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# The Study of Biography as a Basis For Character Training

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THE STUDY OF BIOGRAPHY AS A BASIS FOR CHARACTER TRAINING

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April, 1933

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A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts in Loyola University.

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# THE STUDY OF BIOGRAPHY AS A BASIS FOR CHARACTER TRAINING

## A. INTRODUCTION

This study was undertaken for the purpose of trying to find out if biography possessed any intrinsic value that would make it available as a means of moral training for high school students.

But a pertinent question presents itself here: What are the seemingly significant characteristics of biography that would be likely to prepossess educators in its favor? In this connection, all admit that investigation and experimentation in this realm have been very meager. In spite of this lack of concrete evidence as to the utility of biography in training character, one is encouraged to investigate its worth by the psychological fact that it involves two of youth's most prominent instincts: admiration or hero-worship, and imitation. As an alternative, one might object that biography not only portrays moral heroes, such as saints, unselfish patriots, and high-minded statesmen, but also undesirable characters that could easily move youth to admire and imitate the ignoble traits of mind and heart possessed by unscrupulous leaders. This contention seems reasonable. The study of biography might work both ways, but not necessarily so. Indeed, cer-

tain educators are inclined to believe that youth, usually is perspicacious in discerning and appreciating characters that are worthy of imitation and it often gives unstinting admiration to worthwhile people. Impressed with this tendency in youth, Sister M. Godfrey (77: 323) writes: "Youth is a time of deep and strong emotions; it is stamped with generosity- love; it is attracted by qualities noblest in man. Personality captivates and enthralls." Moreover, youth, as some educators hold, is susceptible to good influences, and though sometimes reared in unwholesome surroundings, swayed by heredity, or led astray through frailty, lack of knowledge or experience, it appreciates what is good and true. This belief in the good will of the adolescent is admirably expressed by Sister M. Agnes (76: 338-39) in these words: "Under the influence of wise counsel, there will be awakened the same ardent, generous, impulse that impelled Paracelsus to cry out : ' I can devote myself, I have a life to give.'"

Now, with regard to unfavorable impressions received from the study of biography, the issue might rest with the teacher. It might be possible for her to utilize the material furnished by biography in a way that would be beneficial to youth. Of course, she cannot blink the truth nor deny the facts of history, but, at the same time, she might use her powers of con-

structive imagination and depict the noble deeds of moral heroes so favorably as to captivate the attention of the students and inspire them with respect for good men and women, and for their unselfish devotedness towards home, friends, and country. On the other hand, she might outline selfish characters in such a forcible manner as to put the students on their guard against the same weaknesses.

The foregoing considerations on the utility of biography as a means for training the characters of high school students, though all in the line of probabilities, are of a nature to call for investigation. Hence this study.

#### B. STATEMENT OF THE PROBLEM

In the preceding pages, the writer has mentioned the nature of the work undertaken in this experiment. Now, she will state the problem and list the means employed to make the study of biography effective in training the characters of the high-school students with whom she experimented.

The writer's aim in the enterprise was to investigate the potentialities of biography as a means of developing and improving character.

In order to be able to note the results of the experiment more effectually, two approximately equivalent groups of juniors and seniors from different schools were selected. Group

B, the Experimental Group, consisted of twenty-four subjects and was taught by the experimenter, while Group A, the Control Group selected from a different school, was instructed by their own history teacher.

Two methods of teaching history were used in the experiment: 1. The socialized method centering on biography for the Experimental Group, and 2. The topical method for the Control Group.

The technique adopted for imparting instruction in connection with character training to the Experimental Group was the Direct-Indirect method based upon actual life situations. Other methods, such as the Preventive, the Remedial, and the Case method, were employed on various occasions. The technique used in instructing the Control Group was the lecture method interspersed with questions and discussions.

The Experiment was extended over a period of six months, which is probably a length of time sufficient to acquire habits.

To heighten the interest of the students in the study of biography and in the formation of their characters, the following devices were profitably employed:

DEVICE I. A "Biography Club" was formed for the purpose of furthering group work. It included a program of intellectual



and charitable activities whose motto was, "Learn to do by doing." The intellectual part of the program listed such procedures as carefully supervised class discussion, dramatizations of episodes from the lives of great men and women, class themes, oral reports, debates formal and informal, plays, letters, diaries, soliloquies, pantomimes, pageants, discussion of current questions of history in relation to their moral aspect.

The charitable activities proposed and accepted by the Club were:

- (1) To gather money and stamps for the far-away Missions.
- (2) To pay the fees of several high-school students who could not afford to pay their own expenses.
- (3) To sacrifice leisure time to sew for the poor.
- (4) To provide dinner for a number of poor children.
- (5) To furnish free amusement for the school children so that they will not be tempted to attend cheap motion pictures.
- (6) To give dinners to poor families at Thanksgiving and Christmas.
- (7) To give clothing, toys, and trinkets to poor children.
- (8) To make scrap books and picture books for children in hospitals.
- (9) To collect magazines for the hospital.

DEVICE II. To comply with this device, the pupils chose thir-

teen moral traits from the lives of great men and women to serve as ideals to incorporate into their own conduct.' Five actual situations for each trait were adopted by the pupils for daily practice and registered in a character book; the pupils resolved to check these situations daily in order to be able to state their improvement.

DEVICE III. The development of a certain number of characters was traced, to see what use they had made of their lives. Improvement and deterioration were the points emphasized.

DEVICE IV. Abundant typed material was distributed to the pupils for their consideration. These leaflets comprised the Parables of our Lord, the Epistles, etc., and significant paragraphs from the writings of great educators. These were used in connection with the biography work, and proved effective as a basis of comparison.

DEVICE V. The bulletin board and the blackboard were extensively used for exhibits pertaining to character training, such as, drawings, posters, slogans, quotations, poems, character sketches, advertisements, the best themes, thought provoking questions concerning character; in a word, all school work that manifested excellence.

DEVICE VI. One of the most strenuous tasks set for the character training program was the making of biography books. In accordance with the wishes of the members of the Biography Club, no inferior work was to be inserted in those books, hence, the toil to reach a high standard of achievement. It

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can be assumed that nearly every one of the traits the pupils were endeavoring to acquire as habits was brought into play in the construction of those books. However, in spite of all the difficulties, the pupils took immense satisfaction in their task.

THE MEANS EMPLOYED TO ENSURE THE SUCCESS  
OF THE CHARACTER TRAINING PROGRAM

When the outlining of the experiment was in progress, the writer chose certain definite means that would aid in attaining the end in view: the improvement of the characters of the high-school students of the N.D.C. These means may be termed psychological factors and read thus:

1. Sympathy and encouragement
2. Inspiration
3. Responsibility
4. Right attitudes
5. Interest
6. Enthusiasm
7. Ideals
8. Habits
9. Development of Will Power

MEASUREMENTS OF THE EXPERIMENT

The results of the experiment in training character were measured in two ways:

- I. Informal appraisals. II. Formal Ratings.

The informal appraisals comprised: Pupils' enthusiasm and achievements, appreciation of faculty, favorable opinions of parents, and testimony of outsiders.

- II. Formal Ratings.

The Formal Ratings included:

1. The pupils of Group B, rated themselves on the moral traits they had practised throughout the term of the experiment.
2. Five teachers rated these pupils' conduct in November, February, and May.
3. Objective Character Personality Tests--May and Hartshorne--were administered to both groups at the close of the experiment.
4. One-half hour interviews were held with the parents.
5. One-half hour interviews were held with the pupils.

The account of the proceedings of the experiment, which are simply outlined here, will be given in detail in the full account of the experiment.

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## CHAPTER 11

### THE NEED FOR CHARACTER TRAINING

A plausible reason for the necessity of new methods in character training may be deduced from Felix Newton Pitt's summary of the main points stressed in the educational discussions held at Nice, 1932, by the organization known as "The New Education Fellowship". The resume reads thus: "Society is undergoing tremendous pressure from all sorts of forces. The old order is passing. Institutions like the home, the school and state must change to meet the passing needs."

(64: 546)

Indeed, it requires no salesmanship to make people believe that the world of today is a changing place. No sooner is one particular type of action initiated than a new one seems to make its appearance and thus life's progress goes on heedless of the fact it has disturbed the equilibrium of the world with its complicated modern problems. Then, in this fast-moving civilization, it seems reasonable to assume that the characters of youth call for a stronger and more solid foundation, a deeper sense of responsibility than were necessary in the past. In referring to the new requirements Janet E. Stuart (83: 46) says:

"The old codes of conventionality in education, which stood for a certain system in their time, are disappearing,

and the worth of the individual becomes of greater importance. This is true of those who educate and of those whom they bring up. As the methods of modern warfare call for more individual resourcefulness, so do the methods of the spiritual warfare, now that we are not supported by big battalions, but each one is thrown back upon conscience and personal responsibility. Girls as well as boys have to be trained to take care of themselves and be responsible for themselves, and if they are not so trained, no one can now be responsible for them or protect them in spite of themselves."

In comparing the child of the new civilization with the child of the past O'Reilly (60: 165-66) remarks:

"The child of this generation has an environment of far different spatial limit than the child of a generation ago. The environment of the country child of the last generation was controlled largely by the parents, the teachers and a few neighbors. In the villages and cities neighbors had a larger part. The telephone, the movie picture, the automobile, the illustrated papers and cheap magazines have extended the spatial environment so that few children are now so remote as not to have the whole world brought to their sight and hearing. The horizon of information is extended, but it is undoubtedly confusing if not weakening. It is unquestionable that this extension of environment has many baneful influences. The extended environment of even the youngest child of this age introduces him to a world flooded with false and pernicious maxims which are held forth as succinct and compact wisdom, sufficient to satisfy every craving of the human heart."

An additional argument in favor of the pressing need for character education lies in the problem of the emancipation of youth. The young people of today, extremists seem to intimate; have declared their "Proclamation of Emancipation" and are living up to its statutes quite royally. Perhaps this attitude of freedom alarms people of the older generation because in their youth they were subject to a more rigid regime and cannot easily conform to the mode of living with a changing civilization imposes. This circumstance, however, does

not necessarily render youth more prone to err than in the past. Reliable educators have been heard to say the contrary. The freedom of manners displayed at times simply means that boys and girls are saturated with the prevailing atmosphere of freedom, and they act thus without any forethought; they are merely marching with the times. In judging youth, Fosdick (27: 25) discriminates thus:

"The criticisms hurled against them are often frantic and extreme. Many of the critics forget their own youth; many others mistake superficial eddies for main currents; many others seeing rightly the wayward wildness of some of the younger generation in the hope of making something out of it. But when all such allowance has been made, a serious problem remains."

Yet with all the complications suggested by the literature concerning youth, many of the young people of today have for their motto, "Excelsior." McDougall (53: 241) weighing the pros and cons of the subject says:

"When one looks round on the conditions under which children grow up, on the lack of the old influences of domestic piety, which for long ages have been the major forces shaping each generation and preserving civilization from decay amid all the strains which material progress brings, one can only wonder that we still go on, and that in spite of increasing mechanization, shallowness, and Schablonisierung of modern life, so much of charm and beauty and nobility are produced in each generation; one can only wonder that neurosis, depression, unhappiness, suicide and crime are not even more common; and one is tempted to seek some supernatural explanation."

But a great deal of the responsibility for the emancipation of youth, many seem to think, depends upon the reduction of parental authority and present home conditions. In the past, the father usually worked near his home or in it, or on his farm. The lives of the children centered around home, as there

were few outside amusements to distract them or engross their attention. In this way parents and children were kept in personal contact, and supervision was an easy matter. That home training so valuable for youth is praised by Martin (52: 184) in the lines:

"The home has possibilities for molding conduct beyond any other agency. The plasticity of childhood and the fact that the child's early years are lived almost entirely under the influence of family life, combine to give significance to the home. The home, furthermore, dedicated to childhood, with its devotion and solicitude, with its sympathy and affection, may wield an influence particularly powerful in forming disposition and in shaping character. That it is failing up to its opportunities and obligations has already been intimated. Our domestic and social patterns modify the expression of instinctive tendencies. The later appearing instincts suffer greater modifications due to the lengthened time interval in which those social patterns are operative."

Sheehan (71: 4 ) reinforces the previous opinion of the value of home training by the statements: "The real teachers of mankind are not the priest, the professor, or the schoolmaster; but the parents, or those who stand in loco parentis. The real academy of life is not the Church or the school; but the domestic hearth."

Muntsch and Spalding (56: 219) in further considering the useful role of the home remark: "A home deprived of father, mother, or other wholesome uplifting influence is apt to be detrimental to the moral welfare of those reared within its walls. The old belief about the importance and necessity of early character training at home is borne out by the experience of social workers."



One must admit that the home of today is not quite as it was in the past; yet this circumstance does not indicate that all homes have degenerated or that the members of a family have no longer any respect or love for one another. Such a supposition seems untenable in the face of evidence to the contrary. It may be that out of the confused conditions that seem to surround and threaten the home now, a new type of home will evolve that will stand in future years as a worthy successor of the good old home. Shields (73: 282) entertained great hope for the home of the future and pictured its duties in the paragraph:

"The home of the future must develop high ideals in the minds of the children; it must form their characters in such strength that, at an early age, they will be able to face alone all the wild storms of temptation and passion. The home of the future must breathe a charm so potent that it will gather to its bosom each evening the dispersed and weary toilers of the day. The home of the future must be the sanctuary of life and the dwelling place of love; the mind must find in it room to grow in all the realms of truth and beauty; its atmosphere must be that of refinement and culture; beauty must cover it with her mantle and courage must protect it with his shield."

Some educational writers as Germane and Germane (32: 14) claim that not the home alone, but the home and the school acting together, are necessary to produce good results in character training. They state:

"If the child is to make a real growth in character, he must live in a continuously and consistently wholesome environment. Such an environment obviously includes the home as well as the school. Any attempt on the part of either the home or the school to put over, independent of the other's cooperation, a definite program for character education will be futile. On the other hand, the home and the school can cooperate effectively in working out a day by day schedule of life situations that

will give the children exercise of those moral muscles that need strengthening most."

The new civilization, however, demands a different type of school from that which existed in the past. Caldwell and Curtis (12: 118) define the nature of the present day school with its outlook for natural situations:

"The tendency is away from the autocratic, academic artificiality of the past.....The child who pens invitations to the school play, acts as a cashier in the school store, or draws books from the school library, is as interested in his work and acts from precisely the same kinds of motives as do his parents. To speak in striking terms, we may say that the modern school has ceased to be a prison and is becoming a childish Utopia. It provides him with many opportunities he would not otherwise have, it helps him to form worthy purposes, it aids him in the achievement of those purposes, and finally, its interpretation of his experience enlarges his vision and adds to the vigor and pleasure of his living."

Strayer and Engelhardt (82: 377) reflecting on the artificial methods of the past ascribe to certain teachers the blame for present conditions: They declare:

"It is possible that many teachers have not as yet realized the part they have played in bringing on the hovering storm of social unrest. Tradition has held them rigidly to courses of study which have not had any close relationship with life. Children have been eliminated from school without rime or reason. Not ability to do life's task, not native intellect, but blind conformance to a traditional program has spelled success in schools. The result has been a gradually increasing mass of men and women who have weighed school opportunities and found them wanting."

In defense of the schools it may be said that they are trying to get away from hampering traditional methods and to make their institutions worthy places where youth may assemble to learn how to live nobly and become citizens who will bring credit on their land.

As to the home the lack of character training cannot all be due to the lessening idea of responsibility on the part of the parents, but rather to economic factors which they are powerless to control; the chief one being a lack of industry in the home. Ross (66: 79-80) explains this change in the passage:

"Gradually, however, a silent revolution has taken place in the lot of the home-staying women. The machinery in the factory has been slipping invisible tentacles into the home and picking out, unobserved by us, this, that, and the other industrial processes. The knitting machine has taken the knitting, the power driven sewing machine, the making of garments. The oil refinery molds candles for the household, and the soap manufacturer has made junk of lye leach and a soap kettle. The packing house has made the smoke-house a relic, while the store blanket has relegated the quilting frame to the garret. The surplus milk goes to the creamery, so that the churn is becoming a curiosity. Canneries of all kinds crowd the grocer's shelves with preserved fruits and vegetables which formerly could be had only by the skill and care of the housewife. So, one by one, the operations shift from the home to the factory until the only parts of the housewife's work which remain unaffected are cooking, washing, cleaning, and the care of the children."

Dow (22: 214-15) seeks to give an adequate explanation of the unsettled state of the modern home brought about by the forces of industry. He says:

"We are living in an age of specialization. Each person must be able to do some one thing. This specialization has spread to the home and has contributed to the breaking down of home life. The father is away from the home a great deal of the time and often the mother is forced to go into industry; the children are thus left to their own devices. In the home of the rich it is equally bad, for here the children are frequently entrusted to the care of servants, the father being engrossed with business cares and the mother with her social functions."

Again, the mechanical element in the home labor is considered as the cause of the lessening interest in the home.

So rapidly and efficiently is the housework accomplished with the aid of mechanical devices, that much leisure time is left to the home people for participation in industries that brings remuneration. A long list of mechanical helps in housework might be mentioned. For example, the electric carpet sweeper, the dish washer, the electric washing machine, the window washer, the cake mixer, and a host of other helps too long to mention here, now make the housework an easy problem.

Smith (78: 143) gives us a significant reason for the complicated aspect of industry in the country and the home. He states: "All this new order of things, industrial and mental, has been hurled bodily upon such a mixed-up mass of humanity as our world never till now saw gathered into one place. The heterogeneity of the population in this country is absolutely unique. Our fathers never dreamed that it could ever be what it now is. Our citizenship is composed of people who have come from all the nations of the earth."

But the mechanical element in the home is not the only thing that hinders the proper formation of character in young people; the diversity of amusements offered at the present day seems to be a greater obstacle to their progress in virtue and learning. Among the many amusements that attract youth, the most popular seems to be the moving picture. The effects of constant attendance at the motion pictures as related by King (47: 150) is well worth considering. He declares:

"To the young, the inexperienced, and the ignorant the movies incline to give a false view of life. This is especially the case with the life of the more sophisticated classes, and of what are more commonly called its more fashionable sets. Against a background of impossible houses, of impossible restaurants and ballrooms, cheap and flashy people move, doing impossible things. This is represented as the life of the rich. The life of the rich is pictured as radiantly different from the life of ordinary people, with a tendency to run to revelry and folly, supposed to be a condition of privilege. To hundreds of thousands of young people this is a breeder of false standards, of foolish ambitions, of disastrous moves from small town comfort to poverty in cities, and other will-o'-the-wisps."

The moving picture, apparently, has changed the times. To country as well as to city it brings the latest news from all parts of the world. Undoubtedly, it influences youth in various ways, and sometimes, so say several writers, in an unhealthy direction, as previously stated by King. Nevertheless, if properly employed, the moving picture can be of great use in the department of education.

Another amusement that appeals to youth is the automobile. It has superseded all other means of conveyance such as the electric cars, the steam cars, coaches, etc. With speedy machine there is no distance worth mentioning. It brings recreation and relaxation to people, but like all other amusements it has its drawbacks. The police authorities claim that it invites lawlessness such as carelessness of speed rules, thus endangering the lives of others. Another charge against the automobile is that it is conducive to idleness. Training in the worthy use of leisure time might help to solve the difficulty presented by the use of the automobile.

The prevalence of literature, too, is sometimes a stumbling block to the moral training of youth, especially when not guided for intellectual purposes. Youth, like older people, likes to read a great deal and it usually chooses what is moderately priced and easy to secure. Magazines, periodicals, newspapers, anything that is amusing, is eagerly sought. In criticising literature, Chambers (16: 110) says: "Even today some writers portray characters that are as impossibly good or as totally bad or as unnaturally beautiful as those in the old-fashioned romance; and many more writers of today, in a reaction which is quite as harmful as romance, incline to what is called realism."

The press seems to be all the more objectionable because many credit it with infallibility. The young and the uneducated are liable to accept as truth anything that appears in print, while others more intellectually enlightened, are sometimes too indifferent to question inexact statements and give the author the benefit of the doubt.

All the points here signalized demonstrate the need of character training for youth. Perhaps the new civilization and modern progress call for a newer type of procedure than has been used in the past. The present preoccupation of educators with regard to the problem of character training seems to indicate a hopeful step toward its solution.

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### CHAPTER III

#### THE RESPONSIBILITY OF THE SCHOOL AND THE TEACHER

It may seem superfluous to say that teachers are keenly interested in the momentous problem of character education. They, more than anyone else, recognize that the crucial questions of the day center around the proper development of character, and they eagerly seek the solution of the problem that harasses so many noble minds. Moreover, their arduous labor with youth and their solicitude for its present and future welfare render the subject peculiarly appropriate for their consideration. Indeed, a great number of educational writers imply that many teachers are thoroughly imbued with the sense of the greatness of their tasks and do not attempt to waive the responsibilities, nor shirk the labor its realization entails. Especially now, since the changed conditions in the homes apparently call upon the schools to cooperate in the moral training of the children, teachers are eager to rise to the dignity of their position and embrace the situation with all its complications. Perhaps, to those educationists who are concerned merely with the pecuniary compensation awarded their work, the cry for moral help from the heart of youth may fall upon unresponsive ears, but to the earnest teacher, it is a compelling call to arms in defense of what is most dear to the nation's soul--the precious heritage of youth, the boys and girls of the twentieth century.

Passive recognition of the urgency of the character problem will not hasten its solution. On the contrary, intense, purposeful activity to counteract the "laissez aller" of here and now should be undertaken by teachers and energetically executed. It would be admirable indeed, were educators endowed with the same indomitable zeal to exterminate the germs of harmful habits as was the indefatigable "Pasteur," who, in spite of outstanding obstacles, succeeded in his gigantic achievement of eminent service to mankind. Starbuck (81: 54) in commenting on the work of this great man, says:

"The lad Pasteur wrote one day to his father, 'I pray every day that I may make some discovery that will be of use to humanity.' Such a prayer is a wish, and is answered, if in no other way, through the act of uttering it. And so has Louis Pasteur proved a blessing to every human being through his simplicity and receptivity of mind in the presence of a higher wisdom that was pressing in upon his mind and heart."

Undoubtedly, in the moral order there is a great deal to be done for society now, and all instinctively turn to educators for efficient help in its accomplishment. Their chief concern, then, should be the formation of Christian character in those committed to their care, for to this vital element of education, individuals and society are indebted for any real progress. The general opinion of the power of the teaching profession is voiced by Sister Leona Murphy (57: 179):

"The teaching profession, always considered great, has become the most powerful factor in social life, giving, as it does, opportunity to influence and ennoble the life of the individual in its relations to God and to his fellowmen; to elevate and refine the sacred precincts of home, no matter how



humble; to sway and control the destinies of state and nation; and to augment and enhance that which has always been the crowning glory of the Church--Education."

From the prevalence of literature dealing with character formation, it is easy to see that teachers are looked upon as the bulwark of the Nation. They are expected to be deeply interested in the well-being of society if they wish to be true to their obligations. Happily, character formation is a possible achievement even though difficulties spring up at every turn. Youth is invariably united with good-will and generosity, and with these splendid qualities all obstacles can be surmounted. The undertaking may be rendered more strenuous by the sophistication of modern youth, the vanishing of old-time conventions, and the much-discussed diminution of parental authority, yet the task is optimistically viewed by the educational world.

Kieffer (46: 6) claims that in order to be successful in training the character of young people there should be cooperation among teachers and parents. He says:

"Educators of all ranks pretend to supply the parents in the exercise of their responsibilities, their rights, and in the exercise of their authority. They too, communicate life, or at least they awaken germs of life, and watch over and guide their development. Thus they participate in the authority of the parents, and they should exercise that authority as the parents do, and in union with them, in order to be successful in the work of education."

The work of forming the character of youth, no one will deny, is one of the noblest and the most sublime activities. In fact, the spiritual authority of the teacher is something

lofty that it elevates to higher planes of thought and action and makes of her God's ally in the enlightenment of souls. In considering this aspect of the teacher's work, Kirsch (48: 1) remarks:

"The teacher's calling is indeed, a noble profession and one worthy of the finest ability. The teacher is called upon to pass to the young the torch of civilization. She is the administrator of the foundations of our culture, and is privileged to sow in the souls of the pupils the seed that will germinate and grow and produce fruit a hundredfold for this life and the hereafter."

Is it not true, then, that whoever endeavors to develop along worthy lines the minds of youth is doing a work that is above all other work? Intensely worthwhile, therefore, is the labor that the teacher embraces in order to shield youth from the slightest breath of evil, and to place in its heart the love of virtue and well-doing. Educators endowed with a sense of the beautiful often look with admiration and reverence upon the great masterpieces of art, and enshrine in their memories the names of the celebrated men who created such magnificent works. As a matter of fact, the work they do in the schools, though obscure, is far more ennobling than the delineation of nature upon canvas. They toil with God's masterpiece, youth, and strive to adorn it with such beautifying impressions as will fit it for a worthy, happy life.

Another essential characteristic of the work of character formation in youth is its sacredness. In truth, the teacher cannot form too high an opinion of the exalted character of the work with which she is entrusted. Guibert (34: 12) says of it:

"To give the teacher of youth the conviction that he exercises a sacred function, he should view the ruins he is to reconstruct; he must peer into the depths of the abyss from which he is to withdraw souls; he must probe the ugly wounds that he is called upon to heal. Like Esdras, he has a mission to rebuild the Temple of the true God; like Borromeo, he has a mission to care for the plague-stricken and to heal them; like Ezechiel, he should prophesy on the field of the dead and restore the breath of life to desiccated bones."

Interest is an additional feature of the teacher's work. It seems reasonable to say that the teacher who esteems her work and puts her whole heart into its accomplishment will find in her dealings with youth an irresistible charm that lightens labor and lends sweetness to life. Furthermore, no one but a teacher can know of the delightful experiences that are the result of years spent in immediate contact with children. With them there is no time for loneliness or monotony, but ever the brightness of life bubbling over with rhythm, radiating interest, and manifesting joyous activity. Each day is a new adventure, a delightful undertaking that brings in its wake a host of unforeseen, spirited incidents. With these come the joy of imparting knowledge, the charm of witnessing the scintillations of the opening intellect, and the still more interesting aspect of the awakening of the moral sense in youth.

Another of the great advantages that attend the teacher's work is the power that she holds in her hands of influencing her pupils morally. Youth, educators fully concede, is not very far advanced in years when it becomes aware of the fact that two forces dispute its allegiance: the one inspiring it to strengthen its claim to the title of Christian, the other

arguing it to establish the claims of its animal nature. At this critical time, the teacher comes forward with her wise counsels and edifying examples to take up the strenuous work of inculcating both intellectual and moral culture. In differentiating between these two cultures, Spalding (80: 234) says:

"As moral culture is the most indispensable, it is the most completely within the power of those who know how to educate. It is possible to make saints of sinners, heroes of cowards, truth-lovers of liars; to give magnanimity to the envious, and nobility to the mean and miserly; but it is possible only when we touch man's deepest nature and awaken within him a consciousness of God's presence in his soul."

Though the toil of the teacher to develop the moral life in youth is singularly interesting, yet it demands unlimited devotedness. With ineffable skill she should endeavor to weave into the plastic mind of youth an intangible moral texture that will endure and eventually bring happiness to youth. The workers in the field claim that to do this the teacher must possess ingenuity and understanding, for the youthful spirit is naturally volatile, and wornout methods will not captivate it. However, she should not do all the work and allow the pupils to assume a passive attitude. Her role, usually, is to give the initial impulse. Then, the pupils, it is hoped, carried away by the infectious enthusiasm and convincing example of their leader, will become eager to attain the splendid heights so strikingly portrayed to them.

These statements are very glibly uttered, some will say, yet there are many obstacles that bar the way to success and

defeat the best intentions of the most devoted teachers. It is recognized by educators that the defects of youth are not impossible obstacles to its moral training. On the contrary, many instances show that young people's failings have been remedied, and the success of their career ensured, by character training.

Whether the teacher realizes it or not, educators believe she is a dominant influence in the lives of her pupils. From all times, great thinkers have held this opinion. Bagley, (1: 273 ) with countless others, states in this regard:

"Every teacher who comes in contact with the plastic material that we designate as childhood and youth, can add a touch to this creative process--can influence definitely, tangibly, unerringly, the type of manhood and womanhood that is to dominate the succeeding generation."

Martin (52: 230-231 ) voices a similar opinion about the influence of the teacher in the following paragraph:

"In earlier times, schools grew up around great personalities. The banks of the Issus and the Agora constituted the loci of the school of Socrates. His was the spirit and method of the person rather than a place. The sites of the Academy and the Lyceum are of doubtful location while Plato and Aristotle are foremost among the immortals. We need but mention Alcuin and Abelard, Arnold and Agassiz, Froebel, Pestalozzi, and Horace Mann. From the contagion of great personalities none are immune."

Now since the teacher is represented as being a powerful factor in training the characters of her pupils, educators say, she should be thoroughly indoctrinated with the principle of self-improvement. But self-improvement seems not only advancement in the intellectual order, but progress in the

moral order also. She should be ambitious to become worthy of the trust she holds. In alluding to the tremendous importance of this trust, Janet Erskine Stuart (83: 38) declares:

"They must believe in the possibility of every mind and character to be lifted up to something better than it has already attained; they must themselves be striving for some higher excellence, and must believe and care deeply for the things they teach. For no one can be educated by maxim and precept; it is the life lived, and the things loved, and the ideals believed in, by which we tell one upon another-..... If we want integrity of character, steadiness, reliability, courage, thoroughness, all the harder qualities that serve as a backbone, we, at least, make others want them also, and strive for them by the power of example that is not set as deliberate good example, for that is as tame as a precept, but the example of a life that is lived, and the truths that are honestly believed in."

From this statement it follows that the teacher should aim at becoming a model for others. Her enthusiasm for the right and the good is the most powerful asset she possesses. It is greater than riches or worldly prestige, for the enthusiast convinces and dominates, where riches and prestige would scarcely evoke a tremor of interest. The effect of a true teacher's presence in the midst of her pupils is skilfully sketched by one who has directed youth for many years, Brother Leo (9: 323 ). He says of the teacher as a model:

"He should be so bright in his purity of soul, in his keenness of mind, in his simplicity of character, that his personality will emit rays of light.... And are our motives so simple and elevated and so far removed from wretched self-seeking that our personality becomes a translucent medium through which the truth of God may shine into the hearts and minds of our pupils?"

This pen portrait encourages the teacher to make ceaseless efforts to overcome any objectionable trait in her own character before she undertakes to unfurl the standard of

right conduct for the ardent young people who come under her direct influence.

Furthermore, the teacher's constant striving for self-improvement presupposes the best ideals, and ideals, the leading men in the educational world hold, are essential for persons engaged in professional service. Concerning the obligation of ideals, Russell (67: 218-19) declares:

"The teacher may be a professional worker. But he who puts himself in the professional class must know accurately what he is to do, have the requisite for doing it, and do his work under the guidance of high ethical principles. The teacher who is ignorant of his subject is a quack; the teacher who lacks professional skill is a bungler; the teacher who is not inspired by high ideals is a charlatan."

The significance of this comment is obvious. As Fishbach (24: 89) remarks:

"The teacher must accept the best ideals and incorporate them into her every-day living, so that they are a part of her character. The question may arise as to whether excellent character traits of teachers carry over into the later life of the pupils with whom she associates. By way of contrast, we safely predict that the bad traits of a careless, immoral, and indifferent teacher will carry over into later life. Who shall say that the most commendable traits of a noble teacher will not carry over into adult life?"

Fitch (25: 96-7) expresses his views about the self-improvement of the teacher in these very emphatic terms:

"Nor will a teacher ever lose sight of the fact that the most important of the factors that make up this moral and spiritual environment is himself. The school is influenced not only by what he says and does, but by what he is, by his tastes, his preferences, his bearing, his courtesy, the breadth of his sympathy, the largeness and fulness of his life. Boys do not respect their master's attainments unless they are sure that he knows a great deal more than he undertakes to teach. These things are not talked about in school, but they are felt....So his first duty is to cultivate himself, to give full play to all that is best and worthiest in his

character, before he can hope to cultivate others and bring out what is best and worthiest in them."

However, the teacher who aims to reach a high standard, not only builds up ideals into his own life but is also deeply interested in the ideals of his pupils. They, too, must have a model on which to pattern their lives, or they may be exposed to wander aimlessly through life, and lose its best joy, the happiness of a well-ordered life.

Hurt (40: 53 ) postulates the last word about the teacher's duty of self-improvement:

"Growth is the natural law. It is a social obligation. The desirable citizen does not hide his talents in a napkin, but develops them for use. The child experience is growing by leaps and bounds; so is the enviroing world:--- only a growing teacher can inspire."

The teacher's best reward for her service is the consciousness that she is helping others both intellectually and morally. When a pupil leaves her hands, he goes forth and enriches society with his services and virtues, if he has any. If he benefits others, then the credit will reflect upon the teacher and reward her toil.

The opinions cited here all point to the great responsibility that persons assume when they embrace the teaching profession. According to these statements, teachers are expected to mold the characters of their pupils and to teach them, especially by their example, the importance of morality in their conduct. So insistent is Palmer (6: 28-9 ) about the teacher's duty in relation to moral training that he writes:

"No additional hour need be provided for its teaching.



teaching we teach it. A false antithesis was therefore set just now when we suggested that a teacher's business was to impart knowledge rather than to fashion character. He cannot do the one without the other. Let him be altogether true to his scientific aims and refuse to accommodate them to anything else, he will be all the better teacher of morality. Carlyle tells of a carpenter who broke all the Ten Commandments with every stroke of his hammer. A scholar breaks or keeps them with every lesson learned. So conditioned on morality is the process of knowing, so inwrought is it in the very structure of the school, that a school might well be called an ethical instrument and its daily sessions hours for the manufacture of character. Only the piece of character manufactured will largely depend on the teacher's acquaintance with the instrument he is using."

Hodges (37: 200-201 ) strengthens Palmer's views and enlarges on the qualities of the teacher:

"The most influential moral fact about the school is the presence of the teacher, for the most valuable contribution which a good school can make to the equipment of a growing citizen is a point of view, a way of looking at things, a sense of values. All this for good or ill, the teacher gives. The details of most lessons are eventually forgotten, but the impression remains. The sincerity, the fairness, the sympathy, the kindness, the patience, the courtesy, of the teacher, or the lack of the qualities, are the ambassadors of instruction in all the aspects of moral life and achieve meagre moral results. The most important part of the moralizing of the school consists in the moralizing of the teacher, and, in the hands of a teacher whose life itself is an expression of the cardinal virtues, a system of moral culture becomes a powerful instrument in the moralization of the pupil."

The preponderance of the opinions quoted seems to lay the responsibility of training youth in morality upon the school and the teacher to the exclusion of the home. Such an attitude would seem to reverse the natural order of things, for the home is undoubtedly the main factor involved in this issue. Parents are the natural God-given guardians and helpers of their children, and no matter what their conditions in life, they are the best suited to make their influence count.

In fact, it is readily admitted that the good home ranks higher than any other power in its aptitude for forming the characters of adolescent boys and girls. The beneficent role played by the home in training character may be summarized in the meaningful words of Brother Benjamin: (8: 407 )

"The home is the ideal place to raise a child. Under the guidance of a good father and a loving mother, heart, mind, and body are unconsciously developed in the highest sense. The majority of our really great men and women had good homes."

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## CHAPTER IV

### METHODS IN CHARACTER TRAINING

Although it is generally agreed upon by educators that development of character should be the goal of education, yet there is a great diversity of opinion as to what means should be employed in securing this end. A casual survey of present procedures convinces the reader that the most important ones are: the Direct Method, the Indirect Method, the Compromise Method, and the Case Method. A word of explanation in connection with these four methods will be given here.

The Direct Method of developing character demands a specific approach that calls for a definite type of organization, and a definite time for presentation in the school program. In other words, the Direct Method would teach morality directly and not as a by-product. The proponents of this method contend that a proper place in the school schedule, an attractive, orderly way of dealing with the principles of character formation to be impressed on the pupil's minds elicit their attention, serious consideration, and respect. In this procedure, ideals and character traits become central topics for discussion and duly impress the students with significance. The direct technicians have in their favor the argument that character is founded upon habit. James (43: 66-68) explains this theory in the following impressive way:

"Could the young but realize how soon they will become

ere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. The very smallest stroke of virtue or vice leaves its ever so little scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, "I won't count this time." Well, he may not count it and a kind Heaven may not count it-: but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do, is in strict scientific literature, wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Let no youth have any doubt about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up, some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out."

The foregoing statements are significant and merit consideration and reflection. Apparently, it would be a wise plan to acquaint young people with the psychological principles of habit so that they may take their stand and guard against its subtle dangers.

A danger connected with the Direct Method is stated in the theory that students very often listen attentively to the lessons in character training and then go forth and forget all about them. This means that they carry away with them no convictions with regard to their conduct. They give ear to the talks on character training whilst they are in school because these instructions are backed by authority, but as soon as that authority is removed, the students no longer apply the instructions to their own conduct.

Fisback (24: 116-117) in commenting upon the objectionable features of direct moral instruction in the past gives this view: "Probably the main objection in the past direct moral or character instruction was that it was an intellectual process that did not make a vital appeal to young people. If the advocates of the past have had in mind the teaching of abstract principles of conduct....in a cold, formal way, then we must admit that such teaching is practically worthless for most pupils."

King (47: 17 ) holds that the Direct Method centers too much attention on the shelf, or in other words, it entails too much self-examination. He says:

"The self is a ticklish subject to tackle. With too much attention bestowed on it, it is easily made a prig. The minute I say to myself, "I must build myself a character; I must become strong, wise, dynamic," the chances are that I shall defeat my own ends. Too much introspection, too much study of one's self even for purposes of correction, is likely to produce an egocentric morbidity. I must take myself by surprise, so to speak, with a quick touch here and a deft suggestion there, while I give myself chiefly to external things. The duties I must do, the friends I must be kind to, the interests I must serve, these must be my outer preoccupations, while I tend to my character indirectly."

MacCunn (50: 245-246) on the contrary, favors self-examination. He remarks about this process: "But not all self-examination is thus barren. Grant that it is the law of development that men first act and then reflect. Yet this does not make reflexion one whit the less human and imperative. Fortunately so. It will hardly be disputed that the consciousness of our faults is the first step toward correcting them,

and without self-examination how can we escape what Carlyle himself declares to be the worst fault of all, the being conscious of none."

Apart from the disadvantage of self-examination mentioned by King, the one great weakness attributed to the Direct Method seems to be its want of application to vital situations. In a word, it lacks a concrete appeal and fails to carry over into the pupils' daily conduct.

The Indirect Method allots a second place to ideals and moral traits. It provides no special time for imparting moral instruction, nor does it exact an orderly method of presentation. Moral values and strength of character are expected to result incidentally. The advocates of this technique claim that an approach through regular school subjects affords genuine, natural situations for the training of character. The students, they say, can learn to act in accordance with the rules of honesty, unselfishness, etc, through the medium of school subjects, school activities, and the routine of daily actions.

Charters (17: 164-65) describes the weakness of the Indirect Method thus:

"The fundamental and somewhat dangerous weakness of the indirect training of character as a by-product of school exercises is its lack of system. Incidental instruction is accidental instruction; and the accidental inclusion of materials in program of instruction is always inefficient. We cannot trust to the simple selections of situations as they arise to care for a complete course of study. The fundamentals of a course of instruction in morals, or in any other subject,

are secured by any analysis both of what society recognizes as important for adult life and of what is immediately important for child development....

If the selection of traits and situations is left to the teacher and to the accidents of the classroom, there can be no certainty that anything like a comprehensive treatment of character and personality will be attained. The school should have a survey of the traits, situations, and trait actions that are, in general, to be taught during the school life. It should be distinctly understood that this does not mean a systematic order of presentation from day to day. It does, however, most emphatically mean that the school must know with definiteness what items are to be covered during school life and, as far as practicable, must allot to grade and class those which are to be given major emphasis during each year."

Cramer (20: 159) is very dogmatic in his evaluation of the Indirect Method, nevertheless, his claims seem to be reasonable. He declares:

"I think the future of moral training and the use of available material hinges on the settlement of a preliminary question. There has been a good deal written about the relative value of the formal and the incidental methods of giving moral instruction. If my contention is sound, that moral instruction to be effective must group its material around general principles can never be adequately treated by occasional references to them in the course of other work. The general criticism to be made against most of the efforts at moral instruction hitherto put forth in the public schools is that they have been ineffective just because they have been desultory. When they have been extensive they have produced monotony, as constant harping on one string will always do. The incidental method cannot provide definite progression. Instead of giving the pupil a sound grasp on moral principles, it merely leads him to apply such views as he already holds to whatever case happens to come up."

As noted here, the Indirect Method has its flaws as well as the Direct Method. The opinions of its opponents may be summed up in the statements: Character is too essential for the individual's happiness to be left to chance, or, incidental moral training lacks system and order.

The third method, the Compromise Method, is a combination

of the Direct and the Indirect Methods. It counsels interesting activities for the students, while at the same time it imparts to them clearly defined ideas of the ideals and qualities that are necessary for successful, happy lives.

It might be interesting to mention here the two systems recognized by Dom Bosco. Villefranche (87: 167-68 ) in the life of this apostle of youth, gives us the two systems described by the latter. He states:

"There are two systems, the preventive and the repressive. The repressive system consists in making known the law to those who are obliged to observe it, and then, in watching over them to punish their transgressions. In this system, the representative of authority should appear rarely, and should always wear a look of severity; all familiarity is forbidden him. It is the easier system of the two, and the less painful; it is suitable for military service and, in general, it is the way to govern adults who are in a condition to know the laws.

Very different from this system, and in contrast with it is the preventive system. It too, begins by making known the law, but it watches over those who are to accomplish it with such vigilant love that it is impossible for the child to fail; it even takes away from him the desire to do wrong. This system is founded upon reason, religion and affection. It is the nobler and the more just of the two methods, but it calls for more devotedness on the part of authority. It is appropriate to youth because the latter is naturally so mobile that it forgets at each instant both the law and the punishment, a condition which calls for greater indulgence, and spurs on rather through love than through fear."

The Fourth method, the Case Method, deals with individuals and endeavors to free them from conditions that delay their physical, intellectual or moral growth. Of the Case Method, Hartshorne and May (35: 33 ) remark:

"Although the study and treatment of children by the case-study (method) procedure is highly developed, its techniques are largely those of medicine and psychology and are applied



by specialists in these fields. The 'case worker,' or field worker, needs to know human nature both in the abstract and concrete and to have a way of getting along with people which makes it natural for them to confide in her. Her work is largely, scouting, digging up facts, securing the cooperation of teachers, parents, employers, and club leaders in a program of re-adjustment which must be well organized to be effective. Such methods as these workers have to win the confidence of their cases are largely individual in character and conform to no standardized scheme comparable to a test. This does not make them less useful but merely places them in a different category."

The persons involved in the case method are: a doctor, a field worker, a psychiatrist. The items to be considered are: A diagnosis of the case, and investigations into the cause of the trouble. A detailed study should be made of the following conditions: 1. The Child's family; (2) his development; (3) his home conditions; (4) his neighborhood environment; (5) his interests; reading, games, likes and dislikes, etc.; (6) his habits; (7) the history of his school life and his work there; (8) his physical traits; (9) his psychic characteristics; (10) his delinquencies.

Eldbridge and Clark (23: 380) in considering case work states:

"It might appear from what has been said that the case worker is engaged mainly in doing things for unfortunate persons. But that is far from being the case. Her main interest is in helping her clients to help themselves. This she does by working with them instead of for them. Her object is to help them become entirely independent of such services as hers. This, as already stated, is done by getting at the root of their difficulties, and giving the necessary assistance in correcting them."

The Case Method has thus far proved helpful in restoring balanced personalities to persons who were under stress of one kind or another. It is rather difficult, however,

for the schools to make an extensive use of this method because it requires a number of workers such as field worker, doctor, etc. With time it may become more practicable and be able to contribute a large share to the betterment of youth.

Richly endowed as the educational world is with new methods, equipment, and practically every facility for procuring advantages that would be helpful in forming the characters of youth, still matters do not seem to be happily adjusted and criticism is heard from several quarters. Those who are interested in the question seem to say that the limitations of the present methods are: (1) lack of transfer power, (2) lack of concrete approach.

There may be many reasons for this situation, but the foremost seems to be the Nation's increasingly complex economic, social and industrial life. Changes like these necessarily bring with them problems that cannot be solved immediately. It always takes a certain length of time to become accustomed to new conditions, and moreover, during the period of transition there is usually unrest.

The doctrine of transfer mentioned here means that experience gained in our line of activity may be used in other like situations. Bode (5: 143-44) discusses the problem of transfer in the passage:

"The question of transfer of training is one of those problems which seems to take a new lease of life with each successive generation. In spite of the fact that it is now several centuries old, this problem, to all appearances, still enjoys a tolerable state of health and vigor. As usually

stated, the doctrine of transfer means that mental power or mastery gained in one subject or field of activity is applicable to any other field. It does not much matter in which connection we cultivate our powers of reasoning, memory, imagination, etc., provided only the thing is done. A power thus cultivated can then be used for other purposes or ends, in much the same way that strength developed by boxing or wood chopping gives greater efficiency in pushing a wheelbarrow or handling trunks."

Bruehl (11: 35-6) not only explains transfer, but he also emphasizes a concrete approach to character formation:

"Children do not readily transfer what they have learned about one situation to another, since their powers of abstraction are not sufficiently developed. Hence, we need not be surprised when a child acts correctly at one occasion and incorrectly at another. This does not bespeak ill will but merely limited vision, inability to transfer. Many possibilities of application should be placed before its eyes....Out of all these examples emerges one outstanding feature; the necessity of concreteness in moral teaching. General directions will not be enough; the child must know what he is to do in very definite circumstances. The thing is this; its own daily life must be vividly visioned as being shot through with moral problems and moral possibilities. Once the child has learned to look for moral possibilities in its everyday experience it will continue to look for such situations when it has grown to man's estate."

Concreteness in developing the child's moral powers, as explained by Bruehl, and a multiplicity of examples, seem to help in the solution of the problem of transfer.

The (methods) discussions in this chapter give the advantages and disadvantages of Direct and Indirect Methods and Case Methods. The Compromise Method, a combination of the Direct and Indirect Methods, if properly employed, would seem to possess no objectionable features.

But apart from the methods listed here, other devices used in character training are: Codes, testing, etc. Con-

## CHAPTER V

### BIOGRAPHY

Biography, many educators seem to think, inspires youth by placing before it noble examples for encouragement and imitation. On the other hand, it shows wherein others have failed, thus demonstrating to students what ought to be eliminated from their characters, if they wish to be happy. Since in this scientific age, personal opinion has very little weight unless backed by authority, some of the possibilities of character formation attributed to biography by certain educational leaders are presented here.

Of the potentiality of moral culture in biography Martin (52: 236-37) says:

"Biography discloses with moral impressiveness the sources, principles, struggles and habits of youth that made possible later attainments.....How biography informs, thrills, and ambitions! To love to learn noble lives as portrayed in literature, to commune thereby with great souls, is fraught with incalculable moral significance."

Fishback (24: 60) corroborates this opinion with the following significant paragraph:

"The history of our own country gives a splendid conception of these qualities which inspire respect and develop fine social ideals. It is invested with human interest and awakens a sense of what America stands for, and of what it means to be a good American citizen. It is rich material which is conducive to the formation of right attitudes towards our social institutions, and to the creation of a feeling of personal responsibility for the advancement of proper social conditions. Youth admires the morally heroic in man and desires to be like those who excite admiration. Our history is full of examples of great achievement for the common good which embody the highest type of moral

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conduct. There fine examples lead the youth to see that personal virtues are at the base of every worthwhile movement--that the motives that control individuals create the standards of social behavior in the community."

Roark, (65: 215) theorizing on the value of biography, makes a plea for a most extensive use of it in education. He writes:

"The history text books intended for use in classes below the College freshman should contain a great deal of biography, and should group events about the lives and deeds of eminent men and women. And even all the way through the College or University course, in other studies as well as in history, it is well to give imagination this element of the personal about which to group many of its combinations."

Another educational writer, Inglis (42: 550) gives a similar opinion on the subject:

"For the personal character and conduct of the individual the study of history is valuable for the stimulation of laudable ambitions, of ideals of character, standards of conduct, even certain forms of 'hero-worship', which may be guiding forces in the life of the individual. Hence the special value of biography as a part of history and the desirability of some emphasis on the personal conduct and character of truly noble men and women."

It is assumed that the example of good and great men who have lived in the past, or who live now can influence others to worthy action. Concerning these, Canon Sheehan (71: 5) says:

"Nay, the good example of one man has often shed sweetness and light not only over a family, but over a whole nation. For, as the thought of a good action done by day makes 'music at midnight', so the reflection of a good character throws its lighted shadow across the night of nations, and wakens them to a new morrow of truthfulness and love."

But educators seem to say that biography not only influences youth towards morality, it also furnishes splendid opportunities for the inculcation of ideals.

Hillis (36: 50) tells us what an ideal is, explains its import, and suggests what type of ideals should be set forth for the benefit of youth:

"An ideal is a pattern or plan held up before the mind's eye for imitation, realization and guidance. In the heart's innermost temple of silence, whither neither friend nor enemy may ever come, there the soul unveils its secret ideal. The pattern there erected at once proclaims what man is and prophesies what he shall be..... Therefore must that pattern held up before the mind's eye be of the highest and purest. The legend tells us of the master's apprentice, who, from the small bits of glass that had been thrown away constructed a window of surpassing loveliness. The ideals held up before the boy's mind organized and brought together these broken bits, and wrought them into line of perfect beauty."

However, the one special ideal that educators appear to emphasize is a love of excellence. So vital does this principle seem to be in the life of man that Marden (5: 21-22) remarks of it:

"The noblest character would soon degenerate, if it should lose the love of excellence. This is the main spring of all character. This passion for excellence is the voice of God, bidding us up and on lest we forget our divine origin and degenerate to barbarism again... It is God's voice in man; it is the still small voice that whispers 'right' or 'wrong' to every act."

But to build up ideals through the medium of biography, the teacher must do her share in a painstaking manner, or this means may prove ineffectual. With regard to its use, Meyers (55: 377) formulates the following opinion:

"We can hope to develop ideals therefrom in so far as we can get the child to admire and contemplate that type of conduct which proved of social value. As we play up the heroes of history, let us more and more emphasize service and self-sacrifice and subsequent social victory as the result of the struggles of this soul and that."

One can infer from the opinions stated here that biography

is looked upon by many in the education world as an ally in the development of ideals. Apparently this inference is fraught with significance for teachers; it seems to invite them to draw freely from the treasures of biography and to make their students familiar with the virtues of the great men who have advanced the progress of civilization. These opinions seem reasonable for youth is the propitious time for the study and appreciation of service to mankind, for in that period of life, psychologists say the receptive faculties are more alert than in later years.

Sneath and Hodges (79: 141-42) signalize a danger in biography and advise that special emphasis be placed on the lives of men who have been noted for industry. They state in this regard:

"Young people are sometimes misled by the dramatic examples of adventurers and men of genius who seem to have accomplished great things easily, by good luck without trying. They remember that Alladin was a lazy lad in whose hands was placed a magic lamp which made him master of the unseen powers. All that he had to do was to rub the lamp; that was the most serious exertion required. And he became rich, and married the Sultan's daughter. The honest truth, however, is that in actual life the story of the lazy lad is paralleled with the story of Aladdin only to the end of the first chapter. Down he goes along the magic stairs in search of gold and gems, and the cover is clapped down upon him, and there he is in the dark for good; he never gets out. All things come to the industrious. Nothing comes to the indolent, but shame and failure, and the loss of all the things of life, and is refused at all counters. The hours of the day are like the blank leaves of the check book, being worth only what we make them worth. All young people desire to live lives of self-respect and economic independence. They look forward to the owning of their homes, and to the successful conduct of their own business. One of the most important lessons which they can learn in school is that the key to all this pleasant life is industry."

Another feature attributed to biography is that it brings



students in contact with all that is excellent in the lives of others. Through this means, students can become friends of the great and good of all ages, and this contact unconsciously creates within them noble aspirations which they strive to make real in their own lives. For the purpose of contact, Meyers (55: 378) gives this pertinent advice:

"For a child to read the biographies of such characters is a near approach to a face-to-face communion with them. Now who would not be thrilled to have his children sitting about the fireside or taking a morning walk on the farm or in the park with such immortals."

The uplifting influence of contact with great men is further evaluated in this paragraph written by Neumann (58: 240)

"To appreciate what first-rate lives are like, we must live with persons of that quality. Fortunate are those who meet such beings in the flesh! At any rate, however, the school can make them real to its young people through fostering a live acquaintance with great biographies. Unflinching fidelity to truth above all other allegiances means more to our young people when they have had the chance to make the acquaintance of Sir Thomas More, willing to lose honors, estates, life itself, sooner than twist in King Henry's favor the law which it was his duty to interpret honestly. So, too, of the conduct of Socrates, refusing to escape from the jail when the law, which he had taught his young friends to obey, descended upon him unjustly: 'And now that this thing has come upon me, I cannot cast away the reasons which I gave in former time, for I honor and reverence them as before.' Such standards will teach our young people to know what high rectitude means."

The consensus of opinion seems to be that good influence results from contact with noble minds met with in biography. Educators say that it cultivates an attitude towards the higher things that make life worth living, prevents education from becoming mechanized, enlarges the life of the spirit, and leaves a tinge of nobility on the mind of youth. It ought to be in-

Aspiring, they infer, to share the noble aspirations, the experiences, the struggles and the labors of men and women who lived lives of unselfishness so that mankind might be happier and safer in an aggressive world. Again, others claim that it is not an exaggeration to say that biography has a marked facility for making enduring impressions upon the plastic minds of young people. In fact, the recital of a noble deed frequently leaves an imprint that lasts throughout life and often shields from degrading influences, or spurs on to worthy action. The two vital factors that further the permanence of impressions in youth, educators hold, are hero-worship and imitation. In relation to hero-worship, Kirsch (48: 426) says:

"The graduate that is not a hero-worshipper is sorely to be pitied, for he lacks the ideals to be his guiding star when the dark night comes into his life. More pitiable still is the condition of the youth who cynically sneers at all human greatness."

Carlyle (15: 1-2) in developing the same subject states:

"One comfort is, that great men taken up in any way, are profitable company. We cannot look, however imperfectly, upon a great man without gaining something by him. He is the living light fountain, which enlightens, which has enlightened the darkness of the world; and this not as a kindled lamp only, but rather as a natural luminary shining by the gift of Heaven; a flowing light fountain, as I say, of native original insight, of manhood and heroic nobleness--in whose radiance all souls feel that it is well with them."

The kind of hero-worship implied here does not seem to be a futile dream devoid of practicality; it is a vivifying influence that leads to imitation, that deep-rooted instinct characteristic of men and of animals. To exemplify imitation, Germain (31: 169) tells the following anecdote taken from

"Pantagruel" by Rabelais. It describes the episode of Panurge's sheep and runs thus:

"In crossing the sea Panurge was insulted by a sheep merchant. The former, a cunning, malicious fellow, plans an unimaginable revenge; he buys from the sheep merchant, at an exorbitant price, a fine sheep. Then under the eyes of the bleating flock, he drags the sheep to the deck and throws it overboard. No sooner has this happened than all the other sheep, with a bound, follow the lead of the first one and leap into the sea. So well and expeditiously is it done, that the merchant, in trying to stay their flight, grabs a great strong sheep by the fleece and is himself dragged into the sea to the intense satisfaction of the wicked Panurge. The story of Panurge's sheep is based upon facts of daily observation of man's propensity towards imitation. What is true of sheep, is equally true of monkeys; what is true of monkeys is often true of man."

The fact that youth is prone to imitate those with whom it associates gives teachers food for thought. This instinct of imitation is a marvelous asset in character formation if it is properly utilized, but it may be detrimental to the pupils' progress if used without discrimination.

Betts (3: 226-27) expresses the beneficial results of this instinct in the study of noble lives in this pertinent paragraph:

"Hawthorne tells in the 'Great Stone Face' of the boy Ernest, listening to the traditions of a coming Wise Man who one day is to rule over the Valley. The story sinks deep into the boy's heart, and he thinks and dreams of the great and good man; and as he thinks and dreams, he spends his boyhood days gazing across the valley at a distant mountain side whose rocks and cliffs nature had formed into the outlines of a human face remarkable for the noblesness and benignity of its expression. He comes to love this face and look upon it as the prototype of the coming Wise Man, until lo! as he dwells upon it and dreams about it, the beautiful character which its expression typifies grows into his own life and he himself becomes the long looked-for Wise Man."

In teaching biography, it is well to give many striking examples of the rectitude of men who have been faithful to public trust in order to impress the students with the truth that faithfulness to duty, especially civic duty, brings a sure reward. Indeed, those who teach history are often surprised to note how the prestige of heroes who possessed moral greatness influences youth in the ways of honesty and uprightness. On the other hand, when men who lacked morality are paralleled with moral heroes, the defects of the former are brought to light with a ruthlessness that is astonishing. In matters like these, youth seems to have a power of discernment, which, if properly developed, will help in the betterment of character.

The next special aspect of biography which seems to be stressed by a number of educators is the impelling power that it exercises in the attainment of a higher type of patriotism. It is natural to desire that school exercises will develop the right kind of patriotism, and what could be more helpful in this line than the study of the biographies of brave men who have sacrificed their lives for their country. Commenting on this assumption, Charters (18: 274) states:

"It is sometimes said that history develops patriotism. This is done by showing how many men and women in the past, when met by great crises, have, in attempting to solve the problems that confronted their fellowmen (countrymen), given themselves wholly and unselfishly, even sometimes at the cost of their lives. The spectacle of men so acting comes to the present generation as an answer to their questions about sacrificing self to country. Many a man when brought face to face with an issue that permits of an easy path to self-aggrandizement, or

difficult path to unselfish devotion to his country, has been influenced by the way in which some dead heroes acted in a similar situation. And all citizens, whether brought actually face to face with such a situation or not, when they think what they might do if their country should make a demand on them, are influenced to act in imagination in favor of their country."

To appreciate Charter's view, one has but to glance over the history of the mighty Roman Empire. Rome fell because its young men were too indolent to fight for their country. So indifferent had they become that their Empire had to be protected by foreign soldiers who worked for their own interests, and consequently, Rome collapsed and fell into the hands of the invaders.

For the purpose of instilling the purest kind of patriotism, ample material is available in biography. For instance, take the life of the "Warrior Maid", St. Joan of Arc. Of her spirit of fine patriotism, Lynch (49: 23) writes:

"The assertions and life of Joan of Arc show that she was far more than a patriot; or, if we wish, that she was a patriot of the truest and highest kind, who sought, not only the liberation of her native land from oppression, but, much more, its spiritual good, its moral and religious formation. She was sent, she said, for the suffering and the poor, because of 'the pity which was in France.' She came to remove the cause of this by restoring the rightful king and driving out the invader. But she aimed at far more. Her reformation of a profligate and cruel army, her infusing of the spirit of faith and religious practice amongst the people, her re-uniting of selfish and dissident leaders for the common good--- all this was much nobler and far more difficult than the expulsion of the English."

Besides all the values ascribed to the study of biography previously given, another contribution which it might be well not to overlook is its seeming ability to broaden the pupils'

sympathies and to bring into their lives many-sided interests. It seems to draw young people from the narrow confines of their own small experience by giving them a view of the struggles and successes of the great men of the world. Such knowledge is of a nature to enlighten and broaden the minds of the students, to make them appreciate more keenly the worth of the great men of their own country, and to acquaint them with the achievements of the illustrious men of other nations.

Shreve (74: 255) further draws attention to the study of biography in the statement:

"The pupils should know something of the great characters of history. They should know what each of these great characters has contributed to the progress of mankind."

Since biography is considered so important an element in history, it would seem to be very helpful in training youth in moral ways, and hence calls for investigation. Betts and Hawthorne (4: 148-49) extol its use in building up ideals in the following significant statements:

"Ideals that are represented in living characters exert the strongest appeal. The world is formed or reformed by the influence of strong lives building themselves into their times and influencing the new generations. Who can tell what America owes to patriots and high ideals of citizenship to such men as Washington, Lincoln and Roosevelt! Or what the Jews owe to the memory of such national heroes as Abraham, Moses, David, Jacob and other great leaders.

In going to biography the curriculum maker has the advantage of being able to show virtue in action and ideals at work in practical affairs. Every child and youth is in some degree a hero-worshipper, and the knowledge that some one before him has been able to achieve the victories and results which he admires, is a suggestion and a challenge that he himself may

rise to equal heights."

Biography appears to challenge, but it does not moralize loudly. The ethical point is suggested by the successes or the failures of great characters rather than laid down with dogmatic insistency. Colgrove (19: 132) asserts that history develops the moral judgment of youth. He says:

"History deals with human actions and human motives. It presents virtues and vices in concrete form, and thus presents to the child ideals of conduct. It treats of the relations of individuals, and out of these relations spring moral obligations; thus the study of history affords constant exercise of the moral judgment. Moreover, through the study of history the pupil becomes acquainted with man's larger self as revealed in institutions. It shows the relation of the individual to society. It traces the origin, growth and progress of the state. History thus becomes the most potent means of making the pupil an intelligent citizen, justly proud of the achievements of his countrymen, ambitious to emulate their great deeds and mindful of his duty to his state and his nation.

In the following paragraph Sharp (70: 240-41) claims that biography also helps in forming pupils' moral judgment:

"A course in biography can do still other things for the education of the moral judgment and the character of the pupils. It can call attention on what appears to be an indubitable fact, namely, that morality is a normal accompaniment--not indeed, of fox-like cunning, but of most forms of intellectual strength. It, more effectively than any other school study, can lead the pupil to see and realize that right doing involves not weakness of will but on the contrary, strength. And that as in Lincoln, heroic strength is compatible not only with a broad spirit of altruism but also with exquisitely sensitive sympathies, warm affections, and a charity and a power of forgiveness that may make their possessor loved and revered even by his enemies in the bitterness of defeat. It may train our pupils also to discover how difficult it is to read the motives of our fellow men and thus pass judgment upon them; to respect conceptions of duty which are different from their own (for example, for us of the North, those of General Robert E. Lee), and to take the proper attitude toward the faults of good men."

The same claim for biography is emphasized by Boras

(6: 204-205) who says:

"Can a school do anything to develop in its pupils a reasonable efficiency in the judging of men? The study of biography and history affords splendid opportunity.... A considerable portion of the time devoted to these subjects should be given to answering such questions as: What made this man successful? Which of the men studied was really the most important? What were the plus and minus traits in their characters? Are the prominent traits found in these men found in other noted men? Are these traits operative to-day in making men famous? How do men acquire such traits? Can such traits be cultivated in school? What are the best methods for developing them?"

If the opinions of educators cited here hold good, biography would seem to be helpful in shaping the character of youth. The claims that it brings students in contact with great and good men and women who have sacrificed themselves to bring happiness to home, friend, country, and humanity at large, and that the intimate study of the achievements of such heroic personages develops worthy tendencies in the youth, seem to be reasonable.

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CHAPTER VI  
MEASUREMENT

At the present time there is a widespread movement toward the measurement of character by tests prepared for that purpose. This aspect of character training is a big undertaking and one that may become involved in difficulties of all kinds. Character is a very complex thing to measure, even the workers in the field admit, because it is such an intangible, elusive thing.

One of the most intricate efforts to measure character objectively has been carried out by the Character Education Inquiry through the agency of Hartshorne and May. The expenses entailed by this vast research problem were paid by the "Institute of Social and Religious Research." The experiment began September 1, 1924, and continued throughout a period of five years. The report of the proceedings was given to the public in three volumes.

Of the Hartshorne and May tests for honesty and deception Gates (30: 583) states:

"The series of tests is based on the assumption that a fairly reliable indication of a person's tendency to honest or dishonest behavior may be gained by testing him, without arousing his suspicion, in a number of different but realistic situations. The assumption seems to be sound. The tests do reveal deception and in a degree that correlates fairly closely with the facts brought out by careful study of the child's history by other more laborious means."

Furfey (28: 591) after surveying the extensive application of tests by Hartshorne and May, gives this appreciation:

"The Character Education Inquiry represents a very able effort to study human behavior by statistical means. To the present writer, however, it seems rather disappointing in some respects. The investigation does not seem to have secured much indication of the causes of behavior." This is probably due to the very nature of the method employed. The analysis of statistical results will show the relation between a trait like honesty and quantitatively measurable traits like age, intelligence, and the like; but it will not show the relation between honesty and the more subtle and complicated causes of behavior, such, for example, as fear, inferiority, feelings, ambitions, and the like."

Of the administration of tests Valentine (86: 346-47) says:

"They involve obvious difficulties in administration, but the serious problem is whether they are true measures. Does a specific weakness disclosed by one of these ingenious devices necessarily indicate a general weakness of the same nature? Is a person who peeks when told not to do so, or who accepts unearned credits, one who would cheat or act dishonestly in his general behavior? One suspects that a person who might resort to a bit of trickery in an examination would possibly prove the soul of honor in a crucial life situation or when his loyalty is involved."

Neumann (59: 333) expresses his disapproval of the psychology of moral testing in the passage:

"The psychology underlying the moral-testing procedure is essentially behavioristic. It is open to the same objection as that which lies against the Watson teachings: valid as the finding about conditioned reflexes are with respect to the acts that they measure, human beings are much more and other than the numbers indicate. The chart tells us truths about that fragment of life that lends itself to such measurement. The best about man lies outside the field where the measuring can be done."

Cameron (13-14) in referring to moral tests formulates this decidedly unfavorable opinion:

"But certain ingenious tests have been devised that are

much more objective in their results. For example, you may give the pupils an examination in which there is an opportunity, even enticing temptation, to cheat but by means of certain ingeniously placed waxed paper leaves in the examination book you may get certain evidence of the cheating, if it takes place. Or you may give a boy a quarter to buy a certain article from a merchant, telling him the article will cost fifteen cents and asking him to bring you back the change. For the purpose of this test you must obtain the cooperation of the merchant. By agreement he charges ten cents instead of fifteen cents for the article, and the boy is of course, honest, if he brings back fifteen cents, but dishonest, if the amount brought back is only ten cents.

Now I am far from denying that all this minute and careful analysis represented by these movements in behalf of character education is of no value whatever, and I freely admit that I have taken somewhat extreme examples in order to make my point. But I feel sure that you will agree with me that there must be something fundamentally wrong with a teaching program that will produce such ridiculous--not to say--immoral results. (I hold that tests given for the express purpose of getting children to do wrong things are themselves immoral.)"

Weber (89: 67-8) after examining a testing manual gives this criticism:

"There are 'borrowing tests', 'purchasing tests' and 'tipping tests', all of which are 'borrowed' from 'research' workers. The scheme for scoring will be enough to reveal the fundamental fallacies involved. For the borrowing test, the pupil is to be scored on ten points, if he returns the pamphlet (which was borrowed on request of a teacher) and zero if he fails to do so. In case of the purchasing test, if he returns the excess change given him by one clerk to another, or, if on returning, he gives all the money to the examiner and insists that none of it is his own, he is to be scored ten. If he keeps the overchange he is scored zero. In case of the tip test, if he accepts the tip, (as a boy scout, of course,) he is scored zero, but if he refuses it, he is scored ten. And so you see, dependability and honesty are to be inculcated and then tested! Another form of these 'examinations' is to be found in the reference just cited. A boy is sent on an errand. On the way down the hall, by a 'deep-laid scheme', no one is to be in sight. But in his pathway lies a purse, containing some money, a receipt, let us say, containing the owner's name, a key and a keep-sake. You see at once how the ingenious mind of the examiner can by Mephistophlean diabolism devise a 'true scale'

of honesty and integrity! Other of these damnable schemes for measuring the extent of the inculcation of morality and virtue involve the use of 'ingenuous' devices of concealed paper or carbons for detecting cheating under circumstances intended to be conducive to teaching."

In surveying these data, (given here,) it is noted that several educators disapprove of the measurement of character in any form. Others, whilst recognizing the merits of this type of work, still find one essential element lacking: the testing does not tell the causes of behavior. Whatever may be said against character testing, open-minded persons feel that it throws light on the problem of character training and although these measures do not meet with unbounded success just now, their value for character training may be felt in the future. Furthermore, the present procedures, given to the world by the earnest workers in the field, may be perfected in time and finally secure interesting results in character formation.

After presenting an enlightening chapter on tests and measurements, the Department of Superintendence Tenth Year Book (9: 404) concludes with these words:

"The final word of this chapter may fittingly be one of skepticism. There is no good reason for expecting tests of persons to yield the constant results found in physical measures. Exactly the same situation can never recur and can never be presented to two different persons. We deal in human life with a series of events having common elements but always distinguished by unique features and having thus unique totalities. The attempt to measure one trait after another, eventually to be summed up into a total character, is doomed for two reasons. One is the very simple fact that before we can get to the last traits in the series the individual will

have changed in some of the aspects earlier measured. We cannot measure fast enough. Even our measure does something to change the person we would measure. Moreover, if we could bid the sun and all events in time to stand still for our measuring, we still would have the impossible task of combining a series of rigid abstractions into an integrated whole, the parts of which interact, supplement, and compensate."

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## CHAPTER VII

### THE PRESENT EXPERIMENT

The recognition of the many techniques now employed in the moral training of youth has prompted the writer to experiment with "The Study of Biography As a Basis for Character Training." This scheme for developing character seems quite adaptable to present needs and, according to the opinion of certain leaders in the educational world, is probably, a most appropriate instrument with which to arouse the pupil from his attitude of mental lethargy in relation to his moral training, and to stimulate him to noble deeds.

The writer's aim in this study was to attempt to train Character through the study of biography. This medium, many educators hold, is a prolific source of knowledge that can be admirably utilized in various, interesting ways for the purpose of character training. In order to do effective work, the writer carefully detailed a plan of action and pursued its course with system and method throughout the term of the experiment. Her desire was to make the experiment rich, wholesome, constructive, and worthwhile, so that it would help to ingrain solid principles into the minds of the subjects involved, and be in their young lives, a starting point toward higher things.

The pupils, educators know, are not averse to undertake

the work of their moral development provided it is presented in a way that will appeal to their buoyant natures and give them suitable outlets for their surplus energies. Since modern youth is endowed with such exuberant activity, it might be advisable for educators to make use of this fund of mental and physical energy which the child possesses to build up ideals in his mind, and to aid him to express himself in worthy action. Especially in this whirling age when self-expression is so lauded, the teacher might, perhaps, put within the reach of youth a program of moral training that would issue in life habits, and that would clinch effectively in the youthful mind the correct impressions that are received from direct moral instruction, or other sound sources. Furthermore, it has been intimated by scholarly minds that too frequently in the past youth has been overburdened with abstract standards of conduct, in the hope that they would project into future deportment and produce fruitful moral actions. Hence, to counteract this tendency towards abstract procedures, the writer adopted a plan of character training based upon a corresponding program of activities into which moral traits could be incorporated and made to function simultaneously. In a word to, "learn to do by doing."

In the experiment here described, the writer employed two groups of subjects: an Experimental Group, Group B, and a Control Group from a different school, called Group A. Both groups

consisted of twenty-four juniors and seniors, and were approximately equivalent in the following respects: intellectual, social, and economic status, library facilities, home opportunities for study, extra-curricular activities, community interests, attitude of parents towards the school, size of school, organization of school, and class spirit. Furthermore, with regard to the teachers of the two groups, it may be well to state that both received their training for the teaching profession from the same Normal School, and had, approximately, the same record for success in teaching.

The methods of teaching history to each group, as previously mentioned, were: the ordinary Topical Method for the Control Group, and the Group Work Method, with emphasis on biography, for the Experimental Section. The merits of this latter type of procedure are tellingly listed by Ganey (29: 35) :

"Assignment of group work is always a socializing exercise, because it means the selection of a leader, loyalty to the leader, division of labor, and the faithful performance of the task assumed. It means cooperation in its highest sense. Pupils develop social virtues only by intimate contact with social problems which they must solve. 'Teamwork' involves many social situations, such as, working with and for others; sharing materials; helping with plans, charts, graphs, and maps; and operating apparatus. All these tend to develop social virtues."

To promote interest in cooperative work, the following devices were employed: (1) a Biography Club, (2) the selection of moral traits for practice, (3) tracing the development of characters, (4) distribution of typed material to pupils, (5) bulletin board exhibits, (6) making biography books.



DEVICE I. The initial device used in connection with the experiment was the formation of a "Biography Club." A special meeting was called for that purpose and the objectives of the work were explained to the pupils. It is needless to say that their cooperation was immediately enlisted, for youth is always delighted with the novelty of a movement at the outset; the difficult point is to keep its interest at white heat for a prolonged period. In this experiment, the sequel will demonstrate that the activities so courageously embraced by the pupils were never looked upon as a burden.

At a second meeting, the "Biography Club" was established upon a working basis and provided with the necessary officers, such as, president, vice president, secretary, and treasurer. The last named officer was especially needed to take charge of the money and the articles collected for the poor. Committees for the various activities were appointed, and each group was impressed with the idea of the responsibility it assumed toward the Club, and with the obligation incumbent upon it of planning for the efficient execution of its own special duties. One Committee was appointed to take charge of the displays for the bulletin board and the blackboard. These displays were to consist of mottoes, short poems, quotations, picture studies, cartoons, and posters advertising biographies worthy of perusal. A second Committee undertook to follow the progress of the biography books, scrap books, and picture books--some of the

most important items of the project. All original ideas with regard to the construction of these books were to be communicated to the class, and helpful suggestions were to be offered by everyone. A third Committee took in hand the management of the charitable activities scheduled on the program, and determined to bring its plans for the relief of the poor to a splendid fruition. The dramatics, an important feature of the biography study, was placed under the direction of a lively Committee whose duties and achievements will be detailed later. The number of pupils being limited, all had extra work to do, but no dissenting voice was raised in protest against the seeming imposition. On the contrary, every student was willing to participate wholeheartedly in the activities proposed and to assume responsibilities even though those duties would entail many sacrifices.

When the Biography Club had been duly formed and the activities confided to capable committees, the members were requested to give specific reasons as to why the study of biography might be considered helpful in training their characters. Some of the main reasons proffered were:

1. The study of the virtues practised by great men and women will emulate us to endeavor to follow their example.
2. The study of biography will enlarge our sympathies; it will give us a broader outlook on life.

3. The study of biography will give us an opportunity to evaluate our own aspirations in the light of what others have done.
4. The study of biography will help us to conquer our tendency to selfishness. Great men and women were not always engrossed in their own little interests; they embraced hardships and dangers so that others might be happy.
5. The study of biography will make us see what success the practice of virtue has brought to others, and will make us understand more fully the value of such traits as honesty, truthfulness, courtesy, self-sacrifice, etc.

Having convinced themselves of the utility of biography, the members of the Club were eager to draw up a list of the most important characters in history. This was a cooperative work; each girl mentioned the lives which she considered worthwhile and from which she thought she would draw profit. It was intensely interesting to listen to the discussions concerning the moral value that could be derived from the study of the lives of certain historical personages. During these talks, splendid occasions for lessons in suspensions of judgment, and compassion for the failings of others were provided. Thus, when the name of one who had betrayed his Country's cause was suggested as suitable for the list, the following opinions were given: "The very fact that his superior officer, Washington, tried to spare him shows that he must have been worthy in some respects," "Hamilton who was sent to capture Arnold

showed that he was glad that the latter had escaped; this attitude of Hamilton's speaks in favor of the fugitive." "God forgives all faults; should man be more exacting?" "Why should we be so harsh in judging others, when we are so imperfect?" "The study of this biography will be for us a striking example of failure through lack of self-control. If we do not take the trouble to curb our passions in youth, we may stumble into the same pitfalls." "Let us profit by this man's failure and work to form our own characters before it is too late." "False values often fool us. They are like Hawthorne's 'Great Carbuncle', when the goal is reached, we find that we have been chasing shadows." "It is always well to remember the words: 'judge not and you shall not be judged'."

When the list of biographies was complete, a typed copy of it was put into the hands of each pupil taking part in the experiment. A second copy was attached to the bulletin board, whilst a third one was placed in a conspicuous place in the library. The list contained the following names:

Columbus, Ferdinand and Isabella of Spain, Marquette, Joliet, De La Salle, Father Jogues, Father Brebeuf, Ponce de Leon, Magellan, Las Casas, Samuel Champlain, Maisonneuve, David Livingstone, Stanley Morton, Balboa, De Soto, Coronado, Jacques Cartier, Cabot, Hawkins, Drake, Raleigh, Captain John Smith, Lord Baltimore, William Penn, Washington, Adams, Jefferson, Madison, Hamilton, Monroe, Andrew Jackson, Samuel Adams, Patrick

Henry, Benjamin Franklin, James Otis, John Hancock, Paul Revere, Nathan Hale, Arnold, Montgomery, Pulaski, Lafayette, Baron, Steuben, Baron de Kalb, De Grasse, Rochambeau, Morgan, Captain John Barry, John Paul Jones, Father Rasle, Lord Howe, William Pitt, Moultrie, Marion, Sumter, Davie, Cornwallis, Daniel Boone, George Rogers Clark, Burke, William Pitt, Father Pierre Gibault, John Carroll, Burgoyne, John Jay, Kosciusko, Ethan Allan, Thomas Paine, Diskinson, Charles Carroll, Robert Morris, Putnam, Lewis and Clark, Andrew Jackson, Clay, Calhoun, Lincoln, Commodore Perry, Sir Isaac Brock, Harrison, Francis Scott Key, John Marshall, McDonough, Napoleon, Webster, Douglas, Kearney, Taylor, Scott, Sam Houston, Taney, Lee, Stonewall Jackson, William Lloyd Garrison, Lovejoy, Longfellow, Lowell, Whittier, Emerson, Wendell Phillips, Grant, Jefferson Davis, Francis Meagher, Archbishop Huges, Sherman, Sheridan, Peary Dr. Grenfell, Kellog, Owen Young, Foch, Pershing.

Martha Washington, Lucretia Mott, Harriet Beecher Stowe, Mother Seton, Marguerite Bourgeoys, Clara Barton, Florence Nightingale, Frances Willard, Louisa May Alcott, Sacajawea, Susan B. Anthony, Elizabeth Ward Howe, Mary Waggaman, Mary Roberts Rhinehart, Madame Curie, Dolly Madison, Jane Addams.

Eli Whitney, Elias Howe, Cyrus McCormick, Cyrus Field, Samuel Morse, Robert Fulton, Goethals, Gorgas, Horace Mann, Edison, Alexander Graham Bell, Wilbur and Orville Wright, Pasteur, Marconi, Einstein, Marcus Aurelius, Constantine the

Great, Alfred the Great, Charlemagne, Gregory the Great, Leo the First, Leo XIII, Pius X, Pius XI, Louis XIV, Louis XV, Louis XVI, Father Finn, Gilbert Keith Chesterton, Hilarie Belloc, Knute Rochne, Eugene Field, Longfellow, Whittier, Lowell, Bryant, Hawthorne, Father Ryan.

St. Paul, St. Francis Xavier, St. Francis Assisi, St. Benedict, St. Dominic, St. Bernard, St. Theresa, St. Ignatius of Loyola, St. Francis De Sales, St. Patrick, St. Joan of Arc, St. Theresa of Lisieux.

In the presentation of the biographies, no attempt was made to over-idealize the virtues of the persons involved. As a matter of fact, a person's virtues need very little comment; they stand out forcefully, and draw attention. It was understood by the biography class that the good example of the persons whose lives they were considering was to be accepted as a challenge to imitation, the bad example, as a caution to avoid the same evils.

The plan for conducting the biography class included four steps:

I. The Presentation. II. The Assimilation. III. The Organization. IV. The Recitation and Discussion.

I. PRESENTATION. The presentation of the biographies was given by the teacher. The objectives of the presentation were:

1. Cultivate in the pupils a right attitude towards the study of biography which may be summarized by the word

"Appreciation."

2. Arouse the pupils' interest by vitalizing the work.
3. Help the pupils grasp the significance of the uplifting role of the moral virtues in human lives.
4. Indicate the sources of knowledge.
5. Show pupils how to secure this knowledge.
6. Make them realize the satisfaction they will derive from the work if they pursue it in an intelligent manner.

The method of presentation consisted in a vigorous, graphic description of characteristic scenes. The following points were closely observed:

1. The descriptions were true to life.
2. The place where the event happened was mentioned : the field, the forest, the battlefield, the country, the city, the home, in public.
3. The time was indicated : morning, evening, dawn, twilight, midnight.
4. The characteristic features of the events : pleasant, sorrowful, triumphant, etc. were stressed.

The principal scenes presented were:

1. Columbus at the Court of Spain seeking aid for his expedition.
2. Balboa standing on a hill gazing prayerfully at the vast waters of the mighty Pacific.

3. Magellan facing death in the Phillipines.
4. Marquette, the intrepid missionary, calmly dying in the forest.
5. Charles Carroll signing the Declaration of Independence.
6. Clara Barton on the battlefield caring for a dying soldier.
7. Lucretia Mott assisting at the trial of an old negro in the hope of securing justice.
8. Francis Scott Key, a United States prisoner on an English ship, writing the "Star Spangled Banner."
9. Charles Carroll, ninety years of age and the only surviving signer of the Declaration of Independence, turning the first spade of earth for the construction of the Baltimore and Ohio Railroad, July 4, 1828.
10. Washington kneeling in prayer at Valley Forge; Washington bidding farewell to his soldiers at the close of the Revolutionary War; Washington giving up his aspirations to become a sailor in order to please his mother.
11. Paul Revere sounding the alarm "through every Middlesex village and farm!"
12. Sacajawea guiding the Lewis and Clark expedition.
13. Patrick Henry speaking against the Stamp Act.
14. The picturesque, intrepid De La Salle landing on the Texan coast; De La Salle assassinated by his jealous followers.
15. Marguerite Bourgeoys in her first school, a stone stable,



teaching the little Indian children.

16. Lincoln delivering his "Gettysburg Address".
17. Roger William, a prophet of religious freedom, fleeing from Boston.
18. William Penn founding the "City of Brotherly Love".
19. James Otis before the Courts of Massachusetts declaring that general warrants were contrary to the principles of the common law and therefore unconstitutional.
20. Dickinson writing his famous "Farmer's Letters" for the cause of freedom.
21. Nathan Hale facing execution with the inspired words on his lips; "I only regret that I have but one life to lose for my country."
22. Morgan on his knees, the night before the Battle of Cowpens, praying for victory for the colonists.
23. Lafayette in Philadelphia offering to enlist as a volunteer without pay, in the words: "As a defender of that liberty which I adore, free myself beyond all others, coming as a friend to offer my services to this interesting republic, I bring with me nothing but my own free heart and my own good will, no ambition to fulfill and no selfish interest to serve."
24. St. Francis gazing downwards saw the marks of nails in his own hands.
25. St. Ignatius, bestowing his fine clothes on a beggar, and

girding himself in a sackcloth gown, a symbol of his armour of poverty.

26. St. Paul stricken with blindness on his way to Damascus.
27. Wilson, on the occasion of his inaugural address, saying these words: "This is not a day of triumph; it is a day of dedication. Here muster, not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hand in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward looking men, to my side. God helping me, I will not fail them, if they will but counsel and sustain me."
28. Roosevelt, in spite of physical handicaps, building up a sturdy physique.
29. Morse in his first moment of supreme triumph when his first message was flashed through the air.
30. Alexander Graham Bell astonishing the world with his "machine that talked."

The foregoing characteristic scenes are but a few of those that were employed during the experiment. The pleasure that the pupils derived from this type of presentation, may be inferred from the remark: "These presentations are a real challenge; they whet our curiosity and urge us to read the biography closely." Furthermore,

the pupils, of their own initiative, began to search for characteristic scenes in the lives of great men, and they took special pride in selecting those that depicted intensely significant events.

11. "Assimilation." The second step in the biography study was "Assimilation." It called for a thoughtful perusal of the lives of great men and women for the purpose of noting, apart from the knowledge sought, the successful, or unsuccessful outcome of their moral traits the pupils were selecting for practice. To help the pupils in their study, these questions were given to them:

(1) Did the moral traits practised by this person bring happiness into his life, into the lives of those near and dear to him, and into the lives of those under his leadership?

(2) Do I try to incorporate into my daily relationships the moral virtues which were helpful to others?

(3) Do their failings put me on guard against similar weaknesses in my own conduct?

111. "Organization." The third step was the organization of the knowledge secured through study. It included two activities:

(1) Organization of the findings into a logical form to present to the class orally.

(2) An attractive written account of the biography.

The written account of the biographies were to touch upon the following points:

1. The historical personage's ideals.
2. The role ideals played in his life.
3. His achievement, moral and material.
4. His weaknesses, if any. How overcome?
5. His influence for good in the lives of others.
6. The permanence of his fame.
7. The inspiration derived from the study of his life.

The major points emphasized in the biographies were:

1. The grandeur of sacrifice.
2. The evil results of selfishness and ambition.
3. The beauty of patience.
4. The sublimity of honesty and moral courage.
5. The nobility of true patriotism.

These points were exemplified in the following situations:

1. Nathan Hale sacrificing his young life for his country.
2. Arnold betraying his country.
3. Hamilton bearing odium in order to benefit his country.
4. Lincoln at Gettysburg; Lee's surrender.
5. Washington in the Revolutionary War.

Discrimination in judging historical characters was observed:

1. By judging individuals by the times in which they live.

2. By visualizing the difficulties with which they had to cope.

IV. RECITATION AND DISCUSSIONS. The fourth step was the recitation and the discussions of the organized knowledge. At these sessions each student gave an oral report on the special topic investigated. A detailed account of these intellectual activities will be given later.

These contributions to the class recitations were presented in the forms here mentioned: a floor talk, the dramatization of a striking incident, the pantomiming of an episode, a selection from a biography memorized and delivered with feeling, the recital of some salient event in the life of a hero under discussion, a recital of a poem (original or otherwise) dealing with the moral life of the hero, informal, but diligently supervised conversation, formal and informal debates, class themes, and oratorical contests. Other material was presented in the form of: diaries, soliloquies, letters, pageants, and newspaper articles about past events, written as though they were actually happening at the present time. Moreover, current history events discussed in relation to their moral aspects. This movement proved helpful in keeping the pupils both morally and mentally alert.

The most important of the procedures listed here, together with an account of the charitable activities and their splendid results, will be detailed in a later paragraph.

DEVICE 11. The second device used in order to attain the desired end was the selection of moral traits for daily practice. Thus, when a certain amount of reading had been done, the pupils were asked to bring to class a list of moral traits which they were to select from the biographies they were studying. In the history period that followed, the traits were pooled and thirteen were chosen for actual practice. They were:

1. Courtesy, 2. Spirit of Sacrifice, 3. Spirit of Prayer,
4. Spirit of faith, 5. Kindness, 6. Cooperation, 7. Obedience, 8. Honesty, 9. Truthfulness, 10. Industry,
11. Leadership, 12. Judgment, 13. Self-Control.

For the next assignment, the pupils were asked to write out five concrete, specific situations for the practice of each trait. They did so, and after careful deliberation on their part, the most useful ones were accepted for daily use and registered in a character book similar to the model given below.

SPECIFIC SITUATIONS

IN

DAILY CHECK BOOK

COURTESY

School

- : 1. Treat my teachers with the greatest respect and courtesy, always.
- : 2. In dealing with my companions, use the gracious words: "Thank you," "Pardon me," etc.

Home

- : 3. Greet parents affectionately when leaving home, or when returning to home.
- : 4. Be patient with brothers and sisters.

Outsiders

- : 5. Greet the friends I meet today with a kindly smile and a pleasant word.

SPIRIT OF FAITH

- : 1. See God in all that happens today, pleasant or otherwise.
- : 2. Remember the presence of God.
- : 3. Respect God's authority in parents and teachers.
- : 4. Thank God every day for the blessings He sends me.
- : 5. Avoid the smallest sin because it displeases God. When I forget, I will say, "My God I am sorry."

SACRIFICE

- .....
1. Sacrifice myself today to render a service to some one.
  2. Sacrifice a penny for the poor each day.
  3. Sacrifice an idle word while going from one department to another.
  4. Sacrifice some of my leisure time today to work for the poor.
  5. Every day sacrifice my own comfort to give pleasure to some one.

SPIRIT  
OF PRAYER

- .....
1. Avoid wilful distractions in my prayers today. If I fail, say three aspirations.
  2. Ask God's blessing on my day's undertakings.
  3. Make a visit to the Blessed Sacrament today.
  4. When praised or blamed, I shall say, "Thank you, dear Jesus."
  5. Say a prayer today for the success of the Missionaries in foreign lands.
- .....



SELF  
CONTROL

1. Check a hasty word, or a dissatisfied look when I am contradicted.
2. Listen kindly and patiently to the conversation of a companion who wearies me.
3. Interrupt no conversation when anxious to speak, unless it is absolutely necessary. Then be sure to say, "Pardon me."
4. Wear a cheerful look, even though I am annoyed or worried.
5. Perform one special act of patience today.

HONESTY

1. Be careful of the library books I use today.
2. Use no one's property without permission.
3. Get no information from others by word, looks, or signs, during my daily tests.
4. Be careful of the school furniture.
5. Hand in original assignments to my teachers.

KINDNESS

- .....
1. Help mother with the housework.
  2. Render a special service to father today.
  3. Speak pleasantly and kindly to every one.
  4. Make use of a specific situation to make some one happy today.
  5. Say a few kind words to any one who seems to be ill or downhearted.

OBEDIENCE

- .....
1. Give immediate attention when parents or teachers call.
  2. Hand in my written assignment at the specified time.
  3. Arrive in class at the right hour.
  4. Be careful to leave my desk in order, as requested.
  5. Proceed at once from one period to another when the bell rings.
- .....

LEADERSHIP .....

- : 1. Be a leader in carrying out the Biography Club activities. I will do this every day.
- : :
- : 2. Do my own research work.
- : :
- : 3. Be a leader in the Committe work I have to do.
- : :
- : 4. Be a leader in giving good example during the unsupervised period in the library.
- : :
- : 5. Be a leader in looking after the interests of the school today.
- : :

INDUSTRY .....

- : 1. Waste no time during the study hour in the library today.
- : :
- : 2. Take care of my books and other equipment today.
- : :
- : 3. Work diligently during each period so as to insure present success.
- : :
- : 4. Do the maximum of sewing required each day. Do it well.
- : :
- : 5. Seek excellence in my written theme.
- : :

COOPERATION

- .....
1. Cooperate with my teacher in making my biography class a success.
  2. Cooperate with the program of charitable activities by bringing my food offering each day.
  3. Cooperate with my companions in the history work I have to do with them.
  4. Cooperate with my mother by being faithful to her wishes about my outings.
  5. Cooperate with the librarian by keeping the rules concerning the handling of the library books.

TRUTHFULNESS

- .....
1. Tell facts as they really are. No exaggeration.
  2. Seek no excuse for a thoughtless act.
  3. Be the same before my teachers as when I am not under their supervision.
  4. When asked if I have been faithful in marking my check book, answer truthfully.
  5. In my morning prayers, ask God for the grace to be truthful always.
- .....

GOODJUDGMENT .....

- : 1. Be careful not to monopolize the conversation  
: during the moments of recreation today.
- : 2. Criticize my companions' work kindly and  
: constructively.
- : 3. During the moments of recess, avoid any  
: remarks that might hurt the feelings of  
: others.
- : 4. Pronounce no judgment on any companion today.
- : 5. Behave in a ladylike, Christian manner  
: coming to school and returning home.

In the work with the check book, attention was given to certain factors that should accompany the use of this device if success is to be ensured. Ellamay Horan (38: 589) lists them as follows:

- 1. Assistance in understanding reasons why a particular virtue should be present in his life or a given fault banished. Supernatural and natural reasons should be suggested.
- 2. The exemplification of this virtue in the lives of his immediate family.
- 3. The ability to recognize appropriate occasions.
- 4. Many opportunities wherein he may practise the virtue.
- 5. Happiness and satisfaction in omitting the fault or in practising the desired act.

6. Opportunities to read attractive illustrations of the desired virtue in the lives of others.
7. Opportunities to see the particular act exemplified in living persons who are worthy of admiration."

After the completion of the character books, the value of the check system was explained. The pupils were greatly impressed with the fact, that apart from the saints, several famous men of history, viz., Washington, Franklin, and Lindberg of our own day, had imposed upon themselves this method of character training with immense profit to their souls.

To demonstrate the importance of the check system, the writer touched upon the points of comparison between the daily checks used in business, their necessity for success, and the daily check that shows the losses and gains of the soul, its enrichment or bankruptcy.

A discussion of the statements made by Campion (14: 349) about the value of the daily check helped the students to realize the splendid advantages it offered them. Campion says:

"This practice is not difficult; in fact, nothing could be more easy. All that is necessary is to select an act of virtue or a bad habit and check daily our success or failure in keeping the resolution in regard to this particular act. The act of recording daily our success or failure does not take a second of time."

Its future value to the students is insisted upon by the same writer (14: 349) in the words:

"If students are faithful in the use of the daily check and carry it over into their lives as adults, they will have a mighty weapon to assist them in the quest for Christian

holiness. One by one they may select faults of character and strive valiantly to overcome them."

#### PLAN FOR THE STUDY OF THE MORAL TRAITS.

The general plan for the study of the traits included the points:

1. Arousal of the desire to acquire the trait.
2. Instructions in trait actions.
3. Generalizations. How traits should work out.
4. Formulation, by the pupils, of problems to be solved by them.
5. Application of traits to actual situations in daily work and conduct.
6. Application of traits to new situations.

As a means of encouraging the pupils to appreciate the value of noble traits of character, a study of pictures portraying such traits was introduced. This measure produced gratifying results:

(1) it brought the pupils in contact with the greatest artists of the world, (2) it cultivated a wide spirit of observation, (3) it helped to impress the pupils with the beauty of goodness. A vast number of pictures was collected and assiduously studied. Only the most important ones are named here.

TRAIT	PICTURE	ARTIST
<u>COURTESY</u>	Washington and Lafayette	Rossiter
	at Mount Vernon	
	The Wedding at Cana	Paola Veronese
	Abraham Entertaining the	
	Three strangers	Dore
<u>FAITH</u>	St. Peter Walking on the Sea	Giotto
	Adoration of the Magi	Durer
	Adoration of the Shepherds	Murillo
	Faith, Hope & Charity	Paul Delance
	Faith	Watts
	Moses Smiting the Rock	Murillo
<u>SACRIFICE</u>	Sacrifice of Abraham	Rembrandt
	Golgotha	Gerome
	The Crucifixion	Hofmann
	Paul Shipwrecked	Dore
	The Crucifixion of St. Peter	Filippino Lipi
	Embarkation of the Pilgrims	Weir



TRAIT	PICTURE	ARTIST
<u>COURTESY</u>	Washington and Lafayette at Mount Vernon	Rossiter
	The Wedding at Cana	Paola Veronese
	Abraham Entertaining the Three strangers	Dore
<u>FAITH</u>	St. Peter Walking on the Sea	Giotto
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	Adoration of the Shepherds	Murillo
	Faith, Hope & Charity	Paul Delance
	Faith	Watts
	Moses Smiting the Rock	Murillo
<u>SACRIFICE</u>	Sacrifice of Abraham	Rembrandt
	Golgotha	Gerome
	The Crucifixion	Hofmann
	Paul Shipwrecked	Dore
	The Crucifixion of St. Peter	Filippino Lipi
	Embarkation of the Pilgrims	Weir

TRAIT	PICTURE	ARTIST
<u>PRAYER</u>	Prayer of Jacob	Dore
	Christ at Gethsemane	Jalabert
	Prayer	Gabriel Max
	The Angelus	Millet
	Angels in Adoration	Benozzo Gazzoli
	Vision of St. Augustin	Botticelli
<u>SELF-CONTROL</u>	Sir Galahad	Watts
	Christ Taken Captive	Hofmann
	Christ Taking Leave of	
	His Mother	Plockhorst
	Christ Bearing the Cross	Raphael
	The Temptation	Hofmann
<u>HONESTY</u>	Casting out the Money	
	Changers	Kirchbuck
	Diogenes in Search of an	
	Honest Man	Salvator Rosa
<u>KINDNESS</u>	Christ Blessing Little	
	Children	Plockhorst
	Christ Feeding the	
	Multitude	Murillo
	The Prodigal Son	Greuze

KINDNESS

: The Consoling Christ	: Plockhorst
: The Good Samaritan	: Henner
: Sympathy	: Riviere
: The Last Supper	: Leonardo Da Vinci
: Christ and the Sinner	: Hofmann
: The Holy Women at the Tomb	: Bougereau
: Ruth Gleaning	: Stothard
: Christ and the Widow of Naim	: Palma Vecchio

OBEDIENCE

: The Flight into Egypt	: Hofmann
: Abraham Journeying into Canaan	: Dore
: The Flight of Lot	: "
: The Minute Man	: Boughton
: The Fourth Commandment	: Sinkel
: Calling of St. Matthew	: Bida
: Trial of Abraham's Faith	: Dore

LEADERSHIP

: Washington Crossing the Delaware	: Leutze
: Christ's Charge to Peter	: Perugino
: Christ's Entry to Jerusalem	: Plockhorst
: Joan of Arc	: Bastien-Lepage
: First Reading of the Emancipation	:
: Proclamation	: Carpenter

<u>LEADERSHIP</u>	Christ and the Doctors	Hofmann
	De Soto Discovering the Mississippi	Powell
	Washington at Valley Forge	Breuckner
<u>TRAIT</u>	<u>PICTURE</u>	
<u>INDUSTRY</u>	The Gleaners	Millet
	The Mill	Ruysdael
	The First Locomotive in America	Clyde O. De Land
	The Last Spike, Union Pacific Railroad	Stanley M. Arthurs
	Ploughing	Rosa Bonheur
	Potato Planting	Millet
	Haying	Julien Dupre
<u>COOPERATION</u>	Signing the Declaration of Independence	Trumbull
	Penn's Treaty With the Indians	Benjamin West
	Drawing up of the Mayflower Compact	A. S. Burbank
	Holy Family	Rubens
	Group of Apostles	Filippo Lippi
<u>TRUTHFULNESS</u>	Always Tell the Truth	Faed
	St. John in the Desert	Raphael

TRUTHFULNESS

: Christ Before Pilate

: Hofmann

: Christ Teaching From a  
Boat

: Hofmann

## TRAIT

GOOD JUDGMENT

: David and Goliath

: Michelangelo

: The Tribute Money

: Titian

: Jesus and His Disciples

: in the Cornfield

: Dore

: David in the Camp of Saul

: Schopin

: By his Wisdom Solomon

: Discovers the True Mother

It may be pertinent here to describe the manner in which each trait was studied. Kindness will serve as an example.

1. The presentation of the trait by the teacher.
2. Leaflets bearing the following praise of kindness were distributed to the pupils: "Surely, there is no one on earth who can withstand the fascination of a pleasant smile or an encouraging word. Father Faber says, 'Kind words are the music of the world.' They always come from a tender, compassionate heart and their soothing tones cast an indefinable charm over the souls of men. As the flowers unfold their blossoms to receive the golden rays of the sun and

then diffuse their sweet fragrance through the balmy air, so does the human heart expand and bring forth treasures of love-  
liness under the vivifying warmth of kindness. Kindness is a Godlike virtue; expend every energy of your being to acquire it."

3. Discussions on kindness and its opposite vice were held to impress the beauty of kindness more thoroughly by means of contrast. Numerous examples demonstrated that kind acts had inevitably brought happiness into the lives of many lonely, neglected children. As an exemplification of this Dom Bosco's work with poor children was read.
4. Class themes dealing with kindness were read aloud during the instruction in character training. These recorded the beneficial results of kind acts.
5. The names of great men and women whose characteristic trait was kindness were listed. This scheme led the pupils to remark that truly great people were always kind.
6. Resolutions were taken to manifest kindness to all persons without distinction. No one was to be excluded from their range.
7. Pupils were asked to report the kind acts they witnessed. No names were to be mentioned.
8. Ways of manifesting kindness were sought and tabulated.  
They were:  
(1) Say kind words to others. Perform acts in their favor.

Make it a point to do so daily.

- (2) Interpret the acts of others kindly, even though they may appear doubtful at times.
- (3) Greet parents, teachers, companions, and acquaintances with a kindly smile.
- (4) Gladly embrace opportunities to help others.
- (5) Encourage companions in their difficulties with their school work.
- (6) Manifest sympathy to those who are in trouble.
- (7) Show appreciation for the achievements of my companions.
- (8) Thank every one for the slightest service she may render me.
- (9) Show gratitude and affection to parents, teachers, and benefactors.
- (10) Love the poor and profit of every occasion that presents itself to help them.
- (11) Do my utmost to acquire the habit of kindness by meditating upon the kindness of our Divine Lord.
- (12) Make an inventory of all the kind acts that I have performed so far. Am I proud of my record? The answer was always "No, but I am going to reform my ways."

Readings, short poems, gems of thought, and mottoes also helped to emphasize the theme of kindness. A sample of the type used is here given.

READING      Spiritual Conferences on Kindness

Father Faber.

POETRY

"Thanks be unto Thee, O Giver of our Daily Bread,  
 For this Communion of the Golden Rule.  
 May this plain food strengthen our bodies;  
 And the loving cup of kindness refresh our souls.  
 Bless the multitude of homeless children,  
 Whom we greet in spirit at our table today.  
 Orphaned, may they find in Thee a Father;  
 Helpless, may they find in us true helpers.  
 In their hunger we would feed them,  
 In their nakedness we would clothe them,  
 In the prison of man's cruelty we would visit them.  
 Grant, O Father most merciful and loving,  
 That our hearts may hear the benediction  
 Of our Lord and Saviour Jesus Christ:  
 'Inasmuch as ye have done it unto the least of these,  
 Ye have done it unto me.' Amen."

Henry Van Dyke.

"He has said--His truths are eternal--  
 What He said both has been and shall be,  
 What ye have not done to these my poor ones  
 Lo! ye have not done to me."

Proctor.

"The poor I saw at the cloister gate  
 Mutely beg with their patient eyes  
 An alms, for the love of Him Who sat  
 And supped with the poor in human guise."

Speer Strahan, C. S. C.

"I expect to pass through this life but once.-If  
 therefore there be any kindness that I can show  
 and any good thing I can do to any fellow-being,  
 let me do it now, and not defer or neglect it,  
 as I shall not pass this way again."

William Penn.

"O God, the cleanest offering  
 Of tainted earth below,



Unblushing to Thy Feet we bring-  
 "A leper white as snow!"

Father Tabb- Composed for  
 Father Damien.

Mottoes:

1. Kind words cost nothing and are worth much."
2. Write injuries in dust, but kindness in marble.
3. He who gives to the poor  
 Lends to the Lord.

"He who has never denied himself for the sake of  
 giving,

Has but glanced at the joys of charity."

Madame Swetchine."

The value of the use of poetry and pictures to stress the importance of kindness as a fundamental character trait, may be judged by the remarks of the pupils. Summarized, their import reads thus: "We have a veritable store-house of lovely thoughts and beautiful pictures; we are going to insert them all in our biography books and keep them always. "

DEVICE III. The third device used was the tracing of the development of characters to find out whether there was improvement or deterioration. "Tito", an outstanding character in George Eliot's "Romola", was the first one traced. It was chosen for three reasons: (1) It was on the list of book

reviews for the pupils' English Classes, (2) the considerations on Tito's failures might be an incentive to the pupils to work on their own characters, and induce them to make a profitable use of God's gifts, both natural and supernatural, (3) Tito's character is so strikingly, and so sharply drawn that it would serve as a model for the tracing of other characters. In fact, Tito betrayed every one of life's sacred trusts until Justice overtook him and exacted retribution. Here we leave to the pen of a pupil a few considerations on the character of "Tito.":

Tito's story warns us of the peril of tampering with conscience. George Eliot is the historian of the soul in this book, and tells of its decline and fall. At the beginning of his career the beautiful boy, Tito, was crowned with innocence and purity, but at the last, he stood forth covered with infamy and shame. He enters the scene with all the promise of a coming hero, and he passes from our sight a consummate villain. As a youth, he was bright, beautiful, and full of promise. So kind and gentle was he that at first the very thought of evil made him shudder. But because he tried to avoid everything unpleasant and always chose the selfish path, he came to do foul deeds. For the mere hope of becoming rich and prosperous he betrayed every one of life's sacred trusts. Yet what he sowed he reaped. He sowed treachery towards his city, and reaped the

anger of the mob. He sowed selfishness and infidelity towards his home, and reaped the contempt of a true, noble wife. He sowed ingratitude toward his father, and reaped a hatred that choked out his life in early manhood.

As an example of continual improvement of character, the life of Lincoln was traced. Some of the inferences drawn from this life by the pupils were: "From childhood to the moment of his tragic death, Lincoln constantly endeavored to multiply his God-given talents. He was so faithful to his home, to his friends, to his country, that he became a model for the whole nation." By this time, the pupils had grasped the way in which to trace characters rapidly, and they eagerly continued the work.

The study of the development of character in others led the students to analyze their own character for the purpose of finding out whether they were improving or deteriorating. After this introspective study, many self condemnatory remarks were heard, such as: "I must improve," "I do not want to be a "Tito," "I must endeavor to multiply the talents that God has given me," etc.

DEVICE IV. The fourth device provided the students with abundant typed material for perusal. At certain particular phases of the experiment this literature was distributed to be used as criteria with which to measure the worth of characters. It could be classified under such headings as: poems implying

a delicate moral lesson in an indirect way, the Epistles, the Gospels, and extracts from books on character education by present-day writers. These excerpts drew the pupils' attention to the fact that the formation of character has ever been looked upon as a vital problem by the "great men of all times.

The use of the fourth device was an efficient means of motivation; the pupils became so interested in the excerpts that they begged to read the books or articles from which they were taken. In addition to this, other books considered helpful in acquiring self-knowledge, were placed at the disposal of the pupils. Needless to say that all read them. These were:

- (1) Self-Knowledge and Self-Discipline.....Father Maturin
- (2) The Imitation of Christ.....Thomas a Kempis
- (3) The Hound of Heaven.....Francis Thompson
- (4) Home for Good.....Mother Mary Loyola

The outward eagerness of the pupils for the improvement of their characters, as evidenced by the acts performed, could easily be accepted as an indication of the growth of an inner attitude of appreciation for virtuous conduct. Thus, if one can judge by specific reactions, this device yielded a training that was worth while.

#### DEVICE V. BULLETIN BOARD EXHIBITS.

The fifth device, the use of bulletin board exhibits, was very efficacious in furthering the interests of the character campaign. The Committee entrusted with this activity made

such a success of their work that it surpassed every other effort of the school in that line. The items for exhibition were so attractively disposed that, not only the history class but also the other pupils of the high school came to inspect, admire, and sometimes to take note of the designs, or to copy the gems of thought, and the mottoes inscribed thereon. A sample of the treatment of the traits follows.

### PRAYER

1. An attractive design in which was inscribed the motto:  
"Pray, lest ye enter into temptation." Luke XXIII. 1-53.
2. A picture representing a person in prayer-"Washington's Prayer at Valley Forge"-Breuckner.
3. An extract from a poem emphasizing the power of prayer:

"If thou shouldst never see my face again,  
Pray for my soul. More things are  
wrought by prayer  
Than this world dreams of. Wherefore,  
let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or  
goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer

Both for themselves and those who call  
 them friend?

For so the whole round earth is every way  
 Bound by gold chains about the feet of God.

Tennyson.

4. An anecdote demonstrating the efficacy of prayer.
5. A flower, the Violet, representing the attitude of the suppliant in prayer.
6. The Ideal Prayer, "Our Father Who art in Heaven."
7. Hymn for the day, "Teach Me To Pray."
8. The qualities of prayer: Attention, humility, faith, confidence, fervor, and perseverance.
9. Practical Resolution." I will avoid wilful distractions in my prayers."

#### DEVICE VI. THE MAKING OF BIOGRAPHY BOOKS

In the making of the biography books, as well as in all the other activities that called for pupil responsibility and devotedness, the idea in view was to form character through the practice of virtue, not simply of study it. This aim is aptly expressed by J.M. Wolfe (90: 10) in the statement:

"The learning of virtue, however, is more than a mental process; it is the result of activity on the part of the whole personality of the child. The ability to define does not connote the ability to live in accordance with the quali-

ties of a virtue. This ability is only part of the process, and by far the simplest and the easiest. The real test of the virtue is in the daily conduct results, when the child has accepted responsibility for a self-directed activity."

The writing of interesting biographies that brought into brief the outstanding moral qualities of great men and women seemed to be a moral asset in itself; it stressed the importance of a good character, and conveyed a lesson in a quiet, discreet way. An appreciation of this aspect of biography is recognized by M. Hyde (41: 645-46) in the opinion stated here:

"Perhaps the supreme justification for the introduction of modern biography into high-school work lies in the indirect moral training it provides. Most of the direct training for conduct that the teachers have attempted in the past few years has been ill-received and worse assimilated, and the general conclusion on now seems to be that such training must come indirectly through social organization through cooperation action toward a common goal."

It may be well to mention that this view is not held by all educators. Others there are who claim that indirect training is not sufficient, and that there should be a combination of both, that is to say, indirect training should be used to supplement and strengthen direct moral training. Both were used in this experiment.

The making of the biography books was a genuine life experience; it was carried on in actual conditions, for the members of the Club, of their own accord, had proposed and

accepted the motion. Furthermore, this project was based upon sound philosophy; it furnished natural channels for the practice of the individual and the social traits listed on the character program. It also gave ample scope for the great social trait, Cooperation, and at the same time, provided the students with splendid opportunities to realize their fullest potentialities as individuals. It spurred on to achievement, too, for a good-natured spirit of emulation prevailed at all times.

At the outset, a discussion was held as to what would constitute a worth while book. Some of the elements which the pupils thought should be stressed were: neatness, fine grade composition, superior penmanship, hand-lettering, appropriate artistic designs, a good quality of paper, harmony of color in the decorative effects, high class poetry for the gems of thought, quotations: mottoes, and orderly arrangement. In fact, a high standard was set as implied in guiding principle of the work, "Excelsior."

The items in which the Club exacted uniformity were:

- (1) the size of the paper.      (2) the size of the margins.
- (3) the quality of the paper. (4) the style of the paper-  
unruled.
- (5) the size of the cover.

The points left to the pupils' own individuality comprised:

- (1) The mode of writing titles: hand-written, type written,



or hand-lettered. (2) the decorative work in illustrative pages such as: artistic designs, conventional drawing, pen sketches and in the schemes designed for the covers of the books; and (3) the material for the covers-construction paper, leather, etc.

The choice of the characters for the written biographies was left to the option of the pupils; the sequel showed that in every case, a judicious choice had been made.

The preliminaries completed, the pupils set about their task with evident enthusiasm, and a strong determination to succeed. To the pupils, the enterprise seemed to have the challenge of an adventure that stimulated creative effort and incited fine self-expression. The reports and other activities of the recitation periods supplied abundant information for the written sketches, while the study of the moral traits focussed attention on desirable character traits, and fostered their growth in the characters of the students who toiled daily to attain the good standards they had set for themselves. The biography book, certainly necessitated a stupendous amount of constructive thought and purposeful planning. Since "Excelsior" was the standard, only excellent work was to be put into its construction. An idea of the caliber of the productions may be grasped by the tenor of the remarks made concerning mediocre work: "I am not satisfied with this page. I am going to remain after class to do it over again." "This

page does not measure up to the criteria which we built for our books." "I do not want to let any opportunity pass to put my ideals into concrete specific acts."

The last classes of the experiment were spent in preparing appropriate covers for the books. Usually, designing covers for theme notebooks is a desultory task, but it was not so with the biography class. The enthusiasm that prevailed during that time is hard to describe; it simply challenges the powers of language. The beautiful spirit of service that permeated the atmosphere was edifying in the extreme; pupils thought, not only of their own deeds, but each one tried to help every one else. The art teacher sent from the studio sheets of drawing paper of such variety of colors that every one could easily find suitable hues with which to carry out the color schemes that she had selected. The cords for binding the pages were made by the pupils themselves, and those who did not know how to manage were taught by charitable companions. Such comments as the following might be heard as one passed through the aisles to encourage and guide: "I want everything in this book to be my own workmanship. It will be a proof of my endeavor to be faithful to the resolution to build up ideals for myself, and to incorporate them into my daily conduct." The artistic lettering and the decorative effects on the covers were very striking. Of

course, during the term of the experiment the pupils were trained in this type of work as almost every page had been illustrated by some symbolical design or pictorial device. Moreover, no pupil would suffer a blemish to mar the effect of her cover. In order to be true to their determination of doing excellent work, several began over certain parts of the cover, two or three times.

It was gratifying to see the happiness that radiated from the faces of the students when they put the finishing touches to their covers and inserted the written biographies. They were experiencing the joy of achievement and readily admitted that this work had provided them with a mental and moral equipment which they assumed would prove valuable in dealing with life's more serious problems.

#### THE PSYCHOLOGICAL FACTORS EMPLOYED TO SECURE FAVORABLE RESULTS IN THE EXPERIMENT

What the writer desired above all was to conduct the experiment according to psychological principles as much as possible. This signifies that she endeavored to study human nature in the pupils so as to be able to take advantage of their resources and utilize them for the further development of their characters. Thorndike (85: 7) very tersely explains this attitude:

"The work of teaching is to produce and to prevent changes in human beings; to preserve and increase the desirable qualities of body, intellect and character and to get rid of the undesirable. To thus control human nature, the

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"The work of teaching is to produce and to prevent changes in human beings; to preserve and increase the desirable qualities of body, intellect and character and to get rid of the undesirable. To thus control human nature, the

teacher needs to know it. To change what is into what ought to be, we need to know the laws by which the changes occur. Just as to make a plant grow well the gardener must act in accordance with the laws of botany which concern the growth of plants, or to make a bridge well the architect must act in accordance with the laws of physiology and pathology, so to make human beings intelligent and useful and noble the teacher must act in accordance with the laws of the sciences of human nature."

The psychological factors scheduled for use in the experiment were:

- I. Sympathy and encouragement on the part of the teacher.
- II. Inspiration concerning life work.
- III. Development of responsibility in the pupils.
- IV. Right attitudes of pupils towards their own problems.
- V. Interest of the pupils in the formation of their characters.
- VI. Enthusiasm for the betterment of their characters.
- VII. Ideals necessary for a good character.
- VIII. The formation of right habits necessary for a good character.
- IX. The cultivation of will power by leaving to the pupils' choice the checking of their character books and the accomplishment of the duties imposed upon them by the activities of the program.

#### 1. SYMPATHY AND ENCOURAGEMENT ON THE PART OF THE TEACHER

In the creation of a favorable atmosphere at the beginning of the experiment, the writer, recognizing the significance of sympathy and encouragement in an undertaking such as

his, determined to make a judicious use of these elements. Indeed, so necessary are they for progress of any kind that educators strongly advocate their use. Thus, with regard to sympathy, Sherman (72: 206) says: "No attribute of the teacher is to be more highly praised than that of sympathy, not the kind of sympathy that makes the life of the pupil a life of ease, or gives rise to soft pedagogy, but to the kind that is based upon understanding. The truly sympathetic teacher is the teacher who appreciates the intellectual, moral, and spiritual struggle of the pupil."

Bremont (7: 28-9) an ardent sympathizer of youth, in alluding to the same subject writes in his own graphic way:

"Neither Racine nor Shakespeare has pointed out to us the poignant condition of a child who is convinced that no one cares for him and that it will be thus all his life. Philosophy comes with the years bringing with it the spirit of resignation that often turns to smile at invincible hope. But neither philosophy nor resignation lightens the weight of children's sorrows. Isolated in the present, which they deem eternal, taking for unique adventure what is, alas! the lot of all here below; overwhelmed by the seeming tranquility of their parents, feeling that they can ask nothing from the selfishness of children of their own age, in truth, these children often experience, in their silent distress, all the phases of human sorrow."

Sympathy, in this case, enabled the writer to see the pupils' point of view, to understand their difficulties, to strengthen them in their moments of depression, and to urge them to work valiantly to train their character. On the whole, sympathy and encouragement tended to associate the acquisition of moral traits with agreeable events and circumstances. They showed appreciation for the rich possibilities

in the characters of the pupils, and apparently, induced them to unfurl a high standard of right in their lives. All are ready to admit that there are many obstacles to the perfect development of the characters of the young, but the teacher who knows how to encourage will secure a hundred-fold. To exemplify. During the time of the experiment, a certain pupil who found it hard to check her book daily, mentioned the fact to the teacher. The reaction she received was a few inspiring words expressing the greatest confidence in the pupil's moral courage and her will to win. Needless to say, that after this little conference which both strengthened and challenged, the pupil in question set to work with renewed energy, and even outstripped her companions in her quest for improvement.

To help the pupils understand the value their present actions have in the development of character, the advice of Brownlee (10: 21) was explained to them:

"That they may be taught the meaning of character; that the purpose of life is character building; that this great work goes on day by day; that the materials used are the daily happenings in home and school; that the tools they use are the power to think, to reason, and to will; that if good use is made of materials and tools, the life of the individual cannot fail to be strong and useful and so to lead to happiness for himself and for all with whom he is associated."

Here, an endeavor was made to have the pupils realize through their own efforts that their life's happiness depends upon their characters. Each pupil was asked to find, within the range of her own experience, two undesirable life situations occasioned through lack of character training. Four days

later, forty-eight cases were reported to the group. This little research into the matter of character outcomes helped to convince the pupils of the desirability of a good character.

II. INSPIRATION. The next psychological factor emphasized was inspiration. If the proper method could be found, it would hardly be a hopeless task to inspire youth to the performance of noble deeds. One aspect that unconsciously fascinates the adolescent is the visualization of what he or she is to become in future years. The great educator Guibert (34: 267-68) realized this when he wrote these lines:

"Nothing is more capable of inciting youth to noble action than to propose a goal for it to attain. If young people understood that they have an important mission to fulfill in life, they would embrace it with generosity, and the love they would conceive for it would urge them on to accept the greatest sacrifices. It seems to me that educators speak too little to young people of the role that they must play in life; they do not impregnate them with a high opinion of their vocation. If their actual work was presented to them as a preparatory exercise for the noble work they must do in the near future, if virtue was represented to them as their highest title to nobility, and the habit of overcoming themselves the most powerful weapon in the combat, they would be induced to struggle against their passions more courageously, be prouder of their title of Christian, and be more zealous to do honor to that title by their good conduct."

The excellent advice given by this eminent author was profitably employed for the purpose of inspiring the pupils with great zeal for their advancement in perfection. The check book was again explained to them as an efficacious means of overcoming little defects, and of practising virtue.

Another selection that aided the motive of inspiration was Washington's praise of morality in his "Farewell Address,"



interpreted by Sullivan (84: 22-3) and given here:

"Observe good faith and justice towards all Nations, cultivate peace and harmony with all; Religion and Morality enjoin this conduct; and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and, at no distant period a great Nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a Nation with its Virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! is rendered impossible by its vices?"

This touching plea for the observance of religion and morality in the Nation evoked the highest admiration and veneration for the "Great Man" who through perseverance and self-denial secured the freedom of the Colonies. "What is true of Nations is true of individuals", a pupil remarked, "and here is where we begin to follow Washington's advice as closely as we can."

An additional incentive to inspiration was the description of the "Valiant Woman" taken from the Book of Proverbs XXXI. After this description was read and commented upon, points of comparison were drawn between the great women of history, both lay and religious, and the Valiant Woman. To enhance the work of inspiration, the lives of great women were presented to the class by impersonations. Thus, the worthy daughters of America of whom the Valiant Woman is a type were summoned by Columbia. A herald who preceded each one told the story of her noble deeds. This study brought to

ight innumerable beautiful character traits possessed by the women of bygone days.

### III. DEVELOPMENT OF RESPONSIBILITY IN THE PUPILS

The next important feature of the study was to develop in the students the feeling of responsibility for the formation of their characters. The approach to this task was concretized by the use of literature centering around this theme and by pictorial devices. The pupils were likened to architects and builders who were zealously engaged in erecting their own spiritual edifices, their characters, which, to bear storm and stress, must be founded upon good solid principles such as they were trying to acquire through the study of biography. To strengthen this comparison, the well-known scriptural story of the two houses, the one built upon sand, the other, upon stone, was discussed. Each student, then constructed a poster representing a strongly-built castle with a stone foundation, situated upon an eminence. The stone steps leading to the castle typified the moral traits the pupils had selected with a view to the formation of their characters. The manual activity involved in this scheme helped to imprint on the minds of the pupils the serious impressions that crowded their thoughts whilst engaged in this task. As a matter of fact, the consensus of opinion is that manual activity is extremely useful in a moral undertaking like this because it leaves in the soul a graphic picture that frequently recurs and calls forth noble

action.

A striking piece of literature used to ingrain the sense of responsibility was the poem "Opportunity" inscribed here:

"There spread a cloud of dust along the plain;  
 And underneath the cloud, or in it, raged  
 A furious battle, and men yelled, and swords  
 Shocked upon swords and shields. A prince's banner  
 Wavered, then staggered backward, hemmed by foes.  
 A craven hung along the battle's edge,  
 And thought, 'Had I sword of keener steel--  
 That blue blade that the king's son bears,-but this  
 Blunt thing-!! he snapt and flung it from his hand,  
 And lowering crept away and left the field.  
 Then came the king's son, wounded, sore bestead,  
 And weaponless, and saw the broken sword,  
 Hilt-buried in the dry and trodden sand,  
 And ran and snatched it, and with battle shout  
 Lifted afresh, he hewed his enemy down,  
 And saved a great cause that heroic day."

E. Rowland Sill

The study of this poem produced many reactions. The question: "Who would like to be a craven and crawl stealthily from the combat?" proposed by the pupils, was a stimulus toward the acquisition of moral courage. It aroused whole-hearted interest in the process of character training and gave rise to strong resolutions to avoid meanness and cowardice in the service of God and man.

The new responsibilities proposed to the pupils in the biography were presented to them in the light of the advice of Schauffler (69: 128). He declares: "Accepting a new responsibility should be held up before him as an adventure which he cannot afford to miss, as a chance to show the stuff he is made of, as an opportunity to grow in strength and self-

reliance."

To bring the scheme of training for responsibility to a climax, a leaflet containing illuminating advice given by Canon Sheehan (71: 24) was distributed to the pupils. It read thus:

"You may forget your responsibilities, but you cannot shirk them. They follow you everywhere. Life is a serious thing. It must not be allowed to evaporate in a jest, but be a happy round of great duties and simple pleasures. To meet the former, a strong and tender, cheerful, yet reverent, character must be formed. And here you draw the lines that form that character. From these, your book of life shall be printed in letters that last for eternity. Take care in your daily engraving to allow no scrape or blot to mar the beauty of the characters you are forming. But let all the letters be clean, and firm, and fair; so that men reading your life, as men are wont to read, will find therein little to criticise, and much to edify and enlighten; and that you yourselves, in your old age, may be able to turn over page after page of that Book of Life, and be able to say: 'It is well written within and without--chaste thoughts, kind words, noble deeds, cheerful sacrifices for God and man.' Nay, in all humility, and thanking God for it--

"It is not altogether unworthy of a place in the archives of Heaven."

In order to be practical in connection with the responsibility movement, countless ways of placing responsibility upon the shoulders of the pupils were provided by the activities of the program. Each pupil had some special feature to plan, to execute, and to bring to a successful culmination. For example, some were charged with the care of the food for the poor which they had to carry to the appointed place at a specified hour; others were heads of committees for the bulletin board exhibits, the construction of posters, and the making of the biography books. The dramatizations and plays given during

this period gave excellent practice in bearing responsibility, for the pupils were entrusted with the task of coaching the presentations, planning the scenery, supplying the furniture, and rehearsing. Again, other activities taken up in conjunction with responsibility were:

1. Oral reports on the lives of great men who had freely accepted enormous responsibilities and who had borne them valiantly. A few of the outstanding names on the list were: Father Jogues, Foch, Washington, Hamilton, David Livingston, Lincoln, Custer, Dollard, St. Francis, St. Ignatius.
2. Themes:
  - My Responsibility Towards God
  - My Responsibility Towards My Neighbor
  - My Responsibility Towards Myself
3. Tabulations of responsibilities towards the class were made. One of the most complete was in this form:
  1. I try to prepare my work in such a way that it will interest the class. I dislike to listen to a badly prepared assignment hence I do my utmost to avoid that condition in my tasks.
  2. I watch for opportunities to help my class companions.
  3. When called upon to criticise my companions' work, I offer constructive criticism. I touch the points that need correction, but at the same time, I praise the good aspects of the work. All this I try to do in a kind, amiable way so that my companions will not feel hurt or humiliated by my remarks.

4. When I notice that a companion is timid and bashful, I do all in my power to help her overcome her timidity.
5. When I feel eager to communicate a piece of information that will be sure to interest the whole group, and I remark that another girl is anxious to impart the same information, I give place to her without manifesting any annoyance.
6. When I notice a coldness or strained relation between two companions, I try to bring about an understanding.
7. In informal discussions when I notice that the pupils are inclined to wander away from the subject in hand, I quietly give the cue for the resumption of the proper class work.
8. When a pupil seems to be backward in her tasks, or fails to understand the tenor of her work, I offer to help her if I feel able to do so.
9. I try to restrain any fault-finding about the length of the assignment. If I feel convinced that the task set is too heavy, I pleasantly accost the teacher and explain the case to her. Unfailingly, I come away satisfied.
10. If I see that a pupil does not know how to handle her material for dramatization, pageants, pantomimes, etc., I offer a helping hand if I feel that I am able to do it properly. In turn, when I need aid, I go to my companions in all simplicity and ask their assistance.
11. I always endeavor to make my companions feel that I

rejoice in their achievements and sincerely enjoy their contributions to the class recitations.

12. I follow myself closely with regard to courtesy towards my teachers and my companions.
13. I make it a point to wear a cheerful look even though I am disturbed by little cares and worries.
14. I avoid slang expressions in class--and everywhere.
15. I do not borrow anything unless it is absolutely necessary, and I return the borrowed article in good condition and as soon as possible.
16. I try to cultivate the habit of addressing kind, pleasant remarks to any one who, I find, looks downhearted.
17. I aim at excellence in all my school work such as lessons, sewing, music, singing, drawing, etc.
18. I acquit myself of the duties entrusted to me by the activity program as faithfully as I can.
19. I do my best to cooperate with the group and to think less of my own private interests.

The pupils were unanimous in saying that these activities in connection with responsibility had opened avenues of thought which they had hitherto ignored. "We will be more serious in regard to our responsibilities since we understand them better," was the general resolution.

#### IV. RIGHT ATTITUDES

As all man's actions are tinged with feeling, throughout

the experiment special care was given to the training of the emotions. This task is considered a difficult one because the culture of the emotions determine the attitude of the individual towards his problems. In other words, it constitutes his philosophy of life.

Voelker (88: 56) defines attitude thus: "The attitude is a mind 'set' in a certain direction. It thus becomes a mechanism as well as a drive." This duty of setting the mind in the right direction is recognized by Kelly (45: 105) as being the work of the schools. He says:

"In character building a great deal depends on the attitudes developed in school. One who has gained through his education the ability to know the right, who has been trained in self-control, who has established attitudes that enable him to react habitually to the best and noblest ideals, has character."

Unfortunately, the good influence of the school is often destroyed by undesirable outside conditions which teachers are powerless to remedy. Thus the prevalence of cheap literature, unhealthy amusements, and more or less worthy companionship tend to pervert the students' attitudes towards life in general, and towards their own lives in particular. To counteract this tendency, and eliminate it from her sphere of action, the writer endeavored to make the pupils feel that life is a glorious adventure that teems with magnificent possibilities,



and that high morality inevitably brings happiness. Two pieces of literature, "The King's Page" by Dorothy Lehman Sumerau, and "The Happy Prince" by Oscar Wilde, did much to give zest to the drive for right attitudes. The first one dwelt on the necessity of humility and charity in dealing with one's fellowmen; the second, on the sympathy that should reign in the heart of a creature for his suffering fellow-creatures. Both these selections were staged and presented to the pupils in the Assembly Hall, and seemed to impress both actors and audience with a sense of their dignity, and influence them to assume praiseworthy attitudes towards their duties. In fact, from that time, sympathy for the poor, the afflicted, and the down-trodden received a new impetus, and each one became more tireless in spending her leisure time to lessen the burdens of others.

#### V. INTEREST IN THE FORMATION OF CHARACTER

The first four psychological factor having been treated, the interest factor was then stressed. In a series of talks, concrete presentations of the value of a good character were given, and, at the same time, the disastrous results that frequently follow from the individual's neglect of self-discipline were depicted. But the main intention here was not only to evoke interest in the characters of historical personages, but to incite in the minds of the pupils the ambition to conquer their own little defects. Weight was given to these

talks by examples of lives that might have been great, but that had been ruined by yielding to perverse inclinations. On the other hand, the lives of men who had conquered weaknesses that might have wrecked their careers had they been neglected, were studied, admired, and their fine examples of morality accepted as a challenge to act in like manner.

However, the interest which the writer wished to be a special feature of this study was not of the transitory type alone. It was also directed to the remote end in view, the benefit that would accrue to the students in their future if they worked to acquire a well-balanced now. Parker (62: 340-41) supplies us with examples of this kind of interest: "Among the best examples", he says, "are the careers of great singers and actors and actresses." This statement was brought to the pupils' notice and immediately data dealing with the severe training of artists was collected and eagerly perused.

However, both types of interest, transitory and remote, were emphasized because both play an important part in the life of the individual. Betts (3: 312-13) claims that transitory interests are not to be despised, and states to this effect: "Nor are we to look upon transitory interests as useless. They come to us not only as a racial heritage, but they impel us to activities which are immediately useful, or else prepare us for the later battles of life."

The Radio History broadcasts of WMAQ were instrumental in

intensifying interest in the study of biography. Two or three days a week, this Station presented splendid examples of moral courage, self-sacrifice, and devotedness, from the lives of the founders of our Country. The students took great delight in hearing these dramatizations and considered it a great privilege to be allowed to "listen in." But their interest was not limited to school hours, for all who owned radios closely followed other history programs that were given in the evenings and on Saturday and Sunday.

#### VI. ENTHUSIASM AS A PSYCHOLOGICAL FACTOR IN TRAINING CHARACTER

The lively interest manifested by the pupils in the study of character was not to remain stationary; it kindled into enthusiasm. Marden (51: 174) defines this characteristic in the words: "Enthusiasm is the compelling power that overcomes all obstacles. It is the being awake--tingling in every fiber of one's being--to do the work that his heart desires." This was just the element that was desired in this experiment, "to make the pupils want to do what they ought to do." Enthusiasm was pleasingly stimulated by supplementary reading activities. Biographies that described the struggles of great artists to give full expression to their genius were listed and produced from the libraries. These included such lives as Mandel, Bach, Mozart, Morse; Fulton, Pasteur. The biographies of St. Paul, St. Ignatius of Loyola by Francis Thompson, St. Francis Assisi by Chesterton, were also taken up, and their fearless enthusi-

asm in the service of God and their fellowmen duly noted and admired. In fact, the students became so engrossed in this work that in their spare moments they were usually seen perusing biographies that indicated triumph over obstacles. Enthusiasm was the order of the day and every department of the school felt that improvement was being effected.

Furthermore, the students were asked to make a survey of the great achievements of eminent artists to ascertain whether these were accomplished with or without enthusiasm. The answers received may be summarized in the statement: "In our study of worth while works we have found that no great venture has ever been carried on without enthusiastic endeavor. More than that, any undertaking not stimulated by enthusiasm bears the stamp of mediocrity."

#### VII. IDEALS IN CHARACTER FORMATION

Equal with the psychological factor enthusiasm was the improvement of ideals. As used here, Ideals were not vague abstractions, but thirteen definite traits set forth for attainment. At the opening the experimenter was guided by the views enunciated by Parker (62: 21-22) in the following paragraph:

"In the developing of Ideals there are four special considerations to be kept in mind: In the first place, the proximate aim of information should not be permitted to overshadow the purpose of fixing an ideal in the student's character. For example, if history is to serve as a vehicle of ideas, the ordinary method of teaching so as to acquire an encyclopedic historical information must give place to one in which selected social situations are dealt with so concretely and thoroughly as to bring out the human relationships, moral conflicts, and

possible appeals to human sentiment that are involved. This suggests a second consideration, namely, that an ideal, to be of much practical value, must not exist for a student as an abstract formula, -but must be coupled with a strong belief in its validity and with more or less enthusiastic resolve to carry it out in practice. In the third place, students need to be led to see how manifold the applications of the ideals are -to see opportunities for carrying out, in the everyday situations in which they live, such ideals as service, honesty, and thoroughness. Finally, it is possible to provide for each of these points and still have the ideals remain without much practical outcome in behavior. Hence it is important to see that students take advantage of the opportunities and are required to behave in accordance with the ideals which have been established."

The injunctions given above were faithfully executed and produced immeasurably good results. In the social group work, countless life situations were furnished every day; the pupils were quick to observe them and usually responded in an idealistic manner.

The study of ideals was conducted according to the headings in the cooperative outline presented here:

## I. Christian Principles or Ideals

### 1. Definition

2. Selection of concrete examples from biography and from actual living characters.

## II. Where Ideals are secured:

1. In the Christian home
2. In the Christian school
3. In the teachings of religion
4. In the study of the lives of great men and women.

### III. How Ideals are shattered

1. By reading questionable literature
2. By keeping company with disedifying companions.
3. By infidelity to duty
4. By infidelity to religion

### IV. Attitudes Towards Ideals

1. Belief in their power for good
2. Necessity of realizing them
3. Moral obligation of rebuilding them when they are shattered. Other activities employed in the study of Ideals were:

Themes: Myself Mirrored in the Future

My Biography as Read by Others in the Future

How I Stand in the Eyes of Others

### OTHER EXERCISES:

1. Tabulations: My Ideal Self--My Actual Self
2. Listing of names of persons who entertained high ideals and realized them fully:
  - (a) Lincoln (b) Washington (c) Joan of Arc (d) Mother Bourgeoys (e) Mother Seton (f) St. Ignatius Loyola.
3. Listing of names of persons who had been false to ideals:
  - (a) Benedict Arnold (b) Judas

Pictures of Persons and Events suggesting the Culmination of Ideals:

- |                      |                                    |
|----------------------|------------------------------------|
| (1) The Crucifixion  | (2) Joan of Arc                    |
| (3) St. Cecilia      | (4) The Inauguration of Washington |
| (5) Father Jogues    | (6) Nathan Hale                    |
| (7) Daniel O'Connell |                                    |

Having discussed ideals and measured their different aspects, the pupils suggested that they represent their ideals by a drawing of some kind. After considerable thought this list was presented to the class.

1. A ladder with rungs representing the traits being practised.
2. A flower garden with each flower representing an ideal.
3. The sun with rays as ideals.
4. A rose with petals symbolizing ideals.
5. A mountain with a traveler scaling the heights.
6. A river with a traveler seated in a light canoe.
7. A high castle representing a spiritual edifice, a person's character.
8. A stairway leading to an open door over which was written the words: "The Attainment of Ideals Brings Happiness."

The drive for ideals was attended with many gratifying reactions. Youth is idealistic and with guidance in the right direction it will learn to aim at high standards of conduct. A substantiation of this statement is given by Germane and Germane (32: 174) who say: "Spiritually, boys and girls are crusaders. The children's crusades in the fifteenth century were not miraculous phenomena but rather the ripened fruit of

adolescent freshness of life. Children at this age can be banded together for adventures in idealism to a point beyond adult comprehension."

To spur to action, the students were put on their guard against ideals that exist only in the mind, for unless they are transmuted into conduct, they leave the mind sterile. A repugnance towards laxity in this matter was created by drawing a pen picture of a girl with unrealized ideals. So vivid was this picture that after hearing it the pupils indtinctively exclaimed: "That picture is utterly distasteful. I do not want to be like that."

#### VIII. THE FORMATION OF RIGHT HABITS IN CHARACTER TRAINING

Ideals are of little worth if they do not culminate in good habits, so the great aim in this character work was the acquisition of useful habits. The word habit as used here means that one is striven for under stress of feeling. To be brief, the objective was to help the pupils to acquire good habits by means of a drive. Of Drives in relation to habit, Characters (17: 186-87) says: "Often, indeed, the drive puts a permanent place in the nervous system. Without the drive this safety point might not be reached."

Many examples of the acquisition of habit through an enthusiastic drive might be cited from everyday life. Thus a few weeks ago, a lady remarked that she disliked sugar in her cof-



fee. When asked the reason why, she gave the following answer: "About forty-six years ago, the season of Lent, my brother and I decided to forego sugar in our coffee as an act of mortification. By the time Lent was over, I no longer cared to sweeten my coffee, and the habit was with me to this day." When this was told to the pupils, they were ready to cite similar instances of habits acquired in this way.

Since moral habits are subject to the same laws of psychology as are all other habits, the same procedures were followed in getting the pupils to work for their acquisition.

There were:

1. Find to what extent and how well the class as a whole used the habit.
2. Bring the particular habit to the attention of the pupils.
3. Get those who do not possess the habit to realize the fact.
4. Endeavor to make the pupils understand the advantages of the habit; illustrate it, and as far as possible, demonstrate its value.
5. Give specific emphasis and drill on it in the regular daily work.
6. Provide means by which the pupils may note their improvement.

The means provided for measuring the progress in good habits was:

- (1) The character check book which called for improvement in thirteen definite traits, (2) the faithful accomplishment of

the intellectual and charitable activities of the character program.

The psychology of habit as set forth by James (44: 66) greatly interested the pupils because they could see its application in their own lives and in the lives of those around them. In fact, they wrote this extract in their biography books for further consideration and reference:

"The plasticity of the living matter of our nervous system, in short, is the reason why we do a thing with difficulty the first time, but soon do it more and more easily, and finally, with sufficient practice, do it semi-mechanically, or with hardly any consciousness at all. Our nervous systems have (in Dr. Carpenter's words) grown to the way in which they have been exercised, just as a sheet of paper or a coat, once creased or folded, tends to fall forever afterwards into the same identical folds."

Knowing the fallacy of attaching too much importance to the mechanical aspect of habit, particular heed was given to the volitional element so well explained by Hull (39: 38) He declares: "But while mechanical habits are a great help to volitional habits on account of the facility they give, it must not be imagined that mechanical habits can ever serve as a substitute for volitional habits." The cultivation of volitional mentioned here was taken as the underlying principle of the experiment, and all the activities were conducted upon the assumption that the pupils were to use their will power in carrying out all the activities of the enterprise. The steps that facilitated the use of will power were:

1. The acceptance of the traits as ideals
2. Checking the traits daily to note improvement
3. Application of traits or rules of conduct in every day situations.
4. Free acceptance of responsibilities that entailed devotedness and self-sacrifice.

Pertinent questions were a great aid in creating interest in the subject of will power. These queries were intended to bring to the pupils' notice the advantages that accrued to great men and women through the proper use of will power. For instance; Give specific examples from the biography of Hamilton to show that he possessed a strong, well-developed will. Did Hamilton remain firm in his adherence to his principles under stress of adversity? Do you admire him for his attitude towards his problems? What impelling force urged him to be true to his ideals? Would Hamilton occupy the place he now holds in history had he wavered in his ideals? Could you cite examples of undertakings brought to a successful issue by persons lacking will power?

As the activities of the "Biography Club" were merely listed on the first pages of the experiment, the writer will now give (1) The basic principle of the activities, (2) a word about the learning procedures employed, (3) an account of the charitable activities and their results.

#### I. THE BASIC PRINCIPLE OF THE ACTIVITIES.

The activities as organized by the pupils with a minimum of guidance by the teacher gave ample scope for the practice of the moral traits tabulated in the experiment. The writer realized that if the moral traits were not incorporated into concrete, specific situations and worked out in everyday conduct, they would be of little value to the students. All are ready to admit that it is not possible to perform an act creditably without first being acquainted with its nature. For instance, one cannot become a good typist without long hours of patient practice on the typewriter; or one cannot hope to use the needle skilfully if one has not been taught to do so in the proper manner, that is to say, with the needle and the cloth. How then, can a pupil be expected to act properly in situations that demand virtue without ever having had that virtue brought into action in his daily life? In consequence, the basic principle of the undertaking way, as said before, "learn to do by doing." For example, if the moral traits are for use, they must be transmuted into daily actions, else they will leave the mind sterile. The opposite course, "learn to do without doing" is a barren procedure and seemingly at variance with the laws of psychology. Such a course of action is similar to the example cited by Dewey (21: 13-14):

"The school itself must be a vital social institution to a much greater extent than obtains at present. I am told that there is a swimming school in a certain city where youth are taught to swim without going into the water, being repeatedly drilled in the various movements which are necessary for swim-

ming. When one of the young men so trained was asked what he did when he got into the water, he laconically replied, "Sunk!" The story happens to be true; were it not, it would be a fable made expressly for the purpose of typifying the ethical relationship of school to society. The school cannot be a preparation for social life. At present it is largely engaged in the futile task of Sisyphus. It is endeavoring to form habits in children for use in a social life which, it would almost seem, is carefully and purposefully kept away from vital contact with the child undergoing training. The only way to prepare for social life is to engage in social life. To form habits of social usefulness and serviceableness apart from an direct social need and motive, apart from any existing social situation, is to the letter, teaching the child to swim by going through the motions outside the water. The most indispensable condition is left out of account, and the results are correspondingly partial."

It may be pertinent to say here that Dewey's advice was faithfully followed in carrying out the activities of the character program. Conditions similar to those existing outside the school were furnished abundantly and the pupils seemed to vie with one another in the faithful performance of their duties. The main goals in view through the use of this technique were:

1. To accustom the pupils to observe more keenly and understand more thoroughly their duties to their fellow pupils, their parents, their teachers, themselves, and to the community in which they live.
2. To give them an opportunity to sound the depths of their responsibility.
3. To awaken them from their passive attitude toward school problems.
4. To arouse their lasting interest in the formation of their

characters, and to make them understand its vital necessity.

5. To keep their minds on the alert to observe the hardships and sufferings of others and to help alleviate them.
6. To broaden their sympathies.
7. To inculcate ideals of service in their minds so that they would work to become worthy citizens who would always be ready to devote themselves to the interests of their Community.

## 2. THE LEARNING PROCEDURES EMPLOYED IN THE BIOGRAPHY CLASS

A word will now be said about the principal learning procedures of the biography class. They were chosen for their social values and for the numerous opportunities they offered for group participation.

PROCEDURE I. The first number on the schedule was the discussion method. It consisted of expressions of opinions by the members of the class concerning stated problems in biography. The goals in view for the pupils in this procedure were the advantages ascribed to it by Betts and Hawthorne (4: 219-20):

- (1) It motivates the class period by making use of the natural desire for self-expression.
- (2) It quickens thought, clarifies concepts, and puts the student on his mettle through the stimulus and competition of others.
- (3) It teaches tolerance and cultivates respect for the judgment and opinions of others.
- (4) It broadens thought by presenting all sides of vital questions, and fortifies against making snap judgments

and reaching conclusions from too narrow basis of facts or reasoning.

- (5) It trains to skill in putting thought forms into convincing speech and in the quick marshaling of facts and ideas of effective presentation to others.

In the discussions, serious efforts were made to provoke thought on all occasions. To prevent the giving of random opinions, the pupils were required to base their statements upon facts and to avoid suppositions. This impelled them to read biography thoughtfully and critically, to discriminate between facts and opinions, and to be thorough in their learning processes. In fact, the use of formal discussions gave excellent practice in self-control. It, indubitably, required a certain amount of self-command on the part of the pupils to wait for recognition by the chairman when they were eager to impart an important piece of information, or desired to give a cherished opinion. Although a wide scope was given for initiative in the discussions, yet vigilance was exercised so that no time would be wasted.

This significant warning of Fontaine (26: 113) was generally kept in mind in handling all the activities:

"Even under the most capable pupil leadership there will be important points in the lesson assignment for the day that will probably be skimped, hurried, or missed altogether if the teacher fails to interpose herself at the proper juncture and call attention, by a question or a suggestion, to a point which the pupils have missed and which needs to be emphasized."

The discussion of the moral aspect of current history problems involving character assets or liabilities were along

these lines:

1. The discussion of ideals of conduct dealt with specific incidents.
2. The poor results of unwise administration of public trusts were traced to lack of character training in the individual.
3. There was no moralizing on the part of the teacher as the pupils were keen enough to grasp the moral involved.

PROCEDURE II. The second procedure used in socializing the biography study was dramatics. Their pedagogical value to high school students is favorably recognized by Simons and Orr (75: 12) in the statement:

"At the high school age the dramatic and the imitative instincts is therefore an excellent device for the teaching of literature."

This same value may be attributed to history because history, too, deals with characters.

Gerson (38: 238) here voices the same opinions as Simons and Orr: "The dramatic instinct is strong in the young, and there could be no more interesting way of presenting historical events than by having the pupils themselves, and as many as possible, participate in the exercises." The pupils responded enthusiastically to the good influences of the dramatic procedure. Since it was sublime deeds that were dramatized, naturally, noble impressions were received, and these awakened interest and enthusiasm. These vivid portrayals gave greater



insight into the private lives of great men, and with greater knowledge, came appreciation, and esteem. The dramatizations were given in three ways:

1. On certain occasions, they were given on the spur of the moment. For instance, when an interesting episode had been told, or a fascinating story read, the pupils sometimes asked to dramatize it immediately. This was usually done quickly and efficiently, and with a surprisingly correct interpretation of data.
2. At other times, the dramatization was given after due preparation; the subject was suggested by the pupils and was accepted as an assignment for the following day.
3. The third type was the fully prepared dramatization that was to be presented before an audience in the Assembly Hall. It called for research and a higher type of organization. When these were given, the pupils sacrificed their free hours and remained to rehearse.

It is not an exaggeration to say that the dramatizations evoked enthusiasm of the most intensive kind; no trouble was looked upon as too great to secure the material for the dialogue parts and appropriate ideas for the presentation of the different scenes. Furthermore, the dramatic work favored the practice of the social trait, cooperation. When these tasks were under way, the pupils worked in close harmony, and each one was anxious for her companion to take the most important

role in the play. Again, if it is true that pupils learn through their own activity and that knowledge is valuable only in so far as it develops into right action, then the dramatizations were a success.

PROCEDURE III. The third type of procedure in connection with learning activities was the "oral report." It offered natural situations for self-realization and, at the same time, generated a right spirit of competition; each pupil wanted her reports to compare favorably with those of her class companions, hence the effort to produce high quality work. This educative process, unquestionably, gave practice in what seems to be a necessary qualification for efficient membership in the world today-- an easy manner of expressing one's ideas. Speech is the medium by which a person's ideas are conveyed to the minds of his fellowmen, and if those ideas are expressed with agreeable facility, they will arouse a greater appreciation in the hearers. Of course not every one is called upon to give public speeches, to take part in public debates, or dramatic recitals, but every one holds social intercourse with his fellowmen, gives directions, and performs many other important functions that require facile speech. Indeed, in this age of clubs, banquets, and social gatherings of every description, it is almost an obligation for the individual to be able to speak clearly, correctly, and expressively. Especially at the present time, the necessity of acquiring easy, correct speech is brought home by the

coming of the radio. When a speaker takes his place at the microphone, he knows that thousands are "listening in" to his message and that judgment is brought to bear on his articulation, his pronunciation, his delivery, his accent, and the quality of his voice. Then to guard his own interests and to give satisfaction to his hearers, he is induced to give particular attention to everything pertaining to speech and to embrace the opportunities offered for improvement in that field. The following statements by Phillips (63: 13) shows the importance which this writer attaches to speech:

"When we realize that speech, spoken and written, is the medium by which men must convey their ideas; that it is the only vehicle for communicating truth; that society, individually and collectively, every moment may be swayed and molded by it; that it is, in fact, the very foundation of intellectual and moral progress, the question of its effectiveness is seen to be of vital moment."

After the advantages of the well-prepared oral report had been explained to the pupils, criteria was built for the purpose of measuring it. The embodied the points mentioned heretofore: (1) Articulation, (2) pronunciation, (3) deliver, (4) accent, (5) qualities of voice, (6) organization. Moreover, the class stipulated that the pupil giving the report was to have nothing in hand except cards containing an outline and a few significant points to guide the memory. In order to fit themselves to give constructive criticism, the pupils procured books dealing with public speaking and studied the rules. The titles of these books were: Oral English and Public Speaking-

Edwin Dubois Shurter and Donald McClean Tower, American Speech-  
 Calvin L. Lewis, An Introductory Course in Argumentation-  
 Frances M. Perry, Dramatizations--Simons and Orr, Effective  
 Speaking--Arthur Edward Phillips.

Several practical applications of the rules for reports were called for on the occasion of visits to the school by advertising agencies whose duty it was to give a talk about the value of the articles for sale. This criticism was passed, not with a view to condemn, but in the light of the advantages of which the individual had been the recipient. To be brief, the report, not the person, was criticised.

Besides the value obtained through the practice of fluent speech, the oral reports imparted extensive interesting information. An orderly handling of the material rendered this possible. For instance, the pupils were divided into groups and each group was assigned special topics.

Group 1. Explorers	Group 2. Missionaries	Group 3. Patriots
Group 4. Statesmen	Group 5. Military Leaders	Group 6. Great
Women	Group 7. Poets-	Group 8. Our National Songs: The Star
Spangled Banner, Yankee Doodle, America the Beautiful, Hail		
Columbia, Maryland, My Maryland, Dixie, etc.		

It is easy to understand here what a wealth of information was placed before the pupils through the research work that these reports required. Moreover, the topics that contained dramatic elements were dramatized and in this manner the sub-

ject matter was reviewed without stress or monotony. •

PROCEDURE IV. The debate was the fourth procedure used to intensify the study of biography. It captivated the attention not only of the whole school, but also of the entire community. Every one who witnessed the activities entailed by the debates conceded that they were very valuable educational exercises. The research for data in encyclopedias, reference of all kinds, educational journals, and newspapers, was in itself an exceedingly enlightening process. During the actual time of the debate, too, the pupils were obliged to think quickly, to present their facts clearly and logically, and to hold their conclusions well in mind. As Roark (65: 241) says: "Turning a subject over and over in the mind, studying its significance; the demand for readiness in rejoinder, for ability to select the strongest in which to frame replies to the arguments of an opponent, -all cultivate quickness and exactness of expression."

The most important formal debates given in direct connection with biography were:

Resolved that Wilson was justified in bring the United States into the World War; Resolved that Grant was a greater strategist than Lee; Resolved that Washington was a greater leader than Lee; Resolved that Jefferson Davis was justified in upholding the interests of the south, etc.

The good effects derived from the debates may be summed up in the statements:

1. It spurred the indolent to greater intellectual efforts.
2. It developed a sense of organization in thoughts and views.
3. It trained the pupils' powers of judgment and discrimination.
4. It compelled thorough work.
5. It enabled the pupils to become conversant with the beautiful traits of character possessed by eminent men, and encouraged them to aim at the acquisition of like qualities.

PROCEDURE V. The pageant, a feature of the biography class, gave a stirring impetus to desirable activities. McKown (54: 127) defines modern pageantry and stresses its adaptability to learning procedures in the statements: "The modern pageant is a dramatic treatment of some historical, social, or allegorical theme. It usually deals with some important event in the life of the community and illustrates loyalty, civic truths, etc." As a method of instruction, Bates and Orr (2: 6) place pageants above any other dramatic schemes, and lay down definite reasons for their preference. "Pupils live in the scenes they are rendering or witnessing. Imagination is quickened. The process is constructive, not analytical, because the appeal is made to all the faculties."

The indoor pageant was the kind used in this experiment. It presented episodes in the lives of such great personages as Washington, Lincoln, St. Francis, Franklin, Marguerite Bourgeoys, Columbus, and others. The settings, the scenes, and the sym-

political designs used in these pageants were due to the pupils' own initiative, originality, and resourcefulness. The pageant, in this instance, was an unique incentive to participation in cooperative problems. It abounded in actual, concrete situations that involved the practical application of elevating traits of character. Among the traits remarked by the persons in charge of the students were:

1. The ability to assume leadership.
2. The willingness to carry responsibility.
3. The ability to be a good follower.
4. An attitude of appreciation for the efforts of others.
5. The determination to do excellent work.
6. An attitude of helpfulness towards others.
7. A willingness to work hard.
8. An unwavering spirit of courtesy towards companions.
9. The manifestation of good judgment in the execution of work.

#### PROCEDURE VI. AND OTHER ACTIVITIES.

Pantomimes were also used in the biography study; they were found to be useful for two different reasons:

1. They furnished the students with opportunities of using their imagination in a constructive manner.
2. They demanded exactness of organization and thus cultivated a spirit of alertness and observation.

The other learning activities were: diaries, soliloquies, letters, six minor plays, and the all-high-school play. All

these different features tended to make education creative by offering freedom of expression.

The teaching activities counseled by authorities in the field and employed in this study sought to embody the basic principle of the experiment, "learn to do by doing." They, probably, brought into play all the traits which had been selected to work out in specific situations in the daily conduct of the students.

#### PLAYS USED AS A MEANS OF DEVELOPING CHARACTER.

Six minor plays given during the time of the experiment interested the whole community. These exemplified the traits the pupils were practising, but they did not obtrude a moral loudly, for no comment was ever made by the young actresses or by the audience that good conduct was being preached to them through entertainments. On the contrary, all manifested the highest enthusiasm, and all looked forward eagerly to the next entertainment.

The dramatizations in the daily work, the pageants, and the presentation of six minor plays embodying a principle in the training of character, not stressed nor pointed out, but left to the pupils' own reflection, prepared them for the great dramatic work of the year, the high-school play. It was based upon American History, "The Girls of 1776", and was chosen with a view to cultivating the mental, moral, and emotional qualities of the pupils. Indeed, full chance for the function-



ing of the moral traits was provided, for the whole undertaking was planned in such a way as to leave the responsibility for success in the hands of the members of the Biography Club. The management comprised four pupils: the Director, the Stage Manager, the Business Manager, and the Property Man. Each of these officers was entrusted with particular duties, and aids were named to help her. The Director was the chief figure and held the highest responsibility. Although she had to oversee everything in general, the rehearsing of the play was her most important assignment. However, she was aided by a committee who helped to criticise the acting, chose the music required, planned the costumes and the scenery, selected the furniture needed for each scene, and supervised the general make-up.

The task of the Stage Manager was to assist on the rehearsals so that she would become thoroughly acquainted with the action of the play. Again, she had to maintain order back of the stage, see to the lifting and lowering of the curtain, and to the arrangement of the stage settings.

The Business Manager's duties were: to attend to the sale of the tickets, draft the program, advertise the play, keep track of the expenses, and balance accounts when the play was over. In a word, she had charge of all the business items.

The Property Man looked after the required articles such as, tables, chairs, log cabin, trellis, garden fence, etc. At the outset, she drew up a list of all the articles needed for

each scene and thus avoided confusion and loss of time.

It was the first time that the pupils of this school had been held responsible for such a big undertaking, but they proved equal to the occasion and made a great success of their play. At first the faculty smiled doubtfully when they were presented with the plans for pupil management, but subsequent events made them realize that it had developed signal qualities of leadership, cooperation, and kindness in the members of the Biography Club.

### 3. CHARITABLE ACTIVITIES AND THEIR OUTCOME.

Apart from the learning activities, the following program of charitable works was laid out and brought to a successful termination.

1. Each pupil sacrificed a part of her spending money for the far-away Missions. Moreover, an immense amount of tinfoil and canceled stamps was collected and devoted to the same purpose.
2. The high-school play prepared and managed by the pupils was presented to the public. The money received for this entertainment was given to pay the tuition of certain high-school pupils who could not meet their own expenses.
3. Each pupil made an article of clothing for the poor. To do this the pupils came before, class, or remained after school hours to sew.
4. Arrangements were made to furnish dinner for some grade pupils

who could not pay for their own lunches. Every day at a special place indicated, contributions of food, such as, sandwiches, fruit, cake, biscuits, and candy were brought in generous quantities to feed the hungry children who eagerly awaited their dinner. This practice was kept up during the whole year. There seemed to be no room for vanity in almsgiving here, for the parcels bore no name.

5. Free amusements were offered to the school children in order to keep them from attending cheap motion pictures. These took the form of: plays, dramatizations, entertainments, debates, etc.
6. At Thanksgiving about forty dollars worth of food was sent to the poor so that they, too, might have a good Thanksgiving dinner.
7. Each pupil sacrificed something to which she was attached and sent it to a poor school. The articles collected comprised: necklaces, jewel boxes, story books, picture books, aprons, collars, and articles of clothing.
8. Twenty-four picture books were made and sent to the hospital. A great deal of the pupil's spare time was expended in collecting pretty pictures, grouping them in different categories, and pasting them in the books destined to receive them. Scrap books were also made and added to the number of picture books.
9. A pile of interesting magazines was gathered and forwarded

the hospital.

10. At the time of the high school concert, the pupils donated ten dollars to pay for the costumes of the high school students who could not afford to do so themselves.

In addition to the works mentioned above, the pupils, to save expenses for the school, typed all the literature for the concerts, and other entertainments. As class time could not be taken for this, the pupils sacrificed their own free time after class; some remained even until nine o'clock at night to type. In the same spirit of sacrifice, the pupils rendered many valuable services to the school. These voluntary acts may be classified thus: care of the classrooms, library, typing room, assembly hall, club room, and the corridors. It was a pleasing spectacle to behold pupils seeking work so eagerly and doing it with such perfection and amiability.

On the whole, the program of charitable activities with its purposeful planning, judging, and executing was a great, cooperative social project that was essentially helpful in molding the characters of the students involved in the experiment. However, apart from orientating the pupils in relation to their present conduct, it prepared them for the great work they will have to do in the years to come.

#### COMPARATIVE NOTES OF THE EXPERIMENTAL GROUP AND THE CONTROL GROUP.

During the time of the experiment and at its close, the

teachers who had charge of the two groups met for the purpose of comparing notes and weighing the merits of the biographical aspect of history in connection with character training as against the topical method. In view of the concrete evidence presented to her in these meetings, and in visits of inspection to the biography classes, the teacher of the Control Group made the following statements:

1. Emphasis on the biographical element in history in this case, has been efficacious in arousing marvelous enthusiasm in the study of history. Moreover, this enthusiasm has produced definite results in self-expression, such as debating, discussions, dramatizations, etc.
2. The study of definite good traits in the lives of great men and women, and the incorporation of these same traits into life situations for daily practice by the pupils has been a powerful incentive to the acquisition of good habits; it has resulted in untold splendid life experiences for those who were involved in the experiment. Again, the study of the traits has produced a fine spirit of service towards the school, the home and the community in general. Indeed, every one in the vicinity seems to notice a marked change in the attitude of the high school pupils, and every one seems to be impressed with the good work the school is doing.
3. Although the Control Group counts serious students who did very fine work, the members of the Experimental Group sur-

passed them in every line. For instance, the notebooks of the Control Group were very carefully planned, illustrated and neatly written; but the biography books of the Experimental Group were superior in these respects: disposition, artistic devices, symbolical drawings to portray traits, decorative effects, poster work, printing etc.

4. Furthermore, the scholastic records of both groups show that the pupils of the Experimental Group ranked higher than the students of the Control Group although the latter were highly satisfactory. In the Experimental Group fifteen received A, five A-, and four B. On the other hand, nine of the Control Group received A, seven A-, six received B, and two B-.

Inspection of the work of the Experimental Group, assistance of their debates, at the high school play, at other entertainments, recognizance, of their charitable activities, and visits to their biography classes, impressed the teacher of the Control Group, and prompted her to formulate the opinions given here.

The teacher of the Experimental Group felt that the study of biography had been very effective in developing and improving the characters of the students of her group. Biography, she thought, brought out the beauty of fine characters, and the concrete noble examples presented in it made goodness contagious. This opinion is substantiated by the psychological truth that a trait of character that provokes

admiration unconsciously incites to imitation. Again, to the working out of these traits in everyday situations, the teacher attributed the many achievements of the pupils in moral intellectual, and charitable fields.

In addition to this, emphasis on biography made the pupils love history. For example, on being questioned as to their liking for history, the Experimental Group answered without one exception that they considered history as being one of the most interesting and fascinating subjects on the curriculum. When the same question was applied to the Control Group, the following answers were received: Eight said they were fond of history, nine, that they liked it well enough, and seven that they did not care for it, but that they studied it faithfully because of its practical and cultural value.

#### APPRAISALS OF THE EXPERIMENT IN TRAINING CHARACTER

Informal measurements of the experiment in training character were:

1. Pupils' enthusiasm and achievements.
2. Appreciation of faculty.
3. Favorable opinions of parents.
4. Testimony of outsiders: relatives, friends, acquaintances and teachers.

#### 1. PUPILS' ENTHUSIASM AND ACHIEVEMENTS

The interest and enthusiasm of the pupils never waned from the beginning to the end of the experiment. Concrete evidences

of the presence of these factors were furnished by the plays, the debates, the work for the poor, the posters, the biography books, and the improvements in conduct at home, in school, and in all dealings with outsiders in general. The work was dynamic in all its aspects because it embodied a twofold motive; (1) To accustom the students to take effective participation in all problems that relate to social life here and now, (2) and to prepare them for the great work that awaits them in life. Voluntary sacrifice seemed to be the key word of the program, for the pupils generously sacrificed their time on holidays, Saturdays, Sundays, and before and after school in order to accomplish the tasks they had planned. Let it be understood that there was no coercion whatever; every one did things cheerfully and happily, and no pupil ever complained that the extra duties that had developed upon her were too strenuous.

However, much more important than the concrete evidences of enthusiasm, were the intangible, invisible benefits which, according to all appearances, bade fair to carry ever into the lives of the students, and guide them wisely and well through life's complex ways. The pupils' attitude towards the activities of the biography class was one of deep appreciation which may be summed up in the statements: "Our biography undertaking is a wonderful incentive to right action in every line of endeavor. We do not simply sit and listen, for we are always doing things that are of inestimable value to us now, and that



will certainly be instrumental in shaping our careers."

## 2. APPRECIATION OF FACULTY

The members of the faculty were unanimous in their appreciation of the good influences of the campaign in training character. They declared that the work of the other departments were benefitted by it. As one said, "It was a real crusade in developing and improving the characters of our students; and a crusade that was eminently successful." All felt that it was a distinct advantage for the pupils to have participated in such an undertaking because it brought home to them the true sense and purpose of life. The specific results signalized by the teachers were: excellence in class work, fidelity in handing in assignments, courtesy and kindness towards teachers, companions, and strangers, an attitude of solicitude towards the needy and the afflicted, and a spirit of devotedness towards the far-away Missions.

## 3. FAVORABLE OPINIONS OF PARENTS.

The parents of the pupils were sincere in their conviction that the school had developed fine character traits in their children, and cited many specific instances to exemplify their assertions. The high quality of scholastic work displayed in the debates, the plays the dramatizations, the poster, the drawings, the sewing and the biography books especially delighted the parents. One feature of the work mentioned by every father and mother was the facility for self-expression

which the pupils had acquired. The general remark showing appreciation for this accomplishment was: "I am proud to see that my daughter can speak with such correctness and facility. Good oral speech is a necessity for every one who hopes to occupy any kind of prominent position in the world today; and youth is the time to acquire it". Moreover, the parents were happy to note their children's manifestations of sympathy towards the needy and the afflicted. One pleased parent remarked, "I love to see my daughter working for the poor, devoting herself to the Missions, and being so interested in her class work." Another, declared: "My daughter is no longer all wrapped up in her own interests; her main occupation, at present, seems to be the happiness and well being of others. Her character has certainly improved a hundredfold."

#### 4. TESTIMONY OF OUTSIDERS: RELATIVES, FRIENDS, ACQUAINTANCES, VISITING

Outsiders declared that the work carried on in the school was a distinct educational contribution to the whole community, and offered sincere marks of approval and appreciation. Apart from the scholastic successes, one great achievement, in their estimation, was the point of contact established between the pupils and the needs of society. "This attitude," several observed, "will give them a proper point of view towards life's problems; it will make them understand that they are not alone in the world, and that they will have to do their part to make

it a better and a pleasanter place in which to live." ←

The biography books with their artistic ingenious designs compelled admiration. Among the many visitors who manifested warm appreciation may be mentioned the Superintendent of the Schools of....County, the teachers of the surrounding schools, both lay and religious, members of a College faculty, friends, acquaintances, and strangers who had heard of the pupils' achievements. Some of these visitors were not satisfied with a passing inspection of the work, but came and spent evenings reading the biographies, and admiring the artistic designs and symbolical drawing.

#### THE RATINGS OF THE RESULTS OF THE EXPERIMENT IN TRAINING

##### CHARACTER

The formal measurements of the experiment may be classed under these headings:

1. Teachers' ratings of manifestations of conduct.
2. The pupils' own ratings of manifestations of conduct.
3. Results of Objective Personality Tests.
4. One-half hour interview with the parents.
5. One-half hour interview with the pupils.

##### I. TEACHERS' RATINGS

The teachers' ratings were done by a group of five teachers who taught the pupils of the biography class several subjects, and supervised them during study or recreation time, and thus had every opportunity to study their conduct and to

note their improvement. Again, the high school being small, it was an easy matter to follow the pupils with a fair degree of accuracy and to observe whether or not they were faithful to their obligations.

The ratings were made in November, February, and in May, at the close of the experiment. At that time the ratings were averaged and reduced to a single composite rating. This method eliminated the subjective element of the teachers' ratings. Furthermore, the teacher who had the experiment in hand had nothing to do with the ratings. The code was as follows: A 95-100, A-90-95, B 85-90, B- 80-85, C 75-80, C- 70-75 D below 70-failure. The results of the ratings are here given.

#### PUPILS OWN RATINGS OF MAINIFESTATIONS OF CONDUCT

At the close of the time laid out for the experiment, the pupils who had made use of the character check books found the average they had secured in each trait, and the general average for all the traits. The results of these measurings are called "The Pupil's Own Ratings of Manifestations of Conduct." The numbers given here show that the pupils had been rather severe in rating their own conduct for all the teachers expressed the opinion that, judging by their splendid deportment and the fine spirit of service, they should have had a much higher mark. A table is here presented displaying the results of the "Teacher's Ratings" and the Pupils' Own Ratings."

RATINGS OF MANIFESTATIONS OF CONDUCTTABLE I

	PUPILS' RATINGS		TEACHERS' RATINGS	
	May	November	February	May
Range	94.8 - 80.6	92.6 - 78.5	93.1 - 84.3	97.1 - 89.6
Medium	89.2	89.2	89.5	94.3
Q1	88.5	85.65	87.75	93.45
Q3	90.5	90.35	91.85	95.2
Mean	84.92	87.979	89.629	94.108

OBJECTIVE PERSONALITY TESTS

The following tests were administered to both groups of pupils to aid in measuring conduct.

1. Information Test Form I
2. Opinion Ballot Form A-I
3. Opinion Ballot Form B\*I
4. Speed Tests- Scale I-P
5. Maller Tests---Series C.

1. The Information Test Form I, a moral knowledge test, included knowledge of cause and effect in personal relations, recognition of acts of cheating, stealing, lying, ethical vocabulary, foresight of results of every day acts of good and bad behavior.
2. The Opinion Ballot Form A-I attempted to measure the pupils'

judgment on the things which it is their duty to do, the best act in certain everyday situations; acts which should be called right, excusable or wrong; the truth of ethical maxims; the results that follow from certain behavior; the importance of certain possible consequences.

3. Opinion Ballot Form B-I registered opinions of the choice of companions, attitudes towards school, readiness to justify a wrong act under special provocation, ideas entertained about success, agreement with certain ethical maxims, ideas regarding deception and helpfulness, preferences for more or less desirable activities. The two Opinion Ballot Tests were combined in giving results.
4. Speed Tests-Scale I-P, Series I, Form I-b dealt with self-control, or inhibition. It involved a pupil's ability to continue his work in spite of distractions. These distractions consisted of drawings, stories, pictures, and a picture puzzle.
5. The Maller Tests--- Series C. measured the pupils' spirit of cooperation by finding the differences in the output of the pupils when working for themselves and when working for group success. The comparison of these measures obtained from administering the tests to two groups of pupils, the one untrained, the other trained, is presented in the table on page 154.

TABLE II

## RESULTS OF TESTS ON MORAL KNOWLEDGE

	Control Group A	Experimental Group B
Range	220 - 137	238 - 185
Median	182	215
Q1	162	203
Q3	189	229
Mean	177.7	215.3

TABLE III

## RESULTS OF JUDGMENT TESTS

	Control Group A	Experimental Group B
Range	387 - 313	404 - 324
Median	355.5	374
Q1	339.5	360.5
Q3	373	382.5
Mean	355.85	371.45

TABLE IV

## RESULTS OF TEST ON SELF-CONTROL

	Control Group A	Experimental Group B
Range	17 - 00	19 - 2
Median	3	11
Q1	1.5	8.5
Q3	6	16.5
Mean	4.1	11.5

TABLE V

## RESULTS OF COOPERATION AND FREE CHOICE TESTS

	Control Group A		Experimental Group B	
	Cooperative Effort	Free Choice	Cooperative Effort	Free Choice
Range	108.7-84.9	5 - 3	105.8-85.9	7 - 3
Median	98.95	4.5	98.45	5
Q1	97.15	4	97.1	3
Q3	99.8	5	102.2	5
Mean	98.375	4.4	98.67	4.55



As previously stated, tests were given to the pupils to aid in finding out if they had achieved anything through their program in character training.

Two groups of high school pupils, seniors and juniors, were tested.

Group A was the Control or Untrained Group; B was called the Experimental or Trained Group. The following measures were found: The range, median, Q1, Q3, and the mean. The tests gave the following results: IN MORAL KNOWLEDGE TEST:

The Range in Group A or Control Group was 220-137 and in Group B or Experimental Group was 238-185; the Median of Group A was found to be 182, while the Median of Group B was 215, which gave a difference of 33 points in favor of the Experimental Group; the twenty-fifty percentile for Group A was 162, and in Group B, 203, presenting a difference of 41 in favor of Group B; the seventy-fifty percentile for Group A was 189, while in Group B; it was 229, giving a difference of 40 points in favor of Group B; the Mean in Group A was 177.7, and in Group B 215.3 giving a difference of 37.6 in favor of Group B. The trained Group shows a better distribution than Group A because in Group B the Mean and the Median are more nearly alike.

#### JUDGMENT TEST

The Range in Group A was 387-313 and in Group B 404-324, the Median of Group A was 355.5 and of Group B, 374, which gave

a difference of 18.5 in favor of the Experimental Group; the twenty-fifth percentile for Group A was 339.5 and for Group B, 360.5, presenting a difference of 21 in favor of Group B; the seventy-fifth percentile for Group A was 373, and for Group B, 382.5 giving a difference of 9.5 points in favor of Group B; the Mean Group A was 355.85 and in Group B, 371.45, giving a difference of 15.6 in favor of Group B.

In this Test, the Control Group shows a better distribution than Group B because in Group A the Mean and the Median are more nearly alike.

#### SELF CONTROL TEST

The Range in Group A was 17-0 and in Group B, 19-2. The Median of Group A was found to be 3 while that of Group B was 11, giving a difference of 8 points in favor of the Experimental Group. The twenty-fifth percentile in Group A was 1.5 and in Group B, 8.5, presenting a difference of 7 in favor of Group B. The seventy-fifth percentile for Group A was 6, while in Group B, it was 16.5, giving a difference of 10.5 points in favor of Group B. The mean in Group A was 4.1; in Group B it was 11.5 giving a difference of 7.4 in favor of Group B.

#### MALLER COOPERATION TEST

The Maller Cooperation Test was given two scores: the Cooperative Effort score and the Free Choice score. The Range for the Cooperative Effort test in Group A was 108.7 - 84.9 while Group B was 105.8 - 85.9. The Median in Group A was

98.95, Group B, 98.45, The difference being only .5. The twenty-fifth percentile in Group A was 97.15 and in Group B, 97.1, a difference of .14 in favor of the control group. The seventy-fifth percentile in Group A was 99.8 and 102.2 in Group B. The mean in Group A was 98.375 and in Group B 98.67.

The Range for the Free Choice scores in Group A was 5-3 and in Group B 7-3. The Median was 4.5 in Group A, and 5 in Group B, a difference of .5. The twenty-fifth percentile in Group A was 4 and in Group B, 3. The seventy-fifth percentile was 5 for both groups. The Mean in Group A was 4.4 and in Group B, 4.55. The difference between the two groups was found to be slight.

Apart from tests administered, teachers' ratings, and pupils' self rating, another technique, the Interview, was used to secure evidence as to whether the Biography Study had helped to train the character of the pupils.

Before undertaking the interviews with both the parents and the pupils, the writer carefully studied the procedures to be followed in interviews.

The parents interviewed had the necessary qualifications to justify the validity of the interviews. They were respectable people, possessed good judgment, and all had received a high school education. Moreover, they were interested in their daughters' success in school, and especially in the formation of their characters, hence they were ready to cooperate with

the teachers in any undertaking that would benefit their children.

The time allotted for the interview was:

1. One hour for the parents.
2. One half hour for the pupils.

Twenty-four parents and twenty-four pupils were interviewed. The questions were planned in advance so that there would be no loss of time.

1. Appointments were made in advance.

2. The first question asked, the answer recorded, and then followed up by the second question. In all cases specific examples and illustrations were asked.

3. After the interview, the notes taken during that time were written out at once, and organized according to the order in which the questions were asked.

4. The reports of individuals were organized in summary form and applied to the given problem.

#### INTERVIEWS WITH PARENTS

Six questions were asked the parents. They involved: courtesy, sacrifice, kindness, obedience, industry, and self-control. The questions were worded thus: Has your daughter improved in courtesy and politeness since November? Please give specific examples to substantiate your statements? The answers were summarized and yielded the following results.

Courtesy: Twenty-two parents said that there was improvement

in their daughters' conduct in relation to this trait. Two said that their daughters had always been remarkable for their courtesy, and therefore they had noticed no improvement. The reasons for improvement were:

1. Now she scarcely ever forgets to say the words, "I beg your pardon," "If you please," and "thank you."
2. She used to forget herself when she was in a hurry; now we all notice that she is trying to correct herself, and to be polite with everyone at home, and abroad.
3. She used to be boisterous in her conduct. Now, she is far more refined and ladylike.
4. She is more amiable in her intercourse with her brothers and sister. She seems to take pleasure in helping out.
5. She did not exert herself to be courteous and amiable to a certain lady whom she does not like; she has been working on that point strenuously.
7. She used to run off to school without saying a word of farewell at times. Now she takes the trouble to say before leaving, "Goodby, dear Mother;" and when she returns, she comes to greet me affectionately.
8. She is far more gentle and considerate in her dealings with her sister and brother than she used to be.
9. Just lately, a friend of mine remarked about my daughter: "Your daughter is very courteous; it is a real pleasure to talk with her."

Question 2. Does your daughter ever sacrifice her own interests in favor of others?

1. Every day she took the trouble to prepare a lunch for the poor children of the school.
2. She saved up her spending money to buy cloth to make clothing for the poor.
3. When she might have gone out and amused herself, she remained at home to make clothing for the poor.
4. This year she wanted to do the hardest part of her work at home.
5. Every evening she sacrificed herself to help her brother with his lessons. It was a difficult task, for he is not bright.
6. She mentioned that she had remained in school after class to help her teachers with some manual labor.
7. She devoted herself to the Biography Club unstintingly. Several times she returned from school at half-past eight. She had been typing the programs for the pageant and concerts.
8. She often sacrifices something that she likes in favor of her sister.
9. She sacrificed a pretty silver chain that she owned to give to the poor.
10. She renounced opportunities of going to the moving pictures so as to give more time to the activities of the character

program.

Question 3. Do you consider that your daughter has made any improvements in the practice of kindness towards others?

Answers.

1. She now renders many little services to her father and to me. She did not think of doing those things formerly.
2. Whenever I am absent from home, she does all the housework.
3. When I go out for the afternoon, she always has a surprise supper prepared when I return.
4. She gathers stamps and tinfoil for the Missions.
5. She visits a poor sick woman who lives next door and takes her dainties.
6. Where pleasure is concerned, she always thinks of herself last. Formerly she wanted the first chance.
7. She is interested in a poor girl who lives near and shares her spending money with her.
8. She is forever planning something that will give pleasure to her teachers and companions.
9. When I was ill last winter, she took great care of me. I thanked God for giving me such a kind daughter.
10. She treats her big brother so pleasantly that he loves her dearly.
11. At the time of the big concert in the school, she helped her companions to cut out their costumes and to make them. It meant a sacrifice of time, but she seemed happy to do

it. In the past, it used to annoy her to stay indoors after class.

12. Lately, she seems to have kind words for everyone. She is certainly growing more appreciative every day. It is a pleasure to do anything for her; she shows so much real gratitude and affection.

Question 4. Do you note any improvement in your daughter's spirit of obedience?

Answers:

1. She is now more attentive when I call and comes immediately.
2. Formerly, she was always putting off her work, and sometimes she would forget it completely. I have not noticed that failing in her for a long time. She must be working on that special trait very hard.
3. She is attentive to the rules of the school and never willfully transgresses one of them.
4. I used to have to speak to her twice sometimes; once suffices now.
5. She always obeyed cheerfully, but now she seems to anticipate my wishes.
6. She often was careless about the time allotted for an outing and went beyond the prescribed hour, now she returns punctually.
7. She sacrificed several amusements this year because I did not care for them.



8. Her improvement in the virtue of obedience gives us great pleasure.
9. She often used to forget to call at the store for something on her way home from school. She seems to have taken the resolution not to forget.
10. Her forgetfulness often caused us trouble; she getting over it bravely. Our encouragement seems to help her out in remembering.

Question 5. Does your daughter give more attention to her work home and in school than formerly?

Answers.

1. At the beginning of the year she was indolent especially with regard to her English. She says that her biography class has given her a taste for work.
2. Her work at home was frequently carelessly done; there is a marked improvement in that line. She says that students who are working to acquire ideals must do their work well and carefully. We attribute the improvement of the character program carried on by the biography class.
3. Her school work is more satisfactory than it was last year. Her history is prepared with greater care.
4. She is so ambitious about the workmanship of her biography book that she gets every one worked up to a high pitch of enthusiasm.
5. Her spirit of industry has procured us the greatest

pleasure. You cannot imagine how proud we felt when we were invited to hear her debate. We never dreamed that she could speak so well and fluently. Her efforts in that line are successful because she is so painstaking in her preparation.

6. She has improved in the spirit of work and wants it to be done with as much perfection as possible. Careless work is becoming odious to her.
7. She gets a higher mark for her studies this year than she merited in past years. This shows improvement.
8. Her patience and ingenuity in planning her biography book is wonderful.
9. She never fails to help me with the housework and it is always well done.
10. She seems never to have a moment to waste. She is always occupied planning displays for the bulletin board, the blackboard etc.
11. She accomplished a great deal in sewing this year and for the school exhibit of work she had four pieces. It was wonderful for her as she never seemed to care for sewing.
12. She is doing splendid work in school this year and her father and brothers and myself are delighted with her progress. She seems to have grown series all of a sudden.
13. She came out first in her class four times this year. That is a fine record for her.

14. Her interest in her school work is infectious. Everyone at home is greatly interested in what goes on at school. She does a tremendous amount of work for her biography class.
15. She no longer drifts along, but prepares her work diligently.

Question 6. Could you give some specific instances of self-control in your daughter's conduct?

Answers.

1. She used to be very impatient with her little brother because he could not learn quickly. Now she practices patience and works with him every evening.
2. She used to show ill humor when refused anything, now she does not show any lack of patience when contradicted in that way.
3. I notice that she refrains from giving a hasty answer when she is blamed for something that she did not do.
4. When taking part in anything she always wanted to be the leader; apparently, she thinks of others this year as she often asks them to lead in amusements, etc.
5. This year we could not give her as many advantages as she had last year. We feared that she would be dissatisfied but to our joy, she understood the situation and seemed grateful and pleased with what we were able to do for her.
6. She does not care to wipe the dishes, but this year she

does it gracefully and cheerfully.

7. She was inclined to pout when reprimanded; she is working valiantly to overcome that failing.
8. She used to monopolize the conversation at home, now she seems to realize that she must allow others to have a share in the conversation.
9. When the concert took place in the school, she wanted a costume that we could not afford to get for her. To our great satisfaction our refusal met with no ill humor. She seemed to understand the circumstances and was content. Later when the school provided the costume she was overjoyed and grateful for the favor.
10. She prepares her lessons every evening before taking any amusement.
11. She must have taken the resolution to be cheerful and happy at home for we very seldom see a frown or a disappointed look.
12. She comes home from school with a bright smiling face and moves around the house like a ray of sunshine. She makes every one happy.
13. When disappointed in any way she makes an effort to hide her feelings. Lately, she was to go to a concert with the school to a neighboring town. I fell ill and she had to stay at home. I thought that she would show her feelings, but this did not happen. She took care of me and forgot

her little trial.

The parents interviewed declared that the character program had improved their daughters' characters in many ways. They were all very grateful for the trouble that had been taken with both the intellectual and moral improvement of their children.

#### SUMMARY OF THE INTERVIEWS WITH THE PUPILS

In the interviews with the pupils the following four questions were asked:

1. Do you believe that character education is a vital element in education?
2. Do you consider biography an efficacious means of training character?
3. Have men with untrained characters ever achieved anything really great?
4. Have you achieved anything worthy of note with regard to the formation of your character through the Biography Club and its numerous activities.

#### SUMMARY OF ANSWERS

1. Twenty-four pupils answered that character education is a vital element in education. The reasons given were:
  1. In my research study about character, I found that lack of character formation was the cause of all the troubles that existed.
  2. The statement "Incompatibility of temperament," given

as a reason for so many divorces makes me understand that character training is the most important element in education.

3. In our biography study we soon see that all misfortunes are brought about by a lack of character formation. Benedict Arnold betrayed his country through lack of self-control.
4. Character is essential in every line of business and in every station in life. Even the business world demands persons who can control themselves and treat others with courtesy and affability.
5. Persons who are successful in spiritual and material affairs, are usually those who have the advantage of having their characters trained. There seems to be no place in the world for the churl.
6. Since we have undertaken our character project, I realize that character formation is about the only thing that is necessary for a good life. Now I begin to look around and notice that the happiest people I know are those whose characters have been formed.
7. A talented person is not very useful to society if he has no character formation.
8. Character education is exceedingly valuable. The more I study character education the more I feel that I

want to form ~~many~~ character whilst I am young.

9. Character is ~~useful~~ because it helps people to overcome their defects and practice virtue.
10. An undisciplined character may bring unhappiness to many. A good character brings social influence because it commands respect.
11. Character training is so necessary that the destinies of nations sometimes depend upon it.
12. The downfall of many great men of history may be attributed to lack of character formation.
13. A person who has no moral training cannot form the characters of others.
14. Lack of character formation makes one miss the beauty and happiness of life.

Question 2. Do you consider that the study of biography is an efficacious means of training character?

Answers.

1. Ideals that are represented in living characters exert the strongest appeal. Ideals in the abstract make no impression.
2. The study of noble characters of history gives one the desire to do something worthwhile in life. Take, for example, the study of the beautiful traits of a man

like Washington; what enthusiasm does not the perusal of the achievements of such grand personage impart to the reader? What desires of imitation does it not arouse in the heart!

3. If we are wise the study of the lives of others will help us greatly. We can profit by their experience and avoid the pitfalls that beset their paths.
4. The study of good lives uplifts our minds and urges us on in the task of our moral training.
5. Biography places before us the wonderful traits of great men and encourages us to pattern our lives on the same model.
6. In the study of biography we meet with untrained characters whose disastrous endings warn us to work at the formation of our characters whilst we are young.
7. Biography spurs on in the practice of virtue. It teaches us that the memory of the good is cherished by all, whereas the memory of those who have done evil is held in execration.
8. Biography brings one into the company of the elite of all times. The effect of such company on character must be elevating.
9. Biography is valuable because it deals with human beings. It encourages one to see how others have overcome obstacles and made good in life.



10. When we see all that great men and women have achieved we become ashamed of our apathy and try to improve.

Question 3. Have men with untrained characters ever achieved anything morally great?

Answers

1. Men with untrained characters cannot do much good in life. It takes a strong moral character to wield a beneficial influence.
2. I have noticed in my biography study that self-denial was the outstanding characteristic of people who were morally great; a person with an untrained character seldom practices self-denial.
3. Men with untrained characters usually leave to the generation that follows them the miserable heritage of a bad example or in the case of descendants ingrained moral weakness.
4. Men with untrained characters are a burden to society.
5. Untrained characters bring happiness to themselves and to others.

Question 4. Have you achieved anything worthy of note with regard to the formation of your character through the Biography Club and its numerous activities? List achievements.

Answers.

1. Through the study of biography I realized that char-

acter training is the most important thing in life and I began to work seriously on my own character. I realized that habits of industry in school life will help to ensure success for the future and I set to work to acquire those good habits. My efforts are successful so far.

2. My work in character has done me a lot of good. I have found out what a pleasure it is to be kind ot others. I think too, that I have grown to think more of the well being of the group than of my own interests.
3. I have learned to keep my temper under control. It was a hard task, but I was persistent and finally achieved something in that line.
4. My big achievement speaks for itself. I secured an average of 95 in my class work just before this interview. I was always indifferent about the results of my class work, but I have had an awakening. Learning is necessary and character education is still more necessary. I intend to be faithful to both.
5. My achievements are: Improvement in leadership, courtesy prayer, and obedience to my parents and to the rules of the school.
6. I have learned the value of self-sacrifice. I sewed for the poor, cooperated with my class in all the activities of the character program, made picture books

for the hospital, collected stamps and tinfoil for the Missions.

7. I overcame my self-consciousness by taking part in all the activities willingly and cheerfully. Moreover, I gave to the poor according to my means.
8. Amiability with my companions and my teachers was my great achievement. After I had tried for a while I found that it was worth while and so I continued in my good habits.
9. I learned to devote myself to good works. At first staying in after class to work for the poor did not attract me, but later I discovered that it brought compensations.
10. My good record for scholarship gave intense joy to father and mother. That rewarded me for all my toil, for I had to work hard to keep my place. The motto placed on the bulletin board once, impressed itself indelibly on my mind. It read thus: "Our own felicity we make or find." This determined me to build up my own happiness by making others happy. I tried to make the poor children happy by bringing them a good substantial dinner when it was my turn to provide for the unfortunate.
11. I learned how to be generous and to give to the poor out of my own spending money. I was faithful to all the responsibility placed upon me by the character

program.

12. I can boast of improvement in leadership. It was strenuous work to prepare for debates and to deliver them in a way that would bring honor to my class and my school, nevertheless I persevered and succeeded.
13. I have acquired habits of kindness to all those with whom I come in contact. I was always more solicitous about myself than I was about others, but things have changed a little. I mean to continue.
14. I have learned how to be helpful in both home and school. I help mother much more than I did in the past. The pleasure it gives her compensates me for my sacrifices. I now watch for opportunities to do things for my home people.
15. I learned how to be industrious and orderly. I was hopeless with regard to order, but fortunately I have improved in that line. The biography helped me to conquer that defect, for when I saw the many difficulties that great men and women had to cope with I made up my mind that I would conquer failing. It took courage to follow myself closely and to keep everything in its place, but success has crowned my efforts. My biography book is one of the achievements of my life. It was all finished for the prescribed time and every one said that it merited the mark A. This was wonderful for me, for I had always been negligent about giving in my written assignments at the proper time.

16. Shyness was my predominant fault. In studying leadership, I saw that a diffident character was a drawback in life and I decided to overcome my shyness at any cost. The first time that I went forward to do something on my own initiative I felt dreadfully embarrassed, but gradually that feeling passed away and I began to have more confidence in myself. My parents are happy because they used to worry about my lack of initiative and leadership.
17. I have learned to sacrifice myself in little things so as to bring happiness to others. In order to be faithful to the prescriptions in my character book I had to make a sacrifice every day. I think that I have acquired the habit because I do not like to miss my daily little sacrifice.
18. I have made progress in the spirit of prayer; now in all my difficulties I pray for light and I never fail to receive it.
19. I have become more careful in my judgments of others and less inclined to criticise. I try to be true to my motto, "Altiora Quaerimus."
20. In the beginning of our character program I determined to be faithful to the responsibilities I had freely assumed and I believe that I succeeded in my undertaking. I felt happy to do something that was worthwhile and that brought relief to others.

21. I have made progress in the spirit of obedience. I always meant to obey, but I took my time and in this way often caused great inconvenience to others. By a little self-examination I found that there was a selfish strain in me and I set to work to correct it. The instructions on the evils of selfishness were instrumental in making me realize my shortcomings.
22. My big achievement was helpfulness to others. I happen to be rather skilful with my brush and my pen and I often had occasion to render service to my companions and help them out with their illustrations in their biography books or their posters. At first I did not relish the idea of giving my spare time so freely, but after a while I enjoyed it immensely.
23. I gave a part of my spending money to help the poor. Moreover, I brought food for poor children every day.
24. I have learned how to be grateful to my parents and my teachers and to give expression to my feelings in many little ways. An item which every girl mentioned and which is not given in reports in the interviews is the fact that every girl was faithful to all the prescriptions of the character program. The most difficult thing for them at first was to check up the specific situations they had promised to fulfill every day.

Certain achievements which the pupils considered important

and which were not given in the report of the interviews so as to avoid repetition were:

1. I have been nearly always faithful in checking my character book daily. The self-criticism involved in that act drew my attention to many things that were wanting in my character and I resolved to try to improve. The daily checking caused me a lot of trouble at first, but at last I grew accustomed and set to work to balance my daily accounts in quite a business-like way.
  2. I have learned the significance of ideals in life. As we studied the ideals of great men and women, I planned my own very definitely and now I try to incorporate them into my daily conduct.
  3. I have acquired the strength to make little sacrifices in order to give happiness to others. I want to continue this way all my life.
  4. I have become more grateful to all who work for my good, my parents, teachers, pastors; in a word to every one who helps me to do right.
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SUMMARY AND CONCLUSIONS

The foregoing experiment attempted to investigate the value of biography in connection with character training. In surveying the literature dealing with this study it was noted that the following advantages are attributed to biography by certain educational writers:

1. It brings students in close contact with all that was good and noble in the lives of great men and women and this contact is a challenge to the pupils to live worthily.
2. It furnishes a concrete approach for the inculcation of ideals by representing them in actual living persons.
3. It shows wherein others have failed and thus puts the students on their guard against weaknesses that have proved disastrous to others.
4. It provides opportunities for the cultivation of youth's most prominent instincts: imitation and admiration or hero-worship.
5. It affords opportunities for flexibility of presentation as demonstrated by the activity program carried out in this experiment.

With regard to the students within this study, the following results were noted:

1. The biography method of approach in history seemed to make the study more concrete and more appealing.



2. The attitude, "Learn to do by doing," created life situations and thus increased the pupils' interest in the work.
3. The close study of character in the lives of great men and women, and also in the lives of those who had failed to make good, awakened in the pupils a better understanding of the value of character formation in youth.
4. The charitable activities included in the biography study opened the pupils' eyes to the sufferings of others and helped to cultivate in them a spirit of kindness and compassion.
5. The varied program of intellectual activities furnished incentives to greater efforts in study.
6. The responsibility laid upon the students helped to develop in them a more thoughtful attitude towards life and towards their duties. Moreover, it developed in them qualities of leadership, industry, originality and kindness.
7. The concentration on character improvement through an enthusiastic drive aided the pupils powerfully in the acquisition of good habits.
8. Improvement was remarked by all those who were connected with the students in any way such as parents, teachers, companions, friends and townspeople.

#### LIMITATIONS OF THE EXPERIMENT

1. The number of pupils involved in the experiment was too small to admit of any general conclusions in connection

with the value of biography in training character. It proved efficacious in this experiment, but in other instances it might not produce such good results.

2. Measuring manifestations of conduct is not a satisfying process. The material with which it deals is too elusive and intangible. Above all there is the spiritual element of free will that does not lend itself easily to measurement.
3. The tests administered were too few to be a real measure of character, for single tests or groups of tests are not measures of character, but of the particular abilities that are exhibited in the tests. Testing for true measurements of character, in as far as this can be done, would involve extensive testing and great expense.
4. The Cooperative Test was not quite so productive of good results as would have been desired for the difference between the "Experimental Group and the Control Group was not very large. This was difficult to understand because during the time of the experiment there was a marked difference between the spirit of cooperation displayed by the pupils involved in the experiment and those not included in it. In the other tests administered there was always a large balance in favor of the "Experimental Group."

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May 2, 1933

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