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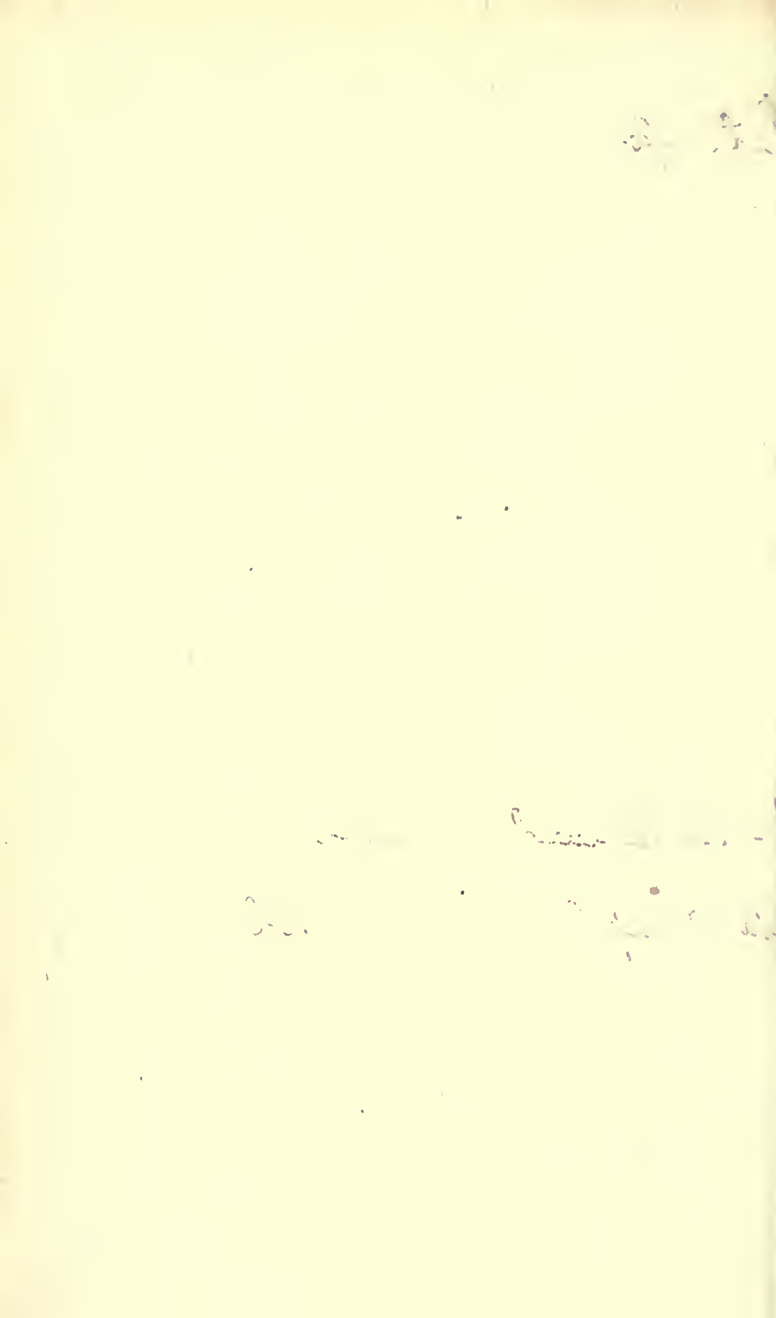

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THE NEED FOR SCHOOLS OF ETHICS

By Anna Garlin Spencer.

An address delivered at the Summer School of Ethics, held under the auspices of the American Ethical Union at Madison, Wis.

Dr. Nicholas Murray Butler has said that "for forty years education in the United States has been seen to be a process in the spiritual evolution of the race." During the last hundred years the ideals of education have changed, from the old conception of the duty of making each generation a copy of the best of the past, to the new conception of the duty of developing personal power in each human being to the end that race progress may be achieved and each generation excel the last.

During the last hundred years the scope of education has also changed radically from the effort to fit a few masters and leaders of the race for their function, to the effort to fit all normal children and youth for intelligent share in a democratic community life. During the last hundred years the content of education has also radically changed from a few studies deemed the sole constituents of "culture" and "learning" to the wide range of curriculum that now makes the opportunity and almost the despair of teachers. During the last hundred years, also, the method of education has changed from the memory-drill of constant repetition to the laboratory work, the practical demonstration, the appeal to original thought, initiative and choice. All these most vital changes have come about in response to two great movements,—of democracy in government

and social order in the practical conduct of life, and of the birth and development of physical science in the intellectual realm. The last has caused a hunger for facts, for the actual and the certain. The first has made every smallest and feeblest child an heir apparent to the commonwealth of human thought and achievement. It has all meant a demand, unprecedented and imperious, that we should learn the mind of a child, should learn what process nature ordains for human development; that we should sacredly regard personality in each growing youth as a sign manual of race integrity and progress; that we should cease to be despotic in forms of education and learn how to give freedom without weakening the sources of self-control, and to woo to conscious self-direction latent powers of choice without making youth capricious and shallow.

It has all meant a new demand in moral training. If every child has some model to copy then only obedience and painstaking is needed. If, on the other hand, he is to become a new manifestation of the eternal life and his elders should seek unique value from him, then new skill in education is demanded. If only a few people, those favored in personal gifts or special opportunities, need culture of the schools, then with leisure and partial generosity the race may slowly and perfectly train its elite. But if all the people are to be called upon for large use of intelligence and character in self-government then the poor, who must haste to earning, and the dull, whose parents knew no life above the clod, and the weak, whose strength cannot be taxed too heavily, must all have right of consideration in the scheme and method of the schools. If, again, the content of learning be small and well defined as when the classic fetich was universally worshipped, then it is easy to breed fine teachers who would "e'en make the dullard learn." But if new sciences rise

and cluster, if each day a new study demands to be included in the schools as vital to full culture, then is it increasingly difficult to get teachers who can "teach children," however easy it may be to get teachers who can "teach subjects." If, finally, the method required for the school be what the old-fashioned list of studies made so much more consistent with true learning, the method of repetition and constant drill in rules and accepted statements, then is the teacher's task one of patience merely; but if, as now, the method demanded by science include the patience of the old teacher and an ingenuity quite new, then is the combination hard to find.

We have come to a time in education when the drill of the schools involves so many difficulties, and the appeal to the child is of so new and varied a character, that it is more difficult than at any previous time to secure habits of obedience, a leisure for self-knowledge, an atmosphere for reverence and a mechanism for character-training such as children demand for true development.

Moreover, we have, in our cosmopolitan population, a mixture of racial inheritance, religious background, and social experience which gives confusion and often engenders hurtful friction in the influence of the environment upon the individual. What is right? Whose standards shall be accepted? Is there any difference, except personal taste, between one way of living and another? Shall one sacrifice the pleasure one desires for some unknown good? Is there any standard one ought to accept and follow, any irrefragible foundation of morality that preserves and enforces the everlasting right?

These are the questions that press upon youth and upon maturer consciousness as well; and these are questions which the very complexity and freedom of modern systems of teaching and modern conditions of school life

often make more insistent and conscious than ever before. Meanwhile the public school system of America is doing much to give a common standard of morality to a mixed and changing population; to enforce certain essentials of civic virtue and intelligent patriotism; and doing far more than is usually believed to inspire the common life of our country with high ideals. But the teachers, however earnest and devoted, are hard pressed with details; and the way to make education for each child a process in spiritual evolution as well as a fitting for a livelihood and a decent share in the public activity is far to seek. And hence no element of education is quite so discouragingly problematical as that most vital of all,—namely, the development of a child into a helpful and noble man or woman.

The teacher may feel himself to be, as he really is, the "Chaplain of the Ideal," the purveyor of the sacrament of truth and righteousness, the minister at the altar of justice and purity and love; but he has to get his pupils ready for the next examination, and his "grade" must fit into the one above, and the children must learn how to master the simplest tools of knowledge, and the time is short, and the opportunity scant. The scheme of things drives him, and he is caught in the wheels and cannot even be the personal influence he should be, or act the highest part in his drama of usefulness. Moreover, the teacher is himself often, perhaps usually, little capable of seeing things large and inclusive in the moral world. He is limited by his own traditional religious conception; he is bound by his own inherited mingling of religious sanctions with ethical precepts and ideals. If he had time and ability to seek the hidden values in his pupils he must needs appeal to them in ways they would not understand, or which would alienate him from parental approval, be-

cause introducing new gods into the spiritual circle. The great need now consciously felt by multitudes of conscientious teachers is for a point of common ground where Jew and Gentile, Roman and Greek Catholic and Protestant Christian, devout and undevout, archaic in belief and modern in agnosticism may meet and seek together the higher development of personal character and social usefulness in children and youth. The teachers and parents are alike ready, in increasing numbers, to sink all differences in a common endeavor toward a more vital and efficient moral training of their children in the day schools, if only they could find a way of outline and a method of action. Many wishing this end are still convinced that it must be but a minimum of moral training that can be given divorced from religious sanctions. So be it; that minimum, all agreed, includes those fundamental personal virtues and those social capabilities that are most essential for a truly human life and a useful civic existence.

The need, then, is to unify both the general and the school morality; to establish, maintain and enforce in the common life some general principles of common habits, ideal, and action, which shall lift the average human being in our country to a higher level, and which shall accelerate human progress by making the United States a better country because growing better people in larger numbers.

How shall this end be attained?

First, there must be a clarification of ideas as to the field in which this common ethical ground may be secured, and the confines beyond which each individual, and each family, must be exempt from intrusion and control from without. What are the essentials of moral aim, of daily conduct in associated life, which we must all

believe in and practice together? What are those personal, and family, and church lines, wherein we may each alike be free from all criticism or alien approach? What can we do as a state or a community by means of tax-supported institutions, to make men and women better, happier, more efficient? What must we leave for individual effort, personal belief, intimate influences of religion and affection, to determine in variety?

This is perhaps the fundamental question in the problem of moral education.

Second, if we can have an accepted minimum of character-training which is yet far more extended and far more vital in quality than the present ethical contribution of our educational systems, how can we go to work to realize that conception in our actual school work?

And third, if we can agree as to those two points in regard to children and youth, how are we to secure from the adult life now in command of social environment such a standard of personal action and social well-being as shall react with power upon the present environment and make possible an easier and surer moral excellence in the children of the future? These questions indicate that some force in the community should be at work consciously, persistently, heroically, to establish a unity of aim and secure effectual methods along these lines.

What leading forces are now at work in this direction? We have a high degree of idealism in our universities; we have as always in the eager youth of each generation, a fresh testimony to the essential moral health of humanity. We have manifold social agencies at work to better details of environment, to make the economic condition more human and more just and life for all better worth living. We have, as never before, the religious life translating itself into work for this world and this pres-

ent time, work, unselfish and practical, in place of selfish saving of the individual soul for a future heaven. We have indeed come to see religion as it really is,—the natural flowering of the moral purpose in social welfare. This means progress beyond the hope of the past. We have still, however, the great need to make conscious and articulate, systematic and persistent, that devotion to the life that now is, which is already an unconscious influence in every sacred gathering place. And we have still to devise ways and means to make that new religious movement of our time effective in the lives of all the people.

It would seem therefore that some agency should be set apart to make more manifest and appealing the moral values in education (education of children and youth and adults), to bring into clearer view the supreme ethical aim in all vocations and in all relations of life, and to devise and teach better methods for their effective control of the common life. What shall that agency be?

What we need as a final mechanism for this process of spiritual appeal, unification and direction in American life, may well be a *Department of Moral Education and Applied Ethics* in every university, college and normal school. From such a department, rightly conceived and administered, might come teachers specially fitted to act as interpreters of the spiritual content of all studies, as helpers in personal problems of conduct, as expounders of ethical standards, as teachers of the higher humanities, —"Chaplains of the Ideal" indeed.

Every school, high and elementary, needs such teachers; men and women of the highest personal character, of a delicate sympathy and a fine insight, of keen moral discrimination, of a rich and commanding personality, of a broad training in the history and literature of ethical theory and ideal, and of a strong grasp upon the experi-

ence of mankind in its testimony respecting conduct and the outcome of conduct in personal and social well-being. Such teachers, it is true, are "born not made"; but the training of a special class of such teachers is needed as in other lines of study.

What may lead the universities and colleges and normal schools to see this need? What agency can show them the possible methods of such a department of Moral Instruction and Applied Ethics? If we take our answer from the analogy of other lines of educational advance in America, it would be natural that some body of volunteer teachers, some missionary group, deeply convinced of the need and possibility of helpfulness in this direction should forge ahead and create precedent and make suggestion of advance along this line. The progressive movements in American education have so far almost wholly outlined themselves in such fashion: by a few progressive persons starting new ways of teaching. The training of the defective, manual training and trade teaching, physical culture and the higher values of play, out-door schools for the weak, and the education of the working youth and adult, all these and many other advance movements in education owe their introduction into regular school provision and their adoption by enlightened States to the self-sacrificing, devoted, intelligent initiative of the private individuals who blazed the way by successful endeavor.

This line of advance in moral education now so insistently called for by teachers all around the circle of school life, this line of advance in character training so imperatively demanded by social ills and moral weakness evident in our common life, this line of advance in ethical organization of our community-consciousness so needed to unify and make conscious the moral life of our electorate, waits for some such personal and volunteer

endeavor to find the right way and the adequate power for incorporation into our educational systems. This School of Ethics is a feeble and inadequate attempt to make a footpath where a broad highway is needed.

The state universities of America might well be the first of all tax-supported educational agencies to take up this special work. Forbidden, and wisely and justly, to foster or to oppose any one religion or to teach any sectarian doctrine or belief, they are yet in a true sense the highest expression of that "process in the spiritual evolution of the race" which education in America has now consciously become. They are not surely to interpret the state prohibition of special religious instruction in a negative manner, as merely forbidding sectarian teaching. They must, in time, translate it in its most constructive significance,—as a commission to so appeal to the higher life of the student body on grounds of universal truth, to so stimulate noble ideals and so train to noble conduct and so sanctify to highest social uses the great opportunities of culture that they offer(and in ways hurting no religious sensibilities), as to make the universities of the State what the university of all ages has sought to be, the altar of consecrated service to humanity and the training place for genuine leadership.

A system of moral instruction based upon the experience of humanity as interpreted by the trained reason, as warmed and vivified by the personality of the best and most stimulating teachers,—might well be a specialty of the state university,—the soul of the body politic. This specialty might express itself in three general ways:— First, the organization of the idealism of its student-body in self-governing clubs, in which the highest standards of conduct, and the highest public spirit as related to college life might be cultivated. Second, in a systematic

approach to the distinctive ethical values of the studies pursued, the "right reason" in all the different forms of knowledge they contain or suggest, and the focusing of this "right reason" upon the vocational duties and opportunities toward which each specialty of study leads. Third, a systematic discussion of the various problems of mature life, family and civic responsibility, political duty and international relation, in order that what the student learns of history and present-day conditions of science and of art, may the more easily translate itself into guidance for conduct and the higher citizenship.

Until the state universities and higher institutions of learning are ready to do this needed work in character-training in the right manner and in sufficient degree, it seems clear that some body of people should seek to draw attention to the grave problems involved, should attempt, however inadequately, some solutions of the main difficulties, should try to set some small examples that may be valuable at least for suggestion if not for copy. It is in the hope of serving in such slight manner a great and crying individual and public need in education that the Summer School of Ethics has been revived; and through the generous kindness of the State University of Wisconsin has set itself down by the roadside, where the hurrying steps of eager students may stop a minute as those who are or are to be teachers of the next generation receive its message.

To sum up, then: There is a call for distinctly ethical leadership in our American life. There is a demand for unification of moral ideal in the masses of our people. There is a strong conviction that this call and this demand must be met, if at all, through our schools, since they alone furnish basis for universal comradeship in our social life. There is also a growing perception that if the

schools are to be depended upon for this spiritual guidance and unification, then a form of character training must be devised and realized which all the people, of whatever inheritance or religious belief, may accept and support. This means a system of moral instruction divorced from theological beliefs. This means a new and overmastering trust in the teaching of human experience, as interpreted by the enlightened reason; in the sufficiency of human effort toward human perfection, personal and social, as that is guided by the ideal imagination; in the potency of the moral order of the universe to lift and redeem all humanity if but the good-will of the weakest can be wakened to life; this new trust is at the heart of the new movement toward moral education. By and by, we must believe, the regular channels of educational appeal and direction will express this new trust and this new movement of purpose and endeavor in university, college and normal schools in Departments of Moral Instruction, Character-Training and Applied Ethics. Thus will the higher institutions of learning "preach ethics as well as teach ethics." Until then, and as vitally necessary stimulus toward preparation for that advance, Schools of Ethics should be established and maintained, Moral Instruction Leagues should be organized, and similar volunteer and preliminary enterprises be developed in order that the need may be clearly stated, and the effort to answer it definitely made. The question as to what background should be sought for these enterprises is a minor but practical one. The American Ethical Union is composed of societies which have made it their sole business to pursue identical ends to those outlined above, and for a considerable period of time. Their influence in this phase of Moral Education might well be far beyond that which their numbers and standing in other lines

would indicate. However that may be, here is a vital national need, here are possible ways of meeting its first demands. Schools of Ethics might become the pathfinders and the pioneers in that "culture" of mind and heart and life which "shall yet absorb chaos itself."

RECORD SUPPLEMENT

Prof. Foerster on Moral Education*

Books by Dr. Fr. W. Foerster on moral education always command respectful recognition. Of special interest, however, are three recent works * in which the author bases his teachings upon the doctrines of the Church. "This world of sense and this earthly life are not the sole reality," he says, "but only the preparatory stage to a higher world of spirit." "Moral nurture is obliged by its inherent psychologic necessities to rest upon a foundation of religion." "Healing can come only from spirit and only from that religion which embodies the spiritual ideal in clearest and purest form." We are left in no doubt what religion he means. Besides repeating the conviction that the full solution of the problems of sex is to be found only in the traditions of the old church and the lives of its saints, he declares that the "exaggerated cult of eroticism" to-day is in part at least a logical outcome of Protestant scorn of celibacy. (*Sexualethik u. Sexualpädagogik, p.* 166). As the author reminds us, however, we must judge his views entirely on their own merits. If they are sound, it matters not that they also bear the seal of an authority which we may not accept. "Truth does not end where Catholicism begins."

Conceived in this spirit of religious earnestness, *Sexualethik und Sexualpädogogik* is a vigorous polemic against the "new ethics," the gospel of self-expression

* *Sexualethik und Sexualpädagogik, München, Jos. Kosel. Schule und Charakter,* Zurich, Schultheis & Co. *Lebensführung,* Berlin, Georg Reimer.

proclaimed in current erotic literature of the type of Ellen Key's "Century of the Child." This teaching is "blinded by a whirlwind of morbid emotionalism" and "completely loses sight of the fundamental distinction between good and evil." *"Backfischliteratur"* he calls it with special reference to the fact that most of it is written by women. "Masculinity means control; and it was this idea of control that the old ethics protected against the onslaughts of feminine impulsiveness" (p. 28). "In those days masculine minds dominated. . . . . But the men of to-day are not fitted by their training to be lovers in the deeper sense, and in addition they are impoverished spiritually by the demands of modern vocational life." Hence, so runs his argument, "since men have lost their authority with women in questions of sex-relationship, it has been left to womankind, the subjective element, to 'create new values' without the necessary objective correction" (p. 29). We fear that here Dr. Foerster injures his case. His book might win a calmer and wider hearing if he gave more credit than he does to the genuine tragedy of body and soul out of which much of this new thinking is born. If it is the voices of women that ring loudest in this latter-day protest, there is a better explanation, we think, than feminine impulsiveness, namely, the all too real suffering from bodily and spiritual ailment that Ellen Key and her other more earnest sisters are seeking to abolish.

In other respects the work is most sound. The ethical position is stated with masterly clearness and simplicity. The fallacies of "individuality," "freedom from the tyranny of forms" are attacked on every ground, moral, social, psychologic. "The marriage-bond is an expression of the fact that man is *more* than a bundle of erotic activities and that he cannot exchange this 'more' of responsi-

bility, will-power and spiritual freedom for the impulse of the moment without belying all his worth as a man." The champion of "individuality" argues that children will be cared for by the state, with greater "liberty," therefore, open to the parents. But, Dr. Foerster reminds her, what chance has such offspring for the development of *its* individuality? State care is the last agency in the world to secure a result which only the life in a family can guarantee.

The "new ethics" also makes it a point to call monogamy a corollary of the outworn creed of private ownership and predicts its passing in the near future. It does not see, however, that no matter what the plane of social development, there will always be occasion for a sense of responsibility, for education in self-control, sympathy, patience, kindness. For these virtues the best training-school is the family. If it served no other useful purpose, the marriage-bond would still be needed (and this truth Dr. Foerster emphasizes again and again) for the invaluable education which it offers in loyalty and responsibility. It is fallacious to argue that because love is necessary to entrance into the marriage-state, it is also requisite for its continuance. The form must be kept in any event, primarily for its educative influence.

The plea for sex-liberty on hygienic grounds Dr. Foerster answers in much the same way. He concedes that it is possible for a certain nervous disorder to arise out of the conflict between passion and self-control, but he refuses to let this half-truth stand without challenge. Granting that continence may result in neurotic disturbance, (even though here there is the ever-present danger of confusing *post hoc* with *propter hoc*) he asks us to bear in mind other facts as well. First, out of this continence there is born a strength of character that pre-

vents nervous troubles of a far worse sort; for outside of the field of sex, life is always calling for self-control against an endless host of other irritations and restrictions. Second, "the conflict in question arises only when one-half of our nature clamors for indulgence and the other half interposes only at the last moment when satisfaction is imminent." The best control is the kind that teachers advocate in every other sphere of impulse, the assertion, that is, of the whole nature in a transfer of energy. There must be a powerful ideal rooted in the deepest reaches of the whole being to direct the entire energy of the self, not merely one part, into the channels of right. Only in this way may the irritation of conflict be permanently avoided. An ideal of this sort, needless to say, the author finds in the teachings of Catholicism, exemplified best of all in Jesus and the saints. For the ascetic principle he has the profoundest respect. It did not stand in opposition to life, he says; on the contrary it made the lives of other men richer by proving that self could be conquered. "'Thou must' is of course essential; but just as important is the sublime 'Thou canst' which radiates from a splendid, powerful example."

This idea of self-control is the fundamental note in the second part of the book, the chapters on education. Mere intellectual clarification, it is insisted with truth, is overestimated all too highly. The protection of the young is essentially a matter of calling out their strength of will. The best way lies in hard and strict exercise of self-denial, particularly by graded practice in little asceticisms to greater. Try to make the boys "assert the heroic in their natures" not simply against the great temptations but against the appetite for sweets, against the call of thirst, against the protest of fatigue and pain. These measures are recommended as a means of building up the

"conviction from experience" that self-conquest is entirely possible. Many children suffer defeat because, much as they wish to strengthen their wills, they do not know how. Hence to create power and confidence, begin exercising the will in every possible field to build up "a tradition of victory." The principle is sound. Its success of course demands that it be not overworked, and that other forces be there to co-operate—namely, instruction and ideals, hygienic surroundings and habits, and right recreation. Manual labor is recommended as better than athletics because its activities are more quieting. Right co-education is also given due recognition.

Before the age of puberty is reached, only indirect suggestion of the slightest kind is to be employed, and this in talks not on the specific sex-danger but on the general subject of strengthening the will. Throughout the whole period of transition the sense of modesty must always be carefully respected. The author quotes with approval the following words by Otto Ernst: "As they grow in years, children should be led through instruction about plants and animals gradually nearer and at last quite close to the relevant [moral] conclusion, until this final application comes of its own accord. But this last word they must speak themselves in the modest privacy of the soul; the presence of this ultimate significance they ought to feel intuitively as we recognize some great secret. I have never found children who knew everything really lovable." And again: "We do not treat a mystery as we do a demonstration in algebra. . . . . When the right moment has come for the young person, perhaps it might be best for his parent or teacher to give him a good book to read."

It is to be regretted that Dr. Foerster's volume was not included in the bibliography on Sex-education in the year-

book published under that title by the National Society for the Scientific Study of Education. Not everything that the author says will be accepted; but there is nothing on this vexed subject that affords greater food for thought. The ideas in this book ought to be known and discussed widely.

Schule und Charakter (a new, enlarged edition) also makes welcome reading. Like the foregoing work it pleads for an education that is Christian. It praises America for leading the nations in attention to the moral possibilities in the daily life of the school, but qualifies this tribute by the warning that there must be a deeper ethical sanction than the demands of a given social order, no matter how worthy the democratic ideal of our country may really be. Outside of these two points the book is in the main a most gratifying endorsement of our best American practice.

The major part is a plea for the self-government idea. Dr. Foerster regards the American "School-city" as one of the best ways devised thus far to satisfy the claims of both the individual and society. In an appendix of fourteen pages a teacher in Zurich tells enthusiastically how this system was introduced into a graded school in that city. His experiences read exactly as if they had been told of New York or Chicago. In other pages the ethics and psychology of the system are set forth with sound insight and also with propagandist warmth.

One fact we think Dr. Foerster has failed to consider fully. Like all who come to know of the School-city, he is deeply impressed that the children reproduce the forms of the political order by electing a mayor, a health-commissioner and the other officers. Taken with what we may call a certain aesthetic attractiveness in a scheme of this

sort, he fails to accord an equal recognition to those other kinds of pupil self-government that reach the same excellent results (often even better) with a machinery which is much simpler. Many teachers indeed prefer the simpler form of organization. They have found that the more elaborate the method the easier it becomes for the whole procedure to sink into a spiritless imitation of political forms. What organization has not met this danger? It is a weakness of human nature everywhere to fall into thinking that the greater the number of forms the less need of whole-hearted attention and devotion of spirit. Hence the simpler the machinery the more clearly do the teachers (whose earnest co-operation at every step is absolutely indispensable) recognize the need for the life-giving spirit. All this, to be sure, in no wise contradicts the essential principles of the self-government idea as Dr. Foerster so clearly sees them.

The problem of sex-education is discussed along the lines laid down in *Sexualethik und Sexualpädagogik*. There is also an admirable treatment of the problem of pupils' lies. Here the main idea is again the calling out of self-activity, not simply as an agency in the process of learning the ethical principles involved, but as a motive in the practice. For example, in discussing with a class the so-called "heroic lie," the attempt, that is, to save a guilty classmate from punishment, Dr. Foerster invites his pupils to "undertake a hard task." They must find a better way of settling the difficulty than the ones which pupils generally propose, namely, they must "discover a way that is *best for all concerned*." The paragraphs in which this lesson is described are well worth reading by those teachers who want details of "method."

The chapter on moral education through the day's studies contains a few ideas that are helpful but some

also that are open to question. When the children, we are told, first begin to write without the aid of the line that marks the height of the small letters, we are to seize this "opportunity for a parable": since this dispensing with an outward check marks the advent of an inner control, let us see whether we cannot do without a similar external limit somewhere else; that is, let us try, for example, whether we can keep a straight line in the yard without having chalk lines marked off for us. This is an illustration of the symbolic method of which the author, here as in his *Jugendlehre,* is so fond. The practice, we cannot but think, is constantly fraught with the danger of straining the point. See for example how forced the symbolism becomes in an effort of this sort: in the reading-lesson, he says, there is a chance to get a symbol for moral guidance out of the need of putting the vocal emphasis where it belongs. Right stress in reading means observing the distinction between primary and secondary. This is the distinction we draw in life. We do not judge a friend by the color of his hair. In composition we do not put as much importance upon subordinate ideas as on the principal thoughts. In talks like this about primary and secondary matters and the 'emphasis' due to each in life, we may wrap up a whole philosophy." (P. 211). So, indeed, we may; but we run a great risk as we always do when we attempt a figurative exposition. To the teacher these symbolic relationships are more or less impressive; at the very least they are comprehensible. Are they such to the pupil? To most boys and girls of the age Dr. Foerster evidently has in mind they are scarcely likely to possess any meaning. Children, certainly in the years when they still have to be taught the real need of proper emphasis in reading, are hardly able to let an objective, physical action like an increased stress of voice symbolize

a correct emphasis in things of the spirit. The chalk-line in the yard may indeed be understood as an analogue of the line in the copy-book because both are palpable, material things. To the extent, however, that the thing symbolized is less physically tangible than the illustration itself, the greater the likelihood that the teacher's efforts will be wasted. Are there not even adults, both in the church and outside, who have not outgrown the child's way of interpreting a spiritual symbol literally? An occasional use of this method, to be sure, for the benefit of those who can really grasp the idea, cannot be objected to. A worse danger, we fear, is the inevitable irritation that must come to most classes appealed to frequently in this fashion. Let the symbolism be relevant or far-fetched as in the case cited, when it is employed too often it is bound to call forth more or less hidden protest. The child's imagination must indeed be stirred, but not by a procedure like this that tends to blur the distinction between the two worlds of sense and spirit. The world of spiritual symbol is not a child's world; it is such only in adult retrospect. The teacher finds his way about in both worlds with confidence; the child is at home only in the one he knows best. Too many invitations to pass from one to the other bewildered the young imagination and in the end call forth hostility or protective indifference.

We would not by any means belittle the possibilities of "ethicizing the curriculum." But there are better ways, we feel certain, than this constant searching after spiritual analogies. To all these, be it said, Dr. Foerster does justice. See, for example, his suggestive words to high-school and college teachers on the ethics of translation. Methods of this kind commend themselves much more readily than the other.

In *Lebensführung,* the author has collected a series of familiar talks to young people who have already reached a degree of maturity. In the first half are discussed such personal matters as will-power, comradeship, sex-problems and the moral necessities of the vocational life. The second part takes up the larger social problems, the question of duty toward the weak and undeveloped, the woman question, the race-problem, political and economic issues, religion and character, with a special chapter on the moral dangers of an industrial civilization.

The method of treatment follows the same lines as that in Dr. Foerster's *Lebenskunde* for boys and girls. Occasionally, however, we miss something of the happy concreteness of the earlier work. Sometimes too, the author falls into a preaching solemnity that is apt to provoke a kindly but none the less irreverent smile. The paragraphs, for example, in which he warns young men to beware of pretty faces are perfectly true, we have no doubt; but a lighter handling of the theme, perhaps, might impress the point just as surely. It is quite possible that the fault lies in the blunt directness of the printed page. Spoken by a teacher of Dr. Foerster's gifted personality the words are more likely to carry home. All in all, nevertheless, there is much in the book that may be used to advantage in classes and clubs in high schools, colleges and other groups of young people.

In all three volumes, Dr. Foerster is most emphatic in his plea for something more fundamental than an appeal to the reason. With this demand we can sympathize readily. Those who have tried ethics-teaching for any length of time feel keenly how imperative it is to touch the deeper springs of conduct. Indeed, many such persons have caught themselves wishing at times for a power

like that of the revival-meeting to shake the morally complacent out of their deadly indifference. It is no wonder, therefore, that Dr. Foerster has come to believe so firmly in the necessity of an education in religion, in the need of a God, to use Professor James's words, "to awaken the strenuous mood."

This is not the place to debate the problem which this point of view suggests. Can men lead the best life only as they accept certain religious presuppositions? The best answer, we believe, is the test of experience. More teachers than one, indeed, have found it possible to quicken lives into good without an appeal to God and Heaven and Hell. They refuse to think that this can be done only for a few choice souls, and in this faith they are willing to try the slower and more toilsome path of an education unbased on theologic doctrine. Only when all such effort shall have been proved to be futile, may the last word on this difficult problem be fitly spoken. Meanwhile, whether they quarrel with Dr. Foerster's religious views or accept them, teachers will find it profitable to read his three stimulating books.

HENRY NEUMANN.

Report of Summer School of Ethics

BY ANNA GARLIN SPENCER, DIRECTOR.

THE American Ethical Union held its third annual session of the School of Ethics at Madison, Wisconsin, during the six weeks from June 27th to August 5th, 1910. One lecture each afternoon, and a series of seven evening lectures were given under the special auspices of the School of Ethics and opened without fee to the general

public. In addition three of the faculty of the school were invited, as they had been in preceding summers, to give their courses of lectures within the University and for credit toward degrees, but open to special students not registering for credit but paying the University summer session fee. This division of the lectures into those on the one hand under the double auspices of the Union and of the University, and those on the other hand presented as missionary work on the part of the Ethical Union, made necessary a natural division of the subject-matter presented, all specially propaganda lectures to be given in the afternoon and evening sessions for which the Union was wholly responsible, and those in the University more general in character.

Dr. Neumann's course in the University on "Principles of Moral Education," while full of the spirit of the New York Society for Ethical Culture in which he was nurtured and of the devotion and emphasis gained from his efficient work in the Down Town Ethical Society of the same city, was yet of a quality to meet the needs of earnest teachers of all religious affiliations, and hence formed a legitimate part of the educational work of a state university. Even Roman Catholics of the student body of the University were attracted to this course, and Dr. Neumann's philosophic grasp, liberal spirit, practical method and suggestive richness of illustrative material, were greatly appreciated by a large class of advanced thinkers and workers in education.

Professor Schmidt gave a brilliant course in the University on the "Ethics of Great Poets," covering a wide field with masterly condensation and vividness. Mrs. Spencer also had a course in the University on "So cial Movements and Social Service," and registered as in

previous summers a large class widely representative of different colleges and various localities.

The section of the Summer School of Ethics held under the sole auspices of the American Ethical Union comprised two parts, the first a course on the "Ethical Movement," and the second one on "Ideals and Methods of Ethics Teaching."

To Part I, Mr. Chubb contributed two lectures on the "History and Aims of the Ethical Movement" much in line with his previous exposition and listened to with great interest by large audiences. Mr. Martin gave a lecture upon "Distinctive Characteristics of the Ethical Movement," which was perhaps the most distinctly propaganda address yet given in Madison under the auspices of the school, and which put in sharp relief the differences between the position of Ethical Culture Societies and religious organizations of liberal tendency like the Universalist, the Unitarian, and the progressive orthodox among Christians, and the advanced congregations among the Jews. The address served to bring into expression some critical reaction from both the University teachers and the general public, and together with some very frank and somewhat piquant utterances of Professor Schmidt in his lectures on the "Ethics of Great Religions" seemed to give a clearer idea of the radical and differentiating quality of the ethical leadership than had before been perceived by the audiences interested in their message. The evening lectures by Professor Schmidt, which presented the ethics of Buddhism, of Islam, of Judaism, and of Christianity were discriminating and eloquent presentations of the contributions of various religions to that moral ideal which surpasses ethical all codes of all historic faiths. Very large audiences were present at all Professor Schmidt's evening lectures and

even those who felt some shock at the free method of treatment of all religions as at once human, natural, and imperfect, seemed to enjoy the sensation since many of those dissenting from the lecturer declared they "would not miss a word he said." The question, however, was raised this summer as never before, Should the University be so closely linked with a movement, the vital principle of which would seem to the majority of religious people subversive of accepted beliefs? This led again to the second question, Could not the element of Moral Education, "divorced from theological and metaphysical presuppositions" be so detached from the propaganda for such ethical societies as are in effect ethical churches as to enable the Ethical Union through the School of Ethics to help those of widely differing religious belief in what has become a general desire to secure an efficient type of Moral Education for use in schools the students of which represent varied historic religions? All this showed that after three years the differences which make of the ethical societies a separate form of religious organization had become apparent to many who at first only noted the broad and socially helpful spirit which unites the ethical leaders and people with all who seek to make the world better. Mr. Martin gave two very suggestive and helpful lectures upon the distinctive functions of a liberal Sunday school. This most difficult subject was treated in a manner that proved of use not only to those struggling with the problem of religious instruction for the children of radicals, but also those trying to make the ordinary Sunday school more intelligent in method and more efficient in results.

Miss Addams spoke on the afternoon when Mr. Martin made his address upon the "Ethical Movement," and although disclaiming full agreement with his position (the

critical nature of which was somewhat foreign to her eclectic spirit), drove home the ethical application by a searching appeal to realize in life the higher ideals which an Ethical society might make conscious and seek to apply. Her allusion to Tolstoy was a plea for a life of non-conformity with evil habits and conditions as the supreme test of the Ethical profession of faith. To act as one who will not consent to evil or profit by evil, as one who will live so far as is humanly possible, now, as we hope all may live in the future, this, rather than any assumption of a particular method of Ethical profession or association, would, Miss Addams intimated, give a form and power of testimony only that would make the world heed the message and seek the fellowship of Ethical societies.

This season the larger part of the special courses of the School of Ethics, the course on "Ideals and Methods of Ethics Teaching," included two lectures on "Ethical Values in Literature," by Mr. Chubb, and one on "Ethical Values in History," by Dr. Muzzey, that won attentive hearing and deep appreciation from a large body of teachers; and also a specially important and admirable course of lectures by Dr. Muzzey on "Moral Education in France." We have not before had the opportunity of presenting to the audiences of the School of Ethics so clear, so radical and so able an exposition of the real philosophical and historical basis for devotion to moral education divorced from clerical influence and the domination of the Church. The picturesque and tragic background of the struggle in France over the possession of the child-mind, on the one side by those who would make each generation a servile copy of the old, and on the other side by those who would develop intellectual freedom and make human reason the agency for progress, was

portrayed with power. The significance of the French determination to make all forms of education and social order square logically with scientific thought was given due weight, and the whole series constituted a most valuable contribution to radical study of the problems of secularized character training in and through a tax-supported system of public schools. It is safe to say that few, if any, platforms in the country could make so searching, free and powerful an attack upon that dogmatism and superstition of ancient churches which have done so much to enslave the human mind. If freedom of thought is worth anything, if just regard for the spiritual rights of every citizen is essential in a republic, if we indeed must depend upon the trained and enlightened reason for guidance in the path of life, then such analyses of historic and present-day conditions in a country which has pointed and sharpened its experience by the attempt to be wholly consistent, is vital to a right understanding of the problems involved in moral education in the common schools of the United States. The Ethical Societies are greatly indebted to Dr. Muzzey for this fruit of study and observation during his recent trip abroad. And all educators, whatever their point of view, need to learn the lesson of the French situation as it revealed itself to so candid and clear-sighted an observer.

Mr. Sprague gave an interesting series on "Moral Instruction for the Adult," including Zangwill's "Melting Pot," a study of Race, Religion and Marriage, which attracted an audience beyond the capacity of the hall; and closing with a noble and devout treatment of the theme, "Moral Training in the Home," which was one of the most stimulating and helpful lectures which have been given at the school.

The good will of the University of Wisconsin, which

has been shown toward the School of Ethics in so many ways, was still further illustrated by the contribution of a series of five lectures by Professor Frank Chapman Sharp, of the chair of Ethics in the Department of Philosophy of the University, to the afternoon meetings held under the special auspices of the Union. Professor Sharp whose contribution to ethics teaching in the high schools of Wisconsin has already been signalized by the publication of a useful manual, gave a clear and systematic exposition of the aims and methods of moral instruction; prefacing his valuable series by a tribute to the work of Dr. Adler and of the Ethical Culture School of New York, and strongly emphasizing the position taken by Dr. Adler and applied in that school; viz.: that not only incidental teaching, the influence of character in the teacher and the general atmosphere of the school, should conduce to the moral development of pupils but also that moral judgment should be clarified, and the moral sense strengthened and made consciously dominating in the life, by means of regular, systematic, instruction in ethics.

Dr. Elliott fitly reinforced and rounded out this course devoted to Ethics Teaching in the short closing series in which he presented the material, methods and results of Ethics Teaching in the Ethical Culture School of New York City.

On the whole, the third session of the Summer School at Madison can be pronounced successful in the highest sense of the word. The more than one hundred regular attendants, the large occasional audiences, the reflex in conferences, and the general effect upon the student body of the University were all that could be expected.

Although the influence of such a venture as the American Ethical Union in the Middle West is of

a sort that cannot be tabulated, or known in true significance unless the first effort to secure a hearing is followed up by successive years of work in the same locality, some results in definite form remain to be stated. During the three years we have registered as regular attendants for all the sessions of the School of Ethics nearly 300. Of these about one-tenth have attended two or more seasons and have returned to Madison wholly or in part because of the presence there of the School of Ethics: while about one-fifth have stated that they were moved to come to Madison in the first instance through the announcement of our school.

These students represent twenty-nine States and many colleges: while the occasional attendants were even more widely representative of different parts of our country. A considerable portion, enlarging each month since the first session in 1908, have kept in touch with the officers of the school, either through appeals for literature or by joining the American Ethical Union. Increased local interest in moral education, leading to arrangements for special meetings at which the Director of the School of Ethics has been asked to speak, or to some other form of approach to the general aims of the Ethical Union, proves that the school at Madison has had some lasting influence.

A number of important educational leaders in the country have signified a willingness to allow their names to be used as endorsing the general aims of the School of Ethics while not becoming responsible for its conduct or giving specific endorsement to all its details of management. The president of one, and leading professors in other universities, have indicated a desire to have a similar session held at their particular seat of learning, and various appeals to extend the area of the influence of the

school have come from a wide range of locality and of religious and educational affiliation.

Through the activity incident to the School of Ethics, a catalogue of several hundred teachers, social workers, and others, has been made of those sufficently interested to receive and in many cases distribute the literature of the school and of the Union.

Three things have been demonstrated past peradventure by the three years' work at Madison, Wisconsin,—one that there is a large and vitally interested audience for the leaders and lecturers of the group calling themselves "Ethical" in the centers of light and leading in the Middle West; second, that there is a great hunger among all serious minded teachers for aids toward the task, so new and difficult, now laid upon them of character-development of children and youth through methods that may be applied to students coming from a wide range of ancestral faith and inherited ideals; third, that there is no national body now in existence that is clearly undertaking to meet that demand of teachers from the point of view that is conscientiously capable of separating ethical sanctions and ideals from religious beliefs. The question then which faces those most concerned with the School of Ethics at Madison, is this: Has the American Ethical Union a distinct call to further and enlarge its service in this field, and if so can it develop devotion and power to respond to this call and opportunity?

UNIVERSAL RACES CONGRESS

A Congress, which promises to be one of the most influential of our time, is to be held in London, July 26-29, 1911. The list of those who have extended to it their moral support is most imposing. Among the supporters,

who hail from no less than fifty countries, are over twenty-five presidents of Parliaments, the majority of the members of the Permanent Court of Arbitration and of the delegates to the second Hague Conference, twelve British governors and eight British premiers, over forty Colonial Bishops, some hundred and thirty professors of International Law, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-parliamentary Union, and other distinguished personages. The list of the writers of papers includes eminent representatives of over twenty civilizations.

The object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called colored peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.

Attendance at the meetings of the Congress will not be restricted to any particular class of persons. *Fee for Active Membership (including attendance, volume of papers of about* 500 *pages in English or French with valuable bibliographies, and other publications) will be 21s.; fee for Passive Membership (excluding attendance, but including volume of papers and other publications) will be 7s. 6d.*

Further information may be obtained from the Hon. Organizer, Mr. G. Spiller, 63 South Hill Park, Hampstead, London.

DEDICATION CEREMONIES

(Continued from October Number.)

ADDRESS OF MR. ROBERT MOORE.

IT is natural, if not inevitable, that societies organized for the same purpose should feel a special interest in whatever deeply concerns any one of them. And with our Ethical Societies this interest is concentrated and deepened by the smallness of our numbers. For among organizations classed in reports of the Census Bureau as "religious bodies" we are one of the smallest and youngest. And this, too, in spite of the fact that our declarations of purpose, or, if you will, our confession of faith, is one of the most comprehensive as well as one of the oldest.

This purpose as happily phrased by you is to promote "the ever-increasing knowledge, practice and love of the right." But this simple and all-embracing purpose was in substance the burden of the message of the Hebrew prophet Micah to his people, more than 2,500 years ago—a message which later was reiterated to the same people, by the Prophet of Nazareth. And from that time onward to our own times, the deepest thinkers of many nations—among them Kant and our own Emerson,— have borne testimony to the same faith in the moral nature of man, as the sole and ultimate guide and authority in all departments of human life and as the root of all religion that is worthy of the name.

But notwithstanding these repeated messages of the prophets, this doctrine of the rightful supremacy of the ethical motive has not met with any wide or enthusiastic acceptance. Other and older beliefs, mainly theological, have always intervened to prevent its acceptance as the basis of social organization or as the rule of life. And not until our own time has it been possible for any body of men to form an organization based upon this idea that

could live and grow. The good seed has fallen upon stony ground, and the intellectual and moral climate has been unpropitious.

At last, however, the fulness of time appears to have come, so that in the nineteenth century, in America, and under the leadership of a man of the same racial stock as that to which Micah and Jesus belonged, such an organization has been formed which has persisted for a generation, has given off vigorous offshoots and now gives promise of a life of indefinite duration. And it is this Society, your Society, which has called us here to-day to join in the dedication of this building which is to be hereafter the center of your activities and in the full sense of the word your home—a building which is the first one to be erected for this purpose. This event, which marks a long forward step by your Society, is, therefore, one of special interest not only to you but the other societies which trace their inspiration to the same source. For all of us it is a good omen and we heartily join in extending to you our warmest congratulations.

The debt which we of the younger organizations owe to you and to your Leader as pioneers in the Ethical movement is one of which we are deeply conscious. And especially is this true of the one which I represent. For it was your example and the inspiration of your Leader which emboldened Mr. Sheldon to undertake the doubtful and unpromising enterprise of planting an Ethical Society in St. Louis, and which sustained him, for the twenty-one years during which, with a devotion and singleness of purpose rarely equaled, he gave to it his every energy and at last his very life. To have kindled the enthusiasm and sustained the courage of such a man is in itself a great work and creates a debt on the part of those of us who have profited by it which can never be repaid.

All we can do is to acknowledge the debt and to pledge our best efforts to carry on the work thus begun.

That by such efforts on the part of those who share our faith the sovereignty of ethics will in time be acknowledged and established in the hearts and lives of men we cannot doubt. But we are equally sure that such acknowledgment and establishment will not be sudden or spectacular but can come only as the slow growing fruit of the labor of many years. For any great forward movement of this kind must encounter the resistance of one of the most potent of social forces, namely, the inertia of ancient customs and habits of thought and the hallowed associations which during the ages have clustered around them. Forms and customs of any kind, and most of all religious forms and customs, may and do persist long after the thought they once embodied has disappeared.

Yet great as is this force of inertia the force of fact and truth is far greater, and every system or institution which does not accord with advancing thought must in the end give way. The bonds of tradition are indeed everywhere visibly loosening. And it is very noteworthy that in the affairs of everyday life the criterion by which the majority of men actually test and evaluate their fellows is not creed but character.

The persistence of such loyalty to your purpose as you have shown in the erection of this building must therefore be a potent factor in enthronement of conscience as the rightful sovereign and in hastening the day when "All men's good shall be each man's rule."

May your building and the Society which it shelters long stand as a source of light and life to your city and to the world.

The quartet then sang "Integer Vitae," after which Dr. John L. Elliott delivered an address on "The Ethical Movement in the Coming Years."

Address of John Lovejoy Elliott.

Rich is this hour. The possessions accumulated through more than thirty years of heroic toil this day are ours. Thoughts won by the scholar's labor from the realm of ignorance and doubt are possessions more rare than jewels to bequeath.

Feelings, the deepest and tenderest of life, glow with all the warmth and color of personal affection. In our midst have been spoken the words that bound forever the ties of home.

We have been helped to see the star of hope, a hope for a better social order among men, a juster, purer, stronger city and nation, and that star of hope will ever shine on us.

This building, which to-day we dedicate, and our other buildings already dedicated to a nobler order that shall be, have meant sacrifice in the rich man's gift and the widow's mite. The great efforts expended in giving material form to the spiritual ideal have not been the least of the achievements of three and a half decades.

Rich are we in memories. Among us have been performed those ceremonies that marked the passage of a precious life. The lives of those who have finished their days, strong brave men, and tender children, they have their part with us to-day for they built their lives into the spiritual edifice of our union.

Possessions, whether they are material or spiritual fill us with a sense of power and humility. A sense of power which is more than hope we have, and yet I ask your consideration of a question. Can this hour, rich as it is, give to the future a pledge of worth enough to insure that future? Not only for the next few years, they are assured; but for the next three and a half decades and beyond that

into the time which none of us shall seee, not even the youngest: into that time of distant years when all affairs will be carried on by generations which have not yet seen the light of our sun.

What is the contribution which we can give which is precious and powerful enough to insure that in some form the work of the hands that have labored, the minds that have planned, the hearts that have hoped and struggled will endure?

What is your pledge, oh golden hour?

We pledge our children, those who even now are with us—those, and many more who, in school and group and guild are under the potent influence which this Society has created. We pledge our youth, the girls and boys who stand at the threshold of life's activities and whose hearts we know are as yet untainted by this world's slow stain. We give our best in pledge.

By what right is such a pledge made? By what right can you strive to influence another's life, another's will?

Because a pledge to the service of this Society is a pledge to freedom. Freedom from jangled home relations; freedom from the greed for wealth that desolates the rich man's heart and the poor man's home; freedom from the control of baser impulses that work like diseases until the whole nature is corrupt; freedom from the delusion of false lights, and hopes of millennium.

By what power can you promise the fulfilment of this pledge? By virtue of the greatest power that works upon the earth; by virtue of that power that punishes us when we are wrong and supports us when we are right; the power that is our better impulses; the power in every good and willing act; in the mother's love and martry's smile; the power that has built the homes, the laws and nations and moved them forward towards a better goal.

The power called by many names, that has achieved much but whose full reign has not yet come upon the earth. The power within man's nature that works for righteousness.

It may be that the simplest statement will be best.

I believe that I know something of the hearts of children and of youth. My life work has been largely with them, and I have seen there possibilities that are seldom realized in later life. I have known intimately in them an idealism, a courage, a faith and a large-mindedness that it is the tragedy of life to see them lose. I have seen their faith become doubt and cynicism, their largemindedness ground into the mere routine of life, their idealism turn into gall and bitterness, and yet I know that native as breath is the higher nature in them. I have seen it in the children of the rich and the children of the meanest tenements; in the youth of all those races that mingle here in this great city, Anglo Saxon, Jew, Irish, Italian, German. Its possibilities in the little children, coupled with their weakness, makes their eyes to us as the eyes of God. I have seen it in the questioning years of the children of our schools. I have seen it in the youth of the country, at Columbia, Harvard, Yale, Cornell, on the street corners and in the trade unions as well as in the churches and meetings of our own society. And there are some who keep the faith with their ideal, and it is to help them and that more shall keep this faith that our chief efforts are put forth.

Does it seem to you a weak thing, this idealism, that so often fails? Think how terrible is the pressure of nature and society upon it.

There are three paths, three great ways into one of which the individual, still holding to his hope, is swung. The first is that tendency which seeks material gain,

thinking that, by itself, will give him his home and the power to help. The second is that of science whose goal indeed is truth but recognizes nothing but truth founded on material facts. The third is that kind of social reform which seeks justice indeed but bases its faith chiefly, yes perhaps solely, on the satisfaction of man's material wants. The best thought of the coming generation is by conditions and by our generation being forced into one of these three channels. What we, of this Society, are trying to do is to open up a new channel. We would open up a nobler way of life, not one indeed opposed to the creation and enjoyment of wealth nor to its juster distribution, nor to scientific knowledge,—a way of life that goes with them but is not of them.

Each of the three ways of which I have spoken bases its hope on material things, which is the death of idealism, idealism whose source is man's power to determine his attitude towards all material things, idealism which is to create a kingdom in man's nature, not in material nature.

I have called this a new way, and yet it is not new. It is but the furtherance of that influence which has worked through political and social reform always; has found its chief instrument in religious organizations and has attained its highest point of view, its greatest influence, through the lives of certain men and women who have kept the faith.

It is for us to make known to the children to-day the lives of those who have kept this way of life in ages gone. It is for us to make known to them the men who thousands of years ago said:

"And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

It is for us to make known to them the life of the Man of Sorrows who could say upon the cross, "Father, forgive them," though in the next breath he cried out, "Oh God, my God, why hast thou forsaken me." It is for us to reveal to them America. America that was the dignity of Washington; the heart of Lincoln.

We would make straight the way and broad the gate for that power which created these men.

By what instrumentality do you seek to achieve these ends?

In the schools where for fourteen or fifteen years of growing time the minds are open to the truth and grandeur and beauty of the world. In the day school and Sunday school where life labor is being spent to the end that though the world sink in flame there shall be those who have been taught to fear no evil. In our groups of boys and girls where fraternities are being formed that bind them in the strongest ties of friendship to each other and to ideals. In our great institutions that show to the new comers to these shores that America is not only a shop or factory; that say to the boy on the delivery wagon—to the girl at the counter or machine, "Put forth your mind and know you can have better things." By the lives of those who have been affected by the words spoken from this platform in years past and will be spoken in years to come, and most of all by the homes where the spirit is. By these means do we seek to achieve our purpose, do we seek through youth and age to keep alive the inborn possibilities.

And has it such power, this ideal?

By virtue of it I have seen a dying man transform the death chamber into a place more holy than shrine or consecrated altar. By its power I have seen a woman in rags fight her fight with the world, win her home and ap-

pear before the eyes of her children in a light that never was on land or sea. It has the power to help those who are struggling with a sense of sin and make them live again. It acts with redeeming power on religion and nation. Through it the heavens are fresh and strong for only a faith in man's nature can give faith in the stars.

Such a faith cannot fail. Is it to find its permanent home here? Is it to find here those who will give to it all and receive all from it?

Answer, you who dedicate this hall to-day!
Answer, ye years to come!
Answer, youth that is!
Answer, oh children!

The main address of the day, devoted to the ethical and religious purposes for which the Meeting-House stands, was then delivered by Professor Felix Adler.

Dedication Address of Prof. Felix Adler.

The moment in which for the first time I address you in this new Meeting-house is charged with many conflicting emotions; but uppermost among them is the feeling of gratitude towards those faithful and devoted comrades, many of them no longer among the living, who have helped to make this day possible; toward the teachers in our schools, who have labored for a generation to express the ethical idea in education; toward those who have carried on the philanthropic activities of the Society; and not least toward those who have furnished us with the means of erecting this building, some of them giving out of their surplus: others sacrificing out of their utmost economies. And combined with the gratitude is joy, at what has thus far been accomplished. Not, indeed, that we are disposed to overestimate the accomplish-

ment, or to quite agree with those who speak of the completion of this house as "a crowning achievement" and of the house itself as of the dream or vision at last come true. We are too proud visionaries to admit such a view of the matter. We have not been shelterless or roofless all along; ours has been a temple not built with hands in whatever halls or public meeting place we have come together. And that would be a poor and meagre dream, indeed, which could be realized in any house, however beautiful. Yet we rejoice none the less in the work that has here been done,—not because it means fixation of any sort, but because it affords the possibility of new expansion, because a center has here been provided from which invigorated action may go out in the most manifold directions. We rejoice in the new Meeting-house because it is a new tool, because it offers a new opportunity.

And, furthermore, it should be noted that the step which has now been taken has been deliberately postponed by us for many years, though funds sufficient for the erection of a building were placed at the disposal of the Society as early as the year 1877. It was felt that we must give evidence of the earnestness of our faith, by philanthropic effort and educational reform, and also that a certain unity of spirit must be developed amongst us before we could profitably erect a house in which this spirit might dwell. And now what is the spirit that is to inhabit these walls? Of this I would briefly speak to you.

The Society was founded by persons who were intent on attacking the problem of human life at first hand. We were not radicals in the common acceptation of that term: we did not wish to destroy other men's beliefs or rob other men of their consolations. The aim of the Society from the first was constructive, not destructive. Nor were we moved by the paltry ambition of becoming the

founders of a new party or sect in the religious world. The one object on which our attention was concentrated was to satisfy our own need, to solve our own problem, and in so doing to follow Lionardo's advice to the artists to be "sons, and not grandsons, of nature"; to interrogate human nature afresh, and to see if by these means we could elicit an answer suitable to our own requirement.

As we advance in life, illusion after illusion drops away from us; illusion after illusion! Is there anything in it at all that is not illusion? There is a distinction between an ideal and an illusion. Is there a true ideal?

As we advance in life, we find that many things are real, which in our younger, buoyant days we had been disposed to overlook or make light of. Pain is real. The imperfections of our own character, which in despondent moods seem to us ineradicable, are real. The inadequacy of our mental endowments to the task which we propose to ourselves, is real. The errors committed in our early education, which it is now hopeless to try to remedy, are real. The mal-adjustment between our nature and the nature of others with whom, nevertheless, we are forced to travel along the way of life, is real. Is there anything more real than all these? Is there some ultimately real thing? Some sure foundation on which we may build?

The moral end of life is, for us human beings, the ultimately real thing, the supreme good which we must seek to attain. Those who founded the Society were persons who had the holiness feeling about morality. Not that they claimed to be themselves better than their fellows. Far from it. But they had the feeling, and have it, that the moral end is a holy thing, and that, despite the actual unworthiness of man, his worth forever consists in striving toward that end; and that it is this that in the

last analysis makes life worth while and man worth while. And while the Society refrains from hard and fast definitions and binds none of its members to any creed, no one will be attracted to the Society who does not share this general attitude. There are three views that may be contrasted.

One is, that morality has no sacredness in it at all; that it is a mere set of conventional rules; that one's morality may be altered with the climate; that at best it is a device for securing other ends more important than itself, the ends of an enlightened self-interest, or of the general happiness.

Another view is that morality is sacred, but that the sacredness attaching to it is extrinsic, added to it from without; that the moral law is holy because it has a supernatural sanction, because it is commanded by God.

The view I here set forth is, that morality has an intrinsic sacredness; that it is sacred on its own account; that the holy light that surrounds it streams from within and is not reflected from without.

And this is the one characteristic trait that marks that spirit of ethical culture of which I am here to speak. We know what our goal is, the goal both of the individual and humanity. We see it in the distance clearly outlined, but we are very far from seeing it in its fullness, or from knowing at all sufficiently the way that leads to it. And this is the second characteristic trait to which I must allude. There are those who, like Matthew Arnold, assert that we possess all the moral knowledge we need, and are deficient only on the side of practice; that we have all the light we need, but lack the necessary heat. We are persuaded, on the contrary, that mankind is deficient in both directions; that we lack the complete knowledge of what is right, as well as the strength of purpose to do

it. The moral idea may be briefly defined as the idea of unity applied to ends, just as the scientific idea is that of unity applied to causes. The highest morality would be realized if every man should so live and so desire to live as not to thrive at the expense of his fellow men; as not to promote his ends to the detriment of others' ends, but rather, in such a way as in seeking the good or others to achieve his own. But how far are we from knowing the means, except in the simplest relations, by which this end is to be achieved? Harmony, unity, between man and man, between nation and nation, is to be our aim. But how little have we succeeded in discovering, either in the sphere of economics or of politics the particular social arrangements by which this harmony may be secured!

The development of what is best and most vital in the individual is to be our aim. But how little is the infant science of pedagogy capable of enlightening us as to the means by which this secret treasure in every child of man is to be lured from its hiding place! What mankind requires in the interest of moral progress is more thinking-out in detail of the ways and means of accomplishing the general moral end, and therefore we dedicate our house, not only to the ever-increasing practice and love of the right, but also to the ever-increasing knowledge of it; believing that the love and practice will themselves be enhanced by the increasing knowledge, just as the knowledge, in its turn, will be furthered by the practice and love.

There are two mountains standing forth conspicuous in the religious history of the race. Sinai is the one; the Mount on which the sermon was delivered the other. Sinai stands for the sublime origin of the moral law, for the voice that sounds out of the infinite depths. The Ser-

mon on the Mount stands for that other aspect of moral experience in which the law is revealed as the inner response of our own being, as the expression of our inmost, truest self. But in both cases the revelation was assumed to be final. The God-head descended on Sinai and spake. A god-man stood on the Mount and delivered for all time the sufficient truth by which man shall live. We too would live as "on a mountain"; but we recognize that the eminence on which we stand can be no more than the foot-hill of a larger range. Mountains on mountains rise above it. We look up, and see beyond us glimpses of inaccessible summits. Our task it is to try to ascend, and in the wider horizons that open out to us, as we attempt the difficult steeps, in the vision of still higher altitudes as we progress, lies our reward. When the time comes to fill yonder window-spaces, perhaps Sinai might be represented on the one hand, and the Mount of the sermon on the other, and the foot-hill, with the ranges towering above it, in the middle, as indicating our own attitude.

There are two other thoughts that may not be omitted on this occasion, however briefly we must touch upon them. The spirit and purpose of the Society is characterized by the emphasis it places on the continued moral education of adults, as well as of the young. Human life may be divided into successive stages, or periods. Each period has its controlling ethical idea, its peculiar ethical interest, its specific ethical lesson to be learned, its own ethical problems to be solved. Thus, we may say that in adolescence, the controlling ethical idea is independence, or the birth of conscious personality. In early manhood and womanhood, the leading idea is the development of personality through vocational labor. In later manhood and womanhood, the reciprocal furtherance of each voca-

tion by the others. In old age, it is what may be called the ethics of abdication, that specially require to be understood and practiced. The Ethical Society is in a large way an educational institution, having for its object to assist its members, as they pass from period to period of human existence, in learning the moral lessons of each period, in fulfilling the moral tasks of each period, in solving the moral problems of each period; and to do this not only by suggestions as to self-training, but also by the collective action of groups of persons who are passing through the same stage and are face to face with the same complex and subtle issues.

Smaller rooms have been provided in this building for the meetings of such groups. The object of our Meeting-house is not fully expressed in this large auditorium. The aim of the Society, to promote the continued moral education of adults and to take in hand the formation of groups having this object in view, is expressed in the spaces above and below us.

And finally, mention should be made of the sacredness which we associate with the Society itself. Just as the church, in the eyes of the devout, is a sacred institution, so is the Society, in the eyes of its members, and this because of the purpose which it is intended to serve. The bond which connects us is holy because the thing we try to do in common is holy. In every human fellowship, the purpose which we pursue in connection with others colors the light in which we see the others. If the object be commonplace and utilitarian, our fellows are likely to appear to us in a commonplace and utilitarian aspect. If the object be great, they appear to us exalted. If the object be sacred, they, too, appear to us in a sacred light.

And further, in every fellowship, the formative influ-

ence exercised upon those who belong to it is due to the expectations that obtain in it and that we focus upon one another. In scientific bodies, the expectation is that of rigid accuracy and careful inference. In an ethical society, the expectation is that, setting aside all the differences which may prevail amongst us in respect to training and levels of culture, we shall all alike take the educational view of life. The expectation is that, in all the different periods of life and in all the different relations in which we may stand and in all the ordeals through which we may have to pass, we shall have this one supreme end in view,—the development of our character through the experience, the ripening of personality. To have friendly eyes and silent lips put to us the question: What, in terms of human worth, are you gaining at every blissful or poignantly painful point of your experience?—This, we conceive, is the principal help we are to derive from membership in an ethical society; this is what the Society must mean to us.

To consecrate is to set apart for sacred uses. It is then to such uses as I have indicated, that we now consecrate and dedicate this house. No words can express the solemnity of the thoughts that fill our minds at this moment. The new building is a new opportunity,—that is all. It will mean much or nothing, according as we use it. May it fulfill the hopes which those who are here present attach to it! May it fulfill the hopes of those who looked forward to this day, but did not live to see it! For they also are present with us, in memory, a silent and large congregation of men and women who were friends and helpers during the thirty-four years that have elapsed.

May it become a place where no consciously untrue word shall ever be spoken, no ungenuine symbol ever be employed! May it be a sanctuary in every sense of the

word! As, in ancient times, a fugitive,—no matter how powerful his pursuers,—found safety the moment he touched the stones of the altar, so may this house offer sanctuary to those who here seek refuge from the world's cares and the world's sorrows! May their dejections here be dissipated, the load upon their hearts be somewhat lifted, and may they find a new poise and peace! May this house become a center from which sound influence shall radiate far and wide into the community, and may it continue to serve the same purposes for other generations that shall come hither when we shall long have passed away! May these things be!

With the singing of "The Enduring Soul," (words by Sir Edward Elgar) by the quartet and an organ recessional, composed by Arthur Foote, the dedicatory exercises were brought to a close.

RECORD SUPPLEMENT

Constitution of The American Ethical Union.

AS AMENDED OCT. 1910.

ARTICLE I.—NAME.

The name of this organization is "The American Ethical Union," and the same is organized by the Society for Ethical Culture in the City of New York, the Society for Ethical Culture in the City of Chicago, the Society for Ethical Culture in the City of Philadelphia, the Ethical Society of St. Louis and the Society for Ethical Culture of Brooklyn, and shall be composed of the Societies named and such other Societies for Ethical Culture and similar organizations as may be admitted to the American Ethical Union as hereinafter provided.

ARTICLE II.—OBJECTS.

Section 1. The General Aim of the Union is: To assert the supreme importance of the ethical factor in all the relations of life—personal, social, national and international, apart from any theological and metaphysical considerations.

Section 2. The Special Aims are: (a) To bring the organizations of the Union into closer fellowship of thought and action, and to promote friendly relations with organizations, which, while not in the Union, are in substantial sympathy with its aims and purposes.

(b) To promote and to assist in the establishment of ethical organizations in all sections of the United States, and in particular, ethical clubs and organizations at Universities, which clubs and organizations may be represented by non-voting delegates at meetings of the Union.

(c) To organize propaganda, to conduct schools of ethics and arrange lecture tours.

(d) To publish and spread suitable literature, and to provide for adequate publicity.

(e) To promote ethical education in general and systematic moral instruction in particular, apart from theological and metaphysical presuppositions.

(f) To promote common action, by means of special Congresses and otherwise, upon public issues which call for ethical clarification.

(g) To co-operate, so far as practicable, with the International Union of Ethical Societies.

Article III.—Membership.

Section 1. Every member of a Society for Ethical Culture which is a constituent part of the American Ethical Union shall be *ipso facto* a member of the Union.

Section 2. The Executive Committee shall have power to elect to honorary membership such persons as it may consider entitled to recognition on account of distinguished services rendered to the cause of ethical progress.

Section 3. The Executive Committee may accept individual members, whether or not they are members of an Ethical Society belonging to the Union, under the following classes:

Associate (a). Entitled to receive printed reports of meetings, quarterly bulletins, Ethical Addresses and similar pamphlets. Annual fee, Three Dollars.

Associate (b). Entitled to the above in addition to a year's subscription to the *International Journal of Ethics*. Annual fee, Five Dollars.

(c) Sustaining Members. Comprising all those who wish to assist in supporting the educational and other

work of the Union by annual subscriptions of ten dollars or more.

Article IV.—Government and Organization.

Section I. The government of the American Ethical Union shall be vested in an Annual Assembly, which shall be composed of (a) the official Leaders and Associate Leaders of the several Societies belonging to the Union; and (b) delegates chosen by these Societies and duly certified by their respective secretaries.

Section 2. Each Society, whatever the number of its members, shall be entitled to one delegate, and to one additional delegate for every fifty members or fraction thereof.

Article V.—Finances.

Each constituent Society shall contribute to the funds of the Union a sum not less than three per centum of its annual subscriptions from regular members and such further sums as its governing Board may deem wise. Each local Society shall be requested to take up a special collection for the benefit of the Union each year, and to use that occasion for the purpose of presenting the claims of the Union upon all constituent societies for moral and financial support to further other objects which are in harmony with the General Aim of the Union.

Article VI.—Executive Committee.

Section 1. An Executive Committee shall be created at each Annual Assembly, which shall manage the affairs of the Union in the interim between Assemblies. This Ex-

ecutive Committee shall consist of fifteen members, five of whom shall be chosen by the vote of a majority of the Leaders and Associate Leaders representing constituent Societies in the Union, and ten of whom shall be elected at the Annual Assembly by the delegates present.

Section 2. The Executive Committee shall be charged with the duty of provisionally formulating the order of business for the Annual Assembly, and shall, in the case of any questions which, in their judgment, are of serious importance to the Union, submit a synopsis of its discussion to each constituent Society, if possible two months preceding the Annual Assembly. The constituent Societies shall then vote upon each of the topics presented, casting the full number of votes to which they are entitled by this Constitution, either by letter ballot, or through delegates representing them in the Assembly. If, in the judgment of three-fourths of the delegates present, the discussion appears to have opened up new and important points of view, any topic may be referred back to the constituent Societies for a second vote, in which case the final decision shall be rendered by letter ballot within a period fixed by the Assembly. In case of new business, not provided for by the preceding paragraphs, brought up at any annual meeting, if one-third of the delegates present object to immediate decision, it shall be submitted to a referendum vote of the accredited delegates for final action.

Article VII.—Standing Committee on Fellowship.

Section 1. The American Ethical Union shall create annually a Standing Committee on Fellowship. It shall consist of nine persons, five of whom shall be chosen by the Leaders of Societies belonging to the Union and four

of whom shall be elected at the Annual Assembly. The duty of this Committee shall be to receive all applications of persons seeking official recognition by the Union as Ethical Teachers or Leaders, and of Societies desiring to secure membership in the Union. These applications shall be carefully considered by this Committee of Fellowship and its judgment respecting the acceptance or rejection of such applications shall be reported at the following Assembly of the Union through the Executive Committee in the form of a recommendation for final action by that body. The Standing Committee on Fellowship shall, also, on receipt of any complaint against the moral character of an already recognized Ethical Teacher or Leader, or against the action of any Society already belonging to the Union, investigate the charges, give the accused person or Society an opportunity for defense, decide upon the case and present its decision through the Executive Committee in the form of a recommendation to an Annual Assembly or special meeting for final action; notice of such recommendation shall be included in the call of the meeting.

Section 2. A three-fourths vote of delegates present shall be required for reversal or important modification of the recommendations of that Committee.

Article VIII.

Any person officially recognized by the Union as an Ethical Teacher or Leader may withdraw from that association with the Union, at any time, upon written notice to the Committee on Fellowship. Any Society belonging to the Union may withdraw from such membership at any time by sending a written statement to the Committee on Fellowship duly attested by at least three

officials of the Society and showing that a majority of the members of said Society desire such withdrawal.

Article IX.—Meetings.

Section 1. There shall be a regular convention of the Union once in each year, at such time and place as the Executive Committee may designate, of which meeting at least thirty days' previous notice to each Society shall be given.

Section 2. Special Assemblies may be called by the Executive Committee upon like notice, when in their judgment it may be necessary, but no business shall be transacted at such Special Assemblies except such as shall be stated in the call for such Assemblies.

Section 3. One-third of the whole number of delegates whose credentials have been filed and accepted by the Assembly shall constitute a quorum.

Article X.

Any proposed amendment to this Constitution shall be submitted to the Assembly, through the Executive Committee, under the procedure outlined in Article VI, Section 2, a three-fourths vote of the whole number of delegates accredited and accepted to be required to affect an amendment.

Ethical Books and Pamphlets

THE AMERICAN ETHICAL UNION.
1415 Locust St., Philadelphia.

By FELIX ADLER.

The Religion of Duty **$1.20**
The Essentials of Spirituality **1.00**
Marriage and Divorce .... **.50**
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Five Cents a Copy.

The Freedom of Ethical Fellowship.
Consolations.
The Monroe Doctrine and the War Spirit.
Twentieth Anniversary of the Society for Ethical Culture of New York.
The International Ethical Congress.
Our Hopes for the Twentieth Century.
Mohammed.
The Moral Value of Science.
The Philippine War: Two Ethical Questions.
The Prerequisites of a Religion.
The Negro Problem in the United States.
Spiritual Renewal.
The Ethics of the Labor Struggle.
Evils Disclosed by the Coal Strike.
The Sabbath and the World's Fair.
O. B. Frothingham—Memorial Address.

The following appear in *Ethical Addresses*, 10 cents each.

The Punishment of Children.
Immortality: Whence and Whither? A New Statement of the Aim of the Ethical Culture Societies.
Shall Ostracism be Used by Religious Societies in the Struggle Against Public Iniquity?
Impending Changes.
Moral Conditions in American Life.
Self-Help in Affliction.
The Independence of Morality.
Mental Healing as a Religion.
The Moral Effect of Gambling.
A New Type of Religious Leader.
The Fourfold Path of Spiritual Progress.
A Protest Against the Russian Treaty.
Foreign Experiences and Loyalty to American Ideals.
The Sources of Power of an Ethical Faith.

THE NEW ETHICAL SOCIETY MEETING HOUSE IN NEW YORK.

HISTORY.

It was during Professor Adler's absence in Europe to fulfill his duties as Roosevelt Professor at Berlin, that a group of members of the Society decided, as the best possible assurance of devotion to the Society, to take up the scheme of erecting the new meeting-house on the lot adjoining the School which had so long remained vacant for lack of funds. Several meetings were held in order to enlist the active assistance of the membership of the Society, and the response was so encouraging that it was decided to proceed with the undertaking. A Building Committee was appointed, consisting of

Robert B. Hirsch, Chairman;
A. Beller,
Emil Berolzheimer,
Percival Chubb,
B. Edmund David,
John L. Elliott,
Abraham L. Gutman,
Wilfred A. Openhym,
Joseph Plaut,
Selig Rosenbaum,
Edwin R. A. Seligman,
Ralph L. Shainwald,
George W. Travers,
Adolph Wurzburger.

This committee appointed Mr. Robert D. Kohn as the architect. Plans were quickly prepared by him, and after careful consideration, were approved by the Building Committee and, afterwards, by the Society itself. It was then that progress was reported to Professor Adler; and, in order that the plans might meet with his approval, Mr. Kohn made a special trip across the ocean to confer with him. His hearty approval having been obtained, immediate steps were taken towards the erection of the building.

Concerning the plan of the structure it may be ex-

plained that, when the Ethical Culture school building was erected in 1902, a scheme was also prepared for an Auditorium or Meeting-house which provided for a large public entrance on Central Park West and the usual type of Auditorium. The speaker's platform would have been at the west (far) end of the building, opposite the entrance on Central Park West. In other words, the speaker would stand at the middle of the narrow side of the building, which approximately is 79 by 100 feet in area.

The new scheme was widely different. It was now urged that since our Meeting-house was primarily for the purpose of listening to the spoken word, it was most important that the best type of Auditorium for public speaking should be adopted. It seemed unquestionable that a room in which the speaker stood at the middle of the longer side of the room would be much better acoustically, since it would bring the larger number of hearers within a small distance of the speaker. The new scheme, in other words, was to adopt the general idea of the Greco-Roman amphitheatre rather than the Medieval church. This meant practically that the scheme of the original building, developed at the time of the design of the school, would have to be ignored and a structure erected that could merely recall the main cornice-lines of the old building, but not repeat its architectural style.

Though a departure from the conventional type, it was felt that this was unquestionably the logical solution of the problem. One of the arguments brought up at the time which also helped in the decision was that a number of other religious edifices on Central Park West had their entrances on that street, and that we could hardly expect or desire to compete in magnificence of material or size with these structures, which had each of them cost two or three times, in one case four or five times, the

amount of money available for this new Meeting-house.

The estimate for the Hall, without the shell of the upper stories, was $250,000, and for the building completed with a brick exterior and the two upper stories left bare inside, about $300,000. The Committee, with the able assistance of experts, very carefully considered the propriety and practicability of erecting a structure temporarily incomplete, and unanimously decided that the unfinished building would be, not only inappropriate and offensive to the eye, but also more expensive when finally completed. Early in June, 1907, the general contractor submitted to the Building Committee a preliminary general estimate of the cost of the various parts of the building. This estimate showed that the whole building, including the shell of the two upper stories, could be erected with an exterior of Bedford Indiana Limestone for approximately $270,000, *i. e.* for $30,000 less than was originally estimated with the advantage of a stone instead of a brick exterior.

The Committee promptly decided to take advantage of the then existing conditions, believing itself justified in authorizing the general contractor to proceed to build the structure complete to the roof, with the interior of the upper stories unfinished for the present.

Work was immediately started on the detailed working plans of the structure. The excavation and foundation work were begun even before the completion of the plans, because it was judged then, and rightly so, that the foundation work would be very difficult and would require a long time for its completion.

The exercises at the breaking of ground for the new Meeting-house were simple but impressive in their symbolism and every member of the Society, by proxy, turned a spadeful of earth to clear the way for the building.

After an opening chorus by the Sunday School, Dr.

Elliott spoke of the development of order and beauty from chaos, using as illustration the building about to go up. Here, after the digging and blasting and rearing of walls, at last a beautiful house would stand. The work of ethical religion too in a disordered world would at last bring out in beauty and shining perfection a "city of the light."

Mr. Chubb dwelt upon the fact that the simple exercises upon which they were engaged were in fact a parable, for the foundations of the building which was to rise were deeper than any spade could strike or plummet could measure. They reposed upon an unseen edifice of the spirit, built firm upon what is enduring in the heart and mind of man. The ground plan of that edifice was sketched thirty-three years ago by him whose presence they would fain have among them this morning, and of whom they thought with love and honor. He said that it was gratifying to feel that so many realized the significance and importance of the occasion, and he took pleasure in reading some verses inspired by the event which had been sent to him by a member of the Society, Miss Jeannie A. Reed.

1.

This, to-day, is done in token
Of the part our Leader played
Years ago, with deeper spade:
Then, indeed, the ground was broken—
And our cornerstone was laid!

2.

Lo! a building rich in beauty
Rose upon that cornerstone,
Built of Reason's blocks alone,
Girdled round with Love and Duty,
Never to be overthrown!

3.

We, whose spirits worship in it,
Fain would give it form and place,
"Outward sign of inward grace;"
Let us hasten to begin it,
This, the Temple of the Race!

4.

By Man, for Man, be it builded,
Yet divine in love and zeal,
Radiant with a bright Ideal,
Till in time its dome is gilded
By the sunrise of the Real!

After explaining the character of the little ceremonial which was to follow, Mr. Chubb addressed the four persons selected to remove the four spadefuls of earth and bade them strike deep with their spades, down into the heart of things to the firm rock of reality and sincerity, so that upon it there might reach upward an ideal structure as far above the actual building as the spiritual foundations were below it,—a structure which should pierce upward into the sky of truth and reflect the light of the ideal of the perfect life.

There followed then the unique feature of the exercises, the turning of a spadeful of earth by each of four speakers representing four "ages of man" and thus symbolically standing for the entire Society. The short addresses prepared for the occasion are given here in full.

Mr. Theodore A. Kohn, the first speaker, said:

My voice is the voice of those who have reached the quiet evening hour of life. We look back thankfully upon the long and helpful years of fellowship in this Ethical Society. It has been our home and the home of our children, and is become the home of our children's children. We rejoice to live to see this longed-for day, when the invisible, spiritual home in which we

have grown up these many years is to take visible form and semblance, and shall be for us in our remaining days, and in larger measure for the younger generation, a sacred place, the shrine of our ideals and of our highest hopes for man.

And so, in joy and confidence and pride, and with happiest auguries for the years to come, I thrust this spade into the ground and begin the work upon the foundations of our new dwelling-place. May these foundations be deep and sure, so that upon them may rise the enduring temple of a religion, pure and undefiled, a religion of the upright heart and true.

Mr. Kohn then turned the first spadeful of earth.

The second speaker, Mrs. Emanuel Pilpel, spoke as follows:

To none can this be an occasion of greater joy than it is to those of us who have reached the meridian of life and lead forward by the hand our families of children under the banner of this ethical fellowship. Our lives have struck their deepest roots in the soil of that fellowship and have found their noblest prophecy in its hopes. And now there is to rise here the fixed, permanent home where we may live this life of communion more completely and adequately than has been possible in our homeless past,—we and our children; and here together may we grow further in the grace and power by which we and they have been so abundantly fed in the past. And so, in the name of those who have reached the midway of life, and in gratitude and hope, I turn this spade of earth to make way for the walls that are to rise here to suggest in brick and stone the enduring meaning of the deeper things by which we strive to live.

Mr. Walter Jonas turned the third spade, saying:

I speak for youth, and for those who, wearing the toga of responsible manhood, stand at the beginning of their careers. We have been girt by the disciplines of this religious fellowship to run the race that is set before us. We need its fullest help to enable us to preserve and carry forward its best purposes and hopes. We too rejoice, therefore, in this inauguration of a visible home to which we may come as to a refreshing fountain of strength and inspiration, a place of restorative quiet and peace,

where we may renew and fortify ourselves for the difficult task of living our lives according to the high and exacting vision to which we have been helped by the Ethical Society.

In the name, then, of its young manhood, I turn another spade of earth to clear the way for the upbuilding of this new home of our spiritual life,—gratefully, joyfully, hopefully.

The fourth speaker was Mavis Chubb, who said:

Through me the children speak. Ours is the voice of trust and hope. We live in the bright dawn of life, and are the little prophets of a golden day. It is we who are to gain most from the beautiful building that is to rise up out of the ground here. It is to be our home, we trust, through long, long years of happy work and loving service. May we grow upward here, straight and strong, as the spring flowers grow in the light and warmth of the strengthening sun.

And so we joyously take our part in beginning the work upon our new hall and school, and in the name of the children of our Sunday School I strike this spade into the soil to make further way for the foundations of our future home.

The breaking of ground was followed by the singing of "The City of the Light" and the exercises closed with the recitation in unison by all present of the following stanza:

Arise! arise!
Towards the skies,
Into the light
Of Truth and Right,
And ever prove
The power of Love.

The building proceeded as quickly as circumstances would permit. There were some vexatious delays owing to the difficulty of getting the steelwork delivered.

It was not planned to have any exercises on the occasion of the laying of the cornerstone of the new Meeting-house, but when it was learned on Friday morning, No-

vember 12, 1909, that the masons were nearly ready to lay the cornerstone it was thought a pity not to mark the event by some ceremony; so the people in the school house were informed, and one or two neighbors, including Mrs. Adler and Miss Margaret Adler, were reached and at 12.50 o'clock a company of about twenty people mounted the staging. The machines were silenced for a few moments while the stone was lowered into its place and set. Mr. Chubb then read from Emerson's "The Problem":

> The hand that rounded Peter's dome
> And groined the aisles of Christian Rome
> Wrought in a sad sincerity.
> Himself from God he could not free;
> He builded better than he knew;—
> The conscious stone to beauty grew.
>
> Ever the fiery Pentecost
> Girds with one flame the countless host,
> Trances the heart through chanting choirs,
> And through the priest the mind inspires.
> The word unto the prophet spoken
> Was writ on tables yet unbroken;
> The word by seers or sibyls told
> In groves of oak, or fanes of gold,
> Still floats upon the morning wind,
> Still whispers to the willing mind.
> One accent of the Holy Ghost
> The heedless world hath never lost.

He then added:

Laid without premeditation, may this cornerstone support an edifice where the inspired and spontaneous word will at all times be welcomed and cherished; laid in the noon hour may this new home gather and shed the broad noonlight of truth and right; laid in the brief interval of mid-day rest, may it prove the home where men may know that high composure of soul which is needed to fortify and refresh the tired and troubled spirit.

A box containing our "Basis of Union", statement of principles and other significant material was placed in the aperture in the stone; and when it had been firmly set, Miss Margaret Adler, taking the mason's mallet, tapped the stone and declared that it had been well and truly laid.

The general scheme of the building, which is now practically completed, provides in its basement a general assembly room with alcoves cut off by movable partitions and thus permitting of increasing or decreasing the seating capacity of the assembly room. The main floor is occupied by the large Auditorium seating a little over 1,200 persons, of whom 350 are in the single balcony. The speaker's platform is placed next the long (south) wall only slightly raised by two or three steps from the main floor. The floor of the Auditorium proper slopes continuously from the platform up and over the vestibules so that seats occupy the entire area of the building, barring the two corner staircase spaces. It is ceiled over about 40 feet high by a somewhat modified form of the old cloistered vault. That part of the vault over the speaker's platform is filled in with a curved surface intended to reduce the height just over the speaker's head. Throughout the Committee had the advantage of the advice of Professor Wallace C. Sabine, of Cambridge, on the matter of the acoustics of the building and the very satisfactory conditions that prevail are in a large measure due to his excellent advice.

In the arrangement of the main Auditorium the seats have been placed in concentric rows radiating from the platform. This gives a manifest advantage, not only to the speaker, but to the individual attending the meeting, in that he finds himself a member of a group; sees the faces of people sitting in the other side of the hall or op-

posite to him, and both the speaker and audience are practically in one group contained within a sphere formed by the very shape of the hall. The people see each other's faces; whereas, in the old shape of Auditorium with one person sitting back of another, no person attending the services sees more than the backs of those in front. The low platform with its completely surrounding steps is indicative, too, of the meaning of leadership in the Society—as distinguished from the old idea of the priest or minister. Here the Leader is one who is qualified to speak, but comes from among the people, and is not a person who receives his consecration from some outward supernatural source.

The two upper floors, while not entirely completed at the present time, are to include on the fourth story, (the one immediately above the Auditorium) a room or chapel seating about 200 persons called the "Marriage Hall," for ceremonies; a number of Sunday School rooms and meeting rooms, and on the fifth floor studies for the Leaders and small section-rooms. On this upper floor there have already been fitted up three or four rooms; a library and study for Dr. Adler and one for Mr. Chubb.

DEDICATION OF THE MEETING HOUSE TO ITS ETHICAL AND RELIGIOUS PURPOSES

On Sunday morning, October 23, the Meeting-house was dedicated to its ethical and religious purposes. A Committee from the Women's Conference had tastefully decorated the auditorium by means of long garlands of green and red leaves, and with wreaths of roses and chrysanthemums, harmonizing most effectively with the "fumed" oak wood-work and the color-scheme of the walls. Shortly after 11 o'clock the exercises were opened with a "dedication march," played on the new "Hope-Jones" organ to which a dignified, sequestered setting has been given at the southwest end of the auditorium. During this organ voluntary, two procession-lines were forming in the vestibule, one composed of the Trustees of the Society:

Emil Berolzheimer.	Alexander M. Bing.
Julius Henry Cohen.	Morris Cooper.
B. Edmund David.	Harry Feder.
Rolfe Floyd.	John Frankenheimer.
Abraham L. Gutman.	Mrs. F. Hellman.
Robert B. Hirsch.	Julius Kaufman.
James Klaber.	Robert D. Kohn.
Arthur K. Kuhn.	Walter H. Leibmann.
Max Meyer.	Mrs. H. Ollesheimer.
Julius Oppenheimer.	Joseph Plaut.
Mrs. J. M. Price.	Selig Rosenbaum.
Leo G. Rosenblatt.	Meyer D. Rothschild.
Eugene W. Stern.	Herbert L. Stone.
George W. Travers.	Moritz Walter.

And the other, of the leaders and guests of honor:

Prof. Adler and Mr. Robert Moore, president of the

St. Louis Ethical Society; Prof. Edwin R. A. Seligman, president of the New York Society for Ethical Culture, and Mr. Wm. M. Salter, of the Fraternity of Ethical Lecturers; Dr. John L. Elliott and Mr. S. Burns Weston, director of the Philadelphia Ethical Society; Mr. Percival Chubb and Mr. Alfred W. Martin; Dr. David Saville Muzzey and Dr. Henry Moskowitz.

As the closing strains of the dedication march were played the Trustees entered the west aisle, the Leaders and guests of honor simultaneously filing down the east aisle to the front of the platform, where President Seligman, advancing to the reading-desk, on behalf of the Society, presented the platform to the Leaders.

Address of President Seligman.

The first act in the order of our exercises is to dedicate this platform. And this act, in the name of the Society, I shall now perform.

This house is devoted to a sublime ideal of life. It is the first edifice of the kind that has ever been erected. Under the limitations in respect to expenditure and space prescribed by circumstances, it has more than fulfilled our fondest expectations. Love unstinted, and a devout spirit have enlightened the eye, and guided the hand of the architect, and out of nature attuned to our highest purposes has come this monument to an ethical faith.

The key-note of it all is unity, symbolizing the unity that more and more is to take the place of discord in human life. Unity is in the sweep of these great circles that encompass us. Unity is breathed upon us in every significant detail, as well as in the faultless concord of the parts.

And there is one other feature that is worthy to be

here signalized. In this house, for which we make the claim that it is holy ground, where men will meet to strive toward the highest, there is no altar and no Ark, and nothing that takes the place of Ark or altar. Only the Speaker's stand has a certain pre-eminence assigned to it. All the lines converge toward it as toward a focus, and again spread out from it and penetrate the body of the assembly, like rays. And this is significant of the place assigned in our ethical meetings to the spoken word:—the word that comes out of the spirit, and that is again to be made, not flesh, but spirit. Whatever honest ritual, whatever poetic symbolism may in time commend itself in our societies, now, and doubtless as long as we shall exist, the spoken word will be the chief vehicle of inspiration, instruction and support. But at the same time—and I bid you mark it well—the platform is subordinated as well as pre-eminent. It is placed low, the seats of the hearers rising in amphitheatrical shape around and about it; the Leader who utters the word is not set up, as in the older religious meeting houses, high above the heads of his hearers, delivering to them a revelation from above. The Speaker amongst us is no Hierophant, arrogating to himself supernatural powers or mediating in inexplicable mysteries. He is an interpreter, he is a diver who descends into the sea of life to bring up pearls that lie at the bottom. His function it is to make explicit the best that is implicit in the common heart and mind, to frame into articulate speech the inarticulate aspirations and insights in every human breast; and only as he succeeds in doing this, as the truth he utters is found, sooner or later, to be true in the common apprehension, are his words valid and worthy of acceptance. The Leader or Speaker is thus an organ through which the community utters its best life, gaining thereby a more distinct and

firm grasp upon its own ideals. And the Speaker's stand, placed in the midst of you, and on a level or beneath you, is a kind of fountainhead through which come to the surface the waters of life that circulate in you all.

It is with this conception of its functions that I now commit this platform to you, the Leaders of the Society, that I ask you to make it and keep it sacred by its uses, that I bid you to accept it as a holy trust for your own highest good and that of the people who look to you for light and help.

Immediately upon the close of this address, Professor Adler, followed by his associates (Dr. Elliott, Mr. Chubb, Mr. Martin, Dr. Muzzey and Dr. Moskowitz) and by Messrs. Moore, Salter and Weston, ascended the platform and while these remained standing before their seats, Prof. Adler, on behalf of himself and the associate-leaders, made the following brief response to President Seligman's presentation address:

Response by Professor Adler.

And I accept this trust, on behalf of my associates and myself, in the spirit in which you have confided it to us: —not that we can ever hope to fulfill such high expectations; but that we shall at least earnestly strive in that direction, to the end that we may thereby promote, so far as in us lies, the ever-increasing knowledge and practice and love of the right.

After the singing of Schumann's "Gerettet ist das Edle Glied" from the second part of Faust, by a mixed quartet, Mr. Percival Chubb read the "Dedication Ode," written by him for the occasion.

Dedication Ode, by Percival Chubb.

What light now broods about this place,
Illumining each face
With a radiance of unaccustomed grace?
No altar-fire burns clear;
No Pentecostal miracle is here;
No wondrous Holy Grail has passed this way
To leave the after-light of its mystic ray:
And yet an aura, bright as summer sheen,
Spreads, luminous and serene,
Its glow of benediction on this joyful day.

It is no alien light,
Shed by supernal beam from heavenly height;
It is the light that gleams through gladdened eyes,
And from the soul doth rise:
Flame of the kindled heart by which we love;
Light of the single mind by which we see.

O light soul-born!
Shine here to-day all bye-gone days above—
Clear as the crystal morn,
Rich as the sunset skies;
And, gathering now new might,
And, glowing purer as thou waxest bright,
Blend all our separate lights to one great whole
As in one perfect fellowship of soul;
That in the pure effulgence we may see
The splendor of the prophecy
Of man harmonious in the true society.

Flame of new-kindled fire!
Be here thy hearth and thy abiding home
Beneath this faultless dome.
Here burn amain: burn high and ever higher
Till thou burn up in us all dross of weak desire;
Burn up what bands may hold us still apart
From the world's common heart

And the world's tragic strife
To win the treasure of the Perfect Life.

Light of this flame of fire,
That burnest clearer as thou mountest higher,
Forth from this sheltering shrine
With helpful radiance, shine:
And may thy light,
Intolerant of the night
Of Ill and Wrong and Ignorance and Hate,
Like a well-tended beacon in the storm,
Shine steady with a promise of the morn.

And as with hearts elate
We gather now this house to dedicate,—
This lamp of sacred light,
This hearth of cleansing fire,—
Ourselves with vows renewed we consecrate
To the brave service of the True and Right,
To our unfolding dream of Good
And vision of man's coming Brotherhood.

When low our spirit's flickering flame may burn
And our feet falter on their starward way,
Hither our steps unwittingly shall stray,
Hither our longing turn,
Here to the quiet and the calm;
Here to the peace....the light....the fire.

Handel's "Largo" was then rendered on the organ, with 'Cello Obligato, and when the final refrain was reached, the three aisles of the auditorium thronged with 150 children of the Sunday School (including a delegation from the Bronx Ethical Sunday School) who came to participate in the dedication exercises by uniting in the responsive-reading prepared by Professor Adler and in the singing of his "City of the Light."

Responsorium

conducted by Mr. Alfred W. Martin and the children of the Sunday School.

The Speaker.—Seven are the pillars of the house of life.

Children.—The first pillar is Truth.

The Speaker.—Truth in the inward parts, Truth in thought and feeling as well as in word and deed. We would base our life on that which is real.

Children.—The Truth will make us free.

The Speaker.—The second pillar

Children.—Is Purity.

The Speaker.—A clean heart, a clean mind, a clean imagination. Impurity is like a thick fog that clouds the vision of the higher good of life.

Children —Only the pure in heart shall see.

The Speaker.—The third pillar

Children.—Is Justice.

The Speaker.—We would cultivate reverence toward every human being, as possessing sacred worth. We would use no one as a mere tool, but treat every one as of infinite worth on his own account.
The fourth pillar

Children.—Is Love.

The Speaker.—That active love, which not only refrains from injuring others, but goes out helpfully toward them, seeking by every means to promote their highest good, in the belief that the life of others is a part of our own, and that we ourselves shall bloom in proportion as we cause them to flourish.
The fifth pillar

Children.—Is Hope.

The Speaker.—The hope and the trust that the stars in their courses will fight for the triumph of the good; that the

power of righteousness abides at the heart of things, and that goodness shall finally prevail over all evil.
The sixth pillar

CHILDREN.—Is Valor.

The Speaker.—The valor that is born of hope and love; the courage to do our share, however small, toward the world's progress and the world's redemption; the courage that faints not in the face of adversity, however bitter or of obstacles, however overwhelming.
The seventh pillar

CHILDREN.—Is Fortitude.

The Speaker.—The willingness to endure the inevitable sufferings, to win through darkness to light.
Oh, house of life, though stern and terrible at times thy aspect, though silent tragedies are there, and dread ordeals, yet is there gladness also in thy halls. And ever there is a watch-tower, from which those who ascend it shall see the broad lands lying peaceful in the sunshine, and by night the guiding stars,
Happy is he who knows the way to that tower! Happy is he who preserves the courage of youth unto old age, for whom the light that was kindled in the dawn lasts on until the twilight!

CHILDREN —Happy are we who are nurtured in truth, in purity, in justice, in love, in hope, in valor, in fortitude. Happy are we who are dedicated to be the children of the light.

The Speaker.—May this house for us be ever filled with light! May it become a mansion in the city of the light!

Three stanzas of "The City of the Light" were then sung, the Sunday School taking the first stanza, the quartet the second, and the entire audience, quartet and Sunday School uniting in the final stanza.

The City of the Light

Have you heard the golden city
  Mentioned in the legends old?
Everlasting light shines o'er it,
  Wondrous tales of it are told.
Only righteous men and women
  Dwell within its gleaming wall,
Wrong is banished from its borders,
  Justice reigns supreme o'er all.
Wrong is banished from its borders,
  Justice reigns supreme o'er all.

We are builders of that city,
  All our joys and all our groans
Help to rear its shining ramparts,
  All our lives are building-stones;
But the work that we have builded,
  Oft with bleeding hands and tears,
And in error and in anguish,
  Will not perish with the years.
But the work that we have builded,
  Will not perish with the years.

It will be, at last, made perfect,
  In the universal plan,
It will help to crown the labors
  Of the toiling hosts of man;
It will last and shine transfigured
  In the final reign of Right,
It will merge into the splendors
  Of the City of the Light.
It will merge into the splendors
  Of the City of the Light.

Three brief addresses by Messrs. Salter, Weston and Moore followed the singing of Professor Adler's hymn.

Address of Wm. M. Salter.

Well do I remember when now some thirty years ago on my first meeting with Dr. Adler and speaking of the new historical and critical study of religion, he remarked, "We are trying to make a little history here." Making a little history—the idealism and audacity of it struck me—and that is what you have been doing since. You have been striking out on untrodden paths. Even then you were starting a new system for the care of the sick poor. You were attacking the problem of a decent housing of the poor. You were giving a new education to the children of the poor. Soon some of you went down and lived among the poor—for this society through one of its members was a pioneer in settlement work in this country. All this was not profession or idea, but performance. Moreover, you were doing it not because someone in the skies commanded it, or because you wished to follow Jesus, but because of the still small voice of humanity which you heard in your own hearts, because of the idealism of your own moral nature.

In this you have set up a new type of religious organization—and this is perhaps the supreme significance of your movement.

> "He that feeds men, serveth few:
> He serves all, who dares to be true!"

It was not the particular things you did or the particular people you served that was of moment, but the fact that you brought forward a new idea of religion and became a new creative force in our wide and often barren religious world.

How the idea took some of us! We were laboring with theological problems, trying to see how much of the old

doctrines we could in conscience hold on to or perhaps how little we could hold on to and yet stay in the church —and here was a religion that made no theological requirements at all, a movement in which we were free to speak just what we thought, one in which all our young ardor and energy could go into those great moral and humanitarian tasks, about which there could be no question, save as to details. It was release and reinvigoration we felt when we breathed the atmosphere of this Society.

Speaking for myself I can say that the happiest years of my life have been spent in the service of the movement you gave birth to. There has been strenuous labor, but also great rewards. Perhaps no great outward success, but the sense of striving for the highest, of living out from one's best.

And now you are making a fresh piece of history. You are giving a house to your Society—or rather to its central source of inspiration, the lecture platform. You housed your humanitarian work first—you thought not so much of yourselves; but now you want a home for the thought, the meditation, the aspiration from which all good work comes—and this will be the most sacred place of all.

I doubt not that the children in other cities that have been born to you will in time do likewise. All have primarily given their attention to public, humanitarian work, but they too sooner or later will have "meeeting-houses," to use the time-honored sacred word which you have happily adopted. The idea has penetrated them so deeply that they will survive the loss and changes of leadership they have begun to experience—witness the energy with which they are still carrying on their work.

Meantime may this place long have the potent spell of Dr. Adler in it—I have not spoken of him personally, for

in what I have been saying he and you are one—he your animating presence and inspiration, your better self; and when remorseless time takes him away, may someone bred here among you and born of his spirit be forthcoming to continue and extend his work—someone perchance of his race, and a continuer of the finest traditions of that race, to show to our narrow so-called Christian world the vitality of the old saying, which Christians repeat by rote but are loth to realize the practical meaning of, "Salvation is of the Jews"!

Address of S. Burns Weston.

The prophecy of Emerson has at last been fulfilled. A religion based on pure ethics has now a dignified and appropriate habitation and art, music and poetry will help to give warmth and attractiveness to the organized expression of faith in the ethical idea.

No cathedral, no mosque, no synagogue or temple was ever dedicated to a more sacred and holy cause than that to which you are dedicating this Ethical Meeting-house. From here may the divine fire of aspiration and effort for the ideal ends of life be kept ever burning on the real altar of your faith, your innermost hearts, as it has burned during all these years in the heart and conscience of your great leader. From here may the torch of righteousness be passed on in undiminished brightness from generation to generation, and the ethical faith which has been so inspiring and helpful to you and to many others, become a living gospel of moral redemption and spiritual elevation for mankind at large.

Let us look back for a moment to the time nearly three and a half decades ago when a group of people, including some who are here present, gathered around a young man

of twenty-four to form the first Society for Ethical Culture. His call was a summons worthy of the greatest of the prophets of old, and under his leadership a movement was started that opened a fresh chapter in religious history. The new evangel of ethics was the one thing needful in an age of superstition and blind faith on the one hand, and of perplexed doubt and hesitating conduct on the other. While freedom and fellowship in religion,—freedom to think and to probe every moral and religious problem to the core, wholly unimpeded by the binding authority of any ecclesiastical dogma, and fellowship in the moral life, irrespective of race, condition, or speculative creeds—had previously been proclaimed in some quarters, there had been no effective call to reorganize life and religion on the basis of the ethical idea as the most fundamental and important of all realities and spiritualities, until it was made by Felix Adler nearly thirty-five years ago.

From a small beginning, the work of this Society grew and has continuously grown and the erection of this Meeting-house is an important landmark in its development and in the history of the Ethical Movement. That has happened that always happens when a new spiritual seed is planted in the hearts of a generation eager for it, it multiplies itself. The idea that gave birth to this Ethical Society was such a seed, and that idea has spread and produced similar societies not only in this country but in England and Europe and even in the Far East.

It may, therefore, with truth be said that there was started in 1876, what a young scholar in Berlin recently declared to be "a great religious movement." It was such to those of us who joined the Ethical movement twenty-five to thirty years ago, and it is such, not only to those who are now working for the Ethical cause as

leaders, but to the active and earnest members of all our societies.

It is not an arrogance, then, but simply a truth of history to speak of a distinctively ethical movement as having arisen, and of its important contribution to the religious thought and ethical regeneration of our time.

Our country, and not our country alone, but other countries, are waking up to the paramount importance of ethical considerations before all others in the practical solution of the great economic, social and political problems that confront them. This general moral awakening offers a great opportunity and imposes a larger responsibility upon the Ethical Culture movement. We must go forward to meet it. The banner of the independence and supremacy of ethics must still be held aloft, and the positive message of our ethical faith spread far and wide. And let it be made clearly known that however much we may differ in our theological views, we unite in holding fast to those fundamental ethical principles which dominate the existence and sanctify the meaning of human life.

In conclusion, I am sure I voice the feeling of every member of the American Union of Ethical Societies, and also of the Societies in England and other countries with which I have recently come in pleasant contact, not only in extending heartiest congratulations to you, our parent Society, on the completion and dedication of this beautiful Meeting-house, but in pledging you our hearty support in the extension of the ethical idea under your continued leadership.

(*Continued in November Number.*)

DEDICATION OF THE ETHICAL SOCIETY MEETING HOUSE IN NEW YORK TO ITS CIVIC USES.

On Monday evening, October 24, the Meeting-House was again crowded to its utmost capacity long before the hour for the opening of the exercises had arrived. The program consisted of brief addresses interspersed with vocal and instrumental music. Professor Felix Adler presided. The opening musical selection was a prelude by Heinemann for organ, 'cello and voice, after which Professor E. R. A. Seligman read the following letter received from his Honor, Mayor William J. Gaynor, and then introduced Professor Adler as chairman of the evening.

Letter of Mayor William J. Gaynor.

City of New York
Office of the Mayor

Oct. 18, 1910.

Dear Mr. Adler:

I had promised to attend the opening of your new Meeting-house, and to speak on that occasion to your people. I had anticipated doing so with much pleasure, for I am one of the many who have observed your uplifting efforts, and the great moral good which you have done in this community, and indeed throughout the whole country for many years by your broad religious and philosophical teachings, but I regret that on account of my health and voice, or lack of voice, I shall not be able to

keep my engagement with you. Please present my good-will to your people, and when my voice is restored, if it be the will of Providence that it is to be restored, I shall be glad to make an appointment to say a few words to those who attend your Meeting-house. I suppose that even you sometimes get discouraged, and think you are not doing much for the benefit of your day and generation, but allow me to assure you that you are doing very much, and ought to be entirely satisfied. It has fallen the lot of very few men to do as much as you have done for the moral education and uplifting of men and women.

Sincerely yours,

(Signed) W. J. Gaynor,
Mayor.

Opening Address by Professor Adler.

We dedicate to-night this meeting-house to its civic uses, and have therefore invited men eminent in various walks of life, representative citizens, to join with us in the act of dedication. A city is no mere collection of houses, or network of thoroughfares: it is also an ideal thing. It is the place where our firesides are, where our workshop is situated, where we know and are known of men. And beyond all these claims upon us, a city stands for a certain type of civilization, and certain of its edifices and institutions have this last significance in an especial degree.

For some of us who have lived abroad, the memory of Rome is forever particularly associated with the Sistine chapel; the recollection of Florence, perchance, with the Uffizi, or the Medici chapel. For a student who has spent precious years at the University of Berlin, the city of Berlin is condensed, as it were, into a single building

Unter den Linden,—and all of Berlin besides is but an outer fringe surrounding this one building.

Already we have in this city certain edifices of a similar cultural importance: the museums, the public library, the buildings on Morningside and University Heights, etc. To these we desire to add one more to-night. Our meeting-house, besides subserving the special purposes of the Society for Ethical Culture, is to be used for the promotion of any and all civic and social uplift movements that are conducted in an earnestly progressive spirit. It is to be a forum for high debate. And yet not merely a forum, giving free hospitality to every humanitarian cause, but it is also intended to exercise, unobtrusively and by its mere atmosphere, a certain influence upon the manner in which these various causes may here be advocated. The great peril of every political and social reform movement lies in its tendency to become one-sided. The more intensively the objects for which it stands appeal to its followers, the less likely are they to see these objects in their proper perspective, the more probable it is that in the pursuit of a single desirable and worthy end they may overlook other ends no less legitimate or important. To "see life steadily and see it whole," is the thing needful; to stand aloof, at moments, from one's most cherished ideals and to see, not ourselves alone, but our cause, as others see it! This house stands close to the thoroughfare, and yet aside from it; and this is symbolic of the attitude of mind which it would help to create: close touch with the life of the day, a deep interest in it, and yet a certain detachment from the obsessions of the moment; a certain mental collectedness and calmness.

To the beacons of civilization that have already been kindled in this city, we would add this modest-shining lamp. May it shine on many a worthy cause, for many a year!

Address of Mr. George McAneny.

President of the Borough of Manhattan and representing His Honor, the Mayor.

At the beginning of his speech, which, unfortunately, could not be reproduced, Mr. McAneny, in a few graceful sentences, thanked the Society on behalf of the Mayor for the presentation of the platform to the city. He paid a high tribute to Professor Adler for the great services to the city that had been rendered under his guidance and inspiration. He congratulated the members upon the construction of so noble and magnificent an edifice, adding that it was fundamentally the result of the moral inspiration the members had derived from their Leader. Mr. McAneny dwelt upon the inestimable value of the Ethical Culture Society to the city and to the country at large, furnishing, as it does, a forum for high debate, not only on questions of national and international import, but also on those closer issues at home which directly concern the welfare of each individual citizen. He thought that particularly at this time, when the problem of conducting the city's affairs has grown difficult and complex to an unprecedented degree and when its citizens are alive as never before to the functions of municipal government, the opportunity of the civic platform of this Society was incalculably great. He drew attention to the recent growth of the city's budget, now approximating the two hundred million dollar mark. He referred to the maturing plans for improving the physical and moral conditions that obtain in the congested districts of the city. He touched upon the problems of public education, amusements and recreation which are in process of solution. And with reference to all these problems and plans he held that the Ethical Society, through its civic plat-

form, is certain to be a powerful agent in the clarification of public thought and in the converting of clarified vision into positive and beneficent action.

Address of Dr. Lyman Abbott.

Not merely as a citizen of this Metropolis have I come to join with other citizens in this dedication service; I have come as a Christian minister; as a disciple and follower of Him whom I recognize as my Leader and Master, to bring my congratulations to one who has rendered in this community such distinguished service to his fellow men. I believe that service to be essentially a Christian service.

Nineteen centuries ago a young Jew stood up in a synagogue in Palestine and told the congregation what he wanted to accomplish. He defined his purpose in the following words:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." *

He was broader and more progressive than the people of his time. They mobbed him. But it occurred to him, as it has occurred to many a persecuted teacher since, that their wrath only gave added circulation to his address, and engraved it more durably on the memory of those who heard it. Years afterwards it was reported by the historian, in the record from which I have read these words.

This young Jew interpreted and emphasized the definition of his mission by his life. It is said of him that "he

* Luke IV: 18.

went about doing good." Were men hungry, he fed them; were they ignorant, he taught them; were they in sorrow, he consoled them; were they weak of purpose, he strengthened their wavering wills; were they hampered by religious conditions, or manacled by political or ecclesiastical opposition, he did what he could to set them free; were they discouraged and in despair by the burden of their past wrong-doing, and by the fear of a future judgment, he preached to them forgiveness and hope. When he died he bequeathed his mission to his followers: "As the Father hath sent me in the world, so I send you," and he bade them receive from him his spirit of faith, and hope, and love, and carry it out in generous service.

This to no inconsiderable extent his followers have done, but they have also done in his name, and in his service, much which he never did. They have formulated elaborate creeds and insisted upon them; he promulgated no creed. They have formulated elaborate rituals, and measured men's character by their conformity to those rituals; he promulgated no ritual. They have constructed great ecclesiastical organizations, and insisted that no man was a follower of Jesus who did not belong to the organization. The only approximation of organization of any kind that Jesus ever assayed was when, on one occasion, he sent out twelve disciples, and, on another occasion, seventy disciples, to carry his message to regions which he was not able to reach with his own voice. He expressed the life which he came to inspire in men, not by creeds and rituals, but by deeds of service.

As a boy in college, I began the study of these Christian creeds. I desired to be a follower of Jesus Christ, and thought I must understand Christian theology if I were to be his follower, but the more I studied theology,

the more perplexed I grew. The mysteries remained more mysterious the more they were explained; some so-called Christian truths I could not understand, others seemed to me absolutely incredible—morally, as well as intellectually incredible. This studying was crude and superficial, the studying of a college boy, but it was sincere and earnest. After three years, or so, I gave it up, and put all theology behind me, and began a study of the life and teachings of Jesus of Nazareth as they are recorded in the biographical memorabilia which his disciples have left to us. The more I studied them, the more light and inspiration they gave to me. I began to see that his was the kind of life that I wanted to live, his the kind of character I wanted to possess, and that his teachings, and, still more, his spirit, had in them the secret of a happy and a useful life. The more I studied, the more I became convinced that in those teachings, and in that spirit, was the solvent of our social and individual problems; that in the understanding and application of those teachings, and the possession of that spirit, was the cure of all social injustice, and of most of the burdens and sorrows that oppress mankind. I became convinced that I could not be an Augustinian, nor a Calvinist, nor a Lutheran, nor an Armenian, nor a Wesleyan, but I could be a Christian. I could not be a disciple of any one of the theological leaders whose creeds were offered as more or less a solution of the enigma of life, but I could be a disciple of Jesus of Nazareth, whose teachings were offered as a practical guide to useful and happy living. For fifty years I have been studying his life and teachings, and endeavoring to apply his spirit and his principles to the problems of life, who is my Master, to whom I gladly acknowledge supreme loyalty, and pay supreme love and reverence.

It is for this reason that I am here to-night. To give the right hand of fellowship to Felix Adler, and to thank him and the Society of Ethical Culture for inviting me to share in this expression of gratitude for the past and of dedication to the service of man for the future.

It is true that your faith does not express all that I believe, does not express some beliefs which I cherish as very sacred. It is true, also, that your form of worship would probably not satisfy all my esthetic and emotional desires; but what of that? We reverence Jesus not by singing hymns to him, nor by singing hymns about him, though that is legitimate. Certainly we do not reverence him by wrangling about the titles we will give to him, or the place we will assign to him in the universe. We reverence him by carrying on the work which he began, by manifesting in our lives the spirit which he manifested in his; by serving our generation as he served his generation, with the same unselfish devotion, the same unpretentious heroism; in a word, by doing all that we can to make this world a happier world because a better one, and this life a life better worth living. And no man in this city—I say this with full consciousness of the meaning of my words—has, in my judgment, devoted himself to this service, this upbuilding of character, this message of life, this making of the world happier by making it better, more faithfully than has Felix Adler. I do not know any one who has more consistently, and with greater self-devotion, given himself to carrying glad tidings to the poor, release to the captives, education to the ignorant, liberty to them that are bruised.

I spent last week at Lake Mohonk, where, for twenty-eight years, men and women have met every fall to consider, at first, what were our duties to the Indian races in

this country, and, later, what our duties to other Dependent Peoples, such as the Porto Ricans, the Hawaiians, and the Filipinos. In the Conference last week Jew and Gentile, Roman Catholic and Protestant, Quaker and Episcopalian, Agnostic and Orthodox met together on terms of mutual respect in discussions for a common end. The time will come, though I am not quite optimistic enough to think that I shall live to see it, when, in the same spirit, Jew and Gentile, Roman Catholic and Protestant, Quaker and Episcopalian, Agnostic and Orthodox in New York City will meet on similar terms of self-respect, united not by a common creed, nor by a common ritual, nor in a common organization, but in a common spirit and purpose; the only controversy between them being which of them, with the creeds, and the rituals, and the organizations they respectively employ, can render to their fellow men the highest, the best, and the most enduring service. The time will never come, I think,—I certainly hope it will never come—when in Democratic America, all men will think alike. The time will never come when men of all the various temperaments, who mingle in this melting pot of the races, will find their emotional and esthetic aspirations satisfied by the same ritual. But the time may come, and you, in this Society under your honored leader, may do much to hasten it, when with all our varied creeds, and all our varied rituals, we can all subscribe to Abou Ben Adhem's dedication: "Write me down, one that loves his fellow men."

Address of Hon. Edward M. Shepard.

It is, I think, thirty years ago, and more, that I got my first vivid impression of this Society and its purposes; and the impression has abided with me ever since. At the little Unitarian chapel on Congress and Clinton streets, Brooklyn, whither more than once I had strayed from the temple of my own religious faith to enjoy the intellectual abundance and moral steadfastness of its minister—John W. Chadwick, of honored memory—I heard, one Sunday morning the young Hebrew to whom, after all these years, this meeting and this meeting-house are testifying gratitude for a noble career. The serene and lofty generosity, the measured ease, the deep and complete significance of Felix Adler's speaking then made upon me what I have rightly called a living impression, and opened permanently to me a wider horizon of religious thought and work—or at least it made fuller of sunlight that merely ethical horizon of life and thought which until then had seemed mortally dark and chilly. For me there had been no warmth in religious conviction unless held upon a creed distinct and robust. I was then—and you will not be displeased to have me say here that I still am—one of that body of men including doubtless many and, for aught I know, most, of your Ethical Society—who hold firmly to a creed of a personal, almighty and merciful God and of a personal and immortal career, as the reasonable and true destiny of each human spirit. In those days, long ago, it was not so easy for me, as Dr. Adler has now helped to make it, to recognize the essentially religious character of the work he had then espoused and which here finds a beautiful and beneficent consummation. Not that to-night I waver at all in my own long conviction that in the very possession of the

kind of faith and even of the kind of emotion which brings men to praise the King of the Universe for the law of truth and the longing for life eternal, there is an enormously powerful sanction, support and incitement to the righteousness, personal and civic, which has been here steadfastly preached; although I remain fixed in that opinion, you of this Society have made me better see and feel the other side of the same truth. If the faith and emotion which I cherish as most precious possessions be solidly grounded as I believe them to be, then—as I now gladly admit—they will and must gain a still better growth in the preaching, though without a doctrinal creed —and in the practice though again without such creed—of right living and of unselfish devotion to human welfare. Surely every preaching of righteousness—every word clearly and reverently spoken—helps purge the eyes of the spirit of man that he may better and perhaps more surely look across the darkness whence he came into life and whither out of life he must take his emigration.

So, Dr. Adler, it is that, as a man thinking of things still larger and things still dearer to me than even the welfare of this city, I thank you and your associates from the bottom of my heart for what you have already done and what you have made ready to do, still more amply and splendidly, in the future.

But, I have, I fear, gone beyond what was set down for me. Still I do not quite forget that, on this evening, your building is dedicated to its civic, rather than its religious and ethical purposes, if, indeed, you can in anywise keep the two purposes separate. May I then, as a citizen, add some things to Mr. McAneny's words said in behalf of the Chief Magistrate of the city?

Can a greater service to New York be rendered by any body of its citizens in private life than to open here a

place for clear thinking and for sober and responsible speech? What service to the civic life of a Metropolis can be greater than regularly to bring to the moral test the practices of business and professional and political life? To be right ready for effective outcry when substantive morality affecting our social and orgainzed life is in danger. To teach respect for public sentiment. To teach what is rarer and no less important—to teach heroism, if need be, in resisting public sentiment—that is to say, to teach the willingness to stand, and to stand firmly in minorities—a heroism difficult and, in its completeness, perhaps impossible to men in public life. To withhold the supreme reward of affectionate, absolute, abiding popular reverence from the statesman who unduly loves the centre of the stage or to keep his ear to the ground. To distinguish the genuine heroism of civic independence from that moral arrogance and anarchy which would put to contempt the opinions and common sense of the masses of other and honest men. To exalt the second and sober thought of men in their political and social relations. To disparage and resist the common dictrine that the job of governing men is for any journeyman or apprentice; that no long-time labor or discipline in public affairs is necessary. To insist upon genuine and tried equipment for public service, which, if it be well done, is a vocation no less difficult than it is noble. To practice the chiefest of all things which make the race better—that is to say, to fill the minds of the children and younger citizenship with practical, lasting and lofty ideals of social obligation. And to show how, tenderly and usefully, to lend a hand to human misfortune or misery without encouragement to helplessness. And all these things which I have said in generalities, which it would take time to make more plainly specific—all these things this Society has done dur-

ing its fine career. All these things this Meeting-house is to help it to do still more amply in the future.

I have been told that this, in a way, is to be an "uptown Cooper Union." This Meeting-house is one for freedom of discussion within the limits of sincerity and decency. You will, therefore, be patient in listening to untrue things with the true things; for who surely knows in advance of discussion which, of the things that are mooted, are true and which untrue. You will sometimes have to let anarchy—at least in opinion—be preached as well as order. How much, indeed, of our most beneficent order was once, for most wise men, the worst of anarchy. You will welcome patient thoroughness; but if too ready to stifle utterances which are shallow or thoughtless, you will sometimes lose the best usefulness of free discussion; that is to say, a conspicuous opportunity for truth to show her superiority to error.

For all your wealth of purposes there is here ample opportunity. Truly, you are making this temple part of the living heart of the city. The accomplishment of your purposes will make our governors and mayors wiser and stronger, our legislators and our people wiser and more honest, and the city itself better worth our affectionate devotion.

Address of Mr. Isaac N. Seligman.

It is a great pleasure for me to attend this evening's reception, and to have the privilege of saying a few words of congratulation and encouragement.

When I behold this beautiful hall, so well adapted for its purpose, so dignified in outline, and so excellent in its acoustic properties, my mind travels back to the early days of this Society.

I believe that it was some thirty-three years ago, when my revered father, one of the prominent citizens of this community, and three or four other gentlemen who felt the need of some higher ethical religion than that given in the Synagogue, called to their aid Dr. Felix Adler, then a brilliant young student, who had been graduated from the German universities.

The Society was then formed, with my father as its president, and began its Sunday lectures in a small hall, with but scanty audiences. It encountered opposition, taunts, and even ridicule.

But what a change has gradually taken place! How the Society gradually gained adherents and supporters from many quarters, and how opposition gradually disappeared through the earnest and practical work of your leader and its friends, it is unnecessary for me to relate. It serves as an impressive and convincing lesson of how a just cause will in the end triumph.

The mantle of my father, who was the Society's first president and loyal supporter (whose memory will be tenderly cherished and highly honored both in this society and in our city), has now fallen on the worthy shoulders of my own brother, who is so nobly fulfilling the duties and responsibilities of the presidency of the society.

I trust that you will not consider the reference to my own family as indelicate, but no survey of the Society's work can be made without referring to the work and labors of those knightly pioneers.

Permit me to congratulate you on this fine hall—a tribute to the architect, its builders, and to your committee who have it in charge. As a citizen having the welfare of our metropolis at heart, I heartily approve of the uses to which the hall will be devoted. It will not only

serve as a meeting place for the Society, but I fervently trust that it will serve as a social centre, where discussions can take place of all subjects affecting the welfare of our city and its citizens—religious and civic. This, I understand, is the object of the Society, and especially of its leader. As he remarked in an interview a few days ago, this hall should never be given over to political mass meetings, but to questions requiring high and serious debate. It should serve as a sort of ethical clearing house, through which subjects of vital importance looking to the betterment of our lives can be discussed, and remedies suggested for evils. We have the People's Institute, the Civic Forum, and other societies and halls, but I believe that this hall, devoted to public service, philanthropy and ethical teaching, will deserve well of the public, and will fill a very urgent need.

Goethe laid down, as the three canons of criticism, three questions to be asked and answered:

1. What do you propose doing?
2. Is it worth doing?
3. Has it been well done?

In gazing at this noble structure, and contemplating the uses to which it will be devoted in the future, we can only answer in the affirmative. It is worth doing, and has been well done.

I have frequently been asked whether the Society will survive after its beloved and honored leader shall have been called away to join the great majority.

I believe, my friends, that this Society will continue its useful work when the present leaders are called hence, and my conviction is based on those high qualities of life—morality, righteousness, service—which will always endure, and which will always appeal to good citizens.

I fervently trust, however, that for many years to come

there will abide with Professor Adler that serenity of soul which will long defy and defer old age. However, we are all mortal, and the time will come when we all must wrap the drapery of our couch about us and lie down to pleasant dreams.

A criticism has been directed against the Society because of its idealism.

My dear friends, in this commercial age, idealism is sadly needed. Ideals, as has been beautifully stated by that noble patriot and friend of mine, Carl Schurz, are like stars. You will not succeed in touching them with your hands, but, like the seafaring man on the desert of waters, you choose them as your guide, and following them, you reach your destiny.

Your leader combines the ideal with the practical. I have had the pleasure of working with him in civic and altruistic undertakings for years. I can attest to those qualities of high morality and abiding courage which give him such a conspicuous place among the leading men of our city. His unswerving fidelity and the useful service which he has rendered to the youth of this country are wholesome and timely reminders that the path of duty may still be the path of glory in all the byways of life. The crying need of the hour, as it appears to me, is not fewer men with ideas, but more men with ideals.

It has always appeared to me that the word "service" is one of the noblest in the English language, and this word, which your noble leader has always emphasized in his discourses, and in his labors for the redemption of this city, should always be impressed upon us. He has shown to the citizens of our metropolis that it is our duty to transmute privilege into service—the service to be of use and help to our fellow-citizens.

Perhaps I have no right to speak so authoritatively on

this platform, not being as active a member of the Society as some others; but, as a citizen of the metropolis, interested in some of its good works, I feel justified in giving my views in responding to the invitation.

The success of this Society and the erection of this noble building are chiefly due to the moral conviction, indomitable courage, and firm hope of your leader. To him, to-night, with all his innate modesty, the consummation of his cherished hope must be fraught with satisfaction. In one of his lectures which I attended last year, he laid stress on "Let us work while it is yet day, for the night cometh when no man can work." How true this is. Let us all draw strength and inspiration from this thought, for it will enable us to do our duty, and will tend to sweeten and ennoble life.

In his yesterday's eloquent address your leader feelingly referred to some suggestions for the windows not yet adorned with any stained glass, and he intimated what artistic emblems he would like to have symbolized on the glass. The thought occurred to me at the time that some artists might suggest on the middle window the conception of the lightning from Mount Sinai and the rays of light and heat from Calvary fused into one picture representing the brotherhood of all peoples of the earth.

I trust, my good friends, that this edifice will always be consecrated to what is best in this life and in our city —never to any base uses. I trust that it will be a blessing to those who erected it, a blessing to those who maintain it, a blessing to the countless generations who will come after us, and to whom it is entrusted. May they ever keep on high the noble tradition of those who labored in its erection, and who have permanently contributed to beautify and dignify our city and the community.

Address of Dr. Stephen S. Wise.

Thirty years ago, and even within more recent times, any minister of religion who might have joined in exercises of felicitation to the Society for Ethical Culture would have rendered himself liable to the penalty of being stoned by his people. To-day, any minister of religion, whether of the church or of the synagogue, who would not gladly have part in this celebration of the Ethical Society, ought to be stoned,—in truth were petrified, even if he be not stoned. Not for the first time in history has a "Jewish heresy" done a rich and blessed work. The philanthropist is said to be the man who makes two blades of grass grow where but one grew before. Shall we not fitly style the leader of your Society a philanthropist, the lover and the servant of his fellowmen, who has been a nurturer and enricher of the spiritual life of his generation?

My own rejoicing in this hour is lessened by the thought that your Society has not become still larger in numbers and more potent in influence, that you have not won to the support of your movement the majority of that multitude of men and women who, for one reason or another, have seen fit to take themselves out of the life of the Synagogue and the Church. As a teacher of religion and ethics, I would that every man who finds it impossible to continue his affiliation with church or synagogue, might feel moved to enter your own ranks.

Let it be borne in mind that the Meeting-house which it has been given to you to build, is to be viewed by you as a land-mark. Like every land-mark of the spirit, it is not so much to record the progress that has been made in the past as to point to the advance which the future invites. Think not of this place as the fulfilment of a vision, but as

a halting-place in which to brace yourselves for the further march. This Meeting-house is to be regarded not as a trophy but as a tool, not as a sign of achievement but as an agency of service. Think of this place, ever, not as a goal at which rejoicingly to rest, but as a goad which is to quicken you to larger and nobler endeavor. If I understand the high purpose of the founder of the Ethical Culture Movement, the ultimate end is not to be the sheltering of your Society within a home, however beautiful, but the up-building of the "City of Light." Be not deceived. The dedication of this building is not to be the act of an hour, but the attitude of a life. The question of the hour is not,—to what do you dedicate this building, but to what does it dedicate you; not what will you make of it, but what will it make of you, what will it help you to make of your own lives?

Let it not be imagined that this Meeting-house is the home of the Ethical Culture movement. It is merely one of the indices of its widespread growth. The home of the movement is the American democracy, for it has begun to count in the life of the whole nation. Yours is the high privilege of being nearest to the fountain-head of its inspiration, which is only another way of saying that upon you rests a deepened obligation, a greatly augmented responsibility.

Neither are you the sole depositories of the truth commended by your leader to the reason and conscience of men. Nor was this Meeting-house needed to ensure the permanence of his and your work. His work lives in the enfranchised and re-liberated church and synagogue alike. On the one hand, Professor Adler's life and thought reveal the influence which has been exerted upon him by the past of the high and ancient religious fellowship from

which he is sprung. On the other hand, he has not less truly re-acted upon and re-shaped the religious life of his time. Your Society might be disbanded in this hour, still would his work live. The Peace of Appomattox was not less the work of Theodore Parker in part, because he did not live to hear the cannon roar at Sumter. The vital question is not whether this movement is to live and endure, but whether you are to have a part in its life and whether it is to live on through you or without you.

The purpose of this Meeting-house, if I understand it aright, is to show forth the ethical implications of the social, civic, industrial, educational problems of our time, and to emphasize, to magnify the religious-ethical bearings which underlie every movement truly making for human progress. And yet it should be said that ethical discussion may be as vain a thing as a religious ceremony unless in the alchemy of purpose it transmute itself into daily living. Futile in truth were your ethical faith, unless it moved you to have a part, and the part of leadership, in those movements of our time which, under high and wise guidance, shall lead to ethical readjustment and social redemption. The religious body, and I count your Society one, that is not aflame with desire to further the cause of man's highest welfare, is false to its mission and faithless to its duty.

Were I privileged to offer you a text at this hour, it would be the word of an American tribune, George William Curtis: "Morals and politics, which his right hand has joined together, not the shrewdest head nor the basest heart, nor the most prosperous nation, nor the most insolent and popular party, nor sneers nor falsehoods, nor men nor wicked laws can put asunder." Let this become a place patterned after the model of the New England meeting-house, the cradle of American democracy!

Be this a tribunal before which every question of our time is to be brought in order that its moral bearings may be rightly determined! Though it be meet that the spirit of high non-partisan debate prevail within these walls, there will come times that shall insist upon unhesitating and uncompromising affirmation. Here let men deny the validity of the slogan of a pseudo-patriotism, my country right or wrong, and learn to say with Lincoln: "My country, when right to be kept right; when wrong, to be set right." In the presence to-day of an imperilling tendency which would train boys in the ways and wiles of war, will you not insist that our youth shall be trained to become soldiers in the army of the republic, battling from hour to hour in times of peace that its flag be unstained and its name undishonored. The American experiment in self-government is not yet completed. Democracy as an institution is still on trial. The moral life, if not the political solidarity of the nation, is endangered by venal government and civic corruption. To-day, the integrity of one of our fundamental institutions, the judiciary, is threatened anew not by a word of criticism but by an act of vandalism, by a deed, which implies that high public service shall disqualify a man for public office. Does not this assault upon the honor of our courts clamor for outspoken protest?

Your Society's record of civic service in the past is a token of what this meeting-house is to mean throughout the years that are to come in the life of the city and the nation. The Biblical figure, the watchman on the tower, has not lost its aptness. You are to be watchmen on the heights, zealous to warn the citizenship when moral danger threatens. There are many men, who think of the forts in the outer harbor of our city as its strength and shield. If I were asked to name the fortresses and safe-

guards of our city, protecting it when needs must from itself, and seeking to keep it ever true to itself, I should point to this place as one of the fortresses of the city for there your leader upholds the banner of the imperishable ideal.

Address of Dr. Frederic C. Howe.

All ethics are becoming social. I am convinced that vice, prostitution, drunkenness and crime are for the most part social. They are the orphaned children of poverty.

And poverty, too, is social. It is the result of the new industrial relations that have come in with the city and the factory. Poverty is a by-product of modern civilization.

Is guilt really personal? It *was* in the days when each household encompassed within its walls the life of the individual. Then the offenses against society were of a personal sort. But the home has ceased to encompass the individual or the family, and the criminal classes are largely recruited from conditions which they cannot control. This is true of the predatory rich as well as the predatory poor. A few years ago we undertook to stop the offenses of organized wealth by criminal prosecutions directed against illegal corporations. We indicted the beef, sugar, tobacco and other trusts. They paid their fines and shifted them on to the consumer in increased prices. Now new leaders are rejecting old formulas. They assert that crime is not corporate; that behind the criminal act there is always an individual. Him, we must hold responsible, they say, for guilt is personal. Guilt is not personal; guilt is social. From the windows of our city halls we have hung prizes more valuable than any gold mine. They are franchises for street railways; for

gas, electric light and telephone service. The laws have said to the business men: "These are for you. Struggle for them; fight for them; take them,—on your own terms. You are at liberty to get them by persuasion,—by dining men,—by socially advancing them,—by standing in with the bosses or by contributing to the campaign fund of the dominant party. You can elect mayors and councilmen friendly to your interests or men who are identified with or dependent on you. You can seize these franchises by any means you will,—provided only you do not openly bribe a public official. A very slight limitation.

As a lawyer, I have defended several criminals. The last one was indicted for burglary. He was a skilled machinist. He earned $5.00 a day when at work. But he was injured by a machine. He had just been discharged from the hospital. For days he had been walking the streets seeking employment; his last penny had been spent. He had been driven from a cheap lodging house because he could not pay for a bed. He went to the kitchen of a hotel and asked for something to eat. The steward drove him forth as a lazy dog. Straightway, he went around the corner and broke into a rug store, and stole some Turkish hangings that he could neither use nor sell. The next day he was arrested. He plead guilty and was sentenced to five years' imprisonment. Up to that time he had led a respectable life. His guilt was not personal; it was social. He had a God-given right to an opportunity to work. In justice, his portion was a job; not a criminal sentence.

Vice, too, like crime, is social. It is of our own making. The responsibility for its existence rests upon us. It cannot be cured by penitentiaries, jails or reforma-

tories. It can only be cured by the correction of these industrial and social relations that breed it.

Poverty, too, is social. It is the product of man-made rather than God-made laws. Last summer, in Washington, there was solemnly enacted what is known as the Payne-Aldrich Tariff Law. It and the other indirect taxes collect $550,000,000; and they collect it from consumption. America is the only civilized country in the world that dares to collect practically every dollar of its revenues from the backs and stomachs of the poor. The tax is but the beginning of the cost. Economists like Professor Sumner, of Yale, and J. H. Hobson, of England, say that the monopoly prices made possible by the tariff amount to a billion and a half dollars in addition to the tax itself. Here is one law-made cause of poverty. In pennies, nickels and dimes the poor of America are impoverished for the benefit of the law-made class that rules.

Ten years ago a census of Cleveland was taken. In the same year valuation of the land underlying the city was made. In 1910 a similar census was taken, and a similar land valuation made. During the intervening years the population increased by 172,000. During the same period land values increased by $177,000,000. Every child that was born, every immigrant that came to the city added $1,000 to the value of the land upon which the community was built. Every man, woman and child was then taxed approximately 50 cents apiece, or $2.50 a family, in ground rent for the privilege of living upon land which they themselves had made valuable. In New York City the annual increase in land values is approximately $200,000,000.

This value is social. Land values are created by the community. We permit them to be appropriated by indi-

viduals and in so doing levy a tax upon those who toil. Land monopoly and the tribute which it entails is the heaviest burden of all upon society. And this tribute, this privilege of living idly from the toil of other men is a primary cause of poverty.

Our ethical conceptions, the relations of men, virtue and vice, are largely,—almost exclusively,—the product of social conditions. Ethics are no longer personal, guilt is no longer personal. They are the products of the complex civilization which the industrial revolution has ushered in. We, ourselves, produce the wreckage of the modern system. We produce it by the sanction which we give to the private ownership of the earth, to the private ownership of the highways, to the class control of the departments of government.

A social wrong can only be cured by social remedies. Poverty produced by law can only be cured by law. During the Budget debates in England last summer, Lloyd George, Chancellor of the Exchequer, announced that his party was making a war against poverty. Not by charity organization societies but by placing a tax upon the game preserves, the idle plantations, and the great estates which were used as homes for pheasant and deer rather than for human beings.

In the little country of Denmark there is practically no poverty. It has been abolished by law. There is no illiteracy; and there are very few policemen. Denmark is ruled by its peasant class. They have abolished the protective tariff and opened up the doors of the country to the trade of the world. The State loans money to its citizens with which to acquire land; while the railways are managed with one idea uppermost, and that is, service. There are no private slaughter houses; milk, sugar or other trusts in Denmark. There are no cold storage

plants between the farmer and the consumer. Denmark has applied democracy to her industrial relations.

Germany, in a measure, recognizes that poverty is social. And Germany seeks to mitigate its severity by giving the worn-out workmen a pension. It protects him from disease, by medical inspection, and prevents him from being disabled by accident insurance and the most careful examination and inspection of the factories. The German cities afford emergency work during hard times so as to save the self respect of the worker.

Almost alone among the nations of the earth America still treats business, dividends and profits as the sole object of governmental solicitude. It is our business men who are responsible for the corruption of our cities, states and nation. It is the ascendancy of the business class that explains much of the vice, crime and poverty. And these conditions cannot be cured by philanthropy. They can only be cured by the creation of a new sense of the obligations of society and the abolition of those special privileges which in producing unearned wealth, also produce unmerited vice, crime and poverty.

Address of Dr. Henry Moskowitz.

The chairman might also have introduced me as one who lives in a melting pot not alone of the nations but of ideas. For there is scarcely a religious, social or political aspiration unrepresented on the East Side. The East Side is usually associated with ugly tenements and picturesque pushcarts. Magazine writers have popularized the sordid surroundings of the neighborhood. These are unlovely to be sure, but few have communicated the soul of the East Side. It is a neighborhood which resounds with the cries of birth-throes; the birth-pains of a

newer social order. I love to tell the story about the two immigrant room-mates, for it truly reflects the aspiring soul of the East Side. One of them retired early, for a change. When his room-mate returned in the late hours, he was asked, "Where were you to-night?" "At a big Cooper Union meeting. Don't you know we celebrated the liberation of Turkey?" replied the late comer. "Were any Turks there?" "No, Jews." On the following evening the other friend came home late. "Where were you to-night?" was the natural query. "At a big Cooper Union meeting. Don't you know we celebrated the birthday of Tolstoi, Russia's Grand Old Man?" "Were there any Russians there?" "No, Jews." This conversation mirrors the aspiring spirit of the East Side.

Do you want to see, feel and hear the soul of the modern seethe? Go to the East Side. How like the age in which we live is that little East Side world. This is an age of political and social introspection in which not alone the philosophers but the masses are participating. How like the East Side! This movement is international. Need we turn to Europe or Asia for illustrations? The proofs are at our very doors.

Never in the history of our own country have our time-honored institutions been subjected to such frank and open criticism. A new political life like the new religious and moral life, is striving for adequate expression. Just as old religious creeds are being discarded because they do not express a present religious and moral experience, so old political creeds are out-worn and must give way to new formulations. The struggle between dead form and live content is not confined to religion and ethics alone. It has become a practical issue in the political and social movements of our time. That this is so, the following illustrations confirm: In the conflict between property

rights and human rights, between economic profit and human worth, the authority of our courts has been attacked. Without discussing the merits of any specific criticism, the re-examination of the basis of one of our fundamental institutions, the United States Supreme Court, illustrates to what extent political introspection among our people has gone. The new social conscience awakened by the modern industrialism presses for articulation in the law. The leaders of social progress just as in the religious struggle, are confronted with the bed rock opposition of formalists who refuse to recognize the need of reformulation and who are deaf to the plea for an adaptation of our jurisprudence to the new industrial order. We are witnessing before our very eyes a political revolution of profound significance for the future. Party machines are collapsing. There is a realignment in our political parties. The hold of party ties has weakened. This new alignment has called forth a new type of political leaders, men who have faith in the power of ideas and the responsiveness of the people to an appeal to truth and reason. They will not be fettered by the chains of lifeless party forms. Unlike the old leaders, they have not the wisdom of the owl which works in the night. Their's is not the mentality of calculation, but of principle. They are now seeking refuge from the opposition of those political formalists in a direct appeal to the people. Public discussion, therefore, is becoming more and more of a political necessity, a condition without which progress in democracy is impossible. Therefore, in the realm of party politics we note the same struggle between the formalists and those who are pushing forward to express the new life. But just because there is so much ferment, the movement must be directed with intelligence. The new standard-bearer of ideas challenges that discussion which means

deliberation. What we need is high debate in the light of principles. To the reflective mind there are other signs of the times which make him apprehensive. Among these are first, the suddenness of changes in America. Movements come in waves. Under the circumstances, the atmosphere is charged with hysteria and passion. It is difficult to distinguish between temporary clamor and deeper discontent. Old institutions are condemned without subjecting them to the serious criticism they deserve and new beliefs are accepted without sober consideration. Reform becomes a fad. There are too many superficial adherents to new causes. We hear of "parlor" socialists and "society" woman suffragists. Sincere socialists and sincere suffragists resent the intrusion of these faddists who flirt with deep convictions. Where there is such ferment, such a tense atmosphere of social aspiration, there is also need of a sense of humor and a sense of proportion which only deliberation in the light of principle can furnish. The parent Society of the Ethical movement which has stood for progress based upon reflection now dedicates its Meeting-house. To the prophets of a juster social order, to the fearless truth-searcher and to those who on principle oppose the advocates of change, we open our doors, and in the sweet reasonableness of an ancient prophet say, "Welcome, friend, step in and let us reason together."

RECORD SUPPLEMENT

The American School Peace League

THE American School Peace League is the best agency yet organized to prepare the new citizens of ten years hence to battle with the greatest dangers which threaten the Republic—militarism and race prejudice. Our land has been well called the social laboratory of the world and its solution of these acute world problems has far reaching influence.

The origin of the League was in a committee appointed at the first National Peace Congress held in New York, April, 1907. Great interest had been aroused in an extra session, arranged largely through the initiative of Miss Mary J. Pierson, which filled Carnegie Hall from floor to ceiling with 4,000 young people who came as delegates from their schools, armed with pencils and notebooks to listen to the distinguished speakers, among whom was Baron D'Estournelles de Constant. The great enthusiasm aroused suggested permanent organization for more extensive work. Mr. Carnegie offered to give $1,000 a year for ten years if the sum were doubled, and after a year's delay to raise funds an able secretary, Mrs. Fannie Fern Andrews, of Boston, was selected and through her sagacious management the work has advanced with marvelous rapidity. Strongly endorsed by the National Education Association at whose annual meetings the League holds its sessions it now boasts of fourteen State branches in Maine, Massachusetts, Virginia, New York, New Jersey, New Mexico, South Carolina, Arkansas, Oklahoma, Florida, Texas, Georgia, Ala-

bama and Mississippi, and others are in process of formation.

The president of the League is Superintendent Van Sickle, of Baltimore, and among its vice-presidents are President Jordan, of Leland Stanford University, and Miss Jane Addams. On its executive committee are Dean Kirchwey, of the Columbia Law School; Prof. Samuel T. Dutton, of the Teachers' College, New York, and President Woolley, of Mount Holyoke College. On its five standing committees of history publications, international work, meetings and discussions and the press are many able State superintendents, heads of normal schools and high schools and authors of text-books. The long lists of councillors in the annual reports are carefully selected from those who are vitally interested and not mere perfunctory adherents of the peace cause. The funds have been augmented but an income of $50,000 a year would be none too much if the nearly 500,000 teachers of the country are adequately to be reached. At the annual meeting in July, 1910, two sets of prizes were awarded of $75, $50 and $25 each to three seniors of high schools and three seniors of normal schools for essays upon subjects assigned by the League dealing with the history of the Hague Conferences and the opportunity and duty of the schools in the international peace movement. The prizes, known as the Seabury prizes, are offered again for the coming year.

The main work of the League is with teachers and normal students, as nothing effective can be done with pupils until the teachers are better able to teach patriotism and history and to count nothing human foreign. Programs are given the teachers for use on Peace Day, May 18. On this anniversary of the first Hague Conference, the celebration of which was unanimously recommended by State

superintendents at their annual meeting in 1907, special instruction is given on the notable advance in conciliation, arbitration and efforts toward world federation which mark the history of the last twelve years. The primary object of the League is to help educators to a point of view which the new commerce and world politics demand; to enable them to realize the new interdependency of nations and the methods of national defence that are far more powerful than costly dreadnaughts; to enable them, in this age when there is an appalling development of reliance on brute force to achieve peace, to see that it is cheaper to make a possible enemy a friend than to kill him when we have let him turn into an enemy. Few teachers see the vital connection between their daily task and their interest in the history that is in the making, and the nation's destiny; but their success or failure in comprehending world movements and our nations, unprecedented opportunity is coloring the thought of 20,000,000 young American citizens who will make history.

This last summer, in a trip to Scandinavia, Germany, France and England, the secretary of the League has taken the initial steps in arousing European teachers to consider similar leagues in their own countries and has met with warm response. Under some title which expresses "a better understanding between nations," rather than the actual word "peace," it is probable that several national school leagues will soon come into being.

LUCIA AMES MEAD.

The American School Peace League asks no fee for membership and desires enrollment of all teachers. The Secretary's address is 405 Marlborough street, Boston, Mass.

MORAL INSTRUCTION IN THE THIRD AND FOURTH GRADES OF THE ETHICAL CULTURE SCHOOL NEW YORK CITY

By John Lovejoy Elliott.

Foreword.

The following text is a sample of the direct moral instruction given in the Ethical Culture School of New York City. This introductory pamphlet has been prepared as a test of a certain method of presenting this course to the teachers of Ethics, whether in the home or the school. In place of generalizing about this course, several illustrative class exercises are presented substantially in the form in which they occurred in the class-rooms during the autumn of 1910. Thus the atmosphere of the class exercise is preserved, the art of story telling elucidated by ample illustrations, and both the specific applications and the methods of developing the same clarified. The "Suggestions to Teachers" are designed to aid the reader in his study of the course. They are therefore based entirely on the text, are specific, not general, and concrete rather than abstract.

The following selections were made from a stenographic report of class exercises conducted by Dr. Elliott. The "Suggestions to Teachers" were contributed by Dr. Henry Neumann, of the College of the City of New York. And the entire text was prepared for the press by Superintendent F. C. Lewis, of the Ethical Culture School.

Introduction by Dr. Elliott.

All the great teachers in all ages have taught in stories and parables. This was the characteristic method of the early Hebrew teachers, of Jesus, of Homer and Socrates, and, in our own country and time, of Lincoln who was as much teacher as statesman. Whatever may be said of story-telling as a means of imparting truth to adults, this method stands pre-eminent as a means of reaching the child's nature. It is far more difficult than most of us realize for a grown man or woman to look at life from the standpoint of a child. This is made somewhat easier in the case where the child is to be taught some definite thing, such as reading or writing. But when we are dealing with conduct and feeling, it is far more difficult; and it seems to me that our plight would be quite hopeless were it not that we have in the story the means of arousing in the child's mind powerful influences, and of introducing him to personages who seem to him real and remain vividly before his memory so long as he lives.

In the succeeding account, the first two years of school life have been passed over, the years in which the fairy story and the fable are made the means of reaching the child's mind. These may be made the subject of an article to appear later. At present, we are concerned only with the third and fourth years of school life.

Why should we take up in these years the Biblical and Homeric stories? In brief, the answer is that this material corresponds admirably to the life of the children in this period and can be of more vital help to them than anything that has been produced within the last two thousand years. At least this has been our experience in the Ethical Culture School. The mere antiquity of a story is

not proof of its value, but the fact that after having been repeated for two thousand years it still possesses a perfectly fresh attraction for the child of to-day, does prove that there is in it something of imperishable worth. Homer delineates in simple and lucid language the primary motives and avoids multiplying individual traits which might lead to confusion. The Homeric outlines are always brilliantly distinct, leaving to the reader a certain liberty of private conception and the freedom to fill in the sketch so as to satisfy his own ideals. This is just as true of the Bible as it is of Homer. The Biblical narrative depicts a few essential traits of human nature and avoids confusing details.

It is unknown by what quality in themselves or by what fortunate circumstances Homer and the Biblical writers succeeded in avoiding too great detail and in creating types of the utmost universality and yet imparting to them the breath of life, the motion, and accent of distinctive individuality. It may be that they succeeded because they lived in a time when life was much less complex than at present. They may have merely pictured what they saw in the life about them. The universal and the individual may have been blended in the early dawn of human history.

The Biblical narrative requires a special word. These stories are fairly saturated with the moral spirit; the moral issues are everywhere in the forefront. Duty and the conflict of conscience with inclinations are the leading themes. The Hebrew people seem to have been endowed with what has been called "a moral genius." Especially does their history emphasize the filial and fraternal duties to an extent hardly equaled elsewhere in literature. Now it is precisely these duties that must be impressed on young children; hence the peculiar value of

the Bible Stories. In this respect they cannot be replaced. Those who teach the Bible Stories merely because it has been customary to regard the Bible as the text-book of morals and religion, without, however, being clear as to its place in the scheme of moral education, will always achieve a certain result. The stories will never fail of their beneficial effect; but I can not help thinking that this effect will be greatly heightened if their precise pedagogic value is appreciated, and if the preparatory steps of the first and second grades have been taken in due course. To understand these stories a large tax is made on the attention of the children and a higher development of moral judgment is presupposed than the children in the first two years of school possess.

Finally, it should be remembered that the child should never be "preached at." The teacher may have been taught never to say at the close of a story, "And this teaches us, children"; yet the preaching attitude of mind may exist. The moment that the child even feels that he is being "preached at," there is liable to be created in him a feeling of opposition. Moreover, the child always feels that the story is true. For a time he has been a spectator of the events which have been described to him, and if he finds after all that it is only a sermon for the purpose of making him good, he loses his interest. This does not mean that the story should in any way fail to shed a light on the moral problems that the child faces; but our purpose is accomplished best if we put the story in the foreground. Cause and effect in personalities and conduct are made clear by the narrative itself. After the story has been well presented, however, these causes and effects may be emphasized and very direct applications made. But, I repeat, nothing should be done to make the child feel he has been "preached at." The teacher, of

course, has in mind definite applications for each story. The following is a brief summary of the stories and lessons taught in the third and fourth grades:

Grade III.

I. Adam and Eve.
  Obedience.
  Adam's fault in laying the blame on Eve.

II. Cain and Abel.
  Relation of two brothers who did not get on well together.
  Cain is not to be presented as an intentional murderer. The brand on his forehead was a sign that he should not be regarded as a common murderer.
  Evil consequences of jealousy and anger.

III. Noah and his sons.
  Peculiar charm for children.
  Reverence for parents—contrast between the second son, who laughed, and the other two, who showed their father respect.

IV. Abraham and Lot.
  The generosity and good feeling of Abraham toward his brother.

V. Hagar and her child; The Angels going to the camp of Abraham; and Sodom and Gomorrah.
  Hospitality.

VI. Sacrifice of Isaac—should be altogether omitted.

VII. Rebecca at the well—a most charming idyl of patriarchal times.

VIII. The Jacob cycle of stories.
  Presented as the story of a man who begins with many undesirable traits, but gradually develops into a good man.
  The incidents of his life may be related in the following order:
  (1) Taking advantage of his brother in distress.
  (2) Attachment of Esau to his father.
  (3) Jacob's deceit (leaving out reference to Rebecca).

(4) Jacob's discipline beginning in his relations with Laban.

(5) The forgiveness of injuries—Esau's magnanimous conduct.

IX. Story of Joseph.

In the opinion of many the best story ever written.
Evil consequences of conceit and tale bearing.
Moral cowardice.
Paternal love.

Joseph's experiences in Egypt teach many lessons. Among the most important are Joseph's rise in spite of adverse circumstances, and his forgiveness and generosity toward his brothers.

Grade IV.

The Homeric Stories require a special word of introduction. Odysseus is the type of resourceful intelligence, Achilles of might and valor. These types appeal strongly to the boy of nine or ten years. As he develops beyond the period of early childhood, the spirit of adventure takes a strong hold upon him. There is a difference between the spirit of play and the spirit of adventure. As soon as the exertion required in carrying out the game becomes fatiguing, play loses its charm. Adventure, on the contrary, gains in attractiveness by virtue of the very obstacles encountered. Hence the importance of supplementing the love of play with the love of adventure. Now the love of adventure seeks an outlet in the life outside of the home—in comradeship and in the group or gang organizations for athletics, excursions and various adventurous undertakings. Early in the development of these social instincts it is important to place before the boy splendid examples of courage, comradeship, leadership and group relationships in general. These examples

are furnished in the best form by Odysseus, Telemachus, Achilles and their respective adventures.

While the Homeric Tales are particularly appropriate for the boys, they contain many important lessons for the girls, as well. Such, for example, are the types of noble womanhood, illustrated by Queen Arete and the faithful Penelope.

The main ethical elements in the Narratives are as follows:

(1) Conjugal affection and love of home. Odysseus's willingness to face any danger, if only he might return to Ithaca and his wife and child, and Penelope's patient devotion to her absent husband and little son are undying examples of these virtues.

(2) Hospitality. The reception of Odysseus by Nausicaa and her parents is a striking illustration.

(3) The filial conduct of Telemachus.

(4) The presence of mind and resourcefulness of Odysseus.

(5) Respect for grandparents—respect shown Laertes.

With these main ethical themes in mind it is possible to choose from the story of the Odyssey many illustrations and create for the children wonderful living pictures that shall be as real to them as the life they see about them. Perhaps the greatest service that we can render the children is to read and relate to them as many as possible of these splendid old Homeric stories. The following is a list of several of the stories used in the Ethical Culture School:

I. Odysseus' departure from Calypso's Island.
   Attachment to home.
   Resourcefulness.
   Aesthetic description of Calypso's cave.

II. Struggle with the storm and sea.
    Presence of mind, courage, fortitude.

III. Æsthetic picture of Nausicaa and her maids.

IV. Odysseus' reception at the palace of Alcinous.
    Hospitality.

V. King Æolus and the bag of winds.
    Evil consequences of greed and treachery.

VI. Adventure of the Lotus Eaters.
    Told as a story of laziness.

VII. Adventure in the cave of Polyphemus, the Cyclops.
    Again illustrative of presence of mind and courage.

VIII. The adventures on Circe's Island.
    Evil consequences of greed and anger.

IX. Odysseus' visit to Hades.

This may be developed or omitted as the teacher sees fit. In the Ethical Culture School it is always handled in the following way: It is thought advisable to give the children, early in their lives, wholesome and natural thoughts of death. The teacher takes occasion to describe the earlier views of death which the Greeks had held and the way in which these nations developed and brightened until the vision of the "Elysian Fields" is reached. The idea of the Island of Hades is described as a transition notion lying between the earlier and later Greek views of death.

X. The Sirens.
    Temptation.

XI. Scylla and Charybdis.
    The dangers and perplexities of action.

XII. The Cattle of the Sun.
    Disobedience.

XIII. Odysseus' return to Ithaca.
    Devotion of Penelope.
    Persistence.
    Faithfulness in animals.
    The beautiful picture of the reunited family.
    Respect shown Laertes.

XIV. In the latter part of the year a few weeks are devoted to the stories from the Iliad.

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Story-Hour Courses from the Greek Myths, Iliad and Odyssey. (5 cents.)

Story-Telling from Norse Mythology and Nibelungenlied. (20 cents.)

(These three pamphlets may be had at the prices mentioned by writing to the Carnegie Library, Pittsburg, Pa.)

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* Editions of stories are so numerous that this list contains only the names of accessible bibliographies. References will also be found in the books on the method of story-telling.

ILLUSTRATIVE CLASS EXERCISES.

Third Grade.

Lesson I.

The work of the year is begun with a spirited conversation about objects in nature observed during the summer. Using this as an introduction, the teacher begins the first story—that of Adam and Eve in the Garden of Eden.

"All right. Now I want you children to think of all the things you saw this summer and all the things you have spoken about as though they were together in one place. Mountains, little valleys, high peaks, great trees, little mountain brooks running through the valleys, and all the finest, most delicious fruits. Think of flowers always growing, of birds, and all the different kinds of animals including zebras running around with the lion and tiger. And think of all the animals being just as tame and gentle as can be: the lion lying down with the lamb, and everything safe and peaceful. When people say that everything is just perfect, things can't be better, they call that place—what? A little house? A little paradise. Well, I guess that's a new word for you. It means something very, very beautiful. A long, long time ago, at the beginning of the world, there was just such a beautiful place, a lovely garden. In that garden there were two children and they used to play together all day long. The name of the boy was Adam and the name of the girl was Eve. Brother and sister, they played together in this garden all the live-long day—never had to go in for meals, because all they had to do was to pluck the fruit from the trees. And then at night, if you will believe me, they didn't have to go in and take off their clothes and be put

to bed. It was so warm they could just lie down under the trees and go to sleep, and there was no undressing for bed and everything was just the way boys and girls like it. And all they had to do all day was what they wanted to, and there was no quarreling. They didn't quarrel for some reason. I suppose for the same reason the lion didn't eat up the lamb. Everything was just lovely in the garden of paradise. Another name for this place was the Garden of Eden. And I like to think that is the way the world began, don't you? Let's think of that now for a week, and next week we'll have some more of the story."

THIRD GRADE.

LESSON II.

After a brief review of the story of Adam and Eve in the form of question and answer, the teacher continues:

"It was said that the lamb would lie down with the lion. If a little woolly lamb were to lie down with a lion now, the lion would be better pleased than the lamb, wouldn't he? But in the Garden of Eden they could lie down together and that was just as beautiful as it could possibly be."

"Now I will tell you a little more about the boy and girl. I said that they didn't need to take off their clothes and go to bed at a certain time; and that is a good deal of trouble, isn't it? Do you remember, Stevenson wrote a poem about it? And in the morning when they woke up, there was no bother about getting dressed. It must have been nice there. And all the animals—no matter how fierce they are now—they had good dispositions then—everything was gentle and kind. And the father used to come every night and they liked that part of the day best and they would run and meet him just as fast as their

legs would carry them. Some say God made the Garden; some say Father. It is the same story."

"The father said to the children: 'Now you may play with any of the animals, you may go anywhere you wish, you may eat any of the fruit except from one tree. On that tree grows fruit that is not good for anyone,' and he said 'While you may take the fruit of any other tree in the Garden, it isn't good for children to eat that fruit. You must never touch it.'"

"'I won't,' said Adam—you know how easy it is to promise— 'Oh no, no, we won't touch it'—they talked like that to their father. 'Because,' he said, 'it is the law; it is the rule, that when anyone has eaten from that tree he has to leave this garden, he cannot live here any more.'"

"Well, one day Eve was playing by herself. She didn't know what to do. Suddenly, by accident—she did not mean to do it—she found herself near the tree of the forbidden fruit, and she looked at it and then the story says, out from the grass there came a little snake and he ran up the tree and put his head out from among the branches, (mind you, the snake had a good disposition; she wasn't a bit afraid of him) and he said: 'Eve, why don't you take some of this fruit?' And she looked at it and it looked so tempting, as if it would be sweet—the kind of fruit you would like to set your teeth in, it would be so juicy! Now, if she had been a wise little girl, she would have run away just as fast as she could, because she knew that if she stayed there she might eat it. But she didn't run. She stayed there and listened to the snake and she looked at the fruit. It looked good, but she remembered what her father had said. But you know how easy it is to put out your hand. It is so easy to do that. And then when you have a piece of fruit in your hand, your hand carries it

right up to your mouth. And so Eve tasted it. Then she remembered Adam and she said: 'I must give Adam some of it.' So she ran to Adam and he said: 'Oh! you bad girl, you have taken some of that fruit our father told us we mustn't touch. What is it like?' and he took it and ate the other half. That is the first time that anyone had ever disobeyed and it began to have a bad effect on their dispositions. While they had been happy before, now they began to be afraid. They began to be afraid to meet their father. Their father had told them not to do that thing and they had done it. They hid in the bushes and afterwards they heard him calling: 'Adam, Eve, come here.' And he said: 'Why did you take that fruit?' and Adam said right then: 'Eve tempted me.' What does 'tempted me' mean?"

"Told him to do something."

"Adam looked at his little sister and he said: 'Eve tempted me.' I have always thought that was a very mean kind of a way for a boy to talk about his sister. Of course she had tempted him, in a way, but Adam needn't have told it. But it didn't make any difference to the father. He said: 'You know it is the law. Anyone who has eaten from that tree cannot stay in the Garden.' "

"Then all of a sudden, the great gates opened and Adam and Eve had to go out. And there appeared two great angels with flaming swords and they stood there by the gates of the Garden and nobody has ever been in that Garden since. They had to go off into the desert, so dry and hard. And Adam, being the stronger went to work and dug and dug and I think Eve helped him. And they made themselves a new garden, but it wasn't like the old one. That last view they had of the Old Garden, just as the sun was setting, and the birds were singing and the

flowers blooming, is the last anyone ever saw of the Garden where the lion and the lamb could lie down together in peace."

"And that is the story of Adam and Eve. The first story we have this year. I want you to learn a little bit of a verse about so long. And remember it when anyone tells you to do anything wrong."

"The first great law is to obey."

Third Grade.

Lesson III.

After the children have reviewed the story of Adam and Eve, the teacher proceeds with the application as follows:

"Henry, what little sentence about so long did I tell you to remember?"

"One way is to tell the truth."

"No, siree!"

"The first great law is to obey."

"Yes, and if you tell your fathers and mothers that you know that, they will be very happy. The first great thing that children have to do is to obey. Is it always pleasant to obey?"

"No."

"Is it always best?"

"Yes."

"If you would really learn that, it would be a very good thing; not merely learn the sentence, but learn to do it. It would be better than a fairy wand. You know the kind of wand that turns pumpkins into chariots and all that sort of thing?"

"William, what do you think of Adam when he said Eve tempted him?"

"It wasn't very manly of him. He ought to have taken the blame himself."

"Well, I know there are some folks who, when father or mother looks grave over something they have done, try right away to put the blame on somebody else. Once I found one great big boy and one little boy in a room where they had no business to be. And I said: 'What are you doing in here?' And what do you think the big boy replied? He pointed to the little boy and said: 'He made me come in.' Now I knew that the big boy couldn't be *made* to go in by a little boy. Well, it certainly was not manly in Adam to say that the fault was his little sister's. To put the blame on one's little sister or on anybody else when one has done it himself is a mighty sneaky, mean thing. Nobody likes a sneak."

PUPIL: (getting away from a disagreeable subject)—"I have seen a picture of Adam and Eve."

"Yes? You will see many before you get through."

"And they weren't very small."

"No? Well, I'll tell you. This is one of the stories, girls and boys, that you will hear told in many different ways. For instance, some say in the story, not that it was a father, but that it was God who made the garden and gave it to the first man and woman. That is the reason they were represented big. Some people say the snake wasn't a snake; it was the Devil. Now, personally, I don't believe very much in devils. I don't believe there is any such thing as a Devil. I don't think that snake talked either. I think it was just a story—that snake business. But when you think of a little make-believe snake of temptation talking to people, it makes it kind of interesting. I have seen that snake of temptation hide in many places beside apple trees. But oh, he loves apple trees, that snake does. When I think of how many peo-

ple have been tempted by apple trees—well, where does the little snake of temptation hide?"

"Any place."

"No. He seldom hides—let us say, if boys hate cold water, he seldom hides in the bath-tub."

"He hides in places like where candy is."

"Yes, one of his favorite places is the candy box. Where does the snake hide beside candy boxes?"

"In cake."

"Yes, in the cake box. Sure."

"In sugar bowls."

"Where else?"

"In ice cream."

"Yes, I see this class likes to be well nourished. Yes, and he not only hides in things to eat but sometimes when boys and girls have done things they hadn't any business to do, he comes out and makes them scared, and when mother says: 'Did you do this?' and you say you didn't, that is the little snake of temptation. Of course there never was any such snake, but we tell that story so as to make it interesting, you see—about the snake hiding in the candy boxes and the snake of fear. What did St. Patrick do?"

"Chased all the snakes out of Ireland."

"Well, I'd like to see you become a lot of St. Patrick's and chase all those snakes away. Now I think that is all we need to say about that story at present. By and by, we'll write it out on paper."

Third Grade.

Lesson IV.

The applications of the story of Adam and Eve are re-

viewed by question and answer. Care is taken to suppress boastfulness and "goody goody" talk. Teacher:

"It is a very strange thing but people who have ever taught in the best kind of a way have taught in stories. Those men in the Old Testament and Jesus also taught in stories. Lincoln taught in the same way. You see, people forget things out of books, but they never forget stories."

"Now we will have a new story. It goes this way. Adam and Eve had two children. The name of one was Cain and of the other Abel, and they were very different. Cain had eyes and hair as dark as night, and Abel was a sunny boy. I don't know, but I imagine he had blue eyes and light hair, the color of sunlight. Well, of course, it is all right to have black eyes and black hair but it is very bad to have a black disposition, and that, in the case of Cain, went along with the other things. He had a black look and black brow. Now Abel was friendly; he was good natured always. He seemed to feel that way. Cain, on the other hand, was sometimes very black spoken. Well, naturally, when folks are disagreeable they have few friends. Only good natured people have friends and Abel had a great many. People always loved to have him with them. And so, always as boys and brothers they were quite different. Abel would be off playing with the others—Cain left by himself alone. Cain would say: 'There is Abel gone off again with the others and left me behind,' and he would say to himself. 'The others like him and they don't like me'; and so one of them was lonely and cross while the other was happy and jolly, and perhaps he was a bit selfish, I don't know. And so they grew up that way. As you are when children, so you are apt to be when you grow up. As the saying is: 'As the twig'—by the way, what is a twig?"

"Two children born at the same time."

"No, no. That is a twin. What is a twig?"

"A little branch."

"And they say, if you take a little twig and bend it, that is the way the whole tree grows up. 'As the twig is bent, the tree's inclined.' And so you grow up to be the way you were when you were little."

"Now, Abel became a herdsman and he made lots of money—he had many cattle and sheep and lambs. He was very fortunate and all he had to do the whole day long was to lie under the trees and watch the sheep. He lay there in the shade day after day and whistled and sang and never had much trouble—just lay there in the sun and had a good time. Cain was the farmer and oh, he had such a hard time! He had a piece of land like land in New York State and New England. What is it they have to take out of the fields?"

"Stubs."

"Weeds."

"Stones."

"Yes, and he would put a big lever under the stone and push and work it there in the sweltering sun. And sometimes he would look up on the hillside and see his brother taking it easy, and when he saw him having so much better luck than he had, he hated his brother with all his heart. The way the Bible puts it is that Abel's sacrifice was accepted and Cain's was not. That is the way it is put. What do you call that word when you grow angry with people because they have things better than you?"

"Envy."

"Another word?"

"Jealousy."

"Jealous! and that is the way Cain felt in his heart."

Third Grade.

Lesson V.

"Well, children, what was our story about last week?"

"Cain and Abel. Abel was a ranchman and Cain was only a farmer. He had a very hard time."

"What was it that he had to get out of the fields?"

"Stones and weeds."

"Yes. He nearly broke his back and nearly broke his heart. He would look over there and see Abel lying in the shade and playing on a pipe (not the kind of pipe you smoke, but a musical instrument) and his flocks were increasing and he was growing rich, while Cain, poor fellow, was having a so much harder time. Then that black disposition of his, those black feelings—what do we mean by black feelings?"

"Not nice feelings; you don't like people. You feel, 'I'll get even with them'—like that. And people with black feelings don't like other people and other people don't like them. And when you have a bright disposition everybody likes you."

"Yes. And I have even known one person to strike another. Those black thoughts are bad things. You feel glad when a person you don't like falls down and hurts himself and you are sorry if any good comes to him. If you saw another boy with a little pony cart—and they are so jolly, those little pony carts—and you said: 'Oh, I wish I had one like that!'—would that be a black thought?"

"No, I don't think that would."

"Why not?"

"I don't think it would be, because you say: 'I wish I had one *too*."

"Yes. If you want one but would like to have the other boy or girl have one too, all right; but if you want to have his and have him walk on the ground that is black, very black. But if you wish you had one too so you could race together, that is all right. We have to get rid of all those black thoughts and that is quite a piece of work."

"One day Cain met Abel walking in the field, and Cain, in his heart, had black thoughts—cross, angry thoughts—because everything seemed to be so bright for Abel and everything looked so dark to him. Now, to tell the truth, Abel was just thinking about himself as he was hurrying along; thinking of where he was going and whom he was going to meet; thinking of his friends and the happy time he was going to have. He was telling Cain, poor Cain who didn't have anything, about his herds and his lambs and he was talking big about himself, all about Abel, and he never even turned his eyes to look on poor Cain by his side. And Cain grew more and more angry and more and more jealous and more and more did he have a feeling of hatred towards his brother until finally, while Abel went on talking and talking, Cain turned and with his great strong arm struck him a blow. Abel wasn't expecting it and, as he fell, his head struck a stone; but Cain walked right on. He felt better, he wanted to hurt him some more and he hurried on and wondered why Abel didn't come and fight. But there was no sound. He walked on and on, listening for his brother to come after him, but he didn't come and he said: 'I wonder where he is? Is he a coward? Has he gone home?' Pretty soon he walked more slowly and finally stopped and turned around and looked back, but Abel was not anywhere in sight, and as he stood there looking back, he said: 'I wonder where he is!' Then it seemed to him as though a voice spoke to him and said: 'Cain, where is

your brother?' And Cain answered: 'How should I know? Am I my brother's keeper?' (Keeper—Guardian.) No matter how he answered, no matter how much he talked, the voice kept on saying: 'Cain, where is your brother?' Finally he could stand it no longer; so he turned around and walked back slowly and as he walked he became more and more anxious until, at last, he broke into a run and coming to the place all out of breath, he saw his brother lying there in a pool of blood. And Cain went down on his knees and cried aloud and said: 'I am not fit to live any more.' But he was sorry too late. It didn't do any good. He was sorry for the black thoughts when it was too late. But because he felt so bad and because he wanted to be a good man, a sign was given to him to show him that his life would not be required of him. And he went to another country and he worked and worked harder than he ever had before. And he became a good man because he got rid of those black and angry thouughts."

"Now I want you to learn a little bit of a verse, will you please? This is the second great law. What was the first great law?"

"The first great law is to obey."

"And this is the second one: 'If your brother does you a wrong, remember that he is your brother.' Say it together."

Class repeats.

Third Grade.

Lesson VI.

After a brief review of the story, the teacher proceeds with the application:

"What was the matter with that man Cain?"

"He was mean."

"Yes, he was mighty mean. What kind of meanness did he have?"

"He was jealous."

"Yes, what is that?"

"When they think that someone has it better than they have."

"Selfish."

"Had black thoughts."

"Yes. That is just the picture name. It was really what we call jealous. What do children sometimes get jealous about?"

"When they think people have better times than they have."

"Whom do children sometimes feel jealous towards?"

"Brothers and sisters."

"Yes. Have you ever heard of the expression 'treating white'? Well, that is just the opposite of having black thoughts. When children have black thoughts they don't always strike. What do they do?"

"Sulk."

"What else?"

"Make faces at each other."

"Call names."

"Talk about them."

"Talk about them and then—"

"Tattle."

"Tattle. And that means getting other people into trouble. Sometimes you have to tell your father or mother about something that has happened; but to tattle, just for the sake of getting others into trouble, when you say: 'Oh, he did that'—that is not nice, that is what you call being really and truly very mean. That little bit of a tongue of yours, just behind your white teeth, can make

as much trouble as your fist. If you saw a boy driving in the park with a pony, or if you saw a boy with roller skates and you wanted them too, is that being jealous? What is it when a person says: 'Oh, I wish I had a pair of roller skates'? is that being jealous? What is being jealous?"

"If you said: 'I wish I had a pair of roller skates and that boy didn't have any."

"What are some of the things that make children jealous?'

"If a boy has something nicer and you want it."

"If you want one too?"

"No, if you want his."

"What things sometimes give people these black thoughts?"

"Candy."

"Yes. Have you ever heard of the little girl who was at a party and when the cakes were being passed she saw one that she thought was bigger than the others and had just the right kind of frosting on it? Well, when they came where she was sitting the little girl next to her took that very piece of cake, and the first little girl called out: 'You great, big, greedy thing! I wanted that myself.' Yes, cakes and candy. What other things?"

"Toys. Different things."

"How about this, if a favorite uncle comes and takes somebody else on his lap? Do you like that?"

"No. You think he likes him better than he likes you."

"Suppose you had a little sister much smaller than you; just a real baby sister, just big enough to walk around. And you had a nice red apple and you were about to set your teeth in it when the little sister snatches it away from you, and when you try to take it back, she holds on

with both hands. Would you slap her? Would you fight with her?"

"Yes, I would, if I wanted the apple very bad."

"You would fight with her?"

Second pupil:

"No, I wouldn't."

"Why?"

"Because she was younger than I."

Another pupil:

"Go and tell on her."

"You might have to go and have father or mother settle the question. Let's have some one who has a little brother or sister. Let's speak out of our experience. What would you do?"

"Well, I should say that she ought to go and get another one."

"But there isn't another."

"Divide it in two."

"That wouldn't be a bad way at all. But supposing she is quite sick that day and wants to hold on to all?"

"Why, let her have it."

"Why?"

"Because it is cowardly to fight about it, especially with a little girl."

Second pupil: "I would give it to her."

"Why?"

"Because I would rather she would have it than myself."

"I don't know about that. I'm rather suspicious. You look as if you ate an apple once in awhile. Well now, I will tell you what I think would be the thing to do about that. Whatever you do, remember that after all you really love your little sister more than you do that apple. Now, some children would act as if they loved the apple more

than the little sister. What you really want to remember is that you really love your sister more than you do the apple. But if people acted as if they loved the apple more than the sister, then they would be 'pigs,' and that is all there is to that. Did you have a little verse to learn?"

CLASS: "If your brother does you a wrong, remember that he is your brother."

"Very nicely said. Now, I think we will tell you one more story. This is a tale of long, long ago, and you know people didn't even live in houses in those days; they lived in tents. It was in a much warmer country. They had herds of cattle, goats, asses—all different kinds of animals—and one of the very richest of them was a man by the name of Abraham. In those days the older brother was always the head of the family and decided everything. He could say to his younger brother: 'You go here and you go there,' and his brother must obey. The law gave him the right to command. Now one day, while Abraham was sitting on a hill not far from his tent, there came to him his young nephew, Lot. He was coming very fast as though he were angry. And Lot was very angry as we shall see. Both Abraham and Lot had a great many cattle and as it had been very, very dry weather the herdsmen drove the cattle to a deep well, the only well any where round, to drink, and the cattle of Abraham and the herds of Lot had gotten all mixed up. Then the herdsmen of Abraham and the herdsmen of Lot had gotten into a fight and one of them had killed another. So Lot came up in a terrible rage and said: 'Look here, Abraham, one of your men has killed one of my men. Now this sort of thing has got to stop. What are you going to do about it?' Oh, he was *very* angry! Now, if Abraham had answer-

ed back in the same kind of voice, there would have been a fight between them; but Abraham, although he was the older, and had a right to send him away, remained calm and looking about him over the country said: 'Brother Lot, there isn't room in this country for both your herds and mine. Therefore let us divide the land. If you go to the north, I will go to the south. If you go to the east, I will go to the west. Let there be no strife between us for we are brethren.' What does strife mean?"

"Fight."

"Let there be no fight for we are brothers."

"Let there be no strife between you and me for we are brothers."

(Illustrative lessons in Grade IV. will be given in the next number.)

MORAL INSTRUCTION IN THE THIRD AND FOURTH GRADES OF THE ETHICAL CULTURE SCHOOL NEW YORK CITY

(Continued)

By John Lovejoy Elliott.

Fourth Grade.

Lesson I.

This year we are going to have very much livelier stories than last year. They are going to be about a far off country and a very great war. Do you like stories about war? (Yes) Fine. These stories are going to be full of war. It began in this way. A great party was given, as it often happens in fairy stories, and one of the goddesses, who was a most disagreeable person, was very angry because she wasn't invited and determined to send something to the party even if she didn't go herself. She said: 'I'll show them!' So what did she do? She got a golden apple and wrote on it: 'For the Prettiest,' and she threw it into the garden where they were having the party. Now I am sorry to say that these great goddesses knew they were very pretty and when the apple said ,'For the Prettiest,' they all grabbed for it and claimed it each one for herself. So they promptly started in to squabble, and no one dared to go in there and decide which was the prettiest because the goddesses were very powerful and would make trouble for anyone who did. There were Athene, Goddess of Wisdom; Hera, the Goddess of Wealth; and Aphrodite, the Goddess of Beauty. Well, at first, the people didn't know

what to do; but finally they called in a shepherd from the fields nearby and agreed to ask him to decide the question."

"Now this young man was not a shepherd at all but a king's son in disguise. He had been sent away from home by his father, Priam, King of Troy ,and his name was Paris. He was asked to decide which one of the goddesses was the prettiest, and he said he would think it over—he didn't want to get into trouble either. Then Athene went to him and said: 'Paris, you give that apple to me and I will give you all the wisdom there is in the world. You will know more than anybody else.' Then Hera, the Goddess of Wealth, went to him and said: 'Paris, if you will decide in my favor, I will give you all the wealth of the world and you will be the richest of men.' Finally Aphrodite, the Goddess of Beauty, said: 'If you will give the apple to me, you may have the prettiest woman in the world for your wife.' Then Paris thought it all over and said to himself: 'Well, wisdom isn't much—wisdom is sometimes troublesome; money? why, my father has plenty of money; prettiest lady in the world?'—Now Paris was very proud and he liked the idea of having the prettiest woman in the world for his wife, so he decided in favor of Aphrodite."

"Now the prettiest woman in the world was Helen, the wife of King Menelaus, who ruled at Sparta, and Paris had to go down to Sparta and steal Helen away. She had had many, many suitors and her father had made all of them promise that if ever she were in trouble they would come and help her; so they were under that oath. One of these suitors is the hero you are going to hear about. His name was Odysseus. He was very, very clever. There were bigger, richer, greater men, but when it came to sitting down and thinking out what was

the next thing to do, Odysseus was the best of all. He was very shrewd. He had been a suitor for Helen's hand too; but had married a very lovely lady named Penelope. She was a very charming lady and they had a little son named Telemachus. Now Odysseus didn't want to go and join the other suitors in aiding Helen; he was too happy at home. So he began to wonder what he could do, and he decided he would pretend he was crazy. But people would say: 'That is rather queer, for him to go crazy all of a sudden'; so he had to prove that he was crazy. He got a bull and a horse and hitched them together and began to plow up the sands of the sea. Then the people said to one another: 'It is very queer that he should go crazy. Let us try him and see if he really is out of his mind.' So, Palamedes took the little son of Odysseus, Telemachus, and laid him down on the sand where Odysseus was driving along, plowing up the beach with the bull and horse hitched together. They thought that if he were crazy he would drive right over the baby (rather hard on the little boy wasn't it?) but, if he were in his right mind, they knew he would turn aside. So along came Odysseus and saw his son lying there right in his path. Of course he turned out to keep from running over him. Then he looked around and saw the men watching him, and I think he must have had to laugh a little to think he had been caught."

"Then Odysseus got his men together and with twelve ships sailed away for the Ten Years War, because the battle of Troy, or Ilium, as the Greeks called the city, lasted ten years."

"Our first story begins now, after the battle of Troy was over and Odysseus had been away from home a long, long time. At his home changes had taken place. Helen had been restored by a trick that had been worked out by

Odysseus; but Penelope was alone with Telemachus, who was by this time a young man. He did not remember his father, but had heard from his mother what kind of a man he was. Penelope's house was filled with suitors who wanted to marry her, saying that Odysseus would never return. They sat all day in her palace, ate the food that was there, drank the wine, and made a great noise and shouted around the house. They were all the time threatening her and showing their dislike for Telemachus. It was very trying for Penelope who had no notion of marrying any one of them. If she had said: 'No, I will never take another husband,' they would have replied, 'All right, we will burn the house over your head.' So she said to the suitors: 'First I must weave this cloth.' She wove and worked all day, saying: 'When I finish this I will choose a husband.' Well, she worked and worked and yet the cloth was never finished. How could that be, when she worked so hard? The suitors suspected something and they said to one another: 'We will go and see.' So they went and found that she raveled out at night all the stitches she put in during the day. Well, that wouldn't do any more and she was in very, very deep trouble. That isn't all, but we will leave the story there and go over to the island where Odysseus is and see what he is doing."

"Odysseus had been shipwrecked on a very beautiful island where there lived a very, very beautiful nymph named Calypso. You might think that Odysseus was very happy there, but he wasn't. He wanted to go home and see his wife and boy; and so he sat one day on the shores of the island, looking out over the sea, toward his home land, away over beyond the skyline, and he wept. Men don't often weep; but when Odysseus thought of his wife and boy, he cried. Then he rose up, feeling that he

couldn't stand it any longer, and walked back over the island, and down the avenue of high trees to the beautiful cave where cool, sweet water bubbled forth from the ground, while overhead the birds built their nests in the big branches of the trees. And there Odysseus found the beautiful golden-haired Calypso and he said to her, 'Queen, let me go home to Ithaca,' and she looked up at him and, seeing how eager he was to go home, replied: 'Is Ithaca so much lovelier than this place? Is Penelope so much more beautiful than I am, that you want to go back?' Then Odysseus answered: 'No, Calypso, my wife is not so beautiful as you are, my home is not so beautiful as this island; but Penelope is my wife, Ithaca is my home, Telemachus is my son; and I want to go home to my own wife, home to my own boy.' Then Calypso saw how deeply Odysseus wished to go home and said: 'All right, you may go; I will keep you here no longer.' "

"Next week, we shall hear about Odysseus sailing over the seas toward his home. Last year we had the father and mother together in the home. This year we shall see how they love each other, even though separated for a very long time."

Fourth Grade.

Lesson II.

After the customary review, the teacher continues with the story.

"So Calypso saw she could no longer keep Odysseus and gave him an axe to work with. Then Odysseus cut down cedar trees and bound them together into a raft and put a sail upright on it and even made a rudder. After that, Calypso brought wine and food and gave him everything that he would need for his long journey home,

and when the wind was fair she pushed his little craft off and he went sailing on his homeward way."

"After a while old Neptune, the king of the sea, spied him and was very angry. He said to himself: 'There is that Odysseus again! He must never reach home.' So he churned up the ocean and called up the winds and soon Odysseus was in the midst of a frightful storm. The wind rushed upon him and carried his sail away; the ocean rolled and tossed his little craft like a chip, and the thunder roared and the lightning flashed. And Odysseus was out there in the midst of this storm all alone. But he was not afraid, not he. Finally his raft was washed to pieces and he had to swim for his life. And he swam and swam, the story says, for days and days, and nights too, until he was utterly exhausted. At last, he saw a little Island and when he came near to it he heard the waves roaring and there were great white caps on the ocean; but he went over and through them safely. When he reached the side of the Island, it went straight up and Odysseus clutched at the rocks and tore his fingers in vain. Still he didn't give up, but turned around and swam out to where it was calm water. In unspeakable pain and weariness, he stuck to it until he reached a little river that sent its sweet warm waters out to the ocean, and here he was safe at last."

"Now the river-god saw him and was very sorry for him. The Greeks thought every river, every tree, every flower had some spirit that lived therein. And the river-god saw Odysseus and checked the flood and made the water easy to swim in. So he reached the land at last and fell exhausted on the shore. He was almost dead with weariness and yet he had to go on. He couldn't stop because, as he said to himself: 'If I lie here the wild beasts of the forest will come and eat me up.' So he came to a

place where olive trees grew and the leaves had fallen down into a deep hollow, and made a great, warm bed for him. Here nobody could see him; so, at last, after having passed through the terrible storm, he could rest. And he rested there a whole day and a whole night."

"So much for the story. Now what can you tell me about Odysseus? What kind of a man was he? What do you think he would look like?"

"Very strong."

"Yes, how else?"

"Tall—he would have big muscles on his arms and legs."

Second pupil: "I think he had a determined face; if he wanted to do something, he would do it."

"There was no, 'I can't do it. Mother I can't button my dress; I can't button my shoes.' No sirree! He was determined. Something else about him?"

"He had fine, broad shoulders."

Second pupil: "He wanted to get a name that would be known all over the world."

"I imagine he was thinking a good deal more about not getting drowned. He didn't want to be drowned in the ocean and eaten up by fishes. He had spunk. I think you would say this too about the man—perhaps it will come out more by and by than it has so far—'he was very intelligent.' If he hadn't been an intelligent man, he couldn't have made that raft. Later you will find out more and more that he was a very bright man and could think quickly and well. You know how people are when there comes a big danger and fire breaks out in the house —some people do the right thing, some do the wrong. Some people keep very cool and think: 'What is to be done next?' Others act very silly and scream. But Odysseus was one of the kind that thinks quickly what

there is to do. What do you call that? Do any of you know a word or a sentence that describes a person who thinks in danger?"

"Cool head."

"Yes, there is another term—they call it presence of mind and that is just the opposite from absence of mind. When a person, right in the midst of danger, can think as Odysseus could, then he has presence of mind. If you are in a fire, or any danger like that, think what you have to do. That is presence of mind. And I wish that every one of you might grow up to be like Odysseus in this respect."

Fourth Grade.

Lesson III.

After a review of the story, the teacher dwells a little on the qualities of Odysseus.

"If you were to draw a picture of Odysseus, what would it be like?"

"Strong and big."

"What else? How would you make his eyes look?"

"Very fierce."

Second pupil: "Like a strong man."

"Your eyes don't look strong. Sometimes they look weak but they never look strong."

"Determined."

Second pupil: "Shiny."

"Why?"

"Because that would show that he was very brave."

Second pupil: "They must have looked weary and tired too."

"Indeed that is a good thought. A look of longing in the eyes. You are right."

"Very stern."

"Why stern?"

"Generally strong men have stern eyes."

"Why should that be, do you think,—that a brave, strong man should have stern eyes?"

"He would have to think."

"Does 'stern' mean 'thinking?' The reason why he would be stern, if he were brave, is that brave deeds mean hard things. It doesn't take a brave man to—eat a gumdrop. The hardness of the thing makes him look stern. And one of the things I want to speak of especially is that his eyes would look full of the keenness of intelligence. What does that mean?"

"Smart."

Second pupil: "Truthful."

"Intelligence? How about that? Sometimes intelligent people are not truthful. They should be, but they aren't. Odysseus had a mind that could think quick as a flash. So much for that. Now you remember we left Odysseus sound asleep. Well, after a time, he was awakened by a shrill scream. Who knows what that scream was?"

"Some one was playing ball and she lost the ball."

"Yes. When a girl throws a ball to some other girl, you can be sure there will be a scream. Princess Nausicaa threw the ball to one of her companions and of course it went where she did not mean it to go and it was the scream of these girls that waked Odysseus. And when he heard the girls scream he was frightened for a moment and said to himself: 'What savage land have I come to here?' "

"Now I must go back a bit and tell you the story of Nausicaa. Nausicaa was the daughter of the King who ruled over the land where Odysseus was. Athene knew

that Odysseus had come ashore to this land and wanted to help him; so she went to Nausicaa and said: 'Nausicaa, your wedding day is approaching; see that your clothes are all clean.' (See how different it was then—the princesses used to do the family wash). So in the morning she arose and went to her father and told him that she wanted to take her clothes to the river. Then they brought out the linen and put it in the chariot and went out of the city into the country, down by the river and there they washed and spread the linen in the sun to make it white. And it was after this that they were playing ball and Nausicaa threw the ball to one of the other girls and this girl screamed at the top of her lungs."

"Then Odysseus, awakened, stretched his great limbs and, hearing the laughter, was no longer afraid. The salt of the sea was in his hair and beard; his clothes had all been torn off by the struggle in the sea; but he twisted leaves about himself, and appeared, dressed simply in the branches of trees. And as he walked toward the maidens, they were greatly frightened to see him and ran off as fast as they could go; but Athene halted the feet of Nausicaa. And Odysseus said to her: 'Am I in Heaven? Have I died and gone to dwell with the immortal gods that I see one so beautiful before me?' And Nausicaa replied: 'Stranger, thou seemest to be neither evil nor foolish.' So Nausicaa liked Odysseus very much, and she told him to follow her into the city, but not too closely, and she gave him clothes. She also told him some very interesting things. She said: 'When you come to the palace of my father, King Alcinous, you will know it because it is so much larger than the other houses. You will see my father sitting by the fire-side. Pass by and go to my mother, Queen Arete; go to her and make your plea to her.' In the early times, women were very great. Queen Arete was a great Queen."

"Now it is said that Athene made him taller and fairer to see, and caused his hair to be thick on his head. And he went into the palace and threw himself at the feet of the Queen and begged that she would let him stay there and would protect him. In those days they were very much afraid of strangers; but Homer is always teaching that people should be kind to strangers. He says: 'The stranger and the poor are sent by Zeus,' What does that mean? Does anybody know?'

"They are sent by a great God."

"Yes. If anybody came to your father with a letter of introduction from Mr. Roosevelt, wouldn't he be welcome? The Greeks had an idea that the stranger had the same as a letter of introduction from one of the great, influential gods, and so the Queen welcomed him and allowed him to stay."

"They say that the palace was one of the most wonderful things that ever was. On either side of the door, were dogs of gold and silver; and youths made out of gold stood holding torches in their hands to give light in the darkness. But the most wonderful part of the palace was the beautiful garden in which grew every kind of flower and tree. And there was also a vineyard. And in the midst of all were two fountains which never failed. Oh, those Greek people long, long ago, loved beautiful things!"

Fourth Grade.

Lesson IV.

After the usual review, the teacher takes up the narrative.

"And it was into this beautiful palace that Odysseus came. They bathed his feet and brought him the best of

the bread and meat. He wasn't asked any questions; but was given the best of everything. After he had feasted, they brought in a musician, a blind old man who played the harp. And the old man sat at the foot of a high marble pillar and sang. He sang about the battle of Ilium (Troy) and the heroes there; of old Nestor, and Agamemnon, and greatest of all the heroes, Achilles. And as he sang, it all came back to Odysseus, the troubles and dangers he had passed through, and he put his mantle over his face and wept. When he thought of his long struggles and the pain and hunger he had suffered, it overcame him, and he cried. And all this time, they didn't even ask him his name; only they saw him weep at the story of Odysseus and they knew then who he was. So they said: 'Are you not Odysseus?' And he said he was. Then the minstrel told of the great trick that Odysseus had played that won them the battle of Troy. What was that trick?"

"They put up a wooden horse."

"Yes, tell us the story."

"The Greeks made a great horse of wood and filled it with armed men and the rest pretended to go away. And the Trojans thought they had gone and wouldn't come back any more; so they all came out of the city to look at the wooden horse, and they said the Greeks had left it there as an offering to Athene and that they would take it into the city. So they took it in and in the night all the men came out of the horse and took Troy."

Teacher Resumes: "And that ended the great battle of Troy. Then Odysseus set sail for home on a great ship with all his men and he sailed along over the sea very pleasantly and everything went well for many days. Finally, one morning very early, before the light, they came to an island and they sailed into a pleasant harbor

and anchored there and, as they lay at anchor, they heard sheep bleating. The next day Odysseus took about twenty of his men and rowed ashore. They looked all around and at length came to a great cave. Odysseus went in first and the others followed and they saw that some one lived there. There was a great fireplace and pens for sheep and goats. Now Odysseus' men said: 'Let us get out of here, let us get out quickly.' But Odysseus replied: 'No, let us see who lives here first.' He wanted to find out what was going on; and, while they were talking, a flock of sheep and goats ran in. And, just as they were thinking of getting out, a great man looked in. This giant was Polyphemus, the great one-eyed Cyclops, and he drove the flocks in and closed the entrance to the cave with a big rock. Then he built a great fire that filled the whole place with light, and, looking up, saw in the corner Odysseus and his men. And he called out in a voice that sounded like the roar and rumble of thunder: 'Who are you, what is your name?' Odysseus, trembling with fear, replied: 'My name is No Man.' 'Oh,' said the giant, 'that's a queer name,' and he said: 'Well, I'll show you what I can do,' and he caught up two of the men and killed them and cooked and ate them for his supper and after that he lay down and slept. When he woke up, he ate two more of the men and then went out, rolling back the stone so the men couldn't get away. Then Odysseus' men threw themselves on their faces and wept and cried and said: 'Oh, why did you bring us here?' But Odysseus wasn't spending his time, mourning for himself. What was he doing?"

"Planning how he could save himself."

"And what else?"

"Save all his men."

"That was always in Odysseus' mind. He was a good

leader. He wasn't crying, he was thinking how he could get out—thinking what was the best thing to do. He had what you call presence of mind. The other people had minds but didn't have them present. He thought and thought and they cried and cried and that was the difference. And when the giant came back, Odysseus had his plan made. The giant ate two more men. Then Odysseus went forward, made a deep bow, and said: 'Polyphemus, let me make you a present.' Then he brought out a bag of sweet wine and poured it into the giant's drinking cup, which was as big as a wash tub. And the giant smacked his big lips, for he liked the wine; so Odysseus gladly gave him more and more until he grew very drowsy and finally fell asleep. Then Odysseus sprang forward quickly and heated a sharp stick and thrust it down into the giant's great eye and blinded him. He didn't want to kill him because there would be no one to push away the huge stone at the opening of the cave. Then the Cyclops sprang up with a terrible cry and tore about the cave and there followed the most fearful game of blind-man's-buff you ever heard of. The other cyclops heard the disturbance and shouted: 'What is the matter, Polyphemus?' and Polyphemus shouted back: 'I am blinded, I am hurt'; and they said: 'Who has hurt you?' And he said: 'No Man hurt me. No Man put my eye out.' And they said: 'Well, then, we will go home. You have had a bad dream. If you are going to act like that and wake us all up, we won't pay any more attention to you.' So they went home and Odysseus was saved from another danger."

"The next morning, very early, Odysseus bound each one of his men under a sheep and he himself picked out a great old ram and clung to him. And the Cyclops, determined not to let his prisoners go, opened the stone

door just a little bit and the sheep ran out and last of all the ram went out also. Just as he was passing through the opening, the Cyclops stopped him. That was an awful moment for Odysseus. The giant said to the old ram: 'You used to go first, now you go last, how is that? But go your way, I will sit here and keep this door shut.' Thus Odysseus and his men got safely away at last."

"Odysseus wasn't afraid of anything, but he couldn't stop talking. He had to shout, after he and his men had gotten on board their ships: 'Good-bye, Polyphemus.' And Polyphemus was so angry, he picked off the top of the hill and threw it into the sea and it made a great wave and pushed them back to the shore. But again Odysseus called out: 'Good-bye,' and Polyphemus said, 'Who are you?' and Odysseus told him. Then Polyphemus said that it had been foretold that a man by the name of Odysseus would rob him of his sight; but he had looked for a great man and strong, who would subdue him by force."

"Polyphemus was the son of Neptune, the god of the sea, and that was why Neptune was so angry with Odysseus and kept him roaming ten years before he reached his home."

Fourth Grade.

Lesson V.

After the review, the teacher continues with the adventures of Odysseus.

"They sailed away from the place where Polyphemus lived and at length came to the island of Aeolus. Of what was Aeolus king?"

"Of the winds."

"And he lived with his sons and daughters on a big island and ruled over the winds. The North Wind and the

South Wind, the East Wind and the West Wind all obeyed his command. Now Odysseus remained with Aeolus a long time and, when he left the King gave him the skin of an ox in which he had sewed all the adverse winds. (Adverse winds are those that blow against you —in the wrong direction). So only the right kind of winds blew and for nine days they sailed steadily toward home. Odysseus steered all the time, not trusting the helm to any of his men, until he was all tired out. And just as the lights of his own country, Ithaca, came into sight he had to give up and lie down to sleep, he was so weary."

"Then Odysseus' men took the rudder. And they began to grumble among themselves and say: 'Here we are going home with nothing at all. We have no wealth, no position; we are having a mighty hard time. Look at that fellow over there. He just has to be the leader and gets all the spoil while we have but empty hands.' They forgot the days and nights he had stood by the rudder. All they thought about was the hard time they themselves were having. They felt so sorry for themselves. (Whenever you find anybody who feels sorry for himself—or if you ever feel sorry for yourself, don't you come to me for sympathy.) And they thought the great bag of winds was full of gold; so they said to one another: 'Look at the treasure Odysseus has, while we haven't anything and no chance at all.' Then they began to moan and make a great fuss. And they said: 'Let us take our share of the wealth that is in that bag and Odysseus will never know until he gets to land.' So they opened the great bag and out rushed all the adverse winds and in a moment the sky was black with clouds, and the winds were so strong they drove the ship away back out of its course and away from the land they longed

for. The lights of Ithaca were lost for many a long year."

"When Odysseus awoke he felt terribly to think his men wanted to rob him and to find they were being driven away out of their course; for the winds were driving them back again to the island of Aeolus. When they reached the island Odysseus went to Aeolus and asked him if he might have the winds again; but Aeolus was angry and told him to begone; so he and his men had to hurry away and jump into their boats as quickly as they could. Indeed it was a stormy time and a bad time for them all. They had to sail and sail without food or water and without shelter, and at last, discouraged and worn out, they came to a strange island. But before we go on with this new island story, I want to talk with you a little about greed. What are some of the greedy things that folks do?"

"They want to steal."

Second pupil: "They want more than their share."

"You have heard of the little girl at a party where cakes were passed around with just the right kind of frosting and when one little girl took the biggest piece another little girl said: 'You great big greedy thing, I wanted that piece myself!' You can excuse squirrels for being greedy, but children—Do you remember any of the stories of greed from the fables?"

"The fox and the crane."

"What others?"

"The dog that had a great big bone and he went to eat it in a quiet place and he went across a little stream and he looked over in the water anl saw his shadow and he thought another dog had a bone that looked better than his and as he made a grab for it of course the one he had fell into the water."

"Yes, and there are lots of other stories about greed that show that from the time when the world was young there must have been people who were greedy—they were people in the pig stage, and nobody likes pigs."

"Well, Odysseus and his men landed on this island. Odysseus went out to hunt for food while his men stayed on the sea shore. He climbed a high mountain. It was hard work for him for he was very weak, but when he reached the top he looked around and saw blue smoke curling up some distance away. Then he turned and walked down the mountain and Athene, who had always been his friend, sent a great fat deer across his path, and he killed it and went on down the mountain rejoicing because he had something for his men to eat. So Odysseus returned to camp and cooked the deer and he and his men ate and drank and were happy once more. The men were happy so long as everything went all right, but the minute things went wrong they were sure they were going to die."

"Bye and bye, when they had finished eating, Odysseus said: 'Now some of you go and see where the smoke I saw from the top of the mountain comes from; perhaps the island is inhabited.' The men were afraid, but finally started; and Odysseus waited and waited a long time for them to return. Finally he said: 'I must go and see what has happened to them'; but the other men said: 'No, let us board the ships and sail off as fast as we can.' But Odysseus was unwilling to leave any of his men behind; so he set off on his search alone."

"As he was going down a lovely path, he saw, coming toward him, a young man whose feet hardly seemed to touch the earth, his step was so springy and light. And he came forward and greeted Odysseus and asked him where he was going. And when Odysseus told him, he

said: 'Be careful, be careful, you are going to get into trouble; you are going to the house of the sorceress, Circe. She is very wicked and very powerful. But I will help you. Take this little white flower and breathe in the fragrance of it; it will give you power to resist the charms of Circe.' "

"Odysseus thanked the young man and walked on and bye and bye he saw a great castle in the woods and all about were wolves and lions. There was a great lion just before him in the path, but it rubbed up against Odysseus and did not harm him at all. And on he went past the wolves and lions and into the house and as he went in he heard a sweet song and the sound of a shuttle going back and forth, back and forth. What happened then I must tell you next time."

Fourth Grade.

Lesson VI.

After review, the teacher continues:

"Odysseus moved forward among these animals until he reached the portico of the palace and as he approached he heard a song by an enchanting voice. As he stepped upon the porch, one of his followers darted out from behind a pillar saying: 'Fly Odysseus, save yourself, terrible things are going on inside of this palace!' But Odysseus was not the kind of a man to run away. Taking deep breaths of the little magic flower until its perfume enveloped him, he entered the palace. Then arose from her seat the beautiful Goddess and came forward with a smile saying: 'Welcome stranger, welcome to my house.' But Odysseus saw deceit behind her smile. She led him to a table and there gave him food to eat and wine to drink. After he had tasted the wine, suddenly Circe's ex-

pression changed; she looked almost like a witch and seizing a wand she struck him on the back and said: 'Stranger, turn into the beast which thou most resemblest.' But to her astonishment Odysseus, instead of turning into a beast, sprang to his feet and seized her by the arm and forcing her to her knees and cried: 'Enchantress, give me back my followers. Where are the men who came here looking for assistance?' Then Circe cried out: 'Thy name must be Odysseus; none other could have overcome me so. Come and I will show you your followers.' She led him to the pig sties, beyond the palace, and there grunting and weeping in the mire were filthy swine; but through their bristling faces Odysseus recognized the greedy lips and eyes of those who had been his followers and he did not release Circe until she had changed the wretched creatures back into the forms of men once more."

"I want you to think of this as another terrible example of the consequences of greed. These men were greedy like pigs; so when Circe cast her spell about them and told them to turn into the creatures they most resembled, they straightway became pigs in a sty. Don't you think it's rather lucky for some people that Circe isn't around these days?"

Suggestions to Teachers.

Before examining any one of these stories in detail, read it through from beginning to end, to get an impression of it as a whole. Thus, on the second reading, the details will be better judged.

I. Note that each lesson-whole moves toward a definite point, such as obedience, or right attitude toward brothers. Note that the ideals suggested cover more than

the narrow moral virtues. Odysseus, for example, is lauded for his presence of mind. Ethics-teaching is an attempt to import sound ideas, not simply about distinctly moral qualities like honesty, but about the whole of an excellent life. For the value of the stories here selected, see Adler; "Moral Instruction of Children" 106-123; 146-165. Note particularly that the stories lend themselves naturally to moral interpretation. They possess moral value, not because they have a text or moral added to them, but because they present true pictures of concrete life.

II. Note how the lessons fit the pupil's stage of development. In the third grade, for example, the little folks first begin to understand the meaning of a law. Note (in Lesson II, Third Grade) how the father emphasizes the point that a law has been broken. It is an admirable transition to make the father the mouthpiece of this law.

Note how in every case the moral qualities are interpreted not as suggestions for the pupils' future years, but for their present needs.

The moral value of the stories is not affected by the fact that they deal with war, or tricks like Odysseus' wooden horse. At this stage youngsters cannot understand the ethics of war, nor do they question in the least the right or wrong of such deceptions as Odysseus practiced. "Absorbed in their enjoyment of the action, and morally nurtured by the ethical relations which *they do see,* they had better be left unconscious for the time of the subtler relations which they are as yet not sufficiently developed to comprehend." "Colby, Literature and Life in School," p. 118.

III. Compare the stories as here told with the original material, to see what changes have been made and why.

(1) Details that were necessary for the purposes of the original narration have been omitted because irrelevant to the aim in this case. See, for example, Fourth Grade, Lesson I, where the story of the Trojan War is condensed in order to get to the main point—the longing of Odysseus for his home. Condensation and omission of this sort are greatly needed in the handling of historical material like this, or like Plutarch, where the teacher is apt to think that all the details must somehow be told.

(2) Changes in the story itself have been made. See Adler: Moral Instruction, p. 108.

(3) Details have been added. To help the children secure clear images (and hence more lasting pictures), their attention has been directed to point after point of significant detail. See for example, the picture of the Garden of Eden in Third Grade, Lesson I, the portrait of Odysseus in Fourth Grade, Lesson III.

IV. Note the following points about the method of telling the stories.

(a) The teacher himself evidently *felt* the stories he was telling.

(b) The stories appealed to the feelings (and a variety of feelings) in the children. Note how the impression of the sense of guilt is conveyed in the story of Cain and Abel; the longing for home at the end of Lesson I, Fourth Grade. The story of Cain and Abel ends not with the horror of the murder, but with Cain's redemption. The other ending would be entirely out of place for children. An ethics-lesson need not forbid a bit of spontaneous humor like: "It doesn't take a brave man to eat a gumdrop."

(c) The language used by the teller is easy and colloquial, but changes instantly to a very dignified speech where it is necessary to impress the due solemnity. Note

how frequently the facts are strung together by the use of "and" in the imitation of the child's method of narration.

(d) Note how the children take part in the telling. Where there is a point that they can work out for themselves, the story is "developed" not told. Where, however, the children fail to bring out the right idea, because the idea is perhaps too difficult to get unaided, the teacher saves time by making it clear himself. See for example, Grade III, Lesson VI, bottom p. 4.

(e) Note occasional use of the repetitions of which children are so fond: "Let there be no strife between us, for we are brothers. Let there be no fight, for we are brothers. Let there be no strife between you and me for we are brothers."

V. Getting the moral values out of the story.

1. Note how much of the underlying moral truth is conveyed indirectly. See for example, Grade IV, Lesson II, p. 3. "Mother I can't button my dress"; Grade III, Lesson II, p. 3 "I have always thought that was a very mean kind of way" etc.; Grade III, Lesson VII, p. 1, "You know how you love" etc. Sometimes, as in the story of Odysseus there is scarcely any interpretation at all—the story performing its moral function by simply touching the feelings, and presenting a strong, clear picture. In the lesson on Abraham and Lot, the truth having been developed in the story of Cain and Abel, is not mentioned further. The story is used here only to illustrate a principle already treated.

2. Note how a story of evil-doing is supplemented by a positive suggestion of the way to do the right thing. See for example, Grade III, Lesson II, p. 2,—"Now if she had been a wise little girl—." See especially how the

picture of the wrong kind of brother is followed by the beautiful portrait of Abraham in his treatment of Lot.

3. Where a moral interpretation is given, note that there is no mere statement of a "moral," but rather an attempt to clarify the meaning by illustrations out of the children's experience. See especially Lesson III, Grade III. Note, too, how much of this is contributed by the pupils themselves.

4. Wherever possible it is extremely important to have the final words of the lesson particularly impressive. Hence the value of letting the lesson end with the appeal made by the story itself and postponing the review and discussion until the next meeting. This prevents the danger of spoiling a good story by introducing the less impressive tone of the reproduction and comment.

5. One of the best methods of directing attention to positive ways of reaching the ideals suggested in the lesson is to ask the youngsters to be on the watch and come prepared next week to tell what they have observed. Thus Lesson VII, Grade III asks them to find out how they can practice hospitality at home to-day. This is valuable "self-activity." Teachers must beware, however, of having the children look for *faults* in this way. A fairly safe principle is to have them note their own faults and other people's virtues. In the class-room, of course, the teacher will respect the sense of privacy in the children.

Homework of this sort is also to be recommended for affording an opportunity to enlist the co-operation of the home. Many parents cannot help their children in their geography or history lessons, but they certainly can be of aid when the subject is the conduct of life.

6. Note how the teacher discourages moral complacency in the youngster who says he would rather have his sister eat an apple than eat himself. Grade III, Lesson VI, p. 4.

SYSTEMATIC MORAL EDUCATION

"SYSTEMATIC MORAL EDUCATION,"* by a New York school-principal, is a helpful attempt to suggest definite guidance in the teaching of ethics in the schools. As its name indicates, it favors direct moral instruction at stated periods. About seventy of its pages are devoted to a rapid sketch of the scope and agencies of moral training in general, with a number of references to the method of presentation in direct teaching.

The book is worth knowing, although there is little in this part to throw new light on the problems involved, and many of the difficult questions of character-development and education are not even mentioned. Moreover, the author's attitude on the problem of religion can hardly remain unchallenged. "Call it what you will, something in man differentiates him from the brute. To lead the child away from the bondage of his lower self, we must constantly impress him with the fact that it is this soul, with its almost infinite capacity for enlargement, that concerns him most vitally. God and the soul—surely the number of persons is negligibly small who would object to the employment of these concepts, shorn of all theological implications that might fetter the child." (p. 14). "Let reverence for things divine be more a matter of feeling than of teaching; lest, by too frequent mention, the divine idea lose some of its sanctity and force. Scarcely any direct reference need be made to the Supreme Being, if the teacher is for any reason reluctant about introduc-

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* *Systematic Moral Education with Daily Lessons in Ethics.* By John K. Clark. A. S. Barnes Co., New York. 225 pages. $1.00.

ing that subject. In the course of lessons later outlined, the name of God hardly occurs at all." (p. 15). This seems, no doubt, a very liberal view for an orthodox believer, but we question whether it is possible, once one insists upon a religious sanction, to keep an attitude that will not give offence to more than a "negligibly small" number even of the religious-minded. There are those, for example, who would regard as decidedly sectarian such views as are implied in the hymn on page 222, in which the children are to pray for the blessings of grace. Mr. Clark does not see that his own religious concepts are not as free from "theological implications" as he supposes.

The remaining two-thirds of the book contains outlines of thirty-eight topics for lesson-wholes, a collection of maxims, proverbs, hymns, songs, and a list of selected passages in the Bible. With his eye on the practical needs of the teacher, the author has worked out one or two illustrations of the way a single topic like obedience may be treated in a series of lessons for three weeks. He also exemplifies the method of treating a single theme on ascending levels to meet the needs of the pupils as they advance to the intermediate and upper classes. Mr. Clark does well in adopting this arrangement, as it parallels the direction which the development of character normally takes. Children grow not by mastering a given moral excellence like self-control before they pass on to the conquest of another virtue, but by progressing on increasingly higher levels of the same fundamental traits—or, to use a familiar pedagogic figure, they climb not a straight ladder but a spiral staircase. The method is to be commended, although we fear that in his application in the illustrative lessons for the primary grades, the au-

thor sometimes expects too much from the minds of these early years. Primary pupils are scarcely likely to understand the meaning of "laws of Nature," much less to be influenced by any such insight.

With these cautions, teachers will do well to read these suggestive pages. They deserve respect as a sincere attempt to contribute the results of a schoolmaster's practical experience to the solution of an exceedingly vexed problem.

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THE PROBLEM OF MORAL EDUCATION

By Henry Neumann

Two Addresses in the Summer School of Ethics, 1909.

I. Social Aspects.

The educational task of society to-day is the same in its essential outline that it has always been. Children come into life imperfect; they must be changed with the years into something better. Born into communities whose modes of living are already more or less established, they must in some way or other be adjusted to these usages. Hence it is that attempts on the part of society to control conduct for the better are as old as human society itself, and as varied as the changing conceptions of human excellence. Whether right conduct was conceived in terms of the military ideal of Sparta, the ancestor-worship of China, or the knightly ambitions of feudal Europe, the dominant aim in the up-bringing of the young was to make *good* Spartans, *good* Chinamen, *good* lords or vassals,—better members, that is, of a given community.

Moral education is, therefore, no new thing. What is new to-day (not to mention changes in the moral ideas themselves), is a certain emphatic statement of our needs and an eager endeavor to find ways of meeting them. Our age is insisting with unmistakable stress that the chief purpose of education be not obscured in the multiplicity of other aims that have grown up alongside. It is urging that the conception of character as the supreme

excellence be kept in the foreground, not merely in circulars, reports and speeches, but in the living details of the daily school practice. Abiding by its conviction that public education must be free from sectarian control, our country is unwilling to offend the beliefs of any single body of its citizenship by allowing its schools to teach religion. To meet the whole new situation, it is studying the problems of method on a larger scale than ever before.

Why are these new demands being urged? It will profit us to try to learn. We shall find, in the first place, how huge is the task that confronts us. Great as is our faith in our system of public education, we expect too much when we believe that the difficulties besetting society to-day can be overcome by a mere teaching of morality or by a training in moral habits in the schools. In the second place, with the nature of the problem clearly in mind, we may see at least some of the lines of attack most needed.

On every hand there is evidence that old safeguards to moral strength are weakening and that new sources of danger are springing up. The religious sanctions of earlier days are losing their hold. Ministers complain everywhere that people neither go to church as in former years, nor, what is more significant, get religious teaching in their homes. In one short century the Western world has come into a rich scientific heritage; it has found remarkable opportunities for rapid growth in material prosperity; while in our own country, it has ventured upon the daring experiment of democracy. Along with these tremendous changes there has come a straining of the old ties by which the lives of countless persons were steadied. To-day the nation is just beginning to take count of the cost.

Our swift material progress, we are coming to learn, has not been an unmixed good. New economic opportunities have also meant new opportunities for evil. "The growth of credit institutions, the spread of fiduciary relations, the enmeshing of industry in law, the interlacing of government and business, the multiplication of boards of inspections—beneficent as they all are—invite to sin." * The indictment which Professor Ross draws in the book from which these words are quoted is seconded throughout the land. We are beginning to discover that much of our modern wealth is very sadly tainted indeed. Nor is the infection confined only to men of great means: the success of the rich and powerful is a strong incentive to imitation by those who have less. A typical instance occurred in one of our large cities where the directors of a street-railway had mismanaged its funds for their own private ends. When this fact became known, the conductors on the cars, profiting by their example, stole a larger percentage of the fares collected from passengers than they had ever done before. Commercial dishonesty, to be sure, is far older than the past few decades. We are simply witnessing its manifestations on a grander scale, because business enterprise itself is conducted along greater lines. Moreover, the general public is growing aware of these larger misdeeds. Undoubtedly as a result, business ethics will some day be purer; but one consequence with which we must reckon at the present moment has been the encouragement of a certain cynical indifference to moral values, and a willingness to imitate on a smaller scale, the example set by the mighty. When every voice seems to shout, "Get rich quick and no matter how," it becomes hard for the eager

* Ross: *Sin and Society.* Houghton, Mifflin.

feet of the young graduate of the high school to keep to the narrow toilsome path.

Similar temptations to sin are born of the difficulties inherent in our new democracy. "Graft," "corruption" and "pull" are familiar terms, and the acts for which they stand come to be expected all too often as a matter of course, like breathing, eating and sleeping. As a people we are apt to be captivated by brilliant and rapid achievement, and hence, especially in our political life, to cheer success without regard to the means employed. All this was indeed true in the old days also. The political air of the years gone by was by no means free from impurity; but a democracy by its very nature prompts to imitation of the unworthy on a far wider scale than was possible in the restricted life of the past.

In addition, new problems have arisen from our new mixture of races and religions. Democracy is put to a severe strain when people of entirely different modes of living are asked to look upon each other as possessing equal dignity. The large vocabulary of contemptuous names for Negroes, Jews, Italians, Irishmen and other "outsiders" shows how hard it is for diverse peoples to live with one another in the proper spirit. And these prejudices are not confined, by any means, to one set of persons: there is no class so despised but that, in its turn, it looks down with scorn upon some other. How can our growth be healthy unless these differing temperaments, native and alien, pay one another a due respect?

Immigration has brought another very serious problem. To the children of the foreign-born, the freedom of the new environment is fraught with decided peril. After the restraint of the old-world society, there is a dangerous intoxication in the liberty of the new. America too often comes to mean the country where you can do

as you please. It seems to invite the young person, at the very earliest age possible, to be his own master in every regard, to scorn the slow, old-fashioned way of doing things, "to play the game as fast as others play it." The home loses its authority because the parents represent the despised European outlook upon life. They do not understand that America is a place where boys and girls decide for themselves. How can the old folks be wise counselors, the children argue, when they cannot even speak the new language? Add to this the fact that in many instances the young folk very quickly contribute an important part to the family income because of their rapid assimilation of American methods, and we can understand why the bonds that should unite parent and child become sadly wrenched.

Conditions somewhat similar to these are found in the homes of native Americans also. Here too, because of differences in education, there are wide gaps between parents and children. Here also, the moral influence of the sentiment for home seems to be deteriorating. The old poetry of affection for the family homestead finds difficult nourishment in the modern tenement-house where one lives with twenty other families, where one stays for only a year or two at a time, where one must wait for the landlord's tardy grace to change things that are dirty and in need of repair. The young folks, to be sure, do not always analyze their feelings as we are doing here. Their dissatisfaction, however, is none the less real; and it is heightened besides by the counter-fascination of the crowd on the brilliantly lighted street, in the dance-hall or the theatre. The result is that joys are found outside the home to an extent that former generations did not know.

The whole temper of the age seems to conduce to this

end. It appears to set little store by the quiet, simple modes of conduct, and to put a premium upon rapidity, bigness, constant change and increasingly powerful stimulation. Nerves that are jaded with the rush of the day's work in the modern factory and office clamor for excitement in order to forget. Rich and poor alike succumb. Wealth acquired rapidly in families without the tradition of cultured enjoyment means only a glorious chance for a greater number of crude, exciting satisfactions. The less prosperous follow suit in their pleasures. The pace set by the metropolis is adopted by the smaller industrial center. Everywhere, in consequence of these new conditions, the warning is being sounded that modern city-life is poisoning the finer atmosphere of the home.

Another sign of the times is the complaint that children even in native homes possess too much freedom. Perhaps no age has been entirely satisfied with the docility of its younger generation. Our day, however, is an age of special temptations because its opportunities for both good and ill are so immense. Children are allowed as never before to choose whatever they please for their reading. They are not kept from the newspaper with its blatant irreverence, its alluring treatment of the news of the police court, its magnifying of cheap gossip. Surely the best young growth is not likely to be fed upon the average paper read in its entirety. To get a circulation among boys and girls, a popular daily in one of our cities makes a point of offering them prizes for answers to puzzles. On the page where this contest is conducted, are several columns containing discussions of affairs in the public school system. Thus the young folk may read as they please the complaints of angry parents and disgruntled teachers on matters about which

children have no business to be informed. The theatre, the latest fashionable novel, are open to the young in the same way with little thought that both very often radiate a great deal of coarseness and insidious suggestion. A like charge may be brought against many of our popular songs. To assert this peril is not to be puritanical. The simple truth is that youngsters brought up on the lurid pictures of life which they get in the newspaper, the theatre and certain popular novels and songs, come to look on some kinds of vice as a familiar thing. They cease to be startled. Here lies the danger, because the sooner the face of evil ceases to shock, the sooner a possible barrier to closer acquaintance is let down.

To speak of all these new situations in modern life does not imply by any means that they are unaccompanied by powerful incentives to good as well as to bad. Nor must we believe that right conduct is all a matter of environment. It is not simply a question of good surroundings or wicked whether a boy is going to be a gentleman or a loafer. There is a personal quality in the individual himself that counts every bit as much as the social atmosphere which he breathes. It is nevertheless a fact that the seductions in the modern environment which the stronger natures are able to resist are too much for the weaker. The new conditions are finding easy victims in all too great a number.

While all these changes have been taking place, our schools have been more or less passive. Only within the last two or three decades has there been any widespread movement on their part to recognize the need of shifting the focus of their efforts. The tendency has been, and still is, in far too many school-houses to work for purely intellectual values. The moral purpose, avowed in print as the guiding principle, is too frequently subordinated

in the daily practice, and many times completely forgotten.

It will help us to look at the reasons, obvious as they are, for this mistaken emphasis on the training of intellect. In the first place, since schools are graded, it is necessary to prescribe tests for promotion. Advancement is then conditioned not on growth in the sense of honor or of good will to one's neighbor, but on proficiency in arithmetic and grammar; for the latter can be marked in percentages, the former can not. Conduct plays a part, but chiefly in a negative way: the unruly boy is not promoted,—although even he is usually sent ahead if he can meet the grade requirements.

A like inducement comes from other directions for the school to lay stress upon intellectual aims. Teachers themselves are graded and promoted; or the school as a whole wants to show what it can do. It is possible to make exhibits of composition work and of penmanship; a class or a school can come out first in a spelling contest; but how can it exhibit its pupils' growth in courage truthfulness and sympathy? Teachers complain too, that since the curriculum is overloaded, there is no room for a course in ethics; or even where it is not proposed to add a whole new subject like this, they protest that there is no time to get moral values out of the school studies. The day is too short to allow a discussion of the ethical questions in a poem like *Julius Caesar* when the historical and geographical references and the figures of speech all clamor for first attention.

Finally, there are teachers who doubt the utility of so-called moral education; or there are others who object to it because they confuse moral education with instruction in religion. Still others feel incompetent to influence character because they say that they are not excellent

enough themselves—forgetting that they get their chief warrant as teachers not from any proud moral attainment on their part, but rather from their own aspiration toward the ideals that they wish for their pupils. All in all, the result is that the moral aspects of the day's work in the school do not receive as full an attention as they merit.

Fortunately these facts are coming to be recognized by thoughtful people more and more every day. Partly for this reason, new statements of the aims of education are being made and discussed everywhere. We hear it said, for example, that the aim of the school is to make its pupils "socially efficient".* This ideal is interpreted to include as essential qualities, "honesty, self-control, willingness to co-operate, a certain measure of amiability, and a certain measure of altruism or social spirit." Another writer, in a work that bids fair to become a classic,† says, "We must take the child as a member of society in the broadest sense, and demand for and from the schools whatever is necessary to enable the child intelligently to recognize all his social relations and take his part in sustaining them."

In these statements of the social point of view, the recognition of moral needs is quite evident. Our system of schools was founded in the early nineteenth century when the prevailing ideal was that of the "self-made man", the free personality with the widest possible room to work out its own economic salvation. Now that our country has become more settled, and we have begun to suffer from too free an enjoyment of this liberty, in our economic and political life we are slowly modifying this old conception. In consequence, the ideal for the school

* Bagley: *Class Room Management.* Macmillan.

† Dewey: *Moral Principles in Education.* Houghton, Mifflin.

is also undergoing revision, and such formulations are being heard as the two just cited, where, in marked distinction from the old statements in terms of individual profit, an emphasis is put upon values that are social. The new point of view is presented admirably in an article by Professor Tufts which advocates teaching the interdependence of society and its members: * "Such a study would of course not of itself supply motives for good citizenship; and yet would not the claims of society acquire a certain dignity by the mere fact that these were adjudged to be worth considering? At present business is treated as a means of getting a livelihood. What indication is ever given to the child that it is part of the moral life and an opportunity of contributing to human welfare? It is doubtless true that telling children this will not necessarily make them so regard their vocation. But if society never so much as hints in its educational system at such a meaning, it is not surprising if few come to such a conviction unaided. To inculcate honesty in business while business itself is considered solely or chiefly as a means for individual 'success' is futile and hypocritical. It may give the sort of honesty an exploiter of the public would like to have from his clerks. It will not even suggest the quality which the public needs most to-day. In fact we might almost say that business laws and public opinion will look out for the familiar types of virtues which have been found necessary for maintaining the existing order. What we may set before us as a goal in moral instruction is rather the suggestion of the higher level which morality needs to seek continually if it would keep up with the new dan-

* *Two Standpoints for Moral Instruction.* School Review, October, 1908.

gers that advancing civilization constantly brings with it."

One other of these "social" tendencies in the educational world must be noted. We are beginning to criticise the curricula of our elementary and high schools on the ground that they were instituted for a purpose which no longer exists. It is being said that the courses of study in these two grades of schools were originally designed with the chief aim of preparing pupils for college. We are finding out, however, that only the smallest minority ever reach the higher seats of learning. Why, therefore, one hears it asked, should the great majority of our future members of society receive an education that is meant only for a few? The culture values in Latin, in calculus, and in logic are to be realized only by this small number. On the other hand, we have a culture that must become the possession of everybody, whether college man or clerk, namely, the moral law, the Ten Commandments and the other ideals that our civilization has worked out through the ages. The claim for this heritage is made, and rightly so, on the ground that it must come not to the few, but to the whole body of our people. It is not imperative that all pupils be prepared to take up the study of Virgil, since all are not going to be college students. It *is* imperative that they know and love and practice the right, because they are all human beings. Here, therefore, is one of the elements with which we dare not dispense when the school course is pruned and otherwise reconstructed to meet the conditions of the present day.

This is the note that our country will hear sounded again and again in the years immediately before us. Only here and there has it begun to recognize in any vital way that the final safeguard of its civilization must be the

character of *all* the men and women who are to live in it. The expressions which this character ought to take, need not be entered into here. For the present, two practical applications of the foregoing discussion must be borne in mind: First, that the problem of character-building is the enormous task of changing a whole society. It is absurd to think that a mere introduction of ethics into the school curriculum or a greater attention to moral habits in the school years will abolish drunkenness, or adulteration of goods, or watering of stock and bribing of legislatures. How idle this hope! Moral education in the school can be only a small part in a task of such tremendous magnitude. Side by side with the efforts of the teacher in the class-room must go the daily endeavors of the citizen to make life clean and healthful in the world outside. Just as disease is prevented not simply by building up bodies strong enough to resist infection, but also by rooting out the sources from which the evil contagion spreads, so, to be fruitful of lasting consequence, the work of the teacher who is trying to instil ideals of chaste thinking and of integrity must be reinforced by the work of the community to stamp out *its* worst and to encourage *its* best. If the efforts of the school are to be aided and not thwarted, obscene prints must be suppressed on the streets and in the shops; the best code of business and professional ethics must be enforced everywhere, and a strict regard for law must be maintained in the high places that set the examples, as well as in the low places where these are copied. If the immigrant child whom the school is trying to Americanize is not to get false ideas of our democracy, there must be higher conceptions in those Americans whom he is so anxious to imitate. The ideals that are current in the class-room must be honored effectively by the community outside if they are to carry any real and lasting value.

Second, since the community influences the procedure in the schools by imposing *its* ideals as the standards for the latter to reach, increasing scope must be allowed for the attempt to carry out the new obligations. While the business man, let us say, has a right to insist that graduates of the common schools be reasonably proficient in reading, writing and arithmetic, he has no right whatever to require, as he too often does, that teachers bend their efforts primarily to this end. It is because he accentuates the supremacy of this kind of "efficiency" that superintendents pass the demand on to the principals, and these in turn to their subordinates, for more and more energy to secure these "practical" results. He needs to be reminded by teachers, and especially by his fellow-citizens of clearer insight, that although life does indeed call for ability to earn a living, it is still too vast a thing to be interpreted in any such meagre terms as this. The plea for moral education is by no means an appeal for just another addition to an overweighted course of study: it is a call in the face of no unreal danger for the school to awaken to its full responsibilities and opportunities; it speaks a demand for an education which shall look not to a fraction of life, but to the whole richest life of which every boy and girl is capable. Need one urge in answer to the narrower demand how much more precious a return society will reap from a realization of the broader purpose?

Here, then, is our problem: to reconstruct the aims and the procedure in our schools in order to meet the new conditions of American life, and at the same time so to modify this environment itself that it may work with the school hand in hand toward the supreme goal of both school and society—the making of nobler lives.

II. Psychologic Aspects.

To understand our problem of character-building clearly, it is not enough to look at the temptations to evil and the encouragements to good that exist in the society outside; we must see what influences are working for and against the better life in the child's own nature. Some children are unhurt by the ills in the social environment that were mentioned last time; some, on the other hand, seem sadly irresponsive to the good. Many a youngster fails not only to imitate the example of his hard-working father which he has before him most of the time, but even to recognize that his parent deserves at least respect. Yet we are told that character is largely a matter of imitation. Why, however, do some people imitate the good, and some the less worthy?

Moral lessons alone are not responsible for the differences. Some people hear the same teachings all their years and yet at forty are still as badly in need of them as they were at fourteen. Commands, warnings, punishments, all have to be repeated, and often to no avail. Nor can the difficulty be met by saying that we must inculcate habits. A habit must be started at some time or other, and how is this beginning to be made? What initial steps are necessary to make the lazy boy break his habits of dawdling and inaugurate methods of energetic attack? Moreover, even when we succeed in securing a certain amount of training, can we always trust it with our hopes for the future? Does the discipline in self-control that a young man gets in a military academy keep him away from dangerous resorts? Evidently there is another influence in the moulding of character than the presence of parents, books, teachers, schools, business-life and the other instruments that constitute the social

environment. That force is the nature of the individual self. Even if we were justified in looking upon the human spirit as so much plastic stuff receiving impressions from a world outside, we should be obliged to recognize that the hardness or the softness of the stuff itself has just as much to do with the depth and the permanence of the imprint as the amount of pressure from without. It behooves us, therefore, to look at our problem now from the standpoint of psychology.

From this point of view three important facts reveal themselves: 1, the complexity of character; 2, its growth through well-marked stages of development; 3, its individual differences.

The first of these truths is often lost to sight. In other educational fields than character-building, the complexity of the activities involved is coming to be recognized more and more every day. In consequence, the technique of instruction in arithmetic and the other common branches is undergoing decided improvement. Having come to see that the mind is not a tablet on which any impressions from without may be engraved which the school sees fit to make, we are relying less and less upon the old method in which pupils sat at supposed attention while the teacher "presented" fact after fact. The operations of the elementary learning processes, we have found, are too complex to warrant any such simple rule of procedure. In the matter of character-making, however, we have even more to discover. Says Professor Dewey: "Upon the whole the best efforts of teachers at present are partly paralyzed, partly distorted, partly rendered futile from the fact that they are in such immediate contact with sheer unanalyzed personality. . . . . The teacher re-acts *en bloc*, in a gross wholesale way to something which he takes in an equally undefined and total

way in the child . . . . without analyzing [it] into [its] detailed and constituent elements. If the child is angry, he is dealt with simply as an angry being; anger is an entity, a force, not a symptom. If a child is inattentive, this again is treated as a mere case of refusal to use the faculty or function of attention, of sheer unwillingness to act. Teachers tell you that a child is careless or inattentive in the same final way in which they would tell you that a piece of paper is white. It is just a fact and that is all there is to it." *

Let us look at some of the elements that enter into these apparently simple acts of conduct. We find that sometimes a wrong is committed because the right thing is unknown. Often we do not know because we are blinded by prejudice, or because we have grown so accustomed to our own wrong line of conduct that we cannot conceive it to be otherwise than right. Sometimes, moreover, even when we know, we forget. Merely to know and remember, however, is insufficient; to have the right disposition is equally important—we must *want* to do the thing which we know to be right. But the trouble is that we also want to do other things, to spend the afternoon at the theatre, for example, when we should also like to give this time to a sick friend. Which of these desires is going to be carried out? The want that has the best chance to win in this conflict is usually the one that we are most in the habit of following. If we are accustomed to doing many of these acts of disinterested friendship, we shall very probably do this particular one. Hence not feeling alone, nor knowledge alone, but habit also, has something to do with moral

* Dewey: *Psychology and Social Practice*. Chicago University Press. P. 21.

conduct,—and habit, as we saw, in its turn needs other forces to start it.

This account, however, has not mentioned the interaction of mind and body in such cases as the influence of fatigue or nervous disorders upon attention and disposition. Restlessness, laziness, a tendency to truancy may often be traced back to physiological causes. A proper study of a single problem like that of sex-hygiene and sex-morality demands a consideration of such facts as the boy's general health, his food, his clothing, his sleeping accommodations, his sports, his association with the right kind of girl companions, his training in self-control, his knowledge of the consequences to himself and to others which wait upon his conduct, his ideals, his whole outlook upon life. All these matters, in their place, involve a study of the facts about the environment that were suggested last time. Surely, then, the acts of character which we desire our pupils to perform are not simple products to be realized merely by giving commands or lessons, by holding up examples, or by insisting upon a number of repeated performances.

Overlooking this complexity, teachers are apt to conceive of the moral nature as a single faculty sharply separated from the rest of the child's life. They forget that his mind is not a series of divisions, one of which he uses in the Sunday school or in his right behaviors and the rest on other occasions. The truth is that he brings to the lesson period, to the tempting situation, to the opportunity for a generous act of conduct, the same mind and body with which he plays his games and reads his storybook. On particular occasions, to be sure, he suppresses certain tendencies and gives rein to certain others; but just which he will inhibit, and which encourage, is a question not of a single corner of his brain, but of his whole

complex of ideas, feelings, habits, and physical condition.

The second principle to be remembered is the fact that children live through different stages of development. Let us see what these are. In the primary grades, that is, until about the beginning of the ninth year, we have little right to expect anything more than habits of obedience to a few very clearly-defined obligations. The youngsters are incapable of any extended voluntary control or of much understanding of causal connections between acts of conduct.* Their behavior is more often the result of sheer impulse than of desire to reach moral ends that are clearly conceived; their imitations are more instinctive than deliberate. The purposes which make the strongest appeal are those that touch the self in an immediate way, like playing with toys or escaping punishment. No other source of moral obligation is demanded than the authority of the parents and the teachers; for, while children eight years old will disobey, it never (or very rarely, indeed) occurs to them, as it does to adolescents, to ask what right the parent has to expect obedience.

In the next stage, corresponding roughly to the intermediate period, or the years from eight to twelve, the powers of control are stronger. There is a greater capacity for inhibiting immediate ends in favor of such remote purposes as the desire to be promoted at the close of the term. The motives of sheer impulse are intertwined with choices that are more deliberate, since the growth in experience now gives reason a greater scope and authority. Imitations are more conscious in their selection of models. Desire and capacity for co-operation

* E. B. Bryan: *Nascent Stages and Their Pedagogical Significance.* Pedagogical Seminary, Vol. 7, p. 366 et seq.

with others in the work of a ball-team or similar organization are now much stronger than before. In the sanctions for their own acts, the earlier reliance upon the mere *ipse dixit* of some higher personality is now supplemented by more or less insight into the consequences of particular acts. With this there also comes a dawning sense of something right and wrong as the standard by which not only single acts but whole groups ought to be judged.

These new forces increase in strength as the period of adolescence approaches. Often there comes a break at about the fourteenth or fifteenth year as if the young life were undecided whether to go back into childish ways or forward into maturer. Then comes the high school period with the old motives of impulse and instinctive imitation still present, but now shot through with such richer and deeper meanings as sex-attraction, a wider interest in broad humanitarian endeavors, religious longings, and a finer sense of human excellence. Reason clamors for satisfaction as to causes and sanctions. At no time is there a stronger desire to be independent and self-reliant, to rebel against the powers that be until these prove their claim to allegiance—an enthusiasm for liberty which constitutes the greatest danger of this period, but rightly directed, affords the teacher the greatest moral opportunity.

To remember these lines of development will save us from certain common errors. We get a clue, in the first place, to the kinds of duty that need special stress at given periods. It is idle to speak to children eight years old about moral courage, to boys of eleven about the responsibility of voters, or to talk down to lads of fifteen about kindness to cats and dogs. The duties that mean

most for the preadolescent years are physical courage, perseverance, honesty, the need of obeying rules, justice to brothers and sisters and comrades. For the high-school years, the chief duties are the broader philanthropies and the right use of the responsibilities to the self, the home and the community, brought by the many new liberties.

Whatever the virtues of any later stage, they are scarcely likely to rest upon sure foundations unless the corresponding excellences of the earlier stage have been secured. Good citizenship, for instance, ought to be the normal development of the insight into social responsibility, the loyalty and the power to work with a group that boyhood acquires from experiences in the team or the club. No injunction is more important than the reminder to seize a power in the years when it comes into being and work it over at that time into habit. No other time will ever be so favorable.

We must not suppose, however, that because a child has passed into a higher stage of development, he no longer needs attention to the duties of the earlier period. To lay chief stress upon obedience at the age of eight does not mean that at sixteen this ideal need no longer be urged. Or, because adolescence is the time when the broad humanitarian sentiments begin to appear, we must not assume that the boys and girls have done with the duties more distinctly self-regarding. All through life the excellences of the earlier stage still need repeated reminder. The difference lies in giving the ideals of the later period the major emphasis.

Here it is well to remember also not to interpret development only in terms of the child's physical age. Not all pupils of a given number of years are in the same plane

of growth. Some boys of twelve are morally older than others of fourteen. It is certainly in place, therefore, to follow the practice of the teacher of arithmetic or grammar who occasionally puts a problem harder than the average or discusses a point more abstruse than usual, for the benefit of those whose powers are above the common level. This is not by any means a forcing of precocious growth; it is simply being ready with food for the new spirit as it first makes its entrance, to help it grow instead of letting it lie unencouraged. Too rapid a stimulation, of course, will spoil everything.

Not only do the various stages demand a difference of stress upon the relevant duties of each; they require, in the second place, a difference in the methods employed to secure them. From the children in the primary period, for example, we can expect very little, almost nothing, as a result of direct instruction.* They have neither the patience nor the ability to hold a thought clearly in mind for more than a very few minutes.† Nor indeed is it necessary for moral development at this stage that they should. Feeling still, as they do, more of the infant's absolute dependence upon older persons than they have in later years, they are more open to adult influence. They

* Bryan, in the paper referred to on page 184, warns against a positive danger from such attempts. See pp. 369, 370 for illustrations in the teaching of language, and p. 378 for the application of the principle to moral instruction.

† Except, of course, when the thought is carried out immediately in a series of acts like making a drawing. Even an idea of this kind, however, is often given up very quickly. A child frequently tires before he finishes his purpose or abandons it quickly when another possibility presents itself. He may set out to draw a cow, but if the crude beginning suggests a resemblance to a horse, he is only too ready to call his work by the latter name.

are now more likely to refrain from misbehavior at a single word from parents or teacher, and to do the right thing just because these older folk commend it, or insist, or indirectly suggest. It is time enough to begin explaining when the reasonableness of the right action is more sure to be understood. The happy spontaneity of these golden days is too precious to mar by prolonged attention even if it were thereby possible to secure any immediate good.

As the years roll on, however, this blissful state disappears. Innocence of evil can no longer be expected. Freed more and more from the little child's necessity of hourly association with watchful guardians, the young people are now exposed in consequence to life's worst as well as to its best. From all sides, try as hard as we may to shut the sounds out, seductive whispers come to their ears. From now on they need safeguards to protect them in the ever increasing hours when their vigilant elders are not at hand, and these we must try to have them construct in the shape of conscious convictions, resolute purposes, clearly understood ideals. It would be most fortunate indeed, if right conduct could always be as spontaneous as the breathing of pure air; but for the vast majority of children in our modern society the days inevitably come when they are hurried out of that glorious Eden to win their moral salvation by the sweat of conscious effort. That time may be postponed; it is good to put it off as far as we possibly can; it is bound to come, however, and when it does arrive, the help that we give must be in keeping.

By keeping these facts of growth clearly in mind we are more likely, in the third place, to win for the ideals which we are trying to encourage, an interested hearing

and acceptance.* We often fail because we either soar above the capacity of our young people (also instilling thereby a life-long disgust arising from lessons misunderstood), or because, on the other hand, we offend the older ones by treating them as if they were still on the lower plane. No real conduct results without a motive force of some sort; but the sources of conviction, as we have seen, grow different with the years. In the lowest stage, the sanction of authority is sufficient; there is no need of other justification for acts of right-doing than the fact that father or teacher says so, or that "every fine boy or girl does this." As the pupils grow older, this is not enough; for custom must now justify itself on some higher ground than the mere fact that it exists. The same truth holds for the kind of ideal character to be imitated. To the little child, Lincoln means most when interpreted as the man who was kind to all living creatures, and strong enough to help his father chop down trees and split rails. At eleven, Lincoln should still be the hero of great physical strength but also the eager student who worked his problems on the back of a shovel, who walked miles to borrow a book, who won people's confidence because of his unfailing honesty. To the ado-

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* Washington is impressed upon little children at a time when they should be looking to their parents and playmates as ideals. And as a result, the little ones give the same reasons for admiring the "Father of his country" that they offer for emulating a neighbor's child. In order to have children appreciate an ideal outside of their experience, parents and nurses and even teachers have to deck him in bright colors and endow him with childish virtues and sentimental attributes, as, for example, the "hatchet story." . . . Later when from reading and experience the sugar coating is worn off, they turn from their earlier idol in disgust.—Will G. Chambers: *Evolution of Children's Ideals.* Pedagogical Seminary, Vol. 10, p. 111.

lescent, the great President ought to be all these, but also the large-hearted statesman, and the fighter who could be generous even in his enmity.

A common difficulty arises from the fact that the greater number of our children drop school for good at the age of fourteen or as soon as the law allows them to go to work. Realizing that later they are going to get little chance to hear the truths which they will then need, we fall into the error of trying to provide them with the complete ethical outfit of adults. Thus, the syllabus for the schools of one of our cities calls for lessons in the first half of the sixth grade (when the pupils are in their twelfth year) on "The duty of keeping well-informed in regard to the workings of the national government; of responding to calls for the defense of the country, *of voting intelligently.*" For the second half of the grade, instruction is required in "the duty of keeping informed about matters of public interest; and *of registering and of voting at primaries and on election day.*" That these are important duties there can certainly be no question. Are they likely, however, to be remembered when they are taught to boys who are only twelve years old? * At

* Nevertheless, the need of some reminder is urgent; and this is also true of reference to the ethics of vocational life. The perfect plan would be to wait until the boy is about to become a voter, a lawyer, a business man; but since he may never get the chance to see these relationships presented from the better point of view, the school feels called upon, and rightly so, to attempt this difficult task. How may it face the problem? One thing is clear: the major part of the time that is given to ethics-teaching must be devoted to the duties of the pupil's present stage of development; for these once neglected, can never be taught so well again. The duties of the future may be referred to in connection with the immediate ones. Thus instead of the fuller treatment of the problems of citizenship and vocation that is given in the riper years, there need be only enough refer-

every step, we must keep the closest watch upon this eagerness of ours to anticipate the years ahead. Morality is a matter of growth, very slow growth, indeed; and we need not feel disheartened if our young folks leave us at fourteen with many important truths unheard and many excellences scarcely even imagined. Our main effort must be to secure those qualities which the normal pupil of a given stage of development may reasonably be expected to possess and desire.

We must also beware of a tendency that goes to the opposite extreme. Because given periods are always found to be marked by characteristic deficiencies, the plea is apt to be made to "let Nature take its course"—that is, since children of seven, for example, allow their imagination to run riot, there is no sense in insisting upon a difference between "really, truly" and "make-believe"; * or since boys of ten naturally believe that "finding is keeping", it is useless to try to instil the correct notion of property.

This recommendation, however, overlooks the fact that if no effort is made to root out an undesirable tendency, it may persist long after the time when it ought normally to have disappeared. Moreover, character grows by constantly setting up for itself higher and higher ends. If the child is not conscious of better needs

ence to remind pupils that in these fields also there is a duty. The greater part of the lessons on integrity, for example, would be devoted to this virtue in the home, in the school, in the street; the conclusion might embrace just an illustration or two from civic life, law and business. The later the years in the school to which these anticipatory references are postponed, the better of course will be the chance of intelligible and successful appeal.

* See Stevenson: "Child's Play" in *Virginibus Puerisque.* His plea sounds an excellent warning against premature growth; but carried out literally, it suggests an extreme that is unwise.

than his present ones and hence feels no call to satisfy them, the task of the school becomes the obvious one of trying to awaken such desires. Boys of twelve have a natural disinclination towards such conventional values as grammatical correctness; but no teacher considers this an excuse for at least not trying to arouse a better interest. It is good, to be sure, to be told of the danger of trying to implant impossible ideals, such as humility or democracy in a child of ten; but here the warning must stop. By telling us what interests have been found to be fairly typical of given stages of development, psychology simply reminds us that our expectations must not aim too high above the level of general possibility. Just how high this level is pitched in the case of any given individual is a question which no general statement can answer. We can tell only after we have tried in this particular case and not before.

The third great problem of character-building arises from the fact that each pupil is unique. Characters are as individual as human faces. These differences are often attributed entirely to diversity of experience. It is solely because he has not seen the frightful consequences which result from a lax sense of duty, that the child, we hear it said, does not look upon the shirking of responsibility with the same serious eyes as the adult. The boy in the rich home has not the same sympathy for the poor as the lad who has lived among them. To a large extent it is true, indeed, that uniqueness is due to difference of opportunity to learn. It is forgotten, however, that experience is not a passive reception of impressions from a world outside of us, but that, on the contrary, the mind itself also determines what its experience shall be. "My experience," says Professor James, "is what I agree to attend to." Perhaps the term "agree" expresses a greater

amount of deliberate purpose than is really the case; but the fact is undeniable that there must be something within the self to make the influence of an environing circumstance possible. Miss Addams reminds us that the rich are untouched by the miserable lot of the poor, not simply because they are ignorant of this wretchedness but rather because they choose to live under conditions that screen them carefully from opportunities to get such information.*

Experience alone, therefore, can not be held responsible for teaching; it simply gives us the chance to learn. If there is that within us which is hostile to this learning, the so-called experience can never be ours. The essential thing for conduct is never the existence of a bare outward fact, like a cruelty calling for redress, but rather the fact in all its significance to the self—"what," namely, "does this wrong *mean* to me—will I let it stand, or will I attack it?" This significance is the resultant of the two forces that we have mentioned, experience and the unique something which for want of a better term, we may call the fundamental self. Experiences influence this individual nature; but our individuality influences our experience. Each follows the other in a circle. What point on this circumference marks the beginning, cannot be answered here; our interest as educators is in the following facts:

(1) The fundamental endowment of our pupils we must take for granted; only the outer field—their potential experiences is in our control. Individuality we cannot touch directly; but we can develop it by placing children under those external influences that are indeed within our power to direct and shape. We can provide

* Addams, J.: *Democracy and Social Ethics.* Macmillan. Introduction.

for a growth in the strength to resist temptation by shielding the young soul against those allurements which it is still too immature to estimate at their true value. We can, if we will, root out sources of too dangerous infection. On the other hand, we have the chance in the school to make possible such genuinely educative experiences as clean athletics and willing contribution to the welfare of the school and neighborhood. By its self-governing schemes, by its provision for membership in clubs, the school has the opportunity to provide for invaluable experiences in the responsibilities of democracy.

(2) Although we cannot look directly at the nature and origins of individuality, we can understand individuals, at least in part, by studying their actual and possible experiences. What, namely, are the child's amusements,—outdoor, sedentary, manly, degrading? Is the boy fond of girlish sports, or is the girl fond of games that are meant for boys? How do the young folks act toward their companions? Are they bullies or do they show fair play; are they sociable or self-centered? What is their conduct at home; what are their home influences? These are only a few items that are well worth knowing.* It is an obvious misdirection of emphasis, for example, to work for ideals of contentment and temperance chiefly with the children of the poor. Help in this regard is needed every bit as much by the children of the rich, and possibly more badly because their opportunities for indulgence are so much greater. It is the child with every chance to satisfy his cravings for luxuries who stands most in need of a discipline in simplicity and contentment; other children are more likely to get it from necessity. Knowing all the facts of the moral life of our pupils in some such way as this, will be an immense advantage.

* See Lilburn Merrill: *Winning the Boy.* Fleming Revell & Co., pp. 95-110, for "A Study of the Individual Boy."

For this study, the day-school is obviously a better place than the Sunday-school. The teacher in the former sees his charges under more aspects because he spends so much longer time in their company. The best opportunity of all comes to the one who knows his boys and girls through acquaintance outside the class-room. In the ordinary school-room, the young folks usually make some sort of conscious effort to be on their best behavior. In their homes, however, in the life of the club, on the street, at the picnic, they are more certain to show their true character because these are the moments of play, and the essential quality of the play-spirit is its freedom from a conscious sense of necessity. The mind is now off its guard, so to speak, and less likely, therefore, to assume a pose. The little miss who is all sweet smiles in the eyes of the class teacher, is observed on the street to be a mean, conceited tyrant, whenever she gets a chance. The instructor's "pet" is often found to be despised by the other lads and deserving of their contempt. Sometimes the boy whose hostile attitude toward his studies has brought him only scant esteem from his master, is discovered outside to be a real leader, whose advice and approval his comrades seek with respect.

Under conditions of this sort, the teacher's opportunity to be of greater help to his pupils is manifestly increased. He sees them as they actually are. He gets the valuable chance to modify his judgment by the estimates which the youngsters themselves place upon one another. He has his eyes opened, moreover, to the virtues that have most need of stress. The standard of most class-rooms is usually narrow. The chief moral excellences according to the teacher, are the so-called school virtues—punctuality, industry, obedience, silence. Other qualities, however, that are equally important, frequently receive no

attention whatever. A group of lads who had impressed themselves favorably on their instructor because of their intellectual capacity, went on a day's outing with a few other boys and girls. Failing at the end of a long climb up a hill to find a spring which they were seeking, the tired party remained near the summit for rest, while some of the others, including the intellectual favorites, continued the search in another direction. Their quest also was unsuccessful. They came upon a road-house, however, where they managed to quench their thirst and where they rested at their own leisure. An hour after they had left their thirsty comrades on the hill, they returned; but not one of the model students had the thoughtfulness to bring along a drink for those who were patiently waiting. The instance is typical. It is no wonder that the teacher who knows his pupils only as so many learners within the walls of a class-room, fails to help them in those respects where moral help is often most vitally needed. The self-seeking ideals of thrift, punctuality, and the like, it is true, are by no means to be ignored; but surely they are neither the sole excellences nor the highest. To be convinced of this, it would do teachers good to live with their pupils as workers in the settlements do, even for the shortest time.

Our words, moreover, will carry greater weight, if our young folks recognize that we understand what their lives really are. The ideals of conduct met in school books are often less likely to win their acceptance than similar traits illustrated out of their own experience. The book is after all somewhat of an alien thing, an invention of more or less unknowing and unsympathetic adults, designed for adult purposes only. The fortitude, however, of the lad who is hurt in a ball game, the unwillingness of the genuine athlete to profit by a rival's misfortune, the

unselfishness of the girl in the tenement who gives up a day's pleasure to help a tired mother,—instances like these are more likely to be regarded as real and possible and worth imitating. These we dare not ignore. What is new in character can come, as in the case of bare intellectual comprehension, only as a development of what already exists. The stuff out of which the better character must be built is the child's present store of habits, tendencies, ideas. The crude standard of loyalty expressed in the refusal to "snitch" on another member of the gang is the raw material for the making of larger and finer loyalties. The knowledge of the function that rules perform in the playing of a game is the introduction to the deeper insight into the meaning of law. Not to know and use the concrete, daily experiences of the pupils outside the class-room is to lose a chance that is invaluable.

It is imperative, therefore, to understand our boys and girls in respect both to those traits which most young people possess at a given stage of growth and those in which our own pupils are unique. To-day we are only at the beginning of a knowledge of this sort. The thorough study of children is still a new thing; and our understanding even of the adult moral life is still far from satisfactory. Who, for example, can put his finger on all the causes that make a man endure the world's scorn for the sake of principle, or who can trace and accurately estimate all the motives selfish and disinterested, that enter into a millionaire's public benefactions? Who, moreover, could presume on such scanty information to say the final word about the methods by which character should be built? Nevertheless, what we do know, even now, of the ways that human beings think and feel and act must be called

into service; for the task which confronts us is too urgent to be postponed.

That task is a problem of two forces, the child and society. Both must be known; both must be bettered. Neither can be lastingly bettered unless the other is bettered also.

THE CULTURE OF THE MORAL NATURE.*

By William Mackintyre Salter.

Members of our Ethical Societies are often asked what they are for. The answer is given in the very title of most of them. Indeed, I hardly know of any other religious body that is so explicit. "Presbyterianism"—who can tell from that what the aims of the Presbyterian body are? "Methodism"—how little that suggests the peculiar ideas and fervor of the Methodists! "Unitarianism"—what a lot of explanation that term requires, since all Christians believe in unity, one God, or whatever else the term may be said to imply.

And now contrast the designation which Dr. Adler chose for our movement when the first society was started in New York some thirty-five years ago. What is it for? For ethical culture is the reply. What could be more direct! It would seem as if the old Biblical saying about the way-faring man might apply to it. The only chance for misunderstanding is in the term "ethical" which has, or had, a kind of semi-scientific sound. But the word has come into such common use in recent years that everyone now knows that it is but another phrase for "moral," though I sometimes think that if Dr. Adler had said "Society for Moral Culture" it might have been better. Of course, there is that word "culture," and many people have fallen foul of it—some from whom one

*An early address (1883) recently rewritten and given before the Ethical Societies of Chicago, St. Louis, Brooklyn, Philadelphia and New York.

might have expected better things. I remember that when we started in Chicago, now some twenty-eight years ago, Professor Swing, then a light in that community, in the course of a criticism upon us, betrayed his impression that it was culture and Darwinism that we were seeking to propagate. He remarked by way of gentle rebuke that the world was not waiting for any new theory, but for an age of self-sacrifice, and I remember saying publicly that I agreed with him, and that if he, Professor Swing, or anyone else, still in the circle of the old faiths, could put on men the yoke of a new and higher self-sacrifice, he, or such as he, would inaugurate the religion of the future, and we, if we had only culture and Darwinism to give to the world, would be left behind. I felt that it was the deed the world was waiting for, and that a new deed would give even an old creed a fresh lease of life. But, of course, the good man, as so many others, misread our title. They saw "culture" in it, and they heard some of us say that we were not going to oppose Darwinism and science, as was so much the fashion then, and so they thought it was "culture" (some vague thing the newspapers seemed to associate with the East, particularly Boston) and Darwinism, that we were bent on importing into that new big Western town.

Well, reminiscences and badinage apart, what is ethical or moral culture? Culture, as I understand it in this connection, is not so much a state or a product as a process; it is equivalent practically to cultivation, as when we speak of the culture of bees or of flowers or of the land, or of the mind: we mean the cultivation of those things, making them grow, bringing out all that is in them. Moral culture, then, means the cultivation of the moral part of us, of what we vaguely call our moral nature.

Now, what is the mark or stamp of the moral? If I should try to put it in a word, I should say it was disinterestedness. When we do an act, the advantage of which is to accrue to ourselves, we do not commonly call it a moral action, but an interested one. There may be no objection to it, but it does not lie above the level of prudence, we say. But if we do an act without thinking of ourselves, or of any benefit that may accrue to us from it, do it simply because it is good and right, this we call a moral action. The difference is in the motive, the inner quality of the act. If I am honest, for instance, because honesty in the long run is the best policy for myself, I am wise—not all are so wise—but if, on the other hand, I am honest because honesty is alone right and square and decent, then I become actuated by a moral consideration. Or if I obey the laws of health, because I am happy and so enjoy life, I am indeed a sensible man; but if somehow the sources of personal happiness and enjoyment are gone to me, and I none the less obey the laws of health that I may accomplish some work or witness to some idea while my life lasts, then I am something more than sensible. Morality is that in which, in a sense, we transcend ourselves (that is, what we ordinarily call ourselves); something higher and greater than our personal interests constrains us.

In a broad, general way, all thoughts and pursuits that take us out of ourselves, are akin to morality. Science is; the ideal scientific student looks not for personal advantages, or to confirm any private theories he may hold, but to find out the truth and fact of things. He searches ancient epochs of the earth's history, for instance, or analyzes the light that comes from distant suns and stars, or he may explore some humble object near at hand, but in each case, he loses himself in the subject he attends to,—

to this extent, goes out of himself. People ask sometimes, or used to ask, why science should teach Darwinism, since it contradicts the Bible, lowers man, and imputes unworthy motives to Providence, if it does not deny Providence. It does not seem to occur to such people, that against a whole host of prejudices, it may be enough to say that Darwinism is possibly the truth, simply a transcript of the facts of nature. They do not see that it may be a moral experience to see and admit this,—for there are few more genuine moral experiences than to yield a prejudice to a fact. I have read that when Molineux fancied that the mutations of the earth's axis destroyed Newton's theory of gravitation, he tried to break it softly to Sir Isaac, who only answered, "It may be so, there is no arguing against facts and experiments." What humility before nature, what readiness to remove from the mind every self-created line or spot and make it a pure mirror for the fact! Such scientific men are the teachers of the first element of morality, namely, truth.

And in a way, Art partakes of the nature of morality. Art, as we commonly view it, differs from science in that it lifts us into an ideal world. It is not so much truth to fact, as the transfiguration of a fact with an idea that is its aim; but it equally, or even more so, lifts us above ourselves. The artist may have only hints from anything actual, whether within or without him, and on the wings of pure fancy and imagination, may paint a grace and loveliness, or carve a majesty and godlikeness that never were outside the dreaming soul of man. If we have not much of such art now, we may have it in the future, when great faiths and enthusiasms once more inspire them. Yes, I seem to see a touch of it in one of the few great works of modern art, in Bastien Le Page's Joan of Arc. That straitened figure, those eyes that look so far away,

as if a vision of the eternal were granted them, that still response of the heart that is mirrored in the lips—they belong to the same zone of feeling that inspired Emerson's lines,

> "Though reason pine and passion chafe,
> There came a voice without reply,
> ''Tis man's perdition to be safe
> When for the truth he ought to die.'"

The picture should hang in a chapel, or oratory, or whatever we call the place where men's souls are nursed to high and heroic action in the world. Art and artists are two things indeed, and yet I think the artist himself must be to some extent disinterested. I mean he must paint for beauty's sake, not for his own. If he has a sordid aim, if he does not, at least in the moment of artistic creation, lose himself in his object, the joy goes out of it, and his picture is in danger of becoming as leaden as his soul.

There is a slight tarnish on the name of Michael Angelo. The story is told by Couture as a means of setting off the moral of high art. "Michael Angelo had exposed his divine group of the Piéta. The success of it was immense. One day, among its admirers, he heard someone say, "We owe this masterpiece to our Gobbo of Milan." He felt himself bitten to the heart. He ran to the studio, took a hammer and other tools necessary for his purpose, and when night came, with a dark lantern, he went like a thief to the place where his work was exposed, and engraved upon the girdle of the Virgin, "Michael Angelo made this." "Ah, poor Michael Angelo," says Couture "thou wilt never rub off this stain of personality. At this moment, the great, the divine artist, signed the treaty of decline."

And yet, though science and high art partake of the na-

ture of morality, they are not morality itself. Morality means disinterestedness in our practical relations with one another and with society. Let us notice some of the different shapes it takes, so we may see what the culture of the moral part of us means in some detail.

First, I will speak of truth—I mean now keeping truth, faithfulness. It is a prosaic thing, and our everyday social life depends upon it, and yet sometimes it does not come easy, for our interests or our convenience or our pleasure pull us the other way. Now, it is just in circumstances like these that the moral meaning of faithfulness comes out, for if we keep our word only so long as it profits us to do so, we do not go beyond our selfish interests. It is when selfish interests cease to draw us, or when they urge the other way, that we really find out whether we have properly moral stuff in us. We all recognize the difference, and exhibitions of truthfulness and faithfulness against the temptations and seductions of self-interest always deeply move us. Even a dog wins a certain admiration from us, when he endures hunger and pain and perhaps death, rather than desert his master. What is more touching than the devotion of two friends, through good and evil fortune, through good and evil report, in spite of the distance and long separations, through life, and in the face of death! What, unless it be the life-long faithfulness of husband and wife, whose nearness to one another so often tends to lessen tenderness rather than increase it, or the devotion of a child to its parents, a Romola to her aged father, or a Fedalma leaving love and freedom to follow the fortunes of her father's wandering tribe. Cases of what we call loyalty, which is only faithfulness working under stress, make the romance of history. We think of the old Gothic chieftain who had been converted to Christianity, and was about

to be baptized into the church. Suddenly the recollection of his forefathers came to him and he asked what had become of them, and when he was told by the Bishop that they were in hell, he proudly drew back, refused the rite, and said he would prefer to go to his own people. We think of Earl Simon De Montfort, the defender of English liberty against the Crown, and founder of the House of Commons, or rather of his followers, a handful of horsemen, with a host of half-armed Welshmen on the field of Eversham, who were bade by the brave Earl, since it was impossible to resist the disciplined knighthood of the royal army, to flee from the field, and who replied to him, that if he died, they had no will to live. It was loyalty that (even to our minds in this democratic age) lends a grace to the old feudal period when vassalage was half shorn of its baseness by the wonderful devotion that accompanied it, when woman without property or any legal rights, was sometimes treated with a reverence that we can hardly surpass now. Scott's novels are full of all this. Let our children, and particularly our boys, read them. They may give them, what we may call in these prosaic days, some dreams and moonshine and impracticable ideas, but their souls will be none the worse for these things, and to the ordinary levels of our life they will soon and fast enough descend.

And there is such a thing as loyalty, not merely to persons but to causes and ideas. How simple a rule it would make for a man's life, to say, "I will be true to the highest thing I know," to say, if the occasion should come, to friends, "I love you," and to father and mother, "I love and honor you and yet I know that there are greater things than personal feeling in the world, and if the right and the true come to me in some higher form than you have taught me, then I must follow it and not you." Yes,

with the higher calling to us, we may say to the dearest object of our hearts,

> "I could not love thee, dear, so much,
> Loved I not honor more."

For the alternatives do sometimes arise in life, and our morality, or lack of it, may be shown in the way we choose. How easy for Christians nowadays, to quote the words of Jesus, "He that loves father and mother more than me, is not worthy of me"! And yet how hard it is for them (how hard perhaps for any of us) to really see and feel their meaning! For it is not, I take it, a question of names but of choice of the higher, and to-day, considering the new truth that has dawned on the world, the word of the prophet is, "He that loves Christ more than the truth, is not worthy of the truth" and the very sincerity that once breathed in the old religions, may command that we go out from them.

And when I think of the contemptuous treatment of the early Christians at the hands of the learned and the powerful among the Greeks and Romans, of the bitter persecutions which they received in the latter days of the Empire; when I recall the storms of abuse and hatred and murderous violence that the house of Israel had to encounter from these same Christians themselves when they once rose to power; when I think of the Huguenots leaving their loved France, or call to mind the great heroes of the Reformation in Germany and England, yes, when I think of the bitter controversies that attended the rise of liberal religious views in the bosom of the old religions in the early part of the last century in this country, and contrast with all this, the spirit of toleration and charity that are so widespread about us now, I confess it seems a small thing—too small almost to be referred to as anywise heroic—for men and women who

have imbibed the new ideas and new spirit of to-day, to join hands in a new religious organization. Should some still truer view of the world ever arise and some higher task than that to which men of our day address themselves, then morality would command the accepting of the new view and task, and to-day's thought and work, our thought and work, would recede, fade away, like the star that

"Dies and melts into the light."

Another shape that morality or the disinterested part of us takes, is mercy, pity. Jean Paul said that Christianity is distinguished from other religions in that it is the worship not of what is above or around us, but of what is below us. It is of course too strong a statement, but it has this great element of truth, that Christianity did give (continuing indeed the spirit of the Jewish prophets, but in contrast with the average sentiment of the Greco-Roman world) an attention to the poor and humble that was unusual and extraordinary. In this way, by this channel, the lesson of charity has largely come to our Western world. And yet what unmoral reasons are sometimes given for charity nowadays! We are told, for instance, that if we organize it, make it more scientific and efficient, we shall be less annoyed by beggars on our streets or at our places of business, that our city will have fresh credit reflected on it, that property will be securer since there will be fewer temptations to rob and steal, and so on. How we strike at every motive in all this but just the supreme motive, the only moral one, that for the sake of the human beings themselves, this more efficient, scientific organization of charity ought to take place!

I believe that charity (it need not necessarily go by that name) should be an integral part of every person's life who is not on the ragged edge himself, not something

that we do by fits and starts, but regularly, on principle. The thought is that we are bound together, that human beings, according to their idea, are a brotherhood, that all over and above what we need for a truly human life, does not properly belong to us but should go toward helping to lift up others. I have no right to waste in luxury what others might use not only to save them from starving or bring them back to health, but to educate themselves, to bring out the slumbering capacities of every sort that are in them. Christianity in the past has taken the first steps,—it has relieved want, solaced suffering, but the chief attention it has given to the souls of men, has been, to use the conventional term, to "save" them. It is a poor salvation, however, that leaves the multitudes as they are in so many of our great Christian communities; for it is not so much their poverty and often bitter want I have now in mind, but, as Channing himself said, their mental and moral debasement, their separation from the means of culture and refinement, the level, so largely, of a merely animal life on which they live and are compelled to live. The new morality (and that happily the churches themselves are at last beginning to take up) consists in saving men for something like Heaven here, instituting broad social and public measures by which the entire life of the working multitudes, spiritual as well as bodily, may be lifted.

And so I am led to say that still another shape which morality takes, is public spirit. Emerson used to speak of the meanness of our politics in the ante-bellum days. I am afraid that notwithstanding an occasional awakening, he would still have to use some such language. Yet how can we say "mean," save in contrast with an idea in our minds of what politics should be? Politics, properly speaking, is simply the practical working of public spirit,

and public spirit is not only a part of morality—it might well be a part of that heightened form of it to which we can only give the name religion. Perhaps part of the reason why there has not been more of public spirit than there has been, is that the religion of the last two thousand years, has not emphatically taught it. Lecky, in his *History of European Morals,* says that "patriotism as a duty has never found any place in Christian ethics, and a strong theological feeling has usually been directly hostile to its growth. Ecclesiastics have indeed taken a large part in political affairs, but this has been in most cases solely with the object of wresting them in conformity with ecclesiastical designs, and no other body has so uniformly sacrificed the interests of their country to the interests of their class."

Our great need now is of a fundamentally different conception of religion: Instead of taking our thoughts to another world, it ought rather to sanctify, that is, bring out the moral possibilities in, this. I sometimes think that the future churches (if they are still to be called such) will not be separate organizations from the home, the community, the nation, but the home, the community, the nation themselves, so far as they are consecrated by morality, so far as they are swayed and ruled by the great moral impulses. If there are to be separate churches (or moral societies like our own) temporarily, it is only as experiment stations or stepping-stones toward that greater result.

But there must be elementary changes in our ideas before this can happen. The really moral must be brought out and made clear; and public spirit like charity, must be put on its proper basis. Low reasons are often given for it, when there ought to be high ones. Let me give an instance even from a philosopher like Herbert

Spencer. "The man"—says Spencer—"who, expending his energies wholly on private affairs, plumes himself on his wisdom in minding his own business, is blind to the fact that his own business is made possible only by the maintenance of a healthy social state, and that he loses all round by defective governmental arrangements. When there are many like-minded with himself, where, as a consequence, offices come to be filled by political adventurers, and opinion is swayed by demagogues, . . heavy penalties fall on the community at large, and among others on those who have done thus everything for self and nothing for society. Their investments are insecure, recovery of their debts is difficult, and even their lives are less safe than they would otherwise have been." I do not dispute the truth of all this—no one can dispute the truth of it—and it were well if it were laid to heart. I only say that it is, relatively speaking, a low set of considerations—and really not a set of *moral* considerations at all. Nothing but prudence is appealed to and the moral zone of a man's being is not touched at all. The result of such considerations could only be enlightened private spirit, not public spirit. Someone has indeed said that "Virtue is simply egotism furnished with a spy-glass"; but it is a libel. Virtue is another climate. It is in the present connection the disposition, the mood, the acts in which one loves the community as he loves himself, in which one ranks the common interest on a par with his own or above his own. That alone is patriotism, that alone is genuine public spirit.

What need to enlarge on our shortcomings in this respect in America to-day? The President of one of our great railway systems, a railroad man in Iowa in the earlier days when the railroads there were fighting the efforts of the Commonwealth to control them, in a remin-

iscent vein not long ago, confessed, to quote his language, that "we opposed those measures with a zeal worthy of a better cause." * Iowa, he declared, was right in her contention that the State possessed the power to regulate the corporations she had created. Few men have the courage to be thus truthful, even in reminiscences of long ago; and yet just this setting of private or corporate interests over against the public interests, is the common fact apparently among us.

Why was the recent revision of the tariff, so much talked of and promised in advance, practically of such small proportions? Because there were powerful leagues of interest against it, and the Administration had perhaps to compromise. Why does our general system of taxation continue to be what it is, so unjust as to be almost a farce? Because apparently, our prominent and influential citizens are able by their influence or by lying to more or less shift their burdens, and hence think that it is best to let well enough alone, and the people with their noses to the grindstone have hardly time to think. This, though the whole country suffers by the system we have, taxing labor and the products of labor where it should tax privileges, and putting all incomes on a dead level however they may have been earned and unearned, under the specious plea that all property should be taxed alike! If there were as much public spirit, man for man, devoting itself to the problem of reasonable and just taxation in this country as there is private spirit directed to the problem of interest and dividends, in anyone of a dozen of our big corporations, the discoveries and the suggestions it would make, and the plan it would outline, and the public sentiment it would create or organize, would

*W. C. Brown, President of the New York Central R. R., at Annual Dinner of the Iowa Society of New York, as reported in the Burlington *Hawk-Eye*, April 10, 1910.

not allow existing tax laws on our statute books to last a decade.

But, No! We are all intent on our own affairs, and many of us have yet to get the idea of the State, whether in its local or general form, as simply the supreme organ of the public interest, the instrument for the effectuation of the highest social justice practicable to man. The State is a kind of crib to draw from—this is a vulgar expression for the still more vulgar, common idea.

In the old days of pagan Rome, the fortunes of that city were believed to hang on the dispositions and intervention of spiritual beings, to whom sacrifices, incense and prayers arose. Religion was looked on as a foundation of the State, and its chief object was to make the gods auspicious to the national policy, its principal ceremonies were performed at the direct command of the Senate. It may seem a violent thought, but it sometimes comes to me that a kind of religion of the State must again arise, though of a sort contrasted with the antique. It would consist not in men's efforts to win the gods to its side, but in their giving themselves to its service. No incense or sacrifices brought down supernatural help to ancient Rome, no prayers of clergymen, no Fast or Thanksgiving Days bring it down now. It is we who must save the State or it will not be saved. And every aim that ends with our pocket-book hurts it and profanes it, every generous thought, every clear insight wedded to public spirit, is a good angel to help it, to lift it up, to make it strong.

I have been passing in review certain shapes which morality takes, or might take, in our practical lives. The moral nature in us is our capacity for such disinterested action as I have described (though there may of course be other instances). Moral culture is the cultivation of this capacity, the eliciting it, the bringing

it forth, the making it speak and act—contributing thereby to a transfiguration of our human existence. The phrase, "the culture of the moral nature," occurs in one of Kant's great treatises written at the end of the eighteenth century, and he speaks of the method by which that culture may be pursued, something I have not time to dwell upon. The phrase also occurs in an address of a great moralist of the last century, Emerson. Emerson's words are so important and so memorable that I will quote them. They occur in an address at the Divinity School of Harvard University, which makes a kind of landmark in the progress of religion in America. He had been referring to the universal decay and almost death of faith in society, and continued, "It is time that this ill-suppressed murmur of all thoughtful men against the famine of our churches, this moaning of the heart because it is bereft of the consolation, the hope, the grandeur, that come alone out of the culture of the moral nature, should be heard through the sleep of indolence and over the din of routine."

"The consolation, the hope, the grandeur that come alone out of the culture of the moral nature!" I only fear, friends, I have not discoursed adequately of so great a theme. But if, perchance, I have made any of you feel, if only for a moment, how good and blessed and enlarging a thing a true moral action is, I have not failed altogether. Perhaps, by lingering a little, as we have, on certain traits of the moral ideal, some of you have actually felt an increased desire to live that kind of life—that were indeed a sweet reward!

According to Emerson, Jesus himself taught that man can love the highest without a stingy bargain for personal happiness. Whether he did or no, this is the practical meaning of the moral nature: To love the good because

we shall be rewarded hereafter if we do, or punished if we do not, this is not really to love the good, but only to have a long sighted love for ourselves. Not in any such way as this, does one experience the consolation, the hope and the grandeur of which Emerson speaks. It is by being lifted out of ourselves that these great goods come. What matters it—I ask—whether we know about the hereafter or no? What matters it even whether we know that we shall be alive next year or not? Let us be true while these days of ours are running, because it is noble to be true; let us be faithful, because an inner necessity calls us to be faithful; let us be unselfish and pitiful because it is the true law of human beings to be so; let us yield private interests to public duty, and find our life richest in the service of the common life, because this alone is worthy of those who have the grandeur of a moral nature in them.

OBSTACLES TO FRIENDLINESS BETWEEN THE DIFFERENT RACES*

By Gustav Spiller.

Ever since the time of Copernicus and Galileo, the West has been undergoing a wonderful development, almost an incredible and magical development, a development which the boldest seer could not have predicted. There was the era of great art, the birth of science and the decay of superstition, the movement for greater personal liberty in thought and action, the evolution of parliamentary and democratic institutions, the growth of industry and commerce, and there was lastly, the humanizing and the sweetening of manners and of life as a whole.

In the light of this almost feverish advance, the East but a few years ago seemed to stand transfixed, petrified, immovable, in startling contrast to the West. East was East, and West was West, and the twain, it seemed, were destined never to meet. Yet at this present moment, we are face to face with a revolution that bids fair to eclipse the previous record of the human race in many respects: the East is following in the footsteps of the West.

Some little time back I had the pleasure of a lengthy interview with a Japanese diplomat of the highest standing, and he pictured to me graphically the rather dubious way in which Japan was opened to the West, and the rather gracious manner in which Japan adapted itself to the situation by deciding to study the civilization of the West,

* An address delivered in the Meeting-House of the New York Ethical Society, November 6, 1910.

and by adapting or adopting, one after another, Western methods and institutions.

We have become used to Japan; we have reached the conclusion that Japan is one of the leading nations of the world, is, in a sense, practically a Western nation, a conclusion derived from the issue of the Russo-Japanese War. At first sight it seems almost impossible to argue from Japan to the East in general; but a closer study reveals the fact that the East has been moving as a whole in recent years. Only a year or two ago the young Turk agitation issued in a Turkish parliamentary government. A similar movement in Persia ended in a parliamentary government there, checked, it is true, to a large extent by illegitimate Russian and British interference. At the same time we find India, a vast continent, demanding democratic and representative institutions; and from Egypt comes the same cry for self-government.

This right-about change in so many Eastern countries is startling; but the question naturally arises: What attitude will China take, China the Colossus, the Titan among nations, the oldest of the nations, the nation that belies all the predictions as to the rise and fall of nations? It was thought, and is perhaps to some extent even now thought, that China would not be able to adapt itself to the new circumstances; it was thought that such an ancient civilization would become naturally and necessarily stationary and stagnant, and therefore would not adapt itself; and that there might be some terrific clash by which China would be dismembered and fall into pieces and at last cease to be. But China, it is interesting to note (especially in an Ethical Society), is the only nation that has regarded moral rules and the spirit of morality as the supreme thing in life, and this very regard, I believe, it is that has upheld China for these thousands of years, and

has left it with the strength to cope with the problems of modern civilization, absorbing all that is of value in the West without relinquishing what is precious in its own life.

At first China decided on remodeling its political institutions on a Western basis. Now, political institutions are rather vague entities to remodel, bearing in mind the history of the Russian Duma; but China apparently meant to be honest in this matter, and for this reason it took up the further question of remodeling its educational methods. It dropped its old system of training that had lasted for over two thousand years, and that had had in its way splendid results, in favor of a more modern system. Only a few days ago a Chinese missionary told me of the tremendous efforts made in China to educate the mass of the people on the Western model, efforts that to a large extent, of course, are failing for a moment, because of the lack of trained teachers, efforts, however, which indicate what China is aiming at. The country of Confucius is taking up this matter of education with unexampled vigor. I am told that there are some three thousand Chinese students in American universities, and if you add to this huge total the large numbers who are studying in Europe, and those who are studying in Tokio or Kioto in Japan, you will find that in half a generation or so there will be in China something like twenty thousand graduates from Western universities. You can easily imagine that, whatever individuality it may retain, as nations do and should retain, the result will be the radical transformation of China in accordance with Western ideals. And China is not content with revolutionizing its political and educational systems. At present, at this very moment, there is a Chinese Commission in the States studying as it has studied already in Europe, the administration of the

law in this country, for the purpose of transforming that of China. And similar changes are traceable in regard to social customs and industrial methods, to say nothing of military reorganization.

Thus we reach the conclusion—we are bound to reach the conclusion—that China is going to become, speaking broadly, a Western State, just as Japan has become one and as Turkey and Persia and India, and all the other Eastern nations, are tending to become, States ruled by ideas which have triumphed in the West.

The first reflection that this Eastern metamorphosis suggests is that we ought to rejoice mightily. After all, the parliament of man and the federation of the world are not possible while each nation stands rigorously isolated, and are only practicable when the various nations have come to have much in common. Whilst the highest type of mind readily ignores racial differences, the ordinary type of mind, under the present system of education, is almost necessarily steeped in race-prejudice, and the result is that East remains East, and West remains West, and that each race holds aloof from the others because of the absence of considerable likeness between them. But once Eastern and Western civilization have approached each other, we are likely to realize the ardent faith of the greatest prophets in an age of universal brotherhood.

And yet when you ponder over the present situation in the East it suggests also some sad reflections. First of all, there is the clashing of the old and new régime, for wherever there are progressive forces, there are conservative forces; and no doubt in China, as in other countries, the struggle will last for a very considerable time, because of the natural, and perhaps necessary, clash between old and new. So far as the general problem is concerned there is the additional danger that Europe and America—the

Western peoples—may continue to regard the Eastern peoples with contempt, may continue to treat them cavalierly as they have treated them up to the present day. Naturally, if the relations between West and East do not change in this respect, there will be a rebound, a reaction; there will be created an intense nationalism in all these great nations, and by implication, an intense dislike and even hatred of the West. What this may mean in the end passes the wit of man to conjecture. To think for instance of China, which has about one-third of the total population of the globe, a nation of four hundred millions, armed scientifically, as say Japan is armed, or Germany is armed, and determined no longer to suffer indignities! It is impossible to forecast what might happen under such circumstances.

We are thus standing at the present moment at a turning point in history. The psychological moment has come; the time for action is ripe. We feel that it is a question to be decided now whether there shall be friendship or enmity between the East and West, whether there shall be peace or war, whether there shall be co-operation or isolation. It is at this juncture, that Prof. Felix Adler, your honored leader—our honored leader—suggested holding a Races Congress for the purpose of discussing this great problem, for the purpose of emphasizing that we ought to have juster and humaner relations between the various races of the world.

But the problem of organizing a Congress that should bring the races together was an enormous one. Grave fears were entertained that such a Congress might be a failure, might even do harm; and so at first we humbly sought for moral support. We invited leading thinkers, leading statesmen all over the world, to give their patronage to a Congress whose object would be to foster

inter-racial amity. And our daring was plentifully rewarded, and our fears were entirely dispelled. I might say, just to mention a few of the facts, that among those who have expressed sympathy we count 130 professors of International Law; that we have on our side the majority of the delegates to the second Hague Conference, the body that has done so much to banish from the world the spectre of war; that we have the majority of the members of the Court of Arbitration which recently decided the case between England and the United States; and that we have hosts of other distinguished personages, both thinkers and actors.

Now, let no one speak of moral support as *mere* moral support. When you consider the class of persons indicated, you will see at once that such persons do not give their names easily, especially to an undertaking the issue of which is shrouded in doubt. And if I add to this that the Congress is hailed by the majority of the supporters with marked, with almost unbounded, enthusiasm, that they think, as Professor Adler thought, that it is just the moment to lay stress on greater friendliness and less friction between the nations, you will see that moral support means very much, indeed that the names of the sympathizers are the signatures to a manifesto in favor of inter-racial friendliness, to a declaration of good-will between the races of the world.

Having obtained moral support, we fixed our program and invited eminent specialists all over the world to write papers. In this we were successful, and it is a proof of the genuineness of the Congress that every paper referring to a particular race has been promised by some eminent representative of that race; for instance, His Excellency Wu Ting Fang, formerly Chinese Ambassador in Washington, agreed to write the paper on China, the

President of the House of Commons of Japan agreed to write a message on behalf of Japan, and similarly with all other races of importance.

After deciding that the Races Congress should be held next year from the 26th to the 29th of July, in the University of London (the Senate of the University graciously granting us the University free of charge) the London committee decided that the time had come to invite the United States to co-operate with them in their endeavor to make the Congress the great success it deserved to be. It was felt that here in America you are creating a magnificent civilization, magnificent in the material wealth produced, magnificent in the educational efforts made, magnificent also in moral endeavors, of which your Society is a splendid example. It was natural to anticipate that we should get assistance of every kind here, and I am very glad to say our hopes have not been in any way belied. I shall return to the committee, which has sent me here, telling them of the splendid spirit that prevails in the States.

I should have liked to say a few words as to the results that might be anticipated from the Congress; to point out the deeper meaning of the moral support we have received, the effect of the innumerable articles written concerning the Congress in the press of the world; the significance of the gathering itself; I should have liked to say that we hope to appeal to governments directly, drawing their attention to the importance of inaugurating a new policy towards the peoples of the East, that we hope to influence the Colonial schools and the Colonial governments, that we expect much of anthropologists, much of the schools, much of religious and philanthropic organizations, but I may not linger.

When men and women have asked: What will be the

practical result of this Congress? I have sometimes felt like answering (as Mr. Asquith, Prime Minister of England, recently answered those who asked him in Parliament what were the results of the conference going on between the Conservative Party and the Liberal Party on the subject of the House of Lords) by the stimulating phrase, "Wait and see." But, on reflection, I should rather like to say, "Come and see," and even to go further and plead, "Come and participate, come and help."

You have divined no doubt that there is also a personal application in all I have said. You have the racial problem right here in your midst. Seeing how civilizations and nations rise and fall, remembering how Babylon and Egypt, Greece and Rome, came and disappeared, observing how now one people and then another triumphantly rules and regards itself as destined to rule for ever, noting all this you are not likely to be arrogant and shortsighted, and you are not likely to condemn any race as inferior, or to treat it as inferior, merely because it lags behind at the present moment. A great, a terrible responsibility rests on every one of us, especially the members of an Ethical Society, to do justice to every race with whom we come in contact. Indeed, our own racial pride should make us anxious to act in a manner that shall justify us before the tribunal of an enlightened conscience.

THE MORAL CHALLENGE OF THE INDUSTRIAL STRUGGLE.*

By Henry Moskowitz.

Painful are the birth throes of moral progress. Without an agonizing struggle to square the facts of life with principles of conduct which take them into their ken, there is no moral advance. When the air is charged with protest and discontent arising from this experience of contradiction, there is hope, for this is an indispensable condition of progress.

Such a condition we are confronting to-day in the social movement. Sincere men and women cannot reconcile the ideal of brotherhood preached as the very breath of life in Christian churches to-day with the practice of conflict and strife, the very breath of life in the Industrial World. Is the Brotherhood of Man only an illusion served out on Sunday morning, as a soothing narcotic, by the pastor to his flock? When a strike occurs, do we not hear members of this flock cry out the plaint of Cain,—Am I my brother's keeper? There is a ring of guilty sincerity in the cry which comes when passions are stirred and desires are unsatisfied.

The moral crisis we are facing to-day is due to the impotency of the ideal of brotherhood which has come down to us from religious traditions to guide us in the solution of the industrial problems.

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* An address before the Society for Ethical Culture of New York, April 20, 1911.

An ideal, to have intelligent meaning, must recognize new facts and new conditions as they arise. If the underlying assumption of a guiding principle omits to take cognizance of new relations, it will fail to guide. It is admitted on all sides, that the Church is not playing a leading role in the solution of the social problem. We look to it for principles of action in the industrial struggle, but we find that these principles come, not from the Church, but from the secular social movements. The reason is not difficult to see. The social and labor movements recognize these very group relations which the Church has not frankly faced. As a result, the social movement is assuming ethical leadership at the present time. What are the facts to which the social movement is directing the attention of thoughtful men and women, and which can be made the basis of an ethical appeal enriching the meaning of brotherhood?

I shall direct your attention this morning to a few outstanding tendencies in industrial life which represent a moral challenge to employer and wage earner alike. On every hand we notice two contrasting conditions: the one is struggle and competition; the other is organization.

The very conditions of modern competitive industry have forced organization and group action. There is no more striking illustration of the necessity of group action than the T. U. movement, for under the factory system, the working man realizes that, as an individual, he is powerless to negotiate with an employer. He, therefore, joins with other working men, whose interests are the same, to bargain collectively for an improvement in his standards of living. However pertinent the criticisms directed against the questionable method of some labor unions,—no just critic has failed to note the marked moral influence of collective bargaining upon the work-

ers. In the first place it gives him a sense of his own dignity. He abandons the attitude of the lackey or of the slave nature which resigns itself to its own impotence. Again collective bargaining has broadened the workingman's conception of loyalty. He has learned the moral truth that no man can further his own interest without furthering the interest of the group to which he belongs. This broader group loyalty has generated in him a spirit of sacrifice and taught him the necessity of team-play and the acceptance of discipline in the interest of the larger group to which he belongs.

The Labor Movement has helped to broaden the sympathy of the working man. What the public school is rapidly achieving for the immigrant child, the American Labor Movement is gradually effecting for his parents. It is welding a large heterogeneous mass of aliens into an organic industrial group. Italian and Slav, Jew and Gentile have found a meeting ground here. In their devotion to a common purpose, they are discovering in each their common humanity. In this recognition of the *man* behind the foreign tongue and strange customs, the Labor Movement can truly be regarded as one of the great civilizing agencies of our times. In any estimate of the Labor Movement, we cannot leave this out of account. It has answered the plaint of Cain,—Am I my brother's keeper? more definitely than any individualistic ethics clothed with religious sanction. Yes, and if asked the pertinent question, "Who is my brother to whom I owe an immediate obligation in the industrial struggle," she answers,—"Your fellow worker"; through his elevation you will further the welfare of society.

A similar influence is observed among the employing classes. An employer soon realizes that he, too, is a cog in an industrial wheel; that he cannot separate himself

from his brother employes; that his weal and woe are dependent upon the weal or woe of his industrial group. He is soon forced to abandon the narrow viewpoint of his own shop and to accept the welfare of his industry as a guiding principle. This conviction comes upon him with compelling force during a strike. Many a well intentioned employer, who has aimed to deal fairly with his employes, finds himself classed with exploiting colleagues when a strike occurs. The rain falls on Just and Unjust alike. Industrial conditions and the Labor Movement force upon him the conviction that he is concerned in the guilt of the sinners in his industry and he soon recognizes the necessity of organization, for he cannot raise industrial standards alone. He is pressed to equalize conditions of competition by improving the sanitary conditions, not alone of his own factory, but the factories of other employers; by establishing uniform conditions of safety for the lives of the employes in his industry, uniform rates of wages and a uniform reduction of hours.

Social action becomes, therefore, not alone an economic necessity. This economic necessity can also be made the basis of an ethical appeal, for as soon as an employer recognizes the need of organization for himself, his sense of justice will lead him to recognize the need of organization for others. This attitude of mind will determine the type of employers' association he will organize. If power and advantage over the workers in the scramble for gain are his motives, he will organize an association to combat labor. If he accepts the organization of labor as a necessary evil, or if his recognition of labor is lukewarm, he will establish a defensive Employer's Association. But if he is honestly convinced that no permanent progress toward the solution of the vexing industrial problems is possible without organization, on both sides,

he will organize, not an offensive association nor a defensive one alone, but an association to co-operate with organized labor for the mutual advancement of his industrial group.

Many employers still fail to see the necessity of industrial organization, but many more, after they have accepted the industrial standard, fail to recognize the obligation it entails. They, too, soon learn that they must give up a certain amount of individual freedom in the interest of the entire industry. The laboring man who is more accustomed to organization does not find it so difficult to accept the constraint of collective bargaining. He realizes soon enough his impotence as an individual in the labor market, and recognizes the advantage of association. But an employer can take advantage of the unequal conditions of competition in his own industry, and he recognizes how easily profit is made by paying low wages, by compelling his people to work long hours and by reducing the cost of his investment when he does not comply with decent standards of sanitation and life protection for his workers.

The temptations, therefore, are great for an employer to refuse to accept the obligations of association with others. A short-sighted employer, whose actions are dictated by a false policy of self interest. will resist the demands to raise the conditions of competition in his industry by eliminating inhuman conditions of labor. He will defend his selfishness on the grounds of liberty; he fails to see the difference between moral constraint and tyranny; *he does not recognize that every advance in civilization means giving up liberties which redound to our interest and threaten the welfare of others;* and that every stage of progress means accepting the fetters of

responsibility in the interest of the larger group,—of which we are a part.

An industry is lifted to a higher level when the majority of the men engaged in it are willing to eliminate conditions of competition which do not square with our sense of decency. The employer who refuses to accept the responsibilities which twentieth century civilization imposes upon him, is an industrial libertine who justifies his exploitation in the name of liberty. The moment we are constrained by the laws of right, we give up that freedom which is inconsistent with decent living. The employer must recognize, just as the individual workman, that he can exercise only that liberty which is consistent with the welfare of the group. He must exercise the social virtues of team-play and accept the discipline it entails. This is one of the moral demands made upon the employer by the industrial struggle. This sense of corporate responsibility opens up new vistas of opportunity for moral effort which can be indicated but slightly this morning.

The enlightened employer is challenged to join with other employers, who share his views, to act as a leaven upon the industry and help his brother employers to accept the newer conditions of competition.

Just as the labor union answers the question, Am I my brother's keeper, definitely, so the union of employers answers the question as definitely. It points to your fellow employer; it offers a fine grained employer an opportunity to contribute the results of his special training, experience and conscientiousness to the problems of industry. In this case, he is a man who knows and sympathizes with the difficulties of his colleagues; he has succeeded in his industry; he has gained the respect of his peers; he has won this respect by success; he has estab-

lished a reputation. The sinner, in his industry, realizes it. He recognizes the superiority of his brother's position and appreciates how he reached it. The enlightened employer can act intelligently and try to share with him the burdens of his industry. He is not regarded as a dreamy agitator who has no knowledge of the problems of the industry; he does not appeal to his fellow employers as an impractical reformer, but as a man who is burdened by the same problems and who wishes to solve them with the other members of his industrial group by applying standards of decency without sacrificing material success.

The moment he recognizes the principles of organization in industry, he accepts burdens from which he was relieved under the less irksome method of individual dealing between the employer and his men. He will be challenged by the labor union and by the awakened conscience of the public to solve in his industry the problems of a just wage, of low hours and of introducing in his factory sanitary conditions which will protect the worker from the danger of fire and injury to health and limb resulting from his work. He will be challenged to develop and encourage inventions which will aim at the safeguarding of human life and the distribution of profits. He will accept the responsibility of humanizing his industry and realize the demands of *concrete justice.*

Never was there greater need in our economic and political life of men who are willing to accept the drudgery of working out the details of industrial reform. Just because our society is so interdependent and our problems so complex, is there need of men willing to disentangle the complexities. There are so few men who will take up the burdens of constructive statesmanship in politics and industry. It is very easy to take refuge in abstract

slogans and formulas. The challenge comes when men are asked to realize these general demands into concrete institutions. This is the challenge of politics. It is also the challenge of industry.

Men say "public corporations should not exploit the people by reaping an excessive rate of profit. They should make a reasonable interest on the investments." But what constitutes a reasonable interest? When that question is fairly answered, it involves accepting the drudgery of a detailed investigation of stocks, balance sheets, equipment and a thousand and one details of railroad management. Likewise an industry. Workmen demand a just wage, but what is a just wage within the industry? This involves the study of the processes of the industry and its organization, the relation of the industry to the retailer, the middleman and the ultimate consumer. It involves a study of standards, units of time, labor, skill and a thousand and one details of industrial organization. This is hard work,—even drudgery. How few men are willing to accept it, and how many are ready to cloak their mental and moral indifference by seeking the line of least resistance!

This is the besetting sin of extremists, whether they are extreme radicals or extreme conservatives. The old fashioned manufacturer resents the intrusion of the public in his business, when society demands that he pay a living wage; that he establish human conditions of work in his industry, on the grounds that we all suffer if men and women are exploited. If they are drained of their vitality and consigned to the scrap heap of human wreckage, the public steps in on the gross grounds of self-preservation.

These are new considerations to the old fashioned employer, who considers himself an individual, dealing with other individuals for their labor. The new industrial

viewpoint burdens the industry with new responsibilities. They are irksome to be sure; they exact of the employer many more duties in addition to those necessary in mere profit making, but the employer, who has a social outlook, accepts these duties as inherent in his business. It may make his hair prematurely gray; it may deepen the lines in his face; it may cause him sleepless nights, but if the good will is there, linked with intelligence and a solemn sense of his obligations, when the work is done he will find peace and that deeper content which comes when a man has put his soul into his work. This is what lifts his work into a man's job and gives the industry a dignity it did not before possess.

Under the old system, some fine spirits were repelled from entering the business of manufacturing, but with a new conception of the employer it makes its appeal to the best men to remain in the industry. It challenges the men to give to it the best of their enthusiasm, ability and sympathy in the cause of raising the standards and furthering the welfare of an industrial group. What a rich opportunity it offers for industrial statesmanship! The old conception of the man who makes his pile and retires to do good with it seems shallow and empty. As a charitable worker he is a mere dilletante, but as a leader in his industry, he is an effective expert. The problems of industrial adjustment are so serious and exacting as to require the abilities and the knowledge of the man who has been specially trained by gifts, experience and sympathy to solve them. The industrial struggle challenges you not to leave your post. If this is true of the leader in industry, it is equally true of the labor leader, and it is our duty to encourage the efficient labor leader to stay with his group. The practice of depriving the American Labor Movement of leaders who have developed ability to lead

the people by offering them positions in politics and in another field of labor should be discouraged.

What the movement needs is the spirit of consecration among its leaders—who will dedicate their lives to the work of lifting their class. They should receive that honor and recognition their important function so richly merits, and employers, publicists and men of influence should encourage such men to remain with their class.

The appeal of the industrial struggle is to elevate your class, and the tendency of modern industry points toward co-operation of industrial groups of employers and employes working together for the common weal.

But organization is not an end in itself. It is a means. The ethical test of organization is the use to which it is put. Group loyalties, though higher than the personal loyalty of an individualistic ethics, must be subordinated to the supreme end of the common good—or society's welfare.

The Chicago Building Strike in 1900 revealed a secret compact between a monopoly of labor represented in an exclusive labor union and a monopoly of capital represented in a privileged Employers' Association, both groups co-operating to mulct the public. This is the perversion of the power which union brings, and there are not a few among both groups, the laborers and the employers, who advocate organization as an end in itself, because they covertly believe in the criterion of force and not justice to solve our industrial problems. Both groups should be ready to subject their claims to this test of the public welfare, and every scheme of co-operation must take cognizance of the public in negotiations—through some scheme of arbitration.

That I have not depicted a Utopian scheme is evidenced by the fact that a large and most important industry in

the city of New York is now attempting to carry out these principles.

Last summer, seventy thousand workmen engaged in a general strike affecting this industry. For nine weeks employers and workmen were engaged in an industrial war involving loss of millions in wages and profits. The revolt of the workers was the result of an accumulation of grievances; the strike was an eruption. Not a few employers were guilty of subjecting the workers to inhuman conditions; but there were also not a few who honestly attempted to deal fairly with their men. When the strike came, these men suffered also. The men in their shops ceased to work; the rain fell upon them as well as upon the unscrupulous, who fattened on the exploitation against which the workers protested.

These men were members of an association of employers, and agreed finally upon a policy which may influence the future course of industrial history in this country.

In the protocol of peace, which they signed, the principles I have tried this morning to elucidate, are incorporated. This protocol embodies two new industrial inventions,—the Preferential Union Shop, suggested by Mr. Louis D. Brandeis, and the Joint Board of Sanitary Control, suggested by one of the members of our Society.

This protocol of peace recognizes the necessity of two strong organizations,—of labor and of employers,—both working together. According to its terms, the employers' association recognizes the necessity of strong organization of labor. This recognition is not a sentimental one, for the employer is put to the test to employ union men as long as they can do the work required. Mr. Brandeis pointed out to the employers of labor that they were suffering for years from that suspicion engendered by 25

years of hostility; that abiding peace could never come until the employers frankly decided not to accept unionism as the last refuge of desperation, but openly recognize it by giving men who join the union the preference. Such an actual encouragement of labor will help to strengthen it, and, in time, eliminate more and more that suspicion and hostility which was engendered by years of oppression. Men are men whether workmen or employers, and if there is an honest attempt at co-operation on the part of employers, it will beget an attitude of co-operation among the workers; besides, a strong organization of labor leads to a sense of responsibility among the leaders who will not encourage unnecessary strikes, with its attendant loss of wages, profits and the suffering it entails.

Never in the history of organized labor did a group of employers frankly recognize the need of organization in this way. The unions, on the other hand, are obligated to recognize the association of employers, and to work with the association as a body.

The protocol provides machinery for the prevention of shop strikes, and gives an outlet for the ventilation and adjustment of grievances through a committee of employers and union representatives. It also provides for a Board of Arbitration, consisting of three well known representatives of the public, to whom questions of interpretation of the protocol and the larger problems of the adjustment of the industry are referred. In this way, it is hoped that the costly strike of last summer, involving so much suffering to employer and employe, so much loss of wages, such a demonstration of hate and hostility, will be avoided in the future.

And one of the finest fruits of this peace protocol is the Joint Board of Sanitary Control, which consists of

representatives of the labor organizations, the manufacturers' association and the public. The function of this Board is to investigate the conditions under which the workmen labor, and upon the basis of a careful inspection of the shops in the industry, standards of sanitation will be established and enforced by the Board which the employers and employes must accept. This is the first attempt in the industrial history of this country of an industry itself to investigate and regulate its own sanitary conditions by creating and enforcing decent sanitary standards. It is an experiment in industrial democracy, for whatever is done by this Board is accomplished with the sanction and co-operation of both the employers and employes; each side shares equally in the expenses of the Board. The work of this Board must be clearly distinguished from ordinary welfare work, where the employer does something for his employes and not with them. Whatever is done is accomplished by the representative of both sides in co-operation with the representatives of the public and with the sanction of the entire industry. The laborers, themselves, are deeply concerned, because they are sharing in the burdens and obligations of the Board; likewise the employers.

This is a democratic effort, free from the taint of the seignorial attitude. Under these conditions, whatever progress is made will strike deep, because it will have the sanction of the public opinion of the industry itself.

The Board has completed an investigation of the sanitary conditions of the shops. It employed inspectors who were experienced in social investigation. The instructions to these inspectors and the conditions which they were to note were carefully planned with the co-operation of trained experts in sanitary science. The inspectors investigated over 1,243 shops, the vast majority of the shops

in the industry. Their findings were carefully tabulated, and will be embodied in a report, which it is hoped will throw light, not alone on the sanitary conditions of this industry and suggest remedies for their improvement, but point a way to solving these problems for the other industries.

The Board is engaged in making a very careful scientific study of light and ventilation in factories. For this purpose, it has received the co-operation of experts in these fields. Upon the basis of these investigations, the Board has formulated standards for the industry, which will be enforced by employers and workmen. Throughout the investigation, the Board received the whole-hearted co-operation of workmen and manufacturer; both sides were deeply interested, because they both bear the responsibility; because the experiment is democratic.

The unions were put to the test, for when an inspector discovered a shop which was unfit for working purposes, the Board, pursuant to the power vested in it by the protocol, declared the shop unsanitary and ordered the union to withdraw its men. This was done. Owners of two such shops were forced to move.

When the calamity at Washington Place occurred, the Board was in a position to submit to the public the result of its investigations of conditions in respect to fire protection in cloak factories and its standards for their improvement.

The conditions in these factories, though more favorable than in others, were so typical, that its findings threw light on fire conditions in factories through the city and helped to awaken the public conscience of the city. Much will result, we all hope, in effective laws, insuring the safety of life and limb for the workers.

Representatives of the Board have been engaged in a

campaign of education among the workers and employers of this industry. Its task along these lines has only just begun.

When the standards are finally made public in the very near future, the Board will arrange an elaborate campaign of education in the shops, on the public platform and in the public prints.

The first meeting of the Sanitary Board packed Cooper Union to the doors. There were over ten thousand workmen clamoring to get in. The co-operation in this far-reaching work has been so whole-hearted that when the Board requested a large appropriation for its more permanent organization, it was freely granted.

It is hoped that one of the results of its investigations will be the recommendations for labor legislation based upon its careful and scientific studies. But what the Board wishes to advocate with reference to labor legislation and the sanitary improvement of factories, is the need in every industry for such a co-operation between employers and employes. The Board recognizes that there can be no effective sanitary protection for the workers which is not, in the last analysis, based upon a knowledge of the conditions of a particular industry and adapted to these conditions. One of the chief causes for the ineffectiveness of labor legislation is its omission to recognize the peculiar conditions of an industry. Very frequently, on this account, the labor laws have been made so elastic that they were unable, effectively, to cope with the conditions they were intended to remedy. But the chief justification of democracy is not alone the results it may achieve. These results are frequently too meagre. It consists in its education of the people. Through this democratic co-operation, it is hoped to develop a sustained interest in

decent conditions of labor. This is the test of civilization.

The Washington Place fire has awakened the public to the need of safety for the workers, but we Americans forget too soon. It takes a calamity to make us realize that we belong to one another. Then public opinion is hot—almost hysterical; then we become conscious that we have subjected working men and women to the dangers of risk. We have been gamblers with human life too long. Like the gamblers, we have been playing with fire and relying upon chance to protect us and keep us on the safe side. Our first instinct is to blame somebody for neglect; our second is to seek protection through laws. After all, as has been said, laws are ineffective without the backing of public opinion. This is only possible where the public is continuously alive to the need of such laws. This sustained interest in industrial decency is only possible through a process of education. What can we do without the coercion of law? What effort are we making, not when a calamity is taking place, but when there is no excitement, to provide our work-people with decent sanitary conditions; with emergency rooms when our workers are ill? Have we equipped our factory with these sanitary safeguards which represent the decencies of life? Have we wash-rooms for our workers? Are we subjecting their eyes to over-strain by using a cheap unshaded light? Have we asked ourselves whether the mechanical processes or the conditions of temperature, humidity, the use of poisonous acids or gases is the cause of an occupational disease? Have we asked ourselves whether our industry has sent some of the workers to an early grave? Are we as alive to the devices for life protection as we are concerned with new inventions for profit making? The American points with pride to the

many comforts which the modern apartment house offers. Some people measure the civilization of a country by the use of soap and a bath. Cleanliness and sanitary living have become household dogmas. It is a sad commentary on our industrial system that we find a total absence of this attitude in factory housekeeping.

How long will this interest in life protection of the workers last? Will it soon lapse again into indifference? In industry, a sustained interest in the industrial hygiene and wholesome conditions of labor can only be maintained if it becomes incorporated into a policy of the industry. An opportunity is here offered for the best men to maintain and develop standards of sanitation in the shops. This is one of the natural grounds of co-operation between employer and employe. It must be done democratically to bear permanent fruit. The cloak industry in this city has pointed the way.

I have not attempted this morning to paint a picture of a Utopian future. I am, frankly, not concerned with it. We are facing a crisis now. What can we do *now* to square our ideal of brotherhood with the facts of strife and contention? What is our present duty? How can we bring some order out of the present chaos? This is the ethical challenge to us now. We are concerned in the ethical movement with guiding principles of conduct that will work *now*, and we will welcome any experiments which will present an outlet for moral energy. We are searching for a conception of industrial responsibility which will make this appeal to the men who can become captains and soldiers of industry with the spirit of consecration. This conception of the industrial leader as a social functionary with a responsibility through the elevation of his class to further the welfare of society, gives such an opportunity. There is in it all the appeal of ro-

mance and spiritual adventure. It makes its demand upon your idealism. It lifts business from the plane of mere money making, and gives it a dignity it did not before possess.

It is easy to understand why a man without such a conception of industrial responsibility should be disgusted with the game. Where there is no vision, the soul languishes. How many a father has been eager to protect his son from the taint of the sordid struggle where success was measured by money alone; where men are honored because they have made a pile and are not asked how they made it. Honors are heaped upon them because they have established charitable foundations. With a new conception of the industrial leader will come new standards of industrial honor which will recognize the method by which a man has made his pile, and the honest merchant will take pride, not alone in the output, but in the consciousness that he has done everything in his power to create civilized conditions of labor, so that the output was not only honest, but the human nature necessary in the making of it was neither destroyed nor injured but enhanced. This is the spiritual significance of the industrial struggle. This is its compelling appeal, and its moral challenge consists in the opportunity it offers to men to enhance the spiritual well-being of the industrial group with which they are connected.

The practice of brotherhood is not closed to a good man in industry where group responsibility is clearly accepted. The brotherhood of man preached by the Church has failed to make its appeal because it ignored these very group relations which the secular social movements have emphasized. That is why it failed to answer the plaint of Cain,—Am I my brother's keeper? That is why the Church could not bridge the abyss between

its ideal of brotherhood and the conditions of conflict and strife which prevail in our industrial life.

How can I be my brother's keeper? asks the man who is harassed by the sight of the abyss. Point the way. A religious or an ethical movement which fails to point the way will not retain its place in the vanguard of social progress.

It has been the tradition of the New York Society for Ethical Culture to be responsive to constructive experiments in social progress which throw a beacon light on the way. This is our only claim for support. Not the little reforms we have furthered, not the tenement house legislation, district nursing, educational experiments or the social settlements we have organized; *they are pigmy expressions of a quest for the way.*

Ours is the faith that in the industrial struggle there is a way which will give to it a spiritual significance it has not yet acquired.

Men and women of the Society, let us work together then to find the way.

THE SUMMER SCHOOL OF ETHICS.

The American Ethical Union will hold a fourth annual session of the School of Ethics, at Madison, Wisconsin, during the three weeks from June 26th to July 14th, 1911. There will be three courses of lectures given in the afternoon, supplemented by study conferences, individual consultations, and special evening meetings. There are also two courses given in the University of Wisconsin Summer Session by members of the School of Ethics faculty, which involve credit towards degrees, but these are open only to students regularly registered in the University Summer Session; all other meetings open to the public without fee.

OFFICERS OF THE SCHOOL OF ETHICS.

Dr. Felix Adler, Dean of the Faculty of Lecturers, Leader New York Society for Ethical Culture, and Professor of Social and Political Ethics at Columbia University, New York; Mrs. Spencer, Director of the School; Mr. Alexander M. Bing, Treasurer of the American Ethical Union and of the School; Professor W. H. Lighty, Local Secretary, Extension Department of the University of Wisconsin, Madison, Wisconsin; Professor E. R. A. Seligman, of Columbia University, New York, President of the American Ethical Union; S. Burns Weston, Secretary, American Ethical Union; Director, Philadelphia Ethical Society; Managing Editor, *International Journal of Ethics; ex-officio* members of the Board of Officers of the School.

FACULTY.

Gould, F. J., England, Lecturer and Demonstrator for the Moral Instruction League of Great Britain.

Lueba, James H., Ph. D., Professor of Psychology and Education, and Director of the Psychological Laboratory, Bryn Mawr College.

Neumann, Henry, Ph. D., Associate Head-worker Down-town Ethical Society, and Instructor in Education in the College of the City of New York.

Spencer, Anna Garlin, Director of the School of Ethics, member of the faculty of the New York School of Philanthropy, and Special Lecturer in the University of Wisconsin.

Thilly, Frank, Ph. D., Professor of Philosophy at Cornell University; Editor, *International Journal of Ethics*.

Weston, S. Burns, Secretary, American Ethical Union; Director, Philadelphia Ethical Society; Managing Editor, *International Journal of Ethics*.

AFTERNOON COURSES.

(Lecture Room, Historical Library.)

Course I. Moral Lesson Demonstrations and Teachers' Conferences. The demonstrations will be in the nature of moral teaching to a class of children between the ages of ten and thirteen. Two periods of this series will be devoted to demonstrations of story telling. The adult audience will be seated behind the children, and requested not to obtrude themselves upon the pupils' attention in any manner. This being Mr. Gould's first visit to the United States, his coming is an event of importance to all interested in moral teaching apart from theological instruction, and, therefore suited to the public schools.

Mr. Gould's subjects will comprise the following:

(1) Self-control; (2) Courage; (3) Prudence; (4) Kindness; (5) Judging Other People; (6) Modesty; (7) Manners; (8) Honesty; (9) Duty; (10) Justice; (11) Finding the Good in Others; (12) Social Service; (13, 14) Story Telling.

Monday, Tuesday, Wednesday, Thursday, Friday, at 3. Mr. Gould.

Course 2. Great Leaders of Ethical Thought. A history of the development of ethical thought as illustrated by (1) Plato; (2) Aristotle; (3) Zeno and the Stoics; (4) Epicurus; (5) St. Augustine; (6) Thomas Aquinas; (7) Kant; (8) Spencer; (9) Thomas Hill Green. First two weeks.

Monday, Tuesday, Wednesday, Thursday, Friday, at 4. Dr. Thilly.

Course 3. Psychological Studies of the Dynamics of Conduct. The purpose of these lectures is to single out the several factors of action to determine their relation to conduct. The method followed will be that of an analysis of typical instances of conduct chosen from examples in the religous, the philanthropic, the artistic, the intellectual, and the business life. The aim is to aid in providing a foundation basis for principles of moral education and therapeutics. Third week.

Monday, Tuesday, Wednesday, Thursday, Friday, at 4. Dr. Leuba.

THURSDAY EVENING LECTURES.

(Association Hall, Y. M. C. A. Building.)

FIRST WEEK, JUNE 29.

(1) *a* History, Aims, and Progress of the Ethical Culture Movement—

Mr. S. Burns Weston.

b The Ethical Advance in Public Affairs—
Professor Paul S. Reinsch, Presiding.

SECOND WEEK, JULY 6.

(2) The Ethical Advance in Education—
Professor James H. Tufts.
Dr. Henry Neumann.
Professor Frank C. Sharp, Presiding.

THIRD WEEK, JULY 13.

(3) The Ethical Advance in Social Betterment—
Rev. Jenkin Lloyd Jones.
Mrs. Anna Garlin Spencer.
Professor Edward A. Ross, Presiding.

RELATED COURSES IN THE UNIVERSITY.

A number of the courses offered by the Summer Session of the University of Wisconsin will have special related interest and value for students in the Summer School of Ethics, among which are suggested the following:

Education 4. Principles of Moral Education.—Dr. Neumann.

Education 5. Social Aspects of Education.—Prof. King.

Festivals 1. The School Festivals.—Prof. Bassett and Mr. Dykema.

Philosophy 2. Modern Philosophy.—Prof. McGilvary.

Philosophy 3. Contemporary Philosophy.—Prof. McGilvary.

Philosophy 4. Social and Political Ethics.—Prof. Sharp.

Philosophy 5. History of Modern Ethics.—Prof. Sharp.

Physical Education.—A number of courses are offered in response to the rapidly increasing demand growing out of the recent developments in the use of play and educational athletics in connection not only with the elementary and high schools, the colleges and universities, but also with the churches, settlements, clubs, playgrounds, social center associations, and municipal recreation systems. The value of play and recreation in social education is becoming so widely understood and appreciated that in addition to the regular staff of the University is added Dr. C. W. Hetherington, Director of the Fels Foundation.

Sociology 7. Social Psychology.—Prof. Ross.

Social Movements and Social Service 8.—Prof. Ross and Mrs. Spencer.

On account of the excellent general library facilities, and particularly the superior special collections in history, economics, politics, and other departments, in addition to the Summer Session courses, a large number of advanced students and teachers in other institutions of higher learning are attracted to Madison each summer. The lectures of the two programs are so arranged that students may attend courses in both without conflict.

THE MORAL EDUCATION LEAGUE

(ENGLAND.)

THE Moral Education League was founded in 1898 by Dr. Stanton Coit, Mr. Gustav Spiller, the late Miss Zona Vallance, Mr. F. J. Gould, and other workers connected with the English Union of Ethical Societies. During the thirteen years of its existence, it has succeeded in arousing public attention to the need of an improved civic training; it has brought the question before a very large number of members of Parliament and other public personages; it has induced the Board of Education to insert in the National Code a provision for "direct" or "indirect" moral instruction in all State-aided schools; it has issued, or supported the issue, of a considerable series of manuals for teachers and children; it has been the chief agent in persuading about one hundred local education authorities in England and Wales to emphasize the ethical element either in the religious teaching or the secular curriculum; and it has made progress in influencing opinion abroad, and particularly in India. The question of a non-theological method of education has greatly exercised the mind of the local and Imperial governments of India, as well as of social reformers, and the League has recently contributed towards the solution of the problem by the publication (through Messrs. Longmans) of a volume of lessons entitled *Youth's Noble Path,* and chiefly composed of illustrations drawn from Oriental sources.

The League has secured the sympathy of many well known educationists and thinkers, including Lord Ave-

bury, Professor J. S. Mackenzie, Professor Lloyd Morgan, Professor T. H. Muirhead, Miss Margaret Macmillan, Lady Grove, Mrs. Gilliland Husband, etc. In March, 1910, Mr. Gould resigned his position on the Leicester Town Council and Education Committee, in order to devote himself to the work of the League in the capacity of Lecturer and Demonstrator. He has given ethical lessons before the students of more than twenty Normal Schools, numerous audiences of public-school teachers, and drawing-room meetings, and has in this way traversed England and Wales, and occasionally taught in Scotland and Ireland. On several occasions the lessons were delivered in the presence of Indians and Anglo-Indians, and at one of these gatherings the Gaekwar and Maharani of Baroda were present.

Under the auspices of the American Union of Ethical Societies, Mr. Gould has been invited to give demonstrations in the United States. Arriving in New York on Thursday, May 25th, he taught classes twice at the Ethical Culture School on Friday, the 26th, and proceeding to Philadelphia, he covered the following engagements in four days: Two lessons before the Ethical Society; a lesson at the Girls' Normal School; a lesson at the Hollingsworth Public School; a lesson at Girard College; and a concluding demonstration, open to the general public, at the Ethical Society's rooms on May 31st. The ensuing program will embrace visits to New York, Brooklyn, Providence, Boston, Chicago and the Summer School of Ethics at Madison, Wisconsin, final demonstrations being arranged for Columbia University and New York University on July 17th and 18th.

MORAL INSTRUCTION IN THE ETHICAL CULTURE SCHOOLS OF NEW YORK.

(*Continued.*)

THIRD GRADE.

LESSON VII.

After review:

"Afterwards Abraham went off, away off. And now comes one of the most famous stories in the world. Abraham went to a desert country and one day, as he was sitting at the door of his tent, he saw two very poor looking people coming toward him. We should say in these days they looked like—what?"

"Beggars."

"Or?"

"Tramps."

"Nobody to be proud of anyway. You know you like to walk down the street with some one all dressed up and you hope that everyone who knows you will see you. But if you happen to be with some one who is very poor and 'raggedy' looking,—well, may be you don't want people to see you. We are apt to like to be seen with people who have a lot of things. If a person comes up in an automobile, why, gracious me, how we rush around! Well, the nice part of this story is that when Abraham saw these two men coming, who looked like beggars,—they didn't come in automobiles at all, they

came just crawling along the road—he went out to meet them, poor and ragged as they were, and he took them into his tent and gave them all the best things and a good place to sleep. He welcomed them although they were so 'raggedy' looking. What do you call that person who is very generous in his own house?"

"Kind."

"You can be kind on the street, but there is something you can be in your own house?"

"Hospitable."

"Hospitable! Yes, that's the right word. And after he had been very cordial to them he found—what do you suppose?—not two ragged men at all, but two angels and from that day the saying has gone out that 'Abraham entertained angels unawares.' What does unawares mean?"

"Without knowing."

"He thought they were really poor old beggars, and of course they were dressed and looked like beggars, but they turned out to be bright, splendid angels after all."

"And because Abraham had welcomed the angels to his house and had been very hospitable to them, they told him that he was going to have that which, of all the things in this world, he wanted the most. What do you think it was?—What is the nicest thing in the world to have in the family?"

"Children."

"Yes! Abraham hadn't any children and the angels told him that he would have a child. His wife laughed and didn't believe it, but Abraham believed. So the two strangers went on their way again and travelled over to the place where Lot lived. Now, Lot had come to a country that was very rich. He had green grass, flowers, rivers, everything ever so nice. But a mean lot of

people lived over there. I think you ought to know the names of the two cities where these people lived because we talk a great deal about them still. They were Sodom and Gomorrah. Now, Lot was a good man and when these beggars came he opened his tent just as his brother Abraham had done. But the people round there said, 'They are strangers, they don't look like very nice folks, we don't want them round, we won't let them stay in our country'; so they went to Lot and said, 'You must drive these men away.' 'No,' said Lot, 'they are strangers in a strange country, there is nobody else to take them in.' 'That makes no difference,' the people replied. 'We don't care. Drive them out! Get rid of them!' They were very inhospitable; just thought of themselves and were very cruel to these strangers. But Lot was a brave man and refused to drive them out. Then the people said: 'If you don't drive them out, we will, and we will drive you with them.' But Lot stood by the strangers.

"And then a big crowd came with rocks and clenched fists, red faces and angry voices. Still Lot wasn't afraid. He stood in his tent and didn't budge, and said, 'I am going to protect these men.' Then the men of Sodom and Gomorrah raised their hands to kill Lot, when, suddenly,—what do you think happened? The two strangers turned into tall and mighty angels, and forth from their bodies there flashed a great light and in a minute all were struck blind, and, tottering and groping, they felt their way back to their homes, groaning and wailing. All these wicked men were struck absolutely blind. And that was their punishment for being so inhospitable. But there is more to come. Because they were so very mean and didn't learn their lesson from this experience, a worse punishment came upon them. We shall hear about that later.

"I want you to think about this story for next time and see if you can tell me of any chances here and in our homes to practice hospitality."

Third Grade.

Lesson VIII.

Review and application of story:

"About whom were we talking last week?"

"Abraham and Lot."

"Who can tell me the story? All right, John."

"They were brothers. And Lot came one day very, very angry and said, 'One of your men has killed one of my herdsmen.' And Abraham said not to be angry but if Lot would go to the East he would go to the West; and if Lot went to the North he would go to the South. He said, 'Let there be no strife between you and me, because we are brothers.' So Lot went to a nice country where there were trees and a lake and running water, and Abraham went—"

Teacher: "The brothers separated and all we know is that Lot went to a place near two cities. Do you remember their names?"

"Sodom and Gomorrah."

Teacher: Yes. He lived near those cities."

"Lot went to Sodom and Gomorrah. And Abraham, sitting in his tent one day saw two old beggars coming up to him and they begged for food—"

Teacher: "Well, I wouldn't say that exactly—that they 'begged for food,' because they didn't have a chance. Why not? Who can tell why?"

"Because Abraham ran to them so fast that they didn't have time."

Teacher: "Yes. He went out to them."

"And he took them into his tent and gave them food. And he went out into another part of his tent and when he looked into the room where he had left the two strangers, there were two little bits of angels."

Teacher: "I don't think they were 'little bits of angels,' like those we see on Christmas cards; I think they were big ones."

"And they turned themselves back into strangers again."

Teacher: "He didn't know they were angels when he took them in. What did he think they were?"

"Beggars."

Teacher: "And what saying do we get from that? Oh, somebody knows! Abraham entertained—"

"Angels unawares."

Teacher: "What does that mean?"

"Without knowing it."

Teacher: "Yes. Abraham entertained angels unawares. That often happens. Can anybody think of anyone who has entertained great people without knowing it?"

"King Alfred was entertained."

Teacher: "As a beggar, yes. Who else?—Nearly a hundred years ago, but not quite, some people in Illinois might have seen a big, long, gawky looking boy walking along, and have thought he was just a big country bumpkin. They might have thought he was just an ordinary boy. But who might that have been? A big fellow with bushy hair and big hands and homely face?"

"An angel."

Teacher: "Well, a kind of a one, but not quite the kind you mean. Who was out there in Illinois about 100 years ago?"

"Abraham Lincoln."

Teacher: "Yes, and nobody could have known that he was going to be a really great man; but he was and they were really entertaining an angel unawares. That is what the story means. Now, where do you think you should be nice to people and entertain them?"

"In your own house."

Teacher: "What do you call that; being nice to people in your own house?"

"Welcome."

Teacher: "Yes, welcome in your own house. What is that?"

"Hospitality."

Teacher: "That is it. To be hospitable. Where else besides in a person's own home can people be hospitable?"

"In the street."

Teacher: "On the block, if you play on a block. If a new boy comes to the block, does he get a good chance? If a new boy comes to your block—the block you feel you own?—sometimes boys are awfully mean to a new boy. Where else? Oh, I can think of one place in particular."

"In school."

Teacher: "Yes! When a new boy comes into a schoolroom sometimes you make him feel just as strange and miserable as can be; but if you are very hospitable you speak nicely to him. Well, go on with the story. Who can?"

"Then these two strangers went to Lot, and they were going to burn up Sodom and Gomorrah."

Teacher: "Hold on! You are too far along. They went to Lot also like beggars, and what happened?"

"Lot greeted them and told them to stay there all night and he gave them food and a bed to sleep in."

Teacher: "Yes, and did every one feel the same way as Lot did? How about the other people?"

"They didn't like them to come."

Teacher: "And what did they do?"

"They went to Lot and told him to put them out of the city, and they had spears in their hands and they told Lot to put the people out or they would kill him."

Teacher: "What did Lot do?"

"He said he wouldn't put them out, and the beggars turned into angels and the angels made a flash and made the people all blind and they had to go creeping, creeping back to their homes, for they were all struck with blindness."

Teacher: "The two angels said to Lot, 'These cities are so wicked that they are of no use. Go away! because something terrible is going to happen.' Of course this is only a story. They said, 'Terrible things are going to happen. Take your family, your wife and children and go away, but don't look back over your shoulder. Keep your eyes straight ahead. Don't look back.' So Lot and his family started out. Of course they had promised not to look back. You know how people are. They say, 'Yes, yes, of course.' It is so easy to promise! And Lot didn't look back and the children didn't look back, but his wife heard terrible sounds behind her and turned and looked and lo! that very instant she changed into a pillar of salt! And there she stands to this day, looking back over her shoulder—turned into a pillar of salt, the story says, because she—what?"

"Because she disobeyed."

Teacher: "That is a pretty big word, isn't it? Do your fathers and mothers talk to you about it?"

"Oh yes, often."

Teacher: "Have we ever had any talk about disobedience here?"

"Yes, Adam and Eve."

Teacher: "What did we say about obedience? We said something about it."

"That it is the best thing we can do, obedience is."

Teacher: "Yes, but we said something special."

"The first great law is to obey."

Teacher: "Right! Now, we have talked about a good deal to-day. First, about how hospitable Abraham and Lot were; then, where we can be hospitable; and last of all, we talked about disobedience. I want you to think about Abraham and Lot and how they entertained angels unawares."

Third Grade.

Lesson IX.

After the usual review the teacher gives the following explanation of the story of Lot's wife:

"I will tell you how I think it was. It kind of spoils the story but I think it was this way. People saw different pictures in the great stones of that country. You know how we sometimes see pictures in the clouds? And some of you have seen the 'Old Man of the Mountain.' Well, I think in some of the white sandstones of the country they saw a picture that looked like a woman looking over her shoulder and called the image Lot's wife. A few years ago, a friend of mine went all around the Dead Sea. The great river Jordan runs into it and no water ever runs out and there is much more salt in it than in the ocean; so when the wind blows and the waves dash up against your face it fairly stings, and for a long

way around there is nothing growing—everything looks dead and dreary. Now, I think people saw this dead-looking country and made up the story of Sodom and Gomorrah. The story is that under the Dead Sea are buried the ruins of those cities that were so wicked the angels destroyed them. And now, when people look down into the water on a still day they imagine they see the ruins of those wicked old cities of long ago. When children ask about such a story, 'Is it true?' I always think this, 'Those stories are more nearly true than many things that have actually happened.' You will understand this bye and bye."

"Have I told you the story of Hagar and Ishmael? I think I must tell you that to-day. I ought to have told it to you before.

"Out from the camp of Abraham, who lived on the edge of the desert, there one day wandered a mother and her little son. The woman's name was Hagar and her child's name was Ishmael. They had a long way to travel, these two, across the desert where nothing grew and where people often died of hunger and thirst. A desert is a very wonderful thing to see, but a very hard place in which to live. In the great American desert, I have seen the sun shine all day brilliantly with its white light, making the earth and air so hot that it dries up the streams and fills the air with fine dust. When the wind blows, the dust flies in great clouds over the desert. And if you are out in a dust storm you must cover your face and head to keep the dust from choking you almost to death. When the wind doesn't blow, the sun shines down with fearful heat and only those who are very strong can stand it. In traveling across the desert one has to be very careful to take water with him. The little donkeys can get along without water better than any

human being. They can go twenty-four hours without drinking, but people can not go so long. You see the desert is a very terrible place in which to be lost. But, alas! that is what happened to Hagar and her little boy away off there on the Arabian desert long ago. After they had walked for a long time and were very tired, the poor mother found she had lost her way. I suppose she retraced her steps and went this way and that way, but all in vain. If you know what it is to be lost for a little while, you know what a terrible fear takes hold of your heart, and you know how Hagar must have felt. The poor mother knew it was a very terrible plight in which she was. Their mouths and throats were burning with thirst, but there was no water anywhere. I suppose little Ishmael had hold of his mother's hand and I can hear him now as he said, 'Mother, I am so thirsty,—I want a drink.' And his mother hurried him on and said nothing, though her heart was almost breaking.

"Do you know what an awful thing it is to be parched with thirst? Your lips and tongue are so dry you couldn't eat a morsel if you tried. Well, little Ishmael kept asking over and over again for water and at last he said, 'Mother, I am so tired I can't go any further'; and I suppose the little fellow cried with short dry sobs that went straight to his poor mother's heart. Well, we must hurry over this sad part of the tale. Hagar took her little boy in her arms and carried him over the desert, struggling on through the heat and dryness until she could go no further. By this time Ishmael had become unconscious and, thinking that he might be dying, his mother placed him tenderly in the shade of a bush and, turning her back upon the little fellow that she might not see his face, cried out in her anguish, 'Let me not look upon the death of my child!' Suddenly a shadow fell

across her path and there stood before them a tall stranger who said, 'What troubles you? What is it you want?' And Hagar said, 'My child is dying for want of water.' Then the stranger pointed to a spot just a little way from where she was sitting and lo! there was a rushing stream of water, cool and refreshing, such as one would find in an oasis of the desert. And Hagar ran to the stream and scooped up the water in a shell, and—what do you suppose she did with it first?"

"Gave it to her child."

"But were not her own lips parched? Of course, they were, but mothers love their children more than they do themselves; so she quickly put the water to the lips of her little boy and not until he was revived did she quench her own burning thirst. That is the way it is with mothers.

"Afterward Hagar and Ishmael went home with the stranger and lived with him in the desert and Ishmael grew up to be the leader of the wandering tribes—of the Bedouins, people who ride across the desert on splendid Arab horses—leader among all the wild people of the desert. He and his mother found their home there. And I think that Ishmael, wild though he was, must have thought of his mother very often—the mother who loved him better than she loved herself. And although it is only a little bit of a story, I always liked it very much indeed."

Fourth Grade.

Lesson VII.

The teacher begins by discussing with the children the way in which greed, anger and such like passions seem to change men into beasts. He then proceeds with the story, as follows:

"After this, Circe became Odysseus' friend and told him that he must go first to the far island of Hades where the spirits of the dead dwell and there he should learn what his future course should be."

(Here is introduced the discussion of the development of the Greek idea of the future life.)

"So Odysseus went to the Island of Hades. And when after many days of sailing, he reached the mist-covered shores of the island, he left his ship and went far inland. And there he met the spirits of many of his friends: Agamemnon, Achilles, his mother, and many who were being punished for the sins they had committed. Among these last there was a huge man chained to a rock. For centuries he had been there. His lips were parched and dry, for he had not drank in all this time. At his feet bubbled up a little spring just beyond his reach. Closer and closer the water comes to his lips; he strains his great body forward trying to touch it, and then, just as it seems to him that this time he will drink of the refreshing stream, suddenly it sinks back into the earth again. A tree grows near him and on its branches are luscious, juicy fruits. The wind blows the branches to and fro. The fruit swings almost within his reach and then suddenly swings back again, leaving the poor fellow to suffer the torments of thirst and exhaustion. This man's name was Tantalus. Does that word make you think of any other word? Yes, tantalize or tease is the word we want." (A lesson is here introduced on the theme of teasing animals and younger children.)

"Again Odysseus travels over the dreary fields of Hades and comes upon a strong man rolling a heavy rock up a hill. With might and main he pushes and pulls. Perspiration pours from his face; but though weary, he must keep on pushing the great rock, moving it inch by

inch up the hill. At length he reaches the brow of the slope where he hopes to place it firmly and rest his tired body. When suddenly, the great stone slips from his hands and rolls down the steep incline to the bottom of the hill. Then the poor man has to begin his work all over again. This man's name was Sisyphus. His punishment was to roll this great stone up the hill forever and ever. Perhaps on earth he had been the kind of a person who never finishes his work, and so, in Hades, he was given a task that never could be finished. But of course this is only a story. We have had enough of the Island of Hades. It is not a very pleasant place. It reminds us of bad dreams. Next time we shall go on with the wanderings of Odysseus."

Fourth Grade.

Lesson VIII.

After the review:

"And now the story goes on to tell how Odysseus and his companions left the Island of the Dead and came to the island where was the dwelling of the early Morn. There they beached their ship upon the sands of the shore, and when the early rosy-fingered Morn appeared, Odysseus sent men to the house of Circe to get the body of their dead comrade Elpenor. And there, in the early morning, overlooking the sea, they buried him, building a monument and fastening his oar at the top. Why should they put the oar there?"

"Because the man liked the sea and was a sailor."

"I think so. This is a roving story we are telling. Elpenor liked the sea, he was a sailor; so they placed an oar for his monument.

"After this Circe came, followed by her maids, and

brought food and wine so that they were able to feast there all day long. And when evening was come the men lay down to sleep; but Circe took Odysseus into the center of the island and gave him words of wisdom, telling him how to continue his trip. She told him of the great dangers of the Sirens and of the great rocks called 'The Wanderers,' which not even winged things could pass in safety, not even the doves that carry ambrosia to Zeus. Only one ship had ever passed safely through and that Here had brought through from love of Jason. So Circe told Odysseus to be careful not to go that way. And she said, 'Before you get to this great rock you will have one other great danger; you will pass the Sirens with the sweet voices. They sing so sweetly that anyone who hears that song must go to them and may never again expect to have around him his wife and lisping children. Do not listen to them.' She said, 'Put wax in your men's ears so that they may not hear. For all who listen to their song have a spell cast over them and behind where the Sirens sit and sing is a pile of bones of the men who have perished.' Then Circe told him of the great monster Scylla, a terrible creature with twelve feet and six necks and, on each neck a frightful head with three rows of teeth. And he must take care not to go near Charybdis. Out in front of a little island, over which grew a blossoming fig tree, Charybdis sucked the water down, making a great whirl-pool. And Circe said, 'Pass not by the island when the waters are being sucked down, because if you get into the waters of that whirl-pool nothing can save you.' You see, Odysseus had to go through this narrow channel with Scylla on the one side and the whirl-pool on the other.

"And so Odysseus set sail. Soon he heard the music of the Sirens. And he took wax and put it in the ears of

each of his men and sealed them. Then he had them tie him upright to the mast, hand and foot, and when the Sirens saw them coming they sang their sweetest songs and they must have been very much surprised to see the ship go sailing by. Now, when Odysseus heard the song he felt the spell upon him and cried out, 'Untie me, untie me'; and he struggled with all his might. Fortunately the men thought he was saying, 'Tie me tighter, tie me tighter'; so they put more cords about him. Thus they passed the danger safely and Odysseus removed the wax from the ears of his men. Now, what do you suppose is meant by this story of the Sirens? Perhaps it means that you mustn't just take what is beautiful; you must see if it is good also. What do you think the Sirens stood for?"

"Temptation."

(Here is introduced a brief lesson on temptation.)

Fourth Grade.

Lesson IX.

After review:

"Now comes Odysseus' terrible adventure with the Scylla and Charybdis. Twice a day Charybdis sucked the waters down and twice it threw them up. If Odysseus had gone on the side of Charybdis, he and his men would all have been lost; so he told his men to steer the boat as near Scylla as they could. And then a terrible thing happened. Out came that awful beast and seized a man with each of her six heads and carried them off to her cave in the rocks. And Odysseus cried to his men, 'Row, row as hard as you can!' and the sailors bent to the oars with all their might and main; but they had to leave those six poor fellows behind. Odysseus said that, in all

the twenty years of his wanderings, the saddest time was that moment when his men cried to him and he couldn't go back to help them. That is why he suffered so, because he was always trying to protect his followers. If any of you are ever leaders, you will know what Odysseus meant when he said that the cry of his men was so dreadful and he couldn't go back to help them.

"So they went on their way, heavy-hearted, and soon they landed on the last island of which you are to hear. Circe had told them that the sacred cattle of Apollo fed all day on the luxuriant grass of this island. And Circe had said, 'No matter what happens, don't touch those cattle! They must not be eaten, for they are the particular pets of the Sun-god.' So Odysseus was very careful to get all his men together and say to them that, even though they were starving, it would be better for them to die of hunger than to touch those cattle. And, of course, his men said, 'No, no! We wouldn't think of touching them.' I wonder if you remember who it was the Greeks said went to the Elysian Fields?"

"The people who kept their promises."

"People who had joy in keeping their oath. What is 'oath'?"

"Vow."

"What is a vow?"

"The same thing as an oath."

"It is a very solemn promise. When a person says, 'I will surely do this,' and swears by the name of God, that is an oath. Well, Odysseus' men took their oath there on the sea-shore that they would not touch these cattle. Then Odysseus went out to look for food, and no sooner had he gone than the men began to think how hungry they were. Odysseus, you see, was the back-bone as we say, the moral force of the party. Have you ever heard

of people who had no back-bone? We speak of people who have their wish-bone where their back-bone should be. And they say, 'Oh, I wish—' and haven't the spunk to get up and make their wish come true. Now, Odysseus' men were like that. They said, 'Oh dear, here we are so hungry! What shall we do? We are going to starve to death; we may as well die one way as another.' And one said, 'If we are going to die, I'd rather die full than hungry.' Then they broke their promise to Odysseus and killed some of the sacred cattle and roasted them. Now, when Odysseus had rejoined his men, the inhabitants of the island rushed down upon them and all day they fought on the sea-shore, Odysseus' men standing in front of their boats and defending themselves bravely. At length, great hordes of other men joined in the attack and Odysseus saw it was of no use to fight longer, so he ordered his men to board the ship and rowed away.

"But they could not escape their punishment. They had angered the Sun-god himself, and hardly had they gotten off on the great deep sea than a mighty storm blew up. The lightning flashed and the thunder roared and there was the smell of sulphur all through the air. One man was struck by lightning and at length the ship was torn to pieces. All were drowned except Odysseus, who saved himself by clinging to a spar. For days he floated on this little fragment of the ship, until at last he noticed that something strange was happening. The water was swirling around in a great circle and as he looked he saw that olive-tree that marked the whirl-pool, Charybdis, and he knew that his little raft would be swept down into that terrible place. But Odysseus always had his wits about him and when he came near the olive-tree, just as his little craft was about to be sucked under, he sat upright and clutched a branch, holding him-

self in the air above the water until his raft was thrown up again. Thus did he escape Charybdis a second time, and after this met with no adventure until he arrived at the Island of Calypso.

"You remember that we started our story of Odysseus with his departure from this same island. After this, we shall hear about Odysseus' return to Ithaca and what happened there."

Fourth Grade.

Lesson X.

The teacher sketches the return of Odysseus from the Court of Alcinous to Ithaca. The story of his visit to the swine-herd, Eumaeus, is read aloud from Bryant's translation of the Odyssey. The idea of hospitality is again emphasized.

Fourth Grade.

Lesson XI.

"What were we talking about last week?"

"Where Odysseus went to the Swineherd's house and the Swineherd wishes Odysseus would come back, and Odysseus tells the Swineherd that the master will return and that the Swineherd will see him."

"Yes. Odysseus assures the Swineherd that this will be so and he says, 'Hateful to me as the gates of hell is the man who has one thing in his heart and another on his lips.' Is a lie ever a help? Why do people sometimes think it is?"

"Because they think they can crawl out of a thing, if they tell a lie."

"Can they?"

"They can, but it isn't right to do it."

"Is it a help, that is the question?"

"No."

"Then why do people think it is?"

"Because they think they can get out of something."

"Can they?'

"Sometimes."

"Then why isn't it a help?"

"They are found out some time."

"I don't know that they always are. No, not always. Of course they often are found out and then there are very unpleasant results, that is true. But if a person is trying to sneak out of a thing by lying and is caught, then how does that person feel about it?"

"He feels very bad, as though he had done something wrong. And it isn't a help because it makes the person bad."

"But why does he get the idea that it is a help?"

"In the last moment, to get out of a thing, he tells a lie. He thinks he has more chance that way."

(*Teacher.*) "Sometimes he is not found out and isn't punished."

"But after he has told that lie he is scared."

"Yes, he is scared—afraid, that he will get caught, even if he isn't. And when he keeps on telling lies and doesn't worry any more about it, then what happens?"

"People don't like him any more."

"It is surely bad enough to tell a lie; but is everyone who tells a lie a liar? No, you call one a liar when he has gone on and on telling lies until it is easier for him to lie than to tell the truth. What is the matter with a person that thinks that lying will help him?"

"Trouble."

"Do you mean that every time I am in trouble I have to tell a fib? Why should anybody be so foolish—that is what I am trying to get at—as to tell a fib when we all agree that it is so bad?"

"I think he doesn't know just what he is saying."

"What condition is a person in when he doesn't know what he is saying? What could happen to any of us that would keep us from knowing what we were saying?"

(1) "Get excited."

(2) "When he is very much afraid."

"That is it! That is the very word I had in mind! The person who is afraid, the coward, tells lies. He loses his wits and doesn't know what he is saying. To tell a lie is the most foolish thing that a person can do."

(1) "Didn't Odysseus say his name was 'No Man'?"

(2) "He did that in self defense."

"Yes. When you get caught in a cave with the Cyclops you may give a false name. But that is different from breaking your mother's vase and telling a lie about it. I just wanted to bring out there the idea of the foolishness of it. It is so foolish to do a thing that you know is bad."

"Now, we must go on. The Swineherd kept Odysseus there and built a great fire for him. And in the morning Odysseus' heart almost broke his ribs, thumping, because Telemachus came and he saw his own splendid big son. And, at the command of Pallas Athene, Odysseus tells Telemachus that he is his father. And Telemachus is filled with joy, and then grief, for he must tell his father the way the suitors have been making the palace of Penelope a place for noisy revelry and how they are still there in great crowds. But Odysseus replies, 'We must drive them out; there are two who will help—Zeus and

Pallas Athene.' And sure enough they did, as we shall see."

"Then Telemachus returned to his home and to his mother who was so glad to see him again. And Odysseus made ready to return home also. As you know, he had been changed into the guise of a beggar and no one knew him. Of course he couldn't help feeling very sorry and unhappy to come home without a single person to greet him, after being away all those long, long years. After twenty years he stands at the gate of his own court-yard, all alone. And then something happened that makes his poor lonesome heart glad. Out from the stable comes an old, old dog, limping along as though every step hurt him, but wagging his tail and barking a welcome to his master. Odysseus recognizes his old hunting dog and the dog jumps up and licks his master's face. And then, as if he had been living all these years just to see his master once more, the faithful old dog falls down and dies at Odysseus' feet. Just then one of the servants came up and Odysseus said, 'What is the name of this old dog?' 'Oh,' said the servant, 'that's poor old Argos. When the master went away he was a young beast, the strongest in the hunt, but he has never been the same since Odysseus went away. Now the fine old dog is dead and will never see his master again.' But he had! He had! And he had died of very joy! I've always thought that was a pretty good story of a dog. This poor old beast was the only one to recognize the master."

"Odysseus went on and his next experience certainly was not pleasant. There was an old beggar, a big, fat, lazy, old beggar who loafed around the porch and tried to beg from the suitors. And along came Odysseus, the real master of the house, dressed like a beggar himself;

and as he stood there at the door, he spied the real beggar whom the suitors, for a joke, called Iris. You would suppose that one beggar would be kind to another; but not so with Iris. He said to Odysseus, 'Get out of here! This is my place! Go away from here!' And when the suitors came and heard Iris talking this way to the stranger, they laughed and said, 'See! what a funny sight! One old beggar angry with another! Let's get them into a fight, and the one who wins shall have a roasted goat for a prize.' So there was nothing left for Odysseus to do but fight this old rascal. So he threw off his outer garment, and, to the surprise of all, showed great swelling muscles. When the old beggar attacked him, Odysseus gave just one blow with his strong arm. But this was enough to fell the old beggar with broken bones. And the suitors shouted with glee and thought it was great fun. But Odysseus picked up the old man and propped him up against the gate and cared for his wounds. The very one who had to strike the blow, however unwillingly, was the one who had to stay behind and help his injured opponent."

Fourth Grade.

Lesson XII.

After brief review, the teacher asks: "Why did the suitors laugh? Is it interesting to see people fight? What do you do when you see a fight?"

(1) "I don't look, if I don't want to."

(2) "I think sometimes it is and sometimes it isn't.'

(3) "It is interesting if you think the people are fighting for fun, but not when they are really fighting to hurt each other."

(4) "I think it is interesting to watch boys fight for fun."

(5) "I wouldn't mind it so much if they were only doing it for fun, but if they were in earnest I wouldn't like it."

"Why not?"

"It isn't very pleasant, because they might hurt each other."

"I wonder if that isn't the reason. When there is a fight, isn't it really to hurt some one? Now, would a person want to see another person hurt in a fight? What about it?"

"It wouldn't be nice, but it would be interesting."

"Isn't the object of fighting to hurt? Then you are interested in seeing someone injured."

"It is interesting to see how they do it."

"So it is, perhaps; but, after all, what are they after when they strike and punch? Isn't it to strike so hard as to hurt and injure the other fellow?"

"Yes."

"Now, what sort of a person do you think would like to look on?"

"I don't think very nice people would look."

"Why did these suitors laugh when they saw Iris hurt?"

"Because they liked to see that sort of thing."

"What kind of a person would like to see it?"

"Cruel."

"Why cruel?"

"Because he likes to see somebody else get hurt. He doesn't have any feelings."

"What do you mean by feelings—feelings for another person?"

"Sympathy."

"What is another word? He hasn't any sympathy because he doesn't picture how the other feels."

"Imagination."

"He hasn't any imagination and so he has no sympathy. So it is a very low, mean kind of a person who loves to watch those things. Is it always a mean thing to watch a fight and is it always wrong to fight?"

(1) "If you are fighting for something that belongs to you, or if you are fighting in self-defense."

(2) "In some cases it is right. If someone has taken something from you."

(3) "I would go and get somebody else."

Teacher: "Well, that is all right; go and get a policeman."

(1) "I think it is right to fight for what belongs to you. Odysseus did. And when the Americans tried to get their freedom from England they fought, though England was bigger than America."

(2) "If you are fighting for your own rights, it isn't so bad."

Teacher: "Well, I think that discussion has gone far enough. A person has a right to fight in his own self-defense, and if another person is being wronged, you have to stand up and strike out for that other person quite as much as for yourself. How about fighting a little person? How many have younger sisters or brothers? How about fighting them?"

"I don't think it would be right."

"Why not? Suppose you had a red apple, a big one, and little sister says she wants it and won't give it up?"

(1) "I would share it with her."

(2) "I would talk to her and say I didn't think it was very nice."

(3) "You should give it to her, because the biggest person can wait for it."

"Was there anything we had last year, any sentence that had to do with fighting one's brother?"

"If thy brother does thee wrong remember that he is thy brother."

"And there was another?"

"Let there be no strife between us for we are brothers."

"I have seen boys, and girls, too, act as if they loved the apple better than their little sister. Yes, I have, and I think that, for the minute they did.

"Now, you remember, Odysseus struck the blow and these suitors, without feelings, laughed. It is one of the meanest things in the world to laugh when somebody else is hurt. Then what happened?"

"The suitors went away and nobody cared for Iris, and Odysseus, the one who struck the blow, was the only one who did anything for him. He bathed his wound and gave him water to drink."

"Why should a person hurt another and then look after him?"

"Because he was forced to fight."

"Do people who punish sometimes love the people they punish? Could you give me some examples of that?"

"When your mother punishes you she does it for your own good."

"I expect you have heard that sentence. I wonder if you really and truly believe it? Yes? Well, who else sometimes has to hurt though against his will? A surgeon, when he operates, doesn't he? He likes that person very much, but he has to hurt. The same is true of the parent, he has to hurt although he loves the person very much. I know that is true."

"Well, after helping Iris, Odysseus went into the house and, as he crossed the threshold of the house he loved so well, he saw a great crowd of people sitting at different tables, drinking, eating and shouting. And as he walked along through his own house, dressed as a beggar, he struck his knee against a table and joggled it and the suitors who were eating at that table turned on him angrily, and one of them took a stool and threw it at him, just missing him by the merest chance. Then all the suitors cried out, 'Throw him out, throw him out!' and Odysseus had to hurry into the outer court for safety.

"Now, word was brought to Penelope that there was a stranger about who claimed to know something of her husband; so she sent word for him to be taken to her. But Odysseus did not dare go back through the house again because of the angry suitors who were drinking and shouting. So he waited until night, and after dark he went to Penelope without being seen and she questioned him earnestly about her husband. Now, there was an old nurse by, who, seeing a scar on Odysseus' body, exclaimed, 'Why that scar is just the same as the scar on my master, Odysseus!' Then she peered into his face and, in spite of the rags and dirt, knew him and cried out, 'It is he, it is the master!' But Odysseus stopped her and cautioned her not to tell Penelope or anyone else in the house. For he was not yet ready to do the great thing he was planning."

"That night Odysseus was given a bed of skins to sleep on; and, when all was quiet in the house, he and Telemachus arose and walked through the hall, where the walls were decorated with swords and sabres. And they took down all these weapons and carried them to an upper chamber and locked the door, so that when the

struggle came, the next day, there would be no weapons for the suitors to lay their hands on. And after that they lay down and slept. And when the morning came, 'the rosy fingered daughter of the dawn,' the suitors began to gather in the halls. Now, in the meantime Penelope had been told that this man who seemed to be an old beggar was her husband. She had been accustomed to grief and disappointment so long that she couldn't believe anything good would happen to her; so she decided she would test the report. She brought down a great bow that Odysseus used in the days before he went away, and she said, 'Here is Odysseus' bow. Let us see if any of you suitors here can string it.' And the suitors replied boastfully, 'Surely, let us try.' Can you not see the picture of this beautiful queen mother coming down the stairs with the bow in one hand and the arrows in the other? Do you see the suitors try to bend it, one after the other; but all in vain? Not one of them was strong enough to even string the bow. At length the stranger, who was standing by, said, 'Let me try,' and reaching out his hand he took the bow, and caught the string, and quickly,—twang! the bow was strung. Then he said, 'Give me an arrow,' and he took aim through a series of rings and straight through the centers of the rings flew the missile. All the suitors stood for a minute perfectly astonished, and then something wonderful happened. Next week I will tell you what it was."

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