of dislocating some of them."

G., 19. "I had a most pronounced aversion to algebra. I think

this was in part due to my hatred of the teacher. Since I have had other teachers I can tolerate it."

G., 19. "The natural sciences have made me more reverent. Physiology and psychology made me skeptical in regard to religion."

G., 20. "The study of mathematics has added to my perseverance, neatness and exactness. Scientific cooking has increased my desire to do something for others. I had a special aversion to history. It was always regarded by me as a mass of unrelated facts without any bearing upon our lives. It appealed alone to the memory."

G., 18. "Psychology has broadened my ideas of life, made me think, helped me to self-control, and taught me to study myself and others. It has shown me the nobility of the teacher's calling and the preciousness of a soul."

G., 20. "I always enjoyed mathematics. I liked to solve the problems myself and felt as though I had conquered an enemy."

G., 19. "I have a warm interest in painting, drawing, singing and poetry, as they stir my nature to its very depths. I despise grammar, because it seems to be 'much ado about nothing.'"

G., 19. "As a child I despised history. It seemed dry and stupid. I think this was due to the way it was taught."

G., 17. "Drawing has made me more accurate, patient and self-controlled. Zoölogy has taught me that everything in its own way and language is telling of the wonder works of God. Manual training has made me more persevering, patient, and industrious; astronomy, more reverent; history, braver and more sympathetic; psychology, to live better, more observant and more lenient in condemning the actions of others, and has drawn me closer to children."

B., 20. "Reading dime novels and detective stories had a bad effect upon me. After reading some I got an old revolver and some cartridges and went to the woods to play some of the characters."

B., 18. "Manual training has taught me to be very careful and exact—or spoil the work. Mathematics has made me more rational. Psychology has increased my interest in children."

B., 20. "Mathematics has affected me for good. It has impressed me with universal law, and has cultivated in me the habit of exactness. I think it has affected my ethical nature through the necessity of having principles and following them. Zoölogy and botany have proven to me the goodness of the Creator. Grammar I do not like, because I think it was not well taught."

The following table shows the subjects which seemed to have exerted a good influence upon the student: Psychology 23. Literature 18. History 17. Geography 5. Mathematics 3. Botany 2. Zoölogy 2. Grammar 1. Drawing 1. Manual training 2. Mechanical drawing 1. Physiology 1.

The subjects that have had an evil effect, are: Manual training 4. Physiology 2. Psychology 1. Literature 1. Novel reading is also mentioned by 1.

In reply to the question: Did mathematics impress you with natural law? 24 G. and 2 B. answered *yes*, and 49 G. and 4 B. *no*.

Did astronomy, with sublimity and reverence? *yes*, 44 G., 2 B.; *no*, 2 G.

Did chemistry with the order of the infinitesimal? *Yes*, 17 G., 1 B. *No*, 3 G.

Did botany and zoölogy with the miraculous nature and persistence of life? *Yes*, 70 G., 5 B. *No*, 5 G.

The subjects in which special interest was taken, are: Mathematics 28. Literature 23. History 23. Psychology 20. Botany 16. Zoölogy 11. Geography 10. Drawing 5. Grammar 3. Music 3. Physics 3. Poetry 2. Manual Training 2. Physiology 1.

Special aversion was felt for the following subjects, and the reasons assigned, were: (1) They were poorly taught. (2) The learner had no gift along that line. Manual training 16. Mathematics 12. Grammar 11. History 10. Geography 5. Latin 5. Algebra 4. Rhetoric 3. Geometry 1. Spelling 1. Physiology 1. Drawing 1. Arithmetic 1.

FAVORITE BOOKS, PROVERBS, ETC.

Sec. XII. What are your favorite books, and why? Name a few in the order of the benefit you have received from them. Name the pieces, articles, poems, or proverbs, that have come home to you, and why and how. Name, also, any literature you have ever read or heard of, whether in the ancient classics or the modern newspaper, that seemed luminous on the general topics of this syllabus.

The favorite authors are: Longfellow 107. Lew Wallace 44. Bible 40. L. M. Alcott 40. Scott 40. Stowe 34. Dickens 34. Bryant 30. Tennyson 26. Bunyan 21. Whittier 15. Litton 13. Eliot 13. Roe 12. Shakespeare 11. Hawthorne 10. Thomas à Kempis 8. Irving 8. Pansy 8. Elsie Books 8. Emerson 6. Poe 6. Ingraham 6. Lyall 6. Holmes 6. Carey 6. MacDonald 6. Drummond 5. Kingsley 5. Thackeray 5. Grey 5. Black Beauty 5. Many other authors were mentioned but once or twice.

In making up the list of books those read by the boys are kept separate from those read by the girls.

The books reported by the girls are: Ben Hur 41. Bible 32. Psalm of Life 32. Uncle Tom's Cabin 27. Pilgrim's Progress 21. Evangeline 17. Thanatopsis 15. Little Women 11. David Copperfield 10. Myths and Fairy Tales 10. English History 9. Ancient History 9. Paul Revere's Ride 8. Ivanhoe 8. Last Days of Pompeii 8. Elsie Books 7. Chautauqua Series 7. Lucille 6. American History 6. Drummond's Essays 5. Black Beauty 5. Prince of the House of David 5. Romola 5. Bath Stones 5. Robinson Crusoe 4. Merchant of Venice 4. Elegy 4. Snowbound 4. Scarlet Letter 4. Vision of Sir Launfal 4. L. L. Fauntleroy, Paradise Lost, Biographies, Elaine 3. Excelsior, the Gates Ajar, Jane Eyre, Chambered Nautilus, St. Elmo, Old Curiosity Shop,

Hypatia, Titus, Tales of Two Cities, Dream Life, and 201 others, each of which is mentioned once or twice.

Books Read by the Boys. History 6. Adventures 6. E. P. Roe 6. Pilgrim's Progress 5. Uncle Tom's Cabin 4. The Bible 4. Scott 4. Psalm of Life 3. Lady of the Lake 3. Snowbound, Evangeline, Self-helps and Character, Dickens, Shakespeare, Tennyson, Ward's Biography of Washington, Biography of Lincoln, Dumas, O. W. Holmes, and Grey's Elegy (2 each). 67 others were reported, one each, several of which were biographies.

Of the 90 books reported by the 23 boys, 47 are also found among the list given by the girls. The divergence shows itself chiefly in the class of lighter reading. It is perhaps safe to predicate that in all the books having a moral or ethical content, there need be but little or no difference in the material furnished to the sexes until the time when self-consciousness has asserted itself, after which books suited to each should be chosen.

2nd. Children should have their *own* library and possess their *own* books.

3rd. The helpfulness of a book is largely relative, *i. e.*, books that have helped me may not help you, or books that have interested me at a certain period of life may not have any attraction for another at the same period of his life. Their usefulness depends greatly upon the psychic and emotional development of the individual, and upon the circumstances that surround him.

4th. I have no faith in the serviceableness of such books as one forces himself to read for the good they may do him. To aid in growth, in strength, in knowledge and in character, they must be spontaneously chosen.

5th. Goody-goody books are practically valueless, and much of the trash, that flouts its virtues in the eye of the reader, is fit only to companion with the yellow covered literature found in the stalls of every newsdealer. Fiction, provided it be true, is to be commended. Fables, fairy-tales, myths, Bible stories, cannot be too highly prized, as they are the very food on which the emotions are nourished, and it is high time for the teacher and the parent to recognize that the heart is larger than the head, and that the culture of the emotions is the true propædæutic to intellectual growth.

6th. Books should be provided along the line of the child's interest, provided such interest be neither immoral nor debasing. Some children have a great fondness for animals. Books treating of their history, habits and mythology should be furnished. Others are fond of tools, etc. An interest in reading may be aroused by appealing to this passion. Every child has special

tastes, which may be employed to develop a love for pure and ennobling literature.

PROVERBS AND ADAGES.

- Girls.* "If at first you don't succeed try, try again," 17.
 "Don't cross a bridge before you come to it," 16.
 "Do unto others as you would that they should do unto you," 14.
 See Matt. 7: 12. Luke 6: 31.
 "Every cloud has a silver lining," 13.
 "A stitch in time saves nine," 12.
 "The Lord helps those who help themselves," 11.
 "It is darkest just before the dawn," 8.
 "It's a long lane that has no turning," 8.
 "Never trouble trouble 'till trouble troubles you," 7.
 "Never put off until to-morrow what you can do to-day," 6.
 "Whatever is worth doing at all is worth doing well," 6.
 "What can't be cured must be endured," 5.
 "Where there's a will there's a way," 5.
 "All is not gold that glitters," 5.
 "This above all to thine own self be true,
 And it must follow as the night the day,
 Thou canst not then be false to any man," 5.
 "Be good sweet maid and let who will be clever," 3.

Two Each.

- "As a man thinketh in his heart so is he."
 "Build thee more stately mansions, oh my soul! as the swift seasons roll."
 "Life is a sheet of paper white,
 Whereon each one of us may write
 His word or two and then comes night.
 Greatly begin, tho' thou hast time
 But for one line be that sublime,
 Not failure, but low aim is crime."
 "The quality of mercy is not strained."
 "He that ruleth his spirit is mightier than he that taketh a city."
 "So live that when thy summons come," etc.
 "Speak gently, it is better far to rule by love than fear."
 "Our greatest glory consists not in never failing but in rising every time we fail."
 "I know not what the future hath.
 Of marvel or surprise,
 Assured alone that life and death
 His mercy underlies."
 "Breathes there a man with soul so dead
 Who never to himself hath said,
 This is my own, my native land."
 "Oh 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."
 "A good name is rather to be chosen than great riches."
 "A bird in the hand is worth two in the bush."
 "Do not borrow trouble."
 "The heights by great men reached and kept,
 Were not attained by sudden flights,
 But they while their companions slept
 Were toiling upward in the night."

"Do not look for wrong and evil,
 You will find them if you do;
 As you measure for your neighbor
 He will measure back to you."
 "Look for goodness, look for gladness,
 You will find them all the while
 As you bring a smiling visage
 Towards the glass—you 'll meet a smile."

One Each.

"No man doth well, but God hath part in him."
 "Our deeds determine us as much as we determine our deeds."
 "You are young and have the world before you; stoop as you go
 through it, and you will miss many a hard thump."
 "Where ignorance is bliss 'tis folly to be wise."
 "Be not like stream that brawls
 Loud with shallow waterfalls,
 But in quiet self-control
 Link together soul and soul."
 "I pray the prayer of Plato old,
 God make thee beautiful within,
 And let thine eyes the good behold
 In everything save sin."
 "Little minds are tamed and subdued by misfortune, but great minds
 rise above it."
 "The fittest place where man can die is where he dies for man."
 "What thou knowest not now, thou shalt know hereafter."
 "Suffer little children to come unto me, and forbid them not, for of
 such is the kingdom of God."
 "Order is Heaven's first law."
 "Holiness becometh thine house, O Lord, for ever."
 "Within the oyster shell uncouth
 The purest gem may hide,
 And oft you 'll find a heart of truth
 Within a rough outside."
 "Under all circumstances keep an even mind."
 "Variety is the very spice of life that gives it all its flavor."
 "Make hay while the sun shines."
 "Delay no time, delay has dangerous ends."
 "There's many a slip 'twixt the cup and the lip."
 "Our prayers and God's mercies are like two buckets in a well, while
 one ascends the other descends."
 "All actual heroes are essential men, and all men possible heroes."
 "What we call time enough always proves little enough."
 "After wits are dearly bought, so let thy fore-wit guide thy thought."
 "Sweet are the uses of adversity."
 "Who would be for themselves must strike the blow."
 "To live in hearts we leave behind is not to die."
 "Full many a gem of purest ray serene
 The dark unfathomed caves of ocean bear;
 Full many a flower is born to blush unseen
 And waste its sweetness on the desert air."
 "For every evil under the sun
 There is a remedy or there is none;
 If there is one try to find it,
 If there is none, never mind it."
 "The Lord God is a sun and shield; the Lord will give grace and

glory, and no good thing will he withhold from those who walk uprightly."

"Heaven's gates are not so highly arched as king's palaces; they that enter there must go upon their knees."

"Fear God, and when you go men shall think they walk in hallowed cathedrals."

"Dare to say no. To refuse to do a bad thing is to do a good one."

"The thing most specious cannot stead the true,
Who would appear clean must be clean all through."

"One and God make a majority."

"A rolling stone gathers no moss."

"Honesty is the best policy."

"Whatsoever you do, do it heartily as unto the Lord, and not unto men."

"Look before you leap."

"Now is the appointed time."

"To him that hath shall be given, and from him that hath not shall be taken even that which he seemeth to have."

"If wisdom's ways you wisely seek

Five things observe with care,
Of whom you speak, to whom you speak,

And how, and when and where."

"Kind words never die."

"Curses like chickens come home to roost."

"How far that little candle throws his beams,
So shines a good deed in a naughty world."

"Cleanliness is next to godliness."

"Honor and shame from no condition rise,
Act well your part, there all the honor lies."

"Every day should be passed as if it were to be our last."

"Think twice before you speak once."

"A soft answer turneth away wrath."

"It is more blessed to give than to receive."

"Not how much, but how well."

"A stitch in time saves nine."

"Beauty is only skin deep."

"Patience is a virtue."

"Don't cry over spilt milk."

"Do thy duty that is best,

Leave unto the Lord the rest."

"Every shadow is edged with sunshine."

"The only way to have a friend is to be one."

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been.'"

"Work as though you would live forever,

Live as though you 'd die to-day."

"The best part of our life is that which teaches us where knowledge leaves off and ignorance begins."

"Do you court learning's prize,

Climb its heights and seize it;

In ourselves our fortune lies,

Life is what we make it."

"Into each life some rain must fall,

Some days must be dark and dreary."

"Coming events cast their shadows before."

"Kind hearts are more than coronets."

"Somewhere above us, in elysian ether,

Waits the fulfillment of our dearest dreams."

"When adverse winds and waves arise,
And in my heart despondence sighs,
When life her throng of care reveals,
And weakness o'er my spirit steals,
Grateful, I hear the kind decree:
That 'As my days my strength shall be.'"

"There is no rest for the wicked."

"New brooms sweep clean."

"All things come to those who wait."

"Write your injustices in sand, your benefits in marble."

"God helps those who help themselves."

"The waiting time is the hardest time of all."

"Life's sorrows fluctuate, God's love does not,
And his love is unchanged when it changes our lot."

"All things work together for good to those that love God."

"Truth crushed to earth shall rise again."

"Work while you work, play while you play."

"Patience, industry and perseverance overcome all difficulties."

"Never buy a thing that's cheap, it may be dear to you."

"T is not the thing that you do, dears,

'T is the things you leave undone,
That cause the bitter heartaches

At the setting of the sun."

"Boys flying kites haul in their white winged birds,
But you can't do it when you're flying words."

"Thoughts unexpressed may often fall back dead,
But God himself can't kill them when they're said."

"To do the thing you know you ought to do, at the time when you ought to do it, whether you like it or not, this will bring the joy of doing, this will insure success."

"Forgetting those things which are behind, and reaching forth unto those things which are before." (Phil. 3: 13.)

"Do your best and leave the rest."

"Our to-days and yesterdays are the blocks with which we build."

"The man who seeks one thing in life, and but one, may hope to achieve it before life be done. But he who seeks all things wherever he goes, only reaps from the hopes, which around him he sows, a harvest of barren regrets."

"Tasks in hours of insight willed, may be through days of gloom fulfilled."

"If you make a mistake don't look at it long, take the reason of the thing into your mind and then look forward."

"Profit by the mistakes of others that you may never know their sorrow."

"What is really best for us lies always within our reach, though often overlooked."

"We pass from glory to the grave."

"The penalty of being behind time means so much advantage and opportunity lost."

"Self-reverence, self-knowledge, self-control, these three alone lead man to sovereign power."

"Any life that is worth living must be a struggle, a swimming not with, but against the current."

"In order to be loved you must be lovable."

"There is no failure except in no longer trying."

"Take no thought for the morrow."

"Who never breaks a rule
Is little better than a fool."

"Everything has a place for itself."

"Love thy neighbor as thyself."

"So nigh is grandeur to our dust,
So near is God to man

When duty whispers low thou must,
The youth replies 'I can.'"

"No matter how much you may want to do a thing, if it is your duty not to, you must obey duty rather than pleasure."

"Have you thought what you are doing, have you thought where this will end."

"Whatever you try to do, do it with all your might."

"What man hath done man can do."

"Don't count your chickens before they are hatched."

"We learn not for school but for life."

"To seek is better than to gain,
The fond hope dies as we attain,
Life's faintest things are those which seem,
The best are those of which we dream."

"Be grateful for the gifts that you possess, nor deem a rival's merits make yours less."

"It is better to hope than despair,
It is better to trust than to doubt,
And the soul that looks upward in prayer
Has a light that can never go out."

"If we spend the time in improving the present we do in regretting the past, the future would not steal upon us unawares."

"I slept and dreamt that life was beauty,
I waked and found that life is duty."

"Are there voices in the valley
Lying near the heavenly gate?
When it opens do the harp-strings,
Touched within reverberate?
When like shooting stars, the angels
To your couch at nightfall go,
Are their swift wings heard to rustle?
Tell me? for you know."

"There is a reaper whose name is Death."

"I shot an arrow in the air,
It fell to earth, I know not where."

"Do not let us lie at all. Do not think of one falsity as harmless, another as slight, and another as unintentional. Cast them all aside. They may be light and accidental, but they are ugly soot from the smoke of the pit for all that."

"An epitaph in a country church yard."

"The Psalm of Life."

"Oh why should the spirit of mortals be proud."

Boys. "Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered for they are gone forever."

"Anything that is worth doing is worth doing well."

"There is no time like the present,
The future is not ours;
If we would make our lives sublime
Improve the present hours."

"Little boy with rosy cheeks and auburn hair,
Listen a moment while I say : Do not, do not swear."

- "The more haste the less speed."
 "Make hay while the sun shines."
 "A penny saved is a penny earned."
 "A place for everything and everything in its place."
 "Behind the clouds the sun is still shining."
 "Take care of the pennies and the pounds will take care of themselves."
 "I hold it truth with him who sings
 To one clear harp in divers tones,
 That men may climb on stepping stones
 Of their dead selves to higher things."
 "Whatever is, is right."
 "Experience keeps a dear school, but fools will learn in no other."
 "Life is a sheet of paper white
 On which each one of us may write
 His word or two, and then comes night."
 "Nor deem the irrevocable past
 As wholly wasted, wholly vain,
 If rising on its wrecks at last
 To something nobler we attain."
 "What man has done man can do."
 "Speak out in acts, the time for words has passed and deeds alone suffice."
 "Procrastination is the thief of time."
 "Actions speak louder than words."
 "Be true to your word, your work and your friend."
 "You never miss the water till the well runs dry."
 "If the shoe fits, put it on (wear it)."
 "Fine feathers don't make fine birds."
 "If ought good thou canst not say
 Of thy neighbor, foe or friend,
 Take thou then the silent way,
 Lest by words thou shouldst offend."
 "Better late than never, but better never late."
 "The early bird catches the worm."
 "Deeds are fruits, words are but leaves."
 "The greatest conqueror is he who conquers himself."
 "Face the worst and make the best of it."
 "You influence every person you meet."
 "Never put off till to-morrow what you can do to-day."
 "Still waters run deep."
 "A bad penny always returns."
 "Birds of a feather flock together."
 "Hurry makes waste."
 "Think much, speak little, look before you leap."
 "Vessels large may venture more,
 But little boats should keep near shore."
 "Empty your purse into your head and no one can get it from you."
 "Straws show which way the wind blows."
 "Do the next thing."
 "To tell the truth is to make life all golden."

One cannot but be impressed by the great rôle proverbial sayings have played in the moral and psychic life of those reporting. This may be due more to the fact that they are the immediate descendants of that people whose mental nourishment was strongly seasoned with Franklin's "Poor Richard's

Almanac," but be that as it may, the question arises, are we not losing a very potent agency by refusing to employ the rich gnomic literature that has been so formative in all the early peoples?

While it would take volumes to set forth all the virtues of proverbs and fables as seen in the life and literature of more primitive times, a few men of prominence have clothed their views in such brief form, that they will bear transcription.

Aristotle says: "Proverbs are remnants, which on account of their shortness and correctness, have been saved from the wreck and ruin of ancient philosophy." Agricola declares them to be "short sentences into which, as in rules, the ancients have compressed life."

Thomas Fuller defines a proverb as "much matter decocted into few words." James Howell, "a great deal of weight wrapt up in little."

The modern definition is "the wisdom of many and the wit of one."

D'Israeli declares: "centuries have not worm-eaten the solidity of this ancient furniture of the mind."

Since the advent of the printing press, and "the school-master has been let loose upon us, every artisan has become a philosopher and a perfectibilian. The worthy catechumen of the new order does not but despise those saws, and makes no more use of those epigrammatic condensations of applicable wisdom, which have long served as a sort of moral code of direction to mankind."¹ In the school-room, or the home no longer is a truth pointed, or a moral lesson clinched by an apothegm. Rationalism and science are no more fit salve for all the evils of life, than is natural history a guide to the farmer in grazing his cattle, or conic sections to the tailor, or chemical affinities to the cook. What the world wants is the truth of experience in an accessible form for the vulgar mind.

The literature of every nation is rich in them. Their origin antedates the authentic history of language. Greece, however, is the country to which modern nations are indebted for much of this lore. Coming in contact with all the eastern peoples, subduing most and inflicting her language and customs upon them, she readily became the treasure house for these philosophic relics. Her philosophers, sophists, dramatists, prose and verse writers have not only employed, but also coined them. Latin writers used them profusely, and Rome has handed them down to her modern descendants as one of the most precious of pedagogic gifts. "For the working classes of a country, they are quaint truisms, sanctioned by extensive experience,

¹ Anomy, *Fraser Mag.*

easily comprehended and circulating readily from mouth to mouth, which, when they continue in use, have great pith and moral influence in assisting a laboring population to just notions of life and relative duties and go further towards the inculcation of sound and applicable sense, than all the pseudo-learning, that, by any process, can ever be driven into the head of a man who has to toil for bread. More good can be done by inoculating the common people of any country with common sense principles and infusing into their minds such fragments of pithy moralizing generally contained in national proverbs, as shall give them habits of reflection and forethought." (*Fraser Mag.*)

Previous to the time of book-making, learning passed from mouth to mouth. The most convenient form was the epigram, hence the great rôle of the proverb in forming the thought and life of all the early nations. "By them, they were reverently received into ordinary parlance, as the condensed wisdom of ages, and the verdicts of hoary-headed experience, and when once received, they governed like Holy Writ." (F. R. Goulding, *Appleton's Journal*.)

So great has been their influence in moulding the national mind, that to know a nation's proverbs is to know its psychic state and moral character. The proverbs of England, as a whole, are stamped with the aim of attaining the art of living wisely, prosperously and happily. Strong marks of the Englishman's doggedness and surliness appear. How the calculating circumspection of the Scotch is brought to the fore! How the pride and grave humor of the Spaniard, together with his tendency to sneer at womanhood and virtue, are discernable! What jealousy and shrewdness and revenge is seen in those of Italy! What conceit and gasconading propensity, what wit and humor in the French! If proverbs have exerted such a powerful influence in the development of the nation soul, or the race soul, what efficient means may they not be in the hands of the instructor, when used in connection with other moral agencies? Are we wise in neglecting to make a much more extended use of them than we do?

We must not think them beneath us. The learned Erasmus in Holland, and Guicardini in Italy, collected and published adages. The great Bacon published apothegms new and old. It is believed Aristotle himself as well as Solomon wrote, or collected proverbs. Bacon says Cicero did. So, too, Plutarch and Stoboeus, of more modern times. Alfred the Great, led the way in England, and Spelman says: "by this means he was considerably assisted in ameliorating and raising the moral character of our ancestors." Much of the teaching of the Druids to the early Britons was proverbial, while the maxims of Confucius and Zoroaster exhibit the same nature. The Tal-

mud is pregnant with them, the Bible teems therewith, while the strength, and beauty, and directness of much of Christ's teaching is due, in part at least, to its proverbial form.

Though proverbs may be the voice of experience, the fiat of the wise and prudent, there is a limit to their use, and it would be very unwise to give an unqualified approval of wholesale parœmiology. The teaching of many adages are so contradictory of the elements of true character that to introduce them into the sphere of the every day life of the ordinary individual would be moral suicide, as the following witness: "The world owes a man a living." "All stratagems are fair in love and war." "Charity begins at home." "Self-preservation is the first law of nature." "What was once a vice is now a custom." One may as well have the game as the name." "Guilt is always timid." "People like to be deceived." "He laughs best who laughs last." It is a significant fact that those European nations that exhibit the most moral degeneracy, possess the greatest number of proverbs that are malicious and vile, while on the other hand that people, whose very name has become a synonym for virtue and morality, has a language pregnant with sayings, teaching the highest conceptions of life and its duties and privileges.

Though the languages of all peoples are strewn with these mischievous sayings, yet the proverbial harvest is so rich, that the parent and the pedagogue can have no trouble in glean- ing the choicest seeds therefrom, which may be dropt into the soil of the human heart, from which there may grow the rich fruitage of human character.

To those interested, the following references may be helpful: Parœmiographic Græci. Göttingen, 1839-51. Proverbs chiefly taken from the *Adagia* of Erasmus. Robt. Bland, London, 1814. A Handbook of Proverbs. H. G. Bohn, London, 1857. A Polyglot of Foreign Proverbs, with index. H. G. Bohn, 1857. Old Sayed Saws and Adages. James Howell, London, 1659. Dictionary of Spanish Proverbs. John Collins, London, 1823. *Quelque Six Mille Proverbs*, P. Ch. Cahier, Paris, 1836. *Petite Encyclopedie des Proverbs Français*. Hilaire le Gais, Paris, 1860. Arabic Proverbs, translated and explained. J. L. Burckhardt, London, 1830. Wit and Wisdom from West Africa. Capt. Burton, London, 1865. Scotch Proverbs. Allan Ramsay, Edinburgh, 1797. Mavor's Proverbs, alphabetically arranged. London, 1804. Select Proverbs of all Nations. Thos. Fielding, London, 1821. Proverbs of all Nations, compared and explained and illustrated. Walter R. Riely, London, 1861. Proverbs and their Lessons. R. C. French, London, 1857.

In ethical worth none compare with the unopened mine of the proverbial lore of the Hebrews. See Bible, Apocryphal Books of Wisdom, of Solomon, Ecclesiasticus, the Pirye Abhoth, the Mishna and the Talmud.

GENERAL CONCLUSIONS.

It would be the height of pedantry to build any elaborate system of moral pedagogy on such a limited supply of data. Neither would it be wise to indulge in any metaphysical speculations, as the material is at best one-sided. Before any satisfactory conclusions can be drawn, a study must be made of persons whose conduct might be designated as moral laxity, a study similar to the one presented by Mr. Geo. Dawson in a previous number of the PEDAGOGICAL SEMINARY.¹ It is hoped that this work may be but the beginning of a more extended study of the subject of moral education, a question fraught with such interest, and so closely connected with the welfare of the race, as well as with that of the individual.

Five important facts, or principles, are clearly suggested by the above material.

1st. Moral action, in early period of life, and even in early manhood and womanhood, is a matter of imitation and suggestion rather than of intellect. The great rôle played by suggestion has been most clearly shown by Mr. M. H. Small in an excellent paper on this subject.¹

2nd. Though children are born with the sense of the *oughtness* out of which the moral nature grows, yet this would avail nothing, did not parents furnish the growing boy, or girl, with clear conceptions of the moral content of life, *i. e.*, instruct him, or her, thoroughly in all the principles that teach duty to God and man. (See Sections IV, and VIII.)

3rd. It is very evident that much of the moral excellence of the character of many of those reporting is due, in large measure, to the hereditary influence that gathered round them at their birth. Blood does count for something, with a vengeance.

The work of Mr. Dawson, above referred to, goes to show that, of the 52 moral delinquents personally studied by him, the most of them "had parents that were intemperate, improvident, or criminal." When bad environment had joined hands with this bad heredity, nothing short of a miracle could stay the influences that were driving these same boys and girls to the reformatories.

The point I wish to make is, (a) The heredity of the child should be as carefully studied as the strain of the cattle with which the farmer would stock his acres, and any physical weakness, or tendency to evil in his ancestry should be made known to him in order that he may be on his guard, lest the enemy, that

¹ A study in Youthful Degeneracy. PEDAGOGICAL SEMINARY, Vol. IV, No. 2, p. 221.

¹ The Suggestibility of Children. PEDAGOGICAL SEMINARY, Vol. IV, No. 2.

lurks in ambuscade in his very veins, may attack him unawares ; (b) The forces of environment should be so controlled, as to destroy, as far as possible, any hereditary taint, and, at the same time, strengthen and develop any predispositions to moral rectitude and manliness of life.

4th. The supreme aim of the parent and the teacher should be to establish definite, strong, correct habits. True morality consists as much in *doing* as in *being*. Habits are the induced states of *mind*, or *body*, by means of which the latent power is transformed into an effective process, and becomes active rather than passive. Their importance is recognized in the mechanical world. The intellectual and moral spheres have indeed been slow to acknowledge their worth. Manual habits enable the mechanic to produce the finished article, moral habits, the boy or girl to maintain a blameless character under every circumstance of life. Sound knowledge of moral truth is good, but sound habits of moral action are better.

It is perhaps universally true that parents have devoted themselves assiduously to the instruction of their sons and daughters rather than to the establishment of habits. The natural and most effective means has thus been neglected, and the true development perverted.

5th. The last stage is the purification of the child's *taste*. All children are born with impulses and desires, which are capable of unlimited education. In the early years of youth, they are the controlling factors of the child. Intelligence and conscience assert their sway later. Not only are there natural tastes but there are acquired ones. The latter are much more numerous, and are the direct production of environment. According as one's tastes are pure and noble, so will be the life. Much can be done to surround the growing soul with such influences as will make for strong, vigorous, noble manhood or womanhood.

6th. For the evolution of the ethical consciousness nothing is perhaps better than the arousing of the religious sentiments.

7th. He who would lead, must walk in the way himself.

8th. Love and faith are worth more than knowledge, or specific forms of government.

So much evidence has been given in the replies quoted above as to the modes of procedure to accomplish these states, that it would be only a needless repetition to rehearse them.

It is hoped that this work may be suggestive of further research, so that in the near future there may be a "science of moral education."

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